

# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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No. 1

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### IS CRIME CAUSED BY DISEASE?

Yes, and no. That is, some kinds of crime are caused by mental or physical disease or degeneracy, and are very properly the subject of treatment by psychiatrists and along medical and hospital lines. The increasing recognition of this fact is a reason for congratulation, but it must not mislead us into thinking that all crime is pathological in its origin.

A large portion of criminal acts are committed by persons who are no more diseased than you or I. These consist in taking what one wants without regard to the conventional rules laid down by society under the name of law. We do not as a rule regard self-seeking or acquisitiveness as a sign of disease. Taking what one wants is a fundamental trait of all animals which capture their food. If it did not exist the animal kingdom would come to an end in short order. It is an instinct implanted by nature for self-preservation and is, therefore, perfectly normal. The amoeba which pours itself around a particle of nutritious matter, the bird which catches an insect, the rat which steals from your pantry, and the human being who picks your pocket are all prompted by this same necessary law of self-preservation. The thing is so universal that it seems preposterous to attempt to give a pathological coloring to it except in the rare cases known as kleptomania. Those forms of crime which are predatory in their nature, all kinds of theft, for example, are due simply to the play of a force which has existed ever since the first living cell started to capture its food, which is complicated by the more complex desires of man, but which exists just as much in the honest man as in the thief.

In course of time men began to associate together in a sort of union the object of which, primarily, was to enable each unit to get more with the same amount of effort. This obviously necessitated a certain amount of compromise. Savages joined together in hunting parties and it was necessary that rules be agreed upon for a distribution of the prey.

In this way laws began, and even today laws are largely intended to insure to each member of society his due share of the proceeds of his labor and to prevent others from getting it away from him.

It is obvious enough that this aim is even today very imperfectly fulfilled. Laws are often made by and for the grabbers. Even now our social forms are in the main competitive; they accord to the strongest or shrewdest the right to get the biggest share, and protect him in it. You have, let us say, a small corner grocery, supplying those in the immediate neighborhood. By and by some big concern owning a chain of groceries plants a branch on the opposite corner, undersells you and finally drives you out of business, to seek another job if you can find it and to starve if you cannot. This differs little from the plan by which the man with a gun takes the purse from him who is defenseless, or by which the cracksmen opens the safe of a person who has not been able to procure an unpickable lock or a dynamite-proof vault. While it is easy to draw fine distinctions, it cannot be denied that the members of society subsist largely by preying on each other, by profiteering, by taking the other man's customers by competition, by grinding him down to a minimum wage, and that the laws are largely just rules which prescribe how far you may go in the game and where you must stop. They are dictated by expediency or compromise, not by abstract justice. The "honest" man is he who is willing to play the game according to the prescribed rules; the "dishonest" man is the one who prefers to follow the plan which nature has always followed, of getting in the easiest way, and who, either from education or circumstance, finds himself in a position where the direct way appeals more to him than the more cumbersome one of self-restraint and compromise. While it is true that the thief does not recognize the fact that abstract justice asserts that nothing is fairly gained unless an equivalent of some sort is given in exchange, this is quite as true of the man of business, who invariably adjusts his prices, not in accordance with the actual cost of production, but with a view of getting the largest returns. And while you cannot call the thief's method honest, it is quite as honest, yes, more so, than that of the man who causes the enactment of a so-called protective import duty on some article which he produces under the pretense that it will enable him to pay higher wages, when, in fact, he has no such intention and simply wants to be able to charge a higher price. If the former is dishonest only, the latter is not only dishonest, but a hypocrite as well.

I think, then, that a very large proportion of the criminal class is just as sane as you or I, just as sane as the tiger

which seizes its prey, or the man of big business who ruins his competitors, or he who sells a ten cent article for a dollar. In some cases the criminal may be mentally out of kilter, but this is more often not a cause, but an incident.

What then is to be done with such people? How treat a man who perhaps has just as good a reason, as far as his experience and observation go, for thinking his way right, as you have for preferring yours? Clearly society must demand that those who live in its midst must either play the game according to the rules or betake themselves to the wilderness. No game can be played if some insist on upsetting the table or grabbing the pot. If they will not fall in line they must be segregated till they will. They must be convinced that it is better to play squarely—not by preaching about honesty, but by practical demonstration. And more than that the way must be opened for them to do so. Most men of this kind simply do not believe in the boasted advantages of conformity to social usages; and it must be said that they have often excellent reasons for not doing so, namely, experience. They are cynics and society haters. One way of making them like society consists in locking them up in narrow boxes, often for days at a time, clubbing or flogging them, putting them into dark dungeons, subjecting them to all sorts of annoyance and degradation, methods which, I think, we shall some day look on with amazement as a once recognized means of bringing the offender into line.

How to fit such men into society? First, they must be taught how to support themselves in ways which society permits, by education and technical training; secondly, they must not be thrown out into the world without help, and finally, without which the other two would be in vain, they must be made to feel that society is not as bad as they think, after all. That is by far the toughest proposition, for it means a change in the attitude of society towards the convict.

The routine of prison treatment is not such as to make an inmate love his fellow man; it is quite the reverse. Harshness and brutality will accomplish nothing except to instill fear, and fear is no safe guide for a free man. You can never cure misanthropy, the antisocial feeling, by making yourself hated and feared. If you can tame a wild animal by kindness, by showing him that man is not necessarily to be dreaded, so much the more is this possible in the case of a rational being. Hitherto society has always presented its bad, cruel, vindictive side to the criminal. How can you expect anything but recidivism under such conditions? Only by proving that the social life can be worth while, and that it will be made worth while to those who wish, is it possible to effect anything. And this cannot be effected by machine methods alone. It

means personal work. Every delinquent must be regarded, and be made to feel that he is regarded, as an individual, not as merely a number. Most of us owe our good traits largely to the personal interest of some one, it may be a friend, a mother, a wife, somebody who will believe in the good that is in us and who will not be too severe with our faults. It is one of the best medicines in the world. There are those who are not amenable to it, doubtless, but I have seen too much good accomplished by it not to be convinced that real personal interest is one of the biggest factors in reformation.

People have told me that they could not afford to waste time on prison correspondence because they wanted to work at the deeper causes of crime. You might as well decline to educate a child because you want to take an interest in the problems of education. There is no such entity as crime. Crime consists of the individual acts of individual criminals, and is to be studied largely by learning to know the criminal personally. When we say that the attitude of society to the criminal is one of the chief obstacles to reform, we mean the attitude of individual members of society to individual criminals. If you want the criminal to adopt a social viewpoint you will not do it by sitting in your office and studying principles, you must prove that the social viewpoint is correct by playing your own part as a unit of society. Otherwise you will be like that priest who was so absorbed in thinking of the goodness of God that he passed by on the other side of the road and left the wounded man to die.

### Esoteric Poison

As an illustration of the pernicious influences which are oozing from Adyar and Sydney nothing could be better than the report of a recent talk before E. S. members in New York by Dr. Weller Van Hook, crony of Mrs. Besant and Arhat Leadbenter. It is quite needless to reproduce the entire document, much of which consists of amusing twaddle about Masters. I quote only a few paragraphs. The numbering is mine and for reference only.

(1). "The reason I came today was because H. P. B. asked me to do so—pestered me till I came. In fact she (or he) urged me insistently for several days, although it was difficult for me to leave my duties and get away. I am pleased to do what H. P. B. asked me to do, and we all feel that way, I think."

(2). "Before the lecture, a lady came to me and asked: 'How do you know yourself to be an initiate?' How do I know? Well, I may as well ask: 'How do you know your name to be John Brown? How do you know you live at a certain house, on a particular street in New York City, say?'"

(3). "It is said that Mrs. Besant allows certain undesirable things to go on in the T. S. If she allows such things to happen without throwing out the culprit, all is wrong if you cannot see it from the occult side. You should be able to take the largest view of such things, and you can't go very far in Theosophy without taking the big view."

(4). "Mrs. Besant and C. W. L. are in their present bodies, elderly,

but they will probably retain their bodies until the Great Teacher comes. Mrs. Besant has promised she would. They have gone very far in occultism—so far that they have learnt the uses of some forces on the left-hand side, as well as on the right-hand side. When you come to the point of Initiation, or nearing it, you will not be allowed to do everything on the right-hand path, but must learn to use forces of the left-hand as well. The Logos uses forces of evil. You must cut of the tree of knowledge, of both good and evil. The eating of the tree of evil, or left-hand path, is only for those who have reached Initiation. They are not allowed to do everything on the right-hand path. We learn it after we become Initiates (Italics mine—Ed.). Our people at Adyar must sometimes deny their children. Mrs. Besant allows fifth to enter the society, but doesn't tell why. Until you see the thing yourself, you cannot go very far in occultism. The Logos uses evil. God generates out of Himself all forces—good and evil. Why does the Logos have evil in his body? Because He has to teach His children so they will know how to contend with it."

(5). "The T. S. belongs to our two Masters; but They have also taken on a variety of other work. Theosophy is like a tree with many different branches. The L. C. C. is the marvellous wonder that has sprung from the T. S. It is the church of the Sixth Root Race, projected by Lord Maitreya. Master R., asked A. B. to found Co-Masonry."

(6). "H. P. B. gave us a mass of facts of fundamental value in the *Secret Doctrine* and it is likely to be read for many generations yet. It is the greatest work ever written on occultism, because she can go out from it and psychometrize Theosophy. I think there is a great deal of foolishness in the *Secret Doctrine*. My set has remained on the shelf for many years as I could not understand it, and many of its pages were never opened. As I grow I expect to take it down, study, and try to understand it. I suppose H. P. B. started the 'Back to Blavatsky' Movement herself, quite likely. It is well to take out the anise seed and draw it across the road once in a while, I suppose."

*Editorial Comment.* To (1). I am glad to learn that it was H. P. B. who insisted on the Doctor's making a visit to New York, as there is a strong suspicion that he was ordered there to endeavor to counteract the influence of Mr. Wadia, who had been lecturing on the *Secret Doctrine*. Perhaps she instructed him to say that "there is a great deal of foolishness" in it, and, of course, it was by her instruction that he spoke about initiates being required to follow the left-hand path. This is quite in line with other damfoolishness attributed to H. P. B. by those who seek a justification for perverting, denying or belittling her teachings.

To (4). We are told in *Light on the Path* that "Before you can attain knowledge you must have passed through all places, foul and clean alike," and that "The vices of men become steps in the ladder, one by one, as they are surmounted." "Must have passed"—quite a different matter from saying "must pass." To say that one learns by error is not saying that one must deliberately err. That the High Gods permit sin in the scheme of things is clearly because man evolves only by fighting his own way, not by being boosted along the path—"Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment." What is the left-hand path? Clearly, the path which leads away from, not towards, the goal of spiritual evolution. One who may well claim to have been an initiate said: "God cannot be tempted of evil, neither tempteth he any man: But every man is tempted when he is drawn away of his own lust, and enticed." That is likewise sound theosophical doctrine, but now we have a new dogma, uttered by one who claims to be a theosophist, who tells us that when one has attained to a certain high level of development, initiation—which we are led to infer he has himself reached—it is not only permissible but expected of one to follow the left-hand path

upon occasion, in other words, to sin! "You must learn to use the forces of the left-hand path as well." That is not only the rankest form of Jesuitism; it is little less than a license for self-indulgence, or whatever form of vice or spiritual obliquity one may be prompted to yield to under the delusion that one is an initiate and that it is permitted or prompted by a Master. It proclaims that there are those superior to the ordinary laws of morality who, while posing as teachers or exemplars, are allowed and expected to do that which is wrong for those below them. I take it that every level of development has its special forms of temptation and error and that on his own level the real initiate has his own. But if he lapses he does so on his own initiative alone and at his own hazard. The T. S. is today cursed with those who think themselves initiates and who are doing just this thing—that's what is the matter with it; lies, deceit, evasion, self-exaltation, deliberately using the methods of the left-hand path. It is remarked that "Mrs. Besant allows with to enter the society and doesn't tell why"—a frank admission truly. She not only "doesn't tell why," She denies its existence, defends the sinners and abuses those who attempt to expose it. If the Doctor's statement is authoritative—and being an initiate it must be—it is the best possible reason for demanding her immediate removal from the presidency of a society for the spiritual guidance she has assumed the responsibility, and for her repudiation by all clean-minded theosophists. Such things are emphatically of the left-hand path. It is astounding that the Doctor has the temerity to preach such stuff before an assemblage of theosophists, and still more astounding that his assertions should have been permitted to go unchallenged. I would be loth to believe it were it not that with the connivance of Mrs. Besant he published in 1908, purported messages from a Master, asserting that Leadbeater was right in his dirty teachings, and threatening with spiritual ruin those who opposed him. And this is the stuff that H. P. B. pestered him to go forth and deliver! It ought to be a warning to all earnest students to hold aloof from the brand of esotericism which has its fountain head at Adyar.

To (5). It is quite true that "The Liberal Catholic Church is the marvellous wonder that has sprung from the T. S." The marvel is that such a thing, fathered and engineered by a herd of sex perverts, controverting nearly all the principles of the old Theosophy and carried on by fraud, should have sprung from the society founded by H. P. B. But to say that the Master R. asked Annie Besant to found Co-Masonry is pure piffle. Co-Masonry existed long before Annie Besant ever heard of it, and was founded by people who probably had never heard of her. But then, one has learned not to expect accuracy from "initiates."

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*A New L. C. C. Trick.* There is evidence that the Willoughby-Wedgwood-Leadbeater Liberal Catholic Church is trying out a new hoax. In Sydney they have started a "Blavatsky Lodge," apparently with the idea of deluding gullible people into thinking that the stuff they teach is what H. P. B. taught. How otherwise could a cult whose cornerstone is apostolic succession and the absolution of sin by a priest adopt the name of one who called apostolic succession "a gross and palpable fraud," and who opposed absolution in the strongest terms? How otherwise could a clique which openly defends sodomists and condones the foul teachings of Leadbeater and proclaims them before the world as matters of expert opinion use the name of one whose ideas on the subject of sex were as strict and uncompromising as those of the Founder of the T. S.? The L. C. C. takes to fraud as a duck to water, and the unconscious moral taint is evident in many of those even whose personal morality is unimpeachable.

## Prominent Theosophist Resigns from the E. S.

*Note by the Editor.* The writer of the following letter scarcely needs introduction. He is well-known to theosophists of three continents as a lecturer and as a fearless, persistent and uncompromising fighter for honesty and cleanliness in the T. S. For almost three years he was attached to Adyar as architect and sanitary engineer of Headquarters, built or remodelled several buildings and installed the present water and sanitary system. He was at Adyar during the trial of the "Cases" in the Madras courts and saw the whole sordid drama in action. During this period he had abundant opportunity for getting light, as well as sidelights, on the working of the Adyar machine and on the personal peculiarities of the gods and demigods of this theosophical Olympus. Later he was resident three years at Krotona, where similar opportunities were not lacking. What surprises me is not that this letter was written, but that it was not written much sooner.

Krotona,  
Hollywood, Calif.  
May 29th 1922.

The Corresponding Secretary  
American Section E. S.  
Sir,

I herewith return all the papers which I received from the E.S. office in America.

I also take this opportunity of resigning my membership of the E.S. I do this as a protest against the actions and utterances of Mrs. Annie Besant in her dual capacity as O.H., E.S. and P.T.S.

These actions and utterances have, since her assumption of the above mentioned positions, been of such a character that, to use the words of H.P.B., the Theosophical Society is

"... being made a spectacle to the world through the exaggerations of some fanatics, and the attempt of various charlatans to profit by a ready-made program. These, by disfiguring and adapting Occultism to their own filthy and immoral ends bring disgrace on the whole movement."

As a result of Mrs. Besant's methods we learn that the T.S. and E.S. in almost every section is seething with dissension. England, Australia and America are racked and torn; Germany is split; Finland is shattered and the closing of the E.S. for some four years in Switzerland indicates the conditions there.

Mrs. Besant's arrogance and vanity in office and her lack of dignity, as exemplified in her ridiculous "Whom will ye serve" tirade, and her letter of March 1922, have drawn the attention of the great London magazine *Truth* and in its pages the T. S. is held up to the scorn and ridicule of the world.

So far as the E.S. is concerned my experience of its working under Mrs. Besant in Australia, Adyar, England and America enable me to assert that it is nothing but a political machine used for the purpose of securing the ascendancy of Mrs. Besant in the various bodies to which E.S. members have gained access.

Her contempt for both T.S. and E.S. in America could not be more clearly shown than by her announced determination to force on them as a favored official the discredited individual who, as her Vice-President of Krotona misapplied to the purposes of Krotona \$11,000 which he collected from the members for Sectional Headquarters. By so acting Mrs. Besant condones and approves this and other questionable actions of his. Just as a man is known by the company he keeps so is an official known by the subordinates he selects.

The Koran says: "A ruler who appoints any man to an office while there is in his dominions another better qualified for it—sins against God and against the State."

Mrs. Besant's parade of thrusting the L.C.C. out of the T.S. door while bringing it in by the E.S. window, added to her condonement of the vile practices of the L.C.C. bishops and priests fall little short of a betrayal of the T.S. and could only be adequately met by her resignation from all office.

I regret the necessity for this letter and its apparent harshness, which has no other basis than the need for brevity.

Yours truly,  
HUGH R. GILLESPIE

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### Some New Items

Order from THE O. E. LIBRARY.

- Besant, Annie*—Britain's Place in the Great Plan, \$1.00.  
*Wadia, B. P.*—Some Observations on the Study of *The Secret Doctrine* of H. P. Blavatsky, paper, \$0.25.  
Growth Through Service, \$0.25.  
The Inner Ruler, \$0.25.  
*Woods, Charlotte E.*—The Self and Its Problems, 1919 Blavatsky Lecture, \$1.00.  
*Tomes, Bertram A.*—The Secret Doctrine and Modern Science, 1922 Blavatsky Lecture, \$0.40.  
*Steiner, Rudolf*—The Spiritual Guidance of Mankind, \$0.50. Practical Training in Thought; Mission of Spiritual Science; Occult Science and Occult Development; Spiritual Science and Education; Spiritual Science, a Review of Its Aims; each, \$0.40. Spiritual Science, Christianity and the Future of Mankind, \$0.30.

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### 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.

- Quirk, L. W.*—How to Write a Short Story, \$0.25.  
*Stead, Estelle W.*—My Father (life of Wm. T. Stead), \$0.60.  
*Towns, Elizabeth*—Lessons in Living; Life Power and How to Use It; Practical Method for Self Development; each, \$0.60 (new, \$2.00).  
*Ramacharaka, Yogi*—Fourteen Lessons in Yogi Philosophy, \$1.25 (new, \$2.00).  
*Rogers, L. W.*—Hints to Young Students of Occultism, \$0.25.  
*Van Manen, J.*—Some Occult Experiences, \$0.42.  
*Van Anderson (Gordon), Helen*—Carol's Conversion, \$0.50.  
*Vivekananda, Swami*—My Master, \$0.70.  
*Violet, Dr. Marcel*—Spiritism and Insanity, \$0.50.  
*Wallis, E. W. & M. H.*—Guide to Mediumship, \$0.50.  
*Warman, E. P.*—Psychic Science Made Plain, vol. 1, \$0.45.  
*Ward, A. H.*—The Seven Rays of Development, \$0.45.  
*Wattles, Wallace*—The Science of Being Great, \$0.60.  
*Whiting, Lillian*—Life Transfigured, \$0.65.  
*Whitby, C. J.*—The Wisdom of Plotinus, \$0.85.  
*Whitty, Michael*—A Simple Study of Theosophy, \$1.00.  
*Williams, N. C.*—Spiritualism and Insanity, \$0.25.  
*Wilbur, M. A.*—Everyday Business for Women, \$0.50.  
*Yeo, Dr. J. Burney*—Food in Health and Disease, \$1.25 (new, \$2.50).  
*Woodhouse, E. A.*—A World Expectant, \$0.65.  
*Witmer, L.*—Analytical Psychology, \$1.00 (new, \$2.00).  
*O'Donnell, Elliott*—Byways of Ghostland, \$0.85.



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### DEPARTMENTAL BRUTALITY

Two years ago, when the agents of Attorney General Palmer were ignoring the Constitution, arresting without warrant, imprisoning without trial and often torturing persons suspected of radical tendencies, John Yerob, a coal miner of Belleville, Illinois, was one of those apprehended. Nothing appears to have been proved against Yerob, as he was released without bail and allowed to go about his work. It would seem that this should have settled it, but it didn't. Last April Yerob was summoned to St. Louis by agents of the Department of Justice, told that his case had been settled in Washington, and was placed on the next train to New York and deported.

The peculiarly brutal aspect of this case is that Yerob, who had come to America with his stepfather when fourteen years old, had married here and his wife was expected to give birth to a child in about two months. He was neither allowed to return to see her nor send for her, but was gotten out of the country as quickly as possible. His offense, it appears, was having been a member of the I. W. W., although no charges of misdemeanor had been proved against him. His wife, ill and unable to support herself, now finds herself destitute, with a newly born infant.

It is just such acts as these, acts performed by an autocratic official responsible to no one and sure of retaining his office, which he holds for political reasons, or the acts of subordinates under his direction, which create contempt for law and government and thus foster the objectionable tendencies which it is desired to suppress. We have in this country, it is true, a law which enables the Federal authorities to dispose summarily of "undesirable aliens" by deporting them. Such a law, framed in accordance with the Constitution, and rationally and charitably enforced, would not be objectionable. American citizens cannot be expatriated and exiled, but there is no such barrier in regard to aliens who cannot adapt them-

selves to our ways. In most cases it is better and certainly is cheaper, to send them out of the country rather than to imprison them. It is right to exact stringent requirements of those coming to America, but once admitted, they are entitled to just as much protection as an actual citizen. The laws do not punish a citizen because he holds "undesirable" opinions as to government, property or the right to commit burglary. He must have been proved in court by a fair trial to have actually violated some statute. What does the Constitution say?

"No person shall be . . . deprived of life, liberty or property, without due process of law. . . . In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial by an impartial jury of the state and district wherein the crime shall have been committed . . ." (Amendments v, vi).

There is nothing in this which specifies a different treatment for aliens. The terms "person," "accused," apply equally to all. Yet while no citizen can be imprisoned or otherwise punished without a formal court trial, here we have a set of agents of the Department of Justice setting themselves up as judge and jury, and punishing—for taking a man away from his family and deporting him is surely punishment—without the semblance of legal procedure, without the constitutional right of the accused to summon witnesses and to employ counsel in his defense, and without appeal. If these people are acting legally, it is high time that the constitutionality of the law should be decided by the Supreme Court, almost too much to expect, however, in view of the fact that the victims are only foreign devils with no friends to put up the necessary cash. If they are not acting legally the quicker the whole kit of them is fired the better. Slow and uncertain as are the old-time methods of justice, they are infinitely preferable to any loose-jointed laws which place the liberty of individuals, whether citizen or alien, under the control of irresponsible bureaucrats and their tools. Today it is the alien who suffers; tomorrow it will be the citizen.

### "The American Prison System"

The editor of *Loud A Hand*, the Oregon State Penitentiary monthly, complains in the August issue of the slow progress of prison reform. As far as he is concerned there is one compensation in this—his book, "The American Prison System," is just as true a presentation of conditions today as it was when written, over two years ago. It still remains the most readable exposition of the defects of our prison system and of judicial procedure that can be found. Every one who undertakes to correspond with prisoners should get a birdseye view of the present conditions by sending a dollar for a copy to the author, Jesse P. Webb, Route 6, Box 1, Salem, Oregon. An additional dollar will bring *Loud A Hand*, of which he is editor, for a year.

## More Correspondents Needed

At all times, but especially at this season of the year, there is a serious shortage of correspondents and an accumulation of prisoners on our waiting list. There are several ways in which earnest members can help to obviate this.

- (a). By volunteering to take on more prisoners.
- (b). By interesting their friends in our work.
- (c). By getting notices about the League inserted in newspapers.

Almost any member can do one or the other of these things.

We want also correspondents who will write to colored or illiterate prisoners, and we have a request for a correspondent familiar with chemistry or anaesthesia.

The General Manager also wants to call attention to the fact that while the running expenses do not diminish materially in summer, there is a marked tendency on the part of those who have pledged definite contributions to postpone sending them in till some more convenient season, and to ignore Curric subscription notices. The consequence is that while they are perhaps enjoying a summer vacation, the Management is harassed with worry about meeting fixed charges, and is sometimes even at a loss to meet postage requirements.

## A Suggestion to "Curric" Subscribers

As the Curric is not published for profit, but for conveying information, the Editor would be pleased to have new subscribers, and old ones likewise, signify in what they are specially interested. As every reader knows, the Curric follows two main lines, matters relating to penology and to the Theosophical Movement. We hope from time to time to issue special bulletins or circulars, which lack of space or other considerations preclude printing in the Curric. A note on the subscriber's card would enable us to send such matter to those as are interested in it. In general we already have such data with regard to LEAGUE members.

## Information for Prisoners

While we do not object to prisoners preferring young correspondents, those who make this an essential are likely to be kept waiting indefinitely.

We do not accept members under twenty years of age, and requests for such correspondents must be ignored.

No attention will be paid to letters specifying the physical attributes of correspondents, blonde, brunette, etc. Such requests are presumptive evidence of a desire to use the LEAGUE for objects outside of its scope, and as we are already overburdened with correspondence we cannot undertake to reply.

Inmates leaving on parole or discharge would confer a favor by notifying us of this fact. This would be a small return for our trouble in providing them with correspondents.

Inmates who have ceased to correspond with the members assigned to them, and who wish others, should notify us, when they will be looked after as soon as possible.

While we are glad to supply "additional correspondents" when possible, it is so difficult to get enough for the first correspondents that we have to hold such letters in most cases, unless some special reason for the request is mentioned. That we do not acknowledge such requests is not a sign of indifference, but of lack of time.

Prisoners asking for "widows," "single women," etc., as correspondents, ought to state their reasons for such requests. While we know that the reasons are often good ones, such requests, without explanation, are likely to lead to misunderstanding on the part of correspondents to whom the letters are sent.

Prisoners are requested to write their register number on their requests.

The inmate who wished to correspond with a lady of means, between twenty and twenty-five years of age, with red hair, weighing about 150 pounds, living in Calumet, Illinois, and with a leathery pocket book, is still waiting.

### Don't be a Quitter!

If you are a T. S. member, don't allow your dislike of the present conditions in the Society to prompt you to withdraw from membership.

Somebody said the other day that if all who had resigned because of objectionable conditions had remained, there would today be a sufficient number to present an effectual resistance to these conditions.

It is a mistake to suppose that you can effectually protest by withdrawing. Your protest may seem a very big matter to yourself, but it is known only to your friends; few others hear of it, and such matters are carefully hushed up. You may make all the possible noise, but if you stop, tomorrow it will be forgotten. In fact, nothing could better please those who are at present corrupting Theosophy than to have all dissenters depart and leave the field to them. The only worth while protest is to stay in and fight. If you are not a speaker or a writer, still you have your vote in your lodge and a single vote may turn the tide. Then, too, mere persistence, mere standing up for what you believe, dogged stubbornness in sticking to your convictions, sooner or later has its effect. Sooner or later you will find those who at first thought you the victim of a passing whim coming to you to learn why you are willing to face opposition, abuse and even ostracism.

Evil is not destroyed by running away from it. On the contrary, it flourishes the more luxuriantly. If you believe that Theosophy has a message for the world it should be your first aim to keep that message unsullied. By isolating yourself you are directly defeating that aim. It is true that the Theosophical Movement is much bigger than the T. S. But the T. S. is the largest and best organized body and as such has an enormous power for real or for false Theosophy. Leave the false tendencies unchecked, and in time they may completely neutralize opposing influences. I have heard people say that they want to study and do not care to be disturbed by controversies. Surely that is a most selfish standpoint. If you have studied to any effect whatever you should have learned that you are not living for yourself alone and that the evil and shame of the Society are your evil and shame as long as you ignore them. You were not responsible for these before you entered the Society, but once having entered it, the Karma of the Society becomes a part of your own karma and you cannot ignore it with impunity; you cannot escape by quitting.

If there are any who feel prompted by what the *Critic* has published to drop out, the Editor would be pleased to hear from them before they take such a step.

### T. S. Convention Proxies

The annual convention of the American Section, T. S., will be held in Kansas City, Missouri, beginning September 18th. There is still time to make out your proxies, a blank form for which is printed in *The Messenger*. Don't neglect to do this from the idea that it makes no difference anyway. Without doubt the whitewash pail will be in evidence and a vote of confidence will be railroaded through, endorsing C. W. Leadbeater and approving of his dirty doings. Don't give the ring the satisfaction of making it unanimous. Put yourself on record for truth and decency.

## An Esoteric Dancing Bear

Mr. A. P. Warrington, Initiate and new Cardinal of the American E. S., has arrived in America along with young Krishnamurti (Alcyone), his brother Nityananda and Miss Poutz. They are staying at Ojai, California, the residence of Father Walton of the Liberal Catholic Church. It is understood that after they have rested Cardinal Warrington will lead the young Alcyone about the country and will cause him to perform for the edification of the faithful.

If one may judge from recent remarks of Alcyone which have appeared in print he is a nice, clean-minded young fellow, with a certain independence of thought, but nothing to indicate that he is to be the tabernacle of the coming Messiah. Indeed, he seems to be by nature entirely too honest for the crowd which has possession of him. It will be remembered that Mrs. Besant adopted Alcyone and his brother when they were quite young boys, and that the attempt of his father to get him away from the influence of Leadbeater, and Mrs. Besant's violation of her promises in this respect led to the famous law suit in the Madras High Court, in which Mr. Justice Bakewell declared Leadbeater to be a man of immoral ideas and a highly dangerous associate for children, and ordered the boys returned to their parent. Mrs. Besant managed to evade this by getting the boys out of the country, and had them educated in Europe, meanwhile starting the Order of the Star in the East, of which she made the young Alcyone "Head," with herself as "Protectress," and declared him to be the coming World Teacher, the future body of the Lord Maitreya. Grown-up men were appointed private secretaries of this infant, and edicts, purporting to come from him, were issued for the guidance of the faithful. The adoration offered to this young kid constitutes one of the most comical incidents in the history of the Theosophical Society.

Mrs. Besant and Arhat Leadbeater have committed themselves to the very near coming of a World Teacher; in fact, Mrs. Besant (in *The Link*, August, 1911) placed the year 1928 as the maximum limit, and as this time has almost expired it is necessary to have the World Teacher on hand soon, or some one who will act the part. This, apparently, is why young Alcyone is being led about and made to dance like a show bear, and pushed to the front of the platform and forced to make little speechlets. He has to be muzzled, however, as he has associated with some people of the world and is likely to spill the beans at any time if not carefully watched. In fact, it is reported that he does not like this and does not hesitate to express himself in private somewhat profanely about his keepers.

I have much sympathy for Alcyone. My impression is that he is being made a fool of until he can be induced to make one of himself and to adopt it as a profession. Left to himself at home in India, he might develop into a fairly good Hindu school teacher, lawyer, Government servant or business man, and might earn an honest living. But that is just what he can't do. His keepers hold the purse and the oats bag and see to it that he is kept away from his native land and in countries where Hindus have no possible chance to succeed. So he can't run away, but has to dance to Mrs. Besant's piping and will almost certainly be ruined by the crowd that is using him for its own purposes. His job will not be a difficult one provided he is willing to be a party to the swindle. We have so much insane and idiotic talk promulgated nowadays by shoddy "initiates" who have been inoculated by Leadbeater with his particular brand of spiritual syphilis that going a step further and posing as a world teacher and incarnation of the Holy Ghost should not be much harder. Those victims of Besantism who prostrated themselves before the young Alky in knickerbockers—or whatever the Hindu equivalent may be—will do the same when he wears a tail coat and smokes

cigarettes, no matter how flat his platitudes, if only Mrs. Besant says he is the Expected One. Cardinal Warrington found endless suckers to accept Sodumist Wedgwood when he escorted him over the country in 1917, and with his new tag of "Initiate," fresh from the Leadbeater factory, he will probably succeed in getting a lot more. Since 1917, however, American theosophists have learned many things and it is to be hoped that they will not be so readily hoaxed.

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### "Dawn"

We have received information from "Dawn," the organ of the T. S. Loyalty League in Australia, that its publication for another year beginning next November is definitely assured. "Dawn" is the only theosophical publication besides the *Curio* and "Theosophy" which is not officially controlled and which is in a position to tell the truth about the inside affairs of the T. S. For the convenience of our readers this office will receive and forward subscriptions at \$1.20 a year.

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### "Fohat"

"Fohat" is a new monthly magazine devoted to the Back to Blavatsky Movement and to the correlation of the latest scientific facts with occult science. Three issues have been published so far. It does not concern itself with the present controversies in the T. S. The subject is one full of possibilities and as is always the case, the success of such an enterprise depends largely on the support which it receives. The subscription price, \$2.50 a year (foreign, \$3.00), should be sent direct to the publisher at 628 Montgomery Street, San Francisco, California. Single copies, 25 cents.

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## The Esoteric Section is the Cancer Spot in the T. S.

To New Members of the T. S.

Founded by H. P. B. in 1888 the Esoteric Section has degenerated into a Political Machine whose credulous members obey blindly the commands of its Official Heads, Mrs. Besant and "Bishop" Leadbeater.

Candles, Icons, Incense, Passive Obedience to authority, and Worship of Personalities, were never prescribed by H. P. B. as steps on the path to Divine Wisdom, but all of these are now essential parts of the Esoteric Section.

As a support of the Political Power of Mrs. Besant and "Bishop" Leadbeater the Esoteric Section is a great success. As a school for Spiritual Development the Esoteric Section is a farce.

Do you know that on November 3rd, 1894, W. Q. Judge declared Mrs. Besant's Headship of the E. S. at an end by order of the Master? Ascertain the facts. Remember, "There is no Religion higher than Truth."

Enquiries and discussion invited by:

*Julian Lodge of the T. S. in Canada,  
528 Hamilton St., Vancouver, B. C.*

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## Arhats and Jesuits

"Arhat" Leadbeater says that T. H. Martyn of Sidney Lodge, Australia, is an "Initiate of the Second Degree".

After the publication of Martyn's letter to her, dated May 20, 1921 from Sydney, "Arhat" Besant discovers that "Initiate" Martyn is under the influence of Jesuits!

Are Jesuits more powerful than Arhats? If not, why did the two

"Arhats" not protect the "Second Degree Initiate" Martyn, from the Jesuits?

If Second Degree Initiates can fall under the influence of Jesuits, what about Messrs. Jinarajadasa, Krishnamurti, Wedgwood, Warrington, etc., ad lib?

To Members of the T. S.

As much nonsense is being talked about "Jesuits" as is "given out" about "Arhats", "Initiates" and the like. Do not follow herrings drawn across the trail, but ascertain the facts. Remember that, "There is no Religion Higher than Truth."

Information, discussion and enquiries invited by:

*Orpheus Lodge of the T. S. in Canada,*

*Room 6, Court House Building, Robson St., Vancouver, B. C.*

### At the Periscope

*Sphygmomanometer.* Instruments for measuring blood pressure are by no means new to science and find use in medical practice. Recently it has been proposed to utilize them in court proceedings as "lie-detectors." It is claimed that telling a lie produces an emotional disturbance which reflects on the heart and causes a change in blood pressure which shows up on the instrument. One should not take this claim too seriously. Any emotion may affect the blood pressure. The person on trial, the witness on the stand, especially under the often irritating circumstances of cross examination are subject to a variety of emotions which have no direct relation to the truth of what they are saying, but which would register a change of blood pressure. Rise of blood pressure under cardiac excitement may safely be placed side by side with blushing, and no one would attempt to utilize blushing as a means of determining veracity. A blush may be caused by telling a lie, but it may equally result from having one's veracity questioned, and from the fear of being suspected of lying. It is to be hoped that no court will be unwise enough to admit the use of this instrument as testimony, and I am glad to see that in a recent murder trial in Washington, the judge ruled it out, despite frantic efforts of one of the attorneys to have it admitted.

*The Amusing Mrs. Besant.* In *The Adyar Bulletin* for July, page 178, Mrs. Besant quotes with approval the following from an English letter: "The frightfully obscene literature that comes from America disgusts decent people, as it is bound to do." The joke of this is that the "obscene" literature referred to consists of reprints of the letters and confessions of Mrs. Besant's soul-mate, Charles W. Leadbeater. His cipher letter, written privately to a boy, quite exceeds anything I have ever read for moral turpitude, while his letter to Mr. Fullerton, written in his own defense and concocted with the aid of Annie Besant, is not much better. It is quite true that they should "disgust decent people." The surprising thing is that while there is no disgust with Arhat Leadbeater for writing and teaching the most indecent imaginable stuff to children, and deceiving their parents about it, his own words become "obscene" when quoted verbatim by another. This should be obvious to all who have not lived too long on the bread of life baked in Mrs. Besant's E. S. bakery.

*He Fell Off the Wall.* Humpty Dumpty Leadbeater has fallen off the wall of the Sydney (Australia) Lodge. The Lodge had a stonemason delete his name from the foundation stone of its big headquarters building, and the *Sydney Sun* of July 1st has a photograph showing him at work on the job. While this shows how high feeling is running in Sydney, one may question the propriety of what is virtually destroying an historical record; a coat of tar would have been better. But the Lodge will have its hands full in undoing the mischief to the Theosophical Movement in Australia caused by its letting Humpty get on the wall in the first place.

## The Servant—By Charles Lazenby

This consists of a series of articles on the Theosophical Life, which ran for a year in *Theosophy in Scotland*, 1920, and was immediately reprinted in separate form. Although some time has elapsed since its publication the demand for it is steadily on the increase, and we have sold more of it than of any other one book of the same size and price. It is a remarkable fact that people buying one copy almost invariably follow it up with an order for more, evidently with a view of handing them among their friends.

With the exception of about three well-known theosophical classics I consider it the best practical treatise on the theosophical life which can be found. It is written in clear and simple language, not requiring any special knowledge of theosophical terms or the ability to interpret mystical expressions. It fully deserves the popularity of the book "At the Feet of the Master," and without desiring to reflect on the latter, I consider it distinctly more helpful and superior in important respects. It appeals directly to the Inner Self without any of the mechanism of devotion or personality worship which characterizes so many books having essentially the same aim. It is quite as valuable for non-theosophists as for theosophists.

Published only in paper binding. Sent anywhere for 50 cents by the O. E. LIBRARY.

### Some Second Hand Books

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# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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### STIRRING UP McKENTY

According to charges filed with Governor Sproul of Pennsylvania by Mr. Dudding, President of the Prisoners' Relief Society of Washington, the use of narcotics among the inmates of the Eastern State Penitentiary has attained to large proportions. Prisoners hitherto free from the habit acquire it in prison and guards and others who are named are mixed up in the matter. Mr. Dudding further tells the Governor that he cannot get at the facts unless he suspends Warden McKenty and places an investigator in charge. Elsewhere Mr. Dudding asserts that the traffic in drugs is carried on with the co-operation of one of the warden's sons, two of whom, besides other relatives hold official positions in the penitentiary. He also avers that the institution is overrun with vermin, that the food is bad and that immorality is prevalent. According to his experience with about five hundred men from the Eastern State Penitentiary, the men turned out are of a distinctly lower grade than those from other prisons; they illustrate the degrading effects of the McKenty "discipline" and seldom hold a job.

Meanwhile McKenty has replied in the press to the charges, denying them totally, and asserting that the prison always finds work for its discharged inmates. He invites everybody to come in and look around and see how well his wards are treated.

It is reported that Governor Sproul has directed the "Secretary of the Penitentiary" to make an investigation of the charges. Thus, after a period of quiescence the famous Hotel McKenty is coming into the limelight once more. It is, however, almost hopeless to expect any reform in this institution through an official investigation. The turning over of the drug matter to an official of the prison system may be taken as an indication that nothing whatever will be done. Some three years ago after much pressure Governor Sproul insti-

tuted a farcical investigation which resulted in a complete whitewashing of the McKenty system. I say it was farcical because it was a foregone conclusion from the manner in which it was conducted that it would be a farce, and Governor Sproul must have known this. Instead of having the investigation made by a commission of disinterested and unprejudiced citizens, under no political influence, he directed the state board of charities to do it. Under the law this body is in charge of the institution and it is its duty to see that it is properly managed. For it to find anything wrong would be nothing else than confessing that it had been negligent in its duties, and that would be too much to expect. Setting a commission to investigate its own shortcomings and expecting it to accuse itself is a scheme which could hardly have originated in the mind of a governor bent on getting at the truth. This is common experience. In the late investigations in Maryland and in Michigan it was the members of the boards of prison control who attempted to throw obstacles in the way. In the E. S. P. investigation, further, the chairman was a judge who was at the time a candidate for the supreme bench of the state, who needed the political support of the McKenty gang, and who discredited those prisoners who would give unfavorable testimony on the ground that they were disreputable convicts whose word counted for nothing. No effective guarantee of immunity from persecution was given to those inmates who were in a position to testify and it is well-known that men who are to go back do not willingly say things which will bring them into disfavor with the prison officials. Two of McKenty's sons hold the place of parole officer, and no man would dare to speak out lest he lose his chance of parole.

As a result, Sproul's investigation led nowhere, as could have been foreseen and as was probably intended. A grand jury investigation made somewhat later, which was decidedly lurid, was simply ignored.

As for McKenty, he is, according to his own testimony, one of the most perfect prison officials to be found anywhere. One simply has to read his speeches to see that. A past master of brag and blow his invitation to all hands to step in and investigate is pure bluster. By addressing church meetings and Sunday schools and assuming an air of piety he blinds the gullible people of Philadelphia, and this, with his political connections, suffice to make a bona fide investigation almost impossible.

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*Canadian T. S. Loyalty League.* A T. S. Loyalty League has been formed in the Canadian Section, with aims similar to those of the well known organization of the same name in Australia. I hope to give full details in the near future.

## New Jersey State Penitentiary Needs Investigating

Since the investigation conducted some three or four years ago into the conditions prevailing in the New Jersey State Penitentiary at Trenton by a commission appointed by Governor Edge, and which led to various reforms, quiet has reigned in this institution until August 21st last, when some 700 men, or almost half the entire prison population, started a disturbance, which consisted in a mutiny against turning in to their cells, and which necessitated the calling in of the state militia and city police. The men, in an excited condition, smashed about everything that could be destroyed.

It appears that the incipient signs of trouble occurred Sunday night, when the men were leaving the messroom, and consisted in the usual noisy demonstrations.

We are officially told that the cause of the trouble was that the men were angered at receiving only one peach each for supper, and that the ringleaders were severely punished.

What rot! To explain a prison riot by such a flimsy excuse as a shortage of a peach is as sensible as to blame a match for the explosion of a powder magazine. The peach is only the match which sets off the accumulated mass of explosive material, and it behoves those in authority to ascertain why such material should exist. Men in prison are prone enough to know when they are well treated; they are not going to spoil a good thing because some little thing goes wrong now and then; granted that there are those inmates who are chronically dissatisfied and who attempt to stir up rebellion, this spirit will no more spread than will a fire in a fireproof building. It is interesting to note that in this case, as in other recent disturbances elsewhere, the trouble began on a Sunday night and culminated on a Monday. Why? Well, how would you feel if you had been kept locked up from Saturday night to Monday morning in a box 5 by 10 by 8 feet, with another man—no exercise, no fresh air, and no let up except to go out to the mess room? Monday is a bad day because the way the men spend Sunday is irrational. The accumulated nervous energy, consumed on other days by work, mitigated by recreation, such as it is, makes one just ready to be started off by some trivial incident as in the present case.

Naturally such things cannot be allowed, and the ringleaders must be held responsible to some extent. But it is the management which is to blame, the whole system, in fact, and the occurrence of such a riot should indicate the need of immediate and searching investigation, unsparingly conducted by impartial persons having no connection whatever with the prison system, or even with the outside governing bodies, such as the state board of charities and correction. As in Pennsylvania and Michigan, the penal system is conducted by men who are past masters in the art of gulling the public, and who, even when hampered by political restrictions, care more for pretending that all is well than for pointing out the facts.

## Some Questions Answered

Q. Why don't you answer my inquiries more promptly?

A. In your particular case the difficulty seems to be that you write several wholly unrelated matters on one sheet of paper, making it necessary to deal with each one in succession. If you would order books on one sheet and ask questions on another the book clerk could look after the books while the stenographer is writing a reply to the others. And if you want to tell me how much you would like to aid us financially if you only could, without inconveniencing yourself, put that on a separate sheet. I read such letters just before going to bed—they make me drowsy. I once printed a leaflet "How to Write a Business Letter,"

which you can have for the asking. If you will follow its precepts we shall like each other better.

Q. How about stating my religion?

A. The *LIBRARY* is not a religious association. We do not demand that you state your religion, and we are not interested to know. But it is well to inform us, if you wish, for this reason: In assigning correspondents to prisoners we do not aim to encourage any sort of propaganda, but we find that a certain fundamental unanimity of opinion conduces to harmony and success. Consequently we aim to bring together persons of similar religious—or unreligious—views, or at least to avoid occasions for wrangling over religious topics. The most unsatisfactory correspondent is the one who is cock-sure, not only that his particular creed is wholly right, and that all others are wrong, but that he is divinely appointed to force it on every person within reach.

Q. Why do some prisoners ask for correspondents and then do not reply?

A. Sometimes they are temporarily deprived of writing privileges, do not have money to buy a stamp, or have unexpectedly been transferred or discharged. Most often, however, they do not reply because they are ill-mannered. We think such deserve no consideration. An inmate who will not take the trouble to acknowledge a courtesy which he himself has invited, even if he cannot or does not wish to continue the correspondence, is the kind we get rid of just as soon as possible. Out of consideration for the inmates, however, I will say that the same species of boorishness is to be found among outside members as well, some of whom offer to write to prisoners, and then neglect to do so, without informing us, so that we can make other arrangements for them. When no good excuse is forthcoming we are glad to eliminate these also.

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### Correspondents Needed By Prisoners

If you have a little spare time which you would like to devote to making some one happier, it is suggested that you undertake to write to one or two of the prisoners who apply to us for correspondents. Send in your name to this office with 35 cents for registration fee in the *O. E. LIBRARY LEAGUE* and subscription to the *CRUCI* (or 10 cents if you are already a subscriber), and give us a little personal information which will enable us to make a more satisfactory selection for you. Persons under twenty years of age not accepted as correspondents.

I have often wondered why theosophists, who claim to be especially interested in brotherhood, are not more willing to take up this work. Perhaps some of our theosophical readers can tell us.

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### Col. Olcott Back Again

It appears from a circular recently distributed through the American Section that Col. H. S. Olcott, President-Founder of the Theosophical Society, has reincarnated in the family of Mrs. Hilda Powell, an English lady who has been touring the American lodges, ostensibly for lecturing on Theosophy, but apparently with a commission to burnish, if possible, the tarnished halos of Arhat Leadbeater and his soul-mate Annie Besant.

When Mrs. Powell gets home she might question her distinguished son as to what was proved at a certain committee meeting held in London, May 16th, 1906, at which he presided, when the Arhat's halo was completely knocked off. She might also get some information from him as to the initial process by which Mrs. Besant has succeeded in putting this notorious personage back on to the T. S.

I suppose that the Arhat is responsible for this information as to young Powell, and that it is another of his tricks, of which "Man; How, Whence and Whither" and the bogus "Rents in the Veil of Time" afford

numerous illustrations, of binding credulous people to him by feeding them on his flattering taffy. No one could think other than well of an Arab who places him in the theosophical elite directory, and that he has been proved to be a rotter counts for nothing.

### The Resignation of Mr. Wadia

To All Fellow Theosophists and Members of the Theosophical Society.  
A Statement by B. P. Wadia. Los Angeles, July 18, 1923.

In an eighteen page pamphlet with the above title, Mr. B. P. Wadia announces his resignation from the Adyar Society and his intention of working with the United Lodge of Theosophists for the dissemination of Theosophy as it was taught by H. P. Blavatsky. The pamphlet contains his letter of resignation addressed to the President and Members of the Council (2 pages), his letter of resignation from the Indian Section (1 page) and an address "To All Fellow Theosophists" (15 pages).

It will be remembered that on a previous visit to America Mr. Wadia took an active part in the discussion of questions then before the American Section. Coming to the United States apparently without prejudice and taken in tow by Mr. Warrington, he was not slow in sizing up the situation and did not hesitate to express opinions opposed to the policies of the Administration. So active was he, in fact, that Mr. Rogers cabled to Mrs. Besant requesting his recall on the ground that he was "splitting the Section." This, and an adverse resolution pushed through the following general convention, apparently decided Mr. Wadia on his second visit to America not to speak before any Sectional lodge and to limit his work to outside meetings. After a brilliant course of public lectures and students' classes last winter in New York, under the auspices of the Theosophical Association of New York, he visited the leading lodges of the Canadian Section and for some time has been addressing public meetings and classes in Los Angeles.

In his highly dignified article Mr. Wadia tells that he joined the T. S. some eighteen years ago and that, as we all know, he had long been a devoted adherent of Mrs. Besant and her policies and exponent of her teachings, but that he had gradually come through an earnest study of the *Secret Doctrine* and other writings of H. P. B. to the conclusion that the T. S. was drifting away from the objects and teachings of its founders, that it was encouraging shams and ill-established theories based upon psychism, many of them demonstrably in contradiction of what was received by H. P. B. from her masters. In short, he considers that the Society has already drifted upon the sandbank of which H. P. B. warned and that it is to all intents and purposes dead as far as real Theosophy is concerned.

These are not mere baseless assertions. With admirable clearness and brevity and avoiding personal mention he points out some of the glaring contradictions between "Neo-Theosophy" and the Theosophy of H. P. Blavatsky and states the logical reasons for the Deck to Blavatsky Movement. Going back to 1891 he quotes from an article of Annie Besant published in the October *Lucifer* of that year, five months after the death of H. P. B., in which she says:

"None of us has any right to put forward his own views as 'Theosophy' in conflict with hers, for all that we know of Theosophy comes from her. When she says 'The Secret Doctrine teaches,' none can say her nay; we may disagree with the teaching, but it remains 'the Secret Doctrine' or Theosophy; she always encouraged independent thought and criticism, and never resented differences of opinion, but she never wavered in the distinct proclamation, 'The Secret Doctrine is' so-and-so. . . . Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian churches that have

forgotten Christ, any more than they may whittle it away for the sake of propitiating Materialistic Science. Steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it. . . . The condition of success is perfect loyalty; let the churches climb to the Wisdom Religion, for it cannot descend to them."

And by actual illustrations he demonstrates to what an astounding extent this ideal has been departed from by those who today claim to be leaders and direct representatives of these same Masters.

As a personal narrative, as the confession of a soul earnestly in search of truth and willing at all costs to admit its mistakes and to retrace its steps even when opposed by the claims of self-interest, the document will have a profound interest for many another who has gone through the same experience. It is easy enough to face about where no sacrifices have to be made, but although he would be the last to speak of it, every one who knows the writer's history knows that in taking this step he has deliberately sacrificed his chance for political influence in his homeland, as well as preferment in the Society itself, so far as these are under the control of Mrs. Besant.

To what extent those who sympathize with Mr. Wadia's general attitude will be influenced by his decision to leave the Society I am unable to say. To my mind his course in this respect should be strictly separated from his general conclusions and should be regarded rather as a personal affair. To me the news caused a feeling of dismay and that this is shared by others of his admirers I know. Mr. Wadia does not go deeply into the motives for his resignation and his readers should remember that what is the duty of one under present conditions may not be the duty of another. Mr. Wadia is one of the group who have been charged from high sources with being "moved by jealousy and hatred and desire for power," and whose support of the hack to Blavatsky Movement is attributed to a desire "to deprecate the later exponents of Theosophical Ideas" (letter of Annie Besant to the American Section, March 21, 1921). In fact, Mr. Wadia's position as a resident member of the General Council and his close association with affairs at Adyar might give currency to such suspicions and charges which would be on their face preposterous if directed against less prominent persons. He whose aptitudes fit him for being a leader and whose convictions cause him to oppose the powers that be must of necessity face charges of acting from personal ambition. By voluntarily separating himself from the Society and the prospects which such connection offers, he kills such accusations at once. As a free-lance he will be as completely ignored by Adyarites as are all theosophists who do not bear the "A. B." brand on their foreheads.

But while I see several reasons why Mr. Wadia may have done well to resign, it is not a course which I would commend to the rank and file. Mr. Wadia may be able to render more service to the Theosophical Movement—the only real thing—by working with an association like the United Lodge of Theosophists which has always been wholly for H. P. B. and opposed to more recent influences. But that does not mean that you or I should resign. The Adyar society is beyond question the largest and most powerful organization professing to teach Theosophy; it has several publishing houses, several important official or semi-official journals and a well developed system of propaganda and of lodges or centers which take up and carry on its work. Mr. Wadia is a brilliant speaker and lucid teacher who can gain a hearing anywhere, but of most of us it can be said that while when still within the ranks we have a chance to be heard, outside we will be swamped and forgotten. Every member who withdraws leaves the organization so much stronger to carry on its work of demolishing the Theosophy of H. P. B. and replacing it with priestcraft, psychic pronouncements of claimants to divine authority and what

not. You cannot clean up your house by standing in the street; you cannot purge your society from the outside. Yet purged it must be if a powerful instrument is not to be used for evil ends. And this depends upon the loyalty of the individual members, upon their willingness to attack error and corruption masquerading under the banner of Theosophy. Already the preposterous and manifestly false statements which are being broadcasted in lieu of arguments, the ridiculous claims to success which are proved, not by evidence but by constant repetition and abuse of those who question them, and by almost blasphemous claims to superiority, the desperate hurling of any and every missile that comes to hand, are showing that the corruption cannot much longer resist the logic of facts. Australia is in revolt, a T. S. Loyalty League has been started in Canada, everywhere we see signs of awakening from the glamor and of return to first principles as laid down by H. P. B. Why not have patience? Sooner or later this theosophical ship can be swung around into the channel again.

I congratulate the United Lodge of Theosophists on securing the cooperation of Mr. Wadia. It has always held up the banner of Blavatsky; it has set its face in the most positive manner against all personality worship, and it represents today more than any other association the true principles. May it now grow and prosper. In concluding it may be mentioned that membership in the United Lodge is open to any serious student, whether a member of another society or not.

*Note.* Copies of Mr. Wadia's statement can be had on request, accompanied by 4 cents postage, from The United Lodge of Theosophists, 504 Metropolitan Building, Los Angeles, Calif., or from the office of the *Carric*.

### As An Aid to Students of "The Secret Doctrine"

I have under consideration preparing a brief list of books which will be of value in conjunction with the study of *The Secret Doctrine*, and which will consist of standard and authoritative works by men of science, philosophers and others. The aim of this list will be to enable students to compare the results of modern scientific investigation and speculation, as presented by writers of recognized standing in their special fields, but not theosophists, with the teachings of H. P. B. Only titles of books which can be purchased at the present time, or which can be found in any ordinarily well-equipped public library, are desired. Books written from a professedly theosophical standpoint will not be included in this list.

Physics, chemistry, astronomy, geology, biology, anthropology, ethnology, psychology, psychical research, history of religions and philosophy, general philosophy and allied topics are among the subjects under consideration.

Students of *The Secret Doctrine* and other theosophists are earnestly invited to write to me, mentioning such books as they have found helpful in the above respect. State author, title, publisher and number of pages, when possible.

### Back Files of the "Critic"

We can still supply sets of the *Carric* from October 1917 to August 30, 1922, for one dollar, fifteen cents, or five shillings, sent to any part of the world. Later issues at one cent a copy, minimum five cents. These issues contain invaluable information not otherwise easily accessible to T. S. members, and all carefully verified. The *Carric* and *Down* 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 *Carric* while it can still be supplied, and subscribe for your theosophical friends. Subscription, 25 cents; foreign, 50 cents.

## Some New Items

Order from THE O. E. LIBRARY.

- Besant, Annie*—Britain's Place in the Great Plan, \$1.00.  
*Wadia, B. P.*—Some observations on the Study of *The Secret Doctrine* of H. P. Blavatsky, paper, \$0.25.  
Growth Through Service, \$0.25.  
The Inner Ruler, \$0.25.  
*Woods, Charlotte E.*—The Self and Its Problems, 1919 Blavatsky Lecture, \$1.00.  
*Tomes, Bertram A.*—The Secret Doctrine and Modern Science, 1922 Blavatsky Lecture, \$0.40.  
*Steiner, Rudolf*—The Spiritual Guidance of Mankind, \$0.50. Practical Training in Thought; Mission of Spiritual Science; Occult Science and Occult Development; Spiritual Science and Education; Spiritual Science, a Review of Its Aims; each, \$0.40. Spiritual Science, Christianity and the Future of Mankind, \$0.30.  
*Flammario, Camille*—Death and Its Mystery; Before Death, \$3.25.  
*Nordmann, Charles*—Einstein and the Universe, \$4.00.  
Popular exposition of the Einstein theory by the Astronomer of the Paris Observatory. Valuable for students of *The Secret Doctrine* and Ouspensky's *Tertium Organum*. With preface by Viscount Haldane.  
*Redgrove, H. Stanley*—Alchemy: Ancient and Modern, 16 plates, new ed., \$2.25.  
An account of alchemy by a modern chemist.

## Now Ready

- Raphael's Ephemeris for 1923, \$0.40; Raphael's Ephemeris and Almanac for 1923, \$0.60.  
Heindel's Ephemeris, 1923, \$0.25.  
Also in stock. Raphael's Ephemeris back to 1800, each year, \$0.50.  
Heindel's Ephemeris back to 1860; each year, \$0.25.

## 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.*  
*Coates, Dr. James*—Self-Reliance, \$0.50 (new, \$1.75).  
*Cocke, Dr. James R.*—Hypnotism, How Done, Uses and Dangers, \$0.60 (new, \$1.75).  
*Colville, W. J.*—Life and Power from Within, \$0.40.  
*Cooper, Sir W. E.*—Spiritual Science, Here and Hereafter (spiritualist), \$0.75, (new, \$1.50).  
*Coriat, Dr. Isador*—Abnormal Psychology, \$1.00 (new, \$2.00).  
*Crane, Aaron Martin*—Ask and Receive, \$1.30 (new, \$2.00).  
A Search After Ultimate Truth, \$0.75 (new, \$2.00).  
*Crowell, Frank*—Man, God's Masterpiece, \$0.80 (new, \$1.25).  
*Cutten, Dr. G. B.*—Three Thousand Years of Mental Healing, \$1.25 (new, \$2.50).  
*de Laurence, W. L.*—The Master Key (public speaking), \$1.00 (new, \$3.00).  
*Marryat, Florence*—There Is No Death, \$0.85 (new, \$1.25).  
*Marstand, Agnes E.*—First Principles of Esotericism, \$0.25 (new, \$1.00).  
What Esotericism Is, \$0.15 (new, \$0.50).  
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*Mason, Dr. R. Osgood*—Hypnotism and Suggestion, \$0.50 (new, \$1.50).  
Telepathy and the Subliminal Self, \$0.80 (new, \$1.50).



# THE O. E. LIBRARY CRITIC

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### ARE INSANE ASYLUMS WORTH INVESTIGATING?

As compared with the interest shown by the public in the management of prisons and the treatment of their inmates, the attention given to institutions for the insane and feeble-minded is almost negligible. Why is this and why should not these be just as much a matter of public concern as the various classes of penal institutions?

The insane asylums stand midway between the institutions which exist for "punishment" or "reform" and the ordinary hospital or sanatorium. There are certain analogies with each, and those with the prison are more important for the public to think about. As we know, no one is held in a hospital longer than is needful for his recovery and even then the sojourn is voluntary. Nobody is required to stay in a hospital, public or private, if he does not like the treatment he receives and is able to walk out or to get somebody to carry him out. It is a purely optional affair. He will not be shot, flogged, placed in a dungeon or strait-jacket if he tries to leave, while misbehavior, if pronounced, will result, not in solitary confinement on bread and water, but in being invited to find other quarters. There is therefore no urgent call for an investigation of hospitals for the sane.

Now we, the public, usually regard insane asylums, public or private, as hospitals pure and simple. We think of them as being under the control of skilled and benevolent physicians and of a corps of trained nurses whose pleasure it is to treat their patients with kindness. We believe that no one is sent to an asylum without the very best of reasons as determined by skilled experts in conjunction with loving friends, and that they are discharged just as soon as may safely be done.

But we overlook several very important considerations. As far as voluntary sojourn is concerned the asylum is an almost complete parallel of the prison. No institution where the sojourn is voluntary could exist indefinitely in the presence of serious abuses of any kind; they would have to close

for lack of patronage. Not so the asylum. As far as the inmates are concerned it is a case of *volens volens*. They must stay until the doctors are ready to give them a clean bill of mental health—a matter optional with them—or till those who placed them there are willing to remove them, and this, as we know, is often prevented by collusion. If the inmate ventures to complain the excuse is made that he is only a lunatic and that what he says cannot be trusted. And, of course, everybody believes the doctor's version—it is the word of an expert against that of an irresponsible person.

This charge is often enough true, so often that we are disposed to think it universally so. A person of unbalanced mind who is placed in an institution because he is intolerable at home is no more likely to be rational as regards his new home, the asylum. And the letters of complaint which issue from these places often show such internal evidence of unbalanced mind that their statements are regarded as wholly fiction. The convict who passes out a letter by the underground route, making charges against the management, is taking a grave risk if discovered, and few such men would deliberately concoct lies in view of the possibility of being called on to substantiate their assertions. What they say deserves as much credence as that of any ordinary witness in court, if not more, for the witness who perjures himself knows that he cannot be held to account without the perjury being proved, not always an easy matter. But the writer of an underground letter knows that even if his charges are true he still faces the wrath of his warden and keepers. They can make his life unendurable on a dozen different pretexts. So he is not likely to speak out unless under strong conviction and with good reason. But the lunatic takes none of these things into consideration; he acts under impulse and often on the basis of hallucination. And even if he should happen to be perfectly rational, still none will believe him. It would be asked why he is there; his internment would be taken as evidence of insanity, instead of what it really is, merely proof that certain persons have decided either that he is insane, or that a charge of insanity would be the easiest way of disposing of him for their own purposes.

Consequently the public sleeps on in unconsciousness of the terrible possibilities of abuse.

The state asylums and the state penal institutions are directed in much the same fashion from above. In a word—politics and pull. We all know that with some exceptions knowledge of prison management is the last thing taken into consideration in making appointments. Politicians pure and simple, or lawyers, newspaper editors and what not are placed in charge of one of the most difficult tasks to be found any-

where. And this applies to the state boards having both the prisons and the asylums in charge, and while it may not happen, as it once did at Sing Sing, that the town plumber was given the job of warden, still one must remember that the superintendent of a state asylum, even if required to be of the medical profession, may still be incompetent to fill his place, and that anybody who can get a medical diploma is eligible as an expert, so one can see that there is no sound reason for thinking that the state asylums are managed better than the prisons. There are the same reasons for incompetence, the same opportunity for graft on the part of the officials and of the attendants or guards, the same reasons for employing untrained, inferior and often brutal help, the same chances for irrational and cruel treatment in both cases.

And then there are the private asylums. Apart from those owned by societies these institutions are conducted for profit; consequently it is to the interest of their owners to retain profitable patients indefinitely and to refuse to give them a clean bill of health as long as the dollars are forthcoming from those who have placed them there. This is not a sweeping assertion. Of course there are private asylums honestly and capably conducted. But there are others which are not, and which are in part simply private prisons where people are confined under pretext of insanity in order to get rid of them. As a sample of the latter I may refer to a case recently detailed in the *CRITIC*, where the owner of such a private madhouse refused to part with a rich patient who had been placed there by relatives desirous of controlling her property, and who refused to let her go even after she was declared sane by the supreme court, until forced to do so by the sheriff. There are plenty of such cases.

And it is much easier to railroad a sane person into an asylum for selfish or criminal reasons than to place an innocent person in the penitentiary. No one goes to the penitentiary without trial by jury, after defense by such legal talent as he can afford. The trial is public, and while it may, and often does, result in a miscarriage of justice, due to perjury, to a prejudiced jury, or to insufficient and purely circumstantial evidence, the risks are as nothing compared with those of getting into an asylum. A private "trial," that is to say, the opinion of a family physician, or of at most two or three pill doctors, can send one to an asylum without recourse; no public trial, no defense, in short no fair hearing whatever. People who have urgent reasons for wanting to get rid of inconvenient persons in this way can usually afford to pay well, the bushes are full of "expert alienists," experts by self-appointment, and even the possession of a medical diploma and state license is absolutely no guarantee of immunity against being

bribed. The cases recently described in the CRITIC as occurring in Massachusetts show this, and there is no reason for thinking Massachusetts worse than other states. Sometimes the court is required to approve the commitment. But do not forget that the court has as superstitious reverence for the expert as you have. Let a doctor say you are crazy, and crazy you are. In criminal commitments there must be direct proof of crime—one cannot be imprisoned because of supposed criminal tendencies. But here it is just the opposite. Commitments to an asylum are made on the ground of supposed tendencies, not acts, and any small eccentricity can be interpreted as a sign of insanity if there is a motive for so doing, while in some states people who cannot be declared mentally unbalanced outright, can be sent to an asylum for "observation," and kept there indefinitely.

These are some of the reasons for suspecting that all is not well with the asylums, public or private. Wherever abuses are known to exist in the prisons of a state, it affords a strong presumption that they exist in the insane asylums likewise, as both are under the same political management. Whenever a scandal develops in a prison or reformatory which can be attributed to official neglect or mismanagement, the very first thing to be done is to turn the searchlight on the asylum also. A governor who appoints a corrupt or incompetent warden, or prison commission, or board of prison inspectors, will do the same for the asylums, and with much less risk of detection.

There are many associations bent on prison reform and on alleviating the condition of prisoners. But where are those who have given enough thought to the treatment of the insane to organize for this purpose? Few indeed. Recently there has been organized a "Woman's Protective League," with headquarters at Rodney, Mississippi, which is specializing in this field. This movement deserves support and encouragement, and it should be the beginning of numerous other societies bent on securing a complete overhauling of our system of treating the insane, and on investigating and exposing the methods by which sane people are got out of the way for nefarious purposes. Those interested should write to Miss A. Lee Schuster, President Woman's Protective League, Rodney, Miss.

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### Clerical Help Wanted!

The LEAGUE desires the assistance of one or two 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.

## The Lost (?) Volumes of "The Secret Doctrine"—I

The "Preface to the Third and Revised Edition" of *The Secret Doctrine*, signed by Annie Besant and G. R. S. Mead, London, 1893, begins with the following statement:

"In preparing this edition for the press, we have striven to correct minor points of detail in literary form, *without touching at all more important matters* (Italics mine—Ed.) Had H. P. Blavatsky lived to issue the new edition, she would doubtless have corrected and enlarged it to a very considerable extent."

It should be mentioned here that the *second* edition of *The Secret Doctrine*, also issued during the life of H. P. B., is in no sense a revision, but simply a reprint from the same plates, and differing only in bearing the words "Second Edition" on the title page, and everything below applies equally to the first and second editions. In the comparisons given below I have also referred to the Point Loma edition, which is virtually a reprint of the original, as it is accessible to all, whereas the original edition of H. P. B. is rare.

In making these comparisons I am limiting myself to one point only, the third and fourth volumes of *The Secret Doctrine*.

The first paragraph of H. P. B.'s original preface follows, in comparison with the "revision" of the same by Annie Besant. How far the difference is a "minor point of detail in literary form" may be left to the judgment of intelligent, honest and unprejudiced students:

*Preface; original edition; Vol. I, (Point Loma edition, Vol. I.)*

The Author—the writer, rather—feels it necessary to apologize for the long delay which has occurred in the appearance of this work. It has been occasioned by ill-health and the magnitude of the undertaking. Even the two volumes now issued do not complete the scheme, and these do not treat exhaustively of the subjects dealt with in them. A large quantity of material has already been prepared, dealing with the history of occultism as contained in the lives of the great Adepts of the Aryan Race, and showing the bearing of occult philosophy upon the conduct of life, as it is and as it ought to be. Should the present volumes meet with a favorable reception, no effort will be spared to carry out the scheme of the work in its entirety. *The third volume is entirely ready; the fourth almost so.* (Italics mine—Ed.)

H. P. B.

London, October 1888.

*Original edition; Introductory, Vol. I, page xl. (Point Loma edition, Vol. I, page xl.)*

But if the reader has patience, and would glance at the present

*Original preface according to Annie Besant; third edition, Vol. I.*

The Author—the writer, rather—feels it necessary to apologize for the long delay which has occurred in the appearance of this work. It has been occasioned by ill-health and the magnitude of the undertaking. Even the two volumes now issued do not complete the scheme, nor do these treat exhaustively of the subjects dealt with in them. A large quantity of material has already been prepared, dealing with the history of Occultism as contained in the lives of the great Adepts of the Aryan Race, and showing the bearing of Occult Philosophy upon the conduct of life, as it is and as it ought to be. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety.

H. P. B.

London, October, 1888.

*Besant edition; Introductory, Vol. I, page 23.*

But if the reader has patience, and would glance at the present

state of beliefs and creeds in Europe, compare and check it with what is known to history of the ages directly preceding and following the Christian era, then he will find all this in Volume III of this work.

In that volume a brief recapitulation will be made . . .

*Original edition; Vol. II, page 437. (Point Loma edition, Vol. II, page 437.)*

In Volume III of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a bird's-eye view of the Mysteries, their birth, growth, decay, and final death—in Europe. This could not find room in the present work. Volume IV will be almost entirely devoted to Occult teachings.

*Original edition; Vol. II, pages 797-8. (Point Loma edition, Vol. II, pages 797-8.)*

These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for Volumes III and IV. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception which Volumes I and II will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are almost completed.

From the above comparisons of the text of the original edition of *The Secret Doctrine* with the "revised" edition of Mrs. Besant it appears:

(a). That H. P. B. distinctly states in several places that there are two additional volumes of *The Secret Doctrine*, and that in her preface, written after the completion of the text of volumes I and II, she says that "the third volume is entirely ready; the fourth almost so."

state of beliefs and creeds in Europe, compare and check it with what is known to history of the ages directly preceding and following the Christian era, then he will find all this in a future volume of the present work.

In the latter volume a brief recapitulation will be made . . .

*Besant edition; Vol. II, page 456.*

(This paragraph is entirely omitted.)

*Besant edition; Vol. II, page 842.*

These two Volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made in felling and uprooting the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two Volumes should form for the student a fitting prelude for other works.

Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these pages are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception which Volumes I and II shall meet at the hands of Theosophists and Mystics, whether the last volume will ever be published.

(b). That Mrs. Besant has deliberately suppressed this information in all places where it occurs, while claiming that her "revision" extends only to "minor points of detail in literary form, without touching at all more important matters."

(c). That quite apart from other omissions, Mrs. Besant has deliberately falsified the original signed preface of H. P. B. by omitting a highly important sentence, and has passed it off as the *genuine* original preface, without making any mention of, or giving any reason for the omission, while assuring her readers that she has not touched any important matters. It is quite absurd to think that the existence of two further volumes of *The Secret Doctrine* is a trivial affair, and equally preposterous to imagine that H. P. B. was lying. This can be designated by no milder term than *fraud*.

(d). That being, as she claims, though with what authority I know not, one of the literary executors of H. P. B., she has not only suppressed the positive statements of H. P. B. as to important existing literary assets, but has failed either to bring forward the material of volume IV, or to render an account for not doing so. Altering a will or other document held in trust in order to conceal the existence of assets which one cannot or will not account for is a matter which in the business world would call for immediate action by a court. As for the so-called third volume of *The Secret Doctrine*, issued by Mrs. Besant about 1897, this is, as we shall see, obviously *not* the "Volume III" referred to in the above extracts from the original edition of *The Secret Doctrine*.

In view of this "whittling away of the Secret Doctrine" one need hardly be surprised to learn that by actual count Annie Besant has in her "revision" made more than 8,000 changes from the original text in the first four hundred pages of volume I alone, or an average of one change to every two lines, wholly unacknowledged, some of which are trivial, and consist frequently of changes in the wording, sometimes improving, but as often injuring the English of H. P. B., or cutting out portions of the text entirely or inserting them as footnotes, up to the substitution of words and phrases of wholly different meaning. At the same rate—although no one has had the patience to follow up the matter to the end—this would make about 32,000 changes in the two volumes! (See *Caric*, October 12, 1921.)

And yet knowing these facts Mrs. Besant has the colossal face to tell us in *The Theosophist* for March, 1922, page 534, that:

"A wild theory has just been started in the U. S. A. that the second edition of *The Secret Doctrine*, brought out by the London T. P. H. after H. P. B.'s death, (She means the "Third and Revised Edition;" see above—*Ed.*) was not as H. P. B. wanted it. The insinuation is made that H. P. B. was 'edited' by those in charge of the second edition. The trustees to whom she left the safeguarding of her printed books and unpublished manuscripts were all her own pupils, who had lived with her for years, and they made only such changes as she herself directed, which consist mainly in the correction of verbal and grammatical errors, and the arrangement of Vol. III."

Poor H. P. B.! After having printed the two volumes of *The Secret Doctrine* with the co-operation of several excellent masters of English who were her associates, there yet remained some thirty thousand mistakes (averaging twenty to the page!) "mostly verbal and grammatical errors," which it was reserved for Annie Besant to discover and correct! Persons with the "A. B." brand will doubtless accept Mrs. Besant's ridiculous falsehood as truth without going further. Yet they have but to compare say a dozen pages of the original edition with the Besant "revision" to see, if they know anything, that by far the greater part of the minor changes are in no way a betterment of the English, that they

are wholly uncalled for and that the whole performance (apart from the suppressions) resembles more than anything else the behavior of a school boy who has been set to correct the essay of a companion, and who thinks that it looks big to make all sorts of needless alterations. Even the few lines above compared show a number of these arbitrary changes. One can hardly compare the "revision" with the original text without coming to the conclusion that it is the work of a concealed pedant and intellectual midget.

In the same article in *The Theosophist* (March, 1922, pages 533-4) Mrs. Besant tells of the recent discovery of "the first manuscript of the first volume of *The Secret Doctrine*"—an interesting find, unquestionably—and of this she says: "the T. P. II. is arranging to publish the MS. in the same size as *The Secret Doctrine* as finally revised by H. P. B." A shrewd trick, indeed. Students everywhere are calling for a reprint of the original edition of *The Secret Doctrine* as actually published by H. P. B. and approved by the Master K. H. This they are not to have. A. B. wouldn't dare to reprint it, as it would expose her perfidy as shown in her "revision." Much better, then, to issue a preliminary manuscript never intended by the author to go to the printer, to pass it off as the real original *Secret Doctrine*, and have it used to prove that H. P. B. made endless mistakes and that the Besant revision was therefore justified.

What has become of the fourth volume of *The Secret Doctrine*, and what is the "third volume" issued by Mrs. Besant? Of these later.

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### The Canadian T. S. Loyalty League.

The address of the recently organized Canadian T. S. Loyalty League is Box 1133, Vancouver, B. C., Canada, the objects are identical with those of the Australian T. S. Loyalty League, of which it is a branch, the official organ is "*Down*," and the annual dues are 50 cents. Fuller information will follow.

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### Newspaper Clippings Wanted

Readers of the *Curric* are earnestly requested to cut out and send to us articles appearing in the newspapers which are of general interest in connection with prisons, prisoners and criminology. Ordinary police, court and criminal news is not needed unless of special significance. Please note name and date of paper. Thanks in advance!

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*My Unlucky Karma?* In an uncomplimentary letter from a complimentary recipient of the *Curric* I am told that if karma deals gently with me I may perhaps be lucky enough to be a bootblack in my next incarnation. Good. I would infinitely prefer the karma of polishing dirty shoes to that of whitewashing dirty "initiates," the lot which has fallen to the writer of the letter referred to.

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### Why Not Rent Books?

Why buy theosophical and occult books at the present high prices when you wish to read them but once and can rent them for a fraction of the cost from the O. E. LIBRARY? All current theosophical and many other occult and astrological books for rent. Lists and terms on application. The Library, by special agreement, will accept books of the above classes which you no longer need, at a fair valuation which can be used for a borrowing or purchasing credit. No responsibility for books sent without consulting us in advance.



# THE O. E. LIBRARY CRITIC

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

BY

## The O. E. Library League

Vol. XII

Wednesday, October 11, 1922

No. 5

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### SOMETHING ABOUT PARDONS

*The Pardoning Power in the American States.* By Christen Jensen, Ph.D. 143 pages. University of Chicago Press, 1922.

It is a common notion that granting a pardon is a very simple matter, that it is dependent solely on the will or whim of the governor of a state, or the President of the United States, as the case may be, who has simply to sign an order setting the convict at liberty unconditionally, and that it may be granted in all cases of crime without exception. If one is of such an opinion he will be completely disillusioned by reading the highly interesting and instructive monograph named above. It is possible here to refer to but a few points of the detailed treatise of Dr. Jensen.

Dr. Jensen's book consists of seven chapters, as follows: (1), The Pardoning Power in the American Colonies; (2), State Organization of the Pardoning Power; (3 and 4), Administration and Operation of Pardon Authorities; (5), The Pardoning Power in Some Western States; (6), Standards and the Problem of Standardization; (7), Some Legal Aspects of the Pardoning Power. To these are added a bibliography and table of cases.

The general reader is advised to read the first and last chapters first, as the intermediate ones deal largely with the variations of pardon laws in the different states. The pardoning power of the President of the United States, which, of course, applies solely to Federal prisoners, is dealt with only incidentally, while the limitations of the book precluded a study of the vitally important subject of clemency from the standpoint of the sociologist and criminologist.

Clemency in the original colonies was based upon the fact that in England at that time clemency was a royal prerogative. Owing to the distance the right was delegated by the king to the governors or other officials whom he appointed for the colonies, or to certain individuals who had received territorial concessions from the king. With the establishment of American independence the system already in vogue was

closely followed, the pardoning power being given to the governors and their councils or cabinets. In course of time the tendency developed to place it with the governor alone, but this was followed by a reaction, involving restriction of the gubernatorial power and calling in the aid of variously constituted boards, a plan which is almost universal today.

Contrary to the popular idea that in general the pardoning power rests with the governor alone this is true in only four states, Arkansas, Kentucky, Virginia and Wisconsin. In all other states, either by virtue of the state constitution or of legislative enactments there are limitations on his power. A special or permanent board, the executive council, or the state senate act conjointly with the governor, or the governor is merely a member of such board, with a single vote, or—in one case only, Vermont—the governor can overrule the advice of such bodies, while in a single state, South Dakota, the pardon board acts independently in the case of major offenses. With the exception of the four states above named, the pardoning power of the President of the United States is less restricted than in any of the states, being practically absolute and independent, but of course without jurisdiction except in the case of Federal prisoners. Apart from the President there is no Federal pardoning power, except that the Secretary of the Treasury may in certain cases remit fines and penalties imposed by Federal courts (page 126).

The conditions imposed by law upon the various pardoning and paroling authorities and the requirements placed on prisoners seeking clemency differ practically in every state, while it is important for those interested in seeking the liberation of prisoners to remember that in Idaho, Michigan, New Jersey, Tennessee and Texas, it is unlawful for the board to entertain petitions for parole from outside parties. Iowa, I understand, makes it a penal offense to present such petitions.

In general laws applicable to full pardon apply likewise to commutation or shortening of a sentence.

What is a pardon, and what are its effects? To answer this it is interesting to quote certain authorities mentioned by Dr. Jensen. Blackstone has said (page 110) :

The effect of a pardon (under the rules of the common law) is to make the offender a new man; to acquit him of all corporal penalties and forfeitures annexed to that offense for which he obtains a pardon; it gives him a new credit and capacity; and the pardon of treason or felony, even after conviction or attainder, will enable a man to have an action for slander for calling him a traitor or felon.

The Supreme Court of the United States has also said (page 110) that

A pardon reached both the punishment prescribed for the offense and the guilt of the offender . . . It releases the punishment and blots out of existence the guilt, so that in the eyes of the law the offender is

as innocent as if he had never committed the offense. . . . It removes the penalties and disabilities, and restores him to all his civil rights. It makes him, as it were, a new man, and gives him a new credit and capacity.

A federal district court, however, has expressed a somewhat modified opinion, as follows (page 112):

After a pardon there is "oblivion" as to the past. If, however, there be any "oblivion," it is not as to the actual happening of things, but as to the attending consequences. Amnesty or pardon obliterates the offense at least to such extent that for all legal purposes the one-time offender is to be relieved in the future from all its results; but it does not obliterate the acts themselves. It puts the offender in the same position as though what he had done never had been unlawful; but it does not close the judicial eye to the fact that once he had done the acts which constituted the offense. A pardon or amnesty secures against the consequences of one's acts, and not against the acts themselves; it involves forgiveness, not forgetfulness.

There are, however, certain qualifications or limitations to the above. For example, the pardon of a convicted and disbarred attorney does not automatically restore his standing at the bar, and while a pardoned offender may regain automatically the custody of his children, the pardon does not annul a decree of divorce secured by his wife on the ground of criminality, or a second marriage which she has contracted, nor does it restore to him property which has been disposed of in execution of the judgment against him, neither does it entitle him to damages or remuneration from the state for loss of time or business. There are many such curious and interesting qualifications. It is therefore quite futile to say that a pardon of necessity restores him to his previous condition. It simply wipes out, as far as may be, the stigma of his offense and frees him from further punishment. A pardoned thief once secured a judgment for slander against a man who had called him a thief. But there are conditions which no pardoning power, however absolute, can unscramble.

Dr. Jensen goes into considerable detail in the matter of state laws concerning parole and indeterminate sentence, and of conditional pardons. The conditional pardon is something intermediate between a full pardon and a parole, liberating the party from the usual restrictions of parolees, but subject to annulment in case of violation of the conditions. As an example, a man was pardoned upon the condition that he should not drink liquor within five years. On the other hand it has been held that a similar prohibition imposed for life could not hold beyond the term of the maximum sentence which had been imposed. In general, unless otherwise specifically provided by law or by the conditions of the pardon, a pardon cannot be annulled without granting the party a formal court trial.

According to Dr. Jensen's investigations, while the par-

doning power has sometimes been used too freely, it has not been seriously abused for political or other personal reasons, the chief difficulties resulting from the fact that governors are increasingly occupied with other affairs of state and have less and less time to devote to investigating individual appeals for clemency, and that the pardon boards are too often composed of persons inadequately informed on legal and criminal matters and too often swayed by plausible appeals rather than guided by a thoroughgoing comprehension of the subject and scope of pardons.

In conclusion it may be worth while to emphasize the fact that only a guilty person can really be pardoned. You cannot pardon a man for an offense which he has never committed, and while an application for a pardon is perhaps a shorter cut to freedom than the attempt to prove innocence by a judicial rehearing, it is on the face of it a plea of guilt. Legally a pardon may clear the prisoner of incumbrance, but socially it is not likely to work that way. The very word "pardon" implies an offense committed, not injured innocence, and is therefore likely to attach a stigma which, despite all the pardoning powers may say, will be carried to the grave. At the present time there is a group of political prisoners in one of the Federal penitentiaries who prefer to stay there rather than to seek a pardon which they could very likely secure, if they were willing to admit themselves violators of the law. One can but respect their courage in taking the stand they do. "We are innocent; you had no right to place us here, and it is your business to let us out without effort on our part which would suggest confession of guilt," is their plea.

### Mr. Wadia in New York

Mr. Wadia expects to be in New York after about the middle of October. The United Lodge of Theosophists has engaged for his use during the winter a hall seating about five hundred, at 1 West 67th Street, New York City.

Copies of Mr. Wadia's Statement to Theosophists can be obtained on receipt of 4 cents in stamps from The United Lodge of Theosophists, 504 Metropolitan Building, Los Angeles, Calif., or from the Carric.

### The United Lodge of Theosophists

Members of the American Section and other F. T. S. are reminded that joining the United Lodge of Theosophists does not require withdrawal from the Theosophical Society. I commend this association to all who are interested in the promotion of Theosophy as taught by H. P. Blavatsky. There are no dues of any kind and no formalities to be complied with. A circular of information and an application card can be obtained on receipt of a stamp from this office, or direct from the United Lodge of Theosophists, 504 Metropolitan Building, Los Angeles, Calif.

This office has also a few sample copies of the magazine *Theosophy*, published monthly by the United Lodge of Theosophists, which will be sent—while they last—on receipt of 4 cents postage. I am informed that Mr. Wadia's theosophical writings will hereafter appear in *Theosophy*.

## Now is the 'Time to Subscribe for "The Critic"

Now that you have returned from your vacation and are contemplating renewing your theosophical activities, it is time for you to send in that subscription to the Critic which you have long thought of doing, but have postponed because it is only a matter of 25 cents (foreign and U. C. 50 cents). It is only through the Critic that you can keep informed about certain phases of past and present theosophical activities which are rightly excluded from officially controlled publications. The Back to Blavatsky Movement in and outside the U. S., comparisons by actual quotation of the teachings of H. P. B. with those of later writers, current U. S. documents not generally accessible, the U. S. Loyalty League, foreign theosophical news of importance, and other carefully verified and substantiated information only. Better subscribe for a theosophical friend at the same time.

### Another E. S. Member Resigns

*Note:* Following is the letter which caused Mr. Rogers' attempt at wit in the July *Messenger*, page 25. Mr. Rogers succeeded in being funny, if not witty, for while he ridicules a member for making an honest statement of his reasons for resigning, a course dictated by courtesy if nothing else, he refrains from showing that any of the statements are not facts. And they are all facts, and for this reason I agree with Mr. Rogers that "the absence of a sense of humor is a bar to spiritual progress." In fact, I think that's what ails Mr. Rogers. He can't see anything absurd in an E. S. controlled by homo-sexual "initiates" and their accomplices and backers, and thinks it highly amusing that any one should object. He can't see that publishing, with his seal of approval, what he knows to be false statements is usually regarded as the act neither of a gentleman nor an honest man.

1932 Ivar Avenue  
Hollywood, Los Angeles  
June First, 1922

Dear Mrs. Besant:

In returning to Mr. Warrington the E. S. papers which were lent me, I wish to tell you some of the reasons why I shall not continue in the E. S.

1. The introduction of Mr. C. W. Leadbeater as Co-equal with yourself in the E. S. and making the acceptance of him in such capacity obligatory upon all E. S. members.

a. In your letter of March 31, 1921 you say: "If . . . then bid US (capitals mine) farewell and choose whom you will follow in our stead. Make no mistake. My Brother and I stand together, united in faith, in service, in knowledge."

This leaves no room for evasion: if one will not accept him he cannot accept you, else the two-fingered hand would be dismembered.

b. Your letter of April 4, 1921 to the Australian Section of the E. S. reads:

"I hereby appoint my dear Brother, the Rt. Rev. C. W. Leadbeater Corresponding Secretary of the E. S. in Australia, delegating to him without reserve, my power of O.H. That which he says and does, I endorse."

From the evidence against him, I cannot accept Mr. Leadbeater in such capacity, or recognize him as qualified to speak for the *real* Masters or the Hierarchy.

He has foisted upon the E.S., through your help and sanction, a set of bogus "Initiates," judged by the standards given by H. P. B. Take the case of Mr. J. I. Wedgwood: You told Mr. Martyn to tell Mr. Wedgwood to leave the E. S. and T. S. Then Mr. C. J. cabled you that C. W. L. said that Wedgwood was an "Initiate." You cabled back: "Brother's statement enough, accept fact, cancel message sent."

You here put aside your own statement that Mr. Wedgwood was *not* an "initiate" and took the word of C. W. L. that he was, showing that you take his word in preference to your own convictions in such matters, yet you have said that no one can enter the Hierarchy without your knowing it. Your words "cancel message sent" prove that you gave Mr. Martyn this message. The recent Farrer confession and Mr. Wedgwood's subsequent resignation from the T. S., E. S., Co-Masonry and the Liberal Catholic Church show the standards of the Leadbeater School of Initiation.

2. By your championship you have placed the Liberal Catholic Church, which is the offspring of Wedgwood and Leadbeater, in the very heart of the Theosophical Family. You have said "No one can attack the Liberal Catholic Church and remain in the E.S." You have yourself placed the rock which is dividing the theosophical stream, the rock upon the Theosophical ship may split in pieces. You have placed loyalty to personality above loyalty to principle and in supporting Leadbeater you are ruining the T. S.

You are directly responsible for the rearing of the Leadbeater scandal. Had you not proclaimed him to be upon the threshold of divinity and enthroned him in the E. S. as your equal in "occult rank" and demanded allegiance to him as the *sine qua non* of membership, we might have been spared the present recital of disgraceful details. In forcing him and his "occult pronouncements" upon the E. S. you have yourself compelled certain members to give very specific reasons *why* they must repudiate your newly created divinity.

3. You have retained in the post of Corresponding Secretary of the E. S. in America in the person of Mr. Warrington, a man whose official acts have called forth protests from hundreds of members, many of whom live here and know the facts.

In bidding you farewell and leaving the E. S. I choose to serve *no personality*, but turn with eyes of faith to the unchanging, eternal Spirit of Truth.

Yours very truly,  
J. HENRY DEMP.

To Mrs. Annie Besant  
O.H. of the E. S. T.,  
Adyar, Madras, India.

## The Canadian T. S. Loyalty League

P. O. Box 1133, Vancouver, B. C.,  
August 25th, 1922.

Your attention is drawn to the formation in Vancouver on August 9th, 1922, of The Canadian T. S. Loyalty League, with the following Objects:

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 Canadian League has been formed as a branch of the T. S. Loyalty League in Australia, which was founded in August 1921 by some F. T. S. who realized that to enable the T. S. to carry out the work which H. P. B. started a new habit of studied neutrality towards all other organisations must be formed in its ranks. It has been

realized clearly that the one rock on which the Society as a universal movement is most likely to be wrecked is the tendency towards sectarianism and personality-worship. H. P. B. left on record her fears on this head in the "Key to Theosophy", and the last chapter in this book on "The future of the Theosophical Society" is a very telling introduction to the T. S. Loyalty League.

The League is not a separatist movement but an expression of the desire of all true Theosophists to preserve individual liberty and to prevent any member from enforcing the acceptance of his or her opinions on the Society as a whole.

The League adopts the broadest principles of democracy, believing these to be essential to universalism. It has no President, and the administration of its policy is guided by a Council elected by its members annually in August.

The Annual Fees are 50 cents per member, and the headquarters of the Canadian League is in Vancouver, B. C.

The League proposes to encourage greater attention to the study of the early literature of the Society with a view of encouraging in our members faith in their own inherent Divinity, so strongly emphasized in the writings of H. P. B., in this way correcting the prevailing tendency to lean upon other personalities for guidance.

It is believed that the present condition of the Society calls for the organization into one unit of those F. T. S. who have been attracted to the Society by its splendid universality, its avoidance of sectarian restrictions and its encouragement of all shades of thought and opinion, for the reason that these great principles have during late years become endangered.

Membership in the League is restricted to those F. T. S. who are prepared to subscribe in writing to its objects and whose applications are accepted by the Council of the League.

The official publication of the T. S. Loyalty League, both in Australia and Canada, is "Dawn" and you are urged to send your subscription in for this excellent publication without delay.

#### OFFICERS OF THE LEAGUE 1922-1923

Hon. Organiser.....	A. M. Stephen.
Hon. Secretary.....	O. C. Wilson.
Hon. Treasurer.....	A. L. Crampton-Chalk.

#### COUNCIL

Above Officers ex-officio.

W. G. Clarke	W. B. Pease
J. D. Leechman	Dr. W. E. Wilks

*Editorial Comment.* I am officially authorized to state that while the Canadian T. S. Loyalty League desires to encourage the formation of a separate League in the American Section, T. S., it will be pleased to receive members of the latter upon compliance with the conditions stated above.

Of the seven officers of the League, one is a member of the General Executive of the Canadian Section and a lodge secretary, three are lodge presidents, and another a lodge secretary.

*Dawn*, published by the Australian T. S. Loyalty League, is also the official organ of the Canadian T. S. Loyalty League. This office will be pleased to receive and forward subscriptions to *Dawn*, at \$1.20 a year.

### Why Not An American T. S. Loyalty League?

Now that the Loyalty League movement, so successful in Australia, has been launched in the Canadian Section likewise, is it not time that members of the American Section were considering the establishment of a similar organization in the United States?

The absence of an organized movement of reform and protest is un-

questionably responsible for many members of the American Section withdrawing from the Theosophical Society. It is believed that the formation of a Loyalty League, possibly affiliated with that in Australia, far from having a disintegrating effect on the American Section, would offer an incentive to remaining in it to many who otherwise would feel prompted to seek channels of expression elsewhere.

### The Secret Doctrine

H. P. Blavatsky's *Secret Doctrine* can now be obtained from the O. E. LIBRARY, as follows:

Point Loma edition, practically a reprint of the original edition of H. P. B., with index, bound in four volumes, \$12.00.

Third London edition (very much revised by A. B.), three volumes and index volume, The set, \$20.00. Single volumes can generally be supplied as follows, contingent upon the supply: vols. 1 and 2, \$6.75 each; vol. 3, \$5.00; index volume, \$3.50.

Volumes of *The Secret Doctrine* can be rented from the Library on the usual terms; information on request.

*Onspensky's* famous work, *Peritum Arguuntum*, has been reprinted and can be obtained from the O. E. LIBRARY at \$4.00. It will also be loaned on receipt of the usual deposit of \$2.00. Indispensable to students of *The Secret Doctrine*.

### 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.*

*Mathews, Brander*—The Short Story, \$0.60 (new, \$1.20).

*Mead, G. R. S.*—Did Jesus Live 100 B. C.? \$3.00 (new, \$4.00).

The World Mystery, \$1.35 (new copies, but with somewhat damaged cover, new, \$2.00).

*Metevic, John*—Crystal Gazing and Clairvoyance, \$1.00 (new, \$2.00).

*Miller, J. E.*—The Psychology of Thinking, \$0.80 (new, \$1.80).

*Molinas, Michael de*—The Spiritual Guide, \$0.65 (new, \$1.25).

*Montessori, Dr. Maria*—The Montessori Method, \$1.00 (new, \$2.50).

*Stevens, Ellen Y.*—Guide to the Montessori Method, \$0.75 (new, \$2.00).

*Mukerji, Swami A. P.*—Spiritual Consciousness, \$0.60 (new, \$1.10).

*O'Donnell, Elliott*—Animal Ghosts, \$0.90 (new, \$1.25).

*Abrams, Dr. Albert*—The Blues, Cause and Cure, \$0.50 (new, \$1.50).

*Beard & Rockwell*—Nervous Exhaustion, \$1.00 (new, \$2.00).

*Boland, Mary A. H.*—Handbook of Invalid Cooking, \$0.75 (new, \$2.00).

*Brown, Goodwin*—Scientific Nutrition Simplified, \$0.30 (new, \$0.85).

*Coll, Annie Payson*—Nerves and Common-Sense, \$0.75 (new, \$1.65).

*Chauncy, Mrs. Burton*—The Care of the Child, \$0.50 (new, \$1.00).

*Chittenden, Prof. R. H.*—The Nutrition of Man, \$1.00 (new, \$3.00).

*Cohen, Dr. Solis*—The Family Health, \$0.50 (new, \$1.50).

*Bornava, Louis*—The Art of Living Long (old classic by one who did it), \$1.00 (new, \$2.50).

*DuBais, Prof. Paul*—Self-Control and How to Secure It, \$0.75 (new, \$1.75).

Psychic Treatment of Nervous Disorders, \$1.75 (new, \$4.50).

*Ebbard, R. G.*—How to Acquire and Strengthen Will Power, \$0.65 (new, \$2.50).

*Fallows, Bishop Samuel*—Health and Happiness, \$0.50 (new, \$1.50).

*Goussard, Dr. F. X.*—What Shall I Eat? \$0.70 (new, \$1.50).

*Hall, Dr. Winfield S.*—Nutrition and Dietetics, \$0.75 (new, \$2.50).

*Kintzing, Dr. Pearce*—Long Life and How to Attain It, \$0.50 (new, \$1.00).

*Larand, Dr. Arnold*—Old Age Deferred, \$1.25 (new, \$3.00).



# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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Wednesday, October 25, 1922

No. 6

Yearly subscriptions: United States (except D. C.), 25 cents; Districts 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.

### FAVORITISM IN CRIME SUPPRESSION

Last February Mayor Thompson of Chicago appointed a Methodist clergyman, Rev. John H. Williamson, as "law enforcement commissioner." The appointment was made in response to frantic demands that more stringent measures be taken to suppress crime, and carried with it, so it was stated, *carte blanche* to proceed against criminals of all descriptions, irrespective of politics, official position or social standing.

But now Mr. Williamson has come to grief after a brief tenure of eight months, having been summarily dismissed by Mayor Thompson without even the opportunity of an interview. "You git!" seems to have been the tenor of the mayor's letter of farewell. Mr. Williamson now goes back to the church. The pretext given, and it is clearly only a pretext, was that Mr. Williamson had employed a notorious convict to point out to him the various brothels, gambling hells and places where liquor is sold. Why not? Did the mayor expect Mr. Williamson to get a fellow clergyman to lead him to these places? We can only infer that some other reason exists, and Mr. Williamson's statement seems to throw some light on the subject.

When he started upon his duties last winter Mr. Williamson, in an interview, stated that it was his intention to carry out his duties in the spirit of the teachings of Christ (CRITIC, March 1st). His bloodthirsty declamations about hanging more criminals seemed to belie this intention, or to show that the law enforcement commissioner was not as well posted on the teachings of Christ as he professed to be. But on one point he certainly grasped them. We know how Christ entered the temple and upset the tables of the money changers and otherwise attacked those who were profiting through the protection of the priesthood. Mr. Williamson took it for granted that the mayor meant just what he said when he told him to go after those higher up without fear or favor. But it appears that this was mere talk, as might have been ex-

pected. He charges that there are in Chicago certain protected criminal interests, and it is to be inferred that these exist, not because the mayor and the police do not know of them, but because it pays to look the other way. I do not mean necessarily that money is paid for protection, though that is likely enough. There are abundant ways of paying other than by passing cash. Why did not the late Governor Lowden investigate the shocking conditions in Joliet Prison under Warden Murphy while he was administering soothing and sympathetic remarks to the various prison reformers and reform committees? Not because Murphy bribed him, but because Murphy controlled votes which the Governor needed. Mayor Thompson has several times been elected mayor of Chicago, and his re-election depends upon a margin of votes marshalled by interests which do not crave publicity. Police officials hold place through a backing which will not bear inspection. We can assume that the great consolidations in the business world of late years represent a tendency which is not limited to them. We now have our crime syndicates as well as our legitimate business syndicates. Everybody believes, in fact knows, that the bootlegging industry and the drug selling industry are not the enterprise of those who are commonly classed as criminals alone. They are financed by men of wealth and often of official and social standing. The sums involved may run into the millions. Probably the lawdy houses and gambling places are frequently engineered in the same way, and apart from this, the real estate devoted to such purposes commands a much higher rental than could be secured from legitimate sources. It pays these capitalists of crime to allow an occasional raid for the sake of misleading the public and to give a show of activity on the part of the police. But when a man like Williamson goes on the rampage things begin to get uncomfortable; the risk of a general cleaning-up becomes too great, and off goes Williamson's head. It pays high-up officials to bamboozle the public by telling a new and independent official to proceed to the limit, but it is not intended that he shall do so. The particular mistake which Mayor Thompson made was in thinking that a Methodist clergyman must care more for ten thousand dollars a year than for consistency. He was mistaken and, it is reported, will not appoint another law enforcement commissioner.

For the past two years or more Chicago has been scared blue over the crime wave. But at what was it really scared? Not at the increase of crime by any means, but because Smith, Brown and Jones feared that they would be assaulted or their houses or shops robbed. It was personal fear only, not a demand for a clean municipality, which caused them to squeal, and that the police know full well. It is just those

crimes which affect the individual directly, robbery and assault, which the police have made the most fuss about. Murder is not a syndicated crime, burglary is not, although burglars and bank robbers may act in small gangs and there have been reported large combinations of thieves working under a "master mind." But the howl from those who are robbed is too vociferous to make it safe to give protection to these industries. It is those who pander to the debased cravings of men—that which we ordinarily designate as "vice," gambling, drinking, drug using, sensuality—men who will pay anything to get what they want, that we must look for evidence of large scale work. It is here that large capital can work to advantage, it is here that protest is least likely to be heard, seeing that no one is hurt or robbed, and it is here, consequently that the risks are least, if only the police and others can be persuaded to look the other way.

The Illinois Vigilance Association is about to present to Mayor Thompson, if it has not already done so, a detailed report of its investigations, which is said to name high police officials purported to be at the head of the vice syndicate and other prominent persons alleged to be involved in such business. What action the mayor will take remains to be seen, but certain it is that unless he comes forward with some better excuse for dismissing Williamson than that of employing convicts, every reputable citizen of Chicago should help in retiring him to private life.

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### The Lost (?) Volumes of "The Secret Doctrine"—II

In the first article with the above title (Carric, September 27th) several passages from the original edition of *The Secret Doctrine* published by H. P. B., in which mention is made of a third and fourth volume, of which "the third volume is entirely ready; the fourth almost so," were placed in parallel with the corresponding paragraphs of the "Third and Revised Edition," issued by Annie Besant after H. P. B.'s death, showing that Mrs. Besant had systematically suppressed all reference to the fourth volume, and several references to the third, without giving the least apology for this extraordinary omission. I here add another example which has recently come to my attention:

Original edition; Vol. II, page 106. (Point Lomo edition, Vol. II, page 106.)

There is no space to describe these "fires" and their real meaning here, though we may attempt to do so if the third and fourth volumes of this work are ever published.

Besant edition; Vol. II, page 112.

There is no space to describe these "Fires" and their real meaning here, though we may attempt to do so if the rest

of this work is ever published.

It will now be interesting to place two references to the third volume made by H. P. B. in parallel with a portion of Mrs. Besant's preface to the "third volume," issued by her in 1897:

Letter of H. P. B. to the American Convention of 1888, dated London, April 7, 1888 (See Theosophy, Vol. 1, page 17).

Now with regard to the *Secret Doctrine*, the publication of which some of you urged so kindly upon me, and in such cordial terms a while ago, the MS. of the first three volumes is now ready for the press (italics mine—Ed.); and its publication is only delayed by the difficulty which is experienced in finding the necessary funds.

Preface to original edition of *The Secret Doctrine*. (See also *Point Lumin* edition.)

The third volume is entirely ready; the fourth almost so.

(Eliminated by Mrs. Besant from H. P. B.'s original preface. See the "Third and Revised Edition.")

From the above it appears that while H. P. B. (twice states positively that Volume III is entirely ready for the press, Mrs. Besant, in issuing what she calls the "third volume," states that the papers were "quite unarranged and had no obvious order and contained grammatical errors and un-English idioms, and that while H. P. B. asserts that Volume IV is "almost ready," Mrs. Besant says: "This volume (the third—Ed.) completes the papers left by H. P. B. with the exception of a few scattered articles." Mrs. Besant therefore not only denies the existence of a fourth volume, but cuts out of the original *Secret Doctrine* every reference to it, wherever it occurs, and this without excuse of any kind—a clear case of attempted concealment.

Now in what does Mrs. Besant's purported "third volume" consist? Her preface throws little light on the subject. But in *The Theosophist*, March 1922, pages 533-534, speaking of a recently discovered preliminary manuscript of Volume I, she says: "Five of these Sections, which were discarded by her from Volume I and II, appear in Volume III. Some of the Appendices referred to in this MS. of Vol. I similarly appear in Vol. III or elsewhere." Part of "Vol. III," therefore, consists of MS. rejected by H. P. B. from the first two volumes.

While there is nothing inherently improbable in H. P. B.'s having intentionally transferred sections originally intended for the first two volumes to the proposed third volume which she said was ready for the press, this in no way alters the fact that what Mrs. Besant has published as Volume III was in no way a volume ready for the press, but a hodge-podge of miscellaneous manuscripts, arranged in no obvious order and in need of editing. Whether this volume has any sequential relation to the original two volumes of *The Secret Doctrine* could only be determined

From Mrs. Besant's preface to "Volume III," issued by her in 1897.

The task of preparing this volume for the press has been a difficult and anxious one, and it is necessary to state clearly what has been done. The papers given to me by H. P. B. were quite unarranged, and had no obvious order: I have therefore taken each paper as a separate Section, and have arranged them as sequentially as possible. With the exception of the correction of grammatical errors and the elimination of obviously un-English idioms, the papers are as H. P. B. left them, save as otherwise marked. In a few cases I have filled in a gap, but any such addition is enclosed within square brackets, so as to be distinguished from the text.

This volume completes the papers left by H. P. B., with the exception of a few scattered articles that yet remain and that will be published in her own magazine *Lantern*.

by a critical analysis, although the absence of references to these two volumes, and the constant references to *this Unwritten* would seem to indicate that this is not the case.

Beginning with page 433 of Mrs. Besant's third volume, however, we find distinct evidence that this is not the Volume III to which H. P. B. refers. For the text from page 433 to the end (page 594), a total of 163 pages, or over one-fourth of the whole, consists of a series of private and confidential papers communicated by H. P. B. to the "Inner Group" of the E. S., under the most solemn kind of pledge not to reveal them. Part of the E. S. pledge reads:

"Clause 7. I pledge myself to preserve inviolable secrecy as regards the signs and passwords of the School and all confidential documents.

"To all of which I pledge my most solemn and sacred word of honour:

"So help me my Higher Self."

The pledge taken by the twelve members of the "Inner Group" of the E. S., of which Mrs. Besant was one, was of an even more serious nature, irrevocable, and the breach of which, as H. P. B. stated, "means the most terrible consequences in the present life and in future incarnations." My informant, a co-member with Annie Besant in this Inner Group, who still possesses the documents, informs me that these papers in the "third volume" are the *confidential papers* given to the Inner Group under the condition of the above pledges. And yet Mrs. Besant, in spite of her solemn pledge, has printed these papers for general circulation, and not only that, but as I am also definitely informed by those who have compared them with the originals, "has corrupted them by more than *two* hundred alterations, perversions, suppressions and substitutions of text," and that in the space covered by pages 435 to 594 alone!

And yet we are asked to believe (see Mrs. Besant's preface, page xix) that this is the Volume III which H. P. B. tells us in 1888 was already "ready for the press," and we must assume that H. P. B. had ready for publication, as soon as she could get the money, documents which at that very time, or later, she was giving to the Inner Group as secret and confidential documents under the most solemn sort of pledge not to reveal them! Can anybody suspect her of such folly?

It is true that Mrs. Besant tells us in her prefatory note to the confidential papers (page 434):

"Papers I, II, III of the following were written by H. P. B. and circulated privately (under solemn pledge of secrecy!—*Ed.*) during her lifetime, but they were written with the idea that they would be published after a time."

The evidence of this is solely Mrs. Besant's assertion, and we are expected to believe that documents of such a character that their secrecy had to be guarded by a pledge the breach of which "means the most terrible consequences in the present life and in future incarnations" can, within the short span of seven or eight years, be suitable to being spread broadcast throughout the world! When Mrs. Besant has cleared herself of her innumerable alterations of the original *Secret Doctrine*, and her suppression of all information as to the "almost ready" Volume IV, including her direct falsification of H. P. B.'s original preface, we may perhaps be more ready to accept her explanation. Until then, we may perhaps agree with my correspondent of the "Inner Group," who certainly knows of no such intention on the part of H. P. B. that "A. B. is, herself, a terrible example of what happens to those who do break such a solemn pledge."

What has become of the fourth volume which H. P. B. repeatedly assured us was nearly ready, all reference to which has been systematically suppressed by Annie Besant in her "revision" of *The Secret Doctrine*?

Is it likely that H. P. B. herself destroyed the manuscript of a large volume which she had repeatedly announced as nearly ready, so that not a trace of it remained among her posthumous papers, and that *without*

telling any one of the fact? It is not probable. Further, we have the direct statement of the Master K. H. ("Letters from the Masters of the Wisdom," page 54) that the first two volumes of *The Secret Doctrine* were prepared under his direct supervision. Can one imagine that under such circumstances H. P. B. would have been permitted to announce in them the forthcoming fourth volume, had it not been the intention of her Masters that it should be published? Certainly not. Neither under such circumstances would she have destroyed it.

Had the manuscript been lost or stolen she had ample time to make mention of it. Clearly then, the fourth volume must have been suppressed, and not by H. P. B. herself. Over thirty years have elapsed since her death and every corner of the world has been searched for unpublished matter written by her, yet no sign of the missing volume. What has become of it? Naturally one would expect of her literary executors under such circumstances some explanation or hypothesis to account for its vanishing. What did Annie Besant, her chief literary executor, do? She simply suppressed all mention of the fourth volume in her revision of the original edition. *Concealment affords presumption of complicity.* In the absence of explanation the responsibility for the disappearance of the fourth volume rests squarely with Annie Besant. What could be the motive?

It is well-known that the Brahmins were not thankful to H. P. B. for broadcasting so much information which they desired to have kept secret. They could not prevent the publication of Volumes I and II, as this was done by H. P. B. herself. It is reasonable to assume that the fourth volume, possibly the genuine third volume likewise, contained much matter that they would gladly suppress.

It is further fact that shortly before Annie Besant issued her "revision" of the original *Secret Doctrine* she had come under the influence of G. N. Chakravarti, a prominent Brahmin who is commonly regarded as having instigated her attack on Mr. Judge. With his assistance she made a strong bid for popularity among the Brahmins, and under his influence she actually suppressed or corrupted certain passages of *The Voice of the Silence* to which the Brahmins objected. These are matters of theological history. (See *Theosophy*, Vol. X, pages 200-216.)

Do these facts account for the disappearance of Volume IV and the publication of a spurious Volume III? In short, have the original manuscripts either been destroyed or placed by Mrs. Besant in hands which will effectually prevent their publication? Was it part of her bargain with the Brahmins in exchange for their support that these volumes should mysteriously disappear, that as far as possible all knowledge of their existence should be prevented and that a spurious third volume, with a misleading preface, should be issued? And was she forced through lack of other material which she dared to publish, in order to make up a volume of presentable size which might be passed off as H. P. B.'s genuine third volume, to violate her pledge and print the confidential papers above mentioned?

It is a serious suspicion, which one would be the less prone to entertain had Mrs. Besant been perfectly frank, instead of attempting concealment, and had she not shown herself so utterly unscrupulous in her general treatment of H. P. B.'s writings.

### Loss of a Valued Member

One of our members, Mrs. Adeline J. Smith, of New Britain, Conn., died September 28th, aged 78 years. But a few days before her death she was corresponding with thirty-five prisoners. Two or three years ago Mrs. Smith was confined in a hospital where she had to undergo a serious operation. During that period she kept up her correspondence with scarcely the loss of a day. During the war she not only carried on her

correspondence with prisoners but was active in war service work, for which she received a commendatory letter from President Wilson. She was the widow of a civil war veteran and always preferred prisoners who had served in the army.

In addition these matters as an encouragement to those who think that advancing age is a proper excuse for lying back. What more could one desire than to be able to keep up the fight to one's last hours? What better ending could one wish than to die in harness? To give up while one still has hands, eyes and a brain that can help others, is not that the most abject form of surrender?

### 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.

### At the Periscope

*School Question in Oregon.* Next month the people of Oregon will vote on the question whether all children of school age shall be required to attend the public schools. Watch for the result; it is an election of national importance. It is in reality a vote on the question whether all American children shall be required to attend schools where they will be trained in the principles of loyalty to America, or whether they may be sent, at the option of their parents, to schools conducted by and in the interest of the Roman Catholic Hierarchy, headed by a foreigner in Rome who has no interest in America other than to dominate it. The plea that the parent owns the child and may do with him as he thinks proper is far-fetched. The parent is responsible for the child up to a certain age, but he does not own him. He may not give him a training inimical to public interests. To send him to a school controlled from Rome is no better than to send him to one controlled by any foreign government for its own purposes. The future of the nation depends on the children of today; it is of the utmost importance that any system which is based upon intellectual slavery and subservience to other than American interests be promptly curbed. Soaking the young with a belief in a purgatory from which only the church can free them into unquestioning obedience to that church is not the way towards Americanism, and one does not have to read much of the current Catholic literature and the innumerable laws of the church to see it.

*Statement of the Ownership and Management of the O. E. Library Critic required by act of Congress, of August 24, 1912, for October 1, 1922.*

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:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, The O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

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

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

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

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THE O. E. LIBRARY LEAGUE, Incorporated. Board of Trustees, H. N. Stokes, President and General Manager, 1207 Q Street, N. W., Washington, D. C.; A. Buhler, Vice-President, 965 First Place, West New York, N. J.; Kepler Hoyt, Treasurer, 4114 Emory Place, Washington, D. C.; M. S. Emory, Secretary, 710 Eighth Street, N. W., Washington, D. C.; Ralph F. Linn, 786 Broad Street, Newark, N. J.

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 third day of October, 1922.

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

My commission expires October 31st, 1926.

### Important for Students of H. P. Blavatsky

A more complete list for Blavatsky students sent on request.

*Blavatsky, H. P.*—The Key to Theosophy, reprint of original, \$2.50. (Special to T. S. Lodge members only, \$2.00).

London edition of same, "edited" by Mrs. Besant, \$2.50.

Isis Unveiled, the only current edition is the Point Loma edition, in four volumes, \$12.00.

The Secret Doctrine, Point Loma edition, virtually a reprint of the original, with same paging. Bound in four parts, \$12.00.

The Secret Doctrine, "Third and Revised Edition," very much altered by Mrs. Besant, 3 volumes and index volume, \$20.00.

Students usually prefer the original text of H. P. B., now to be had only in the Point Loma edition.

A Theosophical Glossary, \$3.00. Reprint of the original edition and indispensable in students of *The Secret Doctrine*.

Blavatsky Quotation Book, paper, \$0.60; cloth, \$0.90. Contains a quotation from H. P. B. for every day of the year.

Nightmare Tales, new edition, \$1.00.

The Voice of the Silence; U. L. T. edition with Stanzas of Dzyan; cloth, \$1.25; leather, \$1.50. Besant edition without the Stanzas, paper, \$0.40; cloth, \$0.75; fine lambskin, \$1.60 (a beautiful book).

Practical Occultism, London edition, cloth, \$0.60; leather, \$1.25.

Hillard, *Katherine*—Abridgment of *The Secret Doctrine*, \$3.00.

Hints on Esoteric Theosophy, \$0.80. Issued in the early days of the T. S. and contains interesting discussions on H. P. B., the Masters, etc.

*Theosophy*, published monthly by The United Lodge of Theosophists, subscription through this office, \$3.00 a year. The ten volumes of *Theosophy* are full of reprints of articles and letters of H. P. B. and W. Q. Judge, not easily accessible. The last three volumes have a detailed history of the Theosophical Movement up to 1896, with much matter excluded from the official histories. The O. E. LIBRARY has a complete file of bound volumes for loaning. All Blavatsky students should read them.



# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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### THE CASE OF THE POLITICAL PRISONERS

At the present time the Federal Government is holding in prison about seventy prisoners of the so-called "political" type, who have been sentenced, either justly or unjustly, for obstructing the progress of the war, and for terms ranging from five to twenty years. In all, or practically all of these cases the charge was not one of disorder, or inciting to disorder, or destroying property, but merely the expression of opinions opposed to war. Sixty-four of these prisoners are members of the International Workers of the World, and it is claimed by these men that they were given unfair trials before prejudiced courts, that they were prevented from presenting available evidence in their defense, that they were sentenced en bloc, and that they were not actually guilty as charged. In short it is maintained that the trials were a sham, intended to get rid of people whose general views were held to be obnoxious.

It would carry us too far to enter into the question of the justice of their conviction under the espionage act. Let us put the worst aspect on it and assume that they were guilty as charged and that their confinement at the time was fully justified. Does that constitute a sound reason for continuing to hold them after the end of hostilities?

I have always declined to recognize any fundamental difference between political prisoners and those commonly known as criminals. I have no more respect for a conscientious objector who refuses to defend his country while he is enjoying the advantages it affords than I have for the man who steals in order to support his family. Both are equally taking that for which they decline to pay. I think that both should receive precisely the same treatment.

There is however this important qualification. We may say that there are two sharply distinct classes of offenses—there are those acts which are at all times offenses against the social order, theft, violence, destruction of

property, inciting to disorder and many another. Distinguished from these is the class of offenses which relate to temporary and transitory conditions only. In time of peace it is no offense to denounce war. But granted that a war is in progress, that victory and the safety of the nation depend upon all pulling together, then opposition to the war, even by word only, becomes an offense equally with obstruction by more forcible means. Active opposition to a war once begun means an effort to weaken resistance, and is virtually placing oneself in the ranks of the enemy.

In other words, there are two classes of offenders: (1) offenders against the *standing* laws of society and (2), offenders against *temporary* laws necessitated by emergencies. The political offenders belong to the latter class. The present political prisoners are those who, whether justly or unjustly, have been sentenced for violating some temporary law. If any of them have been guilty of offenses against standing and permanent criminal laws, even in pursuit of a temporary object, they belong in the first class and are not considered here.

What is the prime object of imprisonment? Clearly, the protection of society. The offender is given a prison term which, however excessive it may be, is nevertheless supposed to be of such length that he will either be reformed or cowed into obedience to the law in future, and will therefore be no longer a menace to society upon his release.

In the case of an offender against a permanent law this is obvious enough. But suppose that in the case of a political offender the occasion for the law should pass away during the time of his confinement. Clearly in that case he is no longer a menace in the sense of the law under which he was convicted. The special conditions leading to his imprisonment have come to an end, his crime has become an obsolete crime and there can be no justification for detaining him longer, probably to his own detriment and certainly at the expense of the community. Today you or I may talk against war to our heart's content without interference. Why then keep another in prison who would do no more?

Since the armistice large numbers of conscientious objectors, draft evaders and other political prisoners have been discharged. It is likewise a fact that more serious offenders, spies and plotters for the destruction of property have been given their liberty. Why then are these members of the I. W. W. being held? Clearly for no other reason than that they are regarded as persons with objectionable opinions in general, and the long terms to which they were sentenced under a temporary law are being enforced to the limit as a pretext for depriving them of liberty.

I have no liking for the the radical views of the I. W. W. But it is wholly contrary to the spirit of our institutions, to our sense of justice and to our laws themselves that men shall be punished in advance for what they might possibly do. If I am held for burglary, I cannot be held longer because I might become a bootlegger. I can be punished only for what I have done, not for what some official thinks I might do if I had the chance. These I. W. W. men were convicted of talking against the war, and nothing else. It was not charged or proved that they committed any acts coming under the general and standing criminal laws. Why then hold them? If they should go beyond the permissible limits of free speech in time of peace and should attempt to create disorder, that would be a new and different offense which should be considered when it occurs, not before.

The detention of these men is little short of a national scandal. Other nations had similar difficulties; what have they done? Italy granted general amnesty to political prisoners November 19, 1918; France, October 24, 1919; Belgium, November 19, 1919; Canada, December 30, 1919; England has long since liberated all political prisoners so far as their offenses were of the transitory kind connected with the war, while the terms were invariably short. And yet, nearly three years after the armistice, we are still holding these men, notwithstanding the petition of upwards of a million American citizens and the protest of numerous conservative associations, and very general opposition on the part of the press. Naturally this is but adding fuel to the I. W. W. fire, and causing a very general distrust of the government.

The matter is beyond the power of the courts to remedy as the United States Supreme Court has declined to review the cases. Only a special act of Congress or the President of the United States can free them. The latter has plenary powers in the matter but so far has declined to act. In this connection it may be remembered that shortly after the close of the civil war President Lincoln issued a proclamation of amnesty for all persons who had aided the cause of the Confederacy.

Fifty-two of the I. W. W. prisoners at Leavenworth Penitentiary have recently addressed a lengthy letter to President Harding, in which, while asking for release they decline to make the usual appeal for clemency. If their claim is correct, that they were unfairly sentenced, this course is right. A plea for pardon assumes a confession of guilt, and they refuse to take such a step, as such a self-confession of guilt might be used against them on some future occasion. It is the right of the innocent man to demand justice, not to beg for clemency.

## Notice to British Correspondents

For the accommodation of our correspondents in Great Britain who desire to make remittances we will accept British currency (paper only, *not coins*) and personal checks on English banks drawn to the order of H. N. Stokes, so far as these are payable in London without charge for collection. At the present rate of exchange the dollar equals about four shillings sixpence. Domestic British money orders cannot be accepted.

## Renewal Subscriptions to "Dawn"

Those who have subscribed for *Dawn* through this office are reminded that it takes a long time to hear from Australia, and that renewals should therefore be sent in at an early date in order that there may be no interruption in the receipt of the periodical. We are informed that publication for another year is fully assured. \$1.20 covers the subscription and costs.

## A Theosophical Mad Mullah

In reorganizing the American E. S. Mrs. Besant has taken the precaution to get rid of all who will not unquestioningly recognize her as the "successor" of H. P. B. and Vicar on Earth of the Masters, by following the simple expedient of calling in all E. S. papers and reissuing them only to those who can safely be counted on to be her slaves. The pledge required of these I shall print later. In Australia, however, she has gone further and has issued a bull of excommunication which prescribes to E. S. members to what lodges of the Theosophical Society they may or may not belong. If they elect to remain in the Sydney Lodge they are *ipse facto* excommunicated from the E. S. whether they had taken part in the recent activities or not. In witness whereof I reproduce a strictly private E. S. letter dated Sydney, June 8th, 1922, and reprinted in her private organ *The Disciple*. Without doubt E. S. members of other lodges which have not bowed the knee to the Besantine Baal will be given a similar alternative. In the same issue of *The Disciple* she prints a list of nineteen of those who have been excommunicated without benefit of clergy, among whom we find the name of Mr. T. H. Martyn, whom she now casts away like a sucked-out orange, after having profited by his devoted assistance for twenty years or more. This segregation of the E. S. and L. C. C. members into a new lodge, the "Blavatsky (!) Lodge," is not without its advantages. It will make it possible to prevent those with the Besant-Leadbeater psychosis from communicating their disease to others; they will now hide themselves in the cloud from their own smudge-pots.

Mrs. Besant says:

To the Pledged Members of the Esoteric School in the Sydney Lodge.

As perfect and mutual trust must exist between teacher and pupil in any school which is under a Master of the Wisdom with His representative as its outer visible head, and as, before entering the Esoteric School, you stated that you regarded me as that representative in succession to H. P. Blavatsky, it is necessary, under present circumstances, to reconsider our relationship.

Mr. T. H. Martyn (to whose good work for the Theosophical Society during many years, Australia, Tasmania and New Zealand owed so much — work which has been, from the E. S. standpoint, richly rewarded) has, under the strain which that reward made inevitable, turned against his seniors in the E. S. and against myself as President of the T. S. re-elected last year by the vote of the whole T. S. for a third term of seven years. He and his associates in the Sydney Lodge (after a prolonged campaign against me, carried on before my election) have continued to attack me

privately and publicly, making accusations against me which, if true, render me totally unfit to hold any high position in the T. S. They took the occasion of my visit to Australia to begin a violent attack in the Sydney press, at first somewhat veiled, but soon developing into an open attempt to destroy my good name. Mr. Martyn and his fellow-trustee excluded my E. S. pupils from their meeting-room in the Sydney Lodge premises, as an unsuitable body to continue as tenants, and bade them make other arrangements. This expulsion has been confirmed by a majority of the Executive of the Lodge. I have, therefore, with my pupils, had to seek another meeting place. In addition to this, they continued their attacks in a newspaper, which gladly opened its columns to anything which injured the T. S. and even raked up the accusations against H. P. B. in 1884, further to discredit the Society as a whole. All members of the E. S. are pledged "to support the Theosophical Movement before the world," while Mr. Martyn claims in a public meeting to "flagellate and chastise it when it goes wrong"—in his opinion and that of his friends. I cannot recognize that attitude among my pupils.

The attack on the Liberal Catholic Church is also non-Theosophical and places those who take part in it on a level with those who assailed violently the *Roman Catholic Church* (italics mine—Ed.), or Hinduism, or Buddhism, or Zoroastrianism, or Islam, or any other great religion. Such attacks are contrary to the First Object of the T. S., and are entirely impermissible in any member of the E. S. I am therefore calling on all who have taken part in them to return (within one week from this date) to my agent for this purpose (Mr. Ian Davidson, "Armada," Thrupp Street, Neutral Bay) all books, papers and documents of all kinds, and any pictures they have received as pledged members of the Esoteric School.

In order to prevent constant conflict between the Sydney Lodge and the members of the E. S. belonging to it (thus perpetuating discord by compelling my pupils to live in an atmosphere of hatred and under the duty of constantly protesting against accusations levelled against their Teacher and against her representative in Australia), I call upon them to choose between the E. S. and the Sydney Lodge of the T. S., painful as that choice may be to them. We must go forward with our work of preparation for the coming of the World Teacher, and peacefully sever ourselves from those who have the right to represent the Sydney Lodge before the world. Its Trustees and Executive have expelled us as E. S. members, and none can cut himself in twain. Some 200 members of the Sydney Lodge have been expelled as E. S. members; they cannot remain in it in their character as T. S. members, and be exposed to constant revilings as my pupils. Those who trust me as their teacher must leave the Lodge and send notice that they have left it. Those who do not, must send in their E. S. papers. One communication or the other must reach Mr. Ian Davidson within the week. Make your choice, each one of you, in the Master's presence.

Your faithful servant,

ANNIE BESANT, O. H.

In the above letter (paragraph 3) it is distinctly stated that attacks on the Roman Catholic Church are "entirely impermissible in any member of the E. S." Now curiously, there appears in Mrs. Besant's paper, *New India* (June 21, 1922, page 21) a letter dated ten days after the above, June 16th, signed "Annie Besant, D. L." (another "aspect" of Annie Besant, O. H.), in which she indulges in an attack upon the Roman Catholic Church, charging it with disloyalty to the British Empire. To quote:

There are two dangerous elements in Australia, that are active in Sydney, the Roman Catholic Church—with its hatred of Great Britain and desire to separate Ireland from the British Crown—and the pro-German

party. . . . The Roman Catholic Church has obtained a strong hold over the Labor Unions, so strong that it has succeeded in having a resolution passed excluding all Masons from the Unions—an unheard of thing. But the reason is obvious from the R. C. standpoint: a Mason is necessarily loyal to the Crown. . . .

Is it any better to charge the Roman Catholic Church with treason to the British Empire than to charge the Liberal Catholic Church with disloyalty to Theosophy or the Theosophical Movement? Is it any less unbrotherly to attack the Roman Catholic Church in a public newspaper than to oppose the Liberal Catholic Church within the restricted limits of the Theosophical Society? Is Annie Besant the only person in the E. S. endowed with the right of free speech? I think not. But there is an obvious difference in the two cases. It suits Annie Besant's schemes in the E. S. to defend Catholicism of all sorts, Roman or Wedgwoodian; it suits her to call Mr. Martyn and others Jesuits and enemies of the Theosophical Society, and to circulate what she must know to be falsehoods among their fellow-members; it suits her to defend a notorious sodomist and to hold him up as an initiate; it suits her to indulge in a bit of feminine vindictiveness against the Sydney Lodge for exercising its constitutional rights. But *New India* is a widely read paper—read by the British officials in India—and it therefore pays, from a political standpoint, to make a display of her own loyalty by denouncing British Catholics. In this she may be right, but she is doing what, logically considered, should require her resignation from her own E. S. Mrs. Besant's motto as "O. H." clearly should be: "No one allowed to cut papers here but me."

### A Faked (?) Communication from a Master

Mrs. Annie Besant, who published in her third volume of *The Secret Doctrine* confidential papers of H. P. B. which she was solemnly pledged not to reveal can scarcely object to the publication of her own private communications to E. S. members. Not being under any pledge myself, except to show up each and every kind of humbug being forced upon the T. S., I take pleasure in presenting a purported communication from the Master K. H. to C. Jinarajadasa, which Mrs. Besant prints in her very particularly private E. S. organ, *The Disciple*, Vol. V, No. 1, August 1922. It has reference to recent doings in Australia and to the new "Blavatsky Lodge," under which the O. H. has gathered all of those Sydney members who belong to the E. S. and the Liberal Catholic Church, and who are opponents of the teachings of H. P. B. No one who has carefully studied the letters of the Master K. H. and observed his style and attitude can fail to see that this communication is either an out-and-out fraud, or the product of some brain-addled psychic. It should leave no doubt whatever that A. B. is deliberately forcing the Liberal Catholic Church on theosophists. It is as follows:

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 those 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.

### Notes From London

Resolution adopted by the National Council of the British Section, T. S., October 5th, 1922:

"Resolved, that the National Council learns with regret of the resignation of Bishop Wedgwood from membership in the Society, and wishes to convey to him its thanks for the services Bishop Wedgwood has given to the Society in the long period of his membership."

From a London letter:

"The L. C. C. Synod, or whatever it is, has refused Wedgwood's resignation by ten or two. The two courageous ones are said to be Gannlett and Peirce. It is interesting to note that Wedgwood was one of the volunteer committee which whitewashed C. W. L. at the bidding of A. B. in 1908."

"All doubt with regard to the guilt of Wedgwood and his associates vanished when I read an actual letter from one of his male paramours, naming his procurer, the fee paid by him and naming and describing his actions with certain boys. Add to this the evidence of a friend who saw him misconducting himself with a servant at sacred Adyar and nothing short of complete alibis can disprove the charges."

"Wilkinson, the President of the Midland Federation, has moved his Lodge (Nottingham), to demand investigation of the conditions surrounding the C. W. L. and Wedgwood business and has circularized the Lodges in his Federation to this effect."

"I understand they had 'hell's delight' at the E. S. convention last week and a cable was sent to the O. H. demanding certain information in reference to the new pledge. I am also told that quite a number have resigned."

*Note.* The confession of Mr. Farrer concerning Wedgwood is to be found in the *Caric* of June 21st. Reprints can be had on request.

### At the Periscope

*Making God in a Hurry.* Last April John S. Williams, a farmer of Georgia was convicted of causing eleven negroes on his farm to be murdered, in order to prevent their testifying in a peonage case, and was sentenced to life imprisonment. He is now on the state farm, of which he has almost entire supervision, is accorded all sorts of special privileges, and, it is stated, is allowed to visit his family and social entertainments. In short, his punishment is almost nominal, far less than that of a minor offender. Treatment of this kind, accorded to the perpetrator of one of the most fiendish crimes in the history of Georgia, is calculated to raise some interesting questions as to where the honor system should be checked.

*The Inquisition in New Jersey.* In a murder case now before the people of New Jersey a young man, supposed to know something about it, was forced by the police to make a statement by being put through the third degree for 24 consecutive hours without food or sleep. The reporters in the corridor were only able to report hearing sobs and groans. Of what the treatment consisted is not yet stated, but it was clearly torture, whether physical or mental matters little. No testimony extracted under such conditions, when the victim is clearly *non compos mentis*, should be admitted. Farther than that, the people of this particular county would do well to divert a portion of their attention from the murder, which is a thing of the past, to asking whether they are not

employing a gang of virtual criminals under the name of "police." This might be passed by were it an isolated case, but it is not. It is the function of the court to secure evidence. What would one think should a court indulge in such proceedings? Yet is it more justifiable in the one case than the other? The assumption of judicial functions by police, government agents and district attorneys is fast becoming a huge scandal. And the public is too busy weeping over the atrocities of the Turks and the starving people of Russia and China to see what is going on at home.

### Important for Students of H. P. Blavatsky

A more complete list for Blavatsky students sent on request.

- Kingsland, Wm.*—The Physics of the Secret Doctrine, \$1.80.  
*Judge, Wm. Q.*—The Ocean of Theosophy, \$1.25. Free from technical terms and the best general introduction to Theosophy as taught by H. P. B.  
Echoes from the Orient, paper, \$0.35; cloth, \$0.50. Elementary.  
Eplitome of Theosophy, paper, \$0.25.  
Letters That Have Helped Me. Two volumes in one, \$1.50.  
*Marques, Dr. A.*—Scientific Corroborations of Theosophy, \$1.50.  
*Sinnett, A. P.*—Esoteric Buddhism, \$2.00.  
The Occult World, \$2.00. Contains letters from the Master K. H. and much information about H. P. B.  
Incidents in the Life of Madame Blavatsky, \$1.20.  
The best biography of H. P. B.  
The Bhagavad Gita, Judge edition, cloth, \$1.25; leather, \$1.50. Besant edition, paper, \$0.40; cloth, \$0.75; fine lambskin, \$1.60.  
Notes on the Bhagavad Gita, by W. Q. Judge and Robert Crosbie, leather, \$1.50.  
H. P. B.'s Five Messages to the American Conventions, pamphlet, \$0.25.  
Blavatsky Lectures (London):  
1918. *E. L. Gardner*, Matter the Shadow of Spirit, \$0.25.  
1919. *Charlotte E. Woods*, The Self and Its Problems, \$1.00.  
1920. *E. N. Dunlop*, Nature Spirits and the Spirits of the Elements, \$0.40.  
1922. *Bertram E. Tomes*, The Secret Doctrine and Modern Science, \$0.40.

#### Important Publications in Press.

- Transactions of the Blavatsky Lodge; being H. P. B.'s answers to questions on *The Secret Doctrine*, cloth.  
Bhagavan Das, Science of the Functions.  
On request we will notify of time of publication and price.

#### Important Periodicals

- The O. E. Library Critic*; every two weeks; \$0.25 a year (foreign and District of Columbia, \$0.50.) Reviews, comments and criticisms of past and present conditions in the Theosophical Society, with other matter of importance to all theosophists. Twelfth year.  
*Dawn*, Organ of the T. S. Loyalty League in Australia and Canada. Every two months. Subscription through this office, \$1.20 a year. Full of information excluded from officially controlled journals.  
*Theosophy*, published monthly by The United Lodge of Theosophists, subscription through this office, \$3.00 a year. The ten volumes of *Theosophy* are full of reprints of articles and letters of H. P. B. and W. Q. Judge, not easily accessible. The last three volumes have a detailed history of the Theosophical Movement up to 1896, with much matter excluded from the official histories. The O. E. Library has a complete file of bound volumes for loaning. All Blavatsky students should read them.



# THE O. E. LIBRARY CRITIC

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BY

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### MORE MASSACHUSETTS MAD-HOUSE SCANDALS

Shortly before the year 1915 a Boston business man named Gordon died, leaving his young daughter Dorothy heir to an estate of over \$100,000. William F. Jardine of Cambridge was on application appointed the girl's guardian, despite the protests of her relatives. He sent her to a fashionable school, but soon after took her out and on the claim that she was suffering from a nervous trouble placed her in the McLean insane asylum, one of the numerous institutions of this sort which flourish on the soil of Massachusetts. After a sojourn of nearly two years in the asylum she was allowed to return to the house of her guardian for a brief period and was then sent away to school again, where she remained until March, 1921, becoming of age in the meantime. On her return to his house for the spring vacation he took her back to the asylum, where she has been ever since, until, through the efforts of an uncle, she has just been decreed sane by the court.

Superficially the above facts convey no indication of anything wrong, further than the trivial matter that a sane girl of wealth was being kept in an asylum while actually in sound mental condition. Certain very significant points were developed at the hearing, however. It appears that when Jardine took her to the asylum directions were given that she was not to be allowed to see or communicate with her relatives. Jardine and his wife alone had access to her. Further he placed her there without notifying the probate court, which has to do with the administration of the estates of minors, and without consulting an expert alienist. Not only that, during the entire time she was absent from his house in Winchester he charged her estate \$50 a month for the rent of an inferior room in the house which she had never once occupied, and which he was in the meantime using for other purposes, while the whole rental paid by him for the house was only \$65 a month. Further, he had himself made president of the Gordon Supply Company, the property of her deceased father and

an asset of her estate. It further transpired that an aunt of the girl, who had helped to get Jardine appointed guardian, was receiving a salary of \$5,000 a year from the company, in return for which she rendered no service whatever, while two of her sons, who formerly received \$60 a month each from the same source, were advanced, when Jardine got his fingers into the Gordon pie, to \$10,000 a year each. It is stated that Jardine and his fellow-conspirators had drawn about \$30,000 annually from her estate. Doubtless this wholesale robbery would have continued and the girl, now of age, would have been kept indefinitely in the asylum, had not an uncle interested himself in securing her release. She now has her freedom, but Jardine and others have most of her money, and the recovery of the sum of which she has been robbed is another matter.

This is just one incident in the history of the Massachusetts asylum system which has come to a climax within the last three weeks. It is not surprising that rascals of the type of Jardine are walking about; the world is full of them. What is surprising is that the laws of Massachusetts, or the administration of the laws, are such that he should have been able, apparently without security, to succeed in getting himself appointed as guardian and administrator of Dorothy Gordon's estate, should have been able to place her in an insane asylum without authority from the court, should have prevented her from communicating with her relatives, and then should have been able in broad daylight to proceed to rob her estate by such subterfuges as charging her \$600 a year for room rent, by appointing or retaining persons in her business at exorbitant salaries, by charges paid to the asylum, and in other ways doubtless, mulcting her of \$30,000 a year, and all these without the proper state or municipal authorities, those having supervision over the estates of orphans, becoming cognizant of the facts. Is it indeed true that there exists in Massachusetts a ring of high grade thieves who are making a handsome living by just such means as this, and which permeates the courts and even the legislative halls? Do not forget the very recent case of Pelletier, for several years district attorney of Suffolk County (Boston), who was found guilty on numerous charges of extorting money in exchange for freedom from prosecution, or through threats of prosecution and who even after being disbarred had sufficient power to get himself renominated for the same position and to cause an attempt to be made to repeal the provision of the law that a district attorney must be a member of the bar. And do not forget the cases of Keown and Kenfrew, lawyers railroaded to the asylum because of their activity in unearthing the doings of the insanity rings and interfering with their profits.

To give an idea of conditions in Massachusetts let me quote or summarize from some personal letters from one who

probably knows more than any one else of what the actual conditions in Massachusetts are.

In 1921, according to the county treasurer's report, Middlesex County (Cambridge, etc.) paid over \$25,000 in fees to alleged alienists for their services as experts in getting people into asylums, while Suffolk County (Boston) paid still more.

A state senator, member of the Legislative Public Institutions Committee, was paid \$993.95 for carrying condemned "lunatics" to mad-houses in Middlesex County alone. One really wonders why he did not grab the job of state hangman as well.

Physicians' and lawyers' fees for their part in the work run as high as \$900 a case. Probably a quarter of a million dollars are mulcted from state and county funds directly for such purposes.

We have already seen how one Forrest, a lawyer, charged the county of Middlesex a fee of one thousand dollars for "professional services" in railroading his personal enemy attorney Renfrew into an asylum. The story is told in the CRITIC of August 2, 1922.

It is definitely stated that some wealthy inmates of private asylums are charged \$200-\$300 a week by the owners of these institutions, for accommodations and services not worth over \$10 a week. This is of course paid out of the victim's estate by those persons who have placed them there and who can well afford to make it worth while for the proprietors to keep silence in view of the advantages it gives them of acting as did the man Jardine in the case above referred to. No wonder every effort is made to keep them there, even to the extent of defying the law, such as it is; no wonder that every effort is made to intern such men as Renfrew and Keown, who are in a position to expose such abuses; no wonder that a certain publication in Massachusetts was forced to discontinue its exposures and to turn to safer fields.

A committee of prominent lawyers and citizens, appointed by the legislature, was wholly unable to ascertain what the taxpayers had received in the way of service for an expenditure of over seven million dollars. Says my informant:

"Doing our duties as good citizens or subjects, we presented competent evidence of 'rottenness in Denmark,' against state departments, state officials, institutional heads or employees, judges galore, lawyers, physicians, alleged alienists, psychiatrists, district attorneys, attorneys general, etc., indicting, practically, all Massachusetts officialdom. The year past has proven our charges conclusively; one supreme court justice indicted; our best-known bankers indicted; two district attorneys removed from their high offices; our courts and judges and bar made a joke and a stench and infamously famous throughout the land."

My informant further avers that

"Human beings are actually boiled to death, starved to death, worked to death, right here in the Westborough State Hospital, State Farm, and

in the majority of so-called private hospitals in this once great commonwealth. . . . Inmates right here, in the past, have been killed for asking for a cup of cold water. Nothing is so cheap here as human life; few are too feeble, too sick, too aged, to work. Slavery is camouflaged as 'occupational therapeutic work.' . . . Death calls here as frequently as three or four times per day. One slice of bread and a cup of slops per meal will never sustain human life very long, as given in certain wards. Murder, brutal murder, merely results in the attendants being 'canned,' to use the hospital phrase. Attendants are 'floaters' passing along from hospital to hospital or prisons, from state to state, from coast to coast, many taking their mistresses along with them. Immorality at all institutions is almost unbelievable, children (illegitimate) born to patients and employes alike, and said immorality by no means confined to the lower type of employes alone. . . . How could there be no graft where \$11,000,000 per annum is the prize?"

In a document in my possession, written by a former asylum attendant in Massachusetts, it is charged that asylum patients are deliberately murdered, not by the usual methods, to be sure, but by intentionally giving the wrong medicine or withholding proper treatment and food so as to bring their lives to an end as quickly as possible.

I am informed by the attorney of a certain well-known woman of wealth whose release from the asylum he finally succeeded in securing, but who left most of her property in the hands of her persecutors, that

"A former superintendent here, \_\_\_\_\_, confessed on the witness stand before falling unconscious, that the supreme court held Mrs. \_\_\_\_\_ and that to release her or to permit her to escape would cost his position," while a court has openly stated that "if she will take what is left, and forget what there was (millions), her troubles will be over."

This same lady, sane, but railroaded to the asylum by a gang of conspirators, is now free, and is endeavoring to recover what she can of the millions left her by her husband, and her rescuer himself has fallen into the hands of those who are holding him in a mad-house, largely without doubt in order to thwart his further efforts in her behalf.

So it goes in Massachusetts. But how about your own state, reader? Are you sure that things are better there? Are you confident that some friend or perhaps yourself may not be a victim at some time? Why not work for an investigation of the modus operandi of the asylum system of your own state, of the laws which may be employed for making away with "inconvenient persons" who happen to have means?

*Note:* Those interested in this subject should write to The Women's Protective League, Miss A. Lee Schuster, President, Rodney, Mississippi.

### 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.

### T. S. Loyalty League in Great Britain

T. S. members in Great Britain interested in the formation of a T. S. Loyalty League are advised to communicate with Mr. Hugh R. Gillespie, 27 Haverstock Hill, London, N. W. 3.

### Some "Crimes in Occultism"

*The letter of H. P. Blavatsky to the 1888 American Convocation of the T. S. begins as follows:*

To William Q. Judge, General Secretary of the American Section of the Theosophical Society:

My Dearest Brother and Co-Founder of the Theosophical Society (italics mine—Ed.).

H. P. Blavatsky in the Second Preliminary Memorandum (summer of 1890). See Theosophy, August 1921, page 307:

Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of William Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained true as a rock to the Cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. . . . He is the resuscitator of Theosophy in the United States. . . . Let every one of us who can hold the pen expose every lie about our friend and Brother, in every case we know it to be a lie.

Annie Besant in Information for Enquirers, an official pamphlet "printed by Annie Besant at the Vasanta Press, Adyar," 1912, page i.

The Theosophical Society was formed by H. P. Blavatsky and H. S. Olcott at New York, November 17, 1875.

Annie Besant in The Case Against W. Q. Judge, page 9 (1895):

He claimed to have given sixteen years (from 1875 to 1891) of unbroken service to the T. S. and the Masters, and this long period of service gave him weight in my eyes. It was not until Christmas, 1893, that I learned that the "sixteen years" were illusory, that for the greater part of them little work was done, that during part of them there was a complete breach between H. P. Blavatsky and himself, and that at one time she uttered most bitter reproaches against him and regarded him as having become her enemy.

Ernest Wood in Theosophy in England and Wales, Aug.-Sept. 1922, page 308, and in Canadian Theosophist, Sept. 1922, page 37:

Mme. Blavatsky, the great messenger of the Masters, died in 1891, leaving Annie Besant as successor in her inner school, and Colonel Olcott died in 1907 at Adyar, President of the Society to the end—the last of the two real founders (italics mine—Ed.) of the Society in 1875. There may have been other founding members of the Society, most of whom fell away amid the difficulties of the early work, but these were the two who were appointed by the Elder Brothers, and were the source of its work and character.

Col. Olcott says in *The Theosophist*, April, 1892:

As for her naming a "successor," Beethoven or Edison, Magliabecchi or Milton might just as well declare A B or C the heirs of their genius. *Blavatsky nascitur, non fit.*

*From a letter of Mr. Judge, printed by Annie Besant in Lucifer, March, 1892:*

Madame Blavatsky has no "successor," could have none, never contemplated, selected, or notified one.

*From an Address to Members of the U. S. T., shortly after H. P. B.'s death, signed by Annie Besant and W. Q. Judge:*

For the use of all of us there are written teachings left by H. P. B. in our hands that will give food for study and thought for many a year to come, and though the main duty of the Esotericist is service to others, and not personal advancement in knowledge, it is characteristic of her thought for us that behind her she left intellectual and spiritual food for the earnest student, as well as the charge to complete her unfinished work.

*A partial list of H. P. B.'s writings:*

*Isis Unveiled*; two large volumes.  
*The Secret Doctrine*; two large volumes.

A purported "third volume" of *The Secret Doctrine*.

A fourth volume of *The Secret Doctrine*, never published, and for the disappearance of which one is referred to Annie Besant.

*The Voice of the Silence*,  
*The Key to Theosophy*,  
*The Theosophical Glossary*.

*A Modern Puniton*; collected papers.

*Practical Occultism*,  
Two books in lighter vein.

Hundreds of letters and articles published in *The Theosophist*, *Lucifer*, *The Path*, etc.; many of which have been reprinted in recent years.

Annie Besant in "Theosophy and Christianity," *Lucifer*, October, 1891:

Theosophists have it in charge not to whittle away the Secret Doc-

*From Requirements for Membership in the American E. S., 1922:*

"It is further necessary for admission to recognize H. P. Blavatsky as a messenger of the Masters, and as founder under Them of the Esoteric Section, and to accept Annie Besant as her successor in Headship of the School, and as Their present Messenger, appointed by Them to do Their work."

*List of "Books Recommended for Study," in Information for Enquirers, "printed by Annie Besant," 1912, The list comprises:*

30 books by Annie Besant.  
14 books by C. W. Leadbeater.  
2 books by Besant and Leadbeater.  
12 books by various writers,  
and

*one small book by H. P. Blavatsky (The Voice of the Silence), with no mention of The Key to Theosophy, The Secret Doctrine, Isis Unveiled, or others!*

*In the Primer of Theosophy, pages 120-123, U. W. Leadbeater enumerates the following books for students:*

13 books by himself.  
24 books by Annie Besant.  
21 books by various writers,  
and

*one small book by H. P. Blavatsky (The Voice of the Silence), and ends by saying: "I, myself, think that the grandest book of all, Madame Blavatsky's 'Secret Doctrine,' should be left until all these others have been thoroughly assimilated" (italics mine—Ed.).*

Annie Besant in *Letter to the American Section, T. S., March 31, 1921:*

The "Back to H. P. B. movement" has obviously been intended to de-

Steadily, calmly, precisely the later exponents of  
without anger but also without Theosophical ideas.  
that they must shun by the Secret  
doctrine as she gave it. . . .  
The condition of success is perfect  
loyalty.

Prompted by the feeling that "There is no Religion Higher Than Truth," and that the quest for truth involves of necessity the exposure of every lie, and of every omission or half-truth which takes on the aspect of a lie, I have turned to the actual records of the history of the Theosophical Society, which are accessible to all who seek truth, and have compared them with the statements in official documents issued by Annie Besant and by others who, with her approval, claim to represent the Theosophical Society before the world. I have compared H. P. B.'s opinion of Mr. Judge with that of others; I have given a partial list of the writings of H. P. B. and have shown that the two chief leaders of the T. S. today, in the list of books which they recommend, are deliberately aiming to put their own books to the front and to withdraw attention from those of H. P. Blavatsky; I have noted that C. W. Leadbeater has endeavored in so many words to dissuade students from reading H. P. B. until they have spent endless time in "thoroughly assimilating" his books and those of his colleague Mrs. Besant, first. Over fifty books before teaching the "Secret Doctrine as she gave it." Think of that, will you? These facts lead me to assert that there is a "Fourth Object" of the Adyar Society, if indeed it is not the first, to wit:

*Fourth: To purchase and read the books written by Annie Besant and C. W. Leadbeater and to ignore the direct teachings of the Founder, H. P. Blavatsky.*

The Adyar T. S., in fact, reminds one of nothing so much as of one of those "reading clubs" which are organized by certain writers and publishers for the purpose of boosting their own publications. These two Archats are striving to hide the Light of Blavatsky under a bushel, yes, under a whole cartload, of their own productions.

As for these two worthies, there can be no excuse whatever; they are both guilty of a deliberate "crime in Occultism." But with Mr. Ernest Wood it is otherwise. His talk reminds one of the old Italian proverb: "As the old cock crows, so crows the young." At this we need not be surprised, for he tells us in the article cited above: "Anyone is at liberty to study Theosophy and to make use of its teachings without becoming a member of the Theosophical Society, but those who become members and attend their Lodge meetings regularly are thereby receiving a training not obtainable elsewhere (italics mine—Ed.). Quite so, Mr. Wood. That explains your misrepresentations entirely. You are imitating the old cock (and hen also) in fine style. You have been fed up on the claims of the old chickens and have forgotten the obvious duty of verifying the assertions you make by looking up the actual records. We can pardon your childlike simplicity, but we cannot so easily pardon the editor of *The Canadian Theosophist* for broadcasting your bunkum without protest, for he at least, knows better.

### Canadian T. S. Loyalty League

The address of the Headquarters of the Canadian T. S. Loyalty League is Box 1133, Vancouver, B. C., Canada. The annual dues are 50 cents and members of the American Section T. S. are eligible to membership. Circulars and application forms can be obtained from the above address, as well as from the office of the Currier.

### United Lodge of Theosophists

The address of the Headquarters of the United Lodge of Theosophists is 504 Metropolitan Building, Los Angeles, Calif. The address of the new branch in New York is 1 West 67th Street, New York City, where the

Lodge has a suite of offices and a large lecture hall. Mr. Wadia will lecture at this address, and information as to lectures, classes, membership, etc., can be obtained from thence. Activities begin November 17th.

Mr. Wadia's writings will be published in the magazine *Theosophy*.

### Some Recent Publications

To be had from the O. E. LIBRARY. "(L)" after a title indicates that the book may be rented; others are sold only.

*Blavatsky, H. P.*—Quotation Book. Paper, \$0.60; cloth (L), \$1.00.

A quotation from H. P. B. for each day of the year.

Nightmare Tales, reissue (L), \$1.00.

Five Messages to the American Conventions of the T. S., 1888-1891.

Paper, \$0.25. Just issued; an exceedingly valuable publication.

To Every Open-minded Theosophist. Paper, \$0.10. A reprint of three recent editorials from the magazine *Theosophy*.

*Bailey, Alice A.*—Initiation, Human and Solar (L), \$3.50.

Letters on Occult Meditation (L), \$4.00.

The Consciousness of the Atom (L), \$2.50.

*Cornillier, P.*—The Survival of the Soul and its Evolution after Death, \$5.00.

*Home, Mrs. D. D.*—D. D. Home; his Life and Mission, ed. by Conan Doyle, \$3.50.

*Farnsworth, E. C.*—Deeper Mysteries, \$1.50.

*Harrow, Dr. Benjamin*—Vitamines—Essential Food Factors, \$2.60.

Glands in Health and Disease, \$2.60.

These popular books, by a scientific authority, are recommended in view of the much nonsense written and talked on these subjects.

*Judge, William O.*—Epitome of Theosophy, paper, \$0.25.

Just reissued. Said to be the best elementary presentation.

*Kingsford, S. M.*—Psychical Research for the Plain Man (L), \$2.60.

*Martin, Eva*—Giordano Bruno, Mystic and Martyr (L), \$0.50.

*Martin, Alfred W.*—The World's Great Religions and the Religion of the Future, \$2.15.

*Ouspensky, P. D.*—Tertium Organum; a Key to the Enigmas of the World (L), \$4.00.

New edition of this famous work. Important for *Secret Doctrine* students.

*Phylos*—A Dweller on Two Planets (L), reissue, \$5.00.

*Owen, G. V.*—Life Beyond the Veil (L), 4 volumes, each, \$2.50.

*Prince, Dr. Morton*—The Unconscious; the Fundamentals of Human Personality, Normal and Abnormal, revised ed., \$3.20.

*Raphael*—Ephemeris for 1923, \$0.40; Ephemeris and Almanac for 1923, \$0.60.

*Redgrove, H. Stanley*—Alchemy; Ancient and Modern (L), \$2.25.

An account of alchemy and alchemists by a modern chemist with occult proclivities.

*Stead, William T.*—Real Ghost Stories (L), new edition, \$2.00.

*Tomes, Bertram E.*—The Secret Doctrine and Modern Science, paper, \$0.40. 1922 Blavatsky lecture.

*Underhill, Evelyn*—The Life of the Spirit and the Life of Today (L), \$2.60.

*Wadia, B. P.*—Will the Soul of Europe Return? paper, \$0.40.

The Inner Ruler, paper, \$0.25.

Growth Through Service, paper, \$0.25.

Mr. Wadia will contribute to the magazine *Theosophy* (subscription \$3.00 a year, from the O. E. LIBRARY).

*Willis, Dr. Milton*—The Truth about Christ and the Atonement (L), \$1.35. As seen through neo-theosophical spectacles.

*Woods, Charlotte E.*—The Self and its Problems (L), \$1.00.

1919 Blavatsky Lecture.

*Wright, G. E.*—The Church and Psychical Research, \$1.65.



# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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### A WHACK AT THE JURY SYSTEM

On December 12th the people of Illinois will vote on the adoption of a new state constitution which contains some striking innovations in criminal procedure which appear to have been carefully thought out.

The abuses of the bailing system have received much attention of late from bar associations and others. The old Illinois constitution requires that "all persons shall be bailable by sufficient sureties, except for capital offenses where the proof is evident or the presumption great." Under existing statutes even a convicted criminal is bailable (except in capital cases) pending an appeal to a higher court. It is charged, and probably justly, that many arrests are of persons who are at the time out on bail for another charge for which they have not yet been tried, or who, if already tried, are awaiting the result of an appeal, and the complaint is general that almost any one can secure bail without respect to the evidence against him, and that many professional criminals make a practice of keeping a cash sum in reserve for this purpose.

The proposed new constitution simply repeats the words of the Constitution of the United States: "Excessive bail shall not be required," and leaves it to the courts to institute rules and to make exceptions in special cases. Those known to be professional criminals will therefore find it much more difficult to retain their liberty pending trial.

But it is in its attitude towards the system of trial by jury that the provisions of the new constitution are most striking. In Illinois, and I suppose everywhere, indictments for felonies are made by a grand jury, and only upon such indictment can a formal court trial be proceeded with, also involving the decision of a jury. It involves a sort of preliminary hearing and affords a protection from being haled into court on insufficient evidence. It doubtless has its justification, but it involves practically a double trial with attendant expense and loss of time in securing either a final conviction

or final acquittal. The new constitution allows for waiving the grand jury hearing when advisable, except in capital cases, ordinary felonies being indictable by the state's attorney general, or a state's attorney, in the case of the latter only with the approval of the court.

The Constitution of the United States, Amendment V, provides that:

"No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger."

It would seem, therefore, that the attorney general or the court acting on request of a state's attorney, might be called on to define the meaning of "infamous crime" (other than capital). In at least sixteen states rape is punishable by death. In Illinois only murder is capital offense. Would then the attorney general or state's attorney be entitled to take a charge of rape out of the hands of the grand jury, thereby declaring that it is not an infamous crime? And yet in such a case public opinion would be most sure to demand speedy trial, with as little formality as possible. It must also be remembered that the state's attorney is frequently a person with political aspirations, whose chance for advancement depends largely upon his success in securing convictions, and that it is his duty to conduct the prosecution. It is possible that under such circumstances the temptation to bring grist to his mill might cause him to bring an indictment which would have been refused by a grand jury.

An equally novel innovation, and one which would seem to be more justified, is that which permits the defendant, except in capital cases, to waive his constitutional right of trial by jury, and to have his case heard by the judge alone. Hitherto this has not been possible, except in trivial offences, legally defined as "misdemeanors." The Federal Constitution guarantees to every offender a jury trial. It says, Amendment VI:

"In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed."

The old Illinois constitution goes a step further and makes a jury trial obligatory in all cases except misdemeanors, and it is stated that the delays incidental thereto have been such as frequently to cause the state's attorney to waive a felony charge and to substitute a charge of misdemeanor, which demands a hearing by the judge only, thus often defeating the ends of justice.

The working of this plan, if adopted, will be watched with much interest. It is certainly a concession to the defendant, and one may well consider for a moment what inducements it offers to him. We usually regard the right of trial by jury as one of the marks of our civilization, and its importance is

recognized by the Federal Constitution. It is based upon the fact that our laws are largely of English origin. Trial by jury, if not instituted by Alfred the Great, as tradition has it, certainly came into vogue about his time. It was one of the early efforts to protect the common man from the injustice of rulers and of judges acting under their influence or otherwise open to corruption. In those times the right of having his case heard by an impartial jury of his "peers" was a striking advance in securing justice.

Progress has however altered conditions. In the course of time more and better laws and more precedents have been established; the judges are better educated, less likely to be selected through favoritism or for similar reasons; they have less incentive for being unjust and are presumed to be learned in these matters. They still represent the state, but the state now means the people, not the ruler, and their function therefore approximates to that of the common jury in old times. On the other hand the juror of today, as of old, is selected largely because of supposed impartiality, but in other respects he is about on a par with the juror of olden times. He can read and write, and may have more general education, but probably he is not one whit more possessed of intelligence, common-sense and discrimination than were the jurors selected in the early days of England. He can judge a good horse, can pick out a sound hog, can discriminate in matters concerning his own trade or profession. But he knows nothing of law; he is emotional and open to the impassioned appeals of the attorneys for the state or for the defendant; he takes the common witness at his word when under oath, not understanding how to allow for fallibility of human testimony, the errors of observation, the lapses or distortion of memory of the witness. Any one who has read Gross' *Criminal Psychology*, which deals also largely with psychological problems of the witness stand, will perceive that nothing short of despair could have caused the adoption of the jury system in the first place. When technical expert evidence is involved it is frequently Greek to him and he is fortunate if he can stay awake while listening to it. After the testimony is all in, and the attorneys' final speeches have been made, he is locked up under abnormal and often trying conditions until he and his eleven colleagues either agree or fail to agree, and here, too, he is likely to be influenced by the best talker of the bunch. All of these things place him at a decided disadvantage as compared with the judge, who can take his case home with him and proceed with it at his leisure fortified by his previous training.

Nobody can watch the working of the jury system without grave misgivings. As an example, consider the recent "Fatty" Arbuckle case, where with practically the same evi-

dence the first jury disagreed, with a majority in favor of acquittal, the second disagreed, with a preponderance favoring conviction, while the third was unanimous for acquittal. This case alone, and there are plenty of examples, shows conclusively that placing a case in the hands of a jury, unless the evidence is almost impregnable, is practically a gamble and is about as dependable as the toss of a coin. A single sleepy or impatient juror may be the means of acquitting an offender or sending an innocent man to the gallows. The juror's oath means little; he is as likely as any one to face about when he perceives that the majority is against him.

How will the change work out, if adopted? Obviously, the man who feels his own innocence is likely to submit his case to the judge, rather than to risk the verdict of a jury, while the defendant who is guilty and who knows that the evidence is against him will be the more likely to trust to getting off through a mistaken jury verdict than through the mature consideration of a trained jurist who has spent years in weighing evidence and in giving to each detail its proper weight. Those of us who are innocent would prefer to submit our case to the judgment of God rather than of our fellow men, while those of us who are guilty would prefer to leave God out of the question entirely and take our risks with our fellows.

In any event waiving trial by jury will lead to much saving of time by the courts, and a consequent speeding up of their work. As we have all noticed, it is not an infrequent occurrence in cases which have aroused great public interest, to waste several days in the selection of a jury of men who have formed no opinion, a difficult matter in these days of universal newspaper reading.

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### Wanted by Prisoners

Missouri Penitentiary—some one to help him to take a course in designing and draftsmanship.

McNeil Island Penitentiary—prisoner wants aid in drawing pictures.

New Jersey Penitentiary—prisoner wants books on mechanics and therapeutic dentistry.

New Jersey Penitentiary—colored man wants aid in education and studying law.

Several prisoners want correspondence in Spanish.

Leavenworth Penitentiary—two men want red-haired young ladies, but forgot to specify whether long or bobbed.

Nebraska Penitentiary—Sioux Indian wants a lady correspondent with vocal talent.

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### Humoresque

In a sermon delivered by Father C. Spurgeon Medhurst at the Church of Saint Alban, Sydney, March 12th, and reported in the *St. Alban's Liberal Catholic Church Monthly Paper* for April, 1922, this gentleman goes clean daft over Mrs. Besant. He says, in part:

"She then impressed me, as has no one else, as being a Master of the Silence. The impression has been confirmed since on more than one

occasion. She is positively Greek in her economy of words. . . . The voice of our Lady of Silence reverberates around the world, and whenever she speaks she makes history. Her speech is holy, for it is rooted in the silence; profane speech ever resounds with the clamours of the personal self."

How exquisitely funny! One is prompted to ask, if Mrs. Besant's late utterances are silence, what in heaven's name is noise? Her latest manifestations of silence, the recent article "Whom will Ye Serve" (*Theosophist*, March 1922) and her letter of March 2d "To All Members of the Theosophical Society," consist in part of utterly false and ridiculous charges against T. S. members who do not agree with her, in part of denial of facts of record, and in part of self-glorification, of setting herself up, on her own authority, as the Anointed of the Masters, and in calling on all of the faithful to follow her. As a sample of "the clamours of the personal self" Mrs. Besant's articles surpass anything I have read of late. On one point I agree with Father Medhurst. When she is asked for her credentials as successor to H. P. B. and as Vicar of the Masters "she is positively Greek in her economy of words," in fact, she observes a profound silence, tempered with some "holy" remarks about her interrogators being controlled by the "Dark Forces," and being enemies of the Theosophical Society.

### Quitters

H. P. Blavatsky sometimes threatened to leave the Theosophical Society to its fate, but there is no record of her ever abandoning a group of earnest students who were able to profit by what she had to give them. With her Theosophy and the Theosophical Movement were above all societies. There is no record of her having thrown up a group of students in the Secret Doctrine because she did not approve of what others who were members of the Society and who called themselves theosophists were doing. If her opportunity for service would have been curtailed by her leaving the Society she would have swallowed her objections and stayed in it, even as an inactive member only.

The example of H. P. B. is worth keeping in mind today. Today there are many people leaving the Adyar Society because they can no longer tolerate the doings of its leaders. Some of these came into the Society for what they could get out of it, and such are perhaps as well out of it as within, for being absorbers only they are likely to be so situated that what they absorb is a sort of psychic voodooism rather than the simon-pure Theosophy of the Founder and her teachers.

But there are many others who have joined the T. S. who seek a channel for service. Some of these are so situated that they find in it the only opportunity for serving the Theosophical Movement which is available to them for the time being. Lodges are centers where gather those who desire to learn the message of Theosophy. If they do not learn the true message they will inevitably learn a false one. They can be reached through these centers and in no other way. They will attend lodge activities but will not go out into the byways and hedges calling for some one to teach them.

He who has seen something of the grandeur of theosophical ideals and who desires to serve the Theosophical Movement owes a duty to these. He has placed himself in a position of responsibility towards his fellows which he cannot consistently abandon hastily. This is true of every right-thinking member, not of the teacher only. But let us suppose, for example, that he is conducting a successful class in the *Secret Doctrine* under the patronage of the Society, and which he can for the time being do better than any one else available. Is it not better for this reason to keep this work one-pointedly in mind, waiving all objections to the Society that he may have rather than to leave the class to its fate?

In my opinion, those who are working for the Theosophical Movement have only grasped its full significance when they stick to their work, treating the annoying features as side issues, unpleasant without doubt, but to be borne as every disagreeable incident of doing one's duty in other walks of life has to be borne.

No true theosophist, in whom Theosophy is a mode of life as well as an intellectual creed, will abandon his field of duty in the Society a moment before he is fully assured of an immediate and equally fertile field outside of it. He will, if necessary, bear unflinchingly the cross of opprobrium, of misunderstanding, of loss of friends; he will be ready to endure the charge of inconsistency in apparently leading his endearment to abuses by staying in the Society, in the pursuit of this one object, bringing the light to those who need it. The temptation to run from that which one finds disagreeable is a primal one; not even the humblest animal is without it. Is it not better to hunk to those who have stood at their posts at all costs? Should not the true theosophist have in reserve the spirit of the martyr?

Quitting is not so much a sign of superiority as a token of failure; it is breaking down under a test, and he who feels prompted to quit should look within rather than without for the reasons.

This is not intended as an unfriendly criticism of those who have followed the opposite course, neither is the sincerity of their motives questioned. There are those who have found their field of service outside the Adyar Society already prepared for them, and the Theosophical Movement loses nothing and in fact may be much the gainer by their change of base. But others should ask themselves whether they are really increasing their opportunity for service, or whether they are simply yielding to an impulse to get away from that which they dislike. They should consider whether they are not deluding themselves with the gross superstition that avoiding the false and unclean is in itself a sign of spiritual superiority, and whether in so doing they are not rather lining up with the Pharisees than with that great Teacher who sought out the publicans and sinners. And they may well ask whether he who shirks a duty because its accomplishment must be wrought under unpleasant conditions will not be unfaithful under other circumstances if, as is likely, other difficulties will make themselves apparent. The most elementary knowledge of the principles of karma should warn them in advance that this will be the case. Quitting is an attempt to dodge karma, and karma cannot be dodged; in one form or another it will meet you at every corner around which you turn to escape it. There is but one way to meet karma and that is by doing your level best under the conditions which it has prescribed for you. When you do that, sooner or later more agreeable conditions for service will of themselves open out for you.

It is easy to quit, and it is easy to get the quitting habit, but by quitting you are only postponing the day of realization of your desires.

### **The Victoria Lodge and Mr. Wadia**

Copy of a resolution passed unanimously by the Victoria Lodge of the Theosophical Society in Canada at a regular meeting held on the 7th of September, 1922.

WHEREAS, all the members of this Lodge here assembled have carefully read and considered Mr. B. P. Wadia's Statement addressed to "All Fellow Theosophists and Members of the Theosophical Society," in which he sets forth his reasons for tendering his resignation as a member of the General Council of the T. S. and as a member of the Theosophical Society, and

Whereas, Mr. Wadia's opinions regarding the present state and the future prospects of T. S. have been formed after he had made full use of the various opportunities for observation afforded by his recent visits to lodges in many parts of the world and are therefore of great value and weight, and must affect the mental attitude of many F. T. S. towards the

T. S., and are calculated to induce many to consider the question whether they should or should not remain in the Society.

Therefore this meeting goes on record: That we thank Mr. Wadia for his very frank and valuable statement, and

That, considering Mr. Wadia's former position in the T. S., as a member of the General Council and as an international lecturer sent out by Headquarters at Adyar, we are of opinion that he acted wisely in resigning. That we sincerely regret that circumstances have made it necessary for him to do so, but that happily we can feel every confidence that the Theosophical Movement will be well and truly served by him in whatever field of endeavour he elects to work.

That, though Mr. Wadia was fully justified in resigning from Adyar there is, in our opinion, no reason at the present time why members of the Canadian Section should resign from Toronto.

Therefore we are determined to stand by the Canadian Section and uphold our General Secretary, Mr. Smythe, in the arduous and difficult office to which we helped to elect him a few weeks ago; and that we shall continue to add our support to the Canadian Section for as long as it seems to us to be the best available instrument with which we can serve the Cause of true Theosophy.

And finally we are strongly of opinion that the members of this Lodge should act, as far as possible, in concert, so that, if at some future time, we are forced to the conclusion that loyalty to the Theosophical Movement is incompatible with membership in the Theosophical Society we can leave the latter as an united band in possession of the resources necessary to carry on our studies and work without a break.

Be it further resolved that a copy of this resolution be forwarded to Mr. Wadia with warm fraternal greetings from this lodge.

101 Union Bank Building  
Victoria, B. C.

VICTORIA LODGE  
OF THE  
THEOSOPHICAL SOCIETY IN CANADA

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### At the Periscope

*Fodder for the Faithful.* Efforts are being made by the administration of the American Section, T. S. and by persons in sympathy with it, to raise a fund to bring Mr. C. Jinarajadasa and his whitewash pail to America for a lecture tour. This plan will doubtless be acclaimed by the faithful, but others would prefer to have Mr. C. J. limit his activities to a series of question meetings. He might then have the opportunity of explaining why he was an ardent defender of Leadbeater and his dirty practices in 1906, and just why he induced Mrs. Besant to revoke her edict against Sodomist Wedgwood (see Martyn letter in CURRIE of January 4th). He might succeed in establishing the point dear to many who call themselves theosophists, that a man may be a corrupter of boys, or a sex pervert of the worst sort, and a saint and "Initiate" at the same time, and that it really does not much matter what is done in the Society as long as it looks clean on the outside, like a bad egg. We really think that "Raja" could teach us benighted scoffers a whole heap.

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### Some Books You Should Read

For sale and rent by the O. E. LIBRARY. If you do not wish to buy outright, you can rent any of the books marked "(L)", usually with privilege of purchase, by depositing \$2.00 in payment of charges. Terms: books less than \$1.00 value at five cents a week each, minimum 10 cents; books valued at \$1.00 or more, 15 cents a week each; postage extra. Usual discounts to T. S. lodges.

*Blavatsky, H. P.*—Quotation Book. Paper, \$0.60; cloth (L), \$0.90.

A quotation from H. P. B. for each day of the year.

The Key to Theosophy. U. L. T. reprint of original edition (L.), \$2.50.  
*Special price of \$2.00 to U. S. Lodge purchasing agents only.*

The Key to Theosophy. London edition, much revised (L.), \$2.50.

Blavatsky students usually prefer the U. L. T. edition, as the London edition has many unwarranted changes and omissions.

Isis Unveiled. Two volumes; vol. 1, Science; vol. 2, Theology. Two editions; The Point Loma edition in 4 vols., \$12.00. The only edition in print. London edition, in 2 vols. (L.). Loaned only.

The Secret Doctrine. Point Loma edition; virtually a reprint of the original. In four large volumes (L.), \$12.00. Third revised London edition, with a third volume of posthumous papers and index volume, in all 4 volumes, \$20.00. Separate volumes by arrangement.

Blavatsky students are generally using the Point Loma edition, as practically a reprint of the original. The London edition is much "doctored."

Aids to study of The Secret Doctrine:

*Hillard, Katherine*.—Abridgement of *The Secret Doctrine* (L.), \$3.00.

*Wadia, B. P.*—Some Observations on the Study of *The Secret Doctrine* of H. P. Blavatsky, paper, \$0.25.

The Voice of the Silence. U. L. T. edition with Stanzas of Dzyan, cloth (L.), \$1.25; leather, \$1.50. London edition; paper, \$0.40; cloth (L.), \$0.75; lambskin, \$1.75. Does not contain the Stanzas of Dzyan.

Five Messages to the American Conventions of the T. S., 1888-1891. paper, \$0.25. Just issued; a highly important publication.

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A collection of posthumous papers of H. P. B.

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

An invaluable aid in studying *The Secret Doctrine*.

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The Stanzas of Dzyan, with Introduction and Notes (L.), \$0.60.

For other books by and on H. P. B., ask for our special list.

"To Every Open-Minded Theosophist." Three editorials from the magazine *Theosophy*, \$0.10.

A frank review of some present conditions in the Theosophical Movement.

*Judge, William Q.*—An Epitome of Theosophy (elementary), just reissued, paper, \$0.25.

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*Collins, Mabel*.—Light on the Path, U. L. T. edition, cloth (L.), \$1.25; leather, \$1.50. London edition, paper, \$0.40; cloth (L.), \$0.60; lambskin, \$1.75.

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Patanjali's Yoga Aphorisms. Judge version, cloth (L.), \$1.25; leather, \$1.50.

*Stephen, D. R.*—Patanjali for Western Readers, paper, \$0.35.



# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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No. 10

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### THE H. A. P. CLUB

"H. A. P." stands for "Help a Prisoner," and the H. A. P. Club endeavors to help prisoners in one particular way only. It receives articles which prisoners make for sale, sells them if possible and remits the price less a small charge for covering actual expenses. As the H. A. P. Club has been in successful operation for about a year, I think it well to call the attention of inmates and members to it once more.

It is perhaps hardly necessary to remind inmates of the advantages of this plan, so what I say is intended chiefly for the general reader. Those who have given no thought to the matter may wonder why a prisoner needs money, seeing that he is boarded and lodged and clothed at the public expense. There are several reasons why a prisoner needs money. Let us begin with pin money. Imagine yourself shut up with a lot of other people all of whom are compelled to live in exactly the same way, to wear the same clothes, to eat the same food, to sleep in a small room with the very plainest furnishing, into which they are locked a good part of the time. Suppose you had absolutely no way of gratifying the smallest desire. Prison food is invariably of the simplest kind, and even if it may be chosen on the basis of scientific dietetics, which it rarely is, it takes no account of the differing requirements of individuals. The menu is not sufficiently varied to meet the requirements and cravings of differing systems; hence, there arises a desire for articles of food which can only be procured at the prisoner's cost. This, you will grant, is reasonable, and is a factor in keeping the inmate in good health. And tobacco, too. You may not approve of tobacco, but there can be no question whatever that a moderate use of the weed helps greatly to smooth over the asperities of prison life, and so to keep its user in normal condition. Some prisons give small rations of tobacco, but usually so small as to be of little use. Prisoners ask for tobacco before all else, and I think they are right. As for clothing, while the prison furnishes a uniform,

shoes and underwear, it seldom takes account of the fact that some men are by nature in need of more clothing than others, and if they want anything other than the limited supply given by the prison, they must buy it. Some prisons do not supply even soap and brushes. Apart from these essentials there are many things which may or may not be regarded as luxuries, but which nevertheless tend to make life more endurable, to prevent nervous wear and tear, and so really contribute to making a better man.

Then, too, many a man desires to educate himself in prison, and for this purpose books are needed. But apart from these matters, many a prisoner has a family to whose support he wants to contribute, he has children and a wife to whom he would like to send a present now and then. Even if he has not, still he remembers that sooner or later his term of confinement will come to an end, and he will go out into the world penniless, except for the small sum of five dollars granted to discharged inmates, which is only enough to keep him for two or three days, to say nothing of paying traveling expenses in search of work. It is entirely too much to expect that a man will resist temptation unless he has a small surplus to tide him over.

Quite apart from these, many a prisoner is making efforts to regain his freedom, and needs money to meet legal expenses.

Some prisons pay wages to working prisoners, but in general, if this is done, the wages are very small and do not go far. Under such circumstances, there are but two ways in which the prisoner can get money, one is to beg it, and the other to earn it. The latter is by far the more manly and commendable method, and it is one which many inmates attempt to follow. But how is it to be done, especially in prisons where the wage allowance is small or nil, or where, as is often the case, the prisoner is idle much of the time? Many prisons allow the inmate to work in his cell at making trinkets and other articles which he endeavors to sell. This is most commendable, but he is at once confronted with a difficulty. He is locked up and cannot carry his goods about for sale. Very generally he has little idea of putting his "junk" before the public. It is offered for sale to the casual visitor, or sent out to his few correspondents to be sold for him, often to their annoyance. Now and then some enterprising prisoner with business ability has systematized this work in his prison, has advertised and has built up quite a trade. But such men are exceptional; few prisons can boast of an Eytzinge, a Wagner or a Pat Murphy, and when the organizer takes his departure the business usually collapses. Very generally then, the men have to go it alone.

It was with the idea of helping these solitary workers that the H. A. P. Club was started by one of our members. It

interested a shop which was willing to offer the goods to the public, the club itself attending to practically all of the business, thus saving most or all of the shop commission which the inmates would otherwise have to pay. It looks after the prisoner's business in his interest alone.

There is still another way in which such a club might aid these prison craftsmen. Prisoners should endeavor to make articles which people will buy because they want them rather than for charity's sake alone. They should be articles of real commercial value, such as a shop would handle in the course of its business. Some prisoners do fine embroidery, but others are compelled by the limitations of their skill and knowledge to make articles which are perhaps curious, but hardly such as appeal to persons of good taste. Horsehair belts and handkerchiefs, for instance, may be current among cowboys, but not in fashion on Broadway. An H. A. P. Club can do much in instructing the prisoner as to what is really merchantable, and in securing him instruction, by books and otherwise, in arts and crafts of a kind suited to prisons. This, it seems to me, is a large and almost uncultivated field.

The original H. A. P. Club is managed by our member, Mrs. E. S. Farra, 17 Baltusrol Road, Summit, New Jersey. Members pay 25 cents a year and agree to buy at least one prison made article annually. Mrs. Farra has shown great ability and energy in organizing this work, and I hope that others of our readers will communicate with her, with a view either of becoming members or still better, of organizing a similar club in their own locality. That which has succeeded in a relatively small town like Summit, should certainly meet with success in larger centers.

### **That's What's the Matter**

Dr. George M. Kline, commissioner of the Massachusetts department of mental diseases, has told Governor Cox that the commitment and treatment of Dorothy Gordon at the McLean asylum were "legal and regular."

That's just what's the matter. When a guardian places a ward who is over age, and whom he has admitted to be sane at the time, in a lunatic asylum, and directs that she shall not be allowed to communicate with her friends, in order that he may retain control of her estate, refuse her an accounting, and continue to transfer it to his own pocket, and when the girl resents the treatment so that the mad-house doctors have to keep her in a strait-jacket for protracted periods to prevent their property from being destroyed; when they say she went voluntarily and could leave at any time she wishes, but does not want to, and when they surround the building with armed guards to keep her friends from rescuing her, all that is perfectly "legal and regular," as things are done in Massachusetts, under the regime of Dr. Kline. If you or I were so treated we would proceed to smash every bit of crockery within reach.

I have seen entirely too much of the ignorance, real or pretended, of prison commissioners and inspectors about what has been proved to be going on in the institutions under their control to place the least weight on what Dr. Kline or the other doctors say. These gentlemen cannot be expected to incriminate themselves, can they? To admit that

anything irregular has been going on would possibly cost them their job. If Governor Cox thinks it enough to accept the statement of an asylum commissioner without further investigation he is too innocent to be governor. A year ago mass meetings were held in Boston demanding an investigation of the asylums. Has anything been done? No. Either the Governor does not want to risk the facts being found out, or he is a victim of the superstition epidemic among Massachusetts judges that the word of a doctor is the word of God.

### Some Questions Answered

Q. Do the prison rules prohibit my selling articles made by prisoners when requested by them to do so?

A. You may be sure that prisoners would not send you articles to sell for them if it were prohibited by the rules.

Q. Will you please enroll me as a member of the League and send me the names of some prisoners to whom I can write? I am unwilling to subscribe for the *Curie*.

A. Then, Madam, we are unwilling to accept you as a member. The *Curie* is not wholly devoted to matters concerning prisons and prisoners, but it is largely so. It is our medium of communication with our members. One of the objects of the League is to interest and inform its members on matters of importance in criminology and penology. It is quite as much concerned with educating you in this respect as in having you take an interest in two or three inmates. It is frequently necessary that we communicate with our members and that we answer questions of general interest. We do not care to have members who refuse to read what we print and then expect us to write them personal letters saying just the same things. So we have a by-law which expressly prohibits sending the names of prisoners to those who, for no matter how good a reason, decline to receive the *Curie*. We must decline to make an exception in your case.

Q. Do you care to have me write to you of discharged prisoners with whom I am still corresponding?

A. Certainly. We are always pleased when our members continue a correspondence and to have them tell us about it.

### Original Document in the Besant-Wedgwood Case

*Note.* The following is the sworn statement of Rupert Gauntlett, a bishop of the Liberal Catholic Church, one of the two members of the hierarchy of that church against whom no charges of sex-perversion have been made. Apart from throwing more light on the character of "Initiate" Wedgwood, it shows the attitude of Mrs. Besant towards Wedgwood until, from motives of policy, she undertook to defend him and to vilify his opponents as Jesuits and agents of Jesuits ("Whom Will Ye Serve?", *Theosophist*, March 1922, page 591.) It is also confirmatory of the statements in Mr. Martyn's now famous letter (*Curie*, January 4, 1922) and of Mr. Farrer's statement (*Curie*, June 21, 1922).

Mr. Jinarajadasa, whom it is now proposed to bring to America to tell people what Theosophy is, is the one who persuaded Mrs. Besant to withdraw her edict against Wedgwood, and to support a man whom she believed to be a sex pervert of the grossest character, lest the "reputation" of her crony Leadbeater be tarnished.

I, RUPERT GAUNTLETT, of 9 Talbot Mansions, Museum Street, W. C. 1, make the following statement on Oath, and do so for the purpose of contributing to the clearing up of the scandals which are now so seriously wrecking the harmony of our Society. The statement is, therefore, made entirely without malice, and solely for the above mentioned purpose.

When Mrs. Besant was in England during 1918 I had an interview with her at her flat in Robert Street, and the subject of Mr. Farrer's confession of Sexual Malpractices was brought up. Mrs. Besant asked me what was my position in the Liberal Catholic Church and what were my intentions in regard to this confession. I stated that though I had no knowledge of the truth or otherwise of the charges which Mr. Farrer had brought against other persons, I was at the same time so reluctant to be associated with persons against whom such charges could be made that I was seriously considering my resignation from the Church. Mrs. Besant then asked me not to take this action as the time, she said, might come when it would be essential for some one to take action for the cleaning of the Church from such scandals and in that case I should be the person to do so. I asked her whether there was any real ground for Mr. Farrer's statement in so far as it incriminated others, and Mrs. Besant then said that she had no doubt as to its truth, and that in any case, within her personal knowledge, Mr. Wedgwood's behavior when at Adyar was such that she refused ever to have him there again. On this assurance I consented to remain in the Church, for the specific purpose of taking my present action when the time should be ripe, and before doing so I wrote to Mrs. Besant in March that I was now acting in accordance with her instructions.

On March 22d last I saw Mr. Wedgwood in London, and had a serious conversation with him on this subject. As Senior Bishop of the Church he told me that he wished to resign, and that he wished his resignation to take effect from after March 23d, on which date he had certain duties to perform which could not be postponed.

I asked him most seriously to reconsider his resignation, as coming at such a time it could only be considered as implying his guilt of the charges made against him, and I asked whether it would not be better to bring a libel action against Mr. Farrer and so, for the sake of our various interests, clear his character. He told me he would not do this, and that I was to accept his resignation, and on this I did so, but at the same time stated most clearly that I could only do so on the distinct understanding that guilt was implied by his resolution. He was unshaken in his purpose, and I then accepted his resignation.

(Final paragraph omitted, as it relates only to another person.)

June 23/22.

ROBERT GAUNTLETT

### "Sincerely and Fraternaly"

Mr. Hugh R. Gillespie, a well-known F. T. S. and lecturer of international reputation, who is now visiting England, advertised in the November issue of *Theosophy in England and Wales*, the official organ of the British Section, T. S., a series of twenty-five lectures on theosophical and allied topics. I have the advertisement before me, and there is nothing whatever to indicate anything of a controversial character, the topics being only such as one usually reads on theosophical programs, and any one who knows Mr. Gillespie knows that he is too much of a gentleman to take advantage of a lecture to introduce controversial or unpleasant subjects without permission, whatever his personal views may be, which is far more than can be said of some official lecturers who announce a theosophical topic and then switch off into personalities.

After the appearance of the first insertion Mr. Gillespie received the following official letter:

Theosophical Society of England and Wales  
23 Bedford Square, London, W. C. 1

Nov. 8, '22

H. R. Gillespie, Esq.  
Dear Mr. Gillespie,

At the meeting of the Executive Committee held on the 3d instant, the question of your advertisement which appears in the November issue

of "Theosophy" was brought up and I am instructed by the Committee to inform you that, in view of the nature of your activities in connection with the troubles in the American Section of the Theosophical Society, during your stay in that country, it is with regret that the Committee feel unable to accept your advertisement for a second issue of the Magazine.

In the circumstances, I return herewith the proportion of the amount you have paid for two advertisements you wished to be inserted.

Yours sincerely and fraternally,

D. GRAHAM POLE, General Secretary

This letter clearly bears the stamp of personal spite, and in the absence of any definite charge or evidence that Mr. Gillespie has ever used or would use his opportunities as a lecturer improperly, can only be designated as a low-down bit of snobbery which would hardly be possible in any theosophical organization not supersaturated with Adyar influences. Evidently the Executive Committee of the British Section demands the A. B. brand on all it would allow to address the members, lest the lambs be led astray from the true fold. One might suppose that Major Pole's official colleagues regard themselves as the Communion of the Saints instead of being what they are, supporters of Socialist Wedgwood and his breed. For at a meeting of the National Council, a body including nearly all of the Executive Committee, a resolution relating to Wedgwood was adopted with but two dissentients (*Theosophy in England and Wales*, November, 1922, page 441) to the effect that "This National Council wishes to place on record its appreciation and thanks for the services given to the Society in the long period of his membership"—Wedgwood, a man who has perhaps done more than even Leadbeater to bring the Society into public contempt by his disgusting life, and whom Mrs. Besant was about to put out of the Society for this reason, until headed off by Mr. Jinarajadasa!

There are, however, other means of enlightening the members of the British Section than Mr. Gillespie's harmless lectures. Witness the following letter written by Mr. Alfred Wilkinson, President of the Midland Federation of British Lodges—a letter which called down on him the wrath of the Executive Committee (*Theosophy in England and Wales*, November, 1922, page 443):

Nottingham, Sept. 13th, 1922

To Mr. \_\_\_\_\_ and the Committee of the \_\_\_\_\_ Lodge (T. S.)  
Dear M\_\_\_\_\_

I commend to your attention and consideration copies (enclosed) of a resolution and covering letter which the Nottingham Lodge has sent to the National Committee.

We regard the matter as of vital importance to the Society.

(1) Because of its bearing upon a body of doctrine commonly accepted by members of the Society.

(2) Because of the undesirable psychological atmosphere generated by the attempt to reconcile incompatibles in belief and by the constant resurgence of scandals of the present kind.

The morals of particular members are not necessarily the concern of the corporate body but become so when they affect its teachings and the general moral atmosphere. The seeds of 1906 have already produced two harvests, a free-love cult and the present unmentionable affair, and more will follow if we do not fearlessly face facts and remove the causes once for all. It is a time for courage and straight speaking.

Four priests of the L. C. Church have been practically expelled for the practice of Sodomy, and no defense being offered, one naturally assumes guilt; and indeed there is much also to support that assumption. The only one whose case demands the consideration of the Society is Mr. Wedgwood, and that because of the fact that he has been pronounced by Mr. Leadbeater to be an initiate. We must candidly face the question whether Initiateship and the moral ruin of young boys by the practice

mentioned are compatible. If "Yes", as many are maintaining, well— I leave the influence of such a doctrine to your imagination. If "No", what becomes of Mr. Leadbeater's seership, and how will the large body of doctrine depending on that seership be affected? Such are the horns of the dilemma.

As to Mr. Leadbeater, he allowed (to the official Advisory Board called by, and presided over by Col. Olcott in 1906) that he had taught (by word and manipulation) an undesirable practice to young, very young boys, and this was backed by evidence. His resignation was accepted. Some time after, it was urged by a self-appointed committee that his resignation had not prevented disruption in the Society, as was hoped, and that, therefore, there was no reason why he should not be asked to return. He was then reinstated. The facts elicited in 1906 have been and are denied. On what grounds?

As early as 1913 we were told "Mr. Leadbeater did not teach young boys . . . why should he?" Why should he indeed? Well, the answer *sunt aux youz*. Why did his pupil deprave young boys? I hope Mr. Leadbeater is innocent of the present development of sexual decadence, but we have a claim to know whether he still regards his 1906 teachings "right", and whether he still teaches it. A right, too, to ask him to clear himself of later charges. Mr. Martyn's letter cannot be ignored; it is the letter of an honest man, and should be challenged if mistaken. The matter should be the subject of thorough inquiry and the Society set free, once for all, for its work. Only the truth can make us free.

Already, instead of Mrs. Besant's view that it is unthinkable that her friends should be guilty of the iniquities charged against them, I find many here, unable to entirely resist the evidence, concerned to explain why it is likely that Initiates with their special temptations, should succumb to such iniquities, and some of the explanations are rather awful. The attempt to reconcile the higher life with the vilest morals must eventually wreck any Society. You don't tempt a spiritual man by urging him to get drunk; the higher the stage of the spiritual life, the more subtle (not the more coarse) the temptations.

Only fear stands in the way of the right course; an instinctive fear that if the truth were elicited it would shatter a body of doctrine on which hang some of our fondest hopes, and which has entwined itself with our best ideals. Some cherished beliefs might have to go, but the essentials of our Theosophy would remain, and none of us consciously want to cling to error. Truth before all; and truth will always be best.

What we wish to know from you is whether you will take your courage in your hands and support the Nottingham Lodge in its action. The time has now come to put the matter fully before your members rather than let them be informed, or misinformed by the public press. We, on our part, are determined to see this thing through, and to this end we ask your fraternal co-operation.

Yours sincerely,

ALFRED WILKINSON  
President Nottingham Lodge, T. S.  
President Midland Federation

### Mrs. Besant and "The Voice of the Silence"

As my statement that Annie Besant has made alterations in H. P. B.'s *Voice of the Silence* has been challenged, I shall, in a near future issue of the *Courier*, give the direct proof that her treatment of this all-important classic has been quite as ruthless as her mangling of *The Secret Doctrine*, including the suppression of highly important, albeit possibly uncomfortable paragraphs, and this under the pretense of reproducing the original version. Do not miss this issue.

## Notice to British Correspondents

For the accommodation of our correspondents in Great Britain who desire to make remittances we will accept British currency (paper only, not coin) and personal checks on English banks drawn to the order of H. N. Stokes, so far as these are payable in London without charge for collection. At the present rate of exchange the dollar equals about four shillings fivepence. Domestic British money orders cannot be accepted.

### Get a Back File of the "Critic"

We can still supply sets of the *Critic* from October 1917 to December 8, 1922, for one dollar, twenty-five cents, or five shillings sixpence, sent to any part of the world. Later issues at one cent 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, 25 cents; foreign, 50 cents.

### Some Recent Publications

*Note.* Books marked (L) can also be rented from the O. E. Library. Others are sold only. Usual discounts to T. S. Lodge libraries.

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

*Bragdon, Claude*—The beautiful Necessity (L), reissue, \$2.50. Theosophy in architecture.

*Carpenter, Edward*—From Adams Peak to Elephanta (L), reissue, \$4.00. Contains his famous "Visit to Gnanî."

*Coué, Emile*—Self Mastery Through Autosuggestion, paper, \$1.00;lea., \$1.75.

*Brooks, G. Harry*—Practice of Autosuggestion by the Method of Emile Coué, \$1.35.

*Carliss, F. Homer*—The Message of Aquaria (L), \$2.50.

*Heindel, Max*—The Mysteries of the Great Operas (L), \$2.00.

*Macterlinck, Maurice*—The Great Secret, \$2.10.

*Paramananda, Swami*—Soul's Secret Door, \$2.00. Seventy-two poems.

*St. John of the Cross*—The Dark Night of the Soul (L), reissue, \$1.65. Theosophical, etc.

*Bhikku, Subhadra*—The Message of Buddhism (L), \$1.35.

*Bailey, Alice A.*—Initiation, Human and Solar (L), \$3.50.

Consciousness of the Atom (L), \$2.00.

Letters on Occult Meditation (L) \$4.00.

*Blavatsky, H. P.*—Five Messages to the American Conventions of the T. S., 1888-1891, paper, \$0.25. Very important.

Transactions of the Blavatsky Lodge; being Replies by H. P. B. to Questions on the Stanzas of The Secret Doctrine (L), \$2.50. Ready about middle of January. Orders taken now.

*Judge, Wm. O.*—Epitome of Theosophy, paper, \$0.25. Reissue.

*McGovern, William M.*—Introduction to Mahayana Buddhism (T), \$3.15. Important for students of *The Voice of the Silence*.

"To All Open-Minded Theosophists," paper, \$0.10. Three recent editorials from *Theosophy* on present conditions in the Theosophical Movement.

*Tingley, Katherine*—Theosophy, the Path of the Mystic, \$1.25.

Periodical. *Theosophy*, published monthly by the United Lodge of Theosophists. The best exponent of the original teachings. \$3.00 a year. Single copies, 35 cents. Sample copy, no date specified, while they last, for 4 cts. postage.



# THE O. E. LIBRARY CRITIC

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BY

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### SOME HINTS ON PRISON CORRESPONDENCE

The Editor is in constant receipt of questions as to what one should or should not write to prisoners, what gifts may be sent to them, what to do if they become too familiar, and many another. It is impossible to answer all of these questions individually and hence the following somewhat rambling and by no means exhaustive remarks.

Prisoners ask for correspondents for a variety of reasons, among which may be mentioned:

The desire to get into touch with outsiders for the purpose of relieving the dull routine of prison life.

The desire to receive gifts or money.

The wish to get aid in some special line of study.

Seeking some one to help them to get out, or to find work for them.

Some prisoners are looking for prospective mates.

We have the utmost sympathy for the man who is isolated from the society of others and we approve of the desire to get into touch with women. Fully four-fifths of the prisoners directly make the request for a female correspondent. This in no sense implies any improper motive. Association with the opposite sex is a normal condition of life. It is one of the most melancholy features of the isolation of the prisoner that this is prevented, unless it happens that the inmate has female friends with whom he can correspond. The condition of the prison in this respect, like that of the monastery, is abnormal, and unquestionably leads to abnormal mental conditions at times, to say nothing worse. The normal man requires a certain amount of intercourse with women, even if by letter only, and if this is properly restricted and supervised the result is beneficial, even if the correspondence be limited to trivialities.

In this office we have to use discrimination in assigning correspondents to prisoners and at the same time to rely somewhat on the efficiency of the prison censorship. Doubt-

ful applications are assigned to old and tried correspondents, while many an application is rejected because the aims of the prisoner are obviously not what we can countenance, however unobjectionable they may be from certain standpoints. Nevertheless we have to depend largely upon the good sense and tact of the member. Fortunately those who do not possess these qualifications eliminate themselves in course of time, and the same is true of prisoners who presume on their opportunity. It has occasionally happened that an inmate has exceeded the bounds of propriety, has made unwarrantable assumptions which might be justifiable under other conditions. It is quite needless to take offense at these. Men coming from quite different strata of society are often violators of convention in a perfectly innocent way.

One thing it is necessary to emphasize. Prisoners often ask for a photograph of their correspondent. Do not forget that an exchange of photographs is often looked upon as evidence of a decidedly advanced stage of acquaintance. Sometimes the correspondent thoughtlessly accedes to the request, forgetting that this may not only lead to presumption, but that the picture is likely to be shown about and discussed. The following rules may be laid down. It is proper for a prisoner to send his photograph to a correspondent, but on the other hand no woman under middle age should under any circumstances send hers. We usually overlook such a request on the part of a prisoner as coming from ignorance, but we have to class the young woman who sends her photograph as an "unsafe" correspondent, if we learn of it. A lady of advanced age may do this without impropriety, as no prisoner would think of presuming on an acquaintance with a woman old enough to be his mother.

The rules in prisons relating to the sending of gifts are so varied and so constantly changing that we cannot attempt to keep track of them and can only advise those who contemplate doing this to inquire directly of their prisoner. They may be sure he will not ask them to send anything which would certainly be held up in the front office. As for sending money to prisoners, while the sending of small sums is unobjectionable and certainly conduces to the comfort of the prisoner, larger sums should never be sent, no matter what the plea, without first consulting the warden or the chaplain, preferably the chaplain. All sorts of pretexts are given for obtaining money, some of which are obviously fictitious. We have never heard of more than a few prisoners who have repaid money loaned to them, and no one should lend more than he or she can afford to lose.

I have read complaints from prisoners that their correspondents make them homesick and miserable by writing about the good times they have been having. No wonder.

Any one with a grain of tact should know that such things are like talking of food to a starving man.

Many correspondents think it their duty to give religious instruction or exhortation to prisoners. In general nothing could be more mistaken. Now and then a prisoner really desires correspondence on religious topics, but such cases are rare. If he does he will say so. Otherwise do not force religion on him. All prisons provide religious instruction. Sometimes attendance is voluntary, at others compulsory. Many a prisoner attends chapel for no other reason than to get a little variety and to escape for an hour from the narrow cell in which he is locked up the rest of the day. We need correspondents at all times, but we have a distinct dread of the woman who thinks it her mission to save prisoners by repeating the current platitudes, or deluging them with tracts. We keep careful records of correspondence, and these records show that the ultra-religious woman, out for "saving souls for Jesus," and who cannot get it into her head that this is not what is wanted or needed, quickly loses her correspondents by their ceasing to reply, and finally her temper likewise, and turns elsewhere. The prisoner, on the other hand, quickly concludes that what his correspondent is after is not so much his welfare as running up a fine credit on the Book of Life for herself, much as an old-time Indian gained credit by the number of scalps at his belt. This religious scalp hunting is the bane of prison work. Further, such correspondents conduce directly to the cultivation of hypocrisy on the part of the prisoner. This I know to be a fact. The man who "surrendered himself to Jesus," as I was recently told of such a prisoner, probably had in mind the more liberal supply of smokes or what not that would follow, just as prizes are given in Sunday School for being able to repeat the greatest number of scripture texts. Now and then we find that rare individual who can teach religion by example and at the same time remain absolutely silent about it. Would that we had more.

It is proper to ask a prisoner his age, as the character of the correspondence must be guided more or less by this. A prisoner should know the approximate age of his correspondent in time, but it is well not to reveal the dreadful fact that you are old enough to be his mother when he has expressed a desire for one of his own age, otherwise he might take alarm and stop. It is quite natural that the inmate, if a young man or boy, should want a young correspondent. Many a boy, however, has found that he really gets more help and more entertainment from an older one. We have had women of eighty years who have made a great success with boys.

It is, however, improper to ask him what offense he has committed. If he wants you to know he will tell you, and that depends largely on the confidence you have been able to in-

spire. You really cannot expect any one to risk prejudicing you against him at the outset by confessing. Most men are in prison for doing something bad, often for doing something horribly bad. You don't ask the man who has been casually introduced to you what crimes he has committed in his life; why then ask the prisoner? Treat him in this respect as you would any one else. And don't write to us or to the warden to find out. We send you the prisoners letter, in which he has told what he desires to tell. As for the warden it is not his duty to risk making things worse for his ward by telling on him. A tactful warden will decline to give such information unless absolutely required in connection with paroles, commutations or seeking a job, unless, in rare cases, it becomes his duty to warn you against one who is obviously trying to impose on you. Such cases are infrequent, and in my observation prisoners are no more prone to lying than is the average individual. Do not tempt them to do it by asking too personal questions. Further, the censorship of correspondence affords a partial guarantee against misleading letters.

One of the most pathetic things is the obvious desire of some prisoners to have some one love them, and some one to whom, in the vulgar phrase, they can "make love." Some say outright that they are seeking a mate. This is not a matrimonial bureau and we must stop this whenever it crops out. But we have the utmost sympathy with many of these men. We believe that many of them are in prison for no other reason whatever than that they have had no one to care for them. I have known of a good many men marrying after leaving prison (not their correspondents, to be sure), and as far as such cases have been followed up they show a higher percentage of success than the average marriage. Without attempting any rhapsodies on the subject, love of the right sort is always noble and beautiful, no matter where or by whom or what manifested. It is an honor to be loved by a dog; why not then by a fellow-mortal? I sympathize with the prisoner in this case, even if I deprecate his allowing himself to fall into such a hopeless situation, and I have much more respect for him than I have for the person who takes offense and treats him unkindly. The tactful and resourceful correspondent will know how to transmute this sentiment with lastingly beneficial results, and will throw him overboard only when he is persistent and not amenable to reason. In such cases we are glad to provide him with some one from the grandmother class.

In all cases one should bear in mind that no matter how great the moral difference between yourself and your prisoner, as measured by the puny standards of humanity, if you will consider how far both of you are from divine perfection, you will see that as measured by the large scale you are prac-

tically on a parity. You have had the advantages of life, and hence no incentive to offend; the prisoner, on the contrary, has usually had the disadvantages. If you could exchange places with him, if you had been born and raised under the conditions under which he has grown up, how would you have acted? Think of these men, therefore, not as sinners whom you must advise as to salvation, but as fellows to whom you should extend a helping hand and speak a word of encouragement. Nearly all of them can teach you something and if you are teachable you will learn more than from the ninety-and-nine just men with whom you associate daily.

### A New Blavatsky Book

*H. P. Blavatsky; a Great Betrayal.* By Alice Leighton Cleather, One of Her Pupils. Paper, 97 pages, Calcutta, 1922. Price, 50 cents.

The author of this book was a member of H. P. Blavatsky's "Inner Group" of twelve specially selected pupils, and as such was in the closest sort of touch with her from 1887 till her death in 1891. Coming from this source it is of exceptional value for all students of H. P. B. and others who wish to inform themselves as to how an old-timer regards present developments in the Theosophical Society. It is hoped that a more detailed review may appear soon in the O. E. LIBRARY CURRIE. Mrs. Cleather has asked the O. E. LIBRARY to handle the distribution of the book in the United States. All proceeds without deduction are transmitted to her for defraying the cost of publication. (Terms to dealers and lodge purchasing agents, one-third off, postage extra.)

### "Dawn"

"Dawn," the bi-monthly organ of the Australian T. S. Loyalty League and the Canadian T. S. Loyalty League, is the only publication other than the Currie which aims to give the truth as to conditions prevailing in the Theosophical Society. It is wholly independent of official influence, is pro-Blavatsky and anti-L. C. C. Subscription for the United States is \$1.20 a year, through this office. Sample copies, while they last, for three cents in stamps.

### Besantizing H. P. B.'s "The Voice of The Silence"—I

The mangling of H. P. Blavatsky's original edition of *The Secret Doctrine* by Annie Besant, in her "Third and Revised Edition," is now generally known to students with open eyes and open minds. Approximately thirty-two thousand changes have been made in the two volumes of 1582 pages. (See Currie, October 12, 1921; September 27, October 25, 1922.) It is not generally known, however, that Mrs. Besant's treatment of H. P. B.'s *The Voice of the Silence* has been perhaps equally ruthless, as indicated in the edition issued from her Theosophical Publishing House in London and reprinted by the Theosophical Publishing House at Krotona, and now generally used in the Adyar Theosophical Society.

From an ethical standpoint the offense is made worse by the total absence of even one word which would lead the reader to understand that it is a "revision." For comparison I have used an old copy printed from original plates in the possession of W. Q. Judge and copyrighted by H. P. B. in 1889. The text of this is in every respect, including paging, identical with the current edition issued by the United Lodge of Theosophists. I refer to these below as the "H. P. B. Version" and the "Besant Version" respectively.

Let the reader place these two versions side by side. He will quickly discover that there is scarcely a page in the Besant version in which

the changes do not amount to a dozen or more. By far the larger portion consists in eliminating capitals, italics and quotation marks, in changing the spelling of Sanskrit or Tibetan words, in running together paragraphs which H. P. B. wrote separately, apparently with the idea of bettering the quality of the English, but in most cases in reality detracting from it. With glaring and highly important exceptions the actual words of "The Golden Precepts" have not been changed, although the sense and force frequently have been. H. P. B.'s foot-notes have suffered severely. It may be stated most positively that, had the Besant version been printed first, the H. P. B. version would have been a vast improvement upon it. To point out all of the cases in which the revision has been a revision backwards would involve reproducing almost one-half of the book, and I must limit myself to a few examples only.

Beginning with the title page, the Besant version omits the very important words: "For The Daily Use Of Lannos (Disciples)." That is what H. P. B. intended it for and in fact there is no theosophical book to which this applies more aptly. As it stands, the person casually opening the Besant version is led to think it simply a translation of some old book which he may well disregard if he wishes. In H. P. B.'s own preface of four pages no less than forty-six changes have been made, trifling, to be sure, but with one or two exceptions not the least improvement in a literary sense.

Coming to the text itself, I compare below a single page, and can assure the reader that this was selected at random and is in no sense an exception; it represents what can be found on almost every page. The figures refer to the foot-notes, also reproduced:

H. P. B. Version, page 42.

("The Two Paths")

The One becomes the two, the Open and the Secret.<sup>1</sup> The first one leadeth to the goal, the second to Self-immolation.

<sup>1</sup>The "Open" and the "Secret Path"—or the one taught to the layman, the exoteric, and the generally accepted, and the other the Secret Path—the nature of which is explained at Initiation.

When to the Permanent is sacrificed the Mutable, the prize is thine: the drop returneth whence it came. The Open Path leads to the changeless change—Nirvana, the glorious state of Absoluteness, the Bliss past human thought.

Thus the first Path is LIBERATION.

But Path the second is—RENUNCIATION, and therefore called the "Path of Woe."

That Secret Path leads the Arhan to mental woe unspeakable; woe for the living Dead,<sup>2</sup> and helpless pity for the men of karmic sorrow; the fruit of Karma Sages dare not still.

<sup>2</sup>Men ignorant of the Esoteric truths and Wisdom are called "the living Dead."

Besant Version, pages 61, 62.

("The Two Paths")

The one becomes the two, the open and the secret.<sup>2</sup> The first one leadeth to the goal, the second to self-immolation.

<sup>1</sup>The open Path is the one taught to the layman, the exoteric and the generally accepted, while the secret path is one the nature of which is explained at initiation.

When to the permanent is sacrificed the mutable, the prize is thine: the drop returneth whence it came. The open Path leads to the changeless change—Nirvana, the glorious state of absoluteness, the bliss past human thought.

Thus, the first Path is liberation.

But Path the second is renunciation, and therefore called the Path of woe.

The secret Path leads the Arhan to mental woe unspeakable; woe for the living dead,<sup>1</sup> and helpless pity for the men of karmic sorrow; the fruit of Karma Sages dare not still.

<sup>1</sup>Men ignorant of the esoteric truths and wisdom are called the living dead.

Notice the loss of force in changing from "Liberation" to "liberation," from "RESURRECTION" to "renunciation," from "Path of Woe" to "Path of woe," from "Absoluteness" to "absoluteness," from "Bliss" to "bliss." Such changes occur on every page and with like result. Further, A. B.'s changes are not consistently made. Above she uses both "Path" and "path," and still elsewhere in the book. H. P. B. writes the two synonymous words "Lama" and "disciple," while in the revision we find everywhere "Lama" and "disciple." Why not capitals in both cases, since the meaning is the same?

Instances could be pointed out by the hundred where Annie Besant's alterations are not only inconsistent among themselves, or where they reverse her practice in her own writings, but—and this is almost invariably the case—where they take away from the force of the original, giving it a flatness not anticipated by H. P. B. Capitals, italics and quotation marks, liberally used by H. P. B., give certain delicate shades of meaning which cannot be conveyed without them. "RENUNCIATION" means something different from "renunciation" + "renounce" smacking or moving, but I "RENOUNCE" the Bliss (not "bliss") of Nirvana in order to help my fellow-man the better; any path through the woods that I only know is a "secret path," but "The Secret Path" is that which is trodden by Nirmanakayas. Mrs. Besant's changes can only be compared to destroying the color and fragrance of the rose while leaving its form intact.

It would be waste of space to go further into such changes, which any one can hunt up for himself without turning over a leaf. If he will do so, in the spirit of a student as well as of a proof-reader, he will be convinced that fully nine-tenths of them are sheer pieces of impertinent vandalism, made by a person whose sense of delicate distinctions, of good form and good English, were far below those of H. P. B., foreigner though she was. If A. B. has not ventured to print "Revised by Annie Besant" on the title page, it matters little, as it was issued from her publishing house and her characteristic thumb prints can be found on literally every page.

The spelling of Sanskrit and Tibetan words is a question for Sanskrit and Tibetan scholars, but when so eminent a Sanskritist as E. Max Müller, to say nothing of others, invariably writes "Upanishads" and uses the perfectly legitimate form "Om," one might have expected Mrs. Besant to allow H. P. B. to do the same, instead of changing them to "Upanishats" and "Aum." But then she would have missed the chance of showing how much more she knows than Max or H. P. B.

But in a number of cases she has substituted entirely different Sanskrit or Tibetan words, and different definitions. Witness the following:

*H. P. B. Version, page 51.*

DHYANA, whose golden gate once opened leads the Naljol\* toward the realm of Sat eternal and its ceaseless contemplation.

\*A Saint, an Adept.  
page 68.

O Naljol, thou art safe.  
page 71.

Know, O Naljol, thou of the Secret Path.

In H. P. B.'s *Philosophical Glossary* we find: "Naljol (Tib.). A Saint; a glorified Adept," while Naljol is not to be found.

*H. P. B. Version, page 47.*

"UPADHYAYA,† the choice is made, I thirst for Wisdom. Now hast thou rent the veil before the secret Path and taught the greater Yana. . . ."

*Besant Version, page 69.*

Dhyana, whose golden gate once opened leads the Naljol† toward the realm of Sat eternal and its ceaseless contemplation.

†A sinless man, a saint.  
page 89.

O Naljol, thou art safe.  
page 12

Know, O Naljol, thou of the secret path.

*Besant Version, page 65.*

"ADHYAYA,‡ the choice is made, I thirst for wisdom. Now hast thou rent the veil before the secret path, and taught the greater Yana. . . ."

UPADHYAYA is a spiritual preceptor, a Guru. The Northern Buddhists choose these generally among the *Naijor*, saintly men, learned in *gotrabhu-jnyana* and *jnyana-darshana-shuddhi*, teachers of the Secret Wisdom.

page 54.

They have to be attuned to the Upadhyaya's mind—

Thus do the "Brothers of the Shadow"—the murderers of their Souls, the dread Dad-Dugpa clan.

The *Bhons* or *Duggas*, the sect of the "Red Caps," are regarded as the most versed in sorcery.

Page 57, note 1.

The *Bhons* or *Duggas*, however, having appropriated the symbol, misuse it for purposes of Black Magic. With the *Duggas*, it is, like the double triangle reversed, the sign of sorcery.

In H. P. B.'s *Theosophical Glossary* we find: "*Bhons* (*Tib.*) the same as *Duggas*, 'red caps,' though the latter appellation usually applies only to sorcerers." Also: "*Duggas* (*Tib.*) Lit. 'Red Caps,' a sect in Tibet." From this it would appear that all three are the same, while the Besant version makes all different.

These changes, it may be urged, are mere trivialities; they do not alter the meaning of the text or foot-notes. Yet they do in many cases. And why does "Annie Besant," who uses capitals in writing "Masters," "Initiation," "Occult," "Mystics," "Theosophical," "Karma," "Nirvana," "Lance," "Lords of the Dark Face," and many another, deny to H. P. B. the right to write "Absoluteness," "Bliss," "The Permanent," "Saint," "Disciple," "Brothers of the Shadow," and others?

There are, however, certain changes in the text and foot-notes which cannot be justified on the plea of better English, and which have been deliberately made with the intention of destroying or reversing the meaning, which are known to a few students of *The Voice of the Silence*, and which can only be described as "crimes in Occultism." It is well to know what these are. This will be pointed out in the next Curric.

## Why Not Rent Books?

Why buy theosophical and occult books at the present high prices when you wish to read them but once and can rent them for a fraction of the cost from the O. E. LIBRARY? All current theosophical and many other occult and astrological books for rent. Lists and terms on application. The Library, by special agreement, will accept books of the above classes which you no longer need, at a fair valuation which can be used for a borrowing or purchasing credit. No responsibility for books sent without consulting us in advance.

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

A critical but sympathetic biography, by a chemist.

ACHARYA is a spiritual preceptor, a Guru. The Northern Buddhists choose these generally among the *Naijor*, saintly men, learned in *gotrabhu-jnyana* and *jnana-darshana-shuddhi*, teachers of the secret wisdom.

Page 78.

They have to be attuned to the Acharya's mind—

Thus do the brothers of the shadow—the murderers of their Souls, the dread Dad-Dugpa clan.

The *Bhons* and *Duggas*, and the various sects of the "Red-caps," are regarded as the most versed in sorcery.

Page 79, note 1.

The *Bhons* and *Duggas*, however, having appropriated the symbol, misuse it for purposes of black magic. With the *Bhons*, it is, like the double triangle reversed, the sign of sorcery.



# THE O. E. LIBRARY CRITIC

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### THE PASSING OF PRISONER NUMBER 6435

Very few things have given me so much pleasure during the past year as the recent pardoning of Jesse P. Webb, inmate of the Oregon State Penitentiary—or Prisoner No. 6435, as he was better known outside. Webb was sentenced to be hanged about eleven years ago for a murder which he did not deny, but which he claimed was committed in self-defense. After strong efforts in his behalf the sentence was commuted to imprisonment for life, and the governor finally consented to this on the very morning fixed for the hanging, the news reaching Webb as he was being led to the scaffold. It is said that the governor finally yielded through the appeals of Webb's little daughter.

Even with the prospect of life imprisonment before him, Webb at once set to work to make good. Besides making himself helpful in many ways to his fellow inmates, he took charge of the printing office, being a printer by trade, and became editor of the prison monthly, *Lend A Hand*, which many of our readers know. Under his editorship it became the best printed and best edited prison publication in America, being filled with thoughtful articles on prison reform and allied topics, most of which were written by Webb himself. Although not previously interested in such matters he quickly familiarized himself with the wider problems involved, as well as local and state conditions. Year in and year out he pegged away on his magazine and kept it going over a period during which several other such publications started, rose into prominence and died from lack of support. About two years ago the increased cost of maintenance and the falling off of subscriptions resulting from general conditions following the war caused Webb to announce the suspension of the publication. He only skipped one or two issues, however. The merits of the publication caused his friends to rally to his support, and with this and renewed encouragement he started afresh. Owing to failing health, however, he gave up the editorship about two months ago. Already there had not been wanting signs that he no longer possessed fully his old energy

and fighting spirit, that he was becoming despondent and irritable and losing interest, as indicated by his yielding to fads and hobbies such as anti-vivisection having no direct relation to penal problems. During his fighting years Webb was an enthusiastic prohibitionist and published many data bearing on the relation between intemperance and crime, while it needs hardly to be said that he was a vigorous writer against capital punishment.

It was through *Lend A Hand* that I first came to know Webb, and in fact to take an interest in prisoners. Somebody quite casually sent me a copy of *Lend A Hand*, which attracted my interest at once. Before this time the O. E. LIBRARY LEAGUE had been organized as a correspondence bureau in other subjects, but occasionally prisoners had written in for correspondents, so that a section for prison correspondence had been started in a quite subordinate way. The impulse given by *Lend A Hand* caused increased attention to be given in the CRITIC to prison questions, with the result that this feature of the correspondence bureau ultimately swamped and finally obliterated all others. Few people who raise objections to the CRITIC touching on other matters realize that this was at the outset a very insignificant feature. Eight years ago not more than a few lines in each issue were devoted to the subject.

Webb's style was entirely his own. He was frank and blunt, and uncompromising in his attacks on the faults of the penal and judiciary systems, and so outspoken was he in his criticisms, and so impervious to the temptation to curry favor with officials by making nice remarks about them, that I was in constant fear that he would finally land in a basement room in his institution. This however never happened, although through some misunderstanding he once got himself into trouble with a new official, and had his correspondence privilege suspended for a considerable period. It is greatly to the credit of the management of the penitentiary and of the state authorities that he was allowed so much latitude, which can in no way be attributed to pull, as Webb was not a man with many influential friends outside and never used his pen to further his personal interests.

One of Webb's productions was a book on "The American Prison System," which was not limited to this, however, but touched on defects of the police and judiciary. It is one of the best books which have appeared on this subject, and by far the best which has issued from a prison. It was printed and bound in the prison printery, Webb himself doing much of the work. The publication was evidently a success, for besides enhancing his reputation as a writer it enabled him, after deducting costs, to start afresh in the world with the nice sum of \$2,000, so it is stated.

Webb had apparently given up hope of regaining his freedom, and this, and the death of his wife and daughter, left him few ties outside, and prison life undermined his health. The manner of his liberation is interesting. He was summoned to the front office on the pretext of receiving a reprimand for certain alleged discrepancies in his account of funds collected from an entertainment. When he got there he found the acting Governor in waiting with a pardon and a nice speech, to which Webb, in his astonishment, was unable to reply.

Webb left the prison at the age of fifty-three with a job assured to him, and his friends will all hope that with freedom will come renewed health and greater opportunities. *Lend A Hand* was his adopted child; it was his dogged perseverance which kept it going, and the new editor will have no easy task if he can fill his shoes successfully. Prison papers as a rule depend for success on the energy of one or two prisoners. Not a few rely largely on reprinting material from other sources, as small prisons like that of Oregon do not as a rule suffer from a surfeit of intellectuals. Even if the manual labor of turning them out is done by unpaid labor the costs of production are not insignificant and are defrayed in the main from subscriptions. It is to be hoped that the old friends of *Lend A Hand* will continue to support it and help it to continue to be what it has been in the past, "America's Leading Prison Magazine."

The Webb case suggests a few thoughts worth considering. The jury which sat in the Webb trial considered him guilty of deliberate murder. Whether he was or not he himself only knows. But that is neither here nor there. Webb has shown that a murderer can make good. Why break the neck of such a man without giving him a chance to amend? Had not the tears of the little daughter moved the heart of the governor a life would have been destroyed which has proved to be of great value not only to his fellow inmates but to the public also. Not long ago Oregon, which had since Webb's imprisonment abolished the death penalty, restored it, in a fit of frenzy over certain particularly atrocious murders. His example should teach it to reconsider once more and abolish this blot on its good name. Life imprisonment is a terrible punishment, probably worse than hanging, but it at least gives the victim a chance, for pardons, even if sparingly granted, which is right, can always be obtained if there is a sound reason, and the one sound reason, apart from errors of the court and proof of innocence, is the clear evidence that there is a permanent reform. Once in my enthusiasm over some specially good article in *Lend A Hand* I wrote to Webb that he was just the right man in the right place and that it would be a shame to let him go. Doubtless my intended com-

pliment was not gratefully received, and I am glad that the state pardon board did not share my views.

*Note.* *Lead A Hand* is still being published at one dollar a year and the address is Route 6, Box 1, Salem, Oregon.

### Correspondents Needed By Prisoners

If you have a little spare time which you would like to devote to making some one happier, it is suggested that you undertake to write to one or two of the prisoners who apply to us for correspondents. Send in your name to this office with 25 cents for registration fee in the O. E. Linnary League and subscription to the *Caric* (or 10 cents if you are already a subscriber), and give us a little personal information which will enable us to make a more satisfactory selection for you. Persons under twenty years of age not accepted as correspondents.

I have often wondered why theosophists, who claim to be especially interested in brotherhood, are not more willing to take up this work. Perhaps some of our theosophical readers can tell us.

### Newspaper Clippings Wanted

Readers of the *Caric* are earnestly requested to cut out and send to us articles appearing in the newspapers which are of general interest in connection with prisons, prisoners and criminology. Ordinary police, court and criminal news is not needed unless of special significance. Please note name and date of paper. If you send the whole paper, indicate what you wish us to read. Thanks in advance!

### Besantizing H. P. B.'s "The Voice of The Silence"—II

(Continued from last Caric)

*H. P. B. Version, page 44.*

("The Two Paths")

He who becomes Pratyeka-Buddha makes his obeisance but to his *Self*. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake this great reward I yield"—accomplishes the greater Renunciation.

*Pratyeka Buddhas* are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives. Caring nothing of the woes of mankind or to help it, but only for their own bliss, they enter Nirvana and—disappear from the sight and the hearts of men. In Northern Buddhism a "Pratyeka Buddha" is a synonym of spiritual selfishness.

And this:

*H. P. B. Version, page 33.*

No longer can the perfect Buddhas, who don the Dharmakaya glory, help man's salvation. Alas! shall *Selves* be sacrificed to *Self*; mankind, unto the weal of units?

*Besant Version, page 44.*

("The Two Paths")

(omitted)

) The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake this great reward I yield"—accomplishes the greater renunciation.

(foot-note wholly omitted.)

*Besant Version, page 33.*

No longer can the perfect Buddhas, who don the Dharmakaya glory, help man's salvation. Alas! shall selves be sacrificed to self; mankind, unto the weal of units?

Here, by a simple change of capitals, Mrs. Besant utterly destroys the intention of H. P. B.'s writing, for H. P. B. invariably uses "SELF" to designate the "higher self," and "self" to denote the "lower self." Clearly the import of this is that the Dharmakaya, or Pratyeka Buddha, in accepting Nirvana, is sacrificing his nobler self to his lower self, is seeking his own gratification at the expense of mankind—in short, is selfish. Mrs. Besant, who throughout the revision has used "self" and "selves" to denote the lower self, by changing H. P. B.'s text has utterly destroyed the intended meaning. One might almost think it a slip of the pen were it not for the fact that it coincides entirely with the sense of the two omissions above noted; it is a defense of the Pratyeka Buddha against the charge of spiritual selfishness.

Compare now Mrs. Besant's foot-note to page 416 of her so-called Volume III of *The Secret Doctrine*:

"The Pratyeka Buddha stands on the level of the Buddha, but His work for the world has nothing to do with His teaching, and His office has always been surrounded with mystery. The preposterous view that He, at such superhuman height of power, wisdom and love could be selfish, is found in the exoteric books, though it is hard to see how it could have arisen. H. P. B. charged me to correct the mistake, as she had, in a careless moment, copied such a statement elsewhere.—A. B. J."

This remarkable and truly Besantine paragraph carries several implications:

(1). That H. P. B. was deliberately passing off as a portion of the original text of *The Book of the Golden Precepts*, and claiming to have translated it therefrom, a clause which "she had, in a careless moment, copied elsewhere," or else that she was deliberately forging it.

(2). That if not, then, since the statement is "found in the exoteric books," but is not esoteric, the esoteric character of *The Voice of the Silence* is impugned.

(3). It reflects on the whole tenor of "the Two Paths," as witness the following (H. P. B. version, page 34; compare Besant version, page 52):

Know, O beginner, this is the *Open Path*, the way to selfish bliss, shunned by the Bodhisattvas of the "Secret Heart," the Buddhas of Compassion.

To reach Nirvana's bliss but to renounce it, is the supreme, the final step—the highest on Renunciation's Path.

Know, O Disciple, this is the *Secret Path*, selected by the Buddhas of Perfection, who sacrificed the *Self* to weaker Selves.

(4). It denies the definition of Pratyeka Buddha given in H. P. B.'s *Theosophical Glossary*, which could hardly have been written "in a careless moment," and which reads, in part:

"Pratyeka Buddha (*Sk.*). . . . The Pratyeka Buddha is a degree which belongs exclusively to the Yogacharya school, yet it is only one of high intellectual development with no true spirituality. It is the *dent-letter* of the Yoga laws, in which intellect and comprehension play the greatest part, added to the strict carrying out of the rules of inner development. It is one of the three paths to Nirvana, and the lowest, in which a Yogi—'without teacher and without saving others'—by the mere force of will and technical observances, attains to a kind of nominal Buddhahood individually; doing no good to anyone, but working selfishly for his own salvation and himself alone. The Pratyekas are respected outwardly but are despised inwardly by those of keen spiritual appreciation. . . ."

But Mrs. Besant not only knows better than H. P. B.—she knows better than the Maha-Chohan Himself, for in a letter from this exalted Master of Masters, printed in *Letters from the Masters of the Wisdom* (page 4) we read:

"It is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which

is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist."

H. P. B.'s view is supported in W. M. McGovern's recent book, *An Introduction to Mahayana Buddhism*, officially recognized as authoritative by its gaining for the author an honorary ordination as a Buddhist priest. He says (page 100; compare also page 18):

"*The Pratyeka Buddha Stage*, . . . This state is one of enlightenment as contrasted with the mere salvation of the Arhat, but enlightenment for oneself alone, no attempt being made to influence or assist mankind."

"—for oneself alone,"—if that is not a definition of selfishness, what is it?

But what concerns us here is, not whether the Mahayana doctrine, H. P. B. and the *Book of the Golden Precepts*, and the Maha-Chohan Himself are right, or whether Annie Besant knows better than all of them, but rather why, without excuse, explanation or mention of any kind, she should have suppressed the most pregnant paragraphs in the whole book, and passed it off as the work of H. P. B. and as a correct version of *The Voice of the Silence*. It can be designated by no milder term than a gross literary fraud. Why did she do it? Well, ask why it was that at the time this revision was made she was under the influence of the Brahmin Chakravarti, and was coquetting with the Brahmins with the idea of increasing her prestige in India. And remember that Brahminism, with its caste system, is the *no plus ultra* of selfishness, the development of intellect without true spirituality, the essence of the "sense of separateness." No Brahmin would for a moment stand for such a statement as is presented in "The Two Paths." Hence, away with it; rather make out H. P. B. to be a liar or a dupe, the Maha-Chohan an ignoramus.

### Another "Strictly Private" E. S. Document

I have received another of Mrs. Besant's private E. S. papers which is prefaced as follows:

I am most anxious that this paper, for pledged members only of the Esoteric School, should be most carefully guarded. Secretaries will need copies for Groups, but they must not be printed; they may be duplicated by hand, typewriter or duplicating machine. Every copy sent out should be numbered, and when read should be returned to the Secretary to be filed. No copy should be sent out if there is any reasonable likelihood of its going astray.

No member not in the Occult or Mystic Schools must make a copy of the paper or anything in it, except the verses from the Buddhist Scriptures which are already in print.

O. H.

The document itself, which is entitled "The Vaisakhi and Asacha Festivals," is entertaining, but too long to print. It describes certain festivals purported to be held in Tibet, at which the Lord Maitreya officiates and the Lord Buddha appears in huge form in the heavens. It likewise describes meetings in the private garden of the Lord Maitreya, which may be attended by E. S. members, who are invited to meet Mrs. Besant in their astral bodies and accompany her to the garden. There is no obvious reason for the dreadful secrecy imposed, unless it be the fear of exciting ridicule and also, perhaps, to prevent the intrusion of the Jesuits and Black Magicians of the T. S. The opportunity of witnessing a gathering of E. S. astral spooks with the O. H., and hearing them solemnly chant "Hail, hail, the gang's all here," as they start off to visit the Lord, would surely be an inducement for interlopers. But what gets me is that the O. H. and soul-mate Leadbeater, who are able

to meander around in their astral nighties and to go soaring away over the Himalayas, are not able to find out which of the faithful are copying and giving out her secrets. It is in itself the best demonstration of the fraudulent or illusory character of the whole business. A clairvoyant who is able to peer into the inside of the atoms and spot turnips on Mars should surely be able to detect so simple a matter as the surreptitious copying of a document.

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### At the Periscope

*News from the Antipodes.* A letter of Mr. T. H. Martyn dated Sydney, September 13th and printed in *The Messenger* for December, page 131, says in part: "The T. S. Lodge, of which I am President, numbers about six hundred members now that those who have obeyed Mrs. Besant's order (Caric, November 8th) have left it; and I think I may claim that practically all of these happen to think much as I do. These include most of the seventy who recently left Mrs. Besant's Esoteric School." The letter of Mr. Martyn was evoked by a remark of Mr. Rogers in the July *Messenger* (page 26), suggesting that Mr. Martyn was "not quite his normal self," and that he is "groping in spiritual darkness." However that may be, by far the larger portion of the Sydney Lodge seems to be affected in the same way, but Mr. Martyn may recall the saying of Huxley that he would "prefer a hell of honest men to a heaven of angelic stuns." Those of the latter sort have started a new lodge all by themselves, with C. W. Leadbeater as chief sham, together with others who have expressed themselves to the effect that it is nobody's business what an "expert" like Leadbeater teaches to boys. As Mr. Rogers prints in the same *Messenger* a leading article entitled "He That Is Without Sin Among You," I am sure that he is not casting stones at Mr. Martyn—he is just showing off his skill as a psycho-analyst. Sooner or later, let us pray, the "cloud" may be lifted from Mr. Martyn's eyes that he may see clearly how a man can be a corrupter of boys and a spiritual leader at the same time, how a representative of Christ through "apostolic succession" can in practice obey the gods of Sodom and Gomorrah, and how the names of the Masters can be brought forward as tolerating such things. Such matters belong to the "mysteries" of Neo-Theosophy, into which Mr. Rogers seems to have been initiated.

*Racing News.* Mr. Ernest Wood is touring the United States in the interest of the Sixth Race. Judging from his article in the *Canadian Theosophist* for September, 1922, there is very little chance for those who do not belong to the Adyar T. S. to get entered for this race. Even those F. T. S. who do not avail themselves of the aid afforded by trainers Besant and Leadbeater will not be allowed to run. Prerequisites for entry: Endorsement by two sixth racers; payment of membership dues; limitless credulity; belief that "initiation" consists in being put through a series of stunts, and a diet of beans, oatmeal porridge and Watson's minceat. Any other crankiness will be taken into consideration as a recommendation. Moral—if you want your seed to inherit the earth, join the Adyar T. S., lest you be left behind like the poor Hottentot. Mr. Wood is not only a sixth race racer; he is also a sixth race roofer.

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*Ouspensky, P. D.*—Tertium Organum, a Key to the Enigmas of the World (L), \$4.00.

New edition of this famous book, important for *Secret Doctrine* students.

Blavatsky vs. Besant. Five cents will bring you a file of Critics showing the corruption of H. P. B.'s *Secret Doctrine* and *Voice of the Silence* by Annie Besant.

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With a Dissertation upon the more celebrated of the Alchemical Philosophers; being an Attempt towards the Recovery of the Ancient Experiment of Nature. Reprint of a famous classic.

*Barrett, Sir Wm. P.*—On the Threshold of the Unseen (L), \$3.15.

The best book on psychical research.

*Brugton, Claude*—The Beautiful Necessity (L), \$2.60. New edition. Theosophy and Architecture.

Oracle (L), \$1.50. Some revelations by automatic writing.

Four Dimensional Vistas (L), \$2.15. On fourth dimension.

*Blavatsky, H. P.*—Quotation Book, paper, \$0.80; cloth (L), \$0.90.

Five Messages to the American Conventions of the T. S., 1888-1891, paper, \$0.25. A highly important publication.

Transactions of the Blavatsky Lodge (L), \$2.50.

H. P. B.'s answers to questions on *The Secret Doctrine*.

The Voice of the Silence. U. L. T. reprint of original. Cloth (L), \$1.25; leather, \$1.50.

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

By one of her pupils and close associates.

*Curtiss, Dr. P. Homer*—Letters from the Teacher (L), \$2.00.

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*Manning, H. P.*—The Fourth Dimension Simply Explained (L), \$1.60.

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*Küei Y.*—Rosicrucian Fundamentals (L), \$3.00.

*Luzensky, Charles*—The Servant, paper, \$0.50.

Perhaps the most important book on the Theosophical Life which has appeared in recent years. Almost all who get one copy come back for more for their friends. Appeals equally to non-theosophists.

**Leadbeater Case.** 10 cents will bring you a file of Carries containing the more important authentic documents in the case of "Dececy vs. C. W. Leadbeater."

*Mead, G. R. S.*—Pistis Sophia, \$7.00. Reissue of this important book.

Quests, New and Old (L), \$3.00 (out of print; a few left).

Ask for list of Mead's books.

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Important for those beginning the study of this work.



# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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No. 13

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### AMERICAN JAILS

The scant attention which is given to the American jails as compared with the state prisons and reformatories is somewhat surprising when one considers the greatly preponderating number of the former. Every state has its prison and reformatory, some of the larger states two or more, but the number of jails is legion. Count up the number of counties in all of the forty-eight states, if you have the patience to do so, and you will have a figure representing approximately the number of jails. Each county being to a certain extent autonomous, has its own jail just as it has its own court house. And as counties are of all sizes, speaking from the standpoint of population, so the jails are of all sizes, from simple lock-ups accommodating perhaps a dozen men to the large institutions maintained by counties in which are such large cities as New York, Chicago, Philadelphia, Detroit.

The jail as most readers know is a place of detention in which are confined three classes of persons, those awaiting or undergoing trial, or held on suspicion, but not yet sentenced, those who are serving short terms as provided by law, and those who are temporarily held pending transfer to some state institution. To these may be added persons under no charge who are held as witnesses.

The reason why jails receive so little general attention is the same as that which causes the county house to attract less interest than the state capitol. The one is the affair of the whole population of the state, the other of the usually small community of the county. Every citizen is supposed to be interested in the affairs of his state, but the citizens of one county have little care for what is going on in the other counties; in general, and rightly, they leave their neighbors to attend to their own affairs. As a consequence the state prison is subjected to the criticism of the best minds of the whole state, while the county jail gets attention, if at all, only from the small community to which it belongs. Abuses are therefore much more quickly remedied in the state prisons

than in the jails, with the result that even in states where considerable progress has been made in improving state institutions, the jails very generally show the most astonishing degree of backwardness in every respect. A contributing factor is the greater economy of conducting a larger institution.

About three years ago a very illuminating report on the county jails of Pennsylvania was written by Albert H. Votaw, of the Pennsylvania Prison Society (reviewed in the CRITIC, June 23, 1920), showing the deplorable conditions existing in most of these institutions. Very recently a most interesting article appeared in the *Atlantic Monthly* (December, 1922) by Joseph F. Fishman, Federal Prison Inspector, which, while necessarily brief, covers a much wider territory and which is in many respects positively horrifying in its revelations. In the course of his duties Mr. Fishman has visited over 1,500 jails in every state and territory, including Alaska and Porto Rico, many of them repeatedly, and is therefore probably the best informed person in the country on general jail conditions.

The reason that the Federal government inspects state and county owned penal institutions is this. While the Government has three penitentiaries of its own, for the accommodation of Federal prisoners, such prisoners are frequently confined for longer or shorter periods in state and county prisons. There is no Federal penitentiary for women; these have to be boarded out to the state prisons where they have to submit to whatever treatment is accorded to other inmates. Then, too, it is not always practicable to transport convicts at once over large distances under guard to Leavenworth or Atlanta, and for this and other reasons they are lodged for a time in local institutions. Finally, there are those persons who are awaiting or undergoing trial in Federal district courts, and who have to put up with whatever sort of penal hospitality the local jails afford, bad as it may be. While much complaint has been raised about the outrageous treatment of Federal prisoners in some jails, the Government is not wholly to blame. The place where the court sits is determined by law, not by jail accommodations, and the Government has absolutely no control over the management of these institutions. The most it can do, when practicable, and this for the above reason is not always possible, is to decline to allow its prisoners to remain in such places. The inspector may make complaints but cannot enforce remedies. He can, however, point out that an institution is improperly conducted and recommend the removal of the United States prisoners. It will be remembered that about two years ago there were many surprising revelations about the ill-treatment of prisoners in the Maryland state penitentiary, which caused Mr. Fishman to recommend the transfer of all Federal prisoners confined

there, the outcome of which was a somewhat radical reform in that their notorious institution.

It is possible to mention only a few choice examples cited by Mr. Fishman.

One might expect New York state to be tolerably progressive in such matters, but the capital of the state, or rather Albany County, supports two such institutions, Albany County Jail and Albany County Penitentiary, which are really housed in one building and managed by one set of officials. The cells are without light, either natural or artificial and are eight feet long, four feet wide and seven feet high. As two feet of the width are taken up by a bunk, the occupant has a space of only two by eight feet to move about in. The only toilet accommodation is a bucket which is not regularly emptied daily. In these dark and stinking boxes the prisoners are locked for 103 hours in the week, unable to see to read or engage in any occupation whatever. The remaining sixty-five hours are usually spent (there being work for only about one-half the inmates) in a large room loafing, playing cards and telling stories of crimes. The stench throughout the entire building is nauseating, the place is overrun with vermin, while in the "hospital" the sheets are black with dirt and other refuse of the occupants of the beds, presumably "internal" as well as "external." No books or papers are provided, except that the "hospital" patients have some agricultural reports and volumes of sermons. In this hell-hole both men and women are confined for as much as one year. This is the treatment that the capital of New York is giving to its prisoners today!

In the county jail at Wichita, Kansas, the cells are triangular and arranged in a revolving cylinder, why, is not apparent. The excreta of the occupants are collected in a trough at the bottom of the cylinder, which is often not emptied for fully a week. The jail is supposed to "accommodate" twelve prisoners, but at one time thirty-one Federal prisoners were crowded into it. The floor is covered with pools of water from the leaky roof, the place is scarcely heated in winter; the bedding is never washed, the blankets being so black from filth that the original color cannot be guessed; the floor is littered with putrefying garbage emitting a nauseating stench; the place swarms with rats which run over the prisoners' faces while they sleep, and while a bath-tub is provided, it is protected from injury by a crust of filth a quarter of an inch thick.

Missouri has about 115 county jails, almost all of which are unspeakably filthy and swarming with vermin, with leaky plumbing or no plumbing at all, and frightfully overcrowded. Of one of these jails Mr. Fishman says:

"Not long ago I visited a jail in one of the wealthiest counties in the state, where eighteen prisoners were occupying three cells; and near

these, in a corner of the cell, was an insane prisoner who had been confined five days. Of the eighteen prisoners, six were boys under the age of eighteen. Black and white, sick and well, the prisoners awaiting trial were all crowded together. The cells were so dark that I stumbled over two boys lying on the floor. . . . Under such conditions these prisoners had lived for weeks, with an air space of 67 cubic feet that should have been 500."

The law of Indiana requires that insane persons who become charges of the state must first be committed to the county jails, until the necessary legal steps can be taken for commitment to a hospital and until room can be found for them in such. Into such jails these unfortunate people are dumped along with common criminals of every type, and kept there for months, often for as much as two years, without the slightest care, or even provision for their restraint if they become violent. During ten years there have been 9,350 insane persons thus confined in the county jails of Indiana.

It would lead us too far to follow Mr. Fishman's discussion of the causes and the remedies for the present widely prevalent jail conditions, the lack of segregation of the still unconvicted from the proven habitual criminals, the throwing of young boys and girls together with criminals of years' standing, the bringing into close personal contact of the healthy with those affected with venereal and other infectious diseases, the lack of the most rudimentary sanitation, the absence of employment or healthful recreation. One reason is indifference on the part of the public; another is the common "fee system" according to which the jailer is allowed so much per prisoner for maintenance, and is permitted to divert to his own pocket all he can save from it. Doubtless another reason is the lack of state supervision and the usual indifference of small communities to all that does not directly affect their own comfort.

Certain it is that these conditions are not a matter concerning the individual counties alone. The jail is a primary school of crime, to say nothing of being a breeding place of disease. These people when liberated do not remain at home to afflict their own counties only. They overrun the whole state, and migrate to other states. Jail conditions are therefore in the strongest sense of the word matters of state and national concern. The United States Department of Justice, for its own purposes, has been collecting such information for years. It owes it to the nation that the essential parts of the reports of its inspectors, notably Mr. Fishman, should be published in an official document and widely distributed. The Federal Government has no authority to correct these abuses by direct action, but surely a report on the county jail pest is just as much an affair for the public as the widely disseminated reports on hog cholera, boll weevil and hookworm disease.

## The Truth About Christ—and Leadbeater

The Truth About Christ and the Atonement. By F. Milton Willis. 99 pages. E. P. Dutton and Company, 1922.

Dr. Willis has unquestionably written a very interesting book, one full of noble thoughts. At the same time he adds his name to those of hundreds of other good men who have given us the "truth" about Christ, and who often present the most diametrically opposite and contradictory views imaginable.

I do not pretend to decide between them. I know little of the matter, being quite satisfied with the gospel presentation as a guide for life, irrespective of whether the chief character was an historical personage or not. In fact, I think I know as little of the facts as does Dr. Willis, who frankly tells us that his information is based largely upon the assertions of that notorious sex-pervert, corrupter of youth and self-acclaimed clairvoyant, Charles Webster Leadbeater. Of this personage Dr. Willis tells us:

"Mr. Charles W. Leadbeater, who is probably the greatest investigator of the hidden side of things at present living out among his fellow-men . . ." (page 60).

"The mysteries mentioned, let me add, were just the esoteric knowledge now being so lavishly given to the world at large by the trained investigators of the Theosophical Society, notably Mrs. Annie Besant, the President of the Society, and Mr. Charles W. Leadbeater, her great colleague and fellow-initiate in the august Brotherhood of the White Lodge" (page 23).

In order to give some idea of the dependence which is to be placed upon the clairvoyant Leadbeater it will suffice to place in parallel what this man says he believes, when in church officiating as "bishop" in the celebration of the Mass, and what he says outside, which he professes to be in part at least the product of his clairvoyant lucubrations:

*From the "Credo" in the Liturgy of the Holy Mass, as celebrated by "Bishop" C. W. Leadbeater, of the Liberal Catholic Church. (Official Liturgy, pages 227-228.)*

We believe in one God, the FATHER Almighty, Maker of heaven and earth and of all things visible and invisible.

And in one Lord, Jesus CHRIST, the alone-born Son of God . . . Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Ghost and the Virgin Mary, and was made Man. And was crucified also for us, under Pontius Pilate He suffered, and was buried. And the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the FATHER. And He shall come again with glory to judge both the quick and the dead. . . .

*C. W. Leadbeater, in The Inner Life, Vol. 1, page 119.*

The disciple Jesus, whose body was taken by the Christ.

*From "The Faith of Our Fathers," by C. W. Leadbeater, Adyar Bulletin, August 1919, page 233.*

It has been conclusively proved that none of its books (the Old Testament—Ed.) were "really written by the authors to whom they are attributed; and indeed, the same may be said of most of the books of the New Testament also. No one who has deeply studied these books can successfully maintain their historicity; and those who understand comparative mythology will readily see that we have in the Four Gospels, not the story of a life, but an allegory, a Mystery Drama of a type not uncommon in antiquity.

*O. W. Leadbeater in The Inner Life, Vol. 1, page 119.*

The truth is that the four gospels at any rate were never intended to be taken as in any sense historical.

They are all founded upon a much shorter document written in Hebrew by a monk named Matt-haeus, who lived in a monastery in a desert to the south of Palestine. He seems to have conceived the idea of casting some of the great facts of initiation into a narrative form and mingling with it some points out of the life of the real Jesus who was born 105 B. C.; and some from the life of another quite obscure fanatical preacher, who had been condemned to death and executed in Jerusalem about 30 A. D.

From "Bishop" Leadbeater's "Credo." See above.  
Under Pontius Pilate He suffered.

From The Century Dictionary.  
Pontius Pilate, a Roman procurator of Judea, Idumea and Samaria, 26-36 A. D. He tried and condemned Christ.

"Bishop" C. W. Leadbeater in Church. (Official Liturgy, page 102.)

C. W. Leadbeater in The Inner Life, Vol. 1, page 119.

WE thank Thee, Lord, for the teaching and example of Thy holy Apostles, and we pray that those to whom their wondrous power has descended may ever be filled with Thy wisdom and Thy love, that under their firm guidance Thy holy Church may . . .

When we examine clairvoyantly the life of the founder of Christianity, for example, we can find no trace of the alleged twelve apostles; it would seem that as men they never existed, but that they were introduced into the story for some reason—possibly to typify the twelve signs of the zodiac.

(Note. References to *The Inner Life* are to the Krotona edition, 1917.)

From the above we learn that "Bishop" Leadbeater believes: (1), that the real Jesus was born 105 B. C.; (2), that the Christ, properly speaking, took possession of his body at a certain time; (3), that this body was crucified under Pontius Pilate, an historical character who officiated in Judea 26-36 A. D., which would have made Christ about 130 years old at the time; (4), that he thanks the Lord for the teaching and example of the holy Apostles and prays that they may still continue to guide the Church; (5), but that he thinks that the holy Apostles never existed and perhaps merely typify the signs of the zodiac—a Church firmly guided by the signs of the zodiac, ach, was!—; (6), that he (C. W. L.) believes that "He was buried and the third day rose He again according to the Scriptures, and ascended into heaven," etc. (7), finally that he believes these Scriptures to be a myth and an allegory, a "Mystery Drama."

I have not the least desire to express an opinion as to which of these statements are true, but they cannot all be true. Pontius Pilate is an historical character, the date of his rule is a matter of record; he could not have sentenced a man born 105 B. C. And if any one professes to accept both, if he solemnly declares his belief in the statements of the creed, he cannot at the same time believe the gospels to be a myth and "in no sense historical," without being either a lunatic or a charlatan. The evidence is cumulative in the present instance in favor of the latter alternative.

The church in which Mr. Leadbeater is a "bishop" believes in seven holy sacraments, one of which is matrimony. What does he say elsewhere of matrimony? In a letter to Annie Besant, dated September

11th, 1906 (see *Veritas, Mrs. Besant and the Alcyon Case*, page xxv, in which case it was part of the evidence) he writes, speaking of the solitary sexual vice which he had confessed teaching to his youthful pupils:

"Both matrimony and prostitution must obviously be worse, because in each case they involve action upon another person."

From which we are led to believe that this "initiate in the august Brotherhood of the White Lodge," as Dr. Willis designates him, regards a perverted sex habit as still holier than matrimony!

Whatever may be thought of the merits of Dr. Willis's views, and they are interesting, it is to be regretted that he has to base them on the purported clairvoyance of Mr. Leadbeater, on no better grounds, apparently, than that the latter is a mighty genial fellow, and it is even more to be regretted that so eminent a firm of publishers should unwittingly be made a party in putting such a pre-eminently disreputable person as Leadbeater over on an unsuspecting public. For the book is quite as much an endorsement of Father Leadbeater as of Christ. They both get Dr. Willis's *Gloria in excelsis*, with the odds in favor of Leadbeater. We may not know much about the real Christ, but we know a heap about the real Leadbeater, and no book endorsing him, no matter what its merits otherwise, should be allowed to get into the hands of decent people.

### Fritzkunzian Devil-Chasing

I wholly agree with the prefatory remarks of the writer of the article in the August *Theosophist*, "Evidence of a Sustained Conspiracy Against the Theosophical Society," that "in studying a problem like this, common sense is especially needed. We must not lose ourselves in fantastic theories. Stubborn facts are the best guide."

If Mr. Kunz had stopped just there and appended his signature there would be no cause for criticism. But in what follows he shows the most astonishing disregard of these prerequisites. He goes on to develop a theory of "cycles," according to which the Theosophical Society is subjected every seven years to a concerted attack by the "Dark Forces." Not only this, he specifies the ways in which these "Dark Forces" are acting and indicates by implication those persons through whom they act.

All that Mr. Kunz really proves, if proof it may be called, is that at certain regular intervals there is a disturbance of one kind or another in the Theosophical Society. That we may admit as a "stubborn fact," although a scheme of epicycles is needed to account for the almost continuous unrest. But then he assumes, without the shadow of evidence as far as his article goes, that these disturbances are instigated by "Dark Forces," malevolent invisible entities. Somebody has told him this and he repeats it like a parrot. Perhaps it is true, but Mr. Kunz gives no reason for thinking so and says that it is "undebatable."

Even conceding the truth of this notion which, nurtured by Mrs. Besant for her own purposes, has spread through the U. S. like the old-time witch mania, there is not one word in his whole paper which logically fixes the opprobrium upon one side in the controversy rather than the other. His "stubborn facts" work equally well the other way. For aught he shows to the contrary with his cyclic theory the agents of the Dark Forces are not Mr. Wadja, Mr. Martyn, the Loyalty League, the *Churic*, and many others, but his own beloved Annie Besant and C. W. Leadbeater, and even Mr. Kunz himself. I have tried out his theory on this assumption and it works beautifully, explaining many things. He has given some reason for thinking that the Powers of Darkness, frustrated in their attempt to utilize the Coulobms for the destruction of the work of H. P. B. have selected subtler instruments in Annie Besant and C. W. Leadbeater. This is amply confirmed by his own sneering remarks about the Back to Blavatsky Movement, as well as those of his

chief on the same subject. The ravings of Mrs. Besant against every one who ventures to express a preference for the teachings of Blavatsky to her own distinctly places her in the same category with the Condolmas, whatever the determining influence may be.

When Mr. Kunz asserts that "it was H. P. B. herself who conferred upon Mrs. Besant whatever right she herself had to speak to us in the name of the Hierarchy, as far as the work of the Society is concerned," he states something for which not the slightest evidence exists, other than the claim of Annie Besant herself who, when challenged to produce it, can only reply by calling her interrogators bad names. Here too Mr. Kunz is simply playing the parrot.

I don't want to be unpleasantly personal towards my friend Mr. Kunz. I think he succeeds admirably as a writer of poems in praise of Mrs. Besant. But he seems bent on dropping the role of a good theological Romeo for that of a bad logician and worse devil-chaser.

### Some Important Publications

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*Coué, Emile*—Self Mastery Through Autosuggestion, paper, \$1.00;lea., \$1.75.

*Brooks, C. Harry*—Practice of Autosuggestion by the Method of Emile Coué, \$1.35.

*Bailey, Alice A.*—Initiation, Human and Solar (L), \$3.50.

Consciousness of the Atom (L), \$2.00.

Letters on Occult Meditation (L), \$4.00.

*Blavatsky, H. P.*—A Modern Panarion, \$2.50.

*Narada Sutra*; an Inquiry into Love, paper, \$0.25; cloth (L), \$0.50.

Translation from the Sanskrit of a famous classic on Bhakti Yoga, attributed to Narada, by E. F. Steady, with commentary.

*Cleather, Alice Lophiton*—H. P. Blavatsky: Her Life and Work for Humanity (L), boards, \$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" of twelve students. The latter deals with the vagaries of "Neo-Theosophy" in comparison with the original teachings.

*St. John of the Cross*—The Dark Night of the Soul (L), \$1.65.

The most read mystical book on our lists.

*The Tarot—Papus*, The Tarot of the Bohemians (L), \$2.50.

*Waite, A. E.*—Pictorial Key to the Tarot (L), \$1.50. Contains full page pictures of the 78 Tarot cards, and text of the "Key."

Set of 78 Tarot Cards, drawn by Pamela C. Smith, with "Key," in a box, \$3.00.

*Dawn*, the organ of the Australian T. S. Loyalty League. Owing to the rising rate of exchange, the subscription will be \$1.25.

*Arhat or Sex Pervert?* 10 cents will bring you a file of the Cairo containing the more important authentic documents in the Lead-beater Case, including the "Arhat's" own admissions.

*Kingsland, W.*—The Physics of the Secret Doctrine (L), \$1.80.

*Leechman, J. D.*—Besant, or Blavatsky?, paper, \$0.35.

A series of parallel quotations, arranged by an F. T. S.

*Collins, Mabel*—When the Sun Moves Northward (L). This important book is reprinting and we hope soon to be able to supply it.

*Sinnett, A. P.*—The Early Days of Theosophy in Europe (L), \$1.25. Just published.

*Copetier, John*—The Path of Eternal Wisdom; a Mystical Commentary on the Way of the Cross (L), \$1.25.

*Das, Bhagavan*—Mrs. Besant and the Central Hindu College, \$0.10.

Surprising revelations by the former Secretary of the Indian Section, T. S.



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### CAN THE COUNTY JAIL BE REFORMED?

Every farmer has his hog pen and his stable which, according to the accepted plan, he conducts according to his means, his intelligence, his regard for the occupants and his recognition of the fact that policy as well as mercy should inspire some consideration. In old times, not so very old either, no regard was paid to the health of cattle, until finally it became recognized that it is a matter of public concern that diseased cattle shall not be sold for food, and that diseased milk shall not be brought into the market. The farmer would not have acted of his own accord. The state, or in some cases the municipality, had to step in with a prohibition and even with a system of compulsory inspection. The farmer had to be told that while he himself might be allowed to eat or drink dangerous products, he could not with impunity pass them off on his customers.

We have, then, come to a measure of common-sense in this regard. But the case of the county jail is quite analogous to that of the stable. At the present time the almost invariable rule is to let the counties do just what they please with their prisoners. They can without restraint keep them under conditions which fairly rival a common hog pen—no exaggeration whatever;—they can ruin their health and whatever remnant of morals they have left by throwing all classes of criminals and suspected criminals together, the boys with the old offenders, the healthy with the diseased, and they can turn the product out to prey on the public. If the county were the sole consumer of its criminal product, as the small farmer is of the milk or the hogs he produces, one might say that it is entirely its own affair, that it is getting just what it deserves. But when it sends its physically and morally diseased products out to its neighbors, just as a farmer might sell tuberculous milk or trichinous pork in the market, then it is very emphatically a matter of public concern to stop it, by persuasion if possible, otherwise by force of law. Man is a migratory animal, especially the type usually finding its way into the

chief on the same subject. The ravings of Mrs. Besant against every one who ventures to express a preference for the teachings of Blavatsky to her own distinctly places her in the same category with the Coulombs, whatever the determining influence may be.

When Mr. Kunz asserts that "it was H. P. B. herself who conferred upon Mrs. Besant whatever right she herself had to speak to us in the name of the Hierarchy, as far as the work of the Society is concerned," he stating something for which not the slightest evidence exists, other than the claim of Annie Besant herself who, when challenged to produce it, can only reply by calling her interrogators bad names. Here too Mr. Kunz is simply playing the parrot.

I don't want to be unpleasantly personal towards my friend Mr. Kunz. I think he succeeds admirably as a writer of poems in praise of Mrs. Besant. But he seems bent on dropping the role of a good theological reasoner for that of a bad logician and worse devil-chaser.

### Some Important Publications.

From the O. E. LIBRARY. Books marked "(L)" will be loaned as well as sold.

*Coué, Emile*—Self Mastery Through Autosuggestion, paper, \$1.00; lea., \$1.75.

*Brooks, C. Harry*—Practice of Autosuggestion by the Method of Emile Coué, \$1.35.

*Butley, Alice A.*—Initiation, Human and Solar (L), \$3.50.

Consciousness of the Atom (L), \$2.00.

Letters on Occult Meditation (L), \$4.00.

*Blavatsky, H. P.*—A Modern Panarion, \$2.50.

Narada Sutra; an Inquiry into Love, paper, \$0.25; cloth (L), \$0.50.

Translation from the Sanskrit of a famous classic on Bhakti Yoga, attributed to Narada, by E. T. Sturdy, with commentary.

*Cleather, Alice Leighton*—H. P. Blavatsky; Her Life and Work for Humanity (L), boards, \$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" of twelve students. The latter deals with the vagaries of "Neo-Theosophy" in comparison with the original teachings.

*St. John of the Cross*—The Dark Night of the Soul (L), \$1.65.

The most read mystical book on our lists.

*The Tarot—Papus*, The Tarot of the Bohemians (L), \$2.50.

*Waltz, A. H.*—Pictorial Key to the Tarot (L), \$1.50. Contains full page pictures of the 78 Tarot cards, and text of the "Key."

Set of 78 Tarot Cards, drawn by Pamela C. Smith, with "Key," in a box, \$3.00.

*Down*, the organ of the Australian T. S. Loyalty League. Owing to the rising rate of exchange, the subscription will be \$1.25.

*Arhat or Sex Pervert?* 10 cents will bring you a file of the Curric containing the more important authentic documents in the Lead-beater Case, including the "Arhat's" own admissions.

*Kingsland, W.*—The Physics of the Secret Doctrine (L), \$1.80.

*Lecchman, J. D.*—Besant, or Blavatsky?, paper, \$0.35.

A series of parallel quotations, arranged by an F. T. S.

*Cottins, Mabel*—When the Sun Moves Northward (L). This important book is reprinting and we hope soon to be able to supply it.

*Sinnett, A. P.*—The Early Days of Theosophy in Europe (L), \$1.25. Just published.

*Cordelier, John*—The Path of Eternal Wisdom; a Mystical Commentary on the Way of the Cross (L), \$1.25.

*Das, Bhagavan*—Mrs. Besant and the Central Hindu College, \$0.10.

Surprising revelations by the former Secretary of the Indian Section, T. S.

# THE O. E. LIBRARY CRITIC

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

BY

## The O. E. Library League

Vol. XII

Wednesday, February 14, 1923

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### CAN THE COUNTY JAIL BE REFORMED?

Every farmer has his hog pen and his stable which, according to the accepted plan, he conducts according to his means, his intelligence, his regard for the occupants and his recognition of the fact that policy as well as mercy should inspire some consideration. In old times, not so very old either, no regard was paid to the health of cattle, until finally it became recognized that it is a matter of public concern that diseased cattle shall not be sold for food, and that diseased milk shall not be brought into the market. The farmer would not have acted of his own accord. The state, or in some cases the municipality, had to step in with a prohibition and even with a system of compulsory inspection. The farmer had to be told that while he himself might be allowed to eat or drink dangerous products, he could not with impunity pass them off on his customers.

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jails. He does not stay at home to torment those who have helped to ruin him. He wanders away to the neighboring counties, to say nothing of nearby or distant states. It is therefore just as much a matter of state concern that a county shall not be a source of infection in this regard as that it shall not poison people with bad food. It is no more an infraction of local rights to say: "You shall not send us bad men," than to say: "You shall not send bad food into our markets."

To think that moral suasion will be effective is as hopeless as to expect that humanitarian talk can cause the farmer or dairyman to have clean stables; yes, more so, for while the latter is a matter involving pecuniary considerations, the better product inevitably commanding a higher price, no such consideration applies in the case of the jail. When a man is discharged from the jail or workhouse it is quite common to tell him: "Leave town at once. Go anywhere you please; plague other people, but don't hang around here to plague us. We don't want you."

Clearly, then, until we reach some sort of millenium it will be too much to expect that the individual counties, with here or there an exception, will of their own accord constitute themselves moral hospitals or sojourning places for the undesirables. It will be a long time before any of them will say: "Dear hobo, stay with us. We don't want you to annoy our good neighbors in other parts of the state." The only remedy would seem to be some system of state regulation, and this has often been suggested. Such a system could take a variety of forms. The jail cannot be wholly abolished. There are those who are confined for very short periods, so short that it would be impracticable to transport them for long distances. There are those who are awaiting a hearing or undergoing trial, who must of necessity be held in the immediate vicinity of the court. For such the jail is indispensable. But there are those to whom this does not apply, those who have been sentenced to somewhat longer periods. Probably the best suggestion with regard to these is their concentration in relatively few institutions, which, being larger, can be conducted more efficiently than the small jails which hold but a few, and are sometimes full, sometimes empty. I understand that a plan of this kind is under consideration in Massachusetts. A few of the larger prisons of the state would be used and under an efficient plan of classification those falling in different classes would be segregated in different institutions. One prison would be used for old-time offenders, another for young ones, still another would be developed into a sort of hospital for the diseased or mentally infirm. In each of these appropriate systems of labor and of education or medical treatment would be adopted. In short, it is proposed to specialize in the matter of jails.

While this would not do away with the small jails entirely, for the reason stated, these could be placed under the inspection of state authorities, especially the health department, with suitable power to enforce proper conditions. I do not pretend to offer suggestions as to how this can be done, and how enforced. The retention of the local jail seems to be an unavoidable necessity. But that it can be done is indicated by the fact that it is being done elsewhere. In this connection I may quote from a letter of J. S. Gibbons, Chairman of the Prison Board of Ireland, printed in Mr. Votaw's brochure on the county jails of Pennsylvania. Mr. Gibbons says:

"In the United States, you lose sight of the fact that your splendid Reformatories deal with merely a drop in the bucket compared with the county and city jails to which thousands of your prisoners go and where many are manufactured. . . . In 1887 every prison and jail in Ireland was put under central administrative authority and the expenses paid out of the imperial funds. We closed half the prisons. . . . I have to give every person, whether tried or untried, a separate room to sleep in, and I would lose my job if I put two prisoners in a cell. . . . I am obliged by law to give every prisoner two hours' exercise in the open air every day. . . . And I am obliged by law to make every convicted prisoner work even if he is sentenced only for two days, and to offer every untried prisoner work. In these days of rapid communication, there is no need of prisons in the center of a city. . . ."

### Some Questions Answered

Q. Am I at liberty to send prisoners any reading matter, a box of candy, cigarettes, etc.?

A. The rules in different prisons differ greatly and are constantly changing. We find it difficult to keep informed, and obviously the best plan is for you to make inquiry of the prisoners yourself. Some prisons are very liberal in this respect; others not so. In the latter case the prohibition is usually intended to prevent the smuggling in of drugs and other contraband. We do not think there are many prisoners who would fail to answer such inquiries promptly and fully.

Q. What does "O. E." stand for?

A. It would take a long time to tell the story, but we will send you on request a printed circular explaining it, which, while giving the history of the initials, will show you that in reality they do not at present stand for anything—they are an historic survival like the buttons on your coat sleeve, the silent letters in many of our written words, and the curl on the rear end of a pig.

### Will You Help Us?

Members are earnestly requested to remember that our work is carried on at considerable expense for office rent, clerk hire, office supplies and publication of the *Curse*. Relatively few members are contributing anything whatever towards meeting these expenses, and it is felt that most do not realize the difficulties we have to contend with in this respect. Consequently we are always in difficulty.

If you are not already contributing, you are invited to give what you can, preferably in the form of a monthly pledge, but otherwise in any form you prefer. Do not think that we despise small donations; we are glad to get anything. Remember that we have to depend entirely on the kindness of our individual members. If more convenient, remittances may be made in United States postage stamps, or personal checks,

## Priest versus Clairvoyant

"Bishop" C. W. Leadbeater, in *Celebrating Mass, says* (Official Liturgy, page 228):

Who for us men and for our salvation came down from heaven and was incarnate of the Holy Ghost and the Virgin Mary, and was made man. And was crucified also for us, under Pontius Pilate He Suffered, and was buried.

C. W. Leadbeater in *The Christian Creed, second revised edition, 1920, page 81:*

"Was crucified, dead and buried." Here again we are face to face with an almost universal misunderstanding whose proportions have been colossal and its results most disastrous. The astonishing evolution of a perfectly reasonable allegory into an absolutely impossible biography has had a very sad influence upon the entire Christian Church and upon the faith which it has taught and the enormous amount of devotional sympathy which has been poured forth through the centuries in connection with a story of physical suffering that is wholly imaginary is perhaps the most extraordinary and lamentable waste of psychic energy in the history of the world.

One wonders what his congregation would think did the "Bishop" follow up his recital of the creed with the above words from his book. It would amount precisely to this: "Brethren, I am now asking you to believe that what I have just said and you have repeated after me is false. I am giving you a practical demonstration that I am an unscrupulous liar whenever it suits my purposes, and that the adoration which you and your friends load upon me is 'the most extraordinary and lamentable waste of psychic energy' in the history of the Theosophical Society."

## Jesus Krishnamurti Jumps on Wadia

It is generally known among Theosophists that we have in our midst a young gentleman who, if we are to accept the very positive assertions of Mrs. Besant, is to be the coming Messiah, the reincarnation of the Christ. Let this be questioned, witness what she says of him in her E. S. organ, *The Link*, quoted in *The Theosophy of Mrs. Besant* (page 14). Speaking of a meeting at Benares at which the little J. Krishnamurti (Aleyone) presided and was seen by some present to have the Holy Ghost descend upon him, she says:

"Those of you that were present can have no doubt in the future as to the body which is chosen by the Hierarchy for the using of the Lord. You know the mighty influence was felt and the Bodhisattva overshadowed His future body, and made all feel His influence through it."

Whether little Alky is *now* the Christ, or whether he is still just the son of plain Mr. Narayanaiah, of Madras, India, whom Mrs. Besant adopted, put through a course of bathing and hairdressing at the hands of Arhat Leadbeater, and announced as the future Lord, I do not know. If not, something of the sort will have to happen soon, if at all, for Alky has a growing sense of superiority which is bound to end in swelled-head if the Meek and Lowly One does not take possession soon. This is manifested in a twelve page "Open Letter to Mr. Wadia," published as a supplement to the December *Theosophist*, signed by Mr. J. Krishnamurti and his brother Mr. J. Nityananda, in reply to Mr. Wadia's letter of resignation from the T. S.

It is a labored criticism of what Mr. Wadia says in his brochure, and of much that he does not say. There is something delicious in the air

of superiority and rudesecution which these children assume. They address him repeatedly as "My dear Wadia"—neither good manners nor good English, seeing that the letter is signed by two people. They charge him with conceit and even arrogance in talking so freely about the T. S., with using "scandalous fabrications" and violating his sacred pledges in such a manner that they can hardly realize that he is a Hindu. My dear Wadia, they say in effect, do you really mean to assert that we have not as much right to our opinions as you have in yours? We assure you that we have and that we intend to exercise it. Do you imply that you have actually verified every statement that H. P. B. makes? "Now that the great lady is dead, you kindly come forward, elbowing your way to the front, declaring that you accept H. P. B. as the Messenger of the Great Lodge, because of the intrinsic merit, value and truthfulness of her message." It is true, you mention nobody by name, but anybody can see that you are slurring Doctor Besant and the Right Reverend Leadbeater. You do, indeed, give expression to some noble ideals, but these are old stuff; we have heard them from our Wonderful President many and many a time, and we are going to stick by what she says. (She says one of them is going to be Christ—Ed.) Sit down and think it over before you make another such blunder. We look on you as the Prodigal Son and hopefully await the day when you will return and partake of the fatted calf that will be waiting. But that is up to you.

I think it very nice that Mrs. Besant should have given up twelve pages of *The Theosophist* to printing this letter. Not only is it probably as good as any other reply that could have been made to Mr. Wadia, but it shows at the same time her brilliant success in training the Coming Teacher and gives a sample of the sort of harangue we shall have to listen to from the erstwhile author of the Sermon on the Mount. At twelve years of age Jesus was able to confound the doctors in the temple with His wisdom, but at twenty-one the new Christ and his brother talk just like a pair of ho-flappers berating Pa or Ma. The sooner they get jobs behind the counter at a haberdasher's the better it will be for the dignity of the Theosophical Society.

### Two Recent Blavatsky Books

H. P. Blavatsky; Her Life and Work for Humanity. By Alice Leighton Cleather. Calcutta, 1922; boards, 125 pages.

H. P. Blavatsky; A Great Betrayal. By Alice Leighton Cleather. Calcutta, 1922; paper, 105 pages.

Mrs. Cleather was a member of H. P. Blavatsky's "Inner Group," a selected group of twelve members of her E. S. T., and as such was closely associated with her up to her death in 1891. She was also a member of the Executive Council of the E. S. T. in England when H. P. B. died. At the time of the split in the T. S. caused by Mrs. Besant's attack on Mr. Judge, she followed the latter, and after his death was for a time connected with Mrs. Tingley's society, which, however, she found too much for her. For some years she has resided in India, working quietly in behalf of the Theosophy of H. P. B. Recently she published a series of articles in the Buddhist magazine *Maha-Bodhi*, and her present book, *H. P. Blavatsky; Her Life and Work for Humanity*, is an expansion of these articles. It can hardly be called a biography, as it deals rather with certain features in the development of the Theosophical Movement, with the personality of H. P. B., and with the writing and nature of *The Secret Doctrine*. It is, therefore, a valuable mine of information, and as far as I have been able to check up her statements they tally with what is to be gathered from other sources. When one considers the well-known attitude of Sinnett and even of Olcott, it may be said to be one of the few books written by one who was and who has ever remained thoroughly true to her teacher. There are some, I imagine, who may take offense at her estimate of Mr. Judge. In reality, however, she in no way questions his integrity and ability and it may be said that her

attitude is one not of loving Judge less, but H. P. B. more. To her there was but one direct agent of the Masters—H. P. B.

Her second book, *H. P. Blavatsky; A Great Betrayal*, is a work of a distinctly controversial character. It is a splendid showing up of the departure from the original teachings which has been made by recent "leaders," notably Annie Besant and C. W. Leadbeater. She goes for these magister tooth and nail. Having myself had occasion to delve somewhat deeply into these recent phases of "theosophical" development, I can fully endorse her statement of proved facts, as well as her opinions. The work constitutes a most valuable reference book for those who want to know the naked truth and who have not time or opportunity to pull aside the veil behind which certain neo-theosophical nymphs and satyrs are disporting themselves. It has been said in criticism of this book that "it contains nothing new." From this I must dissent. It is quite true that much of the material has become public property of late. But the part which interests me most is concerned with Mrs. Besant's tampering with the original Blavatsky texts. Much of this has never been published before. It may interest one critic who thinks that "it contains nothing new," but who expresses astonishment at Mrs. Besant's corruption of *The Voice of the Silence*, as shown recently in the *Critic*, to know that the *Critic* article was inspired by Mrs. Cleather's book, and merely amplified the matter by more thorough comparison. In many ways it should prove an eye-opener to those who are not too prejudiced to read it.

It is understood that Mrs. Cleather is co-operating with several personal associates of H. P. B. in the publication of a volume of reminiscences which will shortly appear.

### List of Books for Blavatsky Students

The complete list, the first section of which appears in this issue, has been printed, and will be sent on request.

### At the Periscope

*New Life for a Life.* Louis V. Eyttinge, a prisoner serving a life sentence for murder in the Arizona State Penitentiary, has just been released after serving sixteen years. Mr. Eyttinge was a physical wreck at the time of his sentence and was not expected to survive long. One might think that a death sentence from the doctor on top of a life sentence from the court should dishearten any man. Nevertheless, Mr. Eyttinge did not give way to despair. When he entered prison, many of the inmates were engaged in a small way in making and selling hair goods. He became interested in this and organized the work, placing it on a successful business basis. In this connection he became interested in the subject of advertising and developed so much ability in this line that he became well-known among advertising experts all over the country. He published a book on business letter writing which was quite unique in its way, advocating departure from the stiff and stereotyped forms of address and the adoption of a more genial and friendly tone towards correspondents. Some of his letters blew in to me occasionally. Instead of the formal "Dr. Stokes; Dear Sir," they opened with "Good Morning, Dr. Stokes." Naturally, as he carried out this policy consistently, he made friends everywhere, and so remarkable was his success that on his release he stepped into a \$10,000 job as an advertising expert. He'll need it, too, I venture, for it is stated that he at once married a certain lady who had helped him with his work in prison. If Mr. Eyttinge is as nice with his wife as he was with his correspondents she will be in clover and any way, she will not have to support him. There are lots of brainy fellows in prison who would do well to take Eyttinge's case to heart instead of giving way to despair or resentment, and his example, like that of Pat Murphy of Idaho should encourage many a man who thinks that the world owes him a living, instead of bracing up.



and earning it for himself. Good luck to him and many children, all like himself!

*Sermons in Stones.* Father Leadbeater and Fritz Kunz have been investigating what they call "the personality of rocks," and have given us their results in *The Theosophist* for December. They claim that rocks, or stones, or many of them, have a distinct intelligent personality. Of one stone they say (page 292): "The rock already mentioned was distinctly friendly as far as his very limited power of expression went; he showed the germs of affection and gratitude, and was evidently prepared to be responsive to the extent of his capacity. In some far-distant future he will develop into a sociable, loving, devotional creature, faithful unto death in his friendships, perhaps a hero-worshipper, almost too dependent upon the object of his adoration." Another rock, on the contrary, was distinctly grumpy, this attitude of mind being apparently caused by a roadway having been cut through him. There is a distinct moral to be drawn from the discoveries of these two sages. You must always be kind to stones; you must not kick them, or smash them, or hurl them against each other. If you do, they will entertain a grudge and perhaps in some future incarnation will take revenge on you. Besides, you are retarding their evolution by causing them to entertain such feelings. Then, too, and this the authors point out (page 295), you must be careful not to injure their aesthetic sensibilities by leaving newspapers or tin cans lying around on them after your picnic. You have a real duty to stones by behaving yourself well in their presence, so as not to set them a bad example. All of which is delightful, and one wonders what next the Archai will try to put over on his followers. One thing at least I wish he would tell us—the feelings of the corner stone of the Sydney Lodge building at the moment the stonemason was chiseling his name off from it. Was it mad? Or did it think "Good riddance. Now I can make a forward step in evolution?"

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### "Besant, or Blavatsky?"

In a nineteen page pamphlet with the above title J. D. Leechman, F. T. S., has collected a considerable number of quotations from H. P. Blavatsky and from letters from the Masters of Wisdom, and has printed them in parallel with passages collated from the writings of Annie Besant, C. W. Leadbeater and other leading exponents of Neo-Theosophy, Liberal Catholicism, and theosophical Second-Adventism. Little or no editorial comment is indulged in and there is not a word to give offense to any. The student is left to draw his own inferences which I am sure he will not be slow in doing. Limited as is its scope, it is a brilliant piece of work, demonstrating beyond cavil the incompatibility of the older and later theosophical teachings. It should be in the hands of partisans of both sides in the present controversy.

Price, 35 cents; from the O. E. LIBRARY.

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### Get a Back File of the "Critic"

We can still supply sets of the *Critic* from October 1917 to January 31, 1923, for one dollar, thirty cents, or five shillings ninepence, sent to any part of the world. Later issues at one cent 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, 25 cents; foreign, 50 cents.

## For Students of H. P. Blavatsky

In view of the growing strength of the "Back to Blavatsky Movement," and as a guide for all students of Theosophy, the O. E. LIBRARY offers the following list of books and pamphlets by or on H. P. Blavatsky, or which have special references to the study of her teachings.

Prices and terms subject to change without notice. Positively no books sent "on approval." Usual discounts to dealers, public libraries and T. S. and U. L. T. purchasing agents.

If you do not wish to purchase outright, you can rent any of the books marked "(L)", usually with the privilege of purchase, by depositing \$2.00 in payment of charges (in exceptional cases, \$3.00). Terms: books less than \$4.00 value, five cents a week each, minimum, 10 cents each (for two weeks); books valued at \$4.00 or more, 15 cents a week each; postage extra in all cases. Fractions of a week are counted as a whole week, but a reasonable time in transit is not charged. Deposits renewed when necessary by sending the next books C. O. D.

### A Brief Course of Reading

To those who desire a brief course for reading and as a guide in the spiritual problems of life, without undertaking more detailed study, the following are recommended. For prices and comments see detailed list below:

(1), Conversations on Theosophy; 2, *Wadia*, The Inner Rider; (3), *Judge*, Fables from the Orient (L); (4) *Judge*, The Ocean of Theosophy (L); (5) *Blavatsky*, The Key to Theosophy, U. L. T. edition (L); (6), *Blavatsky*, The Voice of the Silence, U. L. T. edition (L); (7), The Bhagavad Gita, Judge version preferred (L); (8), *Judge*, Letters That Have Helped Me (L); (9), *Collins*, The Idyll of the White Lotus (L); (10), *Collins*, Light on the Path (L); (11), *Stinnett*, Incidents in the Life of Madame Blavatsky (L).

Those who are able to do so should join a study class in one or more of the above, or in H. P. Blavatsky's *Secret Doctrine*. The United Lodges of Theosophists always, and Theosophical Society (Adyar) Lodges occasionally, have such classes, and this office will be pleased to supply the addresses of such lodges in your vicinity, when known. Those who wish advice in studying the works of H. P. B., and who feel that special guidance in this connection would be of assistance, should write to *Editors of Theosophy*, 504 Metropolitan Building, Los Angeles, Calif.

When several editions are mentioned, state which is wanted.

*Blavatsky, Helena Petrovna*—Writings of:

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

Contains a quotation from H. P. B. for each day of the year.

*Isis Unveiled*. 2 volumes (L); vol. 1, Science; vol. 2, Theology.

Two editions. Point Loma edition, bound in four parts, \$13.00.

London edition, bound in two volumes, \$10.00.

*The Key to Theosophy* (L). In two editions:

Verbatim reprint of the original edition (L), issued by the United Lodge of Theosophists. Buckram, \$2.50. *Special price of \$2.00 if ordered from the O. E. LIBRARY through T. S. purchasing agents.*

Third and revised London edition (L), with a short glossary by H. P. B. Revised by G. R. S. Mead. Cloth, \$2.50.

*The Key to Theosophy* presents the subject in the form of questions and answers. Because of its comparative simplicity and its application of theosophical principles to the problems of life it is admirably adapted to elementary and medium study classes, and as an introduction to *The Secret Doctrine*. Students would do well to read Mr. Judge's *Ocean of Theosophy* in conjunction with H. Blavatsky students usually prefer the U. L. T. edition, as the London revision has many unwarranted changes and omissions.

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### FOR PRISONERS ONLY

What I have to say this time is intended only for prisoners who have secured correspondents through the LEAGUE, who have asked for them or are thinking of doing so, or who want to recommend their fellow inmates to write to us. It is intended to be suggestive rather than critical.

It is our custom to pass on the letters we receive from inmates to their prospective correspondents, for their information. For this reason and for our records—for we keep a card index minus the finger prints and photos—it is desirable for us to know certain things, namely the race or nationality of the applicant, his age, and the number of years of confinement he has in prospect. The reason for this should be obvious. Some correspondents do better with young prisoners, others with old ones; some insist on American prisoners, others have a special interest in those of foreign birth or parentage, some prefer short termers, others long termers or lifers. Such information, therefore, aids us in making a selection satisfactory to both parties and should always be given. We leave it to every inmate to tell us why he is confined, if he wishes, and caution our correspondents not to be unduly inquisitive thereover.

Applicants should always state whether they are white or colored. It is exceedingly awkward to assign a supposed white man to a correspondent who objects to writing to colored men, and to find that we have made a mistake. We have but few colored members, but we have members who have indicated their willingness to write to colored men, so that we can usually provide for such applicants in due time.

A statement of religious affiliations, if any, is wholly optional, but such information often helps. Those inmates who object to correspondence on religious topics should so state, and equally so if they want a correspondent interested in such matters. In this latter case we can assure them an abundant supply of tracts and other religious reading matter which is supposed by some to constitute the proper literary diet for

a man in prison. We are not interested in propaganda either for or against any church or creed, but we recognize that the more community of interest which exists at the outset the more likely is the correspondence to be a success. While I personally believe in the great value of religion properly understood and practised I think that a very rare asset, and while an interchange of views may be of interest or value, we aim to protect both correspondents and inmates against unreasonable assaults with hobbies, whether religious, political or other. As this may seem inconsistent with certain articles published in the CRITIC it must be stated that these are not written for inmates, or in connection with our correspondence work, but for other readers of the CRITIC who are, as a rule, not interested in prisoners.

Inmates very generally ask for correspondents of a certain age. We have no objection to this, but we caution them that we accept no correspondents under twenty years of age and are very cautious as to the kind of very young correspondents we admit. Such applications must therefore be kept waiting unless they allow us some latitude in the matter. The fact is that older correspondents are really more interesting as a rule. Any indication that the application is made with the object of matrimony or mere flirtation will lead to its rejection. We have to protect our members against such approaches. As a few seem disposed to use terms of familiarity or even affection towards their correspondents it is necessary to state that this cannot be tolerated. We can make a reasonable allowance on the ground of ignorance of social conventions, but we do not want men on our list who are persistent in disregarding rules of address which they would have to observe in direct personal association, at the risk of being punched by the correspondent's brother or husband. Don't forget this. We will not assign another correspondent to such persons, after complaint has been made, unless the offender has made a distinct apology for his lapse.

Prisoners who are leaving ought to notify us, in order that their names may be removed from our mailing list. Neglect to do this puts us to considerable expense and is a poor return for the trouble we have taken in getting them correspondents.

Those who discontinue a correspondence either because they are leaving or because they do not find it interesting, should apologize for or explain their reasons. This is only courtesy to those who have given time, and perhaps more than time, to making your stay in prison more pleasant for you. Without wishing to preach on the subject, everybody should remember that courtesy, which means about the same as treating others as you would like them to treat you, while not a substitute for brains and energy, is one of the keys which

unlocks the door of success. Victor Eytinge, the prisoner of whom I told you lately, has made a success of himself largely through his invariable courtesy towards his correspondents. You really can't afford to neglect it, even if you are disposed to be sullen and indifferent. It is a good habit, a currency which passes everywhere, and costs no more than a few minutes and a postage stamp. Why not leave your correspondents with a courteous farewell and the feeling "There's a fellow I would like to help," rather than neglect it and leave the impression "That man has no use for me unless he can get something out of me."

If you do not find your correspondents satisfactory we are always glad to give you a substitute, provided we are assured that you have withdrawn gracefully as mentioned above. We cannot guarantee additional correspondents except in special cases and for special reasons, as we do not have enough of them.

I understand entirely that many, perhaps most, inmates desire some material assistance. So would I. What can be done in this way we must leave entirely to the good will and ability of the correspondents. But you can readily imagine that we find a direct appeal for financial help a somewhat awkward introduction to a correspondent. The letter of the man who wrote for a "wealthy correspondent" never got further than the wastebasket.

I receive many letters from inmates to which I would like to make a direct and personal reply. Such a reply often seems to be expected. It is a source of the greatest regret that I am unable to find time to enter into correspondence with so many obviously interesting persons. I think I would like to devote all of my time to doing this, but I have to spend most of it either looking after correspondents, or hustling to scrape together the cash to keep things going, no easy job. Let me assure you.

So, fellows, in concluding, I ask you again to remember, and ask you not to forget it, that the more you co-operate with us in saving us needless work and expense, the more you cause each of your correspondents to think, "Now, this is just the sort of work I like," so much the smoother will the machine run, so much the better will it be all around.

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### A Suggestion to Members and Subscribers

Doesn't it seem rather inconsiderate to compel us to send you two or three Cuban renewal notices, and then to remit the exact change—25 cents? Why not at least send enough extra to cover the cost of postage and clerk's time to which we have been put by your procrastination?

## Mr. Sinnett on Madame Blavatsky

The Early Days of Theosophy in Europe, By A. P. Sinnett. 126 pages; London, 1922.

Mr. A. P. Sinnett, long vice-president of the Theosophical Society and author of *The Occult World and Esoteric Buddhism*, left a manuscript which has just been published under the title *The Early Days of Theosophy in Europe*, which will be read with mingled feelings by many, with consternation by some and with indignation by others. As is very well known, Mr. Sinnett's two early books above named exerted a powerful influence in arousing an interest in Theosophy in Europe, and in this respect the Theosophical Movement is under great obligation to him. *The Occult World* contains many extracts from letters from the Master K. H., while the later volume, *Esoteric Buddhism*, purports to be based upon information derived from the same source. To what extent Mr. Sinnett's information was received from Madame Blavatsky and how much was communicated to him independently, is not clear and need not concern us. Certain it is, however, that he knew nothing whatsoever of Theosophy before he met her in 1879. What she herself has to say on the matter will be found in the introductory to *The Secret Doctrine* (original and Pt. Loma editions, page xviii; Bossat edition, page 2).

Mr. Sinnett, however, always manifested a desire to be regarded as one of the founders, if not the chief founder, of the Theosophical Movement. In a recent book, *Collected Fruits of Occult Teaching* (page 5), he says, speaking of *The Occult World and Esoteric Buddhism*:

Though crude and incomplete, this preliminary sketch of occult science and of the agency through which, though unknown to the multitude, the purpose of creation was being worked out on the physical plane, thrilled the readers of the message all over the civilized world to an extent which gave rise to an organization, the Theosophical Society, which now covers Great Britain, Europe generally, and the United States of America with innumerable branches.

Although the Theosophical Society was founded by Madame Blavatsky and others in 1875, and although Mr. Sinnett first heard of Theosophy in 1879 and published his first book, *The Occult World*, in 1881, we find here no mention of H. P. B. or of the part which she and her colleagues played, and in fact Mr. Sinnett has given ample evidence that he was not satisfied with the role assigned to him by the Masters. The reputation and prestige of Madame Blavatsky made him uneasy and have always biased his viewpoint to a degree. We were hardly prepared, however, for the revelation of the extent to which this attitude had taken control of him until we read this latest book. While it professes to be a narrative of the early days of Theosophy in Europe and without doubt contains much interesting history, his dislike and jealousy of Madame Blavatsky are painfully evident on almost every page, his language often descending to that of contempt. Every one knows that H. P. B. possessed many of the faults of human kind, that she had a high temper and occasionally gave vent to it in language which is not openly sanctioned in polite society. What of it? That is nothing against her teaching, her integrity of character. But Mr. Sinnett could not resist the temptation to go further. Over and over again he has charged her with insane jealousy of himself and others, with direct lying, with downright fraud in the production of phenomena (e. g. pages 45, 61, 67, 69). He tells us how he had finally become independent of H. P. B. in receiving communications from the Master K. H., and how the latter had warned him against H. P. B. and cautioned him not to tell her anything of the communications he was receiving from him, lest she use her occult powers to interfere (page 33). We learn, however, that this information was received through mediums, one of whom, a Mrs. Holloway, claimed to be the Master's mouthpiece, and on whom Mr. Sinnett placed much reliance as a supposed means of communication with the Masters.

After Mr. Sinnett had left India and had settled in England where he was pushing Theosophy (in 1883), he learned that Madame Blavatsky and Colonel Olcott proposed to come from India to London, and he tells us frankly that he protested. And what were his reasons? As he informs us (page 44), he was afraid that Madame Blavatsky, with her unconventional ways, would give offense to the gentlemen and ladies of the London "Four Hundred" whom he was trying to interest and thus would wreck his work among these squeamish people. Poor H. P. B., herself of a noble Russian family, was in his estimation not a fit associate for these high-bred British ladies and gentlemen whom he was attaching to his reform. One wonders whether his real reason was that he feared that H. P. B. would outshine him, as, in fact, she did. As for Colonel Olcott, he was simply "impossible" and not a gentleman, and made a fool of himself.

Mr. Sinnett is not always consistent. That to H. P. B. at the time of the founding of the Theosophical Society in 1875 "the existence of these higher powers, 'The Brothers,' as they were called at first, was more or less dimly comprehended" (page 7), does not tally well with his admission (page 18) that "she was the one person who *knows* of her own knowledge, that 'The Brothers'—as she called them in those days—were Beings, human in aspect, of flesh and blood, for she had been for a time in company with two of them in Tibet. She knew that they had dazzling powers in dealing with the affairs of the world." And yet he tells us on the same page that when writing *his* *I accepted* "she was quite ignorant even of what we came later to regard as the A. B. C. of Theosophical Teaching." Mr. Sinnett's hours spent with the medium Mrs. Holloway and others seem to have been more fruitful of real knowledge than all the years H. P. B. spent with "The Brothers" in Tibet—and she was no fool either. Apparently these "Brothers" were only conducting a sort of theosophical kindergarten in Tibet and reserved their advanced instruction for London séance rooms!

We think that Mr. Sinnett has overshot the mark in this book. While the one can doubt his sincerity for a moment, he proves distinctly that unconsciously to himself jealousy, and suspicion of Madame Blavatsky bred of it, were controlling influences with him. His charges against H. P. B. of lying and fraud are not backed up by any evidence whatever. He states his belief that she caused faked letters from the Master to be delivered to him by having M. Coulomb drop them through the ceiling (page 67), but he gives no evidence. He intimates that she carried a stock of Tibetan stationery around with her for the purpose of forging such letters (page 74), but the proof is not there. The best attempt at proof is that H. P. B. once forgot a box and got off the train and sent back for it, and this is used to insinuate that it contained her paraphernalia for fraud (page 74). That H. P. B. "tampered" with letters sent to him by the Master K. H. through her is directly asserted (page 28), the "evidence" being that the Master told him later (through a medium, of course) that they were a "travesty" of his meaning. While he defends her after a fashion against the Coulomb charges he has no doubt (page 67) that these charges were in part true. Further, he accuses her of lying about the length of time spent in Tibet (page 84).

Apart from these matters Mr. Sinnett has demonstrated quite fully that his later revelations as to the inner worlds, which quite equal those of the Ahrat Leadbeater in their preposterous details, while purporting to come from high sources, were in reality obtained through mediums for whose reliability he gives not one iota of evidence.

Incidentally we learn something of the methods followed by Mrs. Besant in getting her own superior knowledge of things theosophical. Mr. Sinnett tells us (page 111):

We were then in the middle of the period during which our private methods of communicating with the Master K. H. were in full progress, and it was no longer necessary to maintain the secrecy that had been at

first used to shield them from Madame Blavatsky's jealousy. (H. P. B. was dead—*Ed.*). Mrs. Besant quickly appreciated their importance, and applied for admission to the London Lodge, which we cordially welcomed. Of course she at once began to take part in the work of the inner group which without any formal organization as such, or affectation of masonic ceremonial, became the real vortex of the theosophic teaching of the period.

From this it appears, as is gradually being developed otherwise, that the Theosophy of Mrs. Besant is largely the fruit of mediumship, pure and simple. When one compares the many conflicting presentations of "the other side" which have had their origin in the same way, and which rest on unsubstantiated claims, one will know how to discount it. A "Master K. H.," who selects Mr. Stinnett and his colleagues through a medium and informs them how untrustworthy H. P. B. is and how they must be careful not to repeat to her anything he tells them savors much more of a seance room spook than of the Master of Wisdom who called her his "direct agent," and who wrote to Colonel Olcott at the same period that he had not communicated in any way whatever with any one in Europe or America for three years. Is it surprising that the "K. H." of today, who gives forth messages through A. B. and C. W. L., who lauds the Liberal Catholic Church, defends sex perverts and indulges in tirades against the opponents of these sages (see *Clarion* November 8, 1922) should be ranked by many in the same category?

In brief, it may be said that this book, by reason of the standing of the writer, is by far the most insidious attack on the character of H. P. B. that has ever been made by a theosophist, and those who know something of Theosophy as she taught it, who have learned of her nobility of character despite her faults, her honesty, her years of suffering in its behalf, will feel that Mr. Stinnett has done his best, and with some success, to destroy the high esteem in which he has been held. Only in one respect, his tribute to his wife, is the book agreeable reading. One-half the faith manifested in his wife's diary, on which many of his statements are based, if shown towards H. P. B., would have changed his work from an obviously personal attack into a generous interpretation.

### The Master K. H. on Madame Blavatsky

*From a letter from the Master K. H. to H. S. Olcott, on H. P. Blavatsky and The Secret Doctrine (Letters from the Masters of the Wisdom, pages 52-54).*

But we employ agents—the best available. Of these, for the past thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very troublesome, no doubt, she proves to some; nevertheless, there is no likelihood of our finding a better one for years to come, and your theosophists should be made to understand it. . . . 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 faults" to bias your intuitive loyalty to her. . . .

I have also noted your thoughts about the "Secret Doctrine." Be assured that what she has *not* annotated from scientific or 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.

The above is but a brief quotation from a long letter phenomenally received by Colonel Olcott in his cabin on the steamer Shannon, while on his way from Bombay to London in August, 1888. The whole letter,



which is written in the characteristic style of the Master K. H., is worth reading in conjunction with Mr. Sinnett's book, *The Early Days of Theosophy in Europe*. If H. P. B. had been in England for some time; she could therefore hardly be accused of forging this letter and bribing a ship's steward in Bombay to drop it in the Colonel's cabin on the way out, after the manner charged by Mr. Sinnett in other cases (page 67). As for Colonel Olcott, the letter is entirely too severe and searching in its criticisms of him to allow of the suspicion that he wrote it himself. It will be interesting to compare the above extract, and another from the same letter, with what Mr. Sinnett's supposed "Master K. H." was telling him at about the same time (1888):

*But Mr. Sinnett says (page 23):*

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 the higher plane by the Master's arrangements as on the lower by our own scrupulous secrecy on the subject. We had been told that if she came to know of our private privilege her occult powers would enable her to interfere in a way which would imperil its continuance. Her jealousy of anyone else acting as an intermediary between the Masters and people on the physical plane was so intense (it had been productive of trouble in the case of Mrs. Holloway as I have shown) that she would hesitate at nothing if her displeasure in this way was roused. Privately the Master assured us that I had not made any "mistake" in the matter dealt with. . . .

That Mr. Sinnett's "Master K. H." of this period, who was poisoning his mind with suspicions of H. P. B., was not the Master K. H. of the *Occult World*, nor of H. P. B. and Colonel Olcott, should be sufficiently obvious. "Theosophists should learn it." The "Mars and Mercury" question, on which Mr. Sinnett assures us the Master K. H. told him he was right and H. P. B. wrong, is doubtless not a highly important one for us at our present stage of evolution. But if we accept Mr. Sinnett on his own claims, we can but be astounded that it was not he, rather than Madame Blavatsky, who was selected by the Masters to write *The Secret Doctrine*. And think what a heap of trouble Annie Besant would have been spared in revising it!

*What the real Master K. H. says:*

Since 1885 I have not written, nor caused to be written save through her agency, direct or remote, a letter or line to anybody in Europe or America, nor communicated orally with, or thro' any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. (Italics mine—Ed.). 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. As I once before remarked, ingratitude is not among our vices.

### For Students of H. P. Blavatsky

Order from the O. E. LIBRARY. Books marked (L) also loaned.  
*Blavatsky, H. P.*—Continued from last Catalogue.

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

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From the Caves and Jungles of Hindustan (L.). Out of print; loaned only. Largely narratives of travel in India, often in lighter vein.

A Modern Panarion, Vol. 1 (L.), \$2.50.

A collection of miscellaneous articles by H. P. B. A second volume has never been published.

Nightmare Tales (L.), \$1.00.

Practical Occultism, and Occultism versus the Occult Arts. London edition, cloth (L.), \$0.60; leather, \$1.35. American edition, cloth, \$0.50.

The Secret Doctrine. Two editions available:

Point Loma edition (L.); virtually a reprint of the original two volumes. Bound in four parts, \$12.00. Not sold separately.

"Third and Revised Edition," London. Revised by Annie Besant and G. R. S. Mead. In three volumes and index volume. The set, \$20.00. Separate volumes can occasionally be supplied by arrangement.

Volume 1, Cosmogonensis, and volume 2, Anthropogenesis, constitute *The Secret Doctrine* proper as published by H. P. B. The London edition has been much altered by the editor, Annie Besant, and the third volume, consisting of posthumous papers by H. P. B., is certainly not the "third volume" which H. P. B. had ready for the press. The Point Loma edition is faithful to the text of the original, and is now being generally used by Blavatsky students in preference to the mangled revision of Mrs. Besant. (See O. E. LIBRARY CATALOGUE, October 12, 1921; September 27, October 25, 1922.)

Note on *The Secret Doctrine*. Contrary to the common impression that *The Secret Doctrine* is too abstruse and too difficult for the ordinary student and that it should be used only as a book of reference, or its study indefinitely postponed, in the opinion of some of the best authorities its study should be undertaken at an early period. Many of the supposed difficulties are imaginary and can be avoided by using as adjuncts, *Wadia*, *Some Observations on the Study of The Secret Doctrine*, *Hilbard*, *Abridgement of The Secret Doctrine*, *Judge*, *Ocean of Theosophy*, and *Blavatsky*, *Theosophical Glossary*.

The Stanzas of Dzyan, with Introduction and Notes, cloth (L.), \$0.60; leather, \$1.35. The Stanzas, which constitute the basis of *The Secret Doctrine*, are also printed in the U. L. T. edition of *The Voice of the Silence* (see below).

A Theosophical Glossary (L.), \$3.00. Reprint of the original edition. A most important work, invaluable as an aid in the study of *The Secret Doctrine*, and for general reference.

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

Containing the answers of H. P. B. to questions on *The Secret Doctrine*. Just republished.

The Voice of the Silence, and Other Fragments from "The Book of the Golden Precepts," for the Daily Use of Lamas (Disciples). Translated and annotated by H. P. B. In two editions:

United Lodge of Theosophists' edition, cloth (L.), \$1.25; leather, \$1.50.

This is an exact reprint of the original copyright edition of H. P. B. and also contains the Stanzas of Dzyan.

London edition, "revised" by Annie Besant. Paper, \$0.40; cloth, \$0.75; fine lambskin, \$1.70. Does not contain the Stanzas of Dzyan.

The U. L. T. edition is to be preferred, as being a reprint of the original. The Besant edition has been much changed and important portions have been omitted. We supply it on demand, but do not recommend it. (See O. E. LIBRARY CATALOGUE, January 3, 17, 1923.)

# THE O. E. LIBRARY CRITIC

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BY

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### A DANGEROUS EXPEDIENT

Chief Justice Harry Olson, of the Chicago Municipal Court, is reported as having appealed to the Federal government to lend its support to the scheme of crime prevention by sterilizing habitual criminals, an idea which is shared by not a few of less standing. The aim, of course, is to protect posterity by preventing the transmission of criminal propensities, for it is not claimed that the moral qualities of the individual himself will be improved thereby. And certainly we must admit that it is a sign of increasing idealism to desire to protect our posterity from the sundry annoyances from which we suffer, and to give them real cause for looking back on us with respect.

One of the advantages of this fad, for I regard it as nothing else, is that it is cheap and easy, much cheaper and easier than considering the plight of posterity when our forests have been cut down, our soil exhausted, our coal and mineral resources used up. None of those people who are today chopping down the trees without the least regard to planting others, who are neglecting the costly but necessary fertilization of the soil, who are accumulating wealth and spending in useless indulgence money which should be devoted to the better education of children, who are shouting for unrestricted immigration, the rottener the better, because the more easily exploited, in order that they may have cheap labor, will have the least objection to having posterity protected by a method which in no way inconveniences themselves. Almost any fad, fathered by a half-baked scientist or reformer, is sure to get adherents, provided it consists in having some one else pay the cost or endure the suffering. Almost any man who shows his solicitude for posterity, including his own, by burning up the resources of nature, by extracting the highest possible rents from the poorest possible people, by cornering the necessities of life, by haggling about exorbitant taxes for education and for better teachers, and by dodging them when he can, by hooting at the "mushy sentimentality" which de-

mands decent treatment and reform for criminals, is likely to find in the idea of sterilizing other people a salve for his conscience.

What proportion of crime is due to strictly hereditary causes and what part to environmental influences, is by no means well established. It is true that records are kept of the parentage of many delinquents which show that criminal and defective parents have offspring which either is or becomes defective, or which develops criminal propensities, but the iniquity seldom extends to the grandparents or further back. In other words, not enough care is taken to establish a definitely hereditary cause running back through a number of generations and under such conditions that the influence of environment is sufficiently excluded. What is to be expected of the child of an alcoholic or a thief, brought up in a contaminated home and allowed to run wild, than that he should pick up by example and precept the evil ways of his progenitors and associates? How much is innate and how much acquired? How much is due to permanent and how much to temporary modification of the forces conditioning heredity? That is the question, and it should be definitely solved beyond a doubt before such radical expedients as physical maiming are adopted. The impulses which lead to procreation may not be regarded as of a very lofty character, but they are part of the man, and he has as much right to them as he has to life, and no one who would resent to the limit interference with himself in this respect can justly interfere with others until it has been proved beyond question that all other means of elevating posterity have been put into effect.

That wonderful thing which causes heredity—the "germ plasma," if you wish—is extremely difficult to modify; that is known well enough. It is known that acquired characteristics are not as a rule transmitted. Cut off the leg or the ear of an animal and his progeny through dozens of generations and yet the last of the line will be born with a full complement of legs, or ears. Nobody has succeeded in producing a new variety with three legs or one ear by such a method. While admitting that physically defective parents are not usually capable of producing perfect children, that in no way means a permanent weakening of that wonderful process which tends to conserve normality, and which will reassert itself the moment it is given the chance to do so. The problem of protecting posterity should therefore lie in the direction of giving it that chance, rather than in extermination.

What is the habitual criminal? Generally he is just as sane as you or I, but he is lacking in the willingness to conform to certain moral conventionalities which society has adopted for its smooth working. He uses a more direct method of getting what he wants, but his motives are pre-

cisely the same. He violates the commandment "Thou shalt not steal," but he violates it not one bit more than a considerable portion of the population which takes every possible advantage of its neighbors, but which works under the rules of the game. And granting that some habitual criminals are mentally subnormal, that by no means proves that the "germ plasm" has been irrevocably modified and that their posterity must inevitably be unfit or undesirable. To prove that it would be necessary for the court, the jury or the doctors to go back for several generations, and it is preposterous to expect that that ever can or will be done.

What we actually know about the isolation and interbreeding of criminals amounts to just this. We know that certain penal colonies, isolated, but planted in a favorable environment, have in short space developed a posterity of honest and thrifty people. Given a chance the normal properties of the transmitting germ plasm have reasserted themselves.

For ages we have been eliminating persons with a homicidal tendency by killing them, surely as effective a method as sterilization. Are there less murders? I think not. And there are not for the reason that the homicidal tendency is not to any marked extent hereditary, but is continually generated by causes lying in society itself. If every habitual criminal and every mental defective were killed today another generation would find things just about as they are now, unless radical reforms in society, and still more, radical reforms in human nature as such, could be brought about. To think that posterity can be regulated by rules holding in stock breeding is an iridescent dream, and it is a dream because stock breeding assumes that the selected stock is isolated and reared under the most favorable conditions. Turn it loose into the woods and it will shortly revert to its original type. We know that years ago. Notwithstanding certain rules which it has adopted for its welfare and its convenience, society is really in such a state of nature. The struggle for existence is just as sharp; the strong press down the weak and drive them into conditions which lead to degeneracy and crime; lack of self-control, self-indulgence of every kind are just as rampant in the best classes as in the worst. Eliminate one per cent of the least desirable by sterilizing or outright killing off, and in fifty years conditions will be precisely as they were before. Unless existing conditions leading to degeneracy have been curbed society will revert to a condition belonging to and caused by average human nature as it is, that is, by the ninety-nine per cent left. Nothing short of continuously eliminating or sterilizing all but the few, very few, supernormals, as is practised in stock breeding, could prevent it. As yet no sterilization faddist has had the hardihood to

make such a suggestion—it would probably include himself.

Consequently I regard the sterilization scheme, and I mean all of the different schemes, no matter what the method employed, as absolutely futile. At best the result would be inappreciable and by no means commensurate with the grave hazards of working injustice and of going to excess. We shall effect nothing for posterity until we reform ourselves far more radically than by snuffing out some poor devil here and there. If the juries of today cannot be depended on with certainty to give a correct verdict; if they sentence men to death or life imprisonment on purely circumstantial evidence, often proved erroneous by later events, if doctors sentence to asylums persons who are either practically normal, or at worst harmless, in acquiescence to the wishes of those who wish to get rid of them, how can we trust them to decide as to what constitutes hereditary and irreclaimable criminality, in any case, a most difficult matter at best; how can we trust them to make no mistakes and thereby deprive men of what is as much an inalienable right as life itself? There can hardly be a question that such methods, once initiated, will not stop with the criminal or the pronounced mental defective. Sooner or later the weak, the sick, any or everybody whom some faddist thinks not a "good prospect" will have to give up his rights. Those who are "a little off" in their social, political or religious views—J. W. W., or let us say, theosophists, spiritualists, atheists,—all of whom have been regarded as abnormal—will be in danger. Do not forget the witchcraft mania of two hundred years ago, or the wholesale burnings of heretics further back, also done for the good of society and posterity. Human nature has not changed one particle since that time, even if somewhat better controlled. We are just as prone to excesses when led on by demagogues or faddists.

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### 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.

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*Chicago Jail to Go*—The antiquarian Cook County Jail will be abolished if the recommendations of the Chicago Community Trust, made at the request of the County Commissioners, is carried into effect. Sentenced prisoners will be sent to other institutions, while a rationally conducted house of detention will be established for those awaiting trial. This jail has won fame chiefly through the hangings conducted there, and the efforts of the sheriff to utilize them as a means of education. Where they will now be done I don't know, seeing that the law imposes this duty on the sheriff. I suggest the Lake front next to the Arts building as just the place.

## A New Theosophical Comedy

One of the chief industries of the Theosophical Society is the manufacture of Initiates, this work being mostly performed at the present time in Sydney, Australia. In general this appears to be done in reward for some equivalent rendered to the leaders, and the announcement is made by them. America is far away from Australia, and here it is necessary for Initiates to announce themselves, even at the sacrifice of what some scoffers might call modesty.

In an article published in the January *Theosophist*, which is a reprint, with a few modifications and additions, of an address delivered before the 1922 convention of the American Section, T. S., Dr. Weller Van Hook, of Chicago, plays the part of his own John the Baptist and at the same time raises serious doubts in our mind as to whether we are still to consider Alky Krishnamurti as the Coming Teacher.

The Doctor has no hesitation in telling us of his importance. He says (page 403):

The Master Rakovsky has but one initiate pupil at this time. That man He has kept near Him and in training for at least two thousand years—certainly since the Master was an Emperor of Rome—and has taught him since then, so far as the ego could respond, through a number of European incarnations, keeping him in at least several instances close to Him in the physical body and always caring for him on the spiritual side. *I know the inconceivable honor to be that man* (italics mine—Ed.) As rapidly as possible that pupil, since his initiation about fourteen years ago, has been pushed forward into responsibilities quite out of all possibility of his sustaining, except for that most mysterious of occult facts, that it is really the Master who conducts the work, while the pupil is, at least in the early stages of it, merely a figure-head.

Although the Master Rakovsky (alias Rakoezi) seems to be a recent discovery of Dr. Van Hook, as no mention of him is to be found in his frequent writings until a quite recent time, he tells us that he has been under his guidance for "at least two thousand years." Doubtless there is a reason for this apparent forgetfulness. Why the Master is brought to the front now, one can only suspect, but the Doctor tells us that some of the leading Masters intend to boycott the Theosophical Society unless it accepts him—Van Hook—as the "representative" of the Overlord of the Western Hemisphere. If it does not, he will go over to the Rosicrucians and turn them loose as rivals of the T. S., and damn quick, too. To quote (page 408):

It must be stated with deliberate clearness that Their future activity through the Theosophical Society will depend wholly upon the attitude of its leaders and of its members towards the Master Rakoezi's works. His plans and His representative (Van Hook. Italics mine—Ed.). The methods, the ideals, the purposes of the Rosicrucian body, still existent in Europe, though relatively quiet in outer expression, appeal to me far more intimately and heartily than do those of any other body. For some years I have had close touch with the Rosicrucian Fraternity, and have asked to be allowed to work for it, unless conditions are favorable for work in the Theosophical Society. The Rosicrucian body can be placed in outer activity at any time with the utmost promptitude.

The boycott will not extend, however, to all Theosophists. He continues (page 409):

A small body of Theosophists rallied about this man at the time of his resignation (as General Secretary of the American Section—Ed.), supported him in his effort to maintain a Theosophic centre, remained amenable to guidance, bore much karmic suffering, and, therefore, became eligible to assist him quite closely in the work of the spiritual government of North and South America to which reference has been made, and into which he is more and more being pressed. The Balkan war gave

these people a definite opportunity to bear with him some further karmic suffering, and to aid in European activities upon the higher planes. It also prepared them for the long and sustained effort concerned with the general European war that came a little later. The share of the American Section at large in these activities, and many other similar to these, has been far less than it would have been, if its people had been able to align themselves with that work by squarely supporting the Initiative referred to.

We know some of these faithful ones and congratulate them on the prospect of being members of his cabinet when he assumes the role of spiritual viceroy of the Americas; if he has not already done so.

Dr. Van Hook's address should make American theosophists sit up and scratch their heads. Being accustomed to accept brag and bluster as evidences of initiateship and leadership—and the Doctor even equals Annie Besant in this respect—they should drop all and follow him (or is it now *him?*), until at least, some other person with still more conceit comes to the front with another newly discovered Master. The Master Rakovsky, judging from Dr. Van Hook's account, is running America, and if we may infer from appearances, is making a pretty bad mess of it. But when the American theosophists, or, if they will not do it, the Rosicrucians, get busy, we may confidently look forward to an early millennium. After all, it is due to the indifference of these people, to their unwillingness to accept Dr. Van Hook on his own say so, that this has not happened already. If they will accept Dr. Van Hook, he will instruct them how to get results by the proper manipulation of their magnetisms (page 405). Crime will cease, the shipping bill will be passed and prohibition will enforce itself. Better get on board while the plank is still there.

Dr. Van Hook is clearly peeved. If Christ had but twelve disciples, he surely should be satisfied with the Akbar Lodge. His honourable record, both professionally and as a member of the T. S. and founder of the Karma and Reincarnation Legion, precludes the theory that he is deliberately attempting to impose on the theosophists. The only alternative is that too much learning—or too much something else, God knows what—has made him mad. I heartily endorse his statement that the honor which he claims is "inconceivable."

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### The True Theosophist

*From a Letter from the Maha-Chohan, 1881 (Letters from the Masters of the Wisdom, page 3).*

It is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which after all is only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

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### "Dawn"

Subscriptions to "Dawn," the organ of the T. S. Loyalty League, can be placed through this office at \$1.25 a year. Delivery in about three months, owing to its being published in Australia.

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### "H. P. Blavatsky; A Great Betrayal"

Mrs. A. L. Cleather's now famous brochure with the above title can be obtained from this office for 50 cents. All proceeds are transmitted to the author for defraying cost of publication. Persons resident in Canada can also obtain it at the same price from the Canadian T. S. Loyalty League, Box 1133, Vancouver, B. C.



## At the Periscope

*The Personality of Refuse.* Prompted by the illuminating, valuable and strictly scientific discoveries of Arhat Leadbeater and Mr. Fritz Kunz regarding the personality of rocks (*Theosophist*, December, 1922, page 287) and the ways in which we can help them to progress, a noted clairvoyant, pupil of the Master Munchausen (He Who was Count Jester to the King of Brobdingnag) and himself a reincarnation of the famous initiate and traveler Lemuel Gulliver, has been investigating the personality of rubbish and the conditions under which its progress along the slippery path of evolution can be assisted by us. The akashic records of many articles now of use and beauty indicate that they were once what we inconsiderately call "refuse." He therefore protests against the statement of Messrs. Leadbeater and Kunz that empty tins and waste newspapers should not be left lying about in the vicinity of rocks, lest they spall their aesthetic sensibilities (page 295). This attitude is distinctly heartless and unbrotherly towards these lovable beings, which have as much claim on our sympathies as do stones. They have an intelligence of their own, suffer from being abused and improve in good company. Theosophists owe it to them to give them the best opportunities possible. They should not be thrown on the dump, but on the contrary left lying about in beautiful places, in public parks, under majestic trees, and especially in the vicinity of good-natured rocks. Those persons who deposit their empty flasks in flower beds are doing them a distinct service. Tin cans, thus considerably treated, were found to develop into teapots and silver manicure sets, potsherds into Sevres vases and old newspapers into silk gowns. Instances were observed where empty ginger ale receptacles had become champagne bottles (filled), worn-out overalls had become full dress suits, while potato peelings were evolving into Saratoga chips, and Russian rouble notes into U. S. greenbacks. The smudge-pot used in the ritual of a local Liberal Catholic church was seen in the Akasha to have once been an humble sardine tin which has been started on its upward course by some kind Leadbeaterites leaving it surrounded by a ring of magnetized peanut shells, while the priest's robes, strange to say, had evolved from copies of *Dawn*, which a considerate U. S. member had refused to throw into the fire. On the other hand, some of the literature which Arhat Leadbeater recommended his U. S. pupils to cast into the wastebasket without reading had become copies of the *Sydney Daily Telegraph*, and returned to curse its tormentor. "Do as you would be done by," even with rubbish, is thus placed upon an impregnable "scientific" basis, and in the same category with "Honesty is the best policy." The clairvoyant, who is so far advanced that he is said to be on the threshold of insanity, will publish his investigations in a book entitled "The Hinder Side of Things," which will prove his claims to Arhatship by categorically denying the truth of what he maintains elsewhere.

### Studies in "The Secret Doctrine"

The magazine *Theosophy* is publishing an extremely valuable series of articles entitled "Studies in The Secret Doctrine," which began with the November issue. No student of Theosophy as taught by H. P. N. can afford to neglect to read these. The annual subscription is \$3.00, through the O. E. LIBRARY. The Library also has a complete file of bound volumes of *Theosophy* which can be borrowed on the usual conditions.

### Get a Back File of the "Critic"

We can still supply sets of the *Critic* from October 1917 to January 31, 1923, for one dollar, thirty cents, or five shillings ninepence, sent to any part of the world. Later issues at one cent 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 *CARIE* while it can still be supplied, and subscribe for your theosophical friends. Subscription, 25 cents; foreign, 50 cents.

### For Students of H. P. Blavatsky

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

*Blavatsky, H. P.*—Continued from last *CARIE*.

Articles by H. P. B. reprinted in the Adyar pamphlet series, \$0.12 each:

- No. 39. Ancient Egyptian Magic.
- 49. "Spirits," of Various Kinds.
- 68. The Fall of Ideals.
- 71. Spiritual Progress.
- 77. My Books.
- 78. The Origin of Evil.
- 81. Star Angel Worship in the Roman Catholic Church.
- 105. The Kabbalah and the Kabalists.
- 109. 110. Roots of Ritualism in Church and Masonry, pts. 1, 2.
- 116. Kosmic Mind.
- 121. The Substantial Nature of Magnétism.
- 126. The Tidal Wave.

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

*Blavatsky, H. P.*—Biographies and reminiscences of:

*Basant, Annie*—H. P. Blavatsky and the Masters of Wisdom (L), paper, \$0.50.

*Cleather, Alice Leighton*—H. P. Blavatsky; Her Life and Work for Humanity (L), boards, \$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" of twelve students. The latter deals with the vagaries of "Neo-Theosophy" in comparison with the original teachings. In Memory of H. P. Blavatsky; by Some of Her Pupils (L), paper, \$0.50.

*Langford, Laura C.*—Helena Petrovna Blavatsky; Personal Recollections by Old Friends (L). Many illustrations. Ready soon. C. O. D. orders accepted now. Price to be announced. Mrs. Langford was a close associate of H. P. B.

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

*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 Theosophical Society. Regarded by competent authorities as a not altogether reliable estimate of H. P. B. (See magazine *Theosophy*, vol. 9, nos. 1, 2.)

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

*Sinnett, A. P.*—Incidents in the Life of Madame Blavatsky (L), \$1.20. The most complete life of H. P. B., from childhood on.

The Occult World (L), \$2.00.

Full of information about H. P. B.

*Wachtmeister, Countess* (and others)—Reminiscences of H. P. B. and *The Secret Doctrine* (L). Out of print; loaned only.

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

The magazine *Theosophy* (L) is a mine of information about H. P. B. See below.

# THE O. E. LIBRARY CRITIC

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## ALABAMA JAILS

Report of the State Prison Inspector of Alabama, for the Period of Two years ending September 30, 1922. By *Glenn Andrews, M.D.*, State Prison Inspector. 175 pages.

For those who are interested in the jail problem the biennial report of the Alabama state prison inspector will prove interesting reading. It can doubtless be obtained by application to the prison department at Montgomery.

Alabama has wisely made it a custom to appoint a physician as state prison inspector, as in the present case, and as a result we find that the report deals largely with matters affecting the health of the convicts. There are two deputy inspectors, one of whom is a woman, also a wise provision.

As no mention is made in the report of such an institution, we must assume that Alabama has no state penitentiary, and that the state prisoners, as well as such Federal prisoners as there may be, are distributed among the county jails and convict camps. There are sixty-seven counties, nearly every one of which has its jail. The camps are connected with road work and, as Alabama still adheres to the plan of leasing out prisoners, some of these are associated with mines, while one, as we learn elsewhere, is connected with a cotton mill. All of the jails and camps are under state inspection, with a considerable degree of control, and while managed by the individual counties, they are required to conform to a code of rules imposed by the state prison inspector with the approval of the governor. These rules, which are printed in the report, are pre-eminently rational and humane, and free from needless restrictions on the prisoners. They deal very largely with the feeding and sanitary control, twenty-nine of the thirty-four rules being hygienic in aim. Special stress is laid on cleanliness, both of inmates and buildings, each prisoner being provided with individual towels and being required to bathe at least twice a week, while sheets, or blankets, where sheets are not provided, must be changed and washed weekly. Immediate segregation of cases of contagious or infectious

disease is required; colored and white prisoners must be separated, as well as the insane from the sane. As in many boarding houses, cooking and washing in the cells is prohibited. An interesting rule, the reason of which is obvious, is that two men shall not be locked up together in one cell. If necessary to place more than one man in a cell there must be three or more.

Like other states Alabama has had to struggle with the abuse known as the "fee system," whereby the county sheriff receives a fixed sum for the feeding and care of each prisoner, and is allowed to keep as much of it as he can save, for his own use. One sheriff stated that he had thus "saved" as much as twenty-five thousand dollars in one year, which should have gone into the stomachs of his wards. As a natural result the inmates were often simply starved, to such an extent that when they were sent to the mines to work they had to be given a vacation from work in order to recuperate. Further the jails were reeking with filth and overrun with vermin. In fact, this graft was considered a recognized part of the sheriff's perquisites, and not a few of them claimed that without it the office would not be worth holding.

Previous to 1920 this plan was universal, the sheriff not being required to give any accounting of his expenditures. In certain cases where it was deemed wise by the prison inspection department to close certain jails, sheriffs have invoked the aid of the courts to prevent this, in order that they might not be deprived of their graft! The allowance for feeding prisoners was as follows:

Up to 10, . . . . .	60 cents a day each.
More than 10 and not over 20 . . . . .	50 cents a day each.
More than 20 and not over 40 . . . . .	40 cents a day each.
Over 40 . . . . .	30 cents a day each.

In 1920 a new act was passed, according to which—notwithstanding the great increase of price of foodstuffs—the same schedule was retained, but instead of the sheriff being given the money to spend as he chose, he was required actually to spend it for food and to present the bills to the county or state for payment. While this may have left a loophole for collusion between the sheriffs and the merchants, it has resulted in a very pronounced improvement in the condition of the prisoners, which is attested by the authorities of the mines to which they were sent. Nevertheless there has been much difficulty in forcing the sheriffs to comply with the law, and some have maintained that they were justified in disregarding it, for, having been appointed under the old law at a fixed salary, they were subjected to unreasonable loss of income; a curious illustration of the way in which one may come to regard it as his privilege to misappropriate money.

The old type of jail contained inside cells only, that is,

iron cages entirely surrounded by a corridor, thus preventing access to the windows. This type is now being replaced by one with outside cells, each having its own window.

It is recommended that the charge of the prisoners after their incarceration be taken from the sheriff and that special jailers be appointed. Without doubt the difficulty in doing this would be the additional cost of another officer at the expense of such counties as have very few prisoners to care for. This would seem to look towards a partial centralization, and in fact, the present law allows the inspection department to transfer prisoners to another county when in its opinion they cannot be properly cared for in their own.

My impression is, after reading this report, that the Alabama prison system, while in many respects behind the most modern and rational usage, is in a healthy state of development and that it is the aim of the state and especially of the prison inspection department to treat its convicts humanely. Whether this can ever be fully attained under a system which permits the leasing of convicts to private corporations for profit is doubtful. Corporations, like sheriffs, are in the business for what they can make out of it and are prone to take as much and give as little as possible, and nothing short of the most rigid system of inspection, with penalties, could prevent the overworking of the convicts, since these, unlike the freemen, are unable to protect themselves by strikes or leaving an unpleasant job. Most of the states have abandoned the leasing system with satisfactory results, and Alabama will have to come to this in time. The system is worse than slavery, for even the slave owner had some incentive to protect his property from deterioration, while the prison contractor has as little sense of obligation as the man with a hired umbrella.

### Correspondents Needed By Prisoners

If you have a little spare time which you would like to devote to making some one happier, it is suggested that you undertake to write to one or two of the prisoners who apply to us for correspondents. Send in your name to this office with 35 cents for registration fee in the U. S. LITERARY LEAGUE and subscription to the *Curio* (or 10 cents if you are already a subscriber), and give us a little personal information which will enable us to make a more satisfactory selection for you. Persons under twenty years of age not accepted as correspondents.

### Some Questions Answered

Q. (From a prisoner.) Will you please find me a correspondent who will help me to sell the head bags which I make?

A. We do not like to ask our members individually to undertake such work, as most of them would find it decidedly inconvenient. You should write to the H. A. F. Club, 17 Kattusrol Road, Summit, N. J., which specializes in this particular form of help.

Q. Are the letters which I receive from prisoners to be sent to you for filing, or am I to keep them?

A. We want only the original prisoners' letters which are addressed

to us and which we sent to you. Those addressed to you are your property and we are not concerned with them. We advise you to keep such correspondence, and, if you use a typewriter, which you should do if possible, to keep carbon copies of all letters you write, whether to prisoners or to us.

Q. Why do so few prisoners continue to write after their release?

A. Very few of us continue our old friendships after we have radically changed our circumstances in life. Probably there is no more sudden and radical change than that from prison to a life of freedom. Almost all of the circumstances which cause a prisoner to ask for a correspondent change fundamentally. Nearly all friendships are decidedly superficial, depending on transient conditions, and die a natural death when these conditions cease to exist. Think how it has been in your own life. You may console yourself with the thought that the cessation of a friendship does not involve the cessation of the effects of that friendship. The influence of one kind deed spreads itself throughout humanity as a drop of perfume spreads through a barrel of water, imperceptible, no doubt, but when reinforced by similar acts on the part of others constituting a force which may regenerate the world. So do not get pessimistic because you think yourself forgotten.

Q. pitz Hugljontoz hjiivkai jygnoqpd sdxebi& (and five pages more)?

A. For love of Mike, baby, use a typewriter and the English language, or send along a key to your officer. Your letter conveys but one idea a fly that has been in the professor. Perhaps your prisoner didn't answer your last. How could he?

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### As Others See Us

Note: I have permission to publish the following letter, on condition that the identity of the writer be concealed, a wise precaution, I think, as it would probably get him into trouble. It is absurdly exaggerated and abominably sarcastic, but it deserves notice because it sums up what many others have said or written to me in one form or another.

February 25, 1923

Editor of the *Carrie*.

Dear Sir:—

I have been a reader of the *Carrie* for several years, and it has opened my eyes to the abuses in the Theosophical Society. Not finding much sympathy among the members of the lodge to which I belong, and wanting to get back to the early teachings, I associated myself with a society of students who were devoted to the study of the teachings of H. P. Blavatsky and W. Q. Judge. I was quite sure that I would find there everything I had missed in the T. S. Lodge, especially the desire to look for truth wherever it may be found and the absence of blind adoration of "leaders."

My lodge had a set of the *Secret Doctrine*, but it was kept locked up and could be used "for reference" only, the librarian telling me that Mr. Leadbeater had advised not reading it, if at all, until all of his own books and those of Mrs. Besant had been read and thoroughly assimilated, and that it was too difficult for the likes of me to understand. Besides it could only be consulted during meetings when other things were going on and if the librarian was in good humor and had not forgotten the key. The library bought from its slender resources all sorts of books having nothing to do with Theosophy, anything which struck a passing fancy of the librarian, but no books on Theosophy or anything to do with Theosophy were bought, or allowed, unless they had been written or recommended by Mrs. Besant or Mr. Leadbeater. For instance it bought a book called *How to Be Happy Though Married*, and another called *Plain Facts on Sex Hygiene*. At first I thought these must be endorsed by Mrs. Besant and Mr. Leadbeater, because she is an expert

on the first subject while he is on the other. Now don't think I am joking, it is a fact.

There were a full brigade of officers and ever so many committees on all sorts of subjects. It took the president a full hour to read out their names and duties. One of them was a committee to buy and present a safety razor to Mr. Krishnamurti—or did I dream that? for I dozed off during the reading. They met in all four corners of the room and in the middle at the same time. Everybody had thus a chance to work for Theosophy and a few minutes to spare to meditate on Mrs. Besant. I wanted to meet in the lodge room with a few friends to read the *Key to Theosophy*, but was informed that there was only one night free and that that wasn't free either, for the committee on amending the Volstead Act to include prohibition of meat eating met regularly at that time, or was it the committee on propaganda by thought forms? It doesn't matter; we couldn't meet. I must say that all was open and above board; anybody could make a silly proposition and have it voted on, and most of them did, and it was generally carried. Any member could attend any other of the committees besides the half a dozen or more to which he belonged. I forgot to say that the librarian, whose will was law in the matter of buying books, was cashier in a ple room and kept a card catalogue of the books and of what she called "pamphlets." She just worshipped C. W. L.

So finally I lost patience at this everlasting getting ready to study Theosophy and at this display of imbecility and was induced to try the other society, in which I was told that people could study and would not be swamped by so ————— (illegible; looks like "damned"—Ed.) many committees. I was received with open arms and asked to discuss the three fundamentals of the *Secret Doctrine* in a three minute paper. I was told that there were no constitution, by-laws, rules, officers or committees, but that everybody helped as he could.

After my past experience that sounded simply delightful. Pretty soon, however, I found that the places of officers and committees were taken by a small group of persons, apparently appointed by themselves to run the establishment. There was no way of getting anything done except by suggesting it to one of these privately and waiting till some other person, unknown, had decided whether it should be done or not, or conveniently forgotten. There was no chance for discussion. You simply couldn't help feeling like an outsider, for all their cordiality. I have held offices in various societies, from president down, and I think I know something. Somebody, unknown, arranged the program, somebody, unknown, kept the room clean, somebody, unknown, decided what books might or might not be kept in the library, and in justice I may add, somebody, unknown, paid the rent. And I understood that as the object of the society was to study the writings of H. P. Blavatsky and W. Q. Judge, no other books were allowed in the library, unless expressly endorsed by these authors. I suggested a committee to manage the library. I was looked at with scorn. "We have no rules, but it is our rule not to have committees," I was told. I also understood that the *Secret Doctrine* contains all that has been given out on Theosophy, and that other literature might muddle the students and even create heretical notions. I was further told that in giving references in class work, these must be limited to the above writers. Why quote anybody else, since these two have given us the whole truth?

To cut a short story still shorter, I found that I had changed from one place where you had to swear by A. B. and C. W. L. and groan when the *Secret Doctrine* was mentioned, where the time was frittered away on fads, foibles and follies, but where you at least had your vote, could make motions and defend your views, and where a thoroughly democratic spirit prevailed, to drop into another which was the most absolute autocracy conceivable, an autocracy governed by unknown powers, a sort of Methodist church which was quite as sectarian and orthodox and differed only from this and from the lodge I had left in holding that the

*Secret Doctrine*, rather than the Holy Scriptures or the books of Besant and Leadbeater, contains all that is necessary for salvation. I must admit that they were earnest students, that they showed the utmost persistence in trying to understand obscure phrases, hobbling on with bulldog-like tenacity all they had mastered them. One whole meeting was taken up with deciding whether the dot in the center of a circle was round or square. Further they were all delightful people. I was made to feel at home, but with the qualification that it was only as a guest, welcomed, but not expected to know what was going on behind the scenes. It all made me uneasy, so uneasy that I have almost decided to go back to my old lodge and read *How to Be Happy Though Married*, as I can't read their theosophical stuff. What would you advise?

Faithfully yours,

J. ——— G. ———

P. S. If you print this, don't use my name.

March 15, 1923

Dear Mr. \_\_\_\_\_

You honor me by asking my advice and it is a pleasure to give it. Evidently you went into the other society under the impression that you were stepping right into heaven. You must remember two or three things, however. The society of which you speak is clearly run on the plan on which millions of families are conducted, often with a great degree of success. The parents direct everything; children and guests are not expected to take part in the family councils; they are to be seen but not heard, except in the general conversation at the dinner table or around the fire. Probably the idea is to relieve you and others of just what you complain of in your old lodge and to give you a chance to study and show how well you can behave without rules. Admitting that there are three or four people who seem to do the bossing, don't forget that they were there before you. You were not compelled to be their guest. Nobody forced you to give up your lodge, with its endless committees and its opportunities of studying the marital relation and sex hygiene, its constant getting ready to get somewhere and never getting there. You ought to be thankful. You went into the new society with the idea of studying H. P. B. with congenial people. That opportunity you admit you have. Why throw it away and go back to a diet of thought forms, Besant and Leadbeater and Stars in the East? Nothing is perfect except in devachan, and I don't think that even there you will be put on the house committee the moment St. Peter lets you through the gate. These good people may be, and I imagine are, a bit ultra-radical in their ideas about running things in such an informal way, but it comes from trust that you and others will work together like brothers without wasting time on formalities. But your friends are not fools; if you have good ideas, prove it instead of getting sore over the idea that your many virtues and talents are not recognized, and sooner or later they will be. Why get peeved and call them Methodists? If you want to read other books, buy them or go to the public library. It will do you good to get a dose of simon-pure Blavatskyism. Don't forget that we all have our little limitations. Probably most of these people are fugitives from the Besant regime. Probably they were brought up in a Christian church, heard Mr. Rogers and deserted to the T. S. and for years have been shaming for the "dear leaders" and feeding on an E. S. and O. S. E. diet until a fit of nausea struck them and they stepped outside. You really can't expect them to be perfect all at once after that, or even as perfect as you are. People don't change their nature by substituting H. P. B. and W. Q. J. for A. B. and C. W. L., but an earnest attempt to study and practise Theosophy as it was taught by the Founders will prove a good antidote in time. Be a guest, and a cheerful one, if that is all you can be; act like a guest and don't insist on going into the kitchen until you are asked. Don't be



so unreliable as to interpret retiring and unrequited service as personal ambition to rule; the ambitious person advertises himself. If it gratifies your friends to do all the work, let them do it; they are willing to work, while you, apparently, consider it your forte to advise, to tell others what to do. But while preserving this attitude don't forget that they are plating in money for a room or suite of rooms and that you have really no right to profit by associating with them, as you say you are doing, to wear out their carpets and toast your toes at their fire, without helping along to the best of your ability.

You don't say whether you are married or single, in the market or on the retired list, but you seem to be impressed with "How to Be Happy Though Married," which suggests a happy thought. I know nothing whatever of these people who you say are ruining everything and leaving you out, but probably they are women, for no men, or but few, are capable of the sacrifices of which you speak without having their names posted on the bulletin-board. I suggest that if you want to study Blavatsky, and to get into the inner circle too, marry one of them, if she will have you and you are eligible, and you can talk Blavatsky, all day and all night, and by the end of a long life you will have some notion of just what the Three Fundamentals involve; incidentally you will learn all the secrets and be put to work, and more, you will have a chance of cultivating what you seem to have overlooked, toleration for the shortcomings of others and a diminished sense of your own importance, for this last, I fear, is really what is at the root of your dissatisfaction. Hoping that these frank remarks will not peeve you,

Cordially yours,

EDITOR OF THE CRIC

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### At the Periscope

*A Poor Martyr!* We hear much from Mrs. Besant about the horrible martyrdom to which her soul-mate Arhat Leadbeater has been subjected because—the truth of which she does not deny—he taught filly practices to young boys whose unsuspecting parents placed them under his tutorage. We also learn (*Theosophist*, December, 1922, page 315) that this poor martyr is at present living in a \$250,000 palace at Sydney, where he has his private physician and a retinue of stenographers, clerks and sycophants, all of whom are ready to do his least bidding without a cent of remuneration, their reward being the honor of serving him. Some martyr, what! As a correspondent remarks: "It pays to be an 'occultist.'" The Arhat himself refers to his "martyrdom" by quoting the words of Christ: "Blessed are ye when men shall revile you and persecute you." In his case it seems to pay in earthly as well as prospective heavenly rewards, for doubtless it is a source of a good income. But when he is compared with Christ, as is constantly done, one cannot but think of the contrast of Him who had not where to lay His head, or of the Lord Buddha, who, while not reviled, slept out of doors and led the life of a mendicant.

*Pensioning Criminals.* Paying a salary to a criminal to behave himself is rather a novel method of crime prevention, yet it is stated that the American Bankers' Association has been paying a salary to Charles Fischer, a forger of international reputation, to abstain from forging, finding it cheaper to do this than to employ detectives to watch him. Fischer seems to have kept his part of the contract scrupulously, but as an outlet for his criminal propensities, he made brass slugs which he used in lieu of nickels, and the other day was arrested for dropping one into a traction company's fare box. It is now in order for the traction company to pension him for abstaining from this diversion. After all, a very large proportion of criminals, so-called, could be induced to behave by the guarantee of a sure job at decent wages.

## Important Book Now Ready

Many years ago the Blavatsky Lodge in London published a series of transactions comprising H. P. B.'s answers to questions on *The Secret Doctrine* propounded to her by the Lodge members. These were taken down stenographically and can therefore be regarded as authoritative. After having been long out of print, a verbatim reprint, handsomely printed and bound, has been issued by the United Lodge of Theosophists in Los Angeles. This book, which is indispensable to serious students of *The Secret Doctrine*, can now be obtained from the O. E. LIBRARY for \$2.00.

### For Students of H. P. Blavatsky

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# THE O. E. LIBRARY CRITIC

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### HOW TO HELP TO REFORM YOUR COUNTY JAIL

Over a year ago a Pennsylvania woman, an official of the Pennsylvania Prison Society, refused to serve on a jury in Delaware County because it would entail her participation in sentencing prisoners to the county jail. Finding other women who had refused jury service for the same reason, together they organized the Penal Reform Society of Pennsylvania, the object of which is "a positive effort to wipe out the evils which adhere to our present treatment of crime and criminals." It appears that its efforts are to be exerted in two directions, arousing local sentiment throughout the state and the formulating of a comprehensive legislative program of reform.

The CRITIC has of late devoted considerable space to the discussion of the county jail problem, and it is needless to repeat here what has been already said. One thing is obvious, however. Before there can be reform, there must be a public demand for it, or at least a sufficient demand to stir the legislature and smaller local bodies to action. It is equally clear that there will be no demand until the public is informed as to actual conditions and the necessity for changing them. That means a first-hand investigation of conditions as far as can be made. Access to state institutions for such purposes is not always easy to get unless armed with the proper official documents, and even then it is often of dubious value. But many a man or woman who would find it difficult or impracticable to enter a state prison with such an aim, has sufficient standing in the local community, in the town or county, to do this with respect to the local jail, and to exert a real influence in behalf of reform.

Before doing this, however, it is desirable to know just what to look for, just what are the most important features of a well-conducted jail, and the faults which are most likely to exist. Miss Florence L. Sanville, the woman referred to above, has summarized these points so well in the January *Prison Journal*, that I think best to present them in her own

words rather than to attempt a summary. She says:

The Bureau of Restoration of the State Department of Public Welfare has recently completed a survey of all the county penal institutions and will be glad, on request, to furnish the facts as to any particular prison to any interested individual or group. But it is highly desirable that this résumé of information shall be supplemented by an actual inspection made by or on behalf of the local community. The principal points to be noted on such an inspection are the following:

*First.* Is there any effective separation of, or any serious attempt made to keep separate, those held for trial from convicted offenders, young boys and girls from older offenders, the feeble-minded, insane and diseased from the sound and well?

*Second.* How complete and effectual is the separation of the girls and women from the boys and men? Is there a separate building or wing for the former and are they at all times, by day and night, under the supervision of a matron and kept secluded from male attendants, as well as from male prisoners?

*Third.* How adequate is the medical examination of all incoming prisoners and the treatment of those requiring medical care? Is there a clean, well-lighted, well-ventilated and properly equipped hospital ward? This is a matter that should be thoroughly investigated by a physician of standing or by the local medical society.

*Fourth.* Are the prisoners, most of them, virtually kept in solitary confinement in their cells most of the time? If so, is there any reason why they should not eat their meals together at tables and be permitted to have their work and their exercise and recreation together?

*Fifth.* Do the prisoners, most if not all of them, live in idleness most if not all of the time, and is any serious effort made to furnish all the inmates with some kind of useful work to occupy most of the hours of the day?

*Sixth.* What effort is made to give the prisoners active exercise in the open air?

*Seventh.* Are the prisoners satisfied with and adequately nourished by the food supplied by the authorities? If not, why not?

*Eighth.* As to living conditions, are the cells and corridors clean and thoroughly ventilated? Are the beds, blankets, sheets, etc., frequently cleansed? Is there a complete absence of vermin in the cells, in the food and in the prisoners' clothing, and are the prisoners supplied with fresh underwear and other clothing after their initial bath? Is clothing from infected and verminous prisoners thoroughly disinfected and sterilized?

*Ninth.* What is the type of prison discipline that prevails—hard and repressive, with rules (as to silence, the use of tobacco, etc.), which are only made to be broken, and with physical punishments, confinement in dungeons or on bread and water to enforce them, or is it humane and sympathetic? Or is the discipline slack and indifferent, with no serious effort to prevent abuses or to combat the vices that flourish in such an atmosphere?

*Tenth.* What, beside an occasional religious service, is being done to improve the moral tone or to develop the intellectual life of the prison, or even to divert the interest of the inmates from their own private anxieties? Is there a library, good periodical literature, classes for the illiterate, higher instruction for those who can profit by it, lectures or addresses, movie shows of an educational or recreational character, or anything else of this character?

*Finally.* What provision is made for those who go out? Are they equipped with decent clothing and sufficient money to tide them over the crisis of the first few weeks of freedom? And is there anybody waiting for them outside to give them a helping hand and the much needed start on the hard road back to life of usefulness and responsibility?

In addition to its encouragement of individual and group activity in behalf of better conditions in the present county prisons, the Penal

Reform Society has formulated a comprehensive legislative program of reform in Pennsylvania, the immediate features of which are the following:

1. Gradual elimination of the county prison through the establishment of State Industrial Farms for convicted offenders of all grades;
2. Speedy completion of the program of putting the inmates of all State penal and correctional institutions at industrial work of a useful and remunerative character;
3. Giving the State Department of Public Welfare a substantial measure of control over State institutions;
4. Vesting in the Department of Public Welfare the power to secure information as to criminal conditions in the Commonwealth;
5. Vesting in the Juvenile Court exclusive jurisdiction in cases of juvenile delinquency;
6. Enlarging the scope of the indeterminate sentence for all classes of offenders and providing for a board of parole in the Bureau of Restoration of the Department of Public Welfare;
7. Enforcing in all penal and correctional institutions of the Commonwealth types of management and discipline consistent with modern penological standards.

*Note.* The above is quoted from *The Prison Journal*, published quarterly at 50 cents a year by The Pennsylvania Prison Society, 119 South Fourth Street, Philadelphia, Pa.

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### Some Questions Answered

**Q.** Will you please give me a list of all the occult societies and centers in the United States and tell me just what they teach. I enclose a two cent stamp for reply.

**A.** Goody me, Madam. Who ever put you up to thinking that I could be induced to undertake a thousand dollar job for a postage stamp? Ask me something more within reason, such as the address of every lunatic asylum in the country, and the opinions of each of their inmates on the constitution of the universe.

**Q.** I am afraid to give my real name and address to a prisoner. May I use an assumed name, or may I have him send his letters to you to be forwarded to me?

**A.** We do not encourage anonymous correspondence, or correspondence carried on under an assumed name. What the prisoner needs more than anything else is to have somebody trust him. To approach him with what is virtually the statement: "I do not trust you and I am afraid of you," is generally to defeat the objects of the correspondence. As for having letters pass through this office, we already find far too much difficulty in handling our correspondence to assume a responsibility of this kind, with its attendant costs. Even if a discharged prisoner should visit you, the most he would do might be to solicit assistance, which he could equally do by mail, and as for his hitting or otherwise damaging you, the chances are vastly less than that you will get mugged up in an auto accident, or that your pet dog will go mad and bite you. I admit that family and other considerations may make it undesirable for you to receive visits from strangers. If you object to this, which while reasonable, may deprive you of an interesting and instructive interview, I suggest that you give a postoffice box number, as postmasters are for-

bidden by law to give the house addresses of box holders. Or we can give you a prisoner in some remote prison, who could not possibly afford to take a trip to visit you, or one who is serving a very long term. When we have sufficient information about our correspondents we always take these matters carefully into consideration in assigning prisoners. For instance, when a prisoner asks for a correspondent in a certain locality, which he expects to visit, we either ignore the request, or assign him to an old and tried member who we know would not object to meeting him face to face.

## Flowers from a Neo-Theosophical Garden—VII

(Continued from the *Clarion* of May 24, 1932.)

In an article on "J. Krishnamurti," by Mrs. Besant (*The Theosophist*, January 1923, page 423), occurs a statement which it will be interesting to compare with the actual facts. It has reference to the famous Madras High Court Case in 1913, in which suit was brought by Mr. Krishnamurti's father to annul Mrs. Besant's guardianship over his two sons, in order to rescue them from the influence of Arhat Leadbeater. The details of the trial, with many documents, are presented in *Veritas*, Mrs. Besant and the Alcyone Case.

*What Mrs. Besant says:*

to save the inner life from disturbance, I sent him with his brother out of India, when I learnt that an attempt was to be made to remove him from my care, and thus saved him from being called before the High Court, Madras. The wicked charge against Mr. Leadbeater, made the foundation of the attempt to remove them from my guardianship, was disproved to the satisfaction of the Court, but the right of the father to annul the guardianship was asserted, and I was ordered to bring the boys back to India.

Between "not established" and "disproved" there is a wide difference which it is sometimes convenient to forget. The evidence before the Court in the form of exhibits (*Alcyone Case*, appendix) was quite sufficient to establish that Mr. Leadbeater, even if not guilty in the present instance, was certainly guilty of very serious offenses of a similar nature on previous occasions, which were definitely proved by his own admissions and other evidence. In this case the offense was neither proved nor disproved, it was simply "not established," and Mrs. Besant took good care that the boys could not help out in the decision. The common mortal will suspect that Mrs. Besant had good reasons, other than their spiritual welfare, for sending the boys out of the country and thus preventing their being called upon to testify. It is common enough to get witnesses out of the way when it is known or suspected that they can give damaging evidence, but no defendant thus disposes of witnesses whose evidence is known to be favorable, and it was just these two boys who could have given the needed evidence to "disprove," or the reverse, the charge against Leadbeater.

### *The Sydney Police Investigation*

That is a matter long past, but the investigation of Leadbeater made by the Sydney police last summer is not only of recent occurrence, but

*What the Judge, Mr. Justice Bakerell, said (Alcyone Case, page 260):*

I am of opinion that plaintiff's evidence is not reliable, that Lakshman's evidence has not established that an offense was committed, and that the 6th and 7th issues must be answered in the negative.

Mr. Leadbeater admitted in his evidence that he has held, and even now holds, opinions which I need only describe as certainly immoral and such as to unfit him to be the tutor of boys, and taken in conjunction with his professed power to detect the approach of impure thoughts, render him a highly dangerous associate for children. (See *Alcyone Case*, page 198.)

relates to matters later than the Madras High Court Case. A cablegram was sent to the Kansas City Convention of the American Section, to the effect that this investigation had resulted in his "exonerated" (*Messenger*, October, 1922, page 93), while Mrs. Besant has asserted (*Theosophist*, February, 1923, page 458) that "finally the Law Officers of the Government declared that there was not any evidence on which a criminal charge could be brought."

We may credit Mrs. Besant with not knowing the contents of the report, but nothing could be further from the truth than that it exonerates Leadbeater. While the evidence was not sufficiently specific as to dates and details to warrant criminal proceedings, it was nevertheless quite sufficiently damning. I have before me an abstract of this police report, some of the direct testimony being quite too disgusting to quote in full. Not only was the charge made in Mr. Martyn's letter to Mrs. Besant (*Current*, January 4, 1922) that "naked boys had been seen in his bed" confirmed by two adults who were eyewitnesses, but one boy testified that Leadbeater had inveigled him into a position where he (Leadbeater) not only could, but did, commit an indecent assault on him, the nature of which exceeds the limits of the permissible in print. Several of Leadbeater's boys, as well as two prominent T. S. officials who were in their youth under his instruction, admitted that they were addicted to a vicious habit, and the Enquiry Officials seem satisfied that most of the boys, all brought up by Leadbeater, were likewise victims of it. Other boys testified to their suspicion that something was wrong, without being able to bring definite and specific charges. Several persons of international reputation, close associates and defenders of Leadbeater, whose names are given but which I withhold, were badly muddled in their testimony, and did not seem to know whether they were telling the truth or not. All of these events occurred since the Madras trial, where the charge which Mrs. Besant designates as "wicked" was made, and while the Arhat was under pledge to her to refrain from such teachings, and prove that Mr. Justice Bakewell was more than justified in his unfavorable opinion. It appears from this and other evidence that Leadbeater was in the habit of inducing young boys to share his bed with him and to make use of this to corrupt them.

The evidence before the Sydney authorities, while not sufficiently specific to warrant a criminal indictment, is quite sufficient to prove Leadbeater to be one of the most astounding and dangerous scoundrels who has ever posed as a saint before the public. The following are the opinions expressed by the various government officials through whose hands the testimony passed and which form a part of the report:

*Chairman of the Enquiry to the Inspector General of Police:* "I am of the opinion, however, that there are good grounds for believing him (Leadbeater) to be a sex pervert. . . . The suspicions generally expressed by ——— are not without foundation."

*Opinion of the Inspector General of Police:* "The evidence in the possession of the Police does not appear to call for any independent action against Leadbeater at present, but sufficient is disclosed in the accompanying papers to justify his conduct being kept under observation."

*Opinion of the Crown Solicitor:* "There is not much doubt that Leadbeater has in the past practised, and probably does still advise, ——— (the vice mentioned) but save as above, there is no evidence available."

This evidence, which relates only to the time he has resided in Sydney, taken in conjunction with his own admissions, the D. P. letter, the cipher letter and other earlier testimony which can be found elsewhere in print, is quite sufficient to prove that this Initiate and Arhat, who is now living in a \$250,000 palace in Sydney at the expense of his dupes, has constantly broken his pledge made to Mrs. Besant and the Olecott committee in 1906, that his claim that he taught this vice only

on two or three occasions and for prophylactic reasons only, is an out-and-out lie and that he took a mad pleasure in corrupting such boys as he dared to. Those who defend him may be said to consist at present of: (1), honest people, of the rank and file of the T. S., who have been charmed by his plausible style and have perhaps derived some benefit from his writings, and who resolutely close eyes, ears and minds to the facts; (2), equally honest people who have been overcome by his fascinating manners, his cock-sureness and his profuse professions of piety, and who, not having been themselves approached by him with indecent proposals, consider him incapable of such things. These are now filling the journals with comparisons to Christ and praises of his personal purity and holiness; (3), others, far more reprehensible, who do not and cannot deny the evidence, but who attempt an esoteric justification, even to the extent of asserting that such doings are of the new order of things. There are many of these; (4), others still worse, who know the facts, but whose personal interests or ambitions force them to defend him. It is chiefly on these that rests the heavy responsibility of leading the Theosophical Society away from the path of decent and safe thinking on such matters and of fostering sex perversion, in order that their personal aims may be accomplished. That the chief responsibility for the whole dirty business rests upon the President of the Theosophical Society is obvious enough.

*Note.* A file of *CUTTINGS*, comprising about ten issues, containing copies and extracts from original documents in the Leadbeater case, can be obtained from this office for ten cents.

### Back to Blavatsky Again

*The Canadian Theosophist* started its career three years ago as the official organ of the Canadian Section, T. S., with a distinctly Blavatskian flavor in marked contrast to all other sectional and official or semi-official periodicals. Apparently the editor, well-known as an old Blavatsky student, found it difficult to harmonize his personal preferences with the tone of impartiality demanded of the organ of a society honey-combed with the conflicting teachings of later "leaders," notably Mrs. Besant and Mr. Leadbeater—an unenviable position, in which he has always had our sympathy. As a result the periodical gradually lost its strong Blavatskian tone and gave more and more space to matter commendatory of those who have done their best to cast the Founders of the Theosophical Movement into the shade. Even with this it must be said that the *Arhat* of Sydney was a little too much for the editor, and he rarely found mention in his columns.

As I happen to know, this change led to much protest, which, apparently, was increased by the publication of a misleading article by a leading Leadbeaterite to which reference was made in the *Curie* (November 22, 1923).

To what extent these protests have been responsible I know not, but it is a pleasure to read the following announcement in an editorial in the February issue (page 180), the concluding number of Vol. 3:

I have been accused of leaning too much to the side to which I am opposed and giving my own side less than justice. I have that confidence in justice and in the innate quality of truth to establish itself in the minds of the honest and reasonable that I have not been afraid to allow all sides a free expression of opinion. I feel, however, that if I am to go on it must be with the understanding that in the future the magazine will give more definite expression to the teachings of *The Secret Doctrine* and less prominence to views which Mr. Sinnett's book frankly indicates are intended to subvert Madame Blavatsky's statement of it.

The first number of the new volume, March, gives good evidence of return to its earlier policy. The leading article is on *The Secret Doctrine*, while quotations from this work are scattered throughout its pages, from which in late times they had almost disappeared. It is to be hoped



that this new step will contribute to checking the very obvious signs of revolt which have of late appeared in the Canadian Section, and that those members who are in sympathy with the Back to Blavatsky Movement will support the editor rather than feel impelled to abandon the Society as a hopeless wreck.

The annual subscription to *The Canadian Theosophist* is one dollar, to be sent to the office of the General Secretary, 23 Glen Grove Avenue, Toronto.

### At the Periscope

*Case of Spiritual Rabies in a Parson.* The rector of a certain fashionable church in this city, whose business it is to lead his flock heavenward and to expound the golden rule, is reported to have advocated before a committee the use of criminals for purposes of vivisection instead of innocent animals. "The criminal," he is quoted as saying, "has dropped below the human level and no longer has the rights of a human being." This gentleman, who is president of several humane societies, but who manifests his love for the innocent beasts by filling his belly with their flesh, should logically advocate the use of criminals as a substitute for beef. Why not? If it is better to kill men rather than beasts for purposes of science, it is better to eat them. Such cases of spiritual rabies are fortunately rare in the clerical profession. The position of city hangman, we understand, can be had for the asking. It would be just the job for him. He could give us some good honest hangings instead of teaching a sham Christianity.

*No More Shotguns.*—About two months ago, during a small riot at the Maryland House of Correction, Warden Lankford caught the panic and attempted to dispel the rioters by firing into the crowd with a shotgun. Luckily none of the prisoners were killed, which might easily have happened. The gun kicked badly, however, so badly that it kicked Lankford so far that he has only now alighted outside the bounds of the institution where he will remain, his place being taken by Warden Sweezy of the State Penitentiary, who will conduct both institutions. This is just right. In these days when tear gas is being used to suppress riots shotguns and panicky wardens should be abolished, or at least confined separately. Penal institutions are subject to riots and should be equipped with a view to suppressing them without committing murder, for killing obstreperous inmates is nothing else. To shoot an excited inmate is on a par with shooting a violent maniac in an insane asylum.

*Waving the Yellow Scarf in America.* I understand from *The Messenger* of March, page 172, that Mr. Kunz is endeavoring to recruit members in America for Mrs. Besant's Order of Servers. Anybody who wants to know what this order is will find authoritative extracts from its rules printed in the *Curric*, March 1st, 1922. It is, in short, an organization in which those who join as "Brother Servers" are required to turn over to Mrs. Besant all the worldly property they possess or may later inherit, and have to take a pledge to obey her in every respect without cavil or delay at the risk of being put out and leaving in her hands as much of their former possessions as she chooses to retain. The money thus acquired will be used for such purposes as Mrs. Besant may decide upon; the only return the brothers receive is their board, lodging and clothing—"support," it is called. Naturally "novices," as they are called, are not asked to make these supreme sacrifices, but they are brought under influences calculated to destroy their common-sense and make them finally ready victims. When one witnesses how unscrupulously Mrs. Besant is making use of the name of the T. S. to finance her political aims (supplement, February *Theosophist*), one need not hesitate to assume that the suckers who have been duped into joining her Order of Servers will be milked for the same purpose. The whole scheme is so transparent that it should make a stone laugh.

## Important Book Now Ready

Many years ago the Blavatsky Lodge in London published a series of transactions comprising H. P. B.'s answers to questions on *The Secret Doctrine* propounded to her by the Lodge members. These were taken down stenographically and can therefore be regarded as authoritative. After having been long out of print, a verbatim reprint, handsomely printed and bound, has been issued by the United Lodge of Theosophists in Los Angeles. This book, which is indispensable to serious students of *The Secret Doctrine*, can now be obtained from the O. E. LIBRARY for \$2.00.

### For Students of H. P. Blavatsky

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

*Some Books of Special Importance to Students of H. P. B.*

"Conversations on Theosophy," selected from the writings of H. P. Blavatsky and Wm. Q. Judge. Pamphlet, envelope size, \$0.10; 10 copies for \$0.75; 50 copies for \$3.00.

*Das, Bhagavan*—The Science of the Emotions (L). Reprinting.

The Science of Peace (L), \$2.50.

The Science of Social Organization (L), \$1.65.

*Dunlop, E. N.*—Nature Spirits and the Spirits of the Elements, 1920 Blavatsky Lecture, \$0.40.

*Gardner, E. L.*—Matter is the Shadow of Spirit. 1918 Blavatsky Lecture, \$0.25.

*Hillard, Katherine*—Abridgement of *The Secret Doctrine* (L), \$3.00.

Hints on Esoteric Theosophy (L), \$0.85.

Issued in the early years of The Theosophical Society and containing interesting discussions about H. P. B., the existence of the Masters, etc.

*Judge, William Q.*—Books by:

The writings of William Q. Judge, the most trusted co-worker and colleague of H. P. B., are invaluable in conjunction with her teachings, and should be carefully studied. Of all persons connected with the Theosophical Movement, Mr. Judge occupied the nearest place to H. P. B. and was most highly regarded by her.

The Bhagavad Gita, cloth (L), \$1.25; leather, \$1.50.

Mr. Judge's version of the Bhagavad Gita is in our opinion the clearest and most satisfactory for theosophical students.

Culture of Concentration, and Occult Powers, paper, \$0.10.

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

A clear elementary presentation of Theosophy.

An Epitome of Theosophy, paper, \$0.25. With historical sketch.

Reprint of Mr. Judge's famous elementary presentation of Theosophy.

Letters That Have Helped Me (L), \$1.50. Contains the original two volumes in one. Letters by Mr. Judge, embodying lessons and guidance of high value to all students.

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

The first seven chapters by Mr. Judge; the others by his pupil, Robert Crosbie.

The Ocean of Theosophy (L), \$1.00.

This widely read work is written in clear language, free from technical terms, and constitutes not only the best general introduction to Theosophy, but also a valuable adjunct to the study of *The Key to Theosophy* and *The Secret Doctrine*.

The Yoga Aphorisms of Patanjali; with Introduction and Notes, cloth (L), \$1.25; leather, \$1.50.

Many articles and letters of Mr. Judge are printed in the magazine *Theosophy* (L).

# THE O. E. LIBRARY CRITIC

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

BY

## The O. E. Library League

Vol. XII

Wednesday, April 25, 1923

No. 19

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 5, 1914, at the Post Office at Washington, D. C. under Act of March 3, 1879.

### A NEW GEORGE WAGNER

Readers of the CRITIC from August, 1917, to February, 1919, will remember the Dandi-Line Novelty Company of Marquette Prison, founded and engineered by that enterprising genius, George C. Wagner, the object of which was the manufacture and sale of a variety of articles, especially dollies, a work which enabled the inmates to make use of their spare time in earning money for themselves and their families. Under the guidance of Wagner the business grew and flourished, and became known everywhere. But Wagner, being, as I said, an enterprising genius, quite naturally devoted a portion of his talents towards getting free, and with the culmination of his efforts in this direction, a pardon, the doily business, being no longer under the direction of a competent manager, went more or less to pieces and we heard of it no more. What became of Wagner some of our readers may know—we don't, as he promptly forgot us; but he should be a millionaire by this time.

And now, after a lapse of four years, we learn that Marquette Prison has a new Wagner—only his name is Walter Wysocki—who has reorganized the doily business under the name of The Marquette Doily Club. The memory of the boosting of the Dandi-Line by the CRITIC seems still to linger at Marquette, and we received a letter from Mr. Wysocki asking if we could help there. In response to a request for further information we have a second letter and we can do no better than to quote the relevant portions. Mr. Wysocki says in part:

There are at the present time about forty men working in their spare time weaving and sewing our dollies. It is tedious work for a man and therefore requires much patience and it is difficult to secure the right kind of men who will turn out the work in the quality required. The younger set with few exceptions, are too restless and do not care to buckle down to a task which requires so much time on such a small piece of work, while the older men are glad to have something with which to occupy their minds and at the same time bring in some little remuneration, however small, and too, it is this class of men who most need the

work as the majority of them have families outside. Ninety per cent of our men are men of family.

The club really is more than a co-operative organization because I have undertaken to market the entire output of doilies whether I make a sale or not. The men are paid their money immediately for their work.

We hold regular meetings and discuss ways and means of furthering our interest and improving our conditions wherever possible.

We make ten sets in three styles: (1) plain; (2) body of one color and border of another, and (3) plain body with different colored border and a design or emblem worked in the center which harmonizes beautifully and sets off the piece as nothing would do. We also make up anything anybody would want in the way of a doily—lodge emblems, sorority insignias in colors or any thing special desired. There is nothing in the way of a sewed or woven doily that we cannot produce. We make piano scarfs, table scarfs and stand scarfs in any specifications and dimensions.

We are blessed by having the very best Warden in the entire country; (his is a broad statement, I know, but it is true and he and the Deputy, Mr. Newcomb, are heartily in accord with our project. Both men realize that we are doing a worthy thing in our rehabilitation and we receive all the cooperation possible. Mr. Reinhardt's kind toleration is also appreciated as he is our efficient mail censor and as our mail is often quite bulky his labors are more than they would ordinarily be.

The CRITIC is always glad to help prisoners who will help themselves, to the best of its ability, but it has no need for doilies and in the end must depend on its readers. Mr. Wysocki doubtless issues price-lists, and we hope that this necessarily short notice will provoke correspondence with him.

The address is *The Marquette Daily Club, Box 1025, Marquette, Michigan*. This is the address of the prison.

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### An Apology

The Editor craves the forgiveness of those who may have been annoyed by not receiving replies to their communications with his usual (!) promptness. An interesting interview with an automobile in which the latter got the best of the argument and which for the time reduced him to the class of monopeds is the reason. He is all there, however, and is glad of the experience of having faced death for a moment; it's real fun and worth the temporary inconvenience.

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### Speaks for Itself

UNITED STATES PENITENTIARY  
LEAVENWORTH, KANSAS

March 8, 1923

Mr. H. N. Stokes,  
Manager, Oriental Esoteric Library,  
1207 Q Street, N.W.,  
Washington, D. C.

Dear Sir:—

This will acknowledge receipt of your letter of March 5th relative to returning book to you that was addressed to \_\_\_\_\_, Register No. 17389, an inmate of this institution. In reply will state that we have a new rule at this institution which prohibits the delivery of books to inmates unless they come DIRECT FROM THE PUBLISHING PLANT. This means that books will not be delivered to inmates through book-stores or other agency of any kind. You mention that some of your books are imported and of course we could not allow such books to be delivered.

There are approximately a thousand inmates of this institution convicted of violating the Harrison Narcotic Act and we have found it necessary to have an iron-clad rule against delivering books to inmates unless they come *Direct From The Publisher*. This does not mean to imply that well-meaning persons would have anything to do with smuggling narcotics in here but we have to have a rule that applies to all alike.

Respectfully,

W. I. BIDDLE, Warden

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### Common-Sense in Oklahoma State Penitentiary

An inmate of the Oklahoma State Penitentiary sends me for comparison the old letterhead of the institution and the present one adopted by the new warden, J. H. Townsend. I quote the portions relating to the writing of letters and the receipt of books, papers and other articles. No wonder the inmates are loud in their praises of Warden Townsend.

*From the old letterhead:* . . . Give address and relationship and confine yourself to business and family matters. No objections will be made to the receipt of letters from near relatives, only under the rules prescribed, but mail will be delivered only in accordance with these rules. Prisoners may receive general or local newspapers if mailed direct from publisher. . . . No articles of food or wearing apparel will be received.

*From the new letterhead:* . . . There is no objection to writing to court officials, attorneys or friends, provided there is nothing objectionable in the letter and that you do not exceed your regular quota of three letters each week, but you are not allowed to write love letters. . . . Prisoners may receive newspapers, magazines, books, photographs, toilet articles, wearing apparel, tobacco and a small box of eatables. . . .

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### 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.

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

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, The O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

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

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

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

2. That the owners are:

THE O. E. LUNACY LEAGUE, Incorporated. Board of Trustees, H. N. Stokes, President and General Manager, 1207 Q Street, N. W., Washington, D. C.; A. Butler, Vice-President, 965 First Place, West New York, N. J.; Kepler Hoyt, Treasurer, 1114 Emory Place, Washington, D. C.; M. S. Emory, Secretary, 710 Eighth Street, N. W., Washington, D. C.; Ralph E. Linn, 786 Broad Street, Newark, N. J.

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, 1923.

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

My commission expires October 31st, 1926.

### White Lotus Day—May Eighth

Boldest of hearts that ever braved the sun,  
Took sanctuary within the holier blue,  
And sang a kindred soul out to his face,—  
Yet human at the red-ripe of the heart—  
When the first summons from the darkling earth  
Reached thee amid thy chambers, blanched their blue,  
And bared them of the glory—to drop down,  
To toll for man, to suffer or to die,—  
This is the same voice: can thy soul know change?  
Hail then, and hearken from the realms of help!  
Never may I commence my song, my due  
To God who best taught song by gift of thee,  
Except with bent head and beseeching hand—  
That still, despite the distance and the dark,  
What was, again may be; some interchange  
Of grace, some splendour once thy very thought,  
Some benediction anciently thy smile:  
—Never conclude, but raising hand and head  
Thither where eyes, that cannot reach, yet yearn  
For all hope, all sustainment, all reward,  
Their utmost up and on,—so blessing back  
In those thy realms of help, that heaven thy home,  
Some whiteness which, I judge, thy face makes proud,  
Some wanness where, I think, thy feet may fall!

*Robert Browning: The Ring and the Book.*

Those who have been readers of the *Currier* for some time may recall an article in the issue of October 31, 1917, on "Spiritual Rainmakers," which was a frank and caustic criticism of an address by J. I. Wedgwood, then "Presiding Bishop" of the Old (now Liberal) Catholic Church, who was being escorted about the country by Mr Warrington, President of the American Section, T. S., and introduced to theosophical lodges in the interest of his movement. That incident may be said to mark the high tide of the influence of C. W. Leadbeater and his associates on the Theosophical Movement and at the same time the lowest point of the influence of H. P. Blavatsky since the Theosophical Society was founded.

Mr. Wedgwood's address awakened the editor of the *Currier* for the first time to the fact that the Theosophy which was being taught in the T. S. was no longer the Theosophy of the founders nor of *The Secret Doctrine*, but had become a weird mass of astonishing and wild psychism and worse, based upon the unverified claims of one man to be an infallible clairvoyant, and that it was drifting more and more into sacerdotalism, black magic, and other errors which H. P. Blavatsky unceasingly condemned. A deliberate attempt was being made to introduce into the T. S. a modified form of the Roman Catholic faith and ritual, absolution and

remission of sins by a priest in place of the law of karma, the dogma of apostolic succession which H. P. B. had denounced as "a gross and detestable fraud," religious emotionalism in place of true spirituality, salvation by the manipulation of occult "forces" by a priest in place of growth through one's own efforts. It was asserted in so many words that "the wave of devotion is receding; the wave of ceremonial is advancing;" that magical processes would hereafter replace the life taught by the Sage, and Mr. Wedgwood even went so far as to assert that the moral purity of the priest entrusted with these duties was a matter of secondary consideration—a statement which later revelations concerning this gentleman may explain.

And all of these things were not only tolerated; they were actually endorsed and even urged by the "leaders" of the Theosophical Society: every one of them can be found in the writings of the clairvoyant Lead-healer, backed up by Mrs. Besant. And throughout the Society there was a rush to be baptized into the new church, important offices were filled with Catholic priests and formerly sensible theosophists were to be seen strutting about the lodge rooms clad in gorgeous apparel, every button and figure on which was supposed to have some mystic effect in calling down outpourings of the Divine power on people near and far, while they besieged the gates of Heaven with the Mass and the smell of burning incense. It was, indeed, a mad and glorious spiritual debauch, a wild dancing to the fiddling of the Seer of Sydney.

It was at once obvious to the writer that but one thing could save the Theosophical Movement, so far as the Theosophical Society was concerned, and that was a return to the study of the teachings of H. P. Blavatsky, not as presented and perverted by those who claimed to be her interpreters and successors, while in reality betraying her, but in her own written words, unmodified and unrevised. And to emphasize this the Caric in the next issue, November 14, 1917, adopted the phrase "Back to Blavatsky," a slogan so catching that it was soon used everywhere, doubtless by many to whom it had occurred independently.

Since that time the Caric has not ceased to urge that only by going back to the original teachings in their purity could the Movement be saved; it has not hesitated to show that the church movement was founded and largely engineered by men of grossly immoral lives, that all sorts of pious frauds were resorted to in order to convert the T. S. members, and finally to place the responsibility where it most of all belongs, on the president of the Theosophical Society. For five years the Caric has not ceased to hammer away on this one line, regardless of abuse and charges of scurrility, of friends grown cold or turned to enemies; it has not hesitated to expose the originators of the corruption by publishing when necessary original documents which have been condemned on the score of indecency by those who could not deny their authenticity; it has ignored appeals and refused bribes to keep silent. And while it makes no claim to having wrought any great influence and thinks that it is but one of many who have begun to awaken to the danger, there can be no doubt that marked results have been achieved. The fulminations incessantly issued by the president of the T. S. in official letters and addresses show that the Back to Blavatsky Movement is a menace to the corruptors of Theosophy which has to be reckoned with, for one does not waste words on mere nothings.

Five years ago H. P. Blavatsky was almost forgotten in the society which she founded. Her name was rarely seen in the official publications; her books were omitted from the officially recommended lists; it was impossible to procure them in T. S. lodges except on special orders; a systematic effort was made to discourage students by spreading the notion that *The Secret Doctrine* was too difficult to understand, by circulating primers of Theosophy advising them to let it alone, by keeping it under lock and key; only rarely were there classes having the object of studying any of her books, while those of her closest and most trusted

associate, William Q. Judge, were excluded from circulation; inquirers and new members were at once introduced to the rankest sort of neo-theosophical literature and taught to believe that the writers were holy. Meanwhile many of the older members, to whom H. P. B. was more than a tradition, had become disheartened and had left the Society, either to abandon the serious study of Theosophy, to study in private, or to affiliate with other associations more loyal to her memory. The ideal of most members was not, to become proficient in Theosophy as it was taught to H. P. B. by her Masters, but to become members of an inside organization the aim of which was obviously to paralyze all independence of thought, to bind them by preposterous pledges of blind obedience to Annie Besant, or to acquire psychic powers which would enable them to do stunts on the astral plane or to hobnob with imagined "Masters." The celebration of White Lotus Day, the anniversary of the passing of H. P. B., far from being an effort to keep her teachings ever green, had in most cases degenerated into laying a somewhat withered wreath on her grave; a few sketchy papers filled with trivial anecdotes about her, supplemented by irrelevant rubbish—that was what made up White Lotus Day programs. Finally even the official journals forgot to mention it at all, or gave it but passing notice, while filling page after page with birthday laudations and poems on the present leaders.

What do we find today? Looked at from one aspect it is not encouraging. An ever madder and madder and crazier and crazier torrent of psychic "discoveries" designated as "science" being dealt out to the faithful; preposterous prophecies as to the far distant future by a man who cannot foretell the weather a week ahead; wholesale manufacture into "Initiates" of people whose sole claim to such an honor is the personal service they have rendered to Mrs. Besant or Mr. Leadbeater; more and more determined efforts on the part of the president of the Society to force Catholicism upon it, coupled with discrimination against those who will not pledge themselves to support her in so doing; abuse and lying about those who will not accept her methods and ideas in preference to those of H. P. B.; and perhaps worst of all, a widely marked tendency to pillory and justify teachings on sexual matters which all decent people outside the Society look on with abhorrence; the demand that inner students must accept a sex pervert as an unquestioned authority on spiritual matters, and the deliberate hoodwinking of the public and of new members on these matters by officialdom generally; the dogma openly proclaimed that a vile act is not vile, and may even be a virtue if committed by one who can claim a supposed high rank as a teacher or initiate.

But on the other hand what do we see? The Back to Blavatsky Movement is on the increase. While the last two annual reports of the American Section, one of the strongholds of Neo-Theosophy, show a falling off of active membership, offset only in part by accessions of new converts ignorant of the scandalous conditions, one of the leading associations distinguished by loyalty to H. P. Blavatsky reports the establishment of new branches and a hitherto unprecedented growth of interest, largely on the part of those who have become "inactive" in the T. S.; many old-time members, some of them of high standing and long record as theosophical workers, leaving the Society; the Sydney lodge in Australia, the largest lodge in the world, in open revolt and allying itself with the Back to Blavatsky Movement; the E. S. in America suspended because of the opposition of a large part of its members; the head of the E. S. in France resigning his office; the recent announcement of the official organ of the Canadian Section that it will hereafter lay more stress on the teachings of H. P. B. and less on later teachers; the starting of Blavatsky classes in T. S. lodges and the unprecedented demand for Blavatsky books, especially in original versions; everywhere signs of revolt against Neo-Theosophy undreamed of five years ago—all of these show which way the current is setting.



The new movement back to old teachings should reflect itself in White Lotus Day celebrations. The white lotus, forcing itself through the mud to spread its leaves and petals to the sun, may serve as the symbol of Truth forcing itself through the slime of psychism, superstition and corruption. But one must not forget that even Truth wins only through the efforts of those who are ready to work and sacrifice in order to defend it. Many and many a time has Truth given way before error just because its friends have relied too implicitly on its "tendency to prevail." The conquering power of Truth lies not in itself, but in the minds and hearts of its devotees. Nothing but eternal vigilance can save the Theosophical Movement from going the way of all others in time, and becoming a mire of superstition, priestcraft, false ways of attainment, unless its friends will fight for it regardless of consequences to themselves. White Lotus Day celebrations should no longer be of the nature of memorial exercises, but rather an effort to encourage the reawakening of old influences; they should look forward, not backward. It is not enough that we set aside one hour in the year for talking about what H. P. B. was or said or taught or did. Every such meeting should have as its prime object the consideration of how "what was, again may be," what classes should be organized for this or the coming year, with this in view; what books shall be used, added to the library or offered for sale which will aid such studies. Plans should be considered for securing the services of teachers and lecturers who know the teachings of H. P. B., quite irrespective of whether they are members of the T. S. or not; the petty feeling "he is not one of us" should be forgotten. And I have a firm conviction that those who have once acquired a taste for Blavatsky, who have overcome the false fears of the difficulties in their way, will not need to be urged further, if they can avoid the pitfalls of personality worship. For H. P. B.'s Theosophy speaks for itself; when once you have learned to seek and to obey "The Inner Ruler," as she teaches, you will not be bound by blind pledges to outer ones; you will have no use for the gaudily attired "Spiritual Rainmakers" who claim to absolve you from your sins and to call down the blessings of the gods on you, while pretending that they are teaching Theosophy.

### In Retrospect

*Note.* The following, reprinted from the CURATOR of November 14, 1917, and December 26, 1917, constitute, so far as I know, the first appearance of the phrase "*Back to Blavatsky!*" The lists themselves, comprising the leading works of H. P. B. and Mabel Collins, the Bhagavad Gita and five early books by Mr. Sinnett and Mrs. Besant, need not be repeated, as revised lists of Back to Blavatsky books can be found in *catalogues* elsewhere. They were a first thought after a copious sprinkling with the effusions of one of the "spiritual rainmakers":

#### Back to Blavatsky

As an antidote to the pseudo-theosophical doctrines now being put forward by certain leaders of the T. S., who are using their position and influence to push the Society into the arms of the Catholic Church, I recommend the study of the following books, most of which can be purchased from the Library.

#### Back to Blavatsky!

The present effort to convert the T. S. into a Catholic organization, with a Theosophical label can succeed only with those who are ignorant of what H. P. B. wrote. If the psychic Old Catholic sense now being fed out from Adyar and Krotona is right, H. P. B. was wrong and so were the Masters who taught her. Read the books below, which can be bought or rented from the Library, and subscribe for one or more of the periodicals mentioned.

## Studies in "The Secret Doctrine"

The magazine *Theosophy* is publishing an extremely valuable series of articles entitled "Studies in The Secret Doctrine," which began with the November issue. No student of Theosophy as taught by H. P. B. can afford to neglect to read these. The annual subscription is \$3.00, through the O. E. LIBRARY. The Library also has a complete file of bound volumes of *Theosophy* which can be borrowed on the usual conditions.

### For Students of H. P. Blavatsky

Order from the O. E. LIBRARY. Books marked (L) also loaned.  
*Some Books of Special Importance to Students of H. P. B.*

*Kingstand, W.*—The Physics of *The Secret Doctrine* (L), \$1.80.

*Iccochman, J. D.*—Besant, or Blavatsky?, paper, \$0.35.

An illuminating series of quotations, mostly from H. P. B., printed in parallel with selections from A. B. and C. W. L., showing the incompatibility of Neo-Theosophy with the original teachings.

Letters from the Masters of the Wisdom, 1881-1888 (L), \$1.30.

A collection of authentic letters. Edited by C. Jinarajadasa.

*Marques, Dr. A.*—Scientific Corroborations of Theosophy (L), \$1.50.

*McGovern, W. M.*—An Introduction to Mahayana Buddhism (L), \$3.15.

Valuable for students of *The Voice of the Silence*.

*Ouspensky, P. D.*—Tertium Organum; a Key to the Enigmas of the World (L), \$4.00.

From the Russian. Has important bearings on the study of *The Secret Doctrine*.

*Row (Rao), T. Subba*—A Collection of Esoteric Writings (L), \$1.60.

Lectures on the Philosophy of the Bhagavad Gita (L), \$0.70.

"The Theosophical Movement." A series of consecutive historical articles in the magazine *Theosophy*, every month from February 1920 to October, 1922. Based upon original documents and the only authentic history up to 1895. These volumes are loaned by the O. E. LIBRARY.

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*Hume, Robert E.*—The Thirteen Principal Upanishads, with an outline of the Philosophy of the Upanishads, etc. (L), \$5.25.

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Some Observations on the Study of *The Secret Doctrine* of H. P. Blavatsky, paper, \$0.25. Invaluable to beginning students.

To All Fellow Theosophists and Members of the Theosophical Society.

Mr. Wadia's reasons for resigning from the T. S. While they last, for 4 cents in stamps.

*Weber, Alfred*—History of Philosophy, with Bibliography (L), \$2.65.

*Woods, Charlotte E.*—The Self and Its Problems (L), \$1.00. 1919 Blavatsky Lecture.

*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.

# THE O. E. LIBRARY CRITIC

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

BY

## The O. E. Library League

Vol. XII

Wednesday, May 9, 1923

No. 20

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### FLORIDA FLOGGINGS

Late in 1921 a North Dakota farm boy, Martin Tabert by name, found himself in Florida without work or money. He stole a ride on a freight train, was arrested for riding without a ticket and in default of \$25 with which to pay his fine he was sentenced to three months at hard labor in a convict camp, and was taken to the lumber camp of the Putnam Lumber Company, which makes a practice of leasing convicts from the state or counties. While seriously ill from malaria and because he was unable to work for this reason—the work involving standing ankle to waist deep in water all day, in mid-winter—he was brutally flogged by the so-called “whipping boss” employed by the Putnam Lumber Company, one Higginbotham, receiving over one hundred blows with a seven pound “strap,” on all parts of his body, while lying prostrate with Higginbotham’s foot on his neck. As a result of this treatment he died two days later and was buried in the camp graveyard, the Company’s physician rendering a certificate that he had died from natural causes, to wit, a complication of malaria and pneumonia.

Probably this is nothing new in Florida. This backward state has no prison and apparently no workhouses or state farms to which petty offenders can be sent. Convicts, of whatever grade, are sent to camps, of which there are a variety, state road camps, county road camps, and turpentine and lumber camps belonging to private individuals or corporations. These private concerns lease the convicts, and while there is supposed to be a system of state inspection, practically the men are allowed to be worked without restriction for all they can get out of them and to be treated just as it pleases them. There are said to be sixty-six such camps. During the first three months of this year there were 2,002 prisoners in these camps, of which all but thirty-five were men, 495 white and the rest colored.

It is required that all floggings—and flogging is specifically authorized by law—shall be reported, but it is questionable whether this is done, as no effort appears to be made to

enforce the regulation. Florida's primitive arrangements are indicated by the fact that the charge of convicts devolves upon the Department of Agriculture, and the statistics of this department show that during the first three months of this year not less than 617 floggings were administered in the various camps, which would make about 2,400 in the course of the year, not counting those not reported, or about one flogging to each man on an average.

Doubtless the case of Tabert would have attracted no attention and the physician's certificate of death from natural causes would have been accepted. But Tabert was respectably connected in his home state, and reports began to come to his relatives that he had died as a result of violence. Representations were made to the Senate of North Dakota, which, in turn, sent a forceful protest to the state authorities in Florida, the outcome of which was that an investigation was undertaken by the state legislature, now in session. Bills are under way tending to remedy conditions to a certain extent by prohibiting the leasing of county convicts to private parties, and also to prohibit flogging entirely.

No case has aroused such general indignation in late years, especially in the North, which is reflected in the press report that a certain Northern man of wealth and influence has notified the legislative investigating committee that unless immediate steps are taken to remedy the abuses he will undertake to organize a boycott of Florida resorts among tourists and sportsmen. Higginbotham, the "whipping boss" who maltreated Tabert, is now under indictment for murder.

A variety of other interesting facts have developed in connection with the official investigation of this affair which show how things are done in Florida. A conspicuous figure in the scandal is Sheriff Jones of Leon County, the county in which Tabert was arrested and which contains the state capital, Tallahassee. Sheriff Jones receives \$20 for every convict delivered by him to the Putnam Lumber Company, and it is therefore to his interest to secure as many as he can. It appears from the testimony of ex-jailer Poppel, of Leon County, that Jones and his deputies were in the habit of hanging about the water tank where all freight trains stop for water, searching these for hoboes and carrying them off to court, having taken the precaution on the way to advise them to plead guilty, thus insuring conviction on the pretense that they would get off easily. Once in court the judge, assisted by his inseparable domijohn, kept filled with the spoils of convicted bootleggers, imposed a fine of \$25 or ninety days in camp, and in default of fine—and what hobo has \$25?—the sheriff carried his victims off to the lumber camp and collected \$20 a head. It is stated that on such occasions—and the judge was ready day or night—the judge, sheriff and depu-

ties were usually all drunk, thanks to their effort to enforce the law that confiscated liquor must be "destroyed." Everything was turned to account by these enterprising gentlemen, whether it be hoboos or bootleg.

One needs not to be surprised, then, that when Tabert's relatives sent him money wherewith to pay his fine, the sheriff succeeded in thwarting its delivery and had it returned by the postoffice—it would have meant a loss of a cool \$20 to him had he done otherwise.

Nothing could better illustrate the evils of the convict leasing system. Whatever pretext there may be for continuing this—and its abolition would of necessity involve a reconstruction of the penal laws and methods of the state, with its accompanying cost—nothing can justify the state in allowing control of its convicts to pass out of its own hands into those of virtually irresponsible individuals or corporations. To allow such private parties to have control over the life and death of its wards, to expose them to the whims of hired fiends like Iligginbotham, of the Putnam Lumber Camp, is simply intolerable. One may be sure that a company which is so derelict in this respect is equally so in others, that the sanitary arrangements, the housing and feeding of the convicts, are equally despicable. If the state has exercised no inspection worthy of the name in the present instance, it is not likely to have done so in others. If the Florida legislature is really in earnest it is likely to have its hands full for some time to come.

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### Exit McKenty

Following upon certain disorders existing and threatened in the Eastern State Penitentiary in Philadelphia, Warden Robert J. McKenty has resigned. The grand jury has made an investigation and submitted a report which shows a shocking state of affairs in this institution which, if we are to accept the loudly proclaimed assertions of Warden McKenty, is one of the model prisons of America. The *Curie* has frequently discussed the condition of this prison and the whitewashing character of previous investigations, and has shown how the public was being bamboozled by Mr. McKenty's talk. Pennsylvania has now a governor who, we believe, is above reproach, and a public welfare commission controlled by men and women whose public spirit is above political influences. The report of the grand jury contains many valuable recommendations looking towards a reform of conditions in Philadelphia penal institutions and it is hoped to review the entire subject of the E. S. P. in the next *Curie*.

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### An Appeal from Lend A Hand

Most readers of the prison section of the *Curie* are aware of my partiality for *Lend A Hand*, the monthly magazine published by the inmates of Oregon State Penitentiary. I take pleasure in publishing the following letter from the present editor. Two or three years ago the friends of *Lend A Hand* rallied to its support when it was confronted with the certainty of having to cease publication from lack of funds, and when editor Webb had thrown up the job and delivered his valedictory.

It now appears to be confronted with a similar situation, and I sincerely hope that readers of the *Currier* will go down into their pockets *now*, and send in their dollar for a year's subscription. They will get more than their agency's worth in information. Personally I am under great obligation to *Leont J Hand*, for it was this magazine which first aroused my interest in prison reform. It is not only the oldest, but the best, or as good as the best, prison magazine published in America.

Salem, Oregon,  
Route 6, Box 1,  
Apr. 4th, 1923.

Mr. H. N. Stokes,

Dear Sir:

I am writing to ask if you could be kind enough to review the *Leont J Hand* and give us a little notice in the *Currier*. Our subscription list is at a very low ebb, and we feel that some comment from you would help us to keep alive our paper.

The policy of the *Leont J Hand* is to refrain from adverse comments on any particular prisoner or his crime, and to confine our animadversions to really deserving elements of outside society. While our articles are not always strictly relevant to prison topics, we try to publish as much original matter as possible that will have the best effect on those interested in prisoners.

Very sincerely yours,

JACK SMETZGER

### The Theosophical Outlook in France

Mr. G. Chevrier, for twenty years a member of the French Section of the Theosophical Society, and for fifteen years in charge of Mrs. Besant's E. S. T. in France, has resigned his secretaryship and announces his action in the following letter to E. S. T. members. His guarded language gives little insight into the motives behind his resignation, but we may well assume that Mr. Chevrier, who has faithfully served Mrs. Besant for fifteen years, is no longer able to follow her in her mad demands upon E. S. T. members, her pledge of unquestioning obedience, her insistence upon the recognition of a sex pervert as a spiritual guide, and her support of the vagaries of the Liberal Catholic Church.

For Members of the School only

E. S. T.

French Division

Brothers and Sisters:

It is my duty to inform you that I have sent in to the Head Executive of the School my resignation as Corresponding Secretary of the French Division.

The nature of the ties which, up to the present, united us in a common task do not permit me to allow you to be ignorant of the motive of a decision so grave; but the brief exposure of it that I am going to make, ought not, in any sense, to have the character of a personal defense. I do not pretend to be absolutely right, and I will content myself with establishing a pure and simple fact: that it was impossible for me to act otherwise.

"I do not pretend to be right," and it is possible that I am deceived. But, if this is so, there are many chances that I have been constantly deceived since I belonged to the Theosophical Society, and especially since I have been in charge of the School in France. For the interior power which makes me act today is identical with that which made me a member of the T. S. twenty years ago; a member of the E. S. eighteen years ago, and which has never ceased to guide, sustain and inspire me during the fifteen years that the School has been entrusted to me. I would not know how to deny it at present without denying it in the past, for, if it has not ceased growing, it is always the same.

"It was impossible for me to do otherwise," because the title of Corresponding Secretary implies and demands that one must be in perfect communion of heart and thought with the Chief, whose confidence placed him at that post, and who entrusts him to execute his orders. In a like circumstance, the passive obedience of the officer to the general, whose orders he carries out faithfully, (all the while disapproving of them in his inner consciousness) could not be admissible. In appearing before the brothers and sisters entrusted to his direction, as interpreter of orders, the plan of which he is supposed to know and approve it is his own consciousness that the Corresponding Secretary is engaging without the possibility of carrying back upon the Chief the responsibility of the consequences. If he has not the right to criticize the ideas of his Chief, for this would be betraying his confidence, neither has he the right to let the Chief believe he shares them when this is not the case. These two restrictions being irreconcilable do not leave him, in such a position, any other possibility than to resign his duties.

For a long time it was my privilege to live this accessory fellowship of heart and thought, which in the restricted limits of my capacities, made me an interpreter, if not irrefragable, at least faithful in my soul and conscience to the desires of my Chief. It has ceased to be thus. The inevitable consequence can but follow.

If the change is in me, in my imperfection or otherwise, matters little: the fact alone counts, and I do not know how to continue to act as though it did not exist, without lacking in my duty as much in regard to the members of the School, as to the Outer Head, Mrs. Besant, to whom all my veneration and profound gratitude rest unalterably secure.

While waiting for my successor to be designated, I place in the hands of Mrs. and M. Blech, who wish to assume the charge, the administration of the School in the interim.

I earnestly beg of you to hold the present communication strictly reserved for members only of the School, and furthermore not to divulge anything outside: that which concerns the School should not be known to those who do not belong to it.

G. CHEYRIEK

October 15th, 1923

Mr. Louis Revel, an old and well-known member of the French Section, for many years president of the Hayre Lodge, friend of Olcott and other old-time theosophists, has recently published a twenty page "Lettre aux Membres de la Société Théosophique de France," in which he announces his withdrawal from the Society and analyzes the present situation. In reading this admirable document, which unfortunately is not as yet available in English, one is at once reminded of Mr. Wadia's famous "Statement" of last July, which it closely resembles and to which, in fact, many references are made. Moderate in tone, avoiding personal charges, it points out that the Theosophical Society has abandoned the attitude which calls for belief only after intellectual and spiritual conviction and has substituted blind faith in the claims of leaders. To quote (pages 10, 11):

"... Knowledge (conviction) no longer existed in the T. S.

"The original path laid down by H. P. B. was no longer followed, and further, the impress left by that great and noble figure was effaced more and more, followed by the lack of unity of teaching and an esotericism purely external.

"Faith has replaced knowledge.

"And meanwhile, do not three questions arise like blazing meteors in our souls?

"Why did we enter the T. S.?

"What did H. P. B. propose in founding the T. S.?

"What have we found in the T. S.?

After answering these questions at length Mr. Revel says (page 16):

"Our first duty is to rid ourselves of the notion that the spiritual life is bound:

"1, to the form known under the name of the Theosophical Society of Adyar;

"2, to the leaders who represent it before the world;

"3, or to an official orthodoxy, whatever it may be.

"Above forms, above leaders, is the free Spirit."

The whole document is a brilliant appeal for a return to the teachings and methods of H. P. Blavatsky, and while I am unable to see how Mr. Revel can promote this by leaving the Society, this is a case in which I am not in a position to form an opinion. It may be that a forceful protest involved in resignation may be the more effective course. As however, Mr. Revel only casually mentions his withdrawal, and devotes practically all of his space to a discussion of principles, his letter should be read by all open-minded theosophists. I have a small supply of this pamphlet, which will be loaned to American theosophists who can read French, on receipt of 4 cents postage.

The following is a translation of a document being circulated in France, and which is said to originate with the Agni Lodge in Nice:

#### Let It Be Known!

To the Members of the Theosophical Society and Friends of the Cause.

Why are eminent Theosophists who have consecrated a large part of their life to the service of the Cause, leaving the T. S.?

Let us cite three striking examples:

1. *Mr. B. P. Wadia*, co-worker with Mrs. Besant for nearly 20 years, resident at Adyar for 10 years, one of the most devoted workers and one of the most brilliant lecturers, left the T. S. in July, 1922.

2. *Mr. G. Chevricq*, lecturer and writer, eminent Theosophist in France, member for 20 years, left the E. S. T. and resigned as Corresponding Secretary in October, 1922.

3. *Mr. T. H. Martyn*, for 30 years a member, President of the Sydney Lodge, General Secretary of the Australian Section, Corresponding Secretary of the Australian E. S. T. approved and followed by 600 members of his Lodge, has just constituted the latter an independent organization.

*Why are whole Lodges separating themselves or threatening to break away from the Adyar Society?*

Witness the Sydney Lodge in Australia, numerous American Branches, the Agni Branch in Nice, the Nottingham Lodge in England, the "Midland Federation of British Lodges," etc.

*Why are isolated members, often the most sincere, the most active, those who have the strongest convictions, leaving the T. S. en masse in every land?*

*Because the Theosophical Society has betrayed the Sacred Cause which it was entrusted, as a supreme privilege, to serve.*

*The T. S. has been a traitor to Theosophy:*

1. By encouraging, in order to correct and expand the original data, the development of clairvoyance before moral strength and the purity resulting from the awakening of the Higher Self could protect the student from dangers and failure. (See in connection with this: H. P. B.'s Letter to the American Convention of 1891, etc.)

2. By giving out as "Theosophy" a quantity of new theories which contradict the original teachings and are not to be found, either in the theosophical works of the beginning or in the ancient mystic, religious and philosophical literature of the past; for instance the neo-theosophical theories regarding the earth chain and the permanent atoms, the formation and the functions of the astral body, the existence of a monad higher than the divine Ego, etc., etc., in short, the greatest part of the modern "theosophical" teachings. (Read comparatively: "The Ancient



Wisdom," by A. B. and the "Key to Theosophy," by H. P. B.; the "Secret Doctrine," and "Man, Whence, How and Whither," by A. B. and C. W. L., etc.)

3. By bringing innumerable changes into the new editions of the original works, and suppressing important passages therefrom, by making audacious additions, so that the student has no longer the opportunity of consulting the Theosophical literature of the beginning in its original form. The S. D. contains no less than 22,000 such alterations, its 3rd volume is constituted of manuscripts which H. P. B. did not intend to use for that work and which were not reviewed by her, while the true 3rd and 4th volumes of the S. D. have disappeared. "The Key to Theosophy" is curtailed and revised, the "Voice of the Silence" is altered and contains a few grave modifications, etc.

(Compare the original editions of these works, or those that are in every point identical with the first, reprinted by the "United Lodge of Theosophists," with the new editions coming out of the printing-presses of Adyar or Krotons.)

4. By departing from the absolute neutrality in religious matters which was assigned to it by its founders. Witness the numerous auxiliary organizations with a tendency, which it protects and which are growing at its expense: Church, Temples, Leagues, Orders. The T. S. is no longer the Church of Universal Brotherhood, the Temple of all races, of all religions, of all social classes.

5. By thus creating disputes among its members, by giving rise to schisms in the very heart of the movement, sowing discord, discontent, trouble, where peace, joy and harmony should reign.

6. By tolerating in its bosom beings of a doubtful morality who cast discredit and opprobrium upon Divine Wisdom and its Adepts.

7. By endeavoring to excuse its weakness and its silence on this subject by a lamentable attempt at justification of their innumerable theories and practices, to the extent of making the sacrilegious assertion that they were dictated by superior teachers and will constitute the future regime of humanity! (See Dr. Van Hook's Letter to the American Section and "Theosophy in Australia," February, 1922.)

Let those who are disgusted by that profanation, let those who are tired of that policy of dissimulation and silence, let those who desire a return to the pure teachings of the beginning and want to study, live, serve and diffuse *impersonal* Theosophy, Ancient Wisdom, eternal and immutable, unite in all countries, in free and independent groups and join their efforts to bring about the triumph of the Cause of Truth.

AN F. T. S.

(The writer is clearly misinformed as to the secession of the Sydney Lodge from the T. S.—*Ed.*)

In November, 1922, the Agni Lodge in Nice addressed a letter, signed by the president, Countess Prozor, and all members present, to all the lodges and members of the French Section. The letter is too long to reproduce here, but states that the lodge has had translations made of a number of trustworthy documents tracing incriminating events, and that these have been placed at the disposition of the groups, and that after studying these documents the lodge has decided to remain faithful to the T. S. for the present, but that it proposes to demand through official channels an investigation having the object of purifying the Society. The letter says in part:

"If after a conscientious and free examination, we judge that certain acts committed by the heads of our Society, such as abuse of power, duplicity, eminently immoral conduct, reproaches first of our President, and secondly of Mr. C. W. Leadbeater, are contrary to the doctrine or harmful to the prestige and mission of Theosophy and the T. S., our duty is, instead of abandoning the latter, to do our best to put a stop to the order of things which we deplore.

If our efforts at purification are stranded, we think it would be

suitable, and then only, to consider the event of a separate action and independence on our part.

"This is why we want to form forthwith a nucleus of resolute Theosophists to banish hypocrisy and fear, to fully use their reason and good sense, and to find apt means to save from final discredit the vast movement to which they feel themselves firmly attached."

The Agni Lodge further proposes to work for fuller co-operation between the various independent theosophical societies of the world.

The now famous letter of Mr. T. H. Martyn to Mrs. Besant, first made public in the *CARRIE* of January 4, 1922, has been translated into French and widely circulated in that country.

To what extent the dissatisfaction with present conditions has spread in France it is impossible to say, but the documents quoted above are highly significant and lead one to hope that the demand for the purification of the Society and a return to the teachings of H. P. D. will bear fruit. Of this one may be certain, nothing good is likely to come out of Adyar; the reform must proceed from within, not from above; it rests upon the individual sections and the individual members. The sooner the French Section perceives that Mrs. Besant is irretrievably committed to the corruption, the better it will be.

### Some Important Books and Documents

*Cleaver, 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. J., showing conclusively the incompatibility of Blavatsky Theosophy and Neo-Theosophy.

*Dax, Bhagwan*—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. Copies loaned only for two weeks, on receipt of 4 cents in stamps. This eminent French theosophist arraigns the Adyar T. S. and appeals for a return to Blavatsky. See *Carrie* of May 9th.

Letter of T. H. Martyn to Mrs. Besant, postage, 2 cents.

This celebrated letter, first published in the *Carrie*, showing up Leadbeater and Wedgwood, has attracted universal attention.

*Hare, William Luffus*—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.

Reprints and extracts from original documents in the Leadbeater case; a file of the *Carrie* containing material not to be had elsewhere, for 10 cents.

Corruption of original Blavatsky Texts by Mrs. Besant. *Carries* containing the first public exposure of Mrs. Besant's tampering with *The Secret Doctrine* and *The Voice of the Silence*, with parallel quotations, for 5 cents.

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### CRISIS IN THE EASTERN STATE PENITENTIARY

The Eastern State Penitentiary in Philadelphia has for some years been the subject of discussion and agitation. In certain ways this institution has been unique. For many years it has been under the management of the same warden, Robert J. McKenty, an ex-police detective and a most interesting character. Possessed of unlimited self-assurance, and a good speaker, he was able to persuade those whom he addressed that not only was the Eastern State Penitentiary the most up-to-date prison in the country, but that its warden was the best warden to be found anywhere. Mr. McKenty was conspicuous at church and public meetings, his chief theme of conversation, apart from some threadbare platitudes on penology, being McKenty himself and his grand penitentiary. Apparently possessed of considerable political influence, alleged to be due largely to his knowledge of the family skeletons and private affairs of influential people acquired during his service as detective, he had two of his sons appointed to the most important positions in the prison, parole officer and assistant parole officer. In the absence of a properly constituted parole board he thus controlled the prisoners in a fashion which could but redound to his own advantage, and by virtue of these qualities he not only hoodwinked the public but the prison inspectors themselves and thwarted every attempt to oust him, or to make a thoroughgoing examination of his administration.

On various occasions in late years futile attempts have been made to secure an impartial investigation. About three years ago, partly because of representations made by persons interested in the welfare of the inmates, partly because of complaints made by the Honor and Friendship Club of the prison, Governor Sproul ordered an investigation by the State Board of Charities. As this body was itself responsible for the management of the prison and could hardly be expected to encourage an exposure of its own shortcomings the investi-

gation was a complete farce—possibly was intended to be—resulting in the exoneration of McKenty and the summary dismissal of the chaplain and of a member of the Board of Inspectors who had declined to pull with the rest of the gang. The sordid story was summarized in the *CRITIC* of February 18, 1920.

Following this unsuccessful attempt at a cleaning up, things remained dormant with the exception that about the middle of last year Mr. Dudding, of the Prisoners' Relief Society of Washington, D. C., lodged with Governor Sproul charges that drugs were being extensively used in the prison. The Governor directed one of the prison officials to look into the matter with the result, as was to be expected, that the charge was completely denied, which was loudly backed up by McKenty, who reassured the public that the prison was in fine condition and that the use of drugs was practically nil.

But now a new, and it is to be hoped a final crisis has been precipitated, this time from within. It appears that McKenty had allowed the control of the prisoners to be delegated to a self-appointed committee of inmates. Possibly this was done with the best of intentions. We may give him credit for making an attempt at a system of home rule such as was successfully established by Osborne at Sing Sing and later at the Portsmouth Naval Prison. But such a system may not be established without due precautions. Admirable as is the ideal of training convicts in self-government, it must be kept under strict control, lest liberty degenerate into license. McKenty seems to have given practically carte blanche to a group of inmates to run things after their own notions. As a result the power fell into the hands of a clique of four desperate criminals who were known as "The Four Horsemen," who practically imposed their will on the majority of the inmates and bullied those who insisted on observing rules and order.

Things came to such a pass that on April 15th there were serious disturbances which rapidly increased, so that by the end of the week a company of state police had to be called down to preserve order, whereby a serious riot was averted. The ringleaders and upwards of sixty of their accomplices were quietly shipped to the Western State Penitentiary and an attempt was made by the secretary of the Board of Inspectors to pooh-pooh the whole matter. Meanwhile on March 30th McKenty had taken a vacation and had filed his resignation, whether voluntarily or by request I do not know. Hearings were held by the Board of Inspectors which revealed an astounding state of disorganization. It must not be supposed that the difficulty lay entirely with McKenty, however. The state is responsible for overcrowding, for the herding together of younger and older offenders, and for the lack of employ-

ment. McKenty is to blame in part for lack of ability as a disciplinarian and executive, and because instead of using his oratorical powers in exposing conditions for which the state was responsible he employed them on every occasion to conceal the truth and to proclaim the virtues of the penitentiary and of its warden. We may be sure that many Philadelphians who have been lulled by his siren voice have had a rough awakening.

Passing over the hearings held by the Board of Inspectors we come to the report of the grand jury, made by direction of Judge Monahan. The grand jury, which had a woman as foreman and a second woman in its number, made what appears to have been a careful and impartial personal inspection, not only of the Eastern State Penitentiary but of the several county institutions of a penal or reformatory character.

According to the report, the Eastern State Penitentiary, built to hold 800 inmates, harbors 1,751 at the present time. The result is that cells built to accommodate one or two are made to hold three or four. No effort is made to separate younger and older offenders, the consequence being that the prison forms a well-equipped school of crime. The jury recommends the early and total abandonment of the present plant, with transfer of the inmates to state farms as far as practicable, and the segregation of the different classes of convicts.

The food was found to be unspeakably bad, in some cases uneatable. There exists a commissary department which sells food to those who are able to pay for it. The grand jury recommends the abolishment of this, on the ground that it encourages those officials whose duty is the feeding of the prisoners to become indifferent. Whether any profit was being made out of this commissary department and if so, by whom, does not appear, but it clearly affords unlimited facilities for graft. This is a matter which would bear further investigation.

Prisoners were found under the influence of liquor and of drugs. A complete still was discovered in operation in one cell, while it was possible to buy heroin from one of the inmates. It appears elsewhere that on the sudden shutting off of the drug supply at least 150 addicts who were deprived of them became ill and had to be sent to the hospital. That nearly ten per cent of the inmates were thus proved to be addicts who were being regularly supplied from some source is apparent, and probably this figure does not include those in a less advanced degree of addiction. It confirms the charge of Mr. Dudding above referred to.

One of the most pathetic discoveries was that of two women with babies about two years old. These had been

born after the commitment of their mothers and had spent all of their little lives in the cells of the women's section, which are described as for the most part dark, damp and insanitary. The jury recommends the parole of these women or their transfer to some farm.

Of the 1,751 inmates only about 300 have regular employment; the rest are left idleness and are not taught anything useful. This is true also of the women's section where, except the few who work in the laundry, idleness is the rule.

The jury recommends the appointment of a parole board which shall consist partly of women, in place of the present absurd system which practically places the prisoners at the mercy of the warden.

No complaints of cruelty were heard. In fact, lax discipline rather than over-severity seems to have been the rule.

With the resignation of McKenty further research into his methods becomes unnecessary. While nothing can as yet be definitely predicted as to the outcome of the present upheaval the outlook for penal reform in Pennsylvania has never been so bright as it is today. The elimination of McKenty with his uncanny influence is an important factor. The State Board of Charities has been replaced by a Board of Public Welfare which consists of public spirited citizens, the present chairman being a woman. The new Governor, whatever may be his interest in prison reform, is known to be a man of the best antecedents and of unimpeachable integrity. And then, too, there is the new Penal Reform Society of Pennsylvania, which is pledged to clean up the penal system of the state within ten years, and which contains a considerable feminine element, a factor which I consider indispensable in such work.

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### "Dawn" and "The Critic"

Those who are interested in the issues now facing the Theosophical Society and who wish to keep posted on current news regarding them, will find the information in *Dawn* and in *The D. P. LIBRARY Critic*, both of which are edited by T. S. members and free from official control.

*Dawn*, published every two months in Sydney, Australia, \$1.25 a year. Subscriptions through the *Critic*.

*The Critic*, every two weeks, 25 cents a year (50 cents abroad and in D. C.).

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*Masks for Prisoners.* It is announced that the French Bureau of Prisons has ordered that hereafter all convicts, except minor offenders, and including women and girls, must wear a canvas mask, covering the entire face except the eyes, when in company with other prisoners. The object of this is to prevent communication by lip signals, the silent system being already in force. Officials whose ingenuity runs to devising such a preposterous and utterly savage scheme afford a good presumption that the French prison system is the rottenest in the civilized world.

## The Handwriting on the Wall

Is the Adyar Theosophical Society on the decline?

The annual reports of the membership of the Theosophical Society, as presented by Mrs. Besant in *The Theosophist* for February, 1921, 1922 and 1923, present some food for serious study and reflection. Below I give the totals of active membership and of new members, as taken direct from Mrs. Besant's reports, for the whole Society and the nine Sections having each a membership of one thousand or more. The figures showing gain, loss and percentage are deduced directly from these. Space is wanting to give the small Sections, and the figures from these are frequently incomplete. The data refer to the year preceding the issuance of the report, namely, 1920, 1921, 1922.

### Active Membership in Year

	Active Membership in Year			Gain or Loss from Preceding Year in	
	1920	1921	1922	1921	1922
	Whole T. S. ....	36,350	40,407	39,773	gain 4,057
United States .....	6,964	7,196	6,761	gain 232	loss 435
England and Wales .....	4,649	5,105	4,860	gain 456	loss 245
Australia .....	1,902	2,168	2,309	gain 266	gain 141
New Zealand .....	1,374	1,380	1,299	gain 6	loss 81
India .....	7,051	6,594	5,016	loss 457	loss 578
France .....	2,144	2,559	2,760	gain 415	gain 201
Sweden .....	796	969	1,092	gain 173	gain 123
Netherlands .....	2,049	2,231	2,305	gain 182	gain 74
Netherland Indies..	1,063	1,510	1,688	gain 447	gain 178

### New Members in Year

	New Members in Year			Gain or Loss from Preceding Year in	
	1920	1921	1922	1921	1922
	Whole T. S. ....	6,377	7,078	5,391	gain 701
United States .....	1,859	1,459	1,186	loss 400	loss 273
England and Wales .....	755	716	674	loss 39	loss 42
Australia .....	312	336	371	gain 24	gain 35
New Zealand .....	171	88	66	loss 83	loss 22
India .....	960	615	430	loss 345	loss 185
France .....	495	607	430	gain 112	loss 177
Sweden .....	167	229	123	gain 62	loss 106
Netherlands .....	282	289	215	gain 7	loss 74
Netherland Indies..	---	144	178	...	gain 34

Given the total membership for any year, the number of new members acquired in that year, and the increase or loss of total membership over the preceding year, and it is easy to compute the loss of old members for that year. For example, the total membership of the T. S. in 1920 was 36,350; in 1921, 40,407—a net gain of 4,057 members in 1921. There were, however, 7,078 new members added in 1921, and the difference, 3,021, represents the loss of old members in 1921. A very few of these, of course, have been lost by death; this, however, is trivial, and the figures represent practically the total of those who have resigned directly and those who have simply allowed their membership to lapse. In either case, it means that they have not considered it worth while to continue their membership. The following shows the loss of old members for the years 1921, 1922, computed as above, and compared as a percentage of the total membership for that year. It is not possible to give the figures for 1920, as the data for the preceding year, 1919, are lacking, not being published in *The Theosophist* for 1920.

Loss of Old Members in

Percentage Loss of  
Old Members in

	1921	1922	1921	1922
Whole T. S.	3,021	6,025	7.5%	15.3%
United States	1,227	1,621	17.0%	23.9%
England and Wales	262	919	5.1%	18.9%
Australia	70	230	3.2%	10.0%
New Zealand	82	147	5.9%	11.3%
India	1,072	1,008	16.2%	20.1%
France	192	229	7.5%	8.3%
Sweden	56	0	5.8%	0.0%
Netherlands	107	141	4.8%	6.1%
Netherland Indies		0		0.0%

If we compare the above figures we note at once:

1. The total membership of the Society changed from a gain of 4,057 in 1921 to a loss of 634 in 1922.

2. There was a falling off of 1,687 in the number of new members added in 1922 as compared with a gain of 701 in 1921.

3. The loss of old members increased from 7.5% in 1921 to 15.3% in 1922.

4. All of the nine sections examined, except India, show a net gain in 1921 over 1920. In 1922, however, three of these, the United States, England and Wales, New Zealand, have changed their net gain into a loss, India shows an increased loss, while the five others, Australia, France, Sweden, Netherlands and Netherland Indies, show a greatly diminished net gain.

5. All of the nine, with the exception of Australia and Netherland Indies, show a diminished acquisition of new members in 1922 as compared with 1921.

6. With the exception of Sweden and Netherland Indies all show an increased percentage of old members leaving in 1922 as compared with 1921.

7. The English speaking countries, and India, make the worst showing, while the French, Dutch and Swedish sections show less loss of old members.

Doubtless other facts could be deduced from these figures, but what interests us most is this: so far as the Adyar Society is concerned, its growth has come to a stop in all English speaking sections except Australia and has been changed to a loss, not only of total membership, but of new members coming in, while a large number of old members are dropping out. To this class we may add India also.

Appended to the tabulated reports in *The Theosophist* are excerpts from the reports of the sectional general secretaries. These naturally enough attempt to put the best face in the matter, but we are not so much concerned with these as with the figures themselves, "Steadily increasing tranquillity," as reported from the American Section, means nothing whatever; the dying man usually shows as much.

Why is it that English speaking sections show a decided falling off? General unrest cannot be the explanation. No country has suffered less than America, not only from the war, but from its after-effects, yet we find that the American Section follows closely upon India, the exodus of old members surpassing that in any other section, and amounting to almost one-fourth in 1922. The increase in the exodus is even more marked in the British Section (including Wales). There was never a time when interest in occultism was more widespread and the demand for occult literature greater. At first sight the Theosophical Society should share in this. The reason is obvious enough. The English speaking sections are those which are most readily reached, not only by the officially approved theosophical literature, but likewise by that which opposes present conditions and which is for the most part issued in



English. Despite all efforts at suppression the members of these sections have had a better opportunity for learning of actual conditions and are beginning to draw their own conclusions. People do not go into the T. S. to seek a ritualistic church—they go into it, in part, to get away from such things. Further, while it is easy to gather in new members under specious pretenses, there is still a considerable number of members whose self-respect and sense of discrimination and of decency lead them to resent the offer of a sex pervert as a spiritual guide. The T. S., and perhaps most of all the American Section, is deliberately setting up one of the most notorious scoundrels as a leader and as far as may be hiding the truth from members new and old; it is frankly endorsing a church founded by sex perverts of the most abandoned character, and the president, followed by the leading officials, is supporting them. But murder will out; there are still people squeamish enough to pack up and leave when they discover the hoax that is being put over on them. They do so quietly in most cases, they simply neglect to renew their membership.

The semi-Anglicized India, where probably most members understand English, India, the home and scene of the principal activities of Mrs. Besant, makes the poorest showing of all, and the India Section is clearly in a condition of rapid decay. Quite possibly the resignation of Mr. Wadia is but an insignificant factor, as stated by the General Secretary (*The Theosophist*, February 1923, page 465). Mr. Wadia did not resign until July, 1922, while the moribund condition is obvious enough in 1921. The unrest in India is largely political in its character and probably Mrs. Besant's persistence in using the T. S. and its publications and premises at Adyar in furtherance of her aims is responsible. I shall return to this elsewhere and only point out that H. P. Blavatsky declared that the T. S. has nothing to do with politics and should be kept out of it (*Key to Theosophy*, U. L. T. edition, page 183; London edition, page 156).

That Australia alone of all English speaking countries shows no falling away must be attributed to the activity of the T. S. Loyalty League and of the Sydney Lodge, which have provided an opportunity for dissenting members to remain within the Society, a factor which does not exist in America or England.

Here is the story in a nutshell: a loss of members, less new members coming in, more old members retiring; chiefly English speaking lands and India, the home of Mrs. Besant, affected. All of these since the publication of the Martyn-Besant letter, the exposure of Wedgwood, the publication of the original documents incriminating Leadbeater, and Mrs. Besant's persistent defense of him and her refusal to take any steps towards purification of the Society.

*Note.* Since writing the above I am advised of the withdrawal from the T. S. of the Victoria Lodge (Victoria, B. C.), the Roannes Lodge (France), the Nice Lodge (Agnl Lodge, France), and the Silence Lodge (Paris).

### On the Relations of the T. S. and the E. S.

Correspondence on the Relations of the T. S. and the E. S., Issued by William Lofthouse Hare, Member of the National Council of the T. S. in England, Vice-President of the London Federation, Director of Studies in Comparative Religion and Philosophy to the T. S. in England and Wales, 1916 to 1919. 19 pages, London, 1923.

In this pamphlet Mr. Hare, one of the leading members of the British Section, T. S., publishes his correspondence with the Corresponding Secretary of the E. S. in England. Miss Bright's request, amounting to a demand, that Mr. Hare return to her a copy of the E. S. pledge supposed to be in his possession led to an interchange of letters in which Mr. Hare takes occasion to point out a variety of facts concerning this inner school. T. S. members who have been observing from the outside the

working of this secret organization as a tool in the hands of Mrs. Besant, as well as those E. S. members who have withdrawn upon finding the moral stench unbearable, will not find Mr. Hare's charges overdrawn. He says, in part:

"... your letter ... affords me the opportunity of pointing out to you, and to all who should read this reply of mine, that the E. S. has become for the Theosophical Society an engine of tyranny which must be smashed as soon and as effectively as possible. In fact, as recent revelations show, it is nothing but a conspiratorial cabal for controlling the constitutional politics of the various National Sections and for inventing and forcing upon the Society a mass of fraudulent occultism spun from the brain of Mr. Leadbeater. Worse than that—as if that were not bad enough—it is now being used these recent years to protect a small band of criminal and immoral persons who, but for its machinations, would have been driven out of the Society long ago by the weight of decent Theosophical public opinion."

Mr. Hare does not merely assert this; he proves it, and shows that "those who are not members of the E. S. are marked down for quiet boycott and persecution." One can get a good many charges into the space of 19 pages, and Mr. Hare could have used twice the space without exhausting the subject.

Copies of Mr. Hare's pamphlet can be obtained from this office on receipt of five cents to cover costs.

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*Foreign Note.* It is rumored that an attempt is to be made in England to get Sodomist Wedgwood back into the T. S., from which he resigned upon the exposure of his character, and that it is to receive the support of Mrs. Besant, who at one time declared her belief in his guilt and stated that his behavior at Adyar was such that she would not permit him to stay there. Apparently we are to have a repetition of the tactics by which his fellow initiate and sex pervert Leadbeater was brought back into the Society. Whether he will be invited to bring his retinue of boy paramours with him has not been announced.

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### 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.

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Do not make the mistake of thinking that the O. E. LIBRARY supplies *only* the books which it lists or otherwise announces. While it specializes on occult and theosophical books, it is glad to supply books of *all kinds*, at current market rates, and through its connections with all the leading publishers is able to handle such orders promptly.

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# THE O. E. LIBRARY CRITIC

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

BY

## The O. E. Library League

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### TEXAS TO THE FRONT AGAIN

About two years ago Texas was the scene of an upheaval in penal affairs which promised a thoroughgoing reform in that state. Horrible outrages were exposed, equalling those which have lately come to light in Florida and gross corruption and mismanagement were discovered. The attitude of the governor and legislature was such that it was hoped that Texas would be placed permanently on the list of prison reform states.

I am not in a position to state to what extent the reforms proposed at that time were carried out, but recent advices seem to indicate the need for a renewed investigation. Texas abolished the nefarious convict leasing system, but now it is reported that a Chicago shirt factory has contracted with the prison commissioners for leasing 300 convicts in the Huntsville prison, and that it will install machinery for this purpose.

To what extent brutality in the prisons and on the prison farms has been done away with cannot be stated, but in this connection I print the letter of a recently discharged prisoner who has since been engaged, so far without success, in arousing interest in abuses to which he has been a personal witness:

Austin, Tex.,

May 7, 1923.

To The Governor,

Lieut. Governor,

Speaker of the House of Representatives,

Chairman of the Senate and House Penitentiary Committees:

The author of what follows was discharged from the Texas Penitentiary on the first instant. Going direct to Austin with the purpose in mind of acquainting those interested in or responsible for the conduct of penitentiary affairs with conditions existing at that institution at this time.

To attract your attention from the beginning of this, I will say that, if it were within the power of the National Humane Society to expose the "System" they should be promptly appealed to. I made numerous efforts during my nearly a week's stay at Austin to get my story before the ones to whom I was directed as being in authority, receiving in the most part, less than passive interest. It seems to be a shunned or

whispered subject, a case of pass the buck. I am, therefore, using this method of getting the matter before you and, so far as possible, before the public.

From the beginning of the man's sentence, from the time he is led or driven from jail with a chain around his neck, while and colored together, by a man conspicuous for his size and the long bladed knife he never permits to leave his hand or the gaze of the populace, through the principal streets of cities to the railroad station—from that time until the day he is released, not one effort is made, looking to his reformation or education or to assist him in self-improvement. On the contrary, much study is shown in the generally successful attempt to beat down his spirit, his manhood, to murder him mentally and spiritually, to utterly destroy his faith in God. I have seen both young and mature men enrolled, who had unusually good faces gradually changed to hard, desperate, hopeless ones in an unbelievably short period of time. Others it takes the "System" longer to bring to realize that they are Texas convicts with what that means.

How is this accomplished? By the perpetual bullying, vile cursing and senseless nagging of officials from gun guards to Captain, with the evident indifference or acquiescence of these higher officers. By unjust, brutal punishment, I have seen men placed in the dungeon on bread and water for forty-eight hours for a moment's forgetfulness—a bit of laughter. One man, who was suffering and being treated by myself, as hospital steward, for kidney trouble, was made to "carry the log." This log weighs approximately one hundred pounds and a man must carry it until exhausted or shoulders are rubbed raw. When he could carry it no longer, he rested one end on the ground for relief, explaining to the Captain that he was exhausted; subsequently he was whipped, stripped, before his associates and the eager gun guards with drawn guns. I have witnessed a man "ride the mule," a recently added affair of torture, which consists of a scaffolding some ten feet from the floor where the man sits astride narrow planks so arranged that a sharp edge is raised in the center. On this he must sit without moving for long periods of time. This man became sick at his stomach and asked permission to get down long enough to relieve himself. He was dared to descend and did so. I saw him throw up for several minutes. For coming down, whipping permission has been asked of Commissioners, conforming to law, and will doubtless be given with the usual promptness. I witnessed the shooting of a boy not over eighteen years of age, who, becoming desperate from perpetual nagging and cursing, threw down his hoe and ran. He had not the slightest chance of escape, being in an open field and running over plowed ground. The guard could have loped up to him, but that is not according to rule. The boy was shot, a bullet striking within an inch of his spine. The Captain then proceeded to run him back, hands up, blood streaming from his wound, beating him over the head with his reins and attempting to run him down with his horse.

I mention only one instance of each of the methods of punishment with the intention of assisting you to visualize just what is going on. Punishments are usually given for almost no cause, I do not want to be sensational, dramatic; nor do I want to exaggerate, if that is possible.

Perhaps you will point to the last Investigating Committee's reports in which they tell you that morale in the prison camps is excellent, educational provisions good and food adequate. As this Committee did not come to Harlan No. 2 they, of course, could not cover conditions there in that report. Morale could hardly be worse; there are no educational facilities and food is entirely inadequate. Harlan No. 2 has not been visited by the Governor nor any Investigating Committee worthy of the name in the past fourteen months. As to health, physically and mentally unclean men are thrown together with clean men. This particular camp is infested with syphilis, etc., and there is no attempt to segregate. Lately they have been bringing to this farm the lame, halt and

blind. Age and debility do not exempt; all are driven with impartial hatred and brutality.

I can not conclude without a word more with reference to the character of employees. The gun guards, as I know them to be, are a class of people totally ignorant and inefficient, ages from eighteen, hardly graduated in viciousness but doing their best, to around sixty. They are lazy, ambitionless, wholly lacking in intelligence. The State looks to these individuals, directed by a captain, who is but a graduated guard, to produce a self-maintaining institution of your prison system. It looks to them to fulfill their sacred duty of graduating men with the least possible, if any, depreciation of manhood; to graduate men so reclaimed that they will stay out of these places from choice of the straight and narrow, not from fear or diverging from it because the latter is never permanent. A searchlight is needed on these farms now, not after it is too late. Look beneath the whitewash before a repetition of the recent Florida affair occurs in Texas. Conditions do prevail, which may promote just that. As crops are way behind and work must necessarily be pressed this coming summer, action looking to the abolishment of all brutal and unnecessary bullying should be prompt or I predict losses other than the escapes and discharges. It is asked, as things are now, to produce a crop with hoos and hatred. Try it with hoos and kindness. Convicts are peculiarly responsive to kindness when given an opportunity. They are very human.

I can only urge you to not discount what I have written. In reality I have not scratched the surface. It is a fact and my effort is a self-less one.

Yours truly,  
No. 47507

### Why Must League Members Subscribe to the "Critic"?

Objections have occasionally been made to our rule that those who take up prison correspondence with us must be subscribers to the *Critic*.

This rule is one of the by-laws of the O. E. LIBRARY LEAGUE and was adopted after careful consideration and for good reasons based on actual experience. Here are some of them:

1. In order to keep better control over our work, which is a matter of considerable responsibility towards the correspondents, the prisoners and the prison management. This involves the frequent answering of questions of general interest, the publication of notices and of general information on matters relating to prison reform. We cannot undertake to communicate all of these matters by personal correspondence, which could be done only at an enormously increased expense, and we think it should be obvious to all that we are as justified as is any other association in publishing an official organ.

2. We aim to interest our members in prison reform and penological problems as such, just as much as to get correspondents for prisoners. Some of the best results we have accomplished have been brought about through the *Critic*.

3. Roughly about one-half of the matter in the *Critic*, exclusive of paid advertising, relates to prison matters. We think it decidedly small for anybody who willingly pays for a daily newspaper, not one-tenth part of which interests him, and who does not kick because it insists on printing stock market reports when he cares only for politics or sports, to make difficulty because the *Critic* is not given up wholly to what interests him. It is our experience that those whose mental caliber does not permit them to grasp this parallel prove in the long run undesirable correspondents for prisoners, and just because they are not able to make reasonable allowance for the shortcomings of their prisoners.

The *Critic* originally was not a prison reform paper at all; this has been an aftergrowth, and we have given up one-half of our space

to it. Frankly, we do not intend to dump the upwards of fifty per cent of our readers who do not care about prisons, but who are interested in the other half, in order to suit the conceptions of a few persons who must have everything to suit their personal tastes, but who would never think of making such a demand on the editor of any newspaper or magazine which they read. Haggling about a quarter in such a case is a self-confession of inability to engage in a work which obviously demands generous sympathies and broad views.

We know perfectly well that we are losing some would-be correspondents by insisting on this point, and we are equally confident that the greater part of them is not worth having. We are equally convinced that we get and hold many more just because of the Critic. So the order stands.

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### A Letter from J———— G————

April 10, 1923

Editor of The Critic.

Dear Sir:—

It was very good of you to answer my inquiries so fully and to publish my letter and your reply in the Critic of March 28th for the benefit and perhaps the entertainment of your readers. I do hope you did not give my name to anybody. Since you went to so much trouble I have concluded that you like writing to me and would not be sorry for an excuse to do so again. You might have ignored me or sent me a ticket or a declaration of principles, which last, by the way, is already read to me two or three times a week.

First, I would be interested to know whether the publication of our correspondence called out any replies or inquiries. Second, while I know that the advice at the end of your letter was well-meant, I must inform you that I think the remedy proposed worse than the disease. While I enjoy the conversation of intellectual women when I can understand it, which is not always the case, as they so often plunge into the mystical and transcendental, I am dreadfully afraid of them and want to be sure, in case of disagreement, that a ready exit is provided, an open door, and still better, a window or two likewise. So you see I am not a candidate for the honor of which you speak. If I have to hang, I prefer my noose all to myself.

But not enlarging on this purely personal subject, as I have no intention of turning my inside skinside for your inspection, tell me whether you do not think that this elaborate study of the writings of one or two authors is overdone. I admit the force of your arguments about saving time for study and all the rest of it, but why study so much? I have a notion, have always had it, that one reason why Christianity is a failure is that too much stress is laid on the detailed study of the scriptures, Jonah and the whale, Sodom and Gomorrah, grace, sin and sanctification, Jezebel, Beelzebub and the rest of the saints, and all the other stuff handed out in the international Sunday school lessons to innocent children. Give me the Salvation Army and to hell with the Sunday school superintendents. I have been digging away at the *Secret Doctrine* till I believe I am better fitted for writing ticker reports on a broker's blackboard than for aiding the onward progress of humanity; my head is just one whirl of Kwan-Yin, Svabhats, Fohats, Mahats, Arhats and Dhyan-Chohans. What's Oyahoo to me or I to Oyahoo? Is this really the much vaunted Theosophy of which, even if dimly, I got a glimpse in my old lodge? It doesn't seem right. What must I do to be saved?

Faithfully yours,

J———— G————

May 15, 1923

Dear Mr. G———

I was glad to get your letter and apologize for delay in replying. The chief result so far of my enthusiasm for the study of *The Secret Doctrine*—an indirect one, of course—is a broken leg, which has brought confusion to all of my undertakings. Let me advise you to shut off your meditations on pralayas when you are crossing a street; else some automobile may teach you a practical lesson on the subject, as it did me.

My brother cynic, do not for a moment think that I am misled by your remarks. A cynic is one who, like an egg, has to protect a sensitive inside by surrounding it with a hard shell; only in this way could he withstand the slings and arrows of outrageous fortune. Your cynicism is proof to me that you are worth approaching. Did I not feel this I would not bother to write you a second letter.

I received various inquiries, chiefly from ladies wanting to know your address and apparently most interested in my closing advice. I did not give it. Others had the hardihood to insinuate that I wrote your letter myself and that you were a mere invention, a punch-bag! And in spite of my ardent defense of the principles and practices of your new society, as I gathered them from your outline, I was accused of criticizing it. What more could I have said? Still another called the *Carrie* a "theosophical *Punch*," but whether the refreshing beverage or the comic paper of that name was meant I could not decide—either is a compliment. Finally one correspondent designated the whole, your letter and mine, as "goldampille," and asked why I wasted space which might better be devoted to salacious T. S. scandals.

But to come down to brass tacks, what is the use of all this study and is one really a theosophist in proportion to his familiarity with *The Secret Doctrine*?

Your name is a German one; perhaps you can read the following from Goethe's *Faust*, which presents the matter in a nutshell. It is part of a dialogue between Faust, the philosopher and dreamer, and Wagner, his pupil, a semi-desiccated bookworm, Faust speaking. Lest I be mistaken I append what is perhaps the best, although an inferior, English rendering:

Das Pergament, ist das der heilige Brunnen,  
Woraus ein Trank den Durst auf ewig stillt?  
Erquickung hast du nicht gewonnen,  
Wenn sie dir nicht aus eigner Seele quillt.

(Is parchment, then, the holy fount before thee,  
A draught wherefrom thy thirst forever slakes?  
No true refreshment can restore thee,  
Save what from thine own soul spontaneous breaks.)

I once knew a man who thought he was studying botany—as an avocation, for by vocation he was a chemist, and a noted one—while in reality all he was doing was filling his head with Latin names and pressing and drying and labeling specimens of whose life history, whose evolution, and whose role in the great factory of nature he did not know one thing and cared less. This modern Wagner once took me on a fifty mile excursion in Switzerland to find what he claimed was a most interesting plant, a specimen of which he wanted for his herbarium. Arrived at our destination I happened to pluck what was to me one of the most beautiful wild flowers I had ever seen and asked him about it, why it was both as it was, and why it grew in such a lonely spot, seemingly wasting its beauty. "Oh, pooh," he replied, "that's nothing but a common ———," a Latin name which I am glad to have forgotten. Whereupon he espied the plant he was after, plunged into the water without thinking to remove his clothing, and brought out something which looked to me like a decayed spatterdock, but to which he gave a huge Latin name and assured me it was very rare—all he could tell me about

it. But he was perfectly happy in having a new specimen for his collection.

Now, I have not the least antipathy to Latin names, and to herbaria. I admit the value of systematic botany and wish I knew more about it. But I do not desire that knowledge at the expense of other matters. You may have a head large enough to harbor a Latin dictionary, and at the same time to understand and love the things you work with, not as mere "specimens," but as living beings related to all other lives. If you cannot accommodate both, you will do well to trouble yourself less with these details and think more of the greater. The letter killeth; it is the spirit which giveth life. To my mind the despised dandelion is one of the most beautiful of all wild flowers. The very sight of it starts me to thinking on the big problems. What is beauty, for example? why is it that the bright flower appeals to me? We know that the object—one object—of the bright color is to attract insects for purpose of cross-fertilization. But why are they attracted, otherwise than by the desire to find honey? Why would not white do as well, as it often does? Why is it that these very insects are themselves not only brilliant, but adorned with the most elaborate and beautiful patterns which cannot be ascribed to protective mimicry? Is it that they have the same power of seeing beauty in each other, as we have when a beautiful face or voice attracts us? Is this sensing of beauty, either in the insect or ourselves, of sexual origin only, or connected in other ways with race-preservation? Or is it the beginning, in the insect and the flower, of what is more highly developed in us, of a really aesthetic trend in nature, which goes far more deeply down to the root of things? Is it not possible that there are more highly developed beings who not only discern beauty where we do, but who even find it where we see only ugliness? May there not be a Power to whom the crocodile, the rhinoceros and the warthog are truly beautiful, and which regards them with something akin to love? Is it not possible that we may best emulate this Power by trying to see the beautiful in all the so-called ugly things in nature, even in those of our fellow men whom we are prompted to despise?

These are some of the thoughts which come to me when I give way to them, and the more I have considered it the more I have become convinced that beneficence, beauty, and most of all, Love, are the ends towards which the universe strives. It may be all wrong, a mere dream, but to my mind it is the only sane solution of the world riddle. I am not giving you anything original; many a writer has hinted at it or stated it fully. But I did not get it out of books; most of all, I did not get it out of *The Secret Doctrine* or any other work with a theological title. I found it in the poets, in Swinburne (for all his sensuousness), in Browning, in Walt Whitman, in Keats and many another. But, and this is the moral of my citation from Goethe, I could have read these poets *ad infinitum*, and would have been held only by the trivialities, by the narratives, or by the music of the verse, had it not been in myself to do more. To the truth that Love is the end—the end, not a means—of creation, I should have been stone blind and deaf had it not been already in me to perceive it. Let me quote you a few lines from Browning's "Reverte," in *Asolando*, which, by the way, you will not find in any volume of selections, so little is he understood:

Then life is—to wake not sleep,  
Rise and not rest, but press  
From earth's level where blindly creep  
Things perfected, more or less,  
To the heaven's height, far and steep,  
Where, amid what strifes and storms  
May wait the adventurous quest,  
Power is Love—transports, transforms  
Who aspired from worst to best,  
Sought the soul's world, spurned the worms'.



When I read (those lines, years and years ago, I saw the whole thing at once; became conscious of all that is truly worth while in Theosophy; gained a standpoint which I sorely needed and without which life would not have been worth the going through. But it was hidden in my own soul; it had but in respond; the poet simply evoked what was already there. Deep calls to deep; I knew that I had known it already.

If you cannot get this attitude the study of *The Secret Doctrine* will be the mere study of a "parchment." You must strive for the lofty attitudes where "Power is Love." The study of *The Secret Doctrine* will help you to keep out of the many byways and left-hand paths which a pseudo-occultism would have you follow; it will give you a noble philosophy; it will strengthen and confirm your convictions; it will discipline your mind so that you will not become unduly mushy or sentimental in your ideas, it will help you to be plodding and patient. *But*, you must do other reading if you would not hunt for a needle in a haystack. Get next to the great poets, for they most of all have the inner light, have seen the vision and have been able to express it. Prepare for each reading of *The Secret Doctrine* by a few minutes with one of them. Try to infuse into your studies the spirit I have mentioned. Do not be over-critical of your fellow-students if they appear to be of the Wagner type; who knows? Don't hide your light—if you have one—under a bushel, but help them to see as you do, as I am sure they expect of you.

And don't forget, Mr. Cynic, that no amount of realization of this, no amount of worshipping at the shrine of celestial beauty, no amount of recognition of the law that "Power is Love," will profit you in the least unless you make them part of your own nature, unless you build them into your daily thoughts and acts. If God loves the ugliest and most venomous beast, and nurtures it, if He loves what we call the sinner, how can you expect to become godlike unless you do the same to all beings, especially to those fellow mortals on whom you look with indifference if not disdain? The light is within you; you must find it there; and equally you must learn to see it in others. That Inner, or Higher, Self is something wonderfully beautiful, and it exists in everyone you meet, however veiled. For wise purposes nature has provided that perhaps once or twice in a lifetime and for a brief period, alas, most of us get such glimpses more or less distinctly; we see through the veil of another soul. This must not be misunderstood. It is commonly ridiculed as an illusion, as self-deception. It is nothing of the kind; it alone is the truth, the permanent; it is our common vision which deceives us. All of goodness and beauty which you see in another actually exists, and more, you see it because it exists in yourself likewise; else you would be blind to it. I admit that powers which pertain to the buddhic plane must be carefully controlled here. But if you can get and keep this vision, can see the beauty in everyone, free from the fancies which arise from your lower nature and which tend to distort it, free from the selfish idea that you must at the same time possess or control or dominate, seeing that ~~Selfishness~~ only gives you the right to it, without being blinded or led into the unreasonable, then you will have gained the most priceless jewel that Theosophy has for you; then, you may safely proceed *ad libitum* with the study of *The Secret Doctrine*; you will never become a Wagner.

Cordially yours,

EDITOR OF THE CRITIC

\*selflessness

### Will You Help Us?

Members are earnestly requested to remember that our work is carried on at considerable expense for office rent, clerk hire, office supplies and publication of the CRITIC. Relatively few members are contributing anything whatever towards meeting these expenses, and it is felt that

most do not realize the difficulties we have to contend with in this respect. Consequently we are always in difficulty.

If you are not already contributing, you are invited to give what you can, preferably in the form of a monthly pledge, but otherwise in any form you prefer. Do not think that we despise small donations; we are glad to get anything. Remember that we have to depend entirely on the kindness of our individual members. If more convenient, remittances may be made in United States postage stamps, or personal checks.

THE O. E. LIBRARY LEAGUE,  
1207 Q Street, N. W.,  
Washington, D. C.

### Texas Prisoners' Protective Association

Texas prisoners desiring aid in securing employment at the time of their release should address The Texas Prisoners' Protective Association, Secretary, Mrs. H. B. Lee, 222 East Fifth Street, Austin, Texas.

### Get a Back File of the "Critic"

We can still supply sets of the *Critic* from October 1917 to January 31, 1923, for one dollar, thirty cents, or five shillings ninepence, sent to any part of the world. Later issues at one cent 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 *Down* 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, 25 cents; foreign, 50 cents.

### A Few Recent Books

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

*Bragdon, Claude*—The Beautiful Necessity, reissue (L), \$2.50.

Seven lectures on Theosophy and Architecture.

*Cleather, Alice L.*—H. P. Blavatsky; a Great Betrayal (L), paper, 50 cents.

A pointed critique of Neo-Theosophy.

H. P. Blavatsky; Her Life and Work for Humanity, \$1.00.

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

*Heindel, Max*—Mysteries of the Great Operas (L), \$3.00.

Gleanings of a Mystic (L), \$2.00.

The Message of the Stars (astrological), new enlarged edition, \$3.50.

*Leadbeater, C. W.*—Thoughts on "At the Feet of the Master," \$2.75.

*Leechman, J. D.*—Besant or Blavatsky?, paper, 35 cents.

A collection of parallel quotations showing the incompatibility of the teachings of H. P. B. and Neo-Theosophy.

*Moody, Edna W.*—We Are Here—Why?, \$2.00.

*Penniford, Mary C.*—Blavatsky's Philosophy, \$1.00.

*Sinnett, A. P.*—Early Days of Theosophy in Europe, \$1.25.

Chiefly interesting as illustrating the author's antipathy and ingratitude to his teacher, and containing a key to neo-theosophical developments.

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

A reprint of this invaluable book, containing H. P. B.'s answers to questions on *The Secret Doctrine*.

*Wilmshurst, W. L.*—The Meaning of Masonry, \$3.25.

*Wright, Dudley*—Masonic Legends and Traditions (L), \$1.50.

*Baily, Alice A.*—Consciousness of the Atom (L), \$2.00.

Initiation, Human and Solar (L), \$3.50.

Letters on Occult Meditation (L), \$4.00.

SUPPLEMENT TO

# THE O. E. LIBRARY CRITIC

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

BY

## The O. E. Library League

Vol. XII

Wednesday, June 6, 1923

No. 22

### IMPORTANT CORRECTION

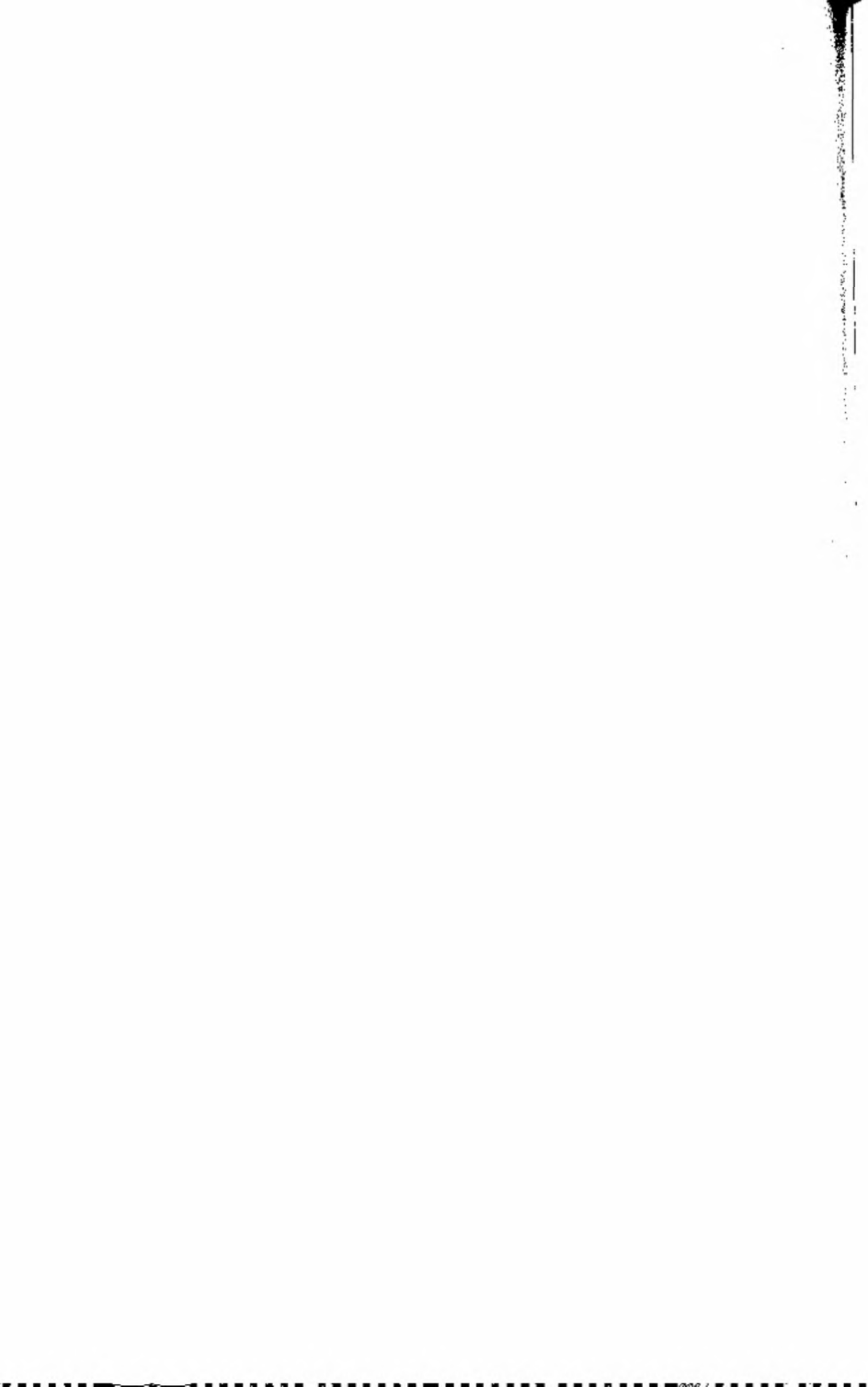
Thanks to a wholly unauthorized piece of proof-reading made by the printer, which was not discovered until too late for correction, the word "selflessness," in the fourth line from the end of the Editor's reply to a letter from J——— G———, page 7, was changed to read "selfishness."

Naturally nothing could be further from the intention of the writer than to express such a sentiment. The line should read:

"seeing that *selflessness* only gives you the right to it."

As we do not wish to go on record as expressing such an objectionable sentiment, readers will oblige by seeing that this correction is pasted in at the proper place, facing page 7.

EDITOR OF THE CRITIC



# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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Wednesday, June 20, 1923

No. 23

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.

### MORE ABOUT TEXAS TORTURES

George Dixon, an attorney of Houston, Texas, has again donned the war paint, and this means, in all likelihood, that a new agitation for prison reform will soon be inaugurated in that state. Mr. Dixon was one of the prominent agitators in the reform wave of two years ago and has shown the characteristic of not letting go until something is doing.

Very recently Mr. Dixon has submitted more affidavits, bearing on the brutal treatment of prisoners, which, it is reported, will be investigated by a legislative committee.

Mr. Dixon's latest affidavit relates to a boy named Earl Walton who, at the age of fifteen, was sentenced to twelve years penal servitude for stealing some whiskey. When sent to the Eastham state farm he was strong and healthy in every respect. For some reason not stated the guards on the farm ran a drove of mules over him, fracturing his spine and resulting in total blindness and epileptic fits. Notwithstanding this he was kept on the farm and his request to be sent to the Huntsville prison for medical treatment was refused. Finally however, this was allowed, but nothing could be done for him. A request that he be allowed a furlough to go home to his mother was ignored, though ultimately granted on the demand of the physician. It was too late, however, and he died shortly after, another victim of the Texas prison system.

Whether stealing whiskey is still a crime in Texas I do not know, but it would seem that twelve years penal servitude should be enough, without at the same time depriving the offender of health, sight and finally life. I am informed that one of the most notorious ruffians of the Texas system has been given the office of prison commissioner, and that all efforts to prevent his appointment by the governor were futile. What is back of this cannot be stated, but it is plain that if such things as have recently come to light are possible, this man should be made to explain them, and more, should be sent the way of the notorious Prior.

In the last CRITIC an account was given of a novel mode

of torture devised by Texas prison officials, consisting in compelling the victim to straddle for many hours the sharpened edge of a board raised so high above the floor that his whole weight is thrown on it. News of this barbarous form of discipline having reached the state senate, a resolution was adopted calling on the prison commissioners to abolish it. Letters were also addressed to the state health officer asking his opinion as to the possible nervous and physical effects of such treatment. His reply, published in the Senate Journal for May 14th, page 609, is to the effect that it would undoubtedly lead to physical and nervous injury, and in some cases to insanity. One needs no doctor to prove that.

Two years ago, after much effort, the hanging of prisoners in chains for hours and days at a time was prohibited, but a new and even worse form of cruelty is devised, and so it will be again. Nothing short of a law requiring the commissioners to prove the innocuousness of any new scheme of punishment by trying it out on their own persons can put an end to the devilish inventiveness of such men as Herring or of those officials who are under his supervision.

Dr. Beazley's letter, above referred to, has a much wider significance. He says:

"Injury and violence frequently precipitates in a mental derangement. It being a fact, and generally conceded, that all criminals are mentally deranged to some extent, there is no doubt about such physical injuries, to a body already below par, precipitating insanity."

This should be construed as applying to all forms of physical and mental torture. There is abundant evidence that prisons where such things are permitted are serving as feeders of the insane asylums. This is attributed to "criminal insanity," while in fact the insanity is in many cases due to nothing else than brutality. Torture of all sorts, whether physical or mental, should be prohibited. There are but few cases where restriction of food alone, for a period depending on the offender's willingness to give guarantees of good behavior, would not be sufficient to bring him to order. Physical torture makes a much greater impression on the public, and it is therefore easier to abolish, but the forms of mental torture, such as protracted solitary confinement, deprivation of correspondence and reading matter, which all tend to deprive the mind of its normal sustenance, are sure to be disastrous in the end. Even the best disposed prison reformers are prone to overlook this fact.

### 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.

## Eastern State Penitentiary

At the request of the court the grand jury which recently investigated the Eastern State Penitentiary has made a further investigation and report. The second report deals largely with the drug and drink situation in the prison. It appears that within the past few months as many as fifty stills were found to be in operation and that within two years the drug traffic has grown to a point where there are at least 250 addicts and a dozen vendors in a prison population of 1,700. In fact, the grand jury believes that in March the number of addicts may have reached 400. Prior to two years ago there were not more than fifteen or twenty vendors and users altogether.

Almost every imaginable trick was used to smuggle in drugs, which I do not propose to advertise for the benefit of others, and mention only one. One man was in the habit of securing his supply from his wife, who, under the pretext of kissing him, ejected a capsule of dope into his mouth! Most of the drugs seems to have been brought in by corrupt overseers and guards, and so abundant did the supply become, and so great the competition among the vendors, that the price fell off to one-fourth. Every effort was made by the vendors to initiate the newcomers into the drug habit. One of them is stated to have cleared a profit of \$3,000 in one year.

Very serious charges are made against ex-Warden McKenry which, while not insinuating that he had a direct interest in the drug traffic, are to the effect that he persistently thwarted every effort at an investigation whenever the matter was called to his attention, which was frequently. Even the report of the prison physician was ridiculed and an attempt to have an analysis made of suspected samples was deliberately sidetracked.

The wide prevalence of homosexual immorality was confirmed, this being one of the charges brought up at the "investigation" of two years ago and ignored.

Since the report of the grand jury Governor Pinchot has manifested a deep interest in the prison situation, has repeatedly visited the E. S. P., and without doubt will take an active part in the desired reforms.

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### Notes for Inmates

We receive numerous requests from inmates to find them correspondents who will help them to sell the articles they make. To these we would say that we do not like to burden our members with requests of this kind, and all such inmates should communicate with the H. A. P. Club, 17 Halsewood Road, Summit, N. J., which devotes itself exclusively to helping prisoners in this way.

Inmates occasionally ask us to put them on the mailing list of the *Critic*. It should be understood, however, that we do not send the *Critic* to any inmates other than those who are in correspondence with our members, and that even these are dropped if the correspondence ceases. Others desiring the *Critic* must pay the regular subscription price, 25 cents a year, which may be sent in stamps if more convenient.

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### Some Questions Answered

Q. May I ask you what your religious affiliations are?

A. You may ask, but I must decline to give you the information. You have offered to correspond with some prisoners. Your relation to them cannot by the widest stretch of imagination be affected by my personal opinions on religion, politics, prohibition, dietetics, angle-worms or anything else. Should I at any time express sentiments on these or other matters with which you are not in accord, please bear this in mind. Do not be misled by the idea that your relations to your fellow men can be

influenced by what I am, do, or think. I have not asked your religious affiliations, although I suggested that such information might enable me to put you in touch with prisoners in sympathy with your views. If your inquiry is prompted by friendly solicitude for my welfare, I thank you, but I am not in need of assistance in that direction, and for the present purposes which have brought us together it is no more necessary that you should interest yourself in my relations to the Divine Being than that I should want to know the terms on which you stand with your husband, your mother-in-law or your cook. So please respect my privacy in that regard, as I do yours.

Q. The prisoner whose name you sent me does not state what kind of correspondent he wants. Is he looking for some one with the object of matrimony?

A. How should I know? Ask him, if you are not willing to wait till he proposes to you. Meanwhile, please do not think we are so foolish as to give you a correspondent whom we know to have such an object in view.

## The Theosophical Society and Politics

Is the Theosophical Society a political organization?

The answer to this will be found in H. P. B.'s *Key to Theosophy* (U. S. T. edition, page 183; Lamlon edition, page 156):

Enq. Do you take any part in politics?

Theo. As a Society, we carefully avoid them, for the reasons given below. To seek to achieve political reforms before we have effected a reform in human nature, is like putting new wine into old bottles. . . .

Enq. The Theosophical Society is not, then, a political organization?

Theo. Certainly not. It is international in the highest sense in that its members comprise men and women of all races, creeds, and forms of thought, who work together for one object, the improvement of humanity; but as a society it takes absolutely no part in any national or party politics.

Enq. Why is this?

Theo. Just for the reasons I have mentioned. Moreover, political action must necessarily vary with the circumstances of the time and with the idiosyncracies of individuals. While from the very nature of their position as Theosophists the members of the T. S. are agreed on the principles of Theosophy, or they would not belong to the society at all, it does not follow that they agree on every other subject. As a society they can only act together in matters which are common to all—that is, in Theosophy itself; as individuals, each is left perfectly free to follow out his or her particular line of political thought and action, so long as this does not conflict with Theosophical principles, or hurt the Theosophical Society.

One would think that sufficiently definite. There is nothing in the constitution of the Society prohibiting its taking part in or being used for the furtherance of political aims, probably because those who drew up that constitution took it for granted that no one would do this.

It is a long way from H. P. Blavatsky to Annie Besant, however. Witness the following extract from a supplement to the *Theosophist* for February, 1923 (reprinted in *Theosophy in England and Wales*, March, 1923, page 101), signed by G. Jinarajadasa, Esq., and printed with the approval of Mrs. Besant. It is addressed "To Friends in the T. S. Outside India."

A fund known as the "T. S. Public Purposes Fund" has been organized in India, and it is hoped to get each Lodge in India to donate from Rupees 5 to 10 and upwards monthly, as a regular contribution to the Fund . . . .

The contributions will be disbursed by the President to help (here



several objects are specified—*Ed.*) and to enable New India, *Dr. Besant's* daily paper, to continue to assist her political work (*italics mine—Ed.*)

The *Theosophist* is the personal property and organ of Mrs. Besant; she can use it for any purpose she likes, and there is no reason why she, or her representative, should not solicit through its pages donations in support of her political activities. But the Theosophical Society is not the personal property of Mrs. Besant; it belongs, together with its name, to its members as a whole. No one, not even the president, has a moral right to use this name for purposes foreign to its objects, whether it be for backing and supporting a political party, or advertising the private business of one of its members. The designation of this fund as the "T. S. Public Purposes Fund" is the use of the name of the Society for such a purpose, and is nothing short of a scandalous abuse. It is an infringement of the rights of members who may not be in sympathy with, or even interested in Mrs. Besant's political propaganda in India. Further, it is proposed to get the Indian lodges, as T. S. lodges, to contribute. As it directly associates the T. S. with this propaganda it is calculated to bring it into disrepute with those non-members who do not share Mrs. Besant's views, and with the British and Indian governments.

Mrs. Besant says that her political activities are part of her Theosophy. In this I think she is quite right. Whatever activities for the supposed good of humanity any theosophist may undertake, these should be part of his Theosophy. The editor of the *Critic* is interested in prison reform; that is part of his Theosophy and is inspired by it. But that does not give him the right, as a member of the T. S., to commit the Society to any of his ideas or to use its name in connection therewith.

The use of the name of the T. S. in this way is nothing short of a colossal piece of impertinence towards the Society as a whole and especially towards a considerable portion of the India membership which, being in sympathy with Mr. Gandhi, is not in sympathy with Mrs. Besant's attacks on him or his opinions in the organ which they are invited to support. T. S. members should resent this abuse by declining to contribute to this fund until it is wholly disassociated in name or otherwise from the Theosophical Society. It is a glaring illustration of Mrs. Besant's arrogance and contempt of common propriety, now that she thinks she has the membership well under her thumb.

So far as I know this is the first time that Mrs. Besant has had the temerity to commit the Society openly to her political aims. It is not the first time, however, that she has tried to use it indirectly in this way. After the United States had entered into the war as an ally of Great Britain Mrs. Besant sent two agents to America (members of the T. S.) who were entrusted with the duty of circulating one of her speeches demanding home rule for India. Theosophical lodges were asked to circulate this speech, so that it might reach every public man in the United States, from the President down (See *Critic*, May 1, 1918). The mailing lists of the American Section, professedly confidential, were used, and an organization, composed for the most part of theosophists, undertook to engineer the scheme, which could have had no object other than to incite direct protests, legislative or otherwise, to the British government, thus imperiling the cordial relations which at the time were of such paramount importance.

In a pamphlet published by Mr. Johan van Manen in 1917, addressed to the legal adviser of the T. S., it is pointed out that Mrs. Besant has systematically attempted to use the Society for furthering her political objects, by making use of the headquarters at Adyar for this purpose, and by arranging that the T. S. conventions should be held at the same times and places as the India National Convention.

Those who have read Mr. Bhagavan Das's illuminating pamphlet on "The Central Hindu College and Mrs. Besant" (to be had from this office for 10 cts.), will remember that it is there shown beyond question that when president of the Executive of the Central Hindu College, an

institution established for the sole purpose of furthering the Hindu religion, she made use of her position for pushing her propaganda in favor of her Aleyone cult among the students, thus grossly violating her trust. Now, as president of the Theosophical Society, she uses its name in order to finance her political operations. How long will it be before theosophists see what is being done?

### The Revised E. S. Pledge

I apologize to T. S. members, to members of the E. S. and especially to the O. H. for not having published the following pledge, as promised in the *Curric* of November 8th. The omission was an oversight and I hasten to correct it. The pledge reads:

"I pledge myself to preserve inviolable secrecy as regards the documents and pass-words of the School, and all that passes at its meetings, and to return all papers that I have received at the request of the Outer Head or her appointed agent. I expressly agree that, should I hereafter be expelled from the School or resign from it, this obligation as to secrecy is binding on me for my whole life.

"I pledge myself to co-operate with unswerving loyalty with the Outer Head for any object which she declares to be the work of the Masters, and to resign from the E. S. T. if I feel such co-operation is impossible for me."

It is rumored that in certain sections there are additional requirements, one in America being a pledge to support the Liberal Catholic Church. Whether this be true or not makes little difference, for Mrs. Besant is already supporting this church and declaring it to be the work of the Masters. In a letter to Dr. Robins, published in the *Curric* of January 18, 1922, she says: "No member of the E. S. can attack the Liberal Catholic Church and remain in the E. S.," while in her E. S. organ *The Disciple*, August, 1922, she prints a purported letter from the Master K. H. referring to it as "Our new Church" (*Curric*, November 8, 1922). Numerous other instances could be cited. The second paragraph of the above pledge therefore means distinctly a support of the Liberal Catholic Church.

But it means much more than this. It means that when Mrs. Besant defends the teaching of a perverted sex habit to youths, provided the teacher is in her opinion a competent authority (Letter to Members of the Theosophical Society, March, 1922, page 13 of American edition) and when she reiterates on every possible occasion her support of a supposed "initiate" who has done this, and supports another "initiate" guilty of even more loathsome offenses, then E. S. members must be prepared to defend such things, no matter what their personal opinions may be. In fact, their song must be, as the old hymn has it:

Oh, to be nothing, nothing; only to lie at His feet;

A broken and empty vessel, for the Master's use made meet.

But the vessel will not long remain empty under Mrs. Besant's guidance, and considering the character of some of the persons she is supporting and forcing on the Society nothing more damnable than this pledge could well be conceived. It is literally selling one's soul to the devil, one's birthright of spiritual freedom for a mess of esoteric potage. "All these things will I give thee, if thou wilt fall down and worship me." Nothing so far as I can see comes nearer to being a sin against the Holy Ghost than this E. S. pledge, whereby Mrs. Besant seeks to bind her followers to spiritual subjection.

### At the Periscope

*Freak Sentences.* Every now and then we hear of some judge imposing a freak sentence for some misdemeanor. Very recently a man was sentenced to be spanked every day by his wife, and she pledged her-

self before the court to act as a deputy sheriff and perform the flogging. A judge has been sentencing speed violators to abstain from riding in an automobile for a period. Still another sentenced some bad boys to go to bed at six o'clock every night. These sentences probably would not hold if subjected to appeal, but they are accepted by the offender as preferable to the alternative of fine or imprisonment, the only two legal punishments, if we except the Delaware whipping post. Strange to say no judge has as yet adopted the expedient of sentencing male offenders to wear a straw hat all winter. Most men would rather be spanked privately by their wives than to be seen wearing a straw hat out of season.

*Australian T. S. Convention Abandoned.* I learn from March Dates that the general convention of the Australian Section, T. S., which was to have been held at Easter and for which all arrangements had been made, was suddenly called off by order of the Executive Committee. While the purported reasons are not stated there can be little doubt that the disgusting revelations concerning Arhat Leadbeater developed by the Sydney police investigation of this unsavory individual made it prudent for his partisans to keep under cover. A convention with no Jinarajadasa to suppress discussion might have had interesting results. "Safety first" seems to be the principle guiding the Executive, which is strangely pro-Leadbeater. Better let the members stay at home and chew the cud of Neo-Theosophy rather than attend a convention where they would risk learning the true character of the man they adore.

*Mrs. Besant on the Back to Blavatsky Movement.* In the *Adyar Bulletin* for May, 1923, pages 134-5, Mrs. Besant makes the following astounding assertion: "Through her splendid psychic faculties, she [H. P. Blavatsky] wrote down for us—translating the living pictures shown to her, under the guidance of her Master, the Man-to-be—the wonderful 'Stanzas of Dyzan.' Yet those who talk about 'Back to Blavatsky' would confine us to teaching re-incarnation, karma, and other allied doctrines, calling these 'Theosophical,' and ignoring her special teaching given by her on the eve of the birthing of a new sub-race, in order to enable us to co-operate in the working out of the splendid World-Plan, in which we, and hundreds of others, were born into the world at this special time to help."

Mrs. Besant's conception of "co-operating in the working out of the splendid World-Plan" clearly does not include what I should have imagined to be an important factor—truthfulness. There could not be a plainer untruth than the assertion that advocates of the Back to Blavatsky movement ignore anything which is known to be an authentic statement of H. P. B. It is their very reverence for all that H. P. B. has written which has caused them to be accused of orthodoxy and hero worship. But what angers Mrs. Besant is that they wish to be assured that they are authentic and that they have not gone through a process of revision by Mrs. Besant and her cronies. And their determination to separate the Blavatsky wheat from the Besantine chaff finds full justification in the above. If Mrs. Besant cannot be depended upon to tell the truth about the disciples, how can she be trusted when she speaks of the teacher?

*No Accounting for Tastes.* In the *Adyar Bulletin* for May, 1923, page 136, Mrs. Besant pays her compliments, or rather the reverse, to Mrs. Cleather and her recent book, *H. P. Blavatsky; a Great Betrayal*. The illuminating part of the paragraph, which has no other value, is that she admits that "I have not seen it," but that she had read a letter from somebody stating that it contains "the most vile and foul attacks on our President and the Rt. Rev. Bishop C. W. Leadbeater." That is A. B. all over. She listens to all sorts of stories from her lie- and she-old maid friends, and without taking the trouble to find if they are true at once proceeds with the tactics of a common gossip, yes, of a common

scold. It is quite true, as she says, that "there is no accounting for tastes." Those who have read the incontrovertible evidence about the "Rev. Bishop C. W. Leadbeater" as revealed in the recent Sydney police investigation, to say nothing of earlier documents and confessions, will be puzzled to account for Mrs. Besant's taste in choosing that notorious sex pervert and corrupter of boys as a bosom companion, and her lampooning of all who are frank enough to say that they have a liking for cleanliness in such matters.

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### The Secret Doctrine

H. P. Blavatsky's *Secret Doctrine* can now be obtained from the O. E. LIBRARY, as follows:

Point Loma edition, practically a reprint of the original edition of H. P. B., with index, bound in four volumes, \$12.00.

Third London edition (very much revised by A. R.), three volumes and index volume, the set, \$20.00. Single volumes can generally be supplied as follows, contingent upon the supply: vols. 1 and 2, \$6.75 each; vol. 3, \$5.00; index volume, \$3.50.

Volumes of *The Secret Doctrine* can be rented from the Library on the usual terms; information on request.

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### Important Book Now Ready

Many years ago the Blavatsky Lodge in London published a series of transactions comprising H. P. B.'s answers to questions on *The Secret Doctrine* propounded to her by the Lodge members. These were taken down stenographically and can therefore be regarded as authoritative. After having been long out of print, a verbatim reprint, handsomely printed and bound, has been issued by the United Lodge of Theosophists in Los Angeles. This book, which is indispensable to serious students of *The Secret Doctrine*, can now be obtained from the O. E. LIBRARY for \$2.00.

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### 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), \$1.25.
5. *H. P. Blavatsky—The Voice of the Silence* (L), U. L. T. ed., cloth, \$1.25.
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.

# THE O. E. LIBRARY CRITIC

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BY

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### THE GIFT AND THE GIVER

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

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

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

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

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

the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt.

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

"T was a mouldy crust of coarse brown bread,

'T was water out of a wooden bowl,—

Yet with fine wheaten bread was the leper fed,

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

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

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

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

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

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

Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and me.

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

He gives only the worthless gold  
Who gives from a sense of duty;  
But he who gives but a slender mite,  
And gives to that which is out of sight,  
That thread of the all-sustaining Beauty  
Which runs through all and doth all unite,—  
The hand cannot clasp the whole of his alms,  
The heart outstretches its eager palms,  
For a god goes with it and makes it store  
To the soul that was starving in darkness before.

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

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*Corruption of Original Blavatsky Texts by Mrs. Besant.* CARTER containing the first public exposure of Mrs. Besant's tampering with *The Secret Doctrine* and *The Voice of the Silence*, with parallel quotations, for 5 cents.

## Who Will Write to a Prisoner?

Membership in THE O. E. LUNACY 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 CURVE (foreign and U. S., 50 cents). Voluntary donations towards meeting expenses are invited, but not demanded.

### "What Is So Rare As a Day in June?"

Tell me, Rarer still than the day in June is the dollar which is sent in in June to help us to meet our expenses. Every one is intent on vacation and few think either of the sweating prisoner in his cell, or of the sweating editor of the CURVE who is worrying the roof of his head off in the effort to tide over this glorious time of year. Truly, as Lowell says, then:

'T is heaven alone that is given away,

'T is only God may be had for the asking.

But these, alas, pay neither the rent nor the printer,

You must pardon the Editor for the profane use of so beautiful a poem, but, really, June does not seem to act on most of our friends as it did on Sir Launfal:

What wonder if Sir Launfal now

Remembered the keeping of his vow?

Seeking the Holy Grail at the seashore or in the mountains is now much in vogue, and the promises to help us are forgotten in the exigencies of the demand for outing suits and bathing suits—though the last should cost little as they are cut today.

P. S. This applies equally to a day in July.

### Mr. Charles Blech on the Corruption of "The Secret Doctrine"

Mr. Charles Blech, General Secretary of the French Section, Theosophical Society, holds one of the highest offices in a Society whose motto is: "There is No Religion Higher than Truth." One would expect, therefore, that he would hesitate to publish assertions which are totally false and which have originated wholly in his own imagination, and that he would have taken the precaution of verifying or disproving the charges of which he complains by an actual comparison of texts, before having recourse to vituperation and to an authority evidently as grossly ignorant of the facts as himself. Not with the object of personal defense, but in order to illustrate once more the loose talking and thinking which are rampant in high circles in the T. S. and the disregard of truth when falsehood serves the aim in view, I quote below a portion of an editorial by Mr. Blech in the April issue of the *Bulletin Théosophique* (page 66, 67), the organ of the French Section, of which he is the editor. I have a copy of this issue before me and can certify to the accuracy of the translation. The circular to which Mr. Blech refers was published in full in translation in the CURVE of May 9, 1923, page 7, under the title "Let It Be Known!" Mr. Blech says:

, *The Agni Campaign*

On the other hand a final circular emanating from the same source and signed "a member of the T. S.," contains in addition, gratuitous imputations and a monstrous accusation attempting to prove—according to the words of a Mr. Stokes—that the present edition of the *Secret Doc-*



being has been tampered with and altered on purpose by Mrs. Besant and Mr. Chakravarti, and that the Point Loma edition, or that of the United Lodges of Theosophists alone remains in conformity with the original.

We cannot refrain from declaring to all these misguided ones who repeat freely the fantastic accounts of Mr. Stokes, that the 2nd edition of the *Secret Doctrine* was published by a group of H. P. B.'s loyal pupils, including Messrs. G. R. S. Mead, Bertram and Archibald Keightley and the Countess Wachtmeister from the material side; and that Mrs. Besant for the most part had nothing to do with it.

Mr. Bertram Keightley, to whom we had sent Mr. Stokes' accusatory leaflet, replied to us from Lucknow, India, Dec. 6th, 1922, as follows:

"As for the printed matter which accompanies your letter, it is simply stupid. First of all, our friend (Mr. Chakravarti by name) has had nothing at all to say about or to do with the second edition (the so-called Besant edition) of the *Secret Doctrine* and it is rather Mr. Mead much more than Mrs. Besant who was responsible for it.

"As regards the matter intended by H. P. B. for future volumes—besides the two first published under her own supervision—all this material has been published in the *third* volume which contains absolutely all that H. P. B. has left in manuscript. Mrs. Besant even believed it her duty to publish a certain number of manuscripts which to my mind were not left by H. P. B. in a sufficiently advanced state to really justify the publication of them.

"These are the facts, but such rumours, such fables and romances are circulated regarding the past history of the T. S., that no one can keep in touch with them. As for attempting to correct them it is simply an impossible task and for my part I gave it up long ago."

However blinded he may be by his passion I do not think the anonymous signatory of the appeal to the members of the T. S. can doubt the testimony of Mr. Bertram Keightley.

A theosophical friend well known to all theosophical readers of the *CRITIC* has written the following reply to Mr. Blech. This is in reality in part a summing up of the subject of the corruption of the original Blavatsky publications by Mrs. Besant and certain of her colleagues. Those who wish to follow the matter in more detail will find it in the following issues of the *CRITIC*:

Corruption of *The Secret Doctrine*, *CRITIC* of October 12, 1921; September 27 and October 25, 1922.

Corruption of *The Voice of the Silence*, *CRITIC* of January 3 and 17, 1923.

Copies of the above issues can be obtained from this office for five cents.

A further article on the corruption of H. P. B.'s *Key to Theosophy* will appear in a near issue of the *CRITIC*.

47 The Manor House  
Marylebone Road, London, N. W. 1.  
April 16, '23.

The Editor,  
Bulletin Théosophique,  
4 Square Rapp, Paris.  
Dear Brother,

In your generous attempt to defend Mrs. Besant in the Bulletin of April, 1923, you have allowed yourself to utter many statements which are confused, inaccurate and misleading.

I am confident, however, that it is not your intention to mislead and therefore I do not hesitate to ask for space in the next Bulletin to unravel the confusion and correct the inaccuracies.

To save space I shall not repeat your words but content myself with a brief and simple statement of the facts.

First, let me clear the ground by saying that those who are taking

part in this crusade to recover the works of H. P. B. have never descended and will never descend to abuse, innuendo, or imputation. Such indefensible methods would falsify our ideals. Truth cannot be sustained by falsehood.

Therefore, our reference to Mrs. Besant, chief literary executrix of H. P. B., is in the nature of a clearly formulated and direct accusation as follows:

We accuse Mrs. Annie Besant, P. T. S., of being responsible for numerous deliberate, intentional and fundamental mutilations of the various books written by H. P. B., and entrusted to and republished by Mrs. Annie Besant through the publishing house controlled by her.

We refer for the present only to:

*The Secret Doctrine,*  
*The Key to Theosophy,*  
*The Voice of the Silence.*

Each of the above has suffered serious maltreatment while passing through Mrs. Besant's publishing house.

*The Secret Doctrine* will be dealt with first and I will here emphasize the fact that there are now under discussion *four* editions or issues of this book which I will designate and describe as follows:

- A. The *original* edition, 2 volumes, published by H. P. B.
- B. The *second* edition, 2 volumes, published by a group of H. P. B.'s pupils, and approved by her. (A reprint of the original.)
- C. The Point Loma edition, 2 volumes, a virtual reprint of the *original*, published by Mrs. Tingley in California.
- D. The *third and revised* edition, 2 volumes, edited by Mrs. Besant and G. R. S. Mead, and published by her in 1893. (The so-called third volume was published later.—*Ed.*)

It is in connection with the last that Mrs. Besant is accused of deliberate, intentional and fundamental mutilation.

I will take but a few instances, deal with them briefly, and leave those with a sense of honour to investigate for themselves. The others, if they exist, do not matter.

- (1) In the preface to the *original* and the *second* edition of the *Secret Doctrine*, H. P. B. writes:

"The third volume is entirely ready and the fourth (volume) almost so."

In Mrs. Besant's edition, this reference has been entirely removed. No intimation is made of the omission and the signature of H. P. B. is printed at the end of the mutilated preface!

- (2) Every other reference to the "finished" *third* volume and to the "almost" finished *fourth* volume has been systematically removed without the slightest intimation!

- (3) Actual count has shown an average of one alteration to every two lines or a total of about 8,000 changes in the first 400 pages.

Other examiners have calculated an approximate total of over 32,000 alterations in the two volumes!

These inexcusable mutilations have not only been kept secret but over their own signatures, Mrs. Besant and Mr. Mead write:

"We have striven to correct minor points of detail in literary form, without touching at all more important matters."

- (4) Again, H. P. B.'s reference (in her letter to the American Section, 1888, and in other places) to the *third volume* as being "*ready for the press*," are so definite and explicit that there can be no doubt as to their having been then in existence as completed manuscripts. Therefore, the only possible explanation, apparently, of their disappearance is that they have been deliberately suppressed, and all reference to them expunged from the Besant edition to cloak the guilty person.

(5) Finally, the so-called "third volume" as published by Mrs. Besant is a bogus volume. It is made up, as Mr. Keightley ingeniously admits, of certain manuscripts which were not considered worthy of publication. The fact is, they were manuscripts which H. P. B. had cast out, and to these (to complete her bogus *third volume*) Mrs. Besant added certain confidential E. S. papers which all members had been pledged to keep secret.

To come to the reference to Mr. Chakravarti, Dr. Stokes did not say that that gentleman had assisted Mrs. Besant in bringing out the "second edition," the "so-called Besant edition." He said, and quite truly, that when Mrs. Besant mutilated the "Voice of the Silence" she was under the influence of the *Brahmin Chakravarti*. Mr. Keightley's utter confusion of the thought, therefore, in alluding to Dr. Stokes' matter as "stupid" while he himself refers to the "second edition" as the "so-called Besant edition," proves him to be anything but a reliable guide. Incidentally, it would be interesting to hear why Mr. Bertram Keightley is not associated with Mrs. Besant now.

*The Key to Theosophy*, when we compare, as the writer has, the London edition with the original and the second editions, we find that about fifteen pages or so have been removed.

In the introduction to the London edition Mr. Mead says that his attention has been confined to "(4) the removal of some obscurities of style;" "(5) the omission of some passages of a controversial nature which are no longer of general interest."

My investigation proves the omissions contain most valuable information of a general and historical nature. Moreover, some of the omissions are decidedly significant in view of recent incursions of Mrs. Besant and her familiars into the realms of spurious Catholicism and sex-perversion. Note the following "cut" from "The Key," original edition, page 50 (U. L. T. reprint, page 38. Compare London edition, page 34—Ed.):

"It is not lawful for any officer of the Parent Society to express in public, by word or act, any hostility to, or preference for, any one section, religious or philosophical, more than another. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world. And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warning, violation of this rule shall be punished by suspension or expulsion."

There is a further consideration which will commend itself to all honorable and independent thinkers. Namely, the right of anyone to speculate and adulterate at will, the constituents of one's mental and moral palimpsest. When it comes to deliberate adulteration of my mental and moral food, I kick and kick hard.

When I buy H. P. B., I want H. P. B., I do not want her adulterated with either Mead or Besant, however exalted may be their opinions of themselves. And if I am sold a literary product which is not what it is represented to be; if, in short, I am given to understand that the product is pure when in reality it is poisoned, I do not hesitate to stigmatise such action as impertinent, indecent and dishonourable.

*The Voice of the Silence* has also suffered from the hands of the Vandals. Alterations average twelve to a page and but few pages have escaped.

In conclusion, I would point out the important fact that in her use of notes, italics, large and small capitals, H. P. B. worked on a system whereby the use of any one of the above indicated the relative importance of the statement in which it occurred. She probably evolved the system from her experience of American journalism in which, in a modified form, these methods are still followed.

However, the point is that in her editing of H. P. B.'s books, Mrs. Besant and her coadjutors have recklessly and consistently ignored the

significance of notes, italics, and capitals, large or small. Notes have been included in the text, and italics and capitals omitted or altered to suit the conceptions of the adulterators with supreme disregard and indifference to the wishes and intentions of the writer, H. P. B.

Thanking you in anticipation,  
I remain,

Yours fraternally,

F. T. S.

This reply, which Mr. Blech refused to publish, sums up the matter so fully that I have but a few words to add:

1. The circular to which Mr. Blech objects makes no mention whatever of the Editor of the *Carric*, and quotes or refers to nothing he has written or published, while the charges which it makes are public property and can be substantiated by any one who will take the trouble to compare the original editions with the revisions. They have been published elsewhere, notably in Mrs. Cleather's book, *H. P. Blavatsky's Great Betrayal*, and in part in the magazine, *Theosophy*.

2. Contrary to Mr. Blech's assertion, Mr. Chakravarti is *not* mentioned in the circular at all, to say nothing of the fact that I have *not* made the statement attributed to me.

3. The circular does *not* mention an edition of *The Secret Doctrine* issued by the United Lodge of Theosophists.

4. Far from its being a "fantastic account of M. Stokes" that the Point Loma edition of *The Secret Doctrine* is the only faithful reproduction of the original, it is a fact which any one can confirm for himself.

5. Mr. Blech makes the fantastic assertion that the third revised, or current edition of *The Secret Doctrine* is the second edition, and that it was published by Messrs. Mead and Archibald and Bertram Kelghtley, and that Mrs. Besant had for the most part nothing to do with it. One has simply to read the preface to this edition, signed by Mrs. Besant and Mr. Mead, to see that these two claim all responsibility for the work of revision and make no mention whatever of the two Kelghtleys. Mr. Blech therefore comes forward with false history with the result of putting Mrs. Besant in the position of claiming credit for herself for work which she did not do, while ignoring two of the three actual revisers, in short, of being guilty of a despicable bit of literary robbery. It was the *original* edition of *The Secret Doctrine* in the preparation of which the two Kelghtleys co-operated. This is fully described in their own words in Countess Wachtmeister's *Reminiscences of H. P. Blavatsky and The Secret Doctrine*, pages 69-100.

In brief, Mr. Blech, in his eagerness to get back at the Editor of the *Carric* and the author of the circular "Let It Be Known!", has neglected to verify or disprove the charges by actual comparison, has attributed to them assertions they have not made, and has muddled and twisted the history of the writing and revision of *The Secret Doctrine*.

After all, in doing these, he has proved himself an apt pupil of his chief, Annie Besant.

### H. P. Blavatsky's "Isis Unveiled"

Point Loma edition, the two volumes bound in four, \$12.00.

London edition, reissue finally ready, two volumes, \$10.00.

The Point Loma edition is a reprint of the original, and we understand that the London edition has escaped the hands of the literary malefactors who have mutilated *The Voice of the Silence*, *the Key to Theosophy* and *The Secret Doctrine*.

# THE O. E. LIBRARY CRITIC

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

BY

## The O. E. Library League

Vol. XII

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### "YOU FELONS ON TRIAL IN COURTS"

Walt Whitman was brutally and splendidly frank about himself, much to the disgust of many of the Pharisees, less virtuous by far than he. The following is a portion of his poem entitled "You Felons on Trial in Courts," as much as serves my present purpose:

You felons on trial in courts;

You convicts in prison-cells—you sentenced assassins, chain'd and handcuffed with iron;

Who am I, too, that I am not on trial or in prison?

Me, ruthless and devilish as any, that my wrists are not chain'd with iron, or my ankles with iron?

Inside these breast-bones I lie smutch'd and choked;

Beneath this face that appears so impassive, hell's tides continually run;

Lusts and wickedness are acceptable to me;

I walk with delinquents with passionate love;

I feel I am of them—I belong to those convicts and prostitutes myself, And henceforth I will not deny them— for how can I deny myself?

Nobody who knew Whitman or who knows his writings can imagine that he took pride in telling us how bad he was. He had a reason; his lesson is an appeal to all who read him for an impartial appraisal of themselves, reckoning equally with the good and the bad; distinguishing between the actually immoral and the conventionally immoral, and judging others as they themselves would be judged. When you have learned to see in yourself the faults that you see in others, then you will be prepared to find in them the good that you know exists in yourself. It is then and then only that you will be ready to form rational conclusions on the general subject of crime and criminals; indeed, only then can you form any opinion worth while upon human nature.

Of the two who went up into the temple to pray, the Pharisee and the publican, one was as much at fault as the other when it comes to the matter of self-appraisal, only the publican had the better of it because he was willing to admit, as Whitman does, his own faults, to confess his own sins rather than confessing the sins of others. I can see no harm

in thanking God for my virtues, nor do I propose, even before the eternal throne, to admit myself an unqualified sinner. Why, after all these ages during which, under the eternal and beneficent law of Karma, I have raised myself from the bestial to the human, should I ask for mercy?

Do I thank God that I am not as other men are? Yes, I do. For as for my faults I am not ashamed of them in the least, as long as I earnestly try to hold them in check. I am not asking for forgiveness; I don't want to be forgiven. I want, as every spiritually honest person wants, to pay to the last cent my debts; I want to drink to the last drop the cup of my evil doings; I ask for no quarter and no mercy. Nothing in the world could make me tolerate the idea that I can become clean by admitting that I am dirty and expressing faith in a certain brand of soap; nothing in the world could make me believe that the effect of any mean or selfish act can be expunged from my record other than by offsetting it with that which is good and selfless.

But still more than thanking God that I am not as other men are, I thank Him that I still have left a great share of those very faults which one is wont to deplore; that there is still that in me against which I can fight—for I love fighting, especially with myself—and perhaps still more because it makes me feel that others are my brothers, fellows along the way; that I am soiled with the same mud and dust and sweat as they are, that I am starved as they are. That's what makes me want to lend them a helping hand. It is a fine thing to be a sinner, if only you know how to carry your load gracefully, and it is not graceful to be mourning or grumbling about it, or shouting for mercy.

Does the road wind up-hill all the way?

Yes, to the very end.

So says the inglorious Christina Rossetti. And is there a bed at the top end where I can be tucked in and sleep away the rest of eternity? "Yea, beds for all who come." A pestiferous idea, according to my view. I laugh at the whining of those who talk of the up-hill road. Thank God it is up-hill and I can exercise my muscles on it; no groans and complaints from me. And when I get to the top, what then? a bed? No. To go back and start over, after a glass of wine and a sandwich; to be a sinner over again, if it brings me into touch with those whom I can help; to rid myself of the desire to become a saintly but useless mollicodde snoring away in a big dormitory filled with beds an eternity in which I might be practising love rather than dreaming of it.

All of which will doubtless be shocking to the partisans of the heavenly bed theory. But while I do not always feel that way, I wish I did. This climbing up-hill, this fighting with one's self, this squarely facing and fighting down some

mean impulse, some temptation to think harshly of others, some demand of the lower self, is a wonderfully exhilarating sport; more and more it grows on me; more and more I see that the reward is in the victory itself, in the strength which it gives me, not in the bed at the upper end; truly then one feels that it is a glorious old world after all and that it must be a glorious Power, a Power which is Love, that has given me the opportunity.

But what has all this to do with prisoners? Everything in the world. If you indulge in fits of abhorrence over your own sins, you will surely despise others who share them with you. If you groan and creak along the up-hill road, if your mind is set on the soft bed at the top, you will not worry yourself much about your companions of the way. If you are bent on saving yourself, you will not think of helping others. And, if you want to understand yourself, learn to know your replica in your fellow man, the convict. Get to know some of these people. Exchange views with them, help them with your ideas, but at the same time learn from them what you yourself have been, not so very long since, either. Thank God, if you will, that you are not as others, but thank Him that you are enough like others to know that you are bone of their bone, flesh of their flesh, that you are both equally children of the same Father, each equally entitled to all the rights and privileges of the sons of God that you claim for yourself. You will never get this attitude by associating with your "set"; you will never learn what evolution means, till you strike out independently into the byways and hedges, nor while you limit yourself to going to church, to reading the Bible—or, perhaps, *The Secret Doctrine*—and trying thereby to lift yourself into some sort of salvation. There is no salvation other than in the love which reflects itself in the actual doing for others, the more desperately in need so much the better. The mere recognition of this, yes, even those victories over oneself, have but a personal end, unless you actually stand by your ship till each and every one is rescued. Else, though they give you strength, they profit you nothing.

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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 *Circle* (foreign and D. C., 50 cents). Voluntary donations towards meeting expenses are invited, but not demanded.

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*In next Circle.* Analysis of mutilation of H. P. B.'s *Key to Theosophy*.

*Twilight Sleep for Prisoners.* San Quentin prison is becoming notorious for experiments made on prisoners, and incidentally advertising itself as being in the front rank of progress. Not long ago we heard of "plaid" transplantings from executed prisoners to others, with alleged favorable results, an argument for keeping a stock of men under death sentence on hand. Now it is claimed that an injection of scopolamin will paralyze the lying faculty and render the subject incapable of telling truth but the truth, and this has also given favorable results, one man under its influence having confessed that he did not commit a murder with which he was charged, and that some other fellow did it! The argument of the medic who started these experiments is that a man has to be in his sober senses to lie, and if you can only render him *non compos mentis* he will infallibly tell the truth. Whiskey has long been known to possess similar properties, even if supposed by prohibitionists to be invented by the father of lies. But why limit the treatment to prisoners? We know a good many people who might with advantage be kept permanently under the influence of this drug, in fact, it would take a factory to supply enough to keep the public supplied with medically guaranteed truth. A scopolaminized *Theosophist* by Adyar Ballista would be a boon. Personally I don't believe a word of it, and if I did I would be the last to approve of anything which palpably violates the constitutional provision (Amendment v) that "No person . . . shall be compelled in any criminal case to be witness against himself."

*Corruption of Original Blavatsky Texts by Mrs. Besant.* Critics containing the first public exposure of Mrs. Besant's tampering with *The Secret Doctrine* and *The Voice of the Silence*, with parallel quotations, for 5 cents.

### A Third Letter from J ——— G

June 12, 1923

Editor of the *Critic*,  
Dear Editor:—

I thank you ever so much for your long letter of May 15th and since you published it in the *Critic* [June 6th] perhaps you would like to know my experience. Yes, I read German.

What you said appealed to me very much, especially about seeking the Higher Self in everyone. But I think it is going to prove a hard task to see the beauty in everybody I meet. I went back to my old lodge one evening, fully resolved to glimpse the inner glories of that librarian I told you about. I found her chewing gum and making an abstract of a new book by C. W. L., something about "Talks on the Feet of the Master," I think it was. The greeting I got was this: "You must have gone crazy with that new society of yours, you look at me so funny. Do you all do that? A. B. says you are all black magicians, but as far as I can guess from the way you behave, you are a sort of lodge lizard."

I tried to explain to her that I was only looking for the Higher Self and offered her my copy of your *Critic* to read. But she cut me short. "Higher Self, your grandmother!" she shouted. "Read that stuff? Why, don't you know that Mrs. Besant says that sheet is scurrilous (!) and that its editor is a coarse, loud-mouthed man, in league with the Jesuits, who is trying to destroy the work of the Masters and the T. S.? Take my word and set down anything he says as a lie and that he is put up to it by the dark forces." By this time she was so mad that her face was almost as red as her hair, and she threw the *Critic* on the floor and spat at it. So I gave up and went home, where I found more success in seeking the Higher Self in my bull pup, Jimmy. What should I have done?

You advise me to begin each reading of the *Secret Doctrine* with a few minutes of poetry. I think it might help if I could find just the



right sort of staff, like that you quoted in your letter. But how is one to do it without hunting for a needle in a haystack, as you say? Surely you can't mean any kind of poetry. I picked up a volume to get ready for reading the S. D. and this is what I opened to:

Sigh no more, lady, sigh no more,  
Men were deceivers ever:  
One foot on sea and one on land,  
To one thing constant never.

I think it applies better to women, but what matter? Nobody has to be fooled if he adopts my attitude, and besides, what's that to do with Fohat and Kwan-Yih? I showed your advice to a fellow-student and got laughed at and was told that you must be a sentimental crank—something which in my new society takes the place of black magicians in the T. S. Sense—I was told—would be replaced by sentimentalism, and this would soon degenerate into emotionalism and ritualism and the first thing we would be having a new edition of the Liberal Catholic Church and singing the Mass and intoning the three fundamentals and the Stanzas of Dzyan, and crossing ourselves at the mention of Fohat. There was but one way to study Theosophy, to build a high board fence around the *Secret Doctrine*, to get inside that fence with it, and never to peep through the cracks or knot-holes nor look up at the sky or the birds. I don't believe it. Do you?

Faithfully yours,

J ——— G ———

June 24, 1923

Mr. J ——— G ———

Dear Cynic:—

When I told you to look for the Higher Self in people, I did not tell you to go at them with hammer and chisel, to bore holes in them with your eyes, or to make a fool of yourself in any way. I told you to do just what Christ meant when He said: "Love your enemies." Evidently you scared your librarian. You must have done something and she must have thought you were trying black magic on her, and brought her heavy artillery to bear on you. No wonder; probably your own laud. You have repeatedly ridiculed her to me—bad English, no sense about books, cashier in a pie room, chewing gum, ill-nature, bigotry; you called her unselfish work for the library a "job." And if you have consciously so expressed yourself to me, so you have unconsciously expressed yourself to her, for people can read thoughts more easily than you imagine. You have misunderstood her and she naturally distrusted you. What do you know of her anyway? Cashier in a pie room? Why not? Isn't she earning an honest living and doing her duties faithfully? Isn't she digging away at her books in the library at night when she might be dancing? Bad English? Is it worse to make a mistake now and then in a good work like hers, or to use excellent English in making disparaging and cynical remarks about people who may, and as far as I can judge in the present case, do make better use of their poor opportunities than you do of your good ones? Refusing to read the *Carro*? Can't you see a parallel between her loyalty to her "leaders" and your dog's loyalty to you? He sees something in you to love which others don't. Why can't you do as much? Need I speak of the way in which you alluded to your fellow-students of the Blavatsky society?—for which I got the blame. Do you suppose for a moment they did not sense your attitude?

Half the hidden misery in the world comes from not being understood. You love your dog because he, in his bullpuppish way, sees and loves something in you. The lamb loved Mary for no reason in the world than that Mary loved the lamb. You are solitary and cynical because you won't clean up the windows of your own soul. No wonder you can't see others; no wonder they can't see you and are afraid of you.

Flamine, you tempt me to say things I might better keep to myself, because I want to turn you to a wholly different way of thinking.

I am sorry your friend regards me as a "sentimental crank" for advising you to begin each reading of *The Secret Doctrine* with some poetry. Perhaps my own friends, if I have any, would say the same. But my practice is based on my own experience, on the need of battling with my own inner problems. I *know*. But lest you may share the same opinion of me let me quote you a few words of an eminent interpreter of Dante, Charles Eliot Norton:

To acquire a love for the best poetry, and a just understanding of it, is the chief end of the study of literature; for it is by means of poetry that the imagination is quickened, nurtured, and invigorated, and it is only through the exercise of his imagination that man can live a life that is in its true sense worth living. For it is the imagination which lifts him from the petty, transient and physical interests that engross the greater part of his time and thoughts in self-regarding pursuits, to the large, permanent, and spiritual interests that ennoble his nature, and transform him from a solitary individual into a member of the brotherhood of the human race.

In the poet the imagination works more powerfully and consistently than in other men, and thus qualifies him to become the teacher and inspirer of his fellows. *He sees men by its means, more clearly than they see themselves; he discloses them to themselves, and creates in them their own dim ideals.* He becomes the interpreter of his age to itself; and not merely of his own age is he the interpreter, but of man to man in all ages.

The italics are mine. You need to stimulate your imagination, to have "revealed to you your own dim ideals." Music, art, poetry, but poetry is easier to have at hand and, I think, speaks more precisely; that is why I commended it to you. It will do you good to dig around for yourself. You will learn to separate the wheat from the chaff in time. Make a note of everything which impresses you; commit the best to memory. I have a habit of copying what pleases me on loose sheets and taking one or two with me on a hike, when my mind is free, and I can memorize it. But never hither with the cynical or trivial. True poetry is always dignified, whether it be a love sonnet or an epic. I would not suggest poetry as an introduction to a book in mathematics or chemistry. But *The Secret Doctrine* is far other than these. Everywhere through it you will find that which needs the poetic imagination for its full comprehension, and when you consider that it is really a great prose epic, mainly an exposition of the past and future evolution of man, you will see that it needs the infusion of the poetic element from without; it needs to be read with your mind freshly stimulated in this way.

Let me return to the subject of a former letter in this same connection—"What is most worth while in Theosophy?"

You have heard of the "Three Paths,"—the Path of Knowledge, the Path of Action, and the Path of Devotion (or Love). The idea is afloat that you can select any one of these paths, according to your proclivities, and thereby reach the peak of evolution. This is a mistake; all are necessary, but the most important is the Path of Love. If it be true that Love is the end of this abominably protracted and painful course of evolution, the fact must not be lost sight of for a moment. If not on your guard, if you allow your imagination to become blunted, too exclusive pursuit of Knowledge, let us say even of *The Secret Doctrine* by itself, too close application to the Path of Action, will blind you to the truth and hold you back. The ancient Hindu Rishi, Nārada, in the "Nārada Sūtra," which I commend for your meditation, says among much else:

25. Love is greater than work, knowledge, or Yoga.
26. Because it is its own end.
28. Some say Knowledge, indeed, is the means to Love.

29. Others say Love and Knowledge are interdependent.

30. The sons of Brahmā (Nārada and Sanatkumāra) say that Love is its own reward.

What does St. Paul say (I Cor. xiii, revised ver.)?

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophesy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: . . .

There you have the whole philosophy of life; whatever you study must be studied with that in view; it will be worthless without it. Study Dante, if you have the time and the courage; see the autobiography of a soul, unable to gain the earthly love for which it craved, gradually transmuting this into a divinely ideal and selfless love, without for a moment forgetting the original object which inspired it. We, prisoners of fate, condemned to solitary confinement in the dungeon of ungratified but never dying longings, seemingly forever shut out of paradise by the flaming sword, need to understand this. We may drug ourselves with cynicism, with materialism, with the yoga of study or work; we may commit a sin against the holy spirit by becoming self-slayers of the most divine and beautiful element of our natures through neglect or deliberate suppression. But that wonderful tree—let us call it Love—which has its roots in the ground of sensuality and selfishness, and its upper branches among the stars and gods, is the great problem given to us to master. It is rooted in passion, it blossoms into absolutely selfless devotion. Sooner or later, in one way or another, each of us must reach the top of that tree; there is no escape and no substitute. That aim must be kept constantly before us, no matter through what hells we have to pass in so doing, no matter what apparent obstacles life throws in our way, no matter what supposed renunciations confront us, all of which must be faced with courage and even with joy. These very obstacles point out the way to him who can see. The gates of paradise are not really barred. "Out of the eater came forth meat, and out of the strong came forth sweetness." Karma seems to be a terrible eater of our desires, our hopes and aspirations. But in reality it generates the food which shall nourish us, while only from the strong, made strong by this food, can come forth true sweetness.

There is no finer ideal than that presented in the closing lines of Shelley's "Prometheus Unbound," which are constantly in my mind, and which remind me of St. Paul's words which I have quoted. Try to live them, as I have tried to do; you will find it worth the trying:

To suffer woes which hope thinks infinite;  
To forgive wrongs darker than death or night;  
To defy power which seems omnipotent;  
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!

But I must say no more. Study Dante, should such a dilemma confront you, and know that his victory may be yours likewise. And for the same reason, I repeat, keep your sensibilities alive by constant associ-

ation with all that is beautiful in art, in music, in poetry, in nature. Do not mind being called sentimental; you will have the greatest souls on your side. If you really understand why you are doing it, if you will keep the top of that tree in view, rather than allowing yourself to be satisfied with wanting the lower branches, if you will resolutely avoid giving way to the cynical attitude, however much you may use it outwardly as a protection, you will be safe.

One word more. You are confoundedly cynical about women and don't hesitate to express it. Perhaps you have cause, as have I. But let me present you, in the words of Browning, a better view, which you may consider in the light of advice which I once gave you half-jokingly:

I do but play with an imagined life  
Of who, unfettered by a vow, unblessed  
By the higher call,—since you will have it so,—  
Leads it companioned by the woman there,  
To live, and see her learn, and learn by her,  
Out of the low obscure and petty world—  
Or only see one purpose and one will  
Evolve themselves if the world, change wrong to right:  
To have to do with nothing but the true,  
The good, the eternal—and these, not alone  
In the main currents of the general life,  
But small experiences of every day,  
Concerns of the particular hearth and home;  
To learn not only by a comet's rush  
But a rose's birth,—not by the grandeur, God—  
But the comfort, Christ. All this, how far away!

"All this, how far away!" Yes, truly, for cynics like yourself, who think, using your own words: "If I have to hang, I prefer my noose all to myself."

Cordially yours,  
EDITOR OF THE CRYIC

### 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. Wudia—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.

# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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### MORE NEW JERSEY PRISON SCANDALS

Several years ago an elaborate investigation of the New Jersey State prison was held under direction of the governor which unearthed conditions not surpassed in rottenness by any prison in the United States. The public, always prone to assume that an official investigation is conducted with sincerity, promptly went to sleep again, happy in the satisfaction of believing that all was now well. For a long time we heard no more of the New Jersey penitentiary until last August, when there began a series of riots, now known as the "peach riots," because of the claim that they originated in the prisoners not being fed upon peaches to the extent they desired. This amusing pretext was apparently swallowed, notwithstanding the fact that the absence of peaches in sufficient quantity did not cause the riots, any more than a match causes the explosion of a powder magazine—it was simply the trifle which started the explosion due to an accumulation of grievances. One may assume with entire safety that even such fastidious people as convicts are not going to raise hell simply because some desired item is not on the supper table, when general conditions are acceptable. Prisoners as well as other people, are likely to let well enough alone. However, the peach-hungry rioters were licked into subjection and nothing more was heard until May of this year, when an investigation was ordered by the governor. The investigation was placed in the hands of a joint committee of the Board of Managers of the Prison and of the Commission of Institutions and Agencies the head of which is Burdett G. Lewis, a nervous gentleman who has distinguished himself by much talk about the glorious New Jersey penal system, but who, apparently, really knew little of inside conditions and was content with yapping when some other dog barked. It must be said to his credit, however, that he was apparently the only one who stood up boldly for the removal of the offending Deputy Kersey. Of the report of this joint committee, dated June 19, 1923, I shall speak presently.

In a letter to the New York *Evening Post* of May 15th Thomas Mott Osborne speaks of a case which came under his observation in the New Jersey penitentiary in 1916 where a man was kept in a dark dungeon with a ball and chain riveted to his ankle until it was worn to the bone. On protest to the warden the latter ordered it removed and placed on the other ankle! Mr. Osborne at the same time transmitted a letter from an inmate, also published in the *Evening Post*, charging that the prison is "one vast graft house." As an example he cites the fact that the inmates have to purchase much of their clothing, although the same is regularly charged to the state; prisoners are beaten unconscious for no reasonable cause and without a chance for a hearing; others are locked in their cells without intermission for from two-and-a-half to five years; the food is intolerable and the sanitary conditions generally bad. From twenty-five to thirty inmates are sent to the insane asylum every year, largely as a result of inhuman treatment, while prisoners under doctor's orders are deprived of the prescribed diet by arbitrary officials.

Various facts of interest came out at the hearing which it would take too much space to narrate. The blame seems to have been placed for the most part on Deputy Keeper Kersey and Centre Deputy McChesney, while Principal Keeper (New Jersey term for warden), Joseph S. Hoff figured but little, although, of course, he is the one directly responsible for the abuses. Kersey seems to stand high in the ranks of the brutes who are still disgracing the American prison system.

The report of the joint committee, while containing some good suggestions, is about the weakest document of the sort I remember having seen. Of course, for here is a committee of men set to investigating conditions for which they are primarily responsible. When shall we find a governor with sense enough to know that delinquent boards of control and management are not going to inculpate themselves? The report is rather laudatory of chief offender Kersey and recommends that he be retained on full pay, but be given a chance to retire on a pension—so New Jersey rewards its political slave drivers. As for Principal Keeper Hoff, no mention is made of the obvious fact that, whatever his intentions may have been, he either knowingly allowed Kersey to have his way with clubs and blackjacks and dark dungeons, or else was so derelict of duty that he did not know what was going on. Either should have called for a recommendation of dismissal. But Hoff is a political appointee, without doubt of service to those higher up, and specially "protected." To "aid" him it is recommended to employ an expert penologist who shall practically run the prison; in short, to put in a new official as a subordinate to do all the work, and to retain an incompetent

as a figurehead at public expense. Centre Keeper McChesney, also accused of brutality, is to be retained.

Among other recommendations are the employment of idle prisoners, the introduction of a system of self-government like that existing at Sing Sing, doing away with dark cells and the limitation of rations for punishment, and placing the control of the sick exclusively in the hands of the physician.

In short, all of those persons who have been responsible for the abuses are to be retained, especially Principal Keeper Hoff, who is to have his political position made easier for him, and who will hereafter be able to sleep with his feet on his desk and snore away his time at the expense of the taxpayers.

Will there be any real reform? There is not the least reason for expecting it. The expert assistant will not have things in his own hands and will probably find his position intolerable. Every few years there will be another scandal, with peaches or prunes as a pretext, just as long as politics forms the basis on which the prison management rests. Dark cells will be abolished, but some other devilish contrivance will be devised to take their place. Did not Texas invent "riding the mule" when hanging in chains was prohibited? Only when a trained penologist shall be placed in full control, with full power to act unhampered by incompetent political superiors and who shall be in no sense a political appointee, is there the least hope for a thoroughgoing and permanent reform. A non-political prison system may come in time; so also will the millenium, but not the faintest glow on the horizon betokens its arrival.

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### New Florida Torture Methods

It is reported that since Florida has abolished flogging in its prison camps convict bosses have devised a new form of punishment for white prisoners which consists in placing the offender in a loosely constructed pine box, literally a sort of coffin standing on one end. In this he can neither sit nor stoop, while food and water are placed on the floor where he can hardly reach them. Negro convicts are stripped to the waist and chained to a tree in full sunlight, a prey to mosquitoes.

Whether such forcible methods are justifiable depends entirely on the way in which they are used. Naturally the prisoners, who receive no compensation, will work only when forced to do so. If the methods are applied with the distinct understanding that the prisoner will be released the moment he will agree to work, and if he is proved to be in a physical condition to work, they are perhaps unobjectionable. The trouble is that they will be used by brutal slave drivers without discrimination and as a means of torture, and will not be limited to the time the prisoner is in a recalcitrant mood. Probably simple deprivation of food would be quite sufficient to bring him to his senses in time. Such a plan should be tried out before placing such easily abused methods in the hands of brutal bosses.

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*Letter from J. G.*—We have received another interesting letter from our correspondent J. G., which we hope to print, together with our reply, in the next *Currier*.

*Corruption of Original Blavatsky Texts by Mrs. Besant and Others.* A set of Copies 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.

### The Mutilation of H. P. Blavatsky's "Key to Theosophy"

The first edition of H. P. Blavatsky's *Key to Theosophy* was published by her in 1889. In 1890 she issued a second edition which, as far as may be inferred from her own preface, is identical with the first, but with the addition of a glossary.

In 1893, therefore about two years after the author's death, Mrs. Besant's publishing society in London undertook to issue a "third and revised edition." This contains a preface by Mr. G. R. S. Mead, as follows:

The main features of the revision attempted are: (1) A systematic use of italics and capitals; (2) a consistent transliteration of Sanskrit words; (3) the correction of some mistakes intimated by H. P. B. while still living; (4) the removal of some obscurities of style; (5) the omission of some passages of a controversial nature, which are no longer of general interest.

LONDON, 1893.

G. R. S. M.

It will be noted that, unlike the "third and revised edition" of *The Secret Doctrine*, this preface is not signed jointly by Mrs. Besant and Mr. Mead, but by the latter alone. This is a matter of minor importance. The responsibility for the publication of a book by the then Theosophical Publishing Society of London must of necessity rest primarily upon Mrs. Besant, and upon Mr. Mead, as her agent, only secondarily. It is not to be imagined that he would have assumed the responsibility of the numerous omissions without authorization.

It has long been known that the revised edition of *The Key* contains many changes and omissions, but it was not until I undertook to make a comparison that the full enormity of this tampering with H. P. B.'s text came to light. In place of the "original" edition I have used the verbatim reprint issued by the United Lodge of Theosophists in 1920, which is the only authentic version of this invaluable work now on the market. The pagination differs, but the text is unchanged, and all references below refer to the U. L. T. reprint.

It soon became obvious that a complete comparison would involve so much labor as to be out of the question and I have therefore limited myself to five sections taken at random. What hidden surprises the other ten sections may contain I leave to those with more time at their disposition, but it is clear from a superficial examination that the same proportion of changes holds approximately throughout. All changes of spelling, capitalization, italics, quotation marks, transposition of words, etc., were noted.

Section	Changes, Exclusive of Omissions No. of Pages in U. L. T. Reprint	Changes
I	11	169
III	10	58
IX	27	395
XIII (exclusive of omissions)	12	74
XIV (exclusive of omissions)	8	81

We find, then, 777 changes in the 68 pages examined. The whole work contains, in the U. L. T. reprint, 213 pages. Of these, over sixteen have been wholly cut out in the revision. Assuming that the same proportion of changes holds throughout, this would make about 2,600 changes in the surviving 227 pages, 11.4 to the page, or *one to every three lines!* How much has been cut out of the sections not examined I cannot say,



but it is probably insignificant in amount.

The "third and revised" London edition of *The Key to Theosophy* therefore presents this astounding piece of literary conceit and injustice:

Over sixteen pages wholly omitted!

An average of one change to every three lines of the remainder!

A title page claiming it to be "The Key to Theosophy by H. P. Blavatsky"!

What is the general character of these minor changes, exclusive of the omissions, which will be considered later? They are:

1. Correction of actual errors, (typographical or other. The number of such corrections is wholly insignificant, probably not over one or two per cent of all).

2. The employment of the reviser's own system of using capitals, italics and quotation marks in preference to H. P. B.'s. H. P. B. had her own system, which was very expressive and served to convey delicate shades of meaning, which are, largely, impaired in the revision. With the exception of a few cases where H. P. B. was not consistent herself, it may be said that the work has been marred rather than bettered. In fact, one does not have to look far to find that Mr. Mead was himself not always consistent. In this respect the book has not been "revised"—it has been *Meadized*.

3. Incorporation of footnotes in the text. This is specially in evidence in Section I, where whole pages of footnotes—digressions or matter of secondary importance—have been bodily transferred to the text, decidedly to its detriment.

4. Changes in Sanskrit words.

5. Rewriting of whole paragraphs. This is infrequent, and while it may have given more polish to the English, it was, with perhaps an exception or two, uncalled for, from the standpoint of lucidity.

6. Pedantic substitution of synonymous words, such as "confuse" for "mix up," "injure" for "hurt." Also, the suppression of colloquial forms of expression, substituting "do you not?" for "don't you?" *The Key* is a conversation between an enquirer and a theosophist, and the colloquial form is justified.

It may safely be said that not more than one or two in a hundred of these minor changes were worth making and that the revision, in this respect, can only stand as a monument of literary pedantry, detracting from, rather than adding to the value of the work.

#### Omissions

It is impossible to reproduce all of the omitted portions here—it would fill this entire issue of the *Current*. But enough must be given to show that some contain valuable theosophical teachings, others are of historical value, while most refer to criticisms still current among opponents of Theosophy. I have therefore selected some of the questions and have given a few of the replies likewise. For the rest the reader must be referred to the original or to the U. L. T. reprint. In fact, the "Enquirer" says:

Enq. "Cannot you give me more details about these [attacks], so that I may know what to answer when asked—a brief history of the Society, in short and why the world believes all this?"

The replies, covering many pages, are just as important today as when H. P. B. wrote them. That they do not constitute a part of Theosophy properly speaking is doubtless true, but *The Key to Theosophy*, from start to finish, deals not only with Theosophy, but also with the Theosophical Society and the Theosophical Movement; the names of both Theosophy and of the Society are inseparably associated in the public mind with that of H. P. B., and the charges and slanders against her are still current talk. Ask any intelligent person today who has gleaned his ideas from the press, or who has scented the present scandals in the

Society, and you will hear the Society for Psychical Research charges against H. P. B. edited. To say that the omissions are "of a controversial nature, which are no longer of general interest" is as far from the truth as could well be. The attempt to conceal these replies from students of *The Key* is to leave them unargued when the old charges are brought up, and still worse, it is depriving a dead woman of the right to be heard in her own defense.

In her book, *H. P. Blavatsky and the Mysteries of the Wisdom*, published in 1907, Annie Besant says (page 5):

Sixteen years and a half have gone since Helena Petrovna Blavatsky passed away from this mortal world. Yet attacks are still made upon her veracity, upon her character, and good and sympathetic men still turn away from the Theosophical Society with: "Oh! I do not care to belong to it; it was founded by Mme. Blavatsky, who was convicted of fraud by the Psychical Research Society." The articles which defended her at the time have long been out of print, and are forgotten.

"Out of print"—yes, quite true, and H. P. B.'s vigorous defense of herself and of the Theosophical Society was long out of print for no reason in the world than that Mrs. Besant deliberately caused, or allowed, it to be cut out of the "third and revised edition" of *The Key*, and proclaimed through her agent that it was "no longer of general interest!"

There is apparently another reason why these parts were eliminated. It will be found in the fact that all references to the S. P. R. report have been carefully eliminated, as well as references to the opposition of spiritualists and of the clergy and missionaries. To keep on good terms with these influential people was of more importance than respect for the memory of the dead H. P. B.

*U. L. T. reprint, page 33 (Sect. III).*

The guilt of this great crime rests on the Christian Church. "In the name of the most Holy Trinity" the Spanish Government (Roman Catholic) concluded more than ten treaties . . .

*U. L. T. reprint, page 33-34*

ENQ. What do the written statutes of your Society advise its members to do beside this? On the physical plane, I mean?

THEO. In order to awaken brotherly feeling among nations we have to assist in the international exchange of useful arts and products, by advice, information, and co-operation with all worthy individuals and associations (provided, however, add the statutes, "that no benefit or percentage shall be taken by the Society or the 'Fellows' for its or their corporate services"). For instance, to take a practical illustration, The organization of Society, depicted by Edward Belamy, . . .

*U. L. T. reprint, page 33*

ENQ. Can some of them be mentioned?

THEO. They can. To begin with, no Fellow in the Society, whether exoteric or esoteric, has a right to

*Third revised ed., page 30*

The guilt of this great crime rests on the Christian Church. "In the name of the most Holy Trinity" the Spanish Government

concluded more than ten

treaties . . .

*Third revised ed., page 31*

ENQ.—What else is to be done besides this? On the physical plane, I mean.

THEO.—{

omitted

} The organization of society, depicted by Edward Belamy. . . .

*Third revised ed., page 34*

ENQ.—Can some of them be mentioned?

THEO.—They can. To begin with, no Fellow in the Society, whether exoteric or esoteric, has a right to

force his personal opinions upon another Fellow. "It is not lawful for any officer of the Parent Society to express in public, by word or act, any hostility to, or preference for, any one section, religious or philosophical, more than another. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world. And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warning, violation of this rule shall be punished by suspension or expulsion." This is one of the offenses in the Society at large . . .

force his personal opinions upon another Fellow. (

omitted

Section XIII, "Some Misconceptions about the Theosophical Society." 23 pages in the original, has 11½ pages omitted. Here are some portions:

) This is one of the offenses in the Society at large . . .

Exq. For what, and since when do the Spiritualists hate you? (page 216).

Exq. But why should the clergy be hostile to you, when, after all, the main tendency of the Theosophical doctrines is opposed to Materialism, the great enemy of all forms of religion in our day? (page 217).

Exq. And what led the S. P. R. [Society for Psychical Research] to take the field against you? You were both pursuing the same line of study, in some respects, and several of the Psychic Researchers belonged to your society (page 217).

Exq. Before we change the subject, let us have the whole truth on this one. Now, some writers have called your teachings "immoral and pernicious"; others, on the ground that many so-called "authorities" and Orientalists find in the Indian religions nothing but sex-worship in its many forms, accuse you of teaching nothing better than Phallic worship. They say that since modern Theosophy is so closely allied with Eastern, and particularly Indian, thought, it cannot be free from this taint. Occasionally, even, they go so far as to accuse European Theosophists of reviving the practices connected with this cult. How about this? (page 220).

Exq. A writer in the *Agnostic* journal—one of your accusers—has just hinted that the followers of this disgraceful sect are Theosophists, and "claim true Theosophic insight." (page 221).

Theo. He wrote a falsehood, and that's all . . . But you will find the whole subject dealt with at length in the *Secret Doctrine*, to which I must again refer you for detailed explanations. To conclude, the very soul of Theosophy is dead against Phallic worship; and its occult or esoteric section more so even than the exoteric teachings. And now ask me some other questions.

Exq. Agreed. Well, have either of the Founders, Colonel H. S. Olcott or H. P. Blavatsky, ever made any money, profit, or derived any worldly benefit from the T. S., as some papers say?

The answers to this and allied questions taking up four pages, have been omitted, as well as one and a half pages relating to the sources of income of the T. S., and defending it against charges of graft and money making.

In Section XIV, comprising 12½ pages on "The Theosophical Ma-

hatmas," four and a quarter pages have been omitted. These relate mostly to the Society for Psychical Research and its "report" on the question of the existence of the Masters. They are just such questions as are asked today, and the replies that would be given by one familiar with the facts. Again I give mostly some omitted questions only. Incidentally, here is an entertaining change by the fastidious reviser:

*U. L. T. Reprint, page 233*

ENQ. That they do not exist and that she has invented them. That they are men of straw, "Mahatmas of muslin and bladders." Does not all this injure her reputation?

ENQ. It is just what they say. But is it not very painful to her to be publicly denounced as "the most accomplished imposter of the age, whose name deserves to pass to posterity," as is done in the Report of the "Society for Psychical Research"? (page 234).

ENQ. But her enemies claim to have proved their case. (page 234).

ENQ. But they sent a representative to India to investigate the matter, didn't they? (page 234).

ENQ. Yet it has done the Society great harm. Why, then, did she not vindicate her own character, at least, before a Court of Law?

THEO. Firstly, because as a Theosophist, it is her duty to leave unheeded all personal insults. . . . (page 235).

*U. L. T. reprint, page 235*

ENQ. The S. P. R. now denies completely the existence of the Mahatmas. They say that from beginning to end they were a romance which Madame Blavatsky has woven from her own brain?

As a final sample of the omissions the following illuminating portion is cited (page 236):

ENQ. But, of course, these Masters do exist?

THEO. We affirm that they do. Nevertheless, this does not help much. Many people, even some Theosophists and ex-Theosophists, say that they have never had any proof of their existence. Very well; then Mme. Blavatsky replies with this alternative:—if she has invented them, then she has also invented their philosophy and the practical knowledge which some few have acquired; and if so, what does it matter whether they do exist or not, since she herself is here, and her own existence, at any rate, can hardly be denied? If the knowledge supposed to have been imparted by them is good intrinsically, and it is accepted by many persons of more than average intelligence, why should there be such a *kullabato* made over that question? The fact of her being an imposter has never been proved, and will always remain *sub judice*; whereas it is a certain and undeniable fact that, by whosoever invented, the philosophy preached by the "Masters" is one of the grandest and most beneficent philosophies once it is properly understood. Thus the slanderers, while moved by the lowest and meanest feelings—those of hatred, revenge, malice, wounded vanity, or disappointed ambition,—seem quite unaware that they are paying the greatest tribute to her intellectual powers. . . .

*Note for owners of the revised edition.* Other than those mentioned by page above the omissions in the revised edition occur as follows:

Page 184, after "more than considerable," ten pages omitted.

Page 184, after "You may laugh, but it is so," one and a half pages omitted.

Page 190, after "nest of Chinese boxes," one and a half pages omitted.

Page 190, after "Let people think what they like," one page omitted.

Page 192, at end of page, one and three-fourth pages omitted.

*Third revised ed., page 183*

ENQ.—That they do not exist and that she has invented them. (omitted)

) Does not all this injure her reputation?

*Third revised ed., page 190*

ENQ.—(omitted)

) They say that from beginning to end they were a romance which Madame Blavatsky has woven from her own brain.