

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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EDITOR'S TWADDLE

When I have been asked my opinion on the Leopold-Loeb case I have always said that I have formed none. I have no desire to place myself in competition with the alienists, for or against insanity, or the innumerable newspaper editors, hack writers, psychologists and psycho-analysts, Dr. Cranes, clergymen and others who know all about it. Still it has caused me some thinking. When I hear of some one, especially a young person, committing a monstrous crime, I do not as a rule speculate on insanity or degeneracy; I just think of what I am and of what I have been, and try to see if I can discover a clue in myself.

When Shakespeare divided the life of man into seven ages, he forgot to include the age of "sowing wild oats." Yet this is a period so universal, especially with men, that it has to be considered as something normal even if not necessary. The law usually regards a youth as an "infant" up to the age of fourteen, as not wholly responsible for his actions and therefore not to be subjected to the extremes of punishment held to be appropriate later. Somewhat later the boy begins to break away from the restraints of home, to question authority and to launch out into a series of experiments with life, eating of the fruit of the tree of the knowledge of good and evil, seeing how far he can give way to his primitive impulses, trying still greater excesses when previous ones have led to no obviously evil consequences. Sometimes he wrecks himself for life; oftener most fortunately, he learns before it is too late that there are physical, civil and moral laws which it pays to observe. This is the age of "sowing wild oats."

And the process is not wholly to be despised. We are in the world to learn, to profit by mistakes, and what we learn by our own experience is better knowledge than that which we accept on hearsay. As Browning's Ferishtah says:

We learn,—when what seemed ore assayed proves dross,—
Surelier true gold's worth, guess how purity
I' the lode were precious could one light on ore
Clarified up to test of crucible.
The prize is in the process.

People of more mature years and settled habits do not always like to admit, though they may occasionally do so at their club and over their grape juice, that in their younger days they were very vigorous sowers of wild oats; they even try to forget it, which is a big mistake. I suggest to those who want to arrive at a conclusion on the Leopold-Loeb case, not to adopt the attitude of the father who tells his son; "I never did such things when I was your age,"—which is probably a lie—but rather to try to bring themselves back in memory to those days. If they can vividly recall, not only what they did, but what they felt at the time they would do if they had the chance and the cash unlimited, it may help them to place themselves in the position of these two boys. I am not so squeamish. I frankly confess to having done not a little sowing of wild oats. I threw God and religion overboard at fourteen, and later, when released from control, proceeded to experiment with life, and strange and wonderful experiments I made, fortunately only such as concerned myself for the most part, but such as, I am sure, would have caused a modern alienist to feel himself justified in writing a very large interrogation mark after my name.

This is not an autobiography, and it is needless to tell what I did and how and why I righted myself after the storm, further than to say that I found out in time that it did not pay. But the memory of this experience, of this total contempt for what we regard as prudence and common-sense, is something which I carry about with me as a physician carries his stethoscope, and when I see some manifestation on the part of young men which horrifies the goody-goodies and starts talk on depravity and degeneracy, I make use of it.

To my mind these two boys suffered from a virulent case of sowing wild oats. They had it badly, and were aided in part by their rejection of conventional and religious restraints, partly by unlimited funds and unwise parental indulgence, and the lack of proper ideals in their education. Their desire for the weird and morbid is common enough, but it is seldom so well fertilized from without. Unfortunately for them and for their victim they carried the thing too far, but had they not done so, this passion for strange and weird experiences would have worn itself out, and in a few years they would have been fairly normal. And this being the prognosis, an irreversible sentence, a death penalty or life confinement, would be unjustifiable. An indeterminate sentence, with a

minimum of say ten years, a good spanking, and yet under conditions favorable to reform, would in the end turn them out as fairly respectable citizens.

I must admit that I find in the attitude of the state's attorney something quite as dangerous. This gentleman seemingly has the blut-lust developed in him to quite the extent that it exists in the boys whom he is determined to hang if it is by any means possible. Is there not something absurd in the present day method of securing justice whereby the state, which ought to protect as well as to prosecute, hires a man to use every means in his power to bring about a conviction, to secure the extreme penalty, seemingly without the least desire to determine the truth, the actual character of the defendants, and even to the extent of throwing every possible obstacle in the way of presentation of witnesses for the defense who may bring forward some mitigating circumstances mental or otherwise?

I know nothing of the gentleman who has conducted the prosecution in this case other than from the spectacle he has made of himself. But in general it will be found that lurking behind the pretext of securing justice is the motive of winning a celebrated case, of gaining a reputation which will ultimately lead to the gubernatorial chair at least. He who is influenced by any motive of personal gain in his efforts to secure the death of another, differs not so much from the one who slays in order to possess himself of his money. And while I cannot help sympathizing with the escaped criminal pursued by bloodhounds, equally I have that feeling when I see even the most vicious offenders pursued by a paid bloodhound in human form.

Who Will Write to a Prisoner?

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

Enright Heard from Again

Police Commissioner Enright, of New York City, is going into the broadcasting business. Three times a day he is going to have all the important criminal news cast out on the ether for the edification of any and everybody possessing a radio set. This is to be done, it is claimed, with the purpose of giving the public the actual facts from police headquarters, and to forestall the newspapers, which have not assumed the attitude towards Commissioner Enright which pleases him. Incidentally, perhaps, it will be used for enabling the public to see Enright as he sees himself, and to disseminate his theories of severity towards criminals.

Nothing more pernicious could easily be conceived. The press, in the

interest of "truth," is already doing its best to promote crime by familiarizing people with it. Decent people can keep indecent yellow journals out of their homes, but now Enright proposes to force an entry and literally to jam his criminal stuff into the ears of the boys and girls in their bedrooms. There is but one way to stop him, I suppose, and that is to get rid of him. Yet they say that Enright within the scope of his proper duties as police commissioner is an efficient official.

Don't Forget

that we need every cent we can get, and just as soon as we can get it.

So don't postpone sending in your *CRITIC* renewal as soon as you get a notice.

If you have offered a monthly or periodical contribution, don't postpone sending it and compel us to send you reminders.

Don't forget that our summer expenses are practically the same as in winter and our receipts less.

Don't forget that our work is supported wholly by contributions. About one per cent of our members kindly responded to our appeal in the *CRITIC* of June 18th. About the same number wrote and cheered us by telling us that they couldn't give anything, but that if we would do this, and wouldn't do that, somebody else would help us. Two or three sent us the addresses of millionaires and advised us to ask them. One insinuated that as this is "the Lord's work" our clerks and printer should offer their services for nothing.

Will you help us NOW?

More "Critic" Subscribers Wanted

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

Friends and Foes!

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life.

H. P. Blavatsky, Lucifer, Sept., 1892

Some Glimpses of Piffletism

The following is an announcement recently issued by a T. S. lodge:

Temple of Healing of the Applied Psychology Group, meeting at Theosophical Hall of the ———— Lodge. Within this Theosophical Lodge headquarters the Life-Currents are very strong. Adults and children who are in need of better health, in any way, are invited to attend. No charge. Free will offering. Before coming bathe and wear fresh clothing throughout. Bring slippers or sit in stocking feet. Handkerchiefs and other articles filled with remedial forces.

That is rich. Sitting in one's stocking feet, especially in warm weather, soothes the nerves and is good for corns. Sitting for an hour in the company of shoeless ladies and gentlemen ought to put the whole group in good humor enough to make a good sized free-will offering for the privilege; it beats a Charlie Chaplin comedy. Further, it promotes neatness, for who would care to appear in company with worn-out or darned hosiery? And then the handkerchiefs filled with healing— isn't that better than the stench misnamed perfumery? Finally, the delight-

ful informality of sitting with stocking-footed ladies is conducive to brotherhood, one of the theosophic virtues.

Apart from these obvious and undeniable benefits, what evidence is there that in this particular room the life currents are stronger than elsewhere, that sitting in one's stocking feet has any effect other than on the imagination, stimulated, perhaps, by some speaker who whoops them up into thinking that they are drawing something from the floor? What does this conversion of rooms dedicated to the Masters of Wisdom and to their teachings into a psychopathic clinic and corn parlor have to do with Theosophy?

Just this. The nigger in this lodge's woodpile seems to lie in the words "free-will offering." People come, induced by the idea of "no charge," and are psychologized into making a donation. People like to be fooled; the more preposterous the propositions put up to them under the name of occult healing the more ready are they to ante up. That helps to pay the rent on rooms which, to tell the truth, if they are not devoted to Theosophy would better be closed entirely. Why not start a free theosophical beauty parlor, for are not wrinkles a far more serious ground for complaint than the mostly imaginary ailments of these people?

I understand that the lodge which invites its guests and members to sit in stocking feet and be healed, which is located in one of our large cities, has not given to the public this year one lecture devoted to the fundamentals of Theosophy, to karma, to reincarnation, to the Masters, to the Small old Path; not a word has been spoken into the public ear which could indicate that Theosophy is anything more than a combination of psychic healing and fortune-telling. In doing these things it is drawing the fair name of the Ancient Wisdom through the mire, for it is deluding the public into thinking that these things are Theosophy.

Why is this? It is not an isolated case; it presents a dry-rot which is everywhere infecting the T. S. in one shape or another. The lodge has reached a point where it can no longer effectively preach Theosophy to the world, because it has not insisted on Theosophy being taught, thus ultimately ceasing to have students who are competent to present it effectively. "Give 'em what they like" seems to be the rule. This rule is applied to public lectures. Healing, astrology and such matters draw much more effectively, but they draw an element which cares little or nothing for Theosophy itself. The lodge recruits its membership in this way, appealing to the sensational, to the desire of people to get some sort of personal benefit, and so it happens that an elementary class in Theosophy will attract but two or three inquirers, while classes on putting one's insides in order are crowded. Finally it finds itself in a position where, apart from a few earnest students, the survival of better days, but who have no influence or hearing, its semblance to a lodge of Theosophy becomes ever more remote. More and more it is driven to supporting itself by courting popularity in any way, fishing with any sort of bait to catch any sort of fish.

Far better would it be to gather together in a garret, around a stove and by the light of an oil lamp, and to preserve the spirit and maintain the ideals of the Masters, than to occupy a large and splendidly equipped hall filled only with those who are seeking other things. Theosophy will never be promulgated by anything but Theosophy itself. No substitute, however tickling to the fancies, can take its place. And when we read of a theosophical lodge room being labeled as a "Temple of Healing," and practices started suggestive of a Moslem mosque, we wonder whether it would not be better to take down the old sign and hang up one more truly descriptive.

Obviously such a lodge, if it has not ceased to care for Theosophy and would get back to it, must as quickly as possible beat a retreat, a slow process, no doubt, in proportion to the time it has been untrue to its high calling. If it cannot secure competent theosophical speakers from without it must proceed to develop them from within; it must make them. It must encourage the formation of study and reading groups

in the theosophical classics, or in the best text books, even if but two or three can be got to attend them, and even in the absence of a trained teacher. In general independence of thinking is encouraged where there is no teacher, but only a chairman chosen to keep the discussions within bounds. It should seek for volunteers to take part in such groups, and this should be formally pushed, urged, personally and by invitations, not by mere casual announcements at a meeting, heard and forgotten by the few present. Slowly and gradually it will be possible to uncover and develop the talent needed, and so ultimately to put forward one or more theosophical speakers of its own.

Is this possible? I think so. I have seen a small lodge, a very small lodge, animated by a firm resolution to stick to Theosophy, develop in the course of two years a number of admirable speakers from not unusually promising material. It has done this because it had the will to do it, because it would not sacrifice Theosophy to popularity or curiosity seeking, would not start out with the complaint that it is impossible. I am not asserting that a lodge should attempt to be too strait-laced, but it should certainly limit its activities, so that side issues, be they what they may, shall have but a relatively small place on its program.

The Mahatma Letters to A. P. Sinnett

It is most gratifying to learn that the demand for the *Mahatma Letters* has been so great that it has already passed into the fourth edition, its sale thus apparently far surpassing the original expectations of the publishers. It is reported that a comprehensive index has been prepared and will soon be available in separate form. The direct study of this wonderful collection of letters is admirably adapted to dispel the mists and fogs with which the Masters and their teachings have been surrounded through the clairvoyant "revelations" of Mrs. Besant and Mr. Leadbeater.

The book lends itself admirably to group study. The Washington, D. C. Lodge, T. S., has an enthusiastic class which is held without interruption during the summer months. The general plan pursued is for some member of the group to study thoroughly one or more of the letters and to present an abstract at the group meeting, with such collateral information as can be secured. These are then discussed by the rest of the group.

In the *Canadian Theosophist*, July, page 76, Mr. Jinarajadasa, who published last year a small collection of Mahatma letters, compiled from copies in the possession of Mr. Leadbeater and Miss Arundale, states that he was wholly unaware of the proposed publication of all of the letters by Mr. Barker until he received a publisher's notice. This exonerates Mr. Jinarajadasa, but in no way excuses the scandalous treatment which the Barker collection has received at the hands of Mrs. Besant and her followers.

Special Convention of the British Section, T. S.

The special convention of the British Section, T. S., which was called at the request of seven lodges of the Section to consider certain resolutions, came off on the appointed date, April 6th. In the *CRRIC* of March 26th I gave the more important of these resolutions *verbatim*, their object being (a), to disassociate the T. S. in the public mind from such organizations as the Liberal Catholic Church and the Order of the Star in the East, which, while theoretically independent of the Theosophical Society have used it as a recruiting ground; (b), to exclude from office in the Section or its lodges persons whose pledges of obedience to other organizations might conflict with the fulfilment of their duties in the Section or lodge; this referring especially to the E. S.; (c), the appointment of an impartial commission to investigate the scandals which have long disturbed the Society, to wit, the elevation to positions of influence and leadership of certain persons charged on good evidence with

having promulgated teachings and having been engaged in practices abhorrent to the commonly accepted code of morality and to the teachings of Theosophy.

It would take too much space to go in detail into the proceedings of the convention. As was to be expected the significant resolutions were defeated. In common with F. T. S. in other parts of the world, members of the British Section have been too long accustomed to think that when Annie Besant calls a skunk a pussy, a pussy it is. For this they are scarcely to be blamed. Having had the wool pulled over their eyes and not having access to the original evidence, which is carefully kept from them, it is but natural that they should think as they do. From this I specially except, Major D. Graham Pole, the retiring General Secretary, and Mr. E. L. Gardner, the chairman of the convention. Of the former, perhaps the less said the better. It was he who denied having seen the Farrer confession implicating Wedgwood at the very moment that he had an authenticated copy in his possession. Mr. Gardner thwarted the attempt to present some of the facts about Leadbeater, thus deliberately keeping from the convention information bearing on one of the resolutions, and presented a whitewashing paper which must have inspired those who have seen the original evidence with amusement and disgust.

Mr. Gardner attempted to show, on the basis of assertions made by two Australian boys recently arrived in London, that the various episodes involving Leadbeater's doings with nude boys, as charged in Mr. Martyn's famous letter to Mrs. Besant, and the shocking revelations brought out in the Sydney police investigation of Leadbeater, were wholly innocent. Leadbeater, it was said, was giving these boys a course of physical training (Müller's exercises) in the mornings, in the course of which some of them got into his bed. Mr. Martyn, it was averred, knew all about this, as he had himself taken part in the instruction.

Unfortunately for these "explanations" a cablegram came later from Mr. Martyn saying: "Chairman London Special Convention reported having read statement Kollerstrom Noall mentioning my name. Statement apparently fabricated. Am unacquainted Müller's exercises, have never directed any exercises. My police enquiry evidence referred to midnight incident not morning exercises. Kindly make known this repudiation Convention statement."

Those conducting the fight for reform in the T. S. seem to be satisfied at having given their cause publicity, even if they did not gain the points striven after. It is understood that with few exceptions they have decided to remain in the T. S. and to fight on.

"The Canadian Theosophist"

The attention of American and other theosophists who are interested in the Back to Blavatsky Movement is called to *The Canadian Theosophist*. This monthly is the official organ of the Canadian Section T. S., and is edited by the General Secretary, Albert E. S. Smythe, an old time Blavatsky student. Alone among all of the sectional organs of the Adyar T. S. it distinctly stands for the ancient teachings given out by H. P. Blavatsky and the Masters of Wisdom. Every issue contains valuable material in this connection. Send your subscription *direct to The Canadian Theosophist, 22 West Glen Grove Avenue, Toronto, Canada*. A one dollar note, United States currency, will fetch it for a whole year.

Magazine "Theosophy" Wanted

This office is in need of a copy of the magazine *Theosophy*, January, 1920, to complete a file.

The Magazine "Theosophy"

The magazine *Theosophy*, published monthly by the United Lodge of Theosophists, Los Angeles, is devoted to the Theosophy of the Founders of the Theosophical Movement. Subscription, through this office, \$3.00 a year, single copies, 35 cents. Sample copies, no specified date, for 5 cts. in stamps. Back volumes loaned.

1925 Astrological Ephemerides Ready

Now published and to be had from the O. E. LIBRARY:

Raphael's ephemeris, 1925, 50 cents.

Raphael's ephemeris and almanac, 1925, 60 cents.

Heindel's ephemeris, 1925, 25 cents.

Back to Blavatsky!—The Blavatsky Quotation Book

Getting back to Blavatsky, getting an outline view of the really essential and fundamental principles of her philosophy, is not always an easy task, as her writings are voluminous, and even the otherwise excellent epitomes are overweighted on the intellectual and philosophical side and pay insufficient attention to the ethical and spiritual. The result is that students are likely either to regard Theosophy as an intellectual acquirement alone, or, if they are not satisfied with this, to seek satisfaction in later presentations which offer more of the spiritual element only to sacrifice its fidelity to the original.

A valuable aid in overcoming this drawback will be found in the *Blavatsky Quotation Book*. Here will be found, under the plan of one quotation for each day of the year, an unique collection of pithy sayings, some of which may be familiar, while others could be located only by laborious search through the larger volumes. This will prove an invaluable aid to those who want a mere outline as well as to students of *The Secret Doctrine* and of the *Mahatma Letters*.

From the O. E. LIBRARY, paper, 60 cents; cloth, 90 cents.

Some Second-Hand Books

Sold only for cash with order, or sent C. O. D. U. S. postage stamps and personal checks accepted. *Mention substitutes if possible.* Address THE O. E. LIBRARY, 1207 Q Street, N. W., Washington, D. C.

Blavatsky, H. P.—The Secret Doctrine, third rev. ed., vols. 1, 2, Index, \$11.90. Will supply vol. 3, new, \$5.00.

Corbett, Sarah—Extracts from the Vahan (all sorts of theosophical questions answered), \$1.75 (new, \$3.25).

Davis, Andrew Jackson—The Great Harmonia, vols. 1, 4, 5, each, \$1.15.

Gould, A.—Science of Regeneration, 60 cents.

Ebbard, R. J.—The Bedrock of Health, 65 cents (new, \$2.00).

How to Acquire and Strengthen Will Power, 65 cents (new, \$2.50).

Advanced Text Book of Hindu Religion and Ethics, cloth, 85 cents (new, \$1.25).

Hillard, Katherine—Abridgement of the Secret Doctrine, \$2.00 (new, \$3.00). Slightly damaged cover.

Harmonic Series. The Great Work, by T. K., \$2.00 (new, \$3.00).

The Harmonics of Evolution, by Florence Huntley, \$2.00 (new, \$3.00).

The Dream Child, by Florence Huntley, \$1.05 (new, \$1.50). Out of print.

Leadbeater, C. W.—The Inner Life, 2 vols., each, \$1.40 (new, \$2.00).

The Science of the Sacraments, illustr. in colors, \$3.00 (new, \$4.50).

Levi—The Aquarian Gospel of Jesus the Christ, \$2.10 (new, \$3.00).

Ingalese, Richard—The History and Power of Mind, \$1.75 (new, \$2.50).

From Incarnation to Reincarnation, \$1.10.

Old, W. Gorn—The Book of the Simple Way (trans. of Tao-teh-king) 90 cents (new, \$1.25).

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SOME HOT WEATHER REVERIES

The drama being enacted at this time in Judge Caverly's court in Chicago, and which for the moment seems to have taken the form of comedy, should give every thinking person food for reflection.

To adopt a term used by the psychiatrists, there are large numbers of people affected with a "faith complex," which leads them to believe that any opinion expressed by a doctor is the full equivalent of the word of God. In old times it was the priest who was implicitly believed; now it is the doctor. And while I have the highest respect in general for the medical profession, as I have for everything based upon established facts, I am convinced that society would run just as much risk in placing itself unreservedly in the safekeeping of these gentlemen as it would in surrendering itself to the church. Medical science has made wonderful progress in recent years, and it is in part this fact which tends not only to inspire faith on the side of the laity, but also to promote a feeling of cock-sureness on the part of the medical fraternity itself; which may not be justified in every case. Medics are but human, they are just as likely as others to overestimate the importance of as yet imperfectly established hypotheses, and with a public crying out to be saved, and ready to hand over the authority to any who loudly assert that they can save them, there begins to confront us the possibility of a medical dictatorship which will without sufficient reason play hob with the rights of the individual. It would be easy enough to fill pages with examples of the abuse of medical authority, but at this moment we are interested in but one phase.

As in other fields, great advance has been made in the study of the various branches of psychology and mental pathology, and we now have doctors a plenty who can ask you a few questions, take an x-ray photograph or two and on the basis of these pronounce you either sane or insane, normal, subnormal or degenerate and, in the event that you happen to be in the hands of the court or of relatives desirous of putting

you away in order to possess themselves of your property, cause you to be disposed of accordingly.

I have repeatedly pointed out some of the results of this policy as exemplified in the state of Massachusetts. We have seen judges, carried away by their faith in the medical profession, recommending segregation of all supposed subnormals, and others even going so far as to commend a system of general sterilization of the unfit, a world movement based upon half-digested biological knowledge parading as eugenics.

And yet neither the courts nor the doctors can agree among themselves where insanity begins, where moral responsibility ends and what crime is, while the attempts to prove a difference between mental disease and legal insanity seem to the layman simply comical.

To the observer of human nature, as well as of judicial methods, the expert evidence in the Loeb-Leopold trial offers much food for thought. Here we have on the one side a group of psychiatrists, some of whom at least are of national reputation and who hold responsible positions, deciding in favor of mental abnormality on the basis of hastily determined data, such as an apparently exaggerated tendency to fantasies, and attributing these in part at least to diseased ductless glands, while on the other side other doctors, equally eminent, find nothing the matter worth speaking of. It is the question of fantasy which interests me most. Is he who gives the rein to his fancies necessarily abnormal? Some of the doctors declare that the fantasies of these boys indicate disease; others say they are only natural and uncommon occurrences. Are those of us who are and have always been addicted to day dreaming really fit subjects for observation or segregation?

I have read all the evidence in this case I could lay my hands on, and since I am at present under consideration neither for the gallows nor the asylum, I might as well say that I would enjoy being investigated at the hands of these gentlemen and learning their opinion as to my sanity. From my earliest days I was thrown much on my own mental resources, not having many companions nor taking enthusiastically to the sports of other boys. My earliest books were Burritt's *Astronomy*, Milton's *Paradise Lost* and Bunyan's *Pilgrim's Progress*. They tried me at first on the *Holy Bible*, as was befitting, but I stuck on the genealogy in the tenth and eleventh chapters of Genesis and got no further; my parents were disheartened at my insisting that they should give me the correct pronunciation of the names of each of these patriarchs, and let the matter drop. So with the three books named I began my romancing. I dreamed myself a famous astronomer, making discoveries which raised me to the top notch and placed me in charge of a huge telescope of unheard of power. I made the pilgrimage from City of Destruction through the wicket gate to the

Celestial City, and a jolly good time I had of it. Then I played soldier as all boys do. But I was not satisfied with being even Napoleon; I adopted Milton's Satan as my hero; I played that I was Satan, leading the rebellious host of angels against the Almighty, and succeeding in hurling him out of heaven.

Then came *Robinson Crusoe*, the *Arabian Nights'* *Entertainments* and the *Swiss Family Robinson*. And these fed my day dreams for years and years. My father's farm was Crusoe's island and I was Crusoe, and I lived on the happy island of the Robinson family, fought the savages, built houses in trees and what not, acting these things at leisure hours for months at a time. As for the *Arabian Nights*, I have been all of its famous heroes; I have been Sindbad the Sailor, the Third Calender, have been the good Khalif Haroun Alraschid, not even despising his harem; as prince I went through the enchanted cavern into the underworld to free the beautiful fairy princess Dorathil Goase from the wicked jinn, and repeated it dozens of times; I have been Aladdin, have sought and won the fair princess of China with the aid of my wonderful lamp, which I used in other exploits innumerable, and of my own devising. As for Homer, I was Ulysses, and not only spent years with the nymph Calypso in her cave, but even managed to capture the sirens.

As for my other adventures and romances of those days, they were simply legion. As a specimen victim of schizophrenia I would have been worth bottling in spirits, as the number of personalities I resolved myself into must have run up to three score at least. Looking back, I am sure I spent more time in the world of fantasy than on terra firma, whenever my studies and other duties permitted. And even to this day I do not hesitate to indulge myself in this way. Even now I weave my romances; I still have my fairy princess and protectress, and even if my fantasies have lost some of the charm of fairyland and of the world of the genii, and the magic of the old tales of the *Arabian Nights*, and have taken on a more modern and more idealistic turn, they are none the less vivid and beautiful.

Perhaps my thyroid is diseased, my adrenals inactive and my pineal gland partly calcified. If so, I can only wish that they had been the more so, for then, instead of living as I do today, I might have added being a famous novelist or poet to my present pursuits; I might have been able to capitalize my diseased organs and to realize one at least of my fantasies, instead of being but a lonely dreamer, dreaming for my amusement and in order to keep the cares and disappointments and bitterness of life from killing me.

And now, if I am to accept the theories of these modern Chicago medics, I must be a fit subject for the mad-house.

Perhaps it is even so, yet I am convinced that it is just this

power of fantasy which has saved me from two things, desperate disappointment with life, and its accompanying pessimism and hatred, or, on the other hand, the deliberate killing out of everything which has to do with love and beauty in the world, the making myself into one of the cold, calculating, matter-of-fact persons who are so abundantly characteristic of our civilization, plain admitted materialists, living only for this life and disbelieving in everything which has not matter as its substratum. In the midst of a busy life, long devoted to one of the most exact of the physical sciences, it kept alive my imagination, and ultimately drove me to seek beneath the surface of the physical for a solution of things; and in it, without doubt, is to be found the explanation of my interest in certain matters with which my readers are familiar.

All this is quite different from asserting that unchecked fantasy may not be at times a symptom of insanity, or that it may not lead in that direction. Romancing must be balanced by sense of reality and held in check by common-sense. Yet millions of people worship the Virgin Mary, and millions more have their gods, their imagined paradises to come which help them to bear the woes of life. Why then should not I have my fairy princess, my ideal of spiritual beauty and love and goodness, if this helps me to play the game better? Whether it is worth while is to be judged by the results; it is these, and not the unimaginative psychiatrist, which should decide. And when I read of a doctor charging it against one of these boys that he showed an unreasoning love for his mother, I wonder whether it is not the doctor who is a bit off, and whether too much learning has not made him mad.

Our Cynic Calls for More Ethics

June 1, 1924

Editor of THE CRITIC

Dear Editor:—

You are always calling me a cynic, and perhaps I deserve it. But how can I help it? They say that Diogenes used to go about with a lantern looking for an honest man. I think one would need to carry a searchlight to find a theosophist who pays any attention to the precepts of H. P. B. Ever since I first read your appeal to get back to Blavatsky I've been reading her here and there as I get time, and have been mixing with people who think they have gone back to Blavatsky, but not a one do I find who seems to have taken her precepts seriously.

Here is what I read only the other day in one of her addresses (*Five Messages*, page 26—*Ed.*):

What I said last year remains true today, that is, that the ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practise, promulgate that system of life and

thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for humanity.

That sounds right, but nobody seems in the least disposed to pay any attention to it. I have often told you that I go to two theosophical societies and as far as the ethics is concerned each is worse than the other. I haven't found a person who either wants to study the ethics or seems to think it worth bothering about. "Oh, nobody wants *that*," I was told in the T. S. lodge when I suggested that it wouldn't be a bad move to get together a group to study the *Bhagavad Gita*. I asked one of the big bugs in the T. S. what was meant by the Path, just to hear what he had to say. After scratching his head and thinking he replied; "You mustn't eat meat, you mustn't smoke or drink, you must meditate every morning and think about the leaders, and when you are asleep you must try to be an invisible helper." "Yes" added the librarian "and you must hunt for a Master and try to get initiated." "You can't get anywhere, you know," she continued, "unless you are initiated."

And in the other society, which calls itself the Blavatsky Society, Independent, I felt around to find if anybody wanted to take up studying *The Voice of the Silence*. "Oh, nobody wants *that*," stuck out all over it, but it was implied, not said, for one doesn't make suggestions there—he waits for the Archaeopterix to tell him what he may do. Some of the T. S. people are still hanging on to Besant and Leadbeater and looking out each morning to see if the Lord has arrived, but most of them have started back to Blavatsky, and they now have a class in the *Key to Theosophy*, another in the *Secret Doctrine* and still another in the *Mahatma Letters*. It would fill you with wonder to listen to their discussions on the relations of Parabrahm, Mulaprakriti and Fohat. After nearly a year they have reached the point where Mulaprakriti and Fohat join hands and get to work. Anyway, it's good Blavatsky brain fodder and I like what I can understand, but it would seem that the ethics is somewhere towards the end of the appendix, for one never hears it mentioned.

As for the Blavatsky Society, Independent, it is acting as if it were the Society Independent of Blavatsky. Back to Blavatsky? Nix. For two years, as long as I've been going there, and perhaps longer, they have been getting ready to study Blavatsky, but so far they have just been nursing up on primers. They tell me that the T. S. is a corpse, and why don't I get out? Why? Because the T. S. is the only place in my town where one can study Blavatsky with other people. The Independents won't touch her, though they mention her name sometimes. They take up one primer and after they have turned it inside out, and taken it to pieces, and speechified about it, and sucked it dry, they try another primer and do the same, and then another primer, and I suppose they will keep on as long as the supply of these primers holds out. "Why not try H. P. B. some day?" I ventured to ask one of them. "Oh, this is just the same as H. P. B.," I was told. "Did H. P. B. write these primers?" I asked, "the name looks very like Judge." "Oh, no, but it's all the same Theosophy," the lady replied. "That may be, but how do you know it's all the same unless you study H. P. B.? Did somebody tell you so?" I inquired. But there the subject was dropped, the thirty seconds allowed for conversation being at an end.

So I went outside to smoke and meditate, and this is about what I thought—I am sick of these primers; they remind me of Robinson Crusoe in Words of One Syllable, with the poll parrot as chief orator, with all the beauty and charm of the original left out, and damned badly written at that. With their everlasting blatherskiting of scientific men and their endless "We know all about it" they lie on my stomach like a couple of cold pork chops, till I could go outside and get rid of it all, Blavatsky and all the rest. I love the Blavatsky books, but this cold pork upsets my digestion. That's what I thought.

Still, I can't help going; they are all so earnest, so happy in getting ready to do some day with Blavatsky what the T. S. corpse is already doing.

After all, I'm not surprised that none of these people will take up the ethics. They don't dare to, for people don't like to be shown where they are wrong. Separateness? Why, do you know that these two societies actually won't speak to each other? They might as well be the one in Pekin and the other in Timbuctoo, as far as cooperating or fraternizing is concerned. One thinks the other a corpse, and stays away; the other thinks the first stuck-up and stays away too. Like parallel lines it seems they will meet only at infinity. It makes me sick to think that people who really have one common cause act so toward each other. And it is the same everywhere. They won't bury the hatchet, but glare at each other like a painted Choctaw at an Ojibway. I travel a good deal in the course of my business and always hunt up the theosophists when I can. When I go to a T. S. lodge I introduce myself as a member of an independent theosophical society. "Oh!" they say, and the talk ceases. And when I find an independent society I tell them I am a member of the T. S. of Adyar. "Indeed?" is the reply, and the temperature falls to freezing. Once the chief Archaeopteryx asked me to make a few remarks, but requested me not to mention Mrs. Besant. "We are not that sort, you know," she said. So I said: "No, I know it, but if I talk I'll say what I think, or I'll not talk at all." And I didn't.

Of course you'll tell me I'm foolish, and why don't I meet them on their own ground? Why? Because my ground is Theosophy, not societies, and if anybody looks first to see my label he can just take his hat and cane and walk straight to the devil—that's where such a spirit belongs. When I get on the train and move on I think a lot about this, and I've concluded that it's just because these people won't study the ethics, or if they do, they won't act on it. They can talk more or less learnedly about Fohat and Mulaprakriti, can grind away at their primers and catechisms and fundamentals, and like the Mr. Hume that the Masters K. H. and M. jump on, they cram their heads so full of these things that there's no room for brotherhood, no room for a thought of pooling their abilities and talents and helping each other now and then, even if each prefers its own ways of working, no room for anything but aloofness and distrust. Is that Theosophy? Is that what H. P. B. begged of them to do?

I tell you I can't help being cynical over it all. I have to blow off at you, for I don't dare to talk to the others, they are so infernally self-righteous. "Oh, we are right; let them come to us" is all I would get. When I read those ethical books I find them so beautiful, they fill me with such a craving to live that life, to love all as my brothers, they seem to me so much more the real thing that I can't understand why others can't see it, why they should spend their whole time on philosophical matters and neglect them, and why these primers and other books should stick the ethics off into a corner just as if it didn't much matter. They tell me you can't understand the ethics till you grasp the philosophy, but I believe you will never really get at the philosophy without the ethics. And if I had to write a book on Theosophy I'd put the ethics first, and before passing on to the Mulaprakriti and the Dhyan Chohans and the Purushas and the like I'd tell my readers: "Now, unless you want first to practise these things, you'd better close the book right here and throw it away, for the second part without the first will only make you a theosophical scribe and Pharisee."

And that's what it seems to do, for they all seem to be thanking God that they not like other theosophists.

Now, do you think me a crank?

Faithfully yours,

J———— G————.

Note. The Editor's reply to the above letter will be published in the next CRITIC.

H. P. B. on Occultism

Occultism is not magic, though magic is one of its tools. Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.—*Lucifer*; vol I. Page 7.

At the Periscope

To Whom It May Concern. "From all blindness of heart; from pride, vainglory and hypocrisy; from envy, hatred and malice, and all uncharitableness—Good Lord, deliver us." (From the Litany.)

A Wail from the Antipodes. The disastrous Morven Garden School affair looms even larger, now that we have the documents printed for circulation among the members of the Australian Section, T. S. These consist of the convention discussion of the affair, a history of the school and an appeal to members to pay off the debt, which will amount to at least fifty dollars per member. It is rumored that the appeal has been sent to Mr. Martyn likewise, whom Mrs. Besant fired unceremoniously. He is now expected to turn the other cheek, and having given his coat, to hand over his pants and purse likewise.

The cause of the failure of the school is thus summarized in part: "Unfortunately, no sooner were the buildings erected, than disturbing elements crept in that destroyed the harmony and singleness of interest among the members which were absolutely necessary to the success of the venture. It is impossible to separate the history of the school from that of the Sydney Lodge. The establishment of the Liberal Catholic Church was the first disturbing element; that divided the members to a certain extent into two parties, though not at first displaying open hostility to one another. The formation of the Loyalty League and its crusade against prominent members of the Church, the change in leadership of the E. S., the strained relations between Mrs. Besant and Mr. Martyn, the severance of the E. S. portion from the Sydney Lodge, the dismissal of the Sydney Lodge from its connection with the Section, and the fact that Mr. Martyn was among the dismissed, although it has been impossible to relieve him of the trusteeship of the school, the legal struggle for the title of Theosophical Society, all these factors have had a psychological result, making success impossible."

As is tacitly admitted in the above statement, the failure of the school is to be attributed to one cause, and to one only—Leadbeater—the same cause which has been steadily at work disintegrating the Theosophical Society elsewhere. It was Leadbeater's indecent escapades with boys over a series of years, and Leadbeater's forcing the Liberal Catholic Church and its corrupt bishops on the Society, aided by Mrs. Besant, which led to the formation of the T. S. Loyalty League, to the splitting of the great Sydney Lodge, followed by Mrs. Besant's vicious retaliation against the opponents of Leadbeater. The Liberal Catholic Church and the corrupt influences associated with it early got control of the school and decent minded people who knew the facts would not patronize an institution where the deification of a sex pervert would be forced on their children.

The Vice-President of the T. S. presided and at the conclusion of the discussion made the following highly Jinarajadasaic remark: "It is your good Karma that has given you this great opportunity for sacrifice; for the power to sacrifice will bring you power to serve the world." Now isn't that funny! "Good Karma," evidently, is something which gets the Section to do a damfool thing and then comes around with a bill of damages at \$50 per head. May we be spared from much of that sort of good Karma; we can't afford it.

Important Notice. You can arrange with us to exchange occult and theosophical books you no longer need for books listed by the O. E. LIBRARY. Correspondence invited. Special concessions in exchanging occult books *originally purchased from us.* Theosophy, neo-theosophy, Rosicrucianism, general occultism, astrology, numerology, psychical research and general literature supplied.

Corruption of Original Blavatsky Texts by Mrs. Besant and Others. A set of CRITICS containing the first public exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations, can be had from this office for six cents in stamps.

Books by Alice Leighton Cleather

The O. E. LIBRARY has now in stock the following by Mrs. Alice Leighton Cleather, a close associate of H. P. Blavatsky:

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

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

H. P. Blavatsky; A Great Betrayal, paper (L), 50 cents.

The first two are biographical, the third deals largely with the treatment H. P. B.'s teachings and her books have received from some later exponents of Theosophy.

The Magazine "Theosophy"

The magazine *Theosophy*, published monthly by the United Lodge of Theosophists, Los Angeles, is devoted to the Theosophy of the Founders of the Theosophical Movement. Subscription, through this office, \$3.00 a year, single copies, 35 cents. Sample copies, no specified date, for 5 cts. in stamps. Back volumes loaned.

What Shall I Read?

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

1. Conversations on Theosophy; from the writings of H. P. Blavatsky and William Q. Judge; paper, 10 cents.

2. B. P. Wadia—The Inner Ruler; paper, 25 cents.

3. W. Q. Judge—Echoes from the Orient; paper, 35 cents; cloth (L), 60 cents.

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

5. H. P. Blavatsky—The Voice of the Silence (L), U. L. T. ed., cloth, \$1.25; leather, \$1.50.

6. H. P. Blavatsky—The Key to Theosophy (L), reprint of original, \$2.50.

7. The Bhavagad Gita, Judge version (L), cloth, \$1.25; leather, \$1.50.

8. W. Q. Judge—Letters That Have Helped Me, 2 vols. in one (L), \$1.50.

9. Mabel Collins—The Idyll of the White Lotus (L), \$1.35.

10. Mabel Collins—Light on the Path (L), cloth, \$1.25; leather, \$1.50.

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

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BY

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PENNSYLVANIA PENITENTIARIES

A press despatch from Pittsburgh dated August 17th announces that John M. Egan, warden of the Western State Penitentiary, will presently tender his resignation. Mr. Egan gives it as his reason that he is tired of this sort of work and wants a change. This we are glad to hear, as we are convinced that the prisoners are more than tired of Mr. Egan, if we can judge from the various uncensored letters which have reached us during several years past from inmates of that institution. Mr. Egan, by the way, is the gentleman referred to in the CRITIC of July 30th, as having prohibited correspondence with this office on the pretext that we are conducting a matrimonial bureau.

In all probability, however, there is something more behind Mr. Egan's resignation than weariness with prison work. Governor Pinchot lately had Mr. Thomas Mott Osborne and Dr. George W. Kirchwey make an investigation into Pennsylvania prison conditions and from an interview with Mr. Osborne published in the Philadelphia *Public Ledger* of May 8th, and referred to in the CRITIC of July 2d and 30th, it would seem that Mr. Egan resented Mr. Osborne's intrusion, came between him and the Board of Trustees and on a visit treated him as a suspect. Coming events cast their shadows before, and it is possible that the appearance of the shadow had something to do with the resignation of Mr. Egan.

Now that the passing of Egan is in near prospect, and as it may be assumed that his weariness with this sort of work will preclude his being a candidate for a similar job elsewhere, it would be ungracious to hurl stones after him by repeating all of the very unsavory information we have accumulated regarding his treatment of the prisoners in the Western State Penitentiary. At the same time it must be remembered that while state and prison officials are invariably able to present their versions before the public, it is but rarely that prisoners have the opportunity of securing similar publicity for their side of the case. So I think it well to publish

portions of a letter recently received from one of his wards, using his full name by permission as evidence of sincerity. I do this the more willingly as in the CRITIC of July 30th I have called in question the value of the recent report on the Eastern State Penitentiary made by Dr. Ellen C. Potter, State Secretary of Welfare. Dr. Potter questions the veracity of the testimony given by prisoners before the May Grand Jury in Philadelphia, on the basis of which the Grand Jury recommended an investigation of the Eastern State Penitentiary and the removal of Deputy Warden Smith.

I consider the readiness, of the writer of this letter to stand by his statements as sufficient reason for publishing them, but of course, assume no further responsibility regarding them.

Pittsburgh, Pa., Aug. 16, 1924

My Dear Dr. Stokes:—

The boys are having considerable trouble with their outgoing and incoming mail going to and from your correspondents. Egan claims your bureau is nothing more than a matrimonial bureau and as a result put a stop order on all outgoing and incoming letters containing your name. In the future tell your correspondents not to mention your name. In about two months we are going to have a new warden and he is going to allow the boys to write to you for he believes in your good work.

Dr. Ellen Potter whitewashed the Eastern Penitentiary in her recent investigation. Conditions are terrible there at the present time. They blackjack men for trifling matters. She did not bring that out. The food is terrible and the inmates dare not complain. Deputy Warden Smith came in drunk, pulled his gun and shot a colored boy by the name of Johnnie, a former house boy of former Warden McKenty. Potter did not have this in her report. The place is overrun with rats and vermin. She claims it is not. Conditions there today are brutal.

As for this place (the Western) Egan is one of the worst brutes ever put in charge of a penitentiary. Take the riot of 1921. He beat, kicked and blackjacked hundreds of men; some are crippled for life; one lost an eye; one went to the insane asylum from the beatings he received. In the riot of February 1924 he allowed the city police to come in and beat the inmates. They broke Paul Orlakoski's nose on February 11th and again on the 17th, Michael Norton was kicked and black jacked for two solid hours, having many ribs fractured.

Two guards were killed. Egan took degenerates of the lowest order, dope fiends, men that were supplying whisky in the prison, murderers, all having long terms; promised them pardons to go to court and swear they saw the trouble. All of these men were not near and did not see anything. Some were locked in their cells, some in shops, others in the yard. Still, they were schooled by Egan, went to court and committed the rankest kind of perjury. Orlakoski was convicted of murder in the first degree; Salvatore Battaglia and Michael Norton of murder in the second degree. Battaglia received a sentence of 20 to 40 years. Orlakoski has not been sentenced. Is it justice to send men to the electric chair on such evidence? Even Egan perjured himself several times (as the records will show) in order to gain a conviction.

Even tho the law states that convicts shall receive two hours' exercise every day there are five men who have been locked up in solitary confinement since February 11th, close on seven months and in all that time have not received one minute's exercise. Their names are Norton, Russo, Wallace, Scott and Battaglia.

Lately the food has been very poor, served like so much slop. There is no one in the kitchen to see that it is properly cooked; it is left to inmates who do not give a rap about the others, they being well fed.

The institution sells the inmates who want to buy, five sheets of writing paper for thirteen cents. This includes postage. When the letters are written and go to the mail clerk many of them are destroyed without any refund. That means that someone is putting a two cent stamp in their pocket every time a letter is destroyed.

Medical attention is poor. Many lives are lost through neglect. This of course is the fault of the doctor in charge for there are a number of specialists ready and willing to come in at any time if called. One man here has been suffering with a pain in his appendix since last January, has made several requests to have it removed, but the only satisfaction he received from the doctor was this: "You can go along in that condition for two years." No doubt they will have some excuse when he dies from it bursting.

I am deeply grateful to you for your past kindness and appreciate everything you are doing for me.

Gratefully yours,

MICHAEL NORTON, No. 13467

Box A, North Side Station

Pittsburgh, Pa.

P. S. You may publish my name and number if you desire; they cannot do anything to me as I am and have been locked up for the past seven months. The five men that are still locked up were kept in the cellar dungeons for forty-five days, then moved into filthy, damp screen cells and kept there for twenty-nine days. One of the men will be sickly for the rest of his life according to doctor's report, as a result of the damp cell. Still they have men in these cells every day of the year. Kept a colored man by name of Jackson in one for seven months and he went insane; is now at Fairview asylum. I want you to rip hell out of Egan, Potter and the trustees; they are the ones at fault. You can make it strong and by signing my name and number you are protected. I will stand behind anything you print and can produce three or four hundred witnesses to back up my statements.

Two cases that have been called to my attention, Ordell Williams, No. 13190, taken to hospital to receive an injection of 606. Inmate nurse that did the work injected poison by mistake. Williams is expected to die. Nick Romito, No. 13318 playing baseball; struck on head by ball evening of August 14th. Doctor sent him to his cell. An hour later he was found unconscious with concussion of the brain. The doctor here is only a student. He left this boy in that condition until Friday afternoon, August 15th at 2 P. M. when an outside doctor was called in. Romito died without regaining consciousness. The doctor does very little work; he leaves it all to the inmate nurses who do not give a damn whether the men live or die. All medicine is mixed by an inmate. If he should take it into his head to poison another he could easily do so when he makes up their medicine.

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. It is felt that many of our members do not realize the difficulties we have to contend with in meeting these expenses.

We depend entirely on the kindness and generosity of individual members and therefore any contribution you are able to offer will be greatly appreciated. We find the form of a monthly pledge more satisfactory, but donations in any other form are equally welcomed. If more convenient, remittances may be made in United States postage stamps, or personal checks.

Which Kind are You?

Our members and subscribers are divided rather sharply into two classes:

A. Those who pay their **CRITIC** renewal immediately upon receipt of a notice.

B. Those who lay the notice aside, forget it, and force us to send several more notices before paying attention.

We are sorry to say that the second class outnumbers the first, and that very few of them consider that every notice sent them costs us several cents and that it would be a gracious act to reimburse us for this.

The True Key to Theosophy—A Reply to Our Cynic

Note. See our Cynic's letter in the **CRITIC** of August 27th.

July 1, 1924

Mr. J——— G———

Dear Cynic:—

I sympathize wholly with your viewpoint on ethics, but not with the effect it has on you. So while I agree that the study of the ethics is neglected by theosophists, and consider this by far the most important, I think that you, in your earnestness and your desire that everybody should do the right thing, are allowing yourself to give way to feelings which may injure you.

You find fault with your independent society because it prefers to keep on studying primers rather than getting down to the writings of H. P. B. and the Masters. Why should it not? You are but one of a group of say ten or twenty, the rest of whom seem to have agreed among themselves to study primers endlessly. Clearly they have done this because primers are what they like. These primers were written for somebody, and here they are. Suppose you take your meals at a boarding house where everybody wants hash each day of the week. Would you go about complaining that these people have such poor taste as to want hash all the time? No, you would either go elsewhere, where they serve good roast beef, or, if you like the company at table too much to stay away, you would either cultivate a taste for this delicacy or you would swallow it down as a side issue. You clearly like to consort with these ladies, although since I have known you you have constantly scolded them, and to such an extent that I really wonder you do not move to the other side of town. If you scold them as much to their face as you do behind their backs, it ought to be proof to you that far from neglecting the ethics, they are showing you the utmost tolerance and charity in not taking you by the collar and throwing you out of the door. Clearly they have much more of the theosophical spirit toward you than you have to them. Instead of feeling pleased when they say to you: "Do have some of our nice hash," you feel insulted because you are not offered something more worthy of you. Is that theosophical ethics?

And while you are pleased that your T. S. lodge has redeemed its reputation of being "a corpse" by really getting down to studying the teachings at first hand, you are annoyed because it has not become perfect all at once.

Now instead of taking all of these things in the spirit of love and fellowship, you get cynical because all is not according to your taste. Do you get cynical with your dog Jimmy because he has not your refined taste, because he cares more for chicken bones than for Theosophy? No, you love him and he loves you; that is enough for you. You understand that he is working his way up, just as we all are, and you do not make impossible demands of him.

You speak of the unwillingness of different theosophical organizations to fraternize. When this is deliberate it is, naturally, untheosophi-

cal, unbrotherly, and shows that their Theosophy has gone to the head rather than to the heart, that it is not the Theosophical Movement which they have at heart, but their own little differences and jealousies. Nothing could then be a better proof that theosophical philosophy, taken by itself, does not lead to the theosophical life and is of very little value except as an intellectual exercise, or perhaps, as a means of filling the vacuum created by the craving to believe in something. In the case of your own societies this seems to be especially aggravated. Both of your societies, the one wholly, the other largely, have dropped the neo-theosophical notions and are getting back to the original teachings; one has gone straight at them, the other hopes to when it has absorbed all the primers in sight. That they will not help each other, will not lend each other a speaker now and then, or get up a joint program, or even visit each other's meetings, is a sight to make the high gods weep.

But even then, don't forget that to cooperate, somebody has to start the cooperation. That is not an easy matter; breaking the ice is always hard and perhaps some of them wish in their hearts that they could be brothers, but are afraid to take the first step lest they be repulsed. I could say much more about this, but it is not what I started out to say.

Your cynicism is most dangerous, even when it has its root in earnestness and the wish that all shall succeed. Cynicism is the parent of hatred, and hatred is absolutely the most destructive sentiment you can indulge in. Once you begin to slide down hill it is impossible to tell where you will stop. Every feeling of cynicism you allow yourself to harbor may contain a germ of a feeling of hatred, and every feeling of hatred cuts you off from the spirit of love which is the motive power of the universe. If you hate one being in the world you are starting a nucleus, a dark cloud which may spread and obscure all that is noble and beautiful in you, will keep you from seeing the beautiful and noble in others; and may retard your progress for lives to come. The antidote? Of that presently.

It has always been the ethics of Theosophy combined with the general conception of evolution, of reincarnation and karma, which has appealed to me. If I have taken the time to study the more elaborate philosophical conceptions it is not because they have appealed to me as inherently probable, not because of their claim to authority or antiquity, but because I cannot help feeling that those who have developed such a sublime ethical system deserve consideration and attention when they speak of philosophical matters. It is the ethics which in my mind lends dignity and plausibility to the philosophy, not the reverse. That the various theosophical sects stand aloof proves to me that they do not as yet begin even to sense the fundamentals of the theosophical life, and for that reason, let them study till their hair falls out, they will never really master the philosophy.

Let me quote you what H. P. B. says in the *Theosophical Glossary*. Under "Kamadeva" she says:

Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda*, "Desire first arose in It, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity.

And that is just what we mean when we say "God is Love." Search all you will with your intellect, you will find nothing but the husks of Truth. Like the Sages you must discover it in your own heart. The more you delve into the depths of theosophical philosophy, using the intellect only, the harder do you make it to hear that voice, the voice of your own Higher Self which is, in truth, a part and offspring of that Universal Love. The very fact that the ethics, which tends to stimulate this perception, is neglected, is an explanation of the things to which you object.

Far better to discard the study of the philosophy entirely, and to devote yourself to your humble daily duties regarded as service, to listen to the "voice of the silence" and to lighten the burden of even one fellow being, than to know every word of *The Secret Doctrine* and yet indulge in a feeling of intolerance or cynicism toward your fellow theosophists.

Have you ever read these lines of *The Voice of the Silence*?

The Mind is the great Slayer of the Real.

Let the Disciple slay the Slayer.

Is that paradoxical? Does it call for annihilation of intellect? No. It means, so I take it, that he who studies with the mind only, who neglects to seek in his heart, will never discover that great Reality, the greatest of all realities, which cannot be described, cannot be brought under any definition, but can only be felt. Knowledge, however profound, study, however protracted, will never teach us that principle. It is only when we first seek the principle of Love within ourselves that we shall find the key which will, with study, open the doors of Reality for us.

Browning, in *A Pillar at Sebzevar*, says:

So let us say—not "Since we know, we love,"

But rather "Since we love, we know enough."

How shall you begin? My dear Cynic, I have told you before and probably have been laughed at for it—learn to *love*. Admonitions are worthless, sermons and dissertations speak but an unknown tongue to him who has not that feeling in his own soul. What did St. Paul say?

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. . . .

Absolutely true, yet how many even begin to understand it? To understand, you must love. Begin by loving *one* human being, if you can, or if you cannot, then some ideal created by yourself or created for you by others—the Virgin Mary, the Goddess Diana, Psyche, Kwan-Yin. Aim to see through the illusory veil of personality the beauty of that *one* human soul, for that is what love is; plant that beatific vision in your heart, keep it there, and as you do so that one light will so illumine you that in time you will learn to love "all that lives and feels, needs help and kindness." But, mind you, this Yoga of Love, which is in itself its own reward, which alone is "Life, Joy, Empire and Victory," is by no means an easy yoga. Guard yourself well; for the moment you seek to appropriate, the moment you seek (I am not saying *desire*) for any return or recognition, or if you indulge in doubts, in jealousies, in envy, you have abandoned the selflessness of the divine love and have substituted an element of self-seeking which limits you and prevents your getting further. It is no such mutual admiration society that I am commending to you, even while I admit that most of us want to be loved—if we do not, we should—want to be understood, to be seen even as we see. It is no cause for reproach, quite the reverse. But if you would understand you must forget that, taking joyfully what the gods bring you, but not making it a condition. As the *Bhagavad Gita* says: "Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive."

I am not giving you a theory. I know what I am talking about, and it is perhaps the best lesson that the tempests of life have taught me,

however imperfectly. When I can see it, all the rest becomes clear to me; when I forget, as I do at times, begin to want to receive rather than to give, then I open myself to doubt and cynicism.

Now let me tell you again what I think is the matter with theosophists. It is the fault of what commonly passes as Theosophy—or perhaps rather the fault of those who teach it and study it—that it does not place this fact before everything else. It has become too intellectual, too little spiritual. What are called the “Three Fundamentals,” which some people delight in repeating as it were the Apostles’ Creed, are, if taken alone, defective in that they omit it. The Absolute? An intellectual abstraction; Cycles? The turning of the wheels of a huge machine; The One Life? Constantly devouring itself, producing only to destroy—all the manifestations of pitiless LAW. Do I need any better evidence than the above quotation from H. P. B.’s *Glossary* on Kama? What can be more fundamental than that? And yet theosophists seem not even to have heard of it. I’ll venture that if you were to repeat it before your independent society without giving the source, you would be told that it is not true because it isn’t in the book, and that they are not interested in your individual opinion. Before I would consent to repeat the “Three Fundamentals” I would insist on the privilege of adding the most important of all as a fourth, somewhat as follows:

“Love is an attribute of the highest manifestations of consciousness in the universe. It began in the consciousness of the ONE FORCE as it came into being from the ABSOLUTE; it is the motive which throughout the ages has brought the worlds into being in order that they might be the homes of conscious beings who, in an ever increasing degree, shall develop this quality, ultimately evolving into those whose love, as well as whose power, is beyond our comprehension, and who work by, for and through it. Without an understanding of this, ‘which Sages, searching with their intellect, have discovered in their heart,’ and which all others must find in the same way, no real comprehension of theosophical philosophy is attainable.”

Cordially yours,

EDITOR OF THE CRITIC

To Theosophists—More Critic Subscribers Wanted

Theosophical readers of the CRITIC who are interested in the effort to secure a return to the original teachings of the Masters and of their Messenger, H. P. Blavatsky, are earnestly invited to aid us in enlarging our circulation by subscribing for their friends, or by getting us new subscribers. Subscription, 50 cents a year, beginning any date.

At the Periscope

Explaining Money to a Fairy. In *The Adyar Bulletin* for May, page 157, “F. K.,” who writes suspiciously like “Our Fritz,” tells of his endeavor to explain the use of money to a fairy who had brought him a coin which he had found. The story is interesting, and as Mrs. Besant publishes it it will doubtless be taken for sober truth rather than as the effect of an evening out. For heaven’s sake, Fritz, consider the rest of us. If you teach these elfin people the use of money we shall presently have to contend with a new class of hold-up men and our wallets will not be safe.

Pope Charles I. Arhat C. W. Leadbeater has been appointed, or has appointed himself, Pope of the Liberal Catholic Church. This job was formerly held, it may be remembered, by James Ingall Wedgwood who, thanks to his peculiar proclivities, was unable to hold it down, and who now finds to his chagrin that his position as successor of St. Peter is taken over by a man whom he had switched into the line of apostolic succession. As Pope Charles I is an old man, the various bishops must be asking themselves “Who next?” We bet on Irving.

Set of Critics with "J. G." Letters

The numerous appreciative letters which we have received in regard to the correspondence between the Editor and "Our Cynic," J. G., leads us to think that perhaps some of our readers would like to have a set of these CRITICS to send to their friends. We will mail a complete file of CRITICS containing this correspondence up to this date, 23 letters, to any address for 25 cents in stamps.

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Back to Blavatsky!—The Magazine "Theosophy"

Important for members of the United Lodge of Theosophists and all students of H. P. Blavatsky. We have for loaning a complete set of bound volumes of the invaluable magazine *Theosophy*, published by the United Lodge of Theosophists, vols. 1-11. These will be loaned to any responsible student in the United States or Canada, one volume at a time, on receipt of the usual deposit of two dollars, to cover postage and costs.

The Mahatma Letters to A. P. Sinnett

The Most Important Theosophical Book of This Century

Transcribed from the originals by A. Trevor Barker, F. T. S., xxxv, 492 pages, with Introduction and Appendix; 1923. \$7.50.

Mr. Barker was authorized by the literary executrix of the late Mr. A. P. Sinnett to transcribe and publish all of the letters written by the Masters M. and K. H. to Mr. Sinnett. This has been done without omission or editing of any kind. The letters cover the period 1881-1884 and contain everything received by Mr. Sinnett so far as is known. With the exception of a very few which have been quoted or copied, none of the letters have been published before.

Besides the letters to Mr. Sinnett there are several to Mr. A. O. Hume, and a few by H. P. Blavatsky.

Being written by the Masters Themselves, these letters are absolutely unique and form the most authoritative teachings which have yet appeared, not even excepting *The Secret Doctrine*. They show us the Masters as described by Themselves, are filled with sublime philosophical and ethical instruction and with keen psychological analyses which aid the student in self-examination. Further, they throw much light on the early history of the Theosophical Movement and on the character and motives of early workers and enable us to gain a clearer conception of the Messenger, H. P. Blavatsky, whose character and teachings are fully vindicated.

They also afford the means of comparing later theosophical teachings with the Theosophy of the Masters of Wisdom.

There can be no question that this book is the most important contribution to theosophical literature since the appearance of *The Secret Doctrine* in 1888. It forms an invaluable adjunct to the study of this and other writings of H. P. Blavatsky. It is one of the books that all serious students will wish to have at hand for constant reference.

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GROESBECK, HULBURT AND JACKSON PRISON

Governor Alex. J. Groesbeck, of Michigan, in an announcement published in *The Detroit Free Press* of July 19th, disregards an unwritten law in that state by offering himself for a third term. His claim for consideration is based upon his supposed administrative and financial reforms, and he concludes his appeal with the statement: "I have never yet found it necessary to explain an official act."

I am not posted upon Michigan politics and Michigan affairs in general, but for some years I have been watching with great interest the course of events in Michigan penal institutions, and especially in the state prison at Jackson. My conclusion, derived from a variety of sources, is that the time has now arrived when it is necessary for Governor Groesbeck to explain his official acts, and to explain them in no uncertain terms, and that in the event of his declining to furnish facts and figures, which he has hitherto declined to do, the taxpayers of Michigan who believe in humane, rational and economical prison administration should send him home to think things over, when his present term expires.

I could not have avoided taking in interest in Jackson Prison, even had I been so disposed, for the brass band and megaphone tactics of the warden of that institution, Harry L. Hulburt, would have left me no alternative. I simply had to sit up and listen. I really never had an idea that anybody could be as good and great as Hulburt until I heard it from himself. And it all amounted to this, and to this only: "The prison at Jackson is the most splendidly conducted penitentiary in the whole United States; its warden is Harry L. Hulburt, and I am that Hulburt. There is but one Hulburt, and Hulburt is his prophet."

Mr. Hulburt's way of securing glory, and pulling the wool over the eyes of the citizens of Michigan, was simple and effective. Jackson Prison, in common with all of the larger prisons, has a fine brass band. When any visitor of impor-

tance, one who could be of use in spreading the gospel of Hulburt, was expected, the band was ordered to the railway station, the guest was brought to the prison in the warden's car accompanied by the strains of martial music, was dined and made much of Mr. Hulburt, was caused to interview selected prisoners coached to sing the warden's praises, was shown such sights as might redound to his glory, but was carefully kept from seeing such as might tell a different tale, and finally, after a glorious day, was sent on his way rejoicing that here, at least, was the One Great Prison Reformer, the One True Lover of the poor misguided convict.

At other times Mr. Hulburt carried the prison band and glee club over the state at public expense, accompanied by a specially prepared movie show exhibiting the warden dispensing blessings to his wards. Then, too, no opportunity was lost of making speeches before the annual congresses of the American Prison Association, in which the Hotel Hulbert at Jackson was extolled, and the audience duly informed that "I done it!" At time the papers contained letters from prisoners extolling Mr. Hulburt for his humanity, and of course approved by the prison censor.

The whole game is as transparent as could possibly be, and a huge joke to anybody who has long observed such things. It might be allowed to pass as an example of inflated but harmless egotism were there any real substratum for his self-glorification. But in general really efficient wardens who are doing their duty, their whole duty and nothing but their duty, are too full of business for talk; they advertise themselves by the demonstrated efficiency and perfection of their institutions, not by wasting time running over the country talking of themselves. Who is Hulburt? What preparation has he had for conducting a great prison? What entitles him to pass himself off as the "Great I Am"? Just this. He was appointed to the wardenship in 1918 from a job as foreman for a Detroit construction company, a job which might perhaps have qualified him for jailer of a backwoods county jail somewhere up in the Peninsula, but as warden of the state prison of Michigan—Good Lord! And his choice was determined, so it is said, by the toss of a coin.

Now early in 1921 certain scandals began to leak out; stories of brutal floggings of convicts in the dungeons of Jackson Prison, stories of men driven insane by physical torture and transferred to the state asylum for the insane. The first inkling that anything was wrong was contained in an underground letter which I received from an inmate of Jackson Prison, which was published in the CRITIC of January 5th, 1921, and circulated among the right people in Michigan. The CRITIC in a series of articles gave a full account of these flog-

gings, but here it suffices to reprint some excerpts from the *Detroit Daily News* of January 27th, 1921, as follows:

"Harry L. Hulburt, warden of the prison, explained to the committee how the flogging is worked. The man to be flogged is blindfolded, handcuffed and shackled at the ankles. He is then stretched out on a long ladder which is made to fit snugly over a barrel. His hands and ankles are fastened to the ladder.

"The prisoner is blindfolded, the warden said, so he will not see who is flogging him. His back is bared and a piece of stout linen cloth placed over the bare spot. The instrument used in the paddling is a heavy strap about four inches in width, punched with small holes about an inch apart, and fastened to a handle. The strap is soaked with water, according to the warden, till it is pliable."

"Dr. Robert McGregor, prison physician, holds the pulse of the man being flogged and gives the signal for the flogger to stop."

"Thomas Schultz, a boy 21 years of age, seven months after being sent from the insane asylum, was given 181 lashes and kept in the dungeon during the period of the flogging for nine days, and fed on bread and water. Nov. 4th he received 40 lashes; Nov. 5th, he received 35 lashes; Nov. 6th he received 26 lashes; Nov. 9th he received 40 lashes; Nov. 13th he received 40 lashes; total, 181 lashes. Nov. 30th he was returned to the insane asylum."

The publication of the information in the *CRITIC* and other details, so incensed the better-thinking portion of the citizens of Michigan that in response to demands for a general turning inside out of the state penal institutions an investigation was ordered by the legislature and a perfectly horrible condition of abuse, cruelty, mismanagement, both at Jackson Prison and Ionia Reformatory came to light, resulting in some cases in betterment, but in every case showing how utterly derelict in his duties had been Governor Groesbeck. The details will be found in the newspapers of that period, as well as in the *CRITIC*.

But notwithstanding persistent efforts on the part of clubs and civic bodies to secure the dismissal of Hulburt, the Governor refused to take any action whatever, not even prohibiting flogging, and to this day Hulburt still bestrides like a windy Colossus the bodies of the prisoners he flogs and the minds of such citizens as are willing to be fooled by him.

That is but a small part of the story. Hulburt is, if we are to accept his own statements, not only a man of wonderful humanity, but an executive genius. Now here are a few of the actual facts.

I have before me two original letters signed by Oramel B. Fuller, State Auditor General, the first, dated April 16th, 1921, being addressed to Carleton W. Scott, of the Men's Research Club, Detroit, and the second, dated January 16th, 1922, being addressed to Ned R. Anderson, Detroit, both in response to inquiries as to the financing of the Michigan prisons. The first letter says:

"The following is a statement of the amounts appropriated by the Legislature for the several penal institutions of the State each year, from 1911

to 1920, inclusive." (I give only the data for Jackson Prison—*Ed.*).

Year	Current Expenses	Special Purposes	Industrial Fund
1911	\$ 68,000.00	\$ 33,730.00	.....
1912	96,000.00	.....	\$ 62,500.00
1913	90,000.00	87,800.00	100,000.00
1914	96,000.00	.....	.....
1915	78,000.00	159,298.80	.....
1916	.....	.....	.....
1917	.....	91,000.00	.....
1918	.....	120,000.00	.....
1919	732,076.50	190,801.50	.....
1920	671,410.00	18,000.00	.....

The Auditor General's letters further state:

"No money was drawn from the State Treasury for current expenses by Jackson Prison from 1913 to 1919."

"The total amount paid to Jackson Prison for all current expenses, including repairs for the fiscal year ending June 30, 1920, was \$627,305.85 and for the fiscal year ending June 30, 1921, \$819,934.19."

From these figures it appears that while the amount appropriated for Jackson Prison for current expenses for the year preceding the advent of Hulburt was only \$120,000, *with the advent of Hulburt the appropriations jumped to \$922,877 in 1919, to \$689,410 in 1920 and to \$819,934 in 1921.*

That's economical and efficient administration with a vengeance; what?

And who is to blame? Everybody knows that since the war there has been an increase of crime and of prison populations. But it is equally well known that a penitentiary *can* be run so as to pay all expenses, to pay a fair wage to working prisoners, and to turn a surplus into the state treasury. The Minnesota state prison at Stillwater is a standing proof of what can be done when the people are no longer willing to be fleeced by incompetent and graft-seeking officials. Minnesota pays wages up to \$1.50 a day to its prisoners, and earns a net surplus of about a quarter of a million dollars for the state treasury. If Michigan is not doing the same it is to be laid largely to the door of Groesbeck and his crony Hulburt. Groesbeck poses as a financial reformer. The ultimate carrying out of a rational system of prison administration depends, of course, on the legislature, but has Groesbeck made one single effort to secure such legislation? Has he sought the advice of a commission of experts? Has he endeavored to place Jackson Prison in the hands of a competent executive? Has he done one thing in the way of reform other than idle talk? Seemingly not.

Nor is this all. Since 1921, when Groesbeck became Governor, it has been impossible for any private citizen or citizens' association to secure any satisfactory information whatever from the state government as to the expenditures for the prisons. The information is simply refused on the pretext that "for economical reasons we are not publishing any more

reports." Limiting myself to one instance only, in a report on "Prison Conditions in Michigan," issued in October, 1922, by the Prison Conditions Committee of the Detroit Board of Commerce, we read (page 4):

"An effort was made to obtain financial data covering the operations of the various industries and institutional departments of Jackson Prison for approximately the past ten years. This detailed information was not available either at the Prison or at Lansing. The only reports obtainable were the Auditor General's Statements showing Cash Receipts and Disbursements. We are therefore unable to submit basically correct comparisons for any period of years and are necessarily confined to the information contained in the current records."

That a body of the standing of the Detroit Board of Commerce should be unable to secure full information, or should be refused it, is an outrageous scandal and can be interpreted as meaning one or both of two things; either Groesbeck's administration of the prisons is carried on with a system of accounting which would disgrace a corner grocery store, or that it is trying to keep the public in the dark as to its doings. And this brings us back to the thought that if Governor Groesbeck has "never yet found it necessary to explain an official act," it is high time that he was getting busy and doing so, and that until he does so, he should not have the vote of one citizen interested in economical and honest government.

Note. Copies of the CRITIC of January 5, March 2, 16, 30, 1921, containing accounts of the great Michigan prison scandal, can be had from this office for 10 cents in stamps. The first of these contains the underground letter from a prisoner at Jackson, the publication of which started the upheaval.

"Dawn"

The July issue of *Dawn*, which is published every two months at Sydney, Australia, contains very important information for those who would understand the course of events in the Theosophical Society during the past twenty years. We will receive and forward subscriptions at \$1.25 a year. Sample copies, no specific date, while they last, for four cents in stamps.

Some Jinarajadasaisms—Can the T. S. be Destroyed?

Mr. C. Jinarajadasa, vice-president of the Theosophical Society and heir-apparent to the throne of Adyar, has probably never been surpassed by any, except perhaps Saint Paul and P. T. Barnum, in his activity. Traveling incessantly from one part of the globe to another, presiding and making speeches wherever there is a convention, seldom sleeping seven nights in succession in the same bed, unless on shipboard, his activity is incessant. Now and then it is interesting to read his speeches, they are so naive, so full of unconsciously expressed funny things.

In a speech at the recent Australian convention, published in *The Adyar Bulletin* for June, page 166, he says:

There is one danger confronting us all, against which we must be on guard. It comes from that most subtle form of vanity which says to us that "the Society is in danger," and that we have the mission of saving it. Each member who has left the Society, and shaken the dust

of his feet at us because we refuse to follow him, left the Society in order to "save" it. . . .

This is interesting if true, and perhaps Mr. Jinarajadasa has direct acquaintance with the motives which have caused each member to leave the Society. I happen to know many members who have left, and as far as I have been informed, they left, not to save the Society, but to save themselves from the clique of which Mr. Jinarajadasa is at present the most vociferous mouthpiece.

All this solicitude for the welfare of the Society is wholly needless, thinks Mr. Jinarajadasa, and in evidence thereof he quotes from an unpublished article of H. P. B. as follows:.

The T. S. cannot be destroyed as a body. It is not in the power of either Founders or their critics: and neither friend nor enemy can ruin that which is doomed to exist, all the blunders of its leaders notwithstanding. That which was generated through and founded by the "High Masters" and under their authority if not under their instruction—MUST AND WILL LIVE. Each of us and all will receive his or her Karma in it, but the vehicle of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend.

How far an unpublished and possibly rejected manuscript can be taken to represent the mature views of the writer may be a matter of opinion, but it is well to read what H. P. B. thought worthy of publishing in the last chapter of *The Key to Theosophy*:

Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they can not be freed from such inherent bias, or at least be taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

Mr. Jinarajadasa clearly does not agree with this, for he follows his quotation with the astonishing remark: "The T. S., being indestructible, can never be in need of salvation at our hands."

Evidently Mr. Jinarajadasa means "at *your* hands," not "at *my* hands." Else why is it that he is racing all over the world with his fire extinguisher wherever there is a sign of revolt against his clique and the doctrines they are passing off on would-be theosophists? Why not stay at home and write more of his nice little booklets? Mr. J. apparently means: When things are not going on in the T. S. to please you, just sit still, and let me do the work.

That the Masters are looking after the interests of the T. S. and that they are acting through A. B., C. J., Fritz and the rest, is a pleasant fiction, but affords no explanation of the fact that it is just those who have adhered most rigorously to the early teachings of the Masters who have left the Society. The fact would seem to be this: The Masters started the T. S., gave it in the teachings of H. P. B. and in their own now published letters a body of instructions for it to follow, and then left it to follow them. These teachings are matters of record accessible to all; why then keep ding-donging at them? Whether the Society continues in the line thus laid down by the Masters is a matter which most emphatically concerns every one of its members. Every member is in a sense an agent of the Masters, and he would be untrue to them did he fail to protest against obvious perversions, distortions and substitutions of their doctrines, no matter from what source they proceed and

upon what pretended authority they are based. Mr. Jinarajadasa's attempt to lull these objectors to sleep, taken with his own actions, is but one more illustration of the agencies which have corrupted religions in the past, of the sacerdotalism which aims to suppress individual right of interpretation and to impose itself as a final authority.

Without doubt the T. S. will never be destroyed as an organization as long as people can be found who will pay the annual dues and who can be drawn into it on one pretext or another. But as a *Theosophical Society* it will cease to exist when it no longer expounds the teachings of the Masters, or substitutes for them the ridiculous rubbish of the Liberal Catholic Church. There should be no compromising with such influences, and the member who does so is guilty of compounding a spiritual felony.

To Theosophists—More Critic Subscribers Wanted

It is most cheering to hear the *CRITIC* denounced because of its advocacy of a return to the teachings of H. P. Blavatsky and of the Mahatmas, her Masters. That shows that it is doing something worth while. It will continue to follow this policy fearlessly, and to expose the pretensions of modern prophets and prophetesses who, while giving lip service to the Masters and their Messenger, H. P. B., are in reality betraying them by deluding students into thinking that they have a newer and fuller message to deliver, thus making their own personalities, rather than the known teachings of the Masters of Wisdom, the center of attraction.

Theosophical readers of the *CRITIC* who have seen through these pretensions and have gone "Back to Blavatsky" are earnestly invited to aid us by getting new subscribers, or subscribing for their friends, and to give us such other assistance as lies within their power. The fight must be continued, and every little helps. *CRITIC* subscription, 50 cents a year, beginning any date.

At the Periscope

To Whom It May Concern. "As far as your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith."—*W. Q. Judge.*

Notes from the Antipodes. We learn from the *Blavatsky Lodge News* (Sydney, L. C. C. and E. S.) for April, that members of the lodge are requested to preserve silence for five minutes each day, beginning 3 P. M. We suppose that this also applies to Fritz Kunz. Members are told that "if they will cooperate day by day in this work, they will be doing more for the lodge and for humnaity than they may realize." In this we quite agree, but why not make it longer, say twenty-four hours, seeing that their chief occupation is singing hosannas to the Grand Old Man and the Liberal Catholic Church.

The Brisbane (Australia) Lodge has always been a stronghold of Leadbeaterism, and included about forty E. S. members. Last May Charles Lazenby ventured to Brisbane and started a series of really theosophical lectures. When Arhat Leadbeater heard of this he issued an order forbidding the E. S.-ers to attend. As a result nearly all of them went, a revolt broke out and a new lodge was proposed. The Arhat, who was in bed at the time and being nursed by his attending hours, jumped up, shouldered his fire extinguisher and rushed off to Brisbane to put out the fire. But it was too late, and the outcome is the formation of a new Blavatsky Lodge of forty members, which is joining the independent movement. Mr. Lazenby is now lecturing in Canada, which pleases both the Canadians and the Australian Leadbeaterites.

The Servant—by Charles Lazenby

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

Books by Alice Leighton Cleather

The O. E. LIBRARY has now in stock the following by Mrs. Alice Leighton Cleather, a close associate of H. P. Blavatsky:

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

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

H. P. Blavatsky; A Great Betrayal, paper (L), 50 cents.

The first two are biographical, the third deals largely with the treatment H. P. B.'s teachings and her books have received from some later exponents of Theosophy.

Some Second-Hand Books

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Papus—The Tarot of the Bohemians, \$1.75 (new, \$2.50).

Partlow, Frances—Training of Children in the New Thought, 50 cents (new, \$1.00).

Ramacharaka, Yogi—Fourteen Lessons in Yogi Philosophy; Advanced Course in Yogi Philosophy; Raja Yoga; Gnani Yoga; Hatha Yoga; Mystic Christianity; each, \$1.30 (new, \$2.00).

Science of Breath, cloth, 65 cents (new, \$1.00).

Whiting, Lillian—The Life Radiant; Life Transfigured; each, 75 cents.

Whyte, G. Herbert—The Great Teachers, 45 cents (new, 65 cents).

H. P. Blavatsky, an Outline of her Life, 45 cents (new, 65 cents).

Bailey, Alice A.—Letters on Occult Meditation, \$3.00; out of print.

Blavatsky, H. P.—The Secret Doctrine, third rev. ed., vols. 1, 2, Index, \$11.90. Will supply vol. 3, new, \$5.00.

The Key to Theosophy, U. L. T. reprint of original, \$1.75 (new, \$2.50).

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

A Modern Panarion, \$2.10.

Curtiss, F. Homer—The Key of Destiny, \$1.75 (new, \$2.50).

The Key to the Universe, \$1.75 (new, \$2.50).

The Message of Aquaria, \$1.75 (new, \$2.50).

Realms of the Living Dead, \$1.75 (new, \$2.50).

The Voice of Isis, \$1.50.

Leo, Alan—Large Astrological Text Books as follows, each, \$3.65 (new, \$5.25).

Astrology for All; Casting the Horoscope; How to Judge a Nativity; Key to your own Nativity; The Art of Synthesis; Esoteric Astrology.

Khei X—Rosicrucian Fundamentals, \$2.10 (new, \$3.00).

Jinarajadasa, C.—Nature of Mysticism, 40 cents, (new, 60 cents).

How we Remember our Past Lives; Theosophy and Modern Thought, each, 60 cents (new, \$1.00).

In his Name; Christ and Buddha; I promise; Flowers and Gardens, each 40 cents (new, 60 cents).

Leadbeater, C. W.—The Inner Life, vols. 1, 2; each, \$1.40 (new, \$2.00).

The Science of the Sacraments, ill. in colors, \$3.00 (new, \$4.50).

Corbett, Sarah—Extracts from the Vahan (all kinds of theosophical questions answered), \$1.75 (new, \$3.25).

Hillard, Katherine—Abridgement of The Secret Doctrine, \$2.00 (new, \$3.00). Slightly damaged cover.

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EQUAL JUSTICE FOR RICH AND POOR

The recent Loeb-Leopold case and Judge Caverly's decision have given occasion for an almost unlimited amount of nonsense on the part of the newspapers. Everywhere it is claimed that this is but one more illustration of the rule that there is one kind of criminal justice for the poor and another for the rich, while there is an undercurrent of sentiment that the judge should have ordered the boys hung just to prove that this is not the case. The evidence is clear enough that the savage has not disappeared from our midst, no, not even from the editorial offices.

There can be no denying the fact that he who has money to employ the best class of legal defense has a far better chance of escaping or of securing a lighter punishment than has the penniless offender. This is used as an argument for laying it on the rich more heavily. In fact, however, instead of creating a prejudice against the wealthy, it should prove that the poor man should be given a better chance.

That the accused is able to pay competent lawyers and others to work up his side of the case is nothing against him. It is a piece of good fortune that few have. It is only what should exist in all cases. The real scandal lies in the fact that any person should be compelled to purchase justice. The laws do not exist only for the protection of society against the individual; they exist equally for the protection of the individual against society. Justice not only demands that offenders shall be punished; it equally demands that he against whom suspicion has been directed shall have every facility given him for defending himself, whether he be rich or poor.

But what do we see? Under our present system of criminal procedure it is the State *vs.* John Doe. The state practically constitutes itself the enemy of every person who has been so unfortunate as to be charged with an offense. The assumption that every one is to be assumed innocent until he is proved guilty is a mere farce. The state employs the best legal talent it can afford as prosecuting attorney, with a staff of assistants,

and has at its disposal a force of police and detectives, all of whom are afforded every possible facility at unlimited expense for securing damaging evidence, and who are often spurred on by the personal motive of desiring to make out a good case. The accused, it is true, is allowed counsel if he is without means, but of such quality that no one would avail himself of it unless forced by poverty to do so, and which at best has no police and detectives behind him to do his bidding regardless of cost. It is a notorious fact that the poor defendant is often advised to plead guilty with the hope of getting off with a lighter sentence than he would otherwise risk under such a one-sided arrangement. I think it cannot be denied that by far the greater number of those who are accused and who come to trial do so without any preparation in the least to be compared with that of the forces arrayed against them.

In a few localities a serious effort has been made to overcome the disadvantage to which the defendant, unless possessed of means, is exposed, by the establishment of the office of public defender. Where this system has been fully developed a defending attorney is appointed or elected, who holds office under the same terms as the prosecuting attorney, and who is presumed to be a man of equal ability and to have at his command all of the machinery employed by the state for securing evidence. Los Angeles was, I think, the first to appoint such an officer, and the result has been most encouraging, the saving resulting from his work in protecting persons unjustly accused from imprisonment being sufficient to pay for the additional cost of the office.

Although the public defender system is making some headway, it is but slow. One reason for this is the difficulty of breaking through established customs. The public demand that crime shall be punished often takes the form of insisting that somebody shall suffer, and that the present judicial machinery is sufficient to determine on the right person. And, in fact, as far as punishment serves as an example, it matters little who suffers. If capital punishment is a deterrent by example of homicide, it matter little whether the victim is actually guilty or not. It suffices to know that when a murder has been committed somebody gets hung for it. We have such faith in our police, our prosecuting attorneys, our juries—despite the fact that the jury system is one of the most palpably imperfect institutions ever devised by civilized man—that we think the formality of establishing the office of public defender a needless extravagance.

Further, there is evidence that political influences have stood in the way. In one of our large western cities the office of public defender was abolished for no other reason, apparently, than that the political ambitions of the state's attorney, which would be promoted by winning as many cases as possi-

ble, would be hampered by the existence of an able opponent. One has but to listen to the pre-trial talk of many a prosecuting attorney in a celebrated case, and to observe his tactics during the trial, to see that he is more bent on winning his case than on securing justice. Finally, it is to the discredit of the police not to capture the offender, and this creates an unconscious desire that any suspect under arrest shall be found guilty. In fact, apart from the presence of the judicial machinery, largely manipulated with the object of securing conviction, we have a condition approximating to that of a lynching mob. Without desiring to reflect on the impartiality of the bench in most cases, the only remedy against such a condition is the public defender, maintained at the state's expense.

It is encouraging to see that the charge that there is one law for the rich and another for the poor is arousing some sentiment looking toward better protection of the poor defendant. The present agitation in favor of Bernard Grant, a Chicago boy under sentence of death for a murder in which it would seem he had no share, is beyond doubt due to the excitement over the Loeb-Leopold case. If public sentiment and the power of the press could be directed toward correcting the inequality by demanding better protection for the poor rather than less for the rich, it would lead to a much needed reform.

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, 50 cents annual subscription to the CRITIC. Voluntary donations towards meeting expenses are invited, but not demanded.

To Whom It May Concern. "I think that you will be helped if you will try to aid some poor, distressed person by merely talking and expressing your sympathy if you are not able to help in money, through the very fact of giving five cents to someone who needs it is an act, which if done in the right spirit, that of true brotherliness, will help the one who gives. I suggest this because you will, by doing so, set up fresh bonds of sympathy between you and others, and by trying to alleviate the sorrows or sufferings of others, you will find strength come to you when you most need it."

—W. Q. Judge

The Beggar's Bowl

Friends and Fellow Members! We are not in the least ashamed to beg, when we are begging for others. Our Beggar's Bowl, which we hold out to you, is intended to receive contributions for meeting the overhead expenses of the LEAGUE, the office rent, the printer's demands, the cost of the few clerks necessary for handling our work. By throwing in your widow's mite or your larger donation, you will be helping to bring courage and inspiration to those who cannot otherwise get it, the friendless prisoners.

We have exhausted our other means of persuasion and so we just say that not only shall we consider you a downright good fellow, but that you will have the same opinion of yourself, if you divert the cost of a few luxuries into our Bowl. Try it. It will improve your digestion and help you to sleep well—and others will bless you.

Our Bowl is never full; often it is as empty as Old Mother Hubbard's cupboard, and there was never a time when there was more room in it than at just the present moment. It has been a hot summer, so we have been told, but for us there have been plenty of chills. We tremble when the door bell or the telephone rings, lest it be someone coming to take away from us even that which we have not.

Think this over, but don't think too long. Act on the spur of generosity. Checks may be made payable to the O. E. LIBRARY LEAGUE, while any of Uncle Sam's paper, from postage stamps to greenbacks and yellowbacks will be turned to good account.

Newspaper Clippings Wanted

We earnestly request, yes, implore, readers of the CRITIC to send us newspaper clippings bearing on criminal and penological topics. As the daily press, in proportion to its degree of yellowness, is largely given up to such matters, it is perhaps needless to say that we do not want mere reports of police and courts, but rather such individual cases and information as have a bearing on the problems of penology and criminology. Even if the matter cannot always be reproduced in the CRITIC senders may be assured that it will be stored and made use of in the editor's mental workshop. When possible, clippings should indicate name and date of the paper.

Theosophical Don'ts

The Small Old Path is said to be as narrow as the edge of a razor. Within it lie the theosophical "Do's." On either side is to be found the vastly broader region of the "Don'ts." And as many, if not most, of these "Do's" are extremely difficult of performance until by constant practice they become ingrained, and as the "Don'ts" are more numerous and frequently much easier and pleasanter and tend to lead the would-be disciple astray until perhaps, it becomes difficult to find his way back, it might be worth while to call attention to some of them. It is sometimes objected that to state "Don'ts" is criticism, while to present "Do's" is constructive, and that admonition is to be preferred to warning. When however, the "Don't" implies the "Do" the difference is as great as between the signs "Keep off the Grass" and "Keep on the Sidewalk." When I tell a man to keep sober, he must know, or be told, what will make him drunk. He who would be a sober theosophist must be warned against the numerous attractive beverages which pass as theosophical or as consistent with Theosophy, but which serve only to intoxicate.

The following collection of "Theosophical Don'ts" was published by W. Q. Judge in *The Path*, December, 1894, pages 276-277. Perhaps I may follow these at some future time with others based on my own observation.

The following suggestions arise from experience and are due to facts in the Theosophical world.

Don't speak or write as if morality and ethics were unknown before H. P. B. wrote the *Voice of the Silence*. Some of our devoted band have been heard to speak in such a way that hearers thought the speaker meant to convey the idea that only in the *Voice* or other similar books of ours could be found the high and correct ethics by which one ought to guide his life. Buddhism, Christianity, and all the other religions teach the same morals, and literature is full of it.

Don't talk as if messages from the Masters are all precipitated on rice by the Mahatmas through their Theosophical chelas. Attributing everything solely to the Mahatmas is foolish, as it is easily controverted. And do not be forever saying, "We are taught this and are told that." The number of doctrines found mentioned for the first time by the Mahatmas through H. P. B. are few, extraordinary in conception and scope, and are easily recognized.

Don't explain everything by one theory. To wit; do not be so inadequate as to brush off the whole of Spiritualism with one word, "all spooks and shells." You will be wrong if you do so, and the result will be antagonism.

Don't say that science is all wrong and that men of science are materialists. Huxley has done us good service; he has but lately admitted consciousness to be a third factor in the universe, not a part of force and matter; and Spencer has many a good thing in his works. Besides, if you want H. P. B. on the matter, you can read her words that the truth is to be found in a union of science with occultism.

Don't think or say that phenomena are good stepping-stones to Theosophy. They are not, for those who stand upon them will fall from them to their hurt.

Don't run down the spirit of true Christianity, nor imagine that we can get ministers and congregations *en masse* to change into Theosophists. The true spirit of Christianity, as meant to be taught in the beginning, is doubtless Theosophy, but truth is not aided by running amuck among the faith of a whole people.

Don't say that H. P. B. has been reincarnated unless you know it and are able to prove it. To say you think so is not proof. She may or may not be, and either way the work must go on.

Don't talk as if messages from the Masters are all precipitated on rice paper, the writing incorporated in the paper, and such child's talk, indulged in only by those who do not know. And forget not that precipitation proves only something was precipitated. It can be done by mediums and by various sorts of occultists.

Don't think or say that the only true occultism is found in the East, or that we must go to the East for it, or that the West has none if it. Remember that the greatest known adept was a Western woman, a Russian, and that the energy of the lodge of Masters was first expended here in the West in this age. If so, is it not reasonable to suppose that the West has its occultists even though hidden? Recollect also that H. P. B. received in her house in New York before witnesses Western men of occult science who worked wonders there at times. Perhaps it is as has been hinted many a time, that the true thing is to be found in a union of the East and the West. The term Guru and Chela have been misused so that all too many are looking to India for help, from which they will get but little until the West is itself full of wise students of occultism who know the meaning of being placed by karma in the West. The fact is, again, that in the East the men are looking to the great Russian woman for the very spiritual help that first shed its rays upon the West unmistakably. Again, there is extant a letter from the Mahatma K. H. to a Western man wherein it said that he should work in his own land and forget not that Karma so demanded.

Don't teach that vegetarianism is the road to heaven and spiritual growth. Was not the great Nazarene right when he intimated that, the kingdom of heaven being within, it did not come from eating or drinking? And has not our old friend H. P. B. written suggestively that cows and elephants are pure vegetarians? Reflect on the fact that some of the very best people on earth were meat-eaters, and that wicked or gross thoughts are more hurtful than the eating of a ton of flesh. In fact, . .

Don't fail to exercise your common sense on all and every occasion.

W. Q. J.

A New Liberal Catholic Church Journal—And a Moral

Over five years ago an attempt was made to start an organ of the Liberal Catholic Church in America, under the title *The Liberal Catholic Quarterly*, but for some reason this died after the appearance of the first issue. I have now before me the first number of a new effort, *The Liberal Catholic*, edited by the Rev. Herbrand Williams, whose address is the arch-episcopal palace near Sydney, Australia, and which may therefore be regarded as the personal organ of Pope Leadbeater.

Were it not for the appearance of the name of Mr. Leadbeater and one or two theosophical terms there is nothing on the surface in this issue indicating any association, open or hidden, with Theosophy, and the word itself does not occur. With regard to the Liberal Catholic Church one learns several important facts. One is that Mr. Leadbeater, to say nothing of the editor, is a direct spiritual descendent of Jesus Christ, thanks to that peculiar freak of nature known as the Apostolic Succession. The issue is largely given up to the subject of angels, and outside of Milton's *Paradise Lost* I know of no more graphic description. We are told that angels are of various kinds and colors, that some have the human form, presumably with the organs which we associate with purely terrestrial functions. Some are of human size, others gigantic, while all are living pyrotechnic displays. Mr. Leadbeater tells us that there is a special Angel of the Episcopate who is always in attendance upon him, Leadbeater, and whose function it is to obey his commands. This is as good as Aladdin's genie of the Lamp and must be very consoling should any of his houris fail in their duties. For practically all we know about angels, and much more that nobody would believe who is not besotted with Leadbeaterism, we are indebted to this gentleman's self-acclaimed clairvoyance. One old superstition, however, is exploded. Angels do not have wings. Despite this disappointing fact they manage to get about, and it is made clear that the life of an angel is anything but an unpleasant one. Much more about angels will be found in the original.

How all of this mystic stuff could have taken root in a society once devoted to the study of Theosophy as taught by the Masters and H. P. B., may at first sight be puzzling. One reason is patent—the influence of Leadbeater as endorsed by Annie Besant. Charles, seemingly, is an intensely modest man, but in one way or another he rarely fails in working into what he writes the insinuation that he, alone, is the Great Mogul, the one biped who knows all about the invisible world, and he does it so cutely that he is almost irresistible, a regular theosophical vamp.

There is, however, I am quite convinced, a further reason for the inroads made by this curious church upon the Theosophical Society, and it is well worth thinking over by old-time theosophists.

Man, and especially woman, needs the devotional element in life. For most, almost any old stuff will do provided it plays upon the emotions. The Liberal Catholic Church, which originated with Leadbeater, Willoughby, Wedgwood, all of them notorious moral disreputables, has been shrewd enough to recognize this and supplies abundant froth upon the beer of life with its sacramental hocus-pocus, with its blue and yellow sparkling angels always floating around ready to help those who will believe in them, with its absolution and remission of sins for those who want an easier way than karma. All of the old superstitions of the Christian church have been thoroughly combed and all that can appeal to the fancy dressed up and endorsed by the personal testimony of Leadbeater, aided by an active corps of enthusiastic believers who eagerly swallow every new announcement. It is much easier to sit in a pew, to listen to mass, to go through certain formulas which cause the angels to sprinkle their blessings upon one, than to live the life laid down by the Masters. There is clear evidence that these are little more than mere spiritual intoxicants, making one feel joyous, but in reality contributing little to self-evolution.

All this is due to a proper desire led into wrong channels. There is a great truth beneath the teachings of the church, the Liberal Catholic included, which meets a response in the soul, and which theosophists are too prone to overlook.

It is my conviction, based on careful observation, that the presentation of the old-line Theosophy, however satisfying from an intellectual standpoint, does not bring to the front that which appeals to the higher love nature of the human being. There is talk enough about brotherhood, for example, based upon metaphysical abstractions, but brotherhood cannot be sprouted by metaphysics. Here and there one finds a writer or speaker who sees further, but the majority of students are simply swamped by the philosophical aspect. One has only to listen to the talk in classes to see this.

The fact is before us. Straight Theosophy is waging a losing fight just because it does not make sufficient use of what it has at its disposal. No system, however true in its philosophical aspects, can hope to become a potent agency in human reform when it divorces—in practice if not in theory—the conceptions of brotherhood, duty, service, from the conception that love is the prime mover of the universe, through which and for which the worlds were built. No church has ever won its way by dry theology; it has had to introduce its saints, its saviors. When it has not forced its way by virtue of fear, it has had to appeal to devotion. The soul seeks more than the frigidities of impersonality, of learning to know the Self without seeing, yes, more, feeling, that the highest manifestation of that Self is love. The Liberal Catholic Church, with its preposterous dogmas and ceremonials, is a perfectly natural revolt against the excessive intellectualism of the teachers of pure Theosophy, and such incursions into the realms of piffletism on the part of the ordinary would-be theosophist are what are to be expected so long as an effort is not made to show that there is just as much warmth, beauty, devotion, in real Theosophy as in the wildest dreams of the church.

At the Periscope

Hell and Maria! The records of the Supreme Court of the State of Illinois show that Charles G. Dawes, then President of the Central Trust Company of Illinois, and now candidate for Vice-President of the United States, loaned \$1,250,000 of the funds of the Trust Company to one William Lorimer, who was endeavoring to start a new state bank in Chicago, and that this borrowed cash was exhibited to and counted by the state bank examiner as the actual paid in cash capital and surplus of the bank, as required by law. After the state bank examiner had been thus imposed upon, Lorimer immediately repaid the loan to the Central Trust Company, starting his bank practically without funds. The Supreme Court records further show that Dawes was acquainted with the nature of the transaction, which was, plainly speaking, to swindle the bank examiner and cheat the law, in short a criminal act. Naturally Lorimer's bank went on the rocks, and the Central Trust Company was held responsible for the actual losses, with interest. A full account of this transaction, with excerpts from the Supreme Court records, can be found in *The New Republic* for July 9th, 1924. Whatever advantages a proficiency in profanity and stunt pipe smoking may have for a candidate for the Vice-Presidency, "common-sense" demands that no one whose financial record is not beyond reproach should be placed in a position which might result in his becoming President.

Western State Penitentiary. It is officially announced that Stanley P. Ashe, formerly director of physical education at the Western State Penitentiary at Pittsburgh, has been appointed warden in place of John M. Egan, resigned. Mr. Ashe is said to be liked by the prisoners and it is to be hoped that he will be more successful in combining humanity with strict discipline than was his predecessor.

Corruption of Original Blavatsky Texts by Mrs. Besant and Others.
A set of CRITICS containing the first public exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations, can be had from this office for six cents in stamps.

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Burke, Elsa—Letters from a Living Dead Man; War Letters of a Living Dead Man; Last Letters from the Living Dead Man; each, \$1.40 (new, \$2.00).

The Harmonic Series, by Florence Huntley and "T. K." All out of print except the first three.

The Great Work, \$2.00 (new, \$3.00). Also copy at \$1.50.

The Harmonics of Evolution, \$2.00 (new, \$3.00). Also copy at \$1.50.

The Great Psychological Crime, \$2.00 (new, \$3.00). Also copy at \$1.50.

The Dream Child, \$1.05 (new, \$1.50).

The Gay Gnani of Gingalee, 75 cents (new, \$1.00).

The Question Box, 2 vols., \$1.40 (new, \$2.00).

Questions on Natural Science, \$1.40 (new, \$2.00).

Spirit of the Work, vol. 1, 50 cents.

Life and Action, "T. K.s" periodical, vols 1-6, bound, \$4.00.

Ramacharaka, Yogi—The famous "Yogi Books," as follows;

Fourteen Lessons in Yogi Philosophy; Advanced Course in Yogi Philosophy; Raja Yoga; Gnani Yoga; Hatha Yoga; Psychic Healing; Mystic Christianity; Religions and Philosophies of India; each, \$1.25 (new, \$2.00).

Science of Breath, cloth, 65 cents (new, \$1.00).

Curtiss, Dr. F. Homer—The Key of Destiny, \$1.75 (new, \$2.50).

The Key to the Universe, \$1.75 (new, \$2.50).

The Message of Aquaria, \$1.75 (new, \$2.50).

Realms of the Living Dead, \$1.75 (new, \$2.50).

The Voice of Isis, \$1.50 (new, \$2.00).

Letters from the Teacher, 75 cents.

Currington Hereward—True Ghost Stories, \$1.15 (new, \$1.75).

Ward, J. S. M.—Gone West: Three Narratives of After-death Experiences, \$1.05 (new, \$1.50).

A Subaltern in Spirit Land, \$1.30 (new, \$2.00).

Anon.—Christ in You; Spiritual Reconstruction; Private Dowding, each, 85 cents (new, \$1.35).

Wallace—The Thinning of the Veil (psychic), 85 cents (new, \$1.35).

Underhill, Evelyn—Practical Mysticism, \$1.05 (new, \$1.50).

Carpenter, Edward—The Drama of Love and Death, \$1.30 (new, \$2.00).

Stephens, James—The Hill of Vision (verse), 65 cents (new, \$1.75).

Reincarnations (verse), 60 cents (new, \$1.60).

Bailey, Alice A.—Letters on Occult Meditation, \$3.00. Out of print.

The Stanzas of Dzyan, with Commentary, 42 cents (new, 60 cents).

Barker, A. Trevor—Mahatma Letters to A. P. Sinnett, \$5.50 (new, \$7.50).

Jinarajadasa, C.—Early Teachings of the Masters, \$1.25 (new, \$1.75).

Besant, Annie, and Leadbeater, C. W.—Man: Whence, How and Whither, \$2.80 (new, \$4.00).

Besant, Annie—The Ancient Wisdom, \$1.05 (new, \$1.50).

A Study in Consciousness, \$1.40 (new, \$2.00).

Davis, Andrew Jackson—The Great Harmonia, vols. 1, 4, 5, each, \$1.00.

Answers to Questions, \$1.00.

Beyond the Valley; Autobiography, \$1.00.

Penetralia, \$1.00.

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WE NEED MORE MEMBERS

The membership of the LEAGUE is recruited mainly in two ways. The first is by members inducing their friends to take up prison correspondence. This brings us quite a number of new members in the course of the year, but yet barely enough to replace those who drop out.

We want to urge seriously upon our members who have found prison work interesting and profitable to make further efforts to interest friends. We have distributed a large number of circulars, in fact, almost every letter dealing with prisoners which goes out from this office contains one of these. Do not think it not worth bothering about and throw it away. Everybody writes letters. Why not save these circulars and enclose them with your letters? Now and then you will make a hit, and we shall be able to help one or two more prisoners. If you think it proper, you can tell your correspondent a little about the work and how interesting it is. Each of these circulars has your membership number written on it, so if it comes back to us we can always identify it as coming through you.

You would also find it worth while to save such letters which you get from prisoners as are especially appealing and read them to your friends, or perhaps at some meeting where you have occasion to speak or otherwise take part. In doing this you should remember that the name of the writer is confidential.

Another source through which we have secured many new members is from short letters written to newspapers, appealing for correspondents for prisoners, and giving our address. These letters are very often, even if not always, published, and bring us inquiries about our work. These letters should be brief and to the point, as newspaper space is valuable and a too long letter is likely to be ignored.

We earnestly invite each and all of our members to write to their local papers and to such other papers as they are familiar with, especially in the larger towns. Besides this, we want to secure the special aid in this respect of members

who will undertake to write to a considerable number of papers. We shall be glad to furnish lists of papers for this purpose. In this connection we remind our friends who read the *Literary Digest* that most of the articles in this publication contain quotations from the leading newspapers of the United States, giving the name in each case, and that even a single issue of the *Literary Digest* contains enough names of papers to keep one busy for quite a time.

If our members will take these suggestions seriously, will remember that we are counting on them for assistance, that this work is their work, and will not put it off or leave it to others, we shall soon experience a decided growth of membership and shall be able to cut down our waiting list of prisoners. We think these hints sufficient except, perhaps, that we might add that we do not undertake to write to people whose names have been sent to us as being possibly willing to write to prisoners. You know your friends; your appeal will be of many times more worth than a letter received from a total stranger who, for aught they may know, may be trying to work them for something. To your personal friends you should explain clearly that the conditions of membership are 10 cents registration fee and 50 cents a year for our official organ, the *CRITIC*. This will save us needless correspondence and waste of valuable time.

Remember, we urgently need *your* help.

Arizona Heard From Again

Years ago, when Louis Victor Eytinge was the star inmate of the Arizona State Prison and J. J. Sanders ran the parole end of the work, the *CRITIC* and THE O. E. LIBRARY LEAGUE were on very friendly terms with the inmates and officers of this institution and we numbered many of the prisoners among our members. But times change; Eytinge fell in love and forgot us, and for other reasons we do not know, communication gradually ceased and we really did not know whether the first reformed prison of America was still keeping up its reputation in this respect. Arizona, having abolished capital punishment, suffered a relapse, and this might well have included a return to the barbaric penal system which the state maintained until rescued from it by the magnanimous Governor George W. P. Hunt, one of the foremost as well as earliest of prison reformers to sit in a governor's chair.

Now, I am happy to say, "Box B, Florence, Arizona," has been heard from again through a friend sending us a complete file of the prison paper, the *Arizona Beacon*, which has been issued every two weeks for about nine months. It is like meeting an old friend once more. I learn from the *Beacon* that R. B. Sims is again "Superintendent"—they don't use the obnoxious word "warden" out there—and that is in itself a guarantee that the prison still looks on itself as a place for the making of men. When capital punishment was readopted by Arizona it was Mr. Sims who resigned, or threatened to resign, I am not sure which, rather than hang a man. Governor Hunt is still governor and is a candidate for re-election, and that is proof that things are going well. I am sure that every prisoner would vote for him had he the chance. But I miss the name of J. J. Sanders, the kind-hearted parole officer, and I know not whither he has gone.

The *Arizona Beacon* calls itself "A Fountain of Inspiration," and it deserves the name, even if the picture of a lighthouse spouting water through its peak is a bit of an anomaly. It is one of the most ably edited of prison papers, and its editorial matter shows decided critical ability. The editor is also to be complimented upon his good taste in his poetical selections, the issue just before me quoting from Keats and Coleridge. I compliment him, also, for not taking up space with holiday dinner menus and local baseball notes. Keats and Coleridge are far more inspiring.

I conclude with a single quotation from the *Beacon* and a most important one, to wit—"The *Beacon* is but \$1.00 a year"—dirt cheap for what one gets, I should say; to which I may add: Address Box B, Florence, Arizona.

To Prisoners Wanting Correspondents

I have been surprised to learn that prisoners often read the *CRITIC* without discovering that they can get correspondents by writing to us. We will attempt to supply a reliable correspondent for any prisoner who applies to us in good faith, who does not make unreasonable requirements and who is not influenced by a desire to carry on a flirtation or to make exorbitant demands on his correspondent for money or supplies. Our aim is to furnish interesting and heartening correspondents, but the *LEAGUE* is neither a matrimonial bureau, a bank, nor a general commissary, and such small donations as our members are willing to give to their inmate correspondents must not be forced by begging or importuning.

All applications should state age, race, nationality and color, and length of unexpired sentence. Further information may be of help in getting the right correspondent, but is not demanded. The *CRITIC* is sent to prisoners whose applications have been accepted, but without further acknowledgment until a correspondent is actually furnished. All prisoners on our list are registered as *LEAGUE* members and are expected to be loyal to its aims and ideals and to discourage any attempt to abuse them.

Death of T. H. Martyn

A cable dispatch to the *CRITIC* from Sydney, Australia, advises us of the death of Mr. T. H. Martyn, on October 11th. At this moment it is impossible to give further details.

Mr. Martyn was one of the founders of the theosophical movement in Australia, and unquestionably the most active. For about thirty years he labored in the cause of Theosophy, following, as so many have done, the lead of Mrs. Besant and Mr. Leadbeater. As a successful business man of practical ability combined with high spiritual ideals he built up the Australian Section of the Theosophical Society and the Sydney Lodge, which ultimately became the largest lodge in the world, with about 800 members. For twenty years he was a member of Mrs. Besant's E. S., and for a long time its corresponding secretary for Australia.

Mr. Martyn's attachment to Mrs. Besant and Mr. Leadbeater was such that when the latter fled from India to Sydney, Mr. Martyn took him to live in his own house and protected him from unpleasant police inquiries. This act of kindness was returned by Leadbeater by secretly converting his apartment in the Martyn home into a den of iniquity, even going so far, as afterwards transpired, as to attempt the moral corruption of Mr. Martyn's own son. Even then Mr. Martyn hoped against hope, and instead of kicking the Arhat into the street, which would have been fully justified, devised an excuse for severing the relationship without open scandal.

With the advent of the Liberal Catholic (then Old Catholic) Church, Mr. Martyn began to see whither Theosophy was drifting under the leadership of Mrs. Besant and Mr. Leadbeater, and wrote two mildly critical

pamphlets which were published at Krotona but almost immediately suppressed by the Leadbeater interests in America. His loyalty to the cause for which he had so long labored, and to its "leaders," kept him from open revolt, however. But during a visit to England and America Mr. Martyn came into possession of further incriminating evidence against Leadbeater and the notorious "Bishop" Wedgwood which awakened serious doubts and suspicions in his mind. These doubts were embodied in a private and highly courteous letter addressed to Mrs. Besant on May 20th, 1921, in which he expressed a doubt as to the sanctity of Leadbeater and asked for counsel. A copy of this letter came into the possession of the CRITIC and was published in full in its January 4th, 1922 issue, and has been since widely circulated all over the world. It still constitutes current theosophical literature. In justice to Mr. Martyn it must be stated that the copy was sent to the CRITIC without his permission and without restrictions as to publication and that he cabled to the CRITIC to withhold it, the cablegram being received only a few hours after the entire edition had been mailed.

Mrs. Besant never forgave Mr. Martyn the writing of this letter, which gave evidence of the immorality of Leadbeater and Wedgwood, and practically ignored Mr. Martyn's inquiries. More than that, she removed him from the corresponding secretaryship of the Australian E. S., appointing Leadbeater in his place. Meanwhile the T. S. Loyalty League was organized in Sydney with the object of purifying the Theosophical Society, and its organ, *Dawn*, began to expose the real condition of affairs. This was too much for Mrs. Besant, who ultimately not only canceled the charter of the Sydney Lodge but expelled Mr. Martyn and his most active colleagues from the Theosophical Society without permitting them to be heard in their own defense. Throughout the episode Mr. Martyn observed a quiet dignity in striking contrast to Mrs. Besant's irate denunciations, which mark this as perhaps the most shameless and ungrateful act of her career, if we except her attack on W. Q. Judge.

Since this event Mr. Martyn has been working quietly for the success of the newly formed Independent Theosophical Society in Australia, and his death will be a severe loss to the cause of theosophical truth and decency in that part of the world.

Note. Copies of Mr. Martyn's two pamphlets on the Liberal Catholic Church and of his now famous letter to Mrs. Besant, can be had from the CRITIC for five cents in stamps.

Some Glimpses of Piffletism

The following answer to the question "What is the easiest way to get rid of an evil thought-form?" is by Arhat C. W. Leadbeater, and is taken from *The Messenger* of February, 1916, page 262:

"A. One of the easiest is to get inside it yourself and then expand suddenly. Another method is by directing a stream upon it; you can then break it up by sections. This plan is not so satisfactory, however. One part keeps on forming while you turn your attention to another—something like Briareus. The most satisfactory way is to get inside it yourself and suddenly expand."

Saint James said: "Resist the devil, and he will flee from you." Nowadays the method is the opposite; you crawl inside him and swell. I found this bull-frog method a most effective way of getting rid of a thought-form of Arhat Leadbeater. As soon as I got inside it and expanded, it went all to smithereens and I have had none of it since. That was when I read his book, *Man: Whence, How and Whither*. I commend it to others similarly afflicted.

A curious book has recently been published in San Francisco with the title *The Life and Teaching of the Masters of the Far East*. The name of the author is given as Baird T. Spalding, who claims to have

been one of a party of Americans who went to India on a scientific mission in 1894 or thereabouts. There he fell in with a mysterious personage to whom the name "Emil" is given, and with his companions was taken by him on a three years' tour through the Himalayas, Tibet, Persia and China, where they came in contact with various adepts and received from their guide, Emil, an abundance of teachings, besides witnessing many phenomena of a most surprising character.

I have no intention of expressing an opinion as to the value of the teachings which were given and which are in part reproduced in this book. The curious point about them is that they belong to the group of New Thought doctrines which lay much emphasis on the Christ within, on the possibility of getting anything you want if you adopt the right mental attitude towards the "Universal," and on Christian healing. They appear to be identical with the teachings expounded by the New Thought monthly, *The Comforter*, published in San Francisco, even the style of writing being the same; in fact much, if not all, of the text of the book has appeared in this magazine. The Master "Emil" constantly quotes the Hebrew and Christian scriptures, but there is never a reference to a single phase of any of the Hindu or other oriental religions or philosophical systems. Can anyone imagine that a Master in India, an adept in the phenomena said to be performed by Hindu yogis, could talk for three full years without even giving a hint of the there universally accepted doctrines of karma and reincarnation, and ignoring the Vedas, the Upanishads, the Buddhistic writings as wholly as they would be in a Methodist church in Squash Center? Further, the purported miracles, the walking on the water, the feeding of the whole company on a few grains of wheat, miraculously multiplied and converted into baked bread, seem mere adaptations of the well-known Christian miracles. We are even told that the Master Emil is a lineal descendent of St. John! Some of the stories, as for example that of the temple built by the power of thought, any stone of which, if chipped, repairs itself miraculously, which is attested by the writer, seemingly belong to the class of romances often found in occult fiction or handed out by C. W. Leadbeater.

With due respect for the subject matter of the teachings, if the story is not an out-and-out hoax, it has all the earmarks of being such, and I strongly suspect that the purported "Master of the Far East, Emil," far from living in India, resides in San Francisco and wears petticoats. Certainly those who would get some idea of the real Masters of the Orient and their teachings will be grievously misled by it.

"The Canadian Theosophist"

The attention of American and other theosophists who are interested in the Back to Blavatsky Movement is called to *The Canadian Theosophist*. This monthly is the official organ of the Canadian Section T. S., and is edited by the General Secretary, Albert E. S. Smythe, an old time Blavatsky student. Alone among all of the sectional organs of the Adyar T. S. it distinctly stands for the ancient teachings given out by H. P. Blavatsky and the Masters of Wisdom. Every issue contains valuable material in this connection. Send your subscription direct to *The Canadian Theosophist*, 22 West Glen Grove Avenue, Toronto, Canada. A one dollar note, United States currency, will fetch it for a whole year.

The United Lodge of Theosophists—New York

The New York branch of The United Lodge of Theosophists has just opened its third season of lectures and study classes. I am unable at this time to state what the winter's program will be, but this is quite unnecessary. Suffice it to say that Mr. B. P. Wadia will be the program and that those who hear him may be sure of learning Theosophy as it was

given out by the Masters and H. P. Blavatsky—Theosophy as it is, not Theosophy as it isn't. Under Mr. Wadia's direction the New York U. L. T. has become one of the great theosophical centers of the world.

The rooms are at 1 West Sixty-Seventh Street, New York City, where there are lecture and class rooms and a library, and where inquiries will be answered.

At the Periscope

Walling in Great Meadow. In 1911 Great Meadow Prison, at Comstock, N. Y., was opened as an institution exclusively for honor prisoners. The prison is entirely without a surrounding wall and inmates work on the prison farm. It has now been decided to construct a wall around the buildings. The reason for this does not lie in the failure of the system of placing prisoners on their honor not to escape, but because it has never been found advisable to place enough on their honor to keep the buildings filled to their capacity. There are accommodations for 1,168 prisoners, but the population has ranged between 500 and 650. Meanwhile the other state prisons have become overcrowded and it is necessary to transfer some of their inmates to Great Meadow who could not be placed under the honor system. This means that they will have to be employed within the walls, and shops are being constructed for this purpose. The honor system will not be abandoned, however, for those deemed worthy of it.

Kissing the Pope's Toe. It is reported that a certain theosophical lodge which has incurred the ill-will of the powers that be through its encouragement of the study of the original teachings of the Masters and their Messenger H. P. Blavatsky, and by refusing to "pass under the yoke" of conformity to the Besant-Leadbeater-Liberal Catholic Church combine, has dropped its regular Sunday night public meetings for six or seven weeks in order to listen to a series of lectures by a prominent promoter of that combine, who has not only ignored but openly insulted it, and who is an exponent of Spookosophy (a sort of psychism parading under the cloak of Theosophy). One wonders whether this action is due to mere obtuseness, or is an effort to kiss the papal big toe in hope of securing some favor in return, or in other words, abandoning principle for policy. However that may be, and without intending to comment on the value of the lectures which this lodge proposes to honor with its presence, or to discourage individual members from attending, this official action has certain aspects of which the lodge has small reason to be proud:

1. It is neglecting its duty to the public by closing its rooms where visitors may learn of real Theosophy.

2. Its action will be publicly interpreted as meaning that it supports and lends official recognition to what cannot for one moment be regarded by any serious student of the Mahatmas and H. P. B. as being Theosophy at all.

3. It is lending direct encouragement to the substitution of psychism for Theosophy.

4. It is helping to substitute the adoration of a group of self-acclaimed and blatantly self-advertising "leaders" for that true and time-honored principle according to which the true initiate and teacher always subordinates himself.

5. It is endorsing by attendance, by encouraging others to attend, and probably aiding by material contributions, a supporter of the Liberal Catholic Church monstrosity, with its mass, its denial of karma and substitution of remission of sin by a priest who claims to be an appointed successor of Christ, its dogma of apostolic succession, declared by H. P. B. to be "a gross and palpable fraud," its professed drawing down of blessings and power from the angels and the Master by silly magical performances.

6. It is endorsing those who have repudiated the Masters whose teachings we have by shamefully ignoring their published letters lest their own false teachings might become apparent.

7. It is encouraging those of its own members who know that these things are not the Theosophy of the Masters to seek refuge in other societies which are still loyal at all costs to the Theosophical Movement.

Those who have done this know, or should know, whither these things lead. They know that the aim of these lectures, however harmless in themselves, is the glorification of false prophets. They know that, once enmeshed, those they have turned away from their doors will be invited to surrender themselves and to make pledges of unquestioning obedience to a mere human being whose sole claim to such obedience is an astounding mass of self-pretension, thus selling their souls and their spiritual birthright of Self-knowledge and Self-determination for a mess of esoteric pottage which can serve only to mislead and enslave them.

And in the face of these facts they abandon their sacred trust of passing on Theosophy as it was handed down to us by the Masters of Wisdom, in order to court popularity and favors which can only abuse them. Better far to remain unflinchingly faithful to this trust, far better to meet together, even if only two or three, than to admit and show to others that they do not trust themselves. Theosophy is a sacred trust; to teach it is a privilege as well as a duty. To neglect it even for a single day and to give recognition to what is nothing but a bastard Catholicism, born of minds disloyal to the Great Teachers whom Theosophy recognizes, is to be disloyal to that trust.

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

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

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

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. 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 E. Lum, 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, 1924.

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

My commission expires October 31st, 1926.

Some Books for Theosophical Study Classes

Supplied by the O. E. LIBRARY at prices stated.

Usual discounts to lodges.

- Blavatsky, H. P.*—The Key to Theosophy, U. L. T. edition, the *only authentic version*, \$2.50. (Also revised edition, London, \$2.50, garbled).
Isis Unveiled, London edition in 2 vols., \$10.00; Point Loma edition in 4 vols., \$12.00.
- The Secret Doctrine, Third revised edition, 3 vols. and Index vol. \$20.00. (Vols. 1, 2, Index, \$17.00; separate volumes often available.)
A Theosophical Glossary, reprint of original, \$3.00.
- The Voice of the Silence, U. L. T. edition, the *only authentic version*, cloth, \$1.25; leather, \$1.50. (The revised London edition, 75 cents, is much garbled).
- Transactions of the Blavatsky Lodge; Answers of H. P. B. to Questions on *The Secret Doctrine*, reprint of original, \$2.00.
- Barker, A. Trevor*—The Mahatma Letters to A. P. Sinnett, \$7.50.
This fascinating book contains the original teachings of the Masters K. H. and M. in their own words, and is therefore the criterion by which all later teachings must be judged. Admirable for class study.
- Letters from the Masters of the Wisdom, \$1.25.
- Judge, W. Q.*—The Ocean of Theosophy, \$1.00. A favorite text book containing a faithful presentation of the original teachings.
- Bhagavad Gita—
W. Q. Judge version, cloth, \$1.25; leather, \$1.50.
Charles Johnston version, \$1.25.
Annie Besant version, cloth, 75 cents; lambskin, \$1.60; paper, 40 cents.
Notes on the Bhagavad Gita, by W. Q. Judge and Robert Crosbie, leather, \$1.50.
- Collins, Mabel*—Light on the Path, with Comments and Essay on Karma—U. L. T. edition, cloth, \$1.25; leather, \$1.50.
London edition, same text; cloth, 60 cents; lambskin, \$1.60; paper, 40 cents.
- Patanjali's Yoga Aphorisms—
Charles Johnston version, with commentary (we prefer this), \$1.25.
W. Q. Judge version, cloth, \$1.25; leather, \$1.50.
- Wadia, B. P.*—Observations on the Study of *The Secret Doctrine*, ppr., 25 cents.
Study classes should have available the monthly magazine *Theosophy*, \$3.00 a year.
- Our list of books for students of H. P. Blavatsky on request.
- The O. E. LIBRARY also supplies *Besant*, Ancient Wisdom, \$1.50; A Study in Consciousness, \$2.00; Esoteric Christianity, \$1.50; *Jin-arajadasa*, First Principles of Theosophy, \$3.00; *Leadbeater*, Text Book of Theosophy, 60 cents, and any other books by these authors.

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DOCUMENTS DEPT.

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THE U. S. SUPREME COURT ON THE THIRD DEGREE

Mr. Justice Brandeis of the United States Supreme Court handed down a decision on October 13th, ordering a new trial for Ziang Sung Wan, a Chinese student sentenced to death in the District of Columbia, January, 1920, for a murder committed in the house of the Chinese Educational Mission in Washington. The case created a great sensation in Washington at the time, and Wan's execution had been repeatedly postponed through the efforts of his counsel to secure a new trial, which had been refused by the Court of Appeals.

Aside from its interest for the condemned man, the Supreme Court decision is of great importance as bearing upon written or oral confessions extorted by the police by third degree methods. Apart from Wan's signed confession the only evidence against him was of a purely circumstantial character. Mr. Justice Brandeis rules that this written confession should not have been admitted at the trial as evidence against him, and that the verdict was therefore invalid.

The Washington police department claims not to use physical torture to extort confessions. From the evidence upon which Mr. Justice Brandeis' opinion is based, however, it appears that it used in this case mental torture of a protracted nature, finally driving the suspected man to desperation and causing him to sign a confession in order to terminate his misery. It is well to know what these methods were and I cannot do better than to quote portions of the Justice's statement bearing on this point:

On the eighth day the accusatory questioning took a more excruciating form. A detective was in attendance throughout the day. Wan was taken from the Hotel Dewey to the mission.

There continuously for 10 hours this man was led from floor to floor minutely to examine and re-examine the scene of the triple murder, and every object connected with it, to give explanations and to answer questions. The places where the dead men were discovered, the revolver with which presumably the murder was committed; the bloodstains, and the fingerprints thereon; the bullet holes in the walls, the discharged cartridges found on the floor, the clothes of the murdered men, the coat and pillow which had been found covering the dead men's faces, photographs taken by the police of the men as they lay dead; doors and win-

dows through which the murderer might have entered or made his escape; photostatic copies of writings by which it was thought to prove that Wan was implicated in a forgery incident to the murder, all these were shown to him.

Every supposed fact ascertained by the detectives in the course of their investigations was related to him. Concerning every object, every incident detailed he was in the presence of a stenographer, plied with questions by the superintendent of police and the detectives. By these he was engaged in argument, sometimes separately, sometimes in joint attack. The process of interrogation became ever more insistent; it passed at times from inquiry to demand.

From 7 o'clock in the evening to 5 o'clock in the morning before it was concluded Lei, who was again in attendance, had left the mission about midnight, worn out by the long hours. Superintendent of police had returned to his home apparently exhausted. One of the detectives had fallen asleep. To Wan not a moment of sleep was allowed.

On the ninth day, at 20 minutes past 5 in the morning, Wan was taken from the mission to the station house and placed formally under arrest. There the interrogation was promptly resumed. Again the detectives were in attendance day and evening, plying their questions; arguing with the prisoner and urging him to confess lest his brother be deemed guilty of the crime. Still the statements secured failed to satisfy the detectives' craving for evidence.

On the tenth day Wan was again taken to the mission, was again questioned for hours, and there the whole thing was again talked of and enacted. On the eleventh day a formal interrogation of Wan was conducted at the station house by the detectives in the presence of a stenographer.

The opinion continues, depicting the physical torment which Wan underwent as a result of his condition. A medical witness testified that "if he was as sick as that and in as great pain as that he would have done anything to have the torture stopped."

The fifth amendment of the United States Constitution states:

"No person . . . shall be compelled in any Criminal Case to be a witness against himself."

This, one would think, would apply to confessions secured in advance of the trial by compulsion of any kind and presented as evidence before the court. Such evidence, even if illegally presented, tends to prejudice the jury and therefore invalidates the verdict of guilty in the absence of other absolutely convincing incriminating evidence. But even if the use of a confession voluntarily given by the suspected person when in perfectly sound mind and health, without compulsion of any kind, may by a broad construction of the Constitution be admitted, what is to be said of confessions extorted by putting him through a course of examination lasting for many days, depriving him of sleep, and under conditions so severe that even his inquisitors, who have not the terror of conviction before them, either fall asleep or have to go home to bed while others continue the questioning of the tortured and terrified man? It is astounding that any civilized community

should not protect itself against the methods employed by their hired ruffians whose main object is to make out a case, and it is to be hoped that this Supreme Court decision will serve as an example and a precedent, and show that such methods, besides being quite as barbarous as physical torture, will be futile.

It is interesting to note that wealth played no part in this trial. Wan was but a poor Chinese student who had the great good fortune to have secured counsel who, even if not publicly well known, was possessed of endless determination to see justice done to his client. But one may well ask whether it is not a common occurrence that suspected persons, subjected to the barbarous and illegal pressure exerted by police officials, and unable to secure a hearing in a higher court, have at last suffered the penalty of the law in direct violation of their constitutional rights. We look back on the rack as a relic of barbarism, yet we allow our police to use methods which differ from it only in that they torture the mind rather than the body to the limit of endurance, and our courts admit and our juries accept such evidence seemingly without question and without compunction.

More Correspondents Wanted

We are woefully short of correspondents for prisoners and appeal to all of our members who can possibly do so to undertake to write to one or more others. The enrollment of new members during the past two months has been shockingly lax, and we hope that our members will do all they can to get their friends interested.

Notice to Members—and Incidentally to Prisoners

Members are specially requested to send us the names of inmate correspondents who *persistently* importune them for money or supplies. We do not wish to be unreasonable in this respect, or to interfere with spontaneous impulses of generosity, and we sympathize with those prisoners who are in need. But there is a limit to this, especially as the LEAGUE is not intended to be either a bank or a commissary, and it is absolutely necessary to protect our members, most of whom are by no means opulent, from assaults of this kind. Further, we lose many members who have become disgusted because their correspondents appear to have no other object than to work them for something.

Where it is obvious that the aim of the prisoner is merely to get supplies he will be promptly blacklisted and no further correspondents assigned to him.

The Path of Woe

There is much talk about the Path being a Path of Woe, and it is not by any means limited to theosophists. While the theosophist tells you that when you set your foot on the Path all of your past karma comes tumbling down on you, the dolorous Christina Rossetti says:

Does the road wind up-hill all the way?

Yes, to the very end.

and the mournful Christian talks about carrying his cross. I have seen people who were quite ready to argue that all of the beautiful things of life are "maya," illusion, and who yet have resented the suggestion

that the woe which they attribute to the Path may well be maya also, rather than a stern reality.

That the road winds up-hill is not to be denied. The Small Old Path is the path of selflessness, of self-denial, of self-mastery, and that which involves self-mastery and self-denial is for the ordinary individual a source of discomfort and, perhaps, of actual suffering. But this is not a peculiarity of the Path alone. Any course pursued resolutely with an ultimate advantage in view is likely to be a path of woe if he who follows it chooses to regard it as such. He who denies himself the little pleasures of the day, saving the pennies, working late at night to acquire an education, even for personal advantage alone, can make himself tolerably miserable if he persists in keeping his present discomforts in mind rather than the goal. He who trudges heavenward, complaining about the woes he has to undergo, how heavy his cross is, whining along the way which leads him thither, telling others what a terribly hard job it is, is cultivating a spirit which will make him a most undesirable companion, a nuisance, in fact, not only along the way, but when he gets to the end of it; he won't be satisfied with heaven.

For what is wanted, what is absolutely essential, is cheerfulness. Even to admit that there is woe is to give recognition to the lower self, just what that lower self is calling for. Don't you feel a bit ashamed when you read of those martyrs, even women and children, who went cheerfully to the stake, and who prayed or sang instead of shrieking as the flames swept about them?

Admitting that the Path is sometimes rough and stony, why keep talking about it? Why bother about your past karma? Why waste valuable time, time in which you might be accomplishing something, in such useless considerations?

You will say I am preaching, and do I follow my own advice? Perhaps I do not invariably, but that is no reason why I should not. What to do? First of all, mark that word "woe" out of your personal vocabulary. If you wish to look for woe, look for it in others, not in yourself. The world is full of people who suffer, often hopelessly, not knowing why. If you can do no more than this, speak a kind and encouraging word to such as you know need it. If you have to talk about your woes, and how roughly karma is using you, tell it as a good joke and laugh at it. We keep calling out for sympathy, and we need it, but we need it the more when we keep that need in mind. If we turn to the needs of others we shall have scant time to think of ourselves. That is a medicine which is free to all who will take it, and one does not have to go far to secure it; we are simply swimming in it.

It is literally true that the Path is *not* a Path of Woe. It is not its fault but our own if we look on it as such. The lower self calls out so strongly for sensation that it will often demand a degree of suffering rather than forego the pleasure of feeling something. Some people actually take a sort of pleasure in being sick—it gives themselves and others a chance to pity them—others will keep irritating a sore spot or wound, physical or mental, rather than do without sensation; they must be constantly convinced that something is the matter with them.

Understand, please, that I am not rash enough to deny the existence of conditions which makes the Path a Path of Woe to those who insist on regarding it as such. We cannot deny the conditions, but it is quite possible to deny the unpleasantness and to treat it as a means to an end. "Oh, but we can't help feeling the pain." Well, yes, we can, to a very marked degree. One of the wise Patanjali's recipes for getting rid of unpleasant thoughts or feelings is to meditate upon the opposite. Think of the doughnut, not of the hole in it, of the kernel, not of the hard shell which you have to break to get it. Think of the Path in terms of peace, joy, love; dismiss the ideas of woe and renunciation. Look at the sunlight, not at the shadow, and presently the lower self, unable to get a

hearing, will subside into silence. The term "renunciation" is not much to my liking; it savors of woe. If you renounce, as you must at times, it is much better to keep thinking of *why* you renounce rather than of *what* you renounce, for the latter, apart from keeping the painful subject in mind, tends to fill you with a sense of your own virtue.

Another word which helps to make the Path a Path of Woe is the much misunderstood term "duty." A sense of duty is no prophylactic against suffering. It is little but the feeling of something disagreeable to be gotten out of the way. It is better to accept duty as a guide than to be guideless, but duty is the mere shell of selflessness. Says Lowell:

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.

It is in this that the secret of making the Path of Woe a Path of Joy is largely to be found. Neither duty alone, service alone, self-sacrifice or renunciation alone can effect this. It is not in following the Path for the sake of what we believe to lie at the far end of it, one of the beds of which Christina Rossetti speaks, that we can escape the sense of woe. Vivid as may be our conception of that state of rest and bliss, it is but the conception of what we are ourselves to get and to enjoy. The stimulus may be effective for the moment, but we cannot be constantly thinking of heaven and its feather beds; the affairs of daily life demand our attention, and with them comes again the groaning. It is only when we are fired with "the all embracing desire for universal good, love, and for all that lives and feels, needs help and kindness," when we make that the real force behind our actions, not the desire for personal gain or happiness, that the door is closed to thoughts of self-pity. It is that attitude which, in fact, makes the Path. All else is but at best an anaesthetic.

It is as impossible to describe this attitude to one who cannot feel it in himself as it is to describe color to a man born blind. Yet the root of it lies deeply hidden in each; it is an attribute of the Higher Self, whose nature is Love. Says Narada (Sutras 51-56):

Inexpressible is the essential nature of Love.

Like the taste of a dumb man.

In some particular vessel it makes itself manifest.

Devoid of the three qualities, without desires, ever increasing, continuous, having the nature of subtle perception.

Having obtained Love he sees that alone, hears that alone, speaks that alone, and thinks that alone.

The problem of freeing oneself permanently of the sense of woe lies in awakening this dormant spirit, for only in this way does one open oneself to the spirit of the All-sustainer, which is love. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" is a wise saying. Love must begin at home, with that which is nearest. In whatever form the first sparks appear they must be fanned until they become the flame. Unless one is born with the nature of an angel, that spark will of necessity be the love of one person or object. Fortunate is he who is able so to divest it of selfishness that it can expand into the universal flame. Patanjali commends "meditating on that which is dearest to the heart." And in his commentary on this sutra Charles Johnston says:

Here is a thought which our own day is beginning to grasp: that love

is a form of knowledge; that we only truly know any thing or any person, by becoming one therewith, in love. Thus love has a wisdom that the mind cannot claim, and by this hearty love, this becoming one with what is beyond our personal borders, we may take a long step toward freedom. Two directions for this may be suggested; the pure love of the artist for his work, and the earnest, compassionate search into the hearts of others.

Many are the ways, and the right ways must be discovered by each for himself. Everybody knows that love and the sense of beauty are closely related, and that the one tends to evoke the other. How does it add to the interest of a seemingly prosaic or outwardly homely person when you discover that he loves music, art, poetry, nature! Then you awaken to the fact that he has an inner personality, that that personality—or let us call it individuality—is beautiful, lovable. The close relation between love and beauty in nature is finely described by Coleridge:

O fair is Love's first hope to gentle mind!
As Eve's first star thro' fleecy cloudlet peeping;
And sweeter than the gentle south-west wind,
O'er willowy meads and shadowed waters creeping,
And Ceres' golden fields;—the sultry hind
Meets it with brow uplift, and stays his reaping.

Cultivate then the sense of beauty and it will help you to develop the sense of love.

Another way is to act love, even if you do not feel it. This is not deceit. Just as the thought is father to the act, so is the act father to the thought. Do a kind deed and instantly you feel yourself filled with the feeling which would have prompted the deed, even in spite of yourself. Speak a kind word, and at once you are ready to do the same to the next comer. Act as if you are not angry, and shortly your anger ceases. Thus, working back, the spirit of love is aroused. Cultivate the beautiful and you will tend, even if not always with success, to arouse the spirit of divine love.

And in proportion as this tendency is encouraged will you find that the Path is not a Path of Woe but a Path of Joy. You will find your reward every minute, not in the hope of some far-off condition where saints in glory stand—or lie in beds—but in building up that glory around and within you now.

Always Glad to See You!

The Editor cordially invites readers of the CRITIC, LEAGUE members and patrons of the O. E. LIBRARY who may be visiting Washington during the coming year to call at this office, preferably mornings, 10-12 o'clock.

Old Enough to Know Better

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. Matt. vi, 2.

Shun praise, O Devotee, . . . Praise leads to self-delusion. . . . Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered. The Voice of the Silence.

H. P. Blavatsky edited two journals at different times, *The Theosophist* and *Lucifer*. Readers of these know that she never published matter laudatory of herself and that her praises were reserved for her Masters.

But manners change. Today it is the teacher, not the teaching, which is emphasized. *The Theosophist* is today the personal organ of Mrs. Besant, and bears her name as editor on the title page. The issues of August and September present an astonishing illustration of the degen-

eracy of the true theosophical spirit, a shocking example to those who would follow the Path. Nearly the whole of the editorial section in both issues is given up to articles and letters in praise of Mrs. Besant, some of them reading just like patent medicine testimonials. And people who would scorn an editor of any other periodical who would do this roll up their eyes in adoration.

It is not a question who wrote them, or whether they are true, as without doubt some of them are. Mrs. Besant is responsible for the acts of the acting editor and her absence in Europe affords no excuse. The same thing has been going on for years and is clearly done by her authorization. It may be safely asserted that when Mrs. Besant prints one page of editorial matter about the Masters or their teachings, she prints ten pages in praise of herself. One scarcely knows whether to regard this peacock display as ridiculous or pathetic. Certain it is, however, that it is scandalous, when one considers the ideals of Theosophy. True teachers, true initiates, do not sound a trumpet before them—that is left for the hypocrites. They emphasize their teachings and subordinate themselves.

There would seem to be grave danger that when Mrs. Besant gets up among the angels she will make a public nuisance of herself with her horn blowing and will be run in by the police.

At the Periscope

Quick Work. The two young men who were found guilty at Chesterfield, South Carolina, on September 24th, of shooting Major McLeary, were sentenced to be electrocuted November 21st, the judge advising them that he had given them ample time to repent and to make their peace with their Master. Considering the difficulty the ordinary man has in getting saved, the opportunity of securing an admission ticket to heaven in less than two months should be a direct incentive to homicide. What was the after-death fate of their victim we were not informed. If he was as lucky as his slayers there will be ample opportunity for mutual explanations, apologies and congratulations.

Reforms in Maine State Prison. With the opening of the new prison buildings replacing those burned down some time ago, Maine state prison has adopted some very important reforms. Chief among these is the payment of wages ranging from thirty to fifty cents a day. One-half is to be sent to the prisoner's family, one-sixth he may spend as he chooses, and one-third is saved as a fund to be paid to him on his release. It is estimated that a ten year term man may leave prison with as much as \$420 to his credit. Whether this savings fund is to be compounded is not stated, but it is evident that a lifer may indulge in a fairly handsome funeral. Other innovations are the abolition of the silent system in shops and mess hall, exercise and recreation days, compulsory attendance at chapel and a singing meeting once a week, and an "Honor and Welfare League." Maine was one of the first states to abolish capital punishment. It was also a pioneer in prohibition—the first bottle of whisky I ever bought was in Portland under prohibition, and it wasn't bootleg, either.

Some Books Recommended by the O. E. Library

1207 Q Street, N. W., Washington, D. C.

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

Arnold, Sir Edwin—The Light of Asia, cloth (L), \$1.00; leather, \$1.60.

The Song Celestial (poetical version of the *Bhavadgita*), cloth (L), \$1.00; leather, \$1.60.

Blavatsky, H. P.—A Modern Panarion (L), \$2.50.

Blavatsky Quotation Book, cloth (L), 90 cents; paper, 60 cents.

Nightmare Tales (L), \$1.00.

Practical Occultism (L), 60 cents.

- Collins, Mabel*—The Idyll of the White Lotus (L), \$1.35.
 When the Sun Moves Northward (L), \$1.10.
 As the Flower Grows (L), \$1.30.
 Through the Gates of Gold (L), \$1.20.
- Cleather, Alice Leighton*—H. P. Blavatsky as I Knew Her (L), bds., \$1.00.
 H. P. Blavatsky; Her Life and Work for Humanity (L), bds., \$1.00.
 H. P. Blavatsky; a Great Betrayal (L), ppr., 50 cents. An account of the betrayal of H. P. B. by Mrs. Besant, Leadbeater and others.
- Das, Bhagavan*—The Science of the Emotions (new ed.), (L), \$2.75.
 The Science of Peace (L), \$2.50.
 The Science of Social Organization (L), \$1.65.
 The Central Hindu College and Mrs. Besant, ppr., 10 cents.
- Dawn*; bi-monthly organ of the T. S. Loyalty League (Australia), \$1.25 a year; sample copy, 5 cents. Shows up Neo-Theosophy.
- Donnelly, Ignatius*—Atlantis, the Antediluvian World (L), \$2.50. Scientific.
- Spence, Lewis*—The Problem of Atlantis (new), (L), \$3.50. Scientific.
- Elliot, W. Scott*—The Story of Atlantis (L), 4 maps by C. W. L., out of print, a few left, \$1.50. Occult.
- Ephemerides*, astrological—*Raphael's*, any year beginning 1800, 50 cents; with almanac for 1924 or 1925, 60 cents. *Heindel's*, any year beginning 1860, 25 cents.
- Hillard, Katherine*—Abridgement of *The Secret Doctrine* (L), \$3.00.
- Hints on Esoteric Theosophy (L), 85 cents. Early discussions of H. P. B. and the Masters.
- Jinarajadasa, C.*—Early Teachings of the Masters (L), \$1.75.
- Johnston, Charles*—The Song of Life, ppr., 75 cents.
- Judge, W. Q.*—Echoes from the Orient, cloth (L), 60 cents; paper, 35 cents.
 The Ocean of Theosophy (L), \$1.00. Popular text book.
 Letters That Have Helped Me, 2 vols. in one (L), \$1.50.
 Culture of Concentration, and Occult Powers, ppr., 10 cents.
- Khei X*—Rosicrucian Fundamentals (L), \$3.00. Illustr.
- The Kabbalah—
Waite, A. E.—Doctrine and Literature of the Kabbalah (L), \$3.25.
Ginsburg, Dr. C. D.—The Kabbalah; Its Doctrines, Development and Literature, Diagrams, Tables and Notes (L), \$2.35.
- Kingsland, William*—The Physics of *The Secret Doctrine* (L), \$1.80.
- Lazenby, Charles*—The Servant (L), ppr., 50 cents.
- Leechman, J. D.*—Besant, or Blavatsky?, ppr., 35 cents. Deadly parallel quotations showing up Besant-Leadbeater "Theosophy."
- Mead, G. R. S.*—Pistis Sophia (L), \$7.00.
- Row, T. Subba*—Collection of Esoteric Writings (L), \$1.60.
 Lectures on the Philosophy of the *Bhavadgita* (L), 70 cents.
- Sinnett, A. P.*—The Occult World (L), \$2.00. Much about H. P. B.
 Esoteric Buddhism (L), \$2.00.
 Collected Fruits of Occult Teaching (L), \$3.75.
 Early Days of Theosophy in Europe (L), \$1.20.
 Incidents in the Life of Madame Blavatsky (L), \$1.20. Most complete biography of H. P. B. from childhood.
- Theosophy*, monthly published by the United Lodge of Theosophists. The best theosophical periodical. \$3.00 a year; samples for 5 cents. A complete file of this invaluable publication for loan by the Library.
- The Upanishads—
Müller, F. Max—The Upanishads (Sacred Books of the East), 2 vols. in one (L), \$5.60.
Hume, R. E.—The Thirteen Principal Upanishads, \$5.25.
Milburn, R. G.—Religious Mysticism of the Upanishads (selections, new), (L), \$1.10.
 The Spirit of the Upanishads (selections), (L), 75 cents.
- Walker, E. D.*—Reincarnation; a Study of Forgotten Truth (L), \$1.50.

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THE HONOR SYSTEM—REAL AND MAKE-BELIEVE

In a letter to the *New York Times* dated September 24th, Dr. George W. Kirchwey, who is without doubt in a position to know of what he speaks, says that the so-called honor system at the Great Meadow prison at Comstock, New York, was in reality no honor system at all; that it "was secured by the constant supervision of armed guards, including a cordon of mounted guards about the institution, and by a pack of bloodhounds." The failure of the system is due, he avers, not so much to the difficulty of getting prison officials with sufficient confidence in the plan to work sincerely and heartily for its success, as to the unwillingness of the higher state officials to give it a try-out.

Placing a prisoner on his honor not to escape means just what it says. It does not mean placing him in charge of a guard with a gun concealed in his pocket, surrounding his camp with armed sentries ready to shoot him should he attempt a getaway; it does not mean keeping a pack of bloodhounds in reserve to follow him up. By no means. There is no honor in not trying to escape under such circumstances. Whether the guards be placed ten feet or a mile apart, whether they stalk around him or are hidden in the bushes, the fact remains that the purported trust is no trust at all, but mere disguised suspicion, and all the worse for being such. And can the prisoner be blamed if, when confronted with such pretended fraudulent trust, he meets it with an equally fraudulent profession of honor? Not at all.

What is honor? In this case it is the feeling that you must keep your word with those who expect you to do so, and to whom you have promised it in exchange for trust on their part, that you will give a square deal in return for a square deal. That there is "honor among thieves" is an old saying, and while there are exceptions innumerable, it still exists. Despite the fact that such honor is applied to ignoble ends it is no less honor, no less worthy of appreciation. I believe that such honor is about as current among prisoners and in the

so-called criminal class, as among the professedly honest. Were it not so not a single criminal act requiring the co-operation of two or more individuals could be successfully carried out. In the world of the righteous the man who betrays a trust can be checkmated in various ways, by a suit for breach of trust, by public or private denunciation, by ostracism, by a sound drubbing—it is a matter of some risk to act dishonorably. But the criminal is far differently situated. Should he peach, he would not only have the protection of the police, but would have a chance of remission of all or part of a prospective sentence, the possibility of a reward.

The meanest man in the whole world is the stool pigeon, he who betrays his comrades, whether in or out of prison. It is known that tale-bearing is officially encouraged and rewarded in some prisons, in fact this is said to be very general. Honor among and between individuals is a sentiment absolutely essential for the preservation of society, and while like other good things it may at times be put to base uses, it is in itself never base. Trust—that is what holds us together, and the encouragement of the opposite sentiment, no matter on what plea, no matter whether without or within prison walls, is the introduction of a corrupting element which will in the end play havoc with all that is worth while in civilization. To distrust is to become an enemy of society, and the prison management which encourages distrust among its inmates is making them enemies of society. Many a man proves himself worthy of distrust for no other reason than that no one had faith in him. Had he been trusted he would have risen to deserving it.

The profession of detective is not of necessity a dishonorable one. There are innumerable ways of finding out what one needs to know without a breach of trust, and without causing others to commit such a breach. But the man who intrudes himself under the cloak of friendship among those whom it is his direct object to injure cannot by the remotest stretch of fancy be called an honorable person, no matter what his ultimate aim may be. Were he truly honorable he would be incapable of betraying others. More and more our social system is coming to depend on this betrayal of confidence. Our government employs human vermin of this sort, who worm themselves into the confidence of others, often acting as provocative agents, leading their victims to commit offenses which they would otherwise not have thought of, in order to make out a case against their associates. Further the confidential secretary is required in court to betray his employer; the telegraph and telephone companies are required to render up the most sacredly confidential matter passing through their hands. It is but one step further to opening sealed letters passing through the mails, and, in fact, this is

already done. Today we still respect the sanctity of what is communicated to the priest, to the physician, to the legal adviser, but it is but one step further when this, too, will be a thing of the past. What possible difference can there be between a fact committed under the bond of secrecy to a priest, and that given to the confidential employee?

Whatever may be said in defense of him who betrays a confidence under compulsion and from fear of punishment, he who does so voluntarily, or because of a promised reward, is not only selling his soul, but is striking at the foundation of the social organization. Instead of rewarding the man who is thus untrue, no matter what the nature of the confidence may be, the stool pigeon, the informer, the man who turns state's evidence, the telltale school boy, should be given the most severe punishment of all. The warden, the police official who holds out inducements for such action, should himself be reprimanded or placed where he cannot play havoc with what is one of the most precious traits of human nature. As well allow a few criminals to escape as to apprehend them by means which can only be designated as crime.

To return to the honor of the convict. I do not maintain that all convicts, or even the majority, should be implicitly trusted. But honor, being something which is implanted in human nature, which lies much deeper than those causes which lead to most crimes, is something which should be sought out. And it can be sought out by offering honor and trust in exchange. Honor responds to honor, trust to trust, as love answers to love. Show trust and you will find a responsive trust, often in the most unexpected places and from the most unpromising people. It is not a matter of law. Even gamblers will pay their gambling debts before they satisfy their tailors or grocers. The whole prison system is based upon distrust; naturally therefore it tends to breed the same. Many a prisoner who has no compunction in breaking rules when he thinks he dare do so, will be most punctilious in responding to an appeal to his honor, when he sees that it is sincere. But it must be real trust, not a sham trust backed by armed guards and bloodhounds.

Why Members Drop Out—And Why They Should Not

Members often drop out for purely personal reasons; illness, lack of time or interest, inability as correspondents. To these we can only say that they themselves must be the judges of their affairs.

There are, however, members who have ample time and splendid qualifications but who have become discouraged because some prisoner has made improper use of his privilege, or perhaps because he has not proved interesting. This applies chiefly to relatively new members, for older ones know that these things are to be expected occasionally. It is to such that we appeal not to give up. If a prisoner proves unsatisfactory, drop him, but do not drop the work. Write to us about your difficulty and we shall try to mend it.

Howling in the Wilderness

So far the recent appeal of the Editor to members (CRITIC, October 22d) to get busy and secure us new members seems to have fallen mostly on deaf ears. Get it out and read it again. There never was a time when we needed correspondents as much as now, and never a time when the response "too busy" was more pronounced. Really, we never saw its like.

We shall continue to howl till we are proclaimed a nuisance, and still longer.

A Hint to Book Buyers

Readers of the CRITIC are reminded that the expenses of our prison and other work are largely defrayed through contributions received from the Library from profits on the sale of books. We earnestly request our readers to remember this when wanting books of any kind, whether theosophical or general, to place their orders with us and to recommend the Library to their friends. We cannot expect everybody to make donations, but it is within the power of every book buyer to help us at no additional cost. Place your Christmas orders with the Library and they will receive prompt attention.

From the General Secretary, Canadian Section, T. S.

Toronto, September 3d, 1924

The Editor, THE O. E. LIBRARY CRITIC

Dear Sir:—

An esteemed colleague told me today that he had seen a libellous accusation in your paper concerning me and Mrs. Besant, and I hastened to look up my file of the CRITIC to see if I had missed anything so touching. I think the passage must be that in your issue of July 16th in which you remark: "We wonder why Mrs. Besant does not scalp the editor, who is outspoken enough at times, but by the use of a little judicious flattering of the Lady of Adyar he manages to retain what hair nature has left him." This is all that can be construed into anything of an insinuatingly slanderous description, and it does not strike me as worth going into action about. I never flatter anybody, for I am accustomed to plain speaking and blunt truth-telling, and these methods do not lend themselves to flattery. My relations with Mrs. Besant have been perfectly sincere and honest, and only some misguided people over here in Canada, acting under what the new psychologists call a collective hallucination, could imagine anything else. Ever since I undertook to be a loyal member of the T. S. after meeting Mrs. Besant in London in 1907, I have continued to be consistently and faithfully loyal to the Society and its Officers, the President included. I have already recorded that at that interview I said to Mrs. Besant: "We may not agree on all points, but surely we can work together for Theosophy," and she replied: "Certainly." I do not pretend to myself that Mrs. Besant is as fond of me as of some others of the General Executives of the Society, but she is perfectly at liberty to choose her friends and if she does not like my brand of Theosophy, I can only say that I had adopted it before she came into the Society. I am heart and soul with the Theosophy Mrs. Besant preached in 1891, for example in the article by her in the *Lucifer* for October of that year on "Theosophy and Christianity" (reprinted in *The Canadian Theosophist*, for September, 1924—*Ed.*) which I cannot help comparing with her article in *The Messenger* for May, 1920, on The Liberal Catholic Church. But Mrs. Besant has a perfect right to change her opinion and I have a perfect right to retain mine. That is what makes the Theosophical Society unique. There is no other organization like it. But it is only by the practice of tolerance that we can continue together. Mrs. Besant tolerates me, and I trust I properly reciprocate. She has been perfectly constitutional in dealing with us in Canada, and only a churl would fail

to recognize that. I have been asked to judge in regard to her dealings with some other sections but the Gita says "there is danger in the duty of another." I find my hands full with Canada. Our chief trouble in the T. S. is that there are some people in it who cannot bear to think that other people are allowed to exist. What their conception of Brotherhood may be, I do not understand, but that should not affect the attitude of those who do understand Brotherhood and wish to practise it.

Fraternally yours,

ALBERT E. S. SMYTHE

Comment by the Editor. When Satan showed Jesus all the kingdoms of the world and the glory of them, and said: "All these things will I give thee, if thou wilt fall down and worship me," the reply came very promptly: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Today all the prestige, all the riches and glory of theosophical repute, the gratification of personal ambition, the opportunity to pose as teachers and to be advertised in the official bulletins, are at the service of those who will fall down and worship Mrs. Besant. Today he who is bold enough to resist this temptation, to say that he will first of all serve the Masters according to their own teachings, that he will teach what they taught, will refuse to recognize as Theosophy what they have not recognized, will oppose what they have opposed, subjects himself to endless annoyances, amounting even to secret or open persecution.

The Canadian General Secretary holds a difficult position, one which calls for compromise if he would keep his Section together. An old-time theosophist, one who has declined to be led astray by the specious boasts of Leadbeater, he is doing what he can to hold his Section to the original teachings of the Masters without disrupting it. How far he is succeeding is shown by the secession of five lodges which have hoisted the banner of Catholicism and attached themselves directly to Adyar, and it is reported that as soon as seven lodges have seceded a new association will be formed in the midst of, but independent of the Canadian Section. The Canadian General Secretary has my deepest sympathy.

But I do not believe that one can serve God and Satan at the same time; he cannot obey the former and make an appearance of approving of the latter. "Working together for Theosophy" means just what the words imply. We know what Theosophy is; H. P. Blavatsky has told us; the Mahatmas in their recently published letters to A. P. Sinnett have told us. The Mahatmas have issued the strongest warnings against the methods of the churches and against sacerdotalism; H. P. B. has done the same. Mrs. Besant loses no opportunity to endorse these very things and to abuse and threaten with expulsion from the E. S. those who oppose them. H. P. B. warned over and over again against psychism; Mrs. Besant's Theosophy is based upon psychism pure and simple; one has simply to read her joint work with C. W. Leadbeater, *Man: Whence, How and Whither*, which admits that it is based upon psychism and which almost wholly ignores *The Secret Doctrine* and even flatly contradicts it. H. P. B. warned against magic used for personal aims; Mrs. Besant's Liberal Catholic Church openly boasts that it secures immunity from the results of sin through the practice of magic. While once we were taught to seek the Higher Self, the Inner Ruler, Mrs. Besant's protégé Leadbeater tells us to secure the blessings of the angels and the Master through the performances of a priest. Where the Mahatmas say that nothing, not even the combined forces of men, gods and demons, can annul karma, Mrs. Besant's pet church offers absolution and remission of sins, not through one's own efforts, but through a priest, magically converted by some other priest into a successor of Jesus Christ.

"Working with Mrs. Besant for Theosophy" means working with her for what *she* calls Theosophy; it means the unquestioning acceptance of

Leadbeaterism, which cannot be designated as other than the direct antithesis of Theosophy, or to refuse at your own risk.

These statements are not based upon hearsay, or due to a desire to misrepresent; they rest upon many and many a *verbatim* quotation in the *Critic* from Mrs. Besant's and Mr. Leadbeater's own words. And the E. S. machinations to disrupt the Canadian Section, machinations engineered by those absolutely pledged to obey Mrs. Besant, and therefore presumably working with her approval, if not actually under her orders, should be proof enough to the General Secretary that his failure to "work with her" for her kind of Theosophy will lead to his being stabbed in the back when she cannot find a constitutional pretext for stabbing him in the front.

A Handbook of Theosophy

One of our members has recently published a little "Handbook of Theosophy" which can be recommended to those desiring to get an outline of this subject. One feature of the booklet, which I heartily approve of, is that it treats Theosophy mainly from the ethical standpoint, and takes little note of the aspects which delight the average student, Spookosophy finding no place whatever. The booklet may be had free by prisoners by applying to the author, *Mrs. Martin S. Tidd, 331 Spring Street, Portland, Maine*. To others the price is fifty cents.

At the Periscope

To Whom It May Concern. "Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work." *H. P. Blavatsky*.

Lowell Jail Sold. The old Middlesex County jail at Lowell, Massachusetts, has been sold at auction because, so it is said, nobody could be found bad enough to confine in it. Middlesex County has a population of 800,000, and yet has no convicts. What's the matter with Lowell? The sheriff attributes this to prohibition and probation combined. Nobody gets drunk, and those who do are either placed on probation or are too drunk to misbehave. Down here neither prohibition nor bootleg seem to work that way, but we are glad they are a success somewhere.

Note from the Antipodes. An official announcement of the Order of the Star in the East in Australia states that those who will contribute one pound (\$4.50) to the new Lord's amphitheater at Balmoral Beach may have their names permanently inscribed upon the wall of the building. This scheme is said to be receiving enthusiastic reception, which reminds us of the old adage:

Fools' names, like their faces,
Are often seen in public places.

You can have the names of your friends, dead or alive, thus inscribed for cash, and it would be a cheap way of taking revenge on your enemies.

How to Get Your Name in Print. Write a poem in praise of Annie Besant, sign your name and send it to *The Theosophist*, Adyar, Madras, India. Be sure to write on one side and to say "Doctor" Annie Besant.

Einstein's Theory Attacked. Capt. T. J. J. See, professor of mathematics in the Navy and astronomer of the Mare Island Navy Yard observatory, has carefully gone over the calculations of Einstein concerning the deflection of light when passing near the sun, on which his now famous views are based. Professor See claims to have detected a concealed but gross mathematical blunder which completely invalidates Einstein's results and conclusions, and which, when corrected, fully confirms the Newtonian theory of gravitation within the limits of observational error. It is Einstein's mathematics, not space, which is crooked. Appar-

ently everybody has assumed Einstein's calculations to be correct without carefully verifying them. Capt. See is an eminent authority in his field and his assertion is worthy of respect until disproved. But that is not for us laymen. We must patiently wait, many of us with a sigh of relief that until further notice we may still believe in the old-fashioned straight space, and with a feeling of thankfulness, perhaps, that we have lost nothing by not reading Einsteinian literature.

The Sacred Bull of the O. S. E. The Star in the East seems to have become a Star in the West, and a fixed one at that. In *The Star in the East* (Sydney) the editor, who is also court physician to Pope Leadbeater, describes in glowing language a visit to Ojai, California, where young Krishnamurti, the Hindu boy picked out by Annie Besant as the future Christ, lives on his estate. This young gentleman, who comes of impeccable parents and who never earned a dollar in his life, is being supported by the Order of the Star in the East in luxury and idleness after the fashion of an Egyptian sacred bull, because Mrs. Besant dares not risk receding from the position she once took that he is to be the Coming Lord. Urged on constantly to put forth his little moral platitudes, to show that he is an appropriate tabernacle for the Savior of the World, his every word is applauded by the O. S. E. clique, and an outpouring of shekels follows for keeping up the hoax. Belief in a second advent is common enough, but it is one of the most astounding superstitions of the century that this youth, whose sense of propriety allows him to live in idleness and ease as a parasite on a society of sentimental women, instead of earning an honest living at some trade, will some day bloom forth as a new Jesus Christ, and for its encouragement we have to thank Mrs. Besant. The editor of *The Star in the East* says that he works hard, but the only evidence given is that he drives his car about the countryside at sixty miles an hour and when not so engaged wears a yellow robe and beams benediction—a cheap return for what he gets. But some day, if we are to accept the belief of those who are paying his keep, the Lord will descend from heaven, will enter the body of Krishnamurti, and he will become the World Teacher, the New Christ. They are all waiting, and Dr. Rocke tells us that “even the mountains round seemed waiting.” This is quite likely, for it would take more than the presence of Krishnaji to make them skip like rams, or even to produce a respectable earthquake. There is one word to be said for Krishnaji—he seems to be playing the role of sacred bull assigned to him to the best of his ability, which is not saying much, however.

Incidentally, Dr. Rocke tells us that Cardinal A. P. Warrington has bought a tract of land at Ojai and proposes to build another amphitheater for the Coming Lord. All of these things are to be paid for with cash contributed by Mrs. Besant's dupes, but we think that American theosophists, having already had their legs pulled with respect to Krotona, which has turned out to be nothing but a profitable real estate venture in the profits on which they had no share, will be chary in shelling out for the Lord's new hippodrome. Evidently Ojai is entering into competition with Sydney for the Coming One. Ojai can offer the body of Krishnaji, but Sydney is ahead on the matter of the temple. The time is now short, we are told, and the Coming One may have some difficulty in deciding.

Magazine Subscriptions

Send your friend or give yourself a subscription for the coming year to:
The O. E. Library CRITIC, bi-weekly, 50 cents a year. Theosophical reform, prison reform, etc.

Theosophy, monthly publication of the United Lodge of Theosophists; devoted to the study of Theosophy as taught by H. P. Blavatsky and the Masters. \$3.00 a year.

- Dawn*, bi-monthly organ of the T. S. Loyalty League, Sydney, Australia, \$1.25 a year. Theosophical reform.
- The Canadian Theosophist*, monthly organ of the Canadian Section, T. S. \$1.00 a year. The only official T. S. organ which is "Back to Blavatsky."
- The Occult Review*, monthly, London, Ralph Shirley, editor, \$3.00 a year. The best review of general occult topics.

Books for Christmas

Readers of the *CRITIC* are solicited to place their orders for Christmas books with the O. E. LIBRARY. Besides our large stock of theosophical and occult books of all kinds, we fill orders for any books of a general character now in print, promptly and without trouble to you. Inquiries cheerfully answered and quotations given. If you do not see what you want on our lists, ask for it. In order to avoid the Christmas rush, orders should be sent as promptly as possible. The profits go to supporting our prison work and publication of the *CRITIC*. Recommend us to your friends.

Some Books Recommended by the O. E. Library

1207 Q Street, N. W., Washington, D. C.

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

Atwood, M. A.—A Suggestive Inquiry Into the Hermetic Mystery (L), \$7.00.

Budge, E. A. Wallis—The Gods of the Egyptians, 2 handsome volumes with many colored plates; classic. A few sets at \$12.00, new and in perfect condition. Regular price, \$20.00.

Bucke, Dr. Richard M.—Cosmic Consciousness (L), new ed., \$6.00. A valuable discussion of cosmic consciousness and accounts of many well known characters possessing it. Classic.

Besterman, Theodore—Crystal Gazing (new) (L), \$1.75. History, Theory and Practice.

Blavatsky, H. P.—Blavatsky Quotation Book; ppr., 60 cents, cloth (L), 90 cts. A quotation from H. P. B. for each day of the year.

Isis Unveiled, London ed., 2 volumes (L), \$10.00. Reprint of original.

The Secret Doctrine, 3d revised ed., 3 vols. and index vol., \$20.00.

Jennings, Hargrave—The Rosicrucians; their Rites and Mysteries (L), \$4.50.

Kingsford, Anna—The Perfect Way, or the Finding of Christ (L), \$2.50. Life, Letters and Diary, ed. by *Edw. Maitland*, 2 vols., \$6.50.

Electrons—

Millikan, R. A.—The Electron (new), \$1.85. By a leading investigator.

Mills, John—Within the Atom, \$2.10.

Papus—The Tarot of the Bohemians (L), \$2.50.

Tarot Cards. Set of 78 cards, with Key, in a box, \$3.00. The standard set.

Schuré, Edouard—The Great Initiates, 2 vols., \$3.15. The most popular and clearly written treatise on the subject. The separate sections are also supplied, as follows (L), Pythagoras and the Delphic Mysteries; Krishna and Orpheus; Jesus, the Last Great Initiate; Rama and Moses; Hermes and Plato; each, 85 cents.

Shirley, Ralph (Editor of *The Occult Review*)—Occultists and Mystics of All Ages (L), \$1.25.

Spence, Lewis—The Problem of Atlantis (L), \$3.50. The last word on the subject from a scientific standpoint by an eminent authority.

Stenring, Knut—The Book of Formation, or Sepher Yetzirah (L), \$2.00. With introduction by A. E. Waite.

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No. 9

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TEN YEARS AGO—IN RETROSPECT

Kind reader, if you had written an article every two weeks on the same topic for over ten years you might justly be excused for feeling tired. For over ten years the Editor of the CRITIC has been writing articles relating to prisons and prisoners, rarely missing an issue, and now, besides feeling that any new article might be a bit stale, he is beginning to feel stale himself. Some of these have been good, some indifferent, some bad, but if you felt as he does you would think any one of them better than what you could put forth at present. In short, he is going on a very brief vacation and hopes that he may be excused for reprinting an article written for the CRITIC about ten years ago (CRITIC, March 10th, 1915). Some advance has been made in the interval, especially in the matter of paying wages to prisoners, but in most respects the progress has been pitifully small. To review this would call for a separate paper.

Debts of Honor

What is a debt of honor?

A debt of honor is an obligation, usually but not of necessity financial or material in its nature, the discharge of which cannot be enforced by law, but must depend on the honor of the person incurring it.

As a rule the law does not recognize a promise as binding unless some consideration, actual or nominal, has been received. A promissory note is of no value in the eyes of the law unless it contains the words "for value received," or defines some consideration for which the promise is made. Such considerations are often absurdly small, as when a valuable property is transferred for the sum of one dollar, but, large or small, in order to have the backing of the law in enforcing a promise, one must have given or done something in exchange.

Gambling and betting debts are not of such nature. The gambler takes his chances. If he wins, since he has given nothing in exchange the law will not back him up in collecting, neither will it compel him to pay if he loses. If you promise a dollar a month to the O. E. LIBRARY LEAGUE, nobody can make you pay it; it must rest on your inner self, on the value which you attribute to your promises and expect others to attribute to them, whether you pay or default. We may add to this motive, and this is possibly a stronger one than self-respect, the desire to stand well in the eyes of one's comrades, be they saints or sinners. One may question whether he who loses at cards feels bound by self-respect to pay his loss, but he would not be tolerated by his companions and life would not be

worth living if he did not. And after all, how many of us behave because it fits in with the eternal nature of things? Do not most of us behave, or misbehave, for the same reason that we shave, or wear silk hats, or go half naked to a ball? Most of us are willing to act like fools, when we are in a community which demands it; even decency is a convention.

There are other debts, not debts of honor in the above sense, but still quite as truly such. I refer to the obligations which the community as a whole owes to its individual members, and which public conscience has not recognized to the extent that society has bound itself by law to discharge them. Their name is legion, and some of them are of such kind that nothing but law can enforce them. We now recognize that the community owes to each child a reasonably good education; consequently we have our public school system. But with few exceptions we still think that the obligation of education ceases with coming of age, for no very good reason. Consequently we pay no attention to the illiterates in our prisons. We are coming to think that we owe the children good parents likewise, but we still punish those who have not been so fortunate as to have them.

"Now," you will say, "the Editor is getting down to his hobby." You are quite right. Our whole treatment of delinquents from beginning to end involves a series of debts of honor, so far as the community is concerned, upon which legislation is needed, and after not a few of these, as I shall show, the words "for value received" should be written in letters a foot high.

In the first place, the very existence of the offender implies a big "for value received." We purchase our own ease, luxury and amusement; the price we pay is the existence of a criminal class. Our debt is, to do all we can for the unfortunates. We cannot cancel this debt by suppression, by revenge, by punishment, more than we can pay a note by writing the word "paid" across it.

How do we act when a man is arrested on suspicion? Before we have proven him guilty we allow him to be bullied and insulted by police officials, mauled about and subjected to the "third degree." Inexcusable as brutality and insult are at any time, they are doubly so when the man has not been convicted by due process of law. We owe the suspect courteous, even if firm treatment.

Then we hold him in a jail, usually a miserable place, often for months, until we can give him a trial; we treat him as an offender before proving him to be such. The detention may be unavoidable, but we owe him at least sanitary lodgings and wholesome food. True, if he has money, or can command it, he can usually be liberated on giving bond, but just here is the injustice that we allow the man with money to go free for the time, while we mistreat him who has no money and no friends. Either do away with the entire system, or let the community pay for the bond. Feasible or not, it is the grossest injustice to make liberty or imprisonment a question of money. If it transpires that he is innocent, he should be indemnified; if he is proved guilty, the time he has been confined should be credited to him and deducted from his prison term.

When it comes to the actual trial, how do matters stand? Simply thus, that he must face a public prosecutor, whose aim is to secure conviction and whose job depends on his success in so doing. If the defendant can hire a bigger lawyer than the prosecutor, he has a fair chance, otherwise, even if innocent, he has but little. The debt of honor which we owe is to pay for his defense to the same extent that we pay for his prosecution, and that means the public defender.

And then comes the sentence. Does the court take into consideration the fact that he has perhaps spent months in prison? Does he get a rebate on his sentence on that account? By no means. He has had to wait the convenience of the court, but it goes for nothing.

And then what do we do with him? Either we keep him in prison in idleness at public expense while his family, if he has one, is deprived of support and perhaps thrown on the community, or else, and it is here that the greatest "for value received" is disregarded, we treat him as a slave, making him work and giving him nothing but the coarsest food and the meanest lodgings, and confiscate the product of his labor, dismissing him at the end of a term of years with nothing but a suit of clothes and a five dollar bill, with sometimes a railroad ticket to the last place in the world where he would want to show his face. Read the talk about road building by convict labor, and the jubilation over a law allowing the convict to save the state so much money on construction work, and you would think we were ourselves a gang of highwaymen. A big profit or saving to the state from convict labor! Money turned into the state treasury from convict labor, and at the expense of their families, too!

At present there is some talk of the payment of wages to prisoners and no end of discussion as to the disposition of prison-made goods. The labor unions object, and naturally, to the competition, just as they would object to the competition of any system of slavery, which deprives the man of the product of his labor. Pay them wages of course; pay them just what their work would fetch in the open market, or under the schedules adopted by the unions, and there could be no question of unfair competition, for the mere matter of working behind prison walls, of building a wall around the laborer with a lock on the door could not have an economic importance.

And suppose that the man is innocent after all, do we admit any obligation? By no means. We do not indemnify him, but just turn him out, probably ruined, with a mark on him which no apologies can remove. He has been in prison; the assumption is that he deserved it, and few are they who will trouble to ask whether justly or unjustly. It matters nothing that we have profited by his work; we just pocket it; not one cent comes back to him. This is downright theft, there is no other term to apply to it.

Do we give him a chance to prove his innocence after conviction? Theoretically, yes. After we have forced him to spend all he has in a feeble attempt at defense, after grabbing the product of his labor, we graciously allow him to hire some lawyer to look up his case, and often enough to pocket whatever he can worm out of him, while doing nothing. What do you think of that? Don't you think that it should be a debt of honor for the state to help him by furnishing him the legal advice he requires?

Another debt of honor we owe to the prisoner is the right to free and unrestricted correspondence with his friends, subject only to reasonable inspection. Let him write as many letters as he wishes. Put every prison official, no matter what his status, in one of his own cells, if he withholds a letter addressed to a convict, unless it contains matter which would cause it to be excluded from the mails, or which is obviously subversive to reasonable discipline.

Let me summarize some of these debts of honor, and let me ask you to commit the list to memory:

1. A reasonable chance from youth up to learn the right and to follow it.
2. Protection against harsh and brutal treatment previous to conviction.
3. Indemnity for imprisonment before trial if acquitted.
4. Reform of a bond system which depends on the financial status of the accused.
5. A public defender of equal ability with the public prosecutor, the state to pay the costs.
6. A prison attorney to aid prisoners in preparing appeals.
7. Imprisonment previous to trial to count as part of the sentence.

8. Education of illiterate prisoners at state expense. Industrial training while in prison.
9. Prisoners to be paid full wages, less cost of maintenance.
10. Abolition of contract labor.
11. Reasonable indemnity in case of unjust imprisonment.
12. Provision for temporary employment of prisoners after parole or discharge.
13. Parole for present life prisoners and abolition of the life sentence as well as of capital punishment.
14. Unrestricted mail privileges.
15. Abolition of harsh and cruel means of discipline, such as physical torture, deprivation of sufficient food and drink, confinement in unsanitary cells, etc.

And the list does not end with fifteen. But these are some of the more important debts which we owe as a matter of honor to our unfortunate brothers, not one of which has not been advocated by practical people, while not a few are already being tried, invariably with satisfactory results.

Texas Gets an Honor Farm

Texas, long notorious for its prison farm scandals, has at last made a decided step towards the honor system. The state farm at Sugarland has been converted into a strictly honor farm, which has been named after the governor "The Pat Neff Honor Farm."

The new system was inaugurated by Governor Neff unlocking the doors of the barracks and throwing away the keys, after which he dismissed all the guards and sent away the bloodhounds. It is understood that the prisoners, who, naturally, are selected from other farms, will work entirely without guards or other than the necessary supervision required by their occupation. If the keys are recovered it will be with the object of preventing other less lucky convicts from breaking in.

Perhaps it will not be long before Texas has a "Ma Ferguson Honor Farm."

Some Glimpses of Piffetism

Mr. Spalding and "*The Masters of the Far East*." In the *CRITIC* of October 22d, pages 4-5, I expressed the opinion, based upon internal evidence, that the widely read book, *Life and Teachings of the Masters of the Far East*, is a fraud, and warned those seeking information about the Masters not to be misled by it. I have since received a letter from a valued correspondent from which I quote in part:

"I happen to know a little about this at first hand which may be useful to you, albeit Mr. Spalding's little mission is now a matter of the dim and dusty past.

"Remarkable as it may seem, quite a few of our . . . members in San Francisco actually fell for the thing. Spalding was located for a time in Oakland, the San Francisco commuting town, where he wound himself into the good graces of one of the chief society leaders of that district and was working up quite a clientele, gradually leading up to the appearance of a 'Master' and presumably quite a harvest. . . . About two weeks later, two Masons—known to some of our members—ran the gentleman's antecedents to earth, discovering that he not only hadn't been in India, but was an uneducated artisan and a medium. He broke down under exposure and confessed that his 'control' had led him into the fraud—though personally I think that was merely a convenient excuse to get out of more serious charges. His 'angel' moved heaven and earth to keep the matter out of the papers, but as the Masons were pushing the exposure, she did not succeed, and Mr. Spalding folded his tent and stole silently away. . . . At the start I communicated with Columbia Uni-

versity and the Smithsonian, as he had heralded his connection with them quite widely; neither of them had heard of him, and I have the evidence in my files.

"You may depend on the facts being as I have stated."

My correspondent does not wish his name to appear in print, but I am permitted to give his address to such as may be seriously desirous of following the matter further and of communicating with him. One can only wish that much other faked or unreliable "information" about the Masters which is in circulation could be disposed of as easily. Theosophists have been notoriously prone to fall for such stuff, and the more so as it often bears enough resemblance to the original and genuine teachings to mislead those who will not take the pains to study these teachings in their original form, and are willing to accept anything on the claims of some psychic or clairvoyant, if only he is self-assertive enough and possesses an affable and persuasive demeanor. Spalding put it over on the pretense of having been a member of a scientific expedition to India; Leadbeater puts it over on nothing whatever but his inborn brass and pleasant smile, and others employ still other seductive methods. Nobody thinks of demanding a proof of their mission or vaunted powers. Encouraged by adulation, by moral and financial support, they heap on absurdity after absurdity until it finally becomes too much even for the most credulous; the medicine acts as a cathartic and the erstwhile disciple is purged. This is nature's plan of saving the duped and eliminating the dupers.

Donations of Books to the O. E. Library League

Readers who have current and standard theosophical and occult books which they can spare are invited to donate them to the work of the O. E. LIBRARY LEAGUE. The LIBRARY takes over such books from the LEAGUE at a fair cash valuation. To save needless cost in transportation it would be well to inquire whether the books are such as the LIBRARY will purchase. Miscellaneous books and magazines cannot be used.

The Blavatsky Association

22, Craven Hill, Bayswater
London, W. 2

July, 1924

Dear Sir:—

I should be grateful if you would allow me space in the "O. E. CRITIC" for the accompanying letter, which will, I hope, remove some misconceptions which have appeared in statements in some of the Theosophical Papers.

Yours truly,

IONA DAVEY,

Hon. Secretary.

THE BLAVATSKY ASSOCIATION

Dear Sir,

Numerous criticisms having appeared in various Magazines concerning the policy of this Association in excluding members of the Theosophical Society, I shall be glad if you will kindly publish the following general reply to such criticisms.

The ground taken in almost all cases of such criticism has been that by this exclusiveness we are controverting the principle of Universal Brotherhood: the foremost teaching of H. P. Blavatsky, whose teachings it is our object to promulgate. It is difficult to see, however, how this can be maintained unless the right of any Society or Association to use discrimination in the election of its members is denied on the same ground. Why, should we be denied that right? If we did not exercise that right in the broad manner of excluding all members of the T. S., we should

have to exercise it in the more invidious manner of admitting some and excluding others. Perhaps it is thought that our exclusion of these is an act of condemnation. But even that is not the case. What we have to guard against by this exclusion is pretty generally known, and need not be dealt with here; but we must repudiate most strongly the idea that we regard all members of the T. S. as being tarred with the same brush. We may in fact admit at once that this exclusiveness is our loss, in so far as there are a great many earnest and devoted members of the T. S.—devoted to the pure teachings—who might possibly join us, Yet even these might unconsciously and unintentionally be a disturbing element in our Association.

We do not condemn anyone who elects to remain in the T. S.; neither do we do them any wrong or injury by excluding them from our Association. They are presumably as fully acquainted through the T. S., with the teachings of H. P. B. as they could be through us; and it is to be assumed also that in the T. S. they find their proper and congenial sphere of activity. If we were the *only* organization through whom the teachings of H. P. B. were available, the case might be different. H. P. B. says in "*The Key to Theosophy*" (P. 49): "We (the T. S.) have, strictly speaking, no right to refuse admission to anyone"; but in the same paragraph she admits that there are undesirables who might be asked to resign, "or, in case of refusal be expelled." She says that this applies more particularly to the *Esoteric Section*. But we are not an Esoteric Section, nor are we any Section of the T. S., though I think that we may claim to be a part of the great *Movement* initiated by the Masters through H. P. B. That is quite another matter, and that *Movement*, as H. P. B. herself has pointed out, is quite independent of the success or failure of the T. S. as such.

Is it then contrary to the principle of Universal Brotherhood that we should exercise discrimination in the admission of our members, and decline to admit those who have a field of activity and instruction elsewhere? We do not think that a Guru would be accused of "a negation of brotherhood and an exaltation of separateness" because he would refuse to accept, as a pupil one who was already the pupil of another Guru. We do not by our exclusiveness shut out anyone from the knowledge of the *Gupta Vidya*, nor do we see why those who have a field of knowledge and activity in the T. S. should desire to join us. We do not intend—as we are credited by the Editor of one Magazine—"to take the place of the T. S."; nor even to compete with it for members or for popular favour. We are simply an Association of students of the teachings of H. P. Blavatsky, desiring also to live up to those teachings, and with the further object of placing them before the world in their original pure and undiluted form. To that extent we are propagandists, but we are not proselytisers; nor shall we—as one imaginative Editor suggests—"bully" any member of the T. S. into leaving that Society in order to join us.

The T. S. has recently chartered a Lodge which excludes women. We should not conclude thereby that the founders of the Lodge condemn women in general, or indeed in any sense whatever, but only that the lines upon which they intend to work make it undesirable that women should be members. We think that they have a perfect right to do this without being judged as to their motives. Should not theosophists above all others refrain from *attributing* motives? We have stated our case fairly and frankly, and ask to be taken at our word.

With the organization, policy, or work of the T. S. we have no concern, save only where corrupt texts of H. P. B.'s works are in question. Most of the criticisms launched against our policy are in fact based upon the idea that we must necessarily conform to certain "theosophical" ideas which have for so long a time been current both in the "Parent" T. S. and in the off-shoots—several of whom claim to be the one and only

original. Certain aims and objects are attributed to us in the first place which are quite foreign to us, and then the criticism is launched against these. It is amazing, indeed, in some cases to see what distorted ideas are attributed to us. These I am afraid we must assign to the warped "theosophical" imagination of their inventors. It is also amusing to find our policy condemned by certain Magazines which have been most prominent in their attacks on and condemnation of the T. S. in general.

We must absolutely repudiate the idea that our exclusion of T. S. members is a wholesale condemnation of such members; nor do we consider—as one Magazine suggests that we do—that to remain in the T. S. is "disloyalty" to H. P. B. The bulk of our members are those who left the T. S. several years ago, and who are glad to unite again for a work which they have always had at heart. We shall endeavor to keep our Association free from those elements which experience in the T. S. has shown to be a source of discord and disruption. We shall endeavor to do our work quietly and unostentatiously; and we have certainly as an Association no intention of criticizing or condemning any "Theosophical" Society or Community. It may perhaps be as well to add that our Association as such cannot be responsible for the individual expression of opinion of its members.

Yours faithfully,

IONA DAVEY,

Hon. Sec.

Note by the Editor. I have the greatest good will toward the Blavatsky Association. Some of its founders are my personal friends and as far as H. P. B. is concerned I know them to be "true blue." The CRITIC has not questioned the *right* of the Association to make such restrictions as to its membership as it sees fit. It has the *right* to exclude anybody, members of the T. S., likewise people who eat cheese, bob their hair, play golf Sundays or wear false teeth. But the question of brotherhood is wholly different. Is it brotherly to exclude persons who are known to have the same aim, purpose and teaching because they will not sever existing connections?

The Hon. Secretary of the Blavatsky Association says:

"We do not think a Guru would be accused of 'a negation of brotherhood and an exaltation of separateness' because he would refuse to accept as a pupil one who is already the pupil of another Guru." From this it appears that the Blavatsky Association looks on itself as a sort of *collective Guru*. Perhaps I am mistaken, but I was under the impression that it was H. P. Blavatsky who is the Guru and that this Association refuses to accept as members pupils of the same Guru whom they recognize, for no reason other than that they desire to associate with other pupils of H. P. B. than itself.

This regulation convinces me that far from excluding such Blavatsky students, they are so far removed from any real appreciation of the true spirit of H. P. B. that they should advertise widely for anybody, F. T. S. or not, who can help them along in getting it.

To Theosophists—More Critic Subscribers Wanted

It is most cheering to hear the CRITIC denounced because of its advocacy of a return to the teachings of H. P. Blavatsky and of the Mahatmas, her Masters. That shows that it is doing something worth while. It will continue to follow this policy fearlessly, and to expose the pretensions of modern prophets and prophetesses who, while giving lip service to the Masters and their Messenger, H. P. B., are in reality betraying them by deluding students into thinking that they have a newer and fuller message to deliver, thus making their own personalities, rather than the known teachings of the Masters of Wisdom, the center of attraction.

Theosophical readers of the *CRITIC* who have seen through these pretensions and have gone "Back to Blavatsky" are earnestly invited to aid us by getting new subscribers, or subscribing for their friends, and to give us such other assistance as lies within their power. The fight must be continued, and every little helps. *CRITIC* subscription, 50 cents a year, beginning any date.

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THE TWENTY-FIFTH MAN

The Twenty-fifth Man. By *Ed. Morrell*. The New Era Publishing Company, Montclair, N. J., 1924. 390 pages; \$2.00.

As an introduction of Ed. Morrell, if one could imagine that necessary, let it suffice to say that he is the hero of Jack London's *Star Rover*. Now for the first time we have the *Star Rover's* story from his own pen, and a most edifying and fascinating one it is.

Briefly, years ago, when the "Railroad"—we suppose the Southern Pacific Railroad is meant—held practically undisputed sway in California, a large group of settlers was induced to occupy railroad land under favorable promises as to future ownership. It appears that after these people had taken possession of what was a wilderness and had cleared and improved it at their own expense, the railroad came down on them, evaded its promises and evicted those who were unable to comply with its exorbitant demand to pay a price based upon improvements which they had themselves made. Driven back into the wilderness, having lost practically everything, angered by being unable to obtain recourse in railroad controlled courts, a spirit of rebellion was aroused, which went so far that some of the more adventurous took the field against the "Octopus" and retaliated by holding up and robbing trains and the safes of the Wells Fargo Express Company, the ally of the railroad. In short, they became outlaws, limiting their depredations to railroad and express property, and never interfering with passengers or committing other illegal acts.

These outlaws had the sympathy of many good people, but were, of course, acting against the law and were relentlessly pursued by officers of the state and the railroad. They were joined by Ed. Morrell, a brave and generous daredevil, who had come to California about this time in search of adventure, although he does not appear to have been himself one of the sufferers. He and his companions long evaded the pursuers, but were finally captured and Morrell was sentenced for life to Folsom prison. Perhaps one-half the book

is devoted to narrating his adventures as an outlaw, and for those who have a taste for such literature it is a fascinating story.

It is Morrell's account of his sojourn of two years in Folsom prison and his transfer and later experiences at San Quentin which form the most important part of his story. In those days Folsom and San Quentin were veritable hell-holes. The unfortunate inmate was under the absolute control of a set of unscrupulous and bloodthirsty officials, holding their jobs through political influence and apparently directed to make life unendurable to those against whom the railroad bore a grudge. Donald Lowrie, in his famous book, *My Life in Prison*, has given us a graphic description of life in San Quentin which will long be a classic. But Lowrie was only a burglar by accident, a man who had stolen under stress of starvation, and who was sentenced for ten years. Morrell was a professional outlaw, a marked man, and while Lowrie did not experience the utmost severities, Morrell was given a taste of the worst that both prisons had to offer. At Folsom he was put on the "derrick," an instrument of torture involving hanging by the arms for many hours at a time, with the feet barely touching the floor, and was locked up in a cell the floor of which was sprinkled with chloride of lime, causing what has since become familiar to us as "gassing."

After two years of Folsom Morrell was transferred with others to San Quentin, and there, having been unjustly accused of importing and concealing firearms, he was sentenced for life to solitary, and that meant, not a nice sunny cell by himself, but a cold, damp underground dungeon, where barely a ray of sunlight entered. Here he struggled for a long time to maintain his sanity, carrying his efforts even to the point of taming and training flies. A new warden, determined to discover the hiding place of the mythical firearms, and supposing that Morrell could be made to reveal it, put him through a prolonged treatment with the "jacket," an instrument of torture which he had introduced. This consisted of a strip of canvas about four feet wide, which was tightly laced about the victim's body, including his arms, and which produced the most intense suffering by interfering with the blood circulation. Morrell was kept for many days in the jacket, with intermissions designed to allow him to recuperate, an experience which might have killed another of less endurance. Doubtless it would have put an end to Morrell, had he not been able, so he tells us, to leave his physical body and travel at will in his "double." During these travels he witnessed several unusual incidents, the actual occurrence of which he was able later to confirm. One of them was meeting the girl whom he married years later. The recognition was mutual. All this will doubtless

sound fishy to those ignorant of psychic phenomena, but to those who know of these things the story of traveling in the double, or astral body, contains nothing improbable, even though unusual. It was after his release that he met Jack London and spent much time with him, and an account of his strange psychic experiences will be found in London's *The Star Rover*.

It may be added that Morrell was at San Quentin during Donald Lowrie's imprisonment and is mentioned in *My Life in Prison*.

Space is wanting to go into further details. Suffice it to say that there probably exists no book having to do with American prisons which is so graphically written. Morrell saw the very worst of Folsom and San Quentin; he experienced every form of abuse and torture then in vogue. The reader must bear in mind that these atrocities are no longer permitted in California prisons, but that the same, or others equally cruel are still employed in some states cannot be denied. They present just what is to be expected where an indifferent public allows the care of its convicts to be entrusted to heartless brutes who neither fear God nor regard man. Universal experience has shown that a strict code of rules is quite as essential for governing the officials from the warden down as it is for the convicts themselves.

I wish that every person who sits comfortably by his fire at night, thanking God or his own wits that he has a warm and soft bed, plenty of good food and, perchance, someone to love him, would read this book, and be transported for the time to the dungeons which are here described, could witness the misery of those who are being thus "disciplined." Let him think that these things still exist today in states which make a boast of belonging to a Christian civilization. Morrell has done a great work in the West for prison reform. I have heard him charged with following prison reform as a means of livelihood, of being a penal potboiler. For my part I am only astounded that after what he went through he did not come out with murder in his heart, and that he rather chose to forget old scores and to devote his life to alleviating the sufferings of other convicts.

Alabama Prisoners Claim Abuse. Whether the Alabama prison system is perfect, or just hell, depends upon whether you take the word of the prison commission, the governor and the mine owners, or of the prisoners. Serious complaints of cruelty at River Falls prison have leaked out through the press, including insufficient food, flogging, baking overnight, and punishment for making protests. Enough has come out during the past two years to prove that the prison system needs a complete overhauling. Powerful interests, especially in coal mining, are backing the antiquated contract system, and that is almost invariably a source of abuse.

Third Degree Methods Again Attacked

In the *CRITIC* of November 5th I called attention to the annulment of a verdict in a murder case in the District of Columbia by the United States Supreme Court on the ground that a signed confession by the prisoner has been submitted at the trial, which confession was obviously obtained by compulsion.

The District of Columbia Court of Appeals has now ordered a new trial for E. R. Perrygo, a young man convicted of murder in the District about four years ago, and on the same ground.

In his opinion Justice Robb referred to the Supreme Court decision in the case of Ziang Sung Wan. It is interesting to note that in the present case the Court of Appeals has annulled the verdict, while in the former case it was the decision of this court, supporting the verdict, which was overruled by the Supreme Court. These two decisions should exercise a salutary influence on police methods in Washington as well as elsewhere.

An Apology for Mr. Rogers

The Editor of the *CRITIC* wishes to state that his friend and brother theosophist, the Editor of *The Messenger*, is a much overworked man, laboring assiduously for Theosophy as he understands it, constantly traveling and during the lecture season seldom sleeping two successive nights in the same bed, and without doubt subjected to great strain. Otherwise it is inconceivable that he should have allowed himself to use the language found in last paragraph of his criticism (*December Messenger*, page 100) of General Secretary Smythe's article in defense of the Editor of the *CRITIC*. The Editor of the *CRITIC* is quite willing to be taken to task for any specific thing he has said or done, and if need be, if he thinks his assailants worth noticing, to give his reasons. But when the Editor of *The Messenger* indulges in vague insinuations that he knows things about the Editor of the *CRITIC* of which the less said the better, without definite charges, without offering an opportunity for rebuttal, he is making it possible for ill-disposed persons to give his remarks some horrible interpretation. This sort of thing is done by only two classes of people—moral polecats and well-intending individuals with whom an overtaxed brain has gotten the better of their prudence. The *CRITIC* is sure that Mr. Rogers belongs to the latter class, and that he did not stop to think what constructions might be placed upon his remarks. The above, by the way, is not in defense of the *CRITIC* or its Editor, but in excuse of Mr. Rogers.

A New Book by Mr. Sinnett

Superphysical Science. By A. P. Sinnett. Theosophical Publishing House, London, 1924. 235 pages. \$2.00.

Mr. Sinnett died in 1921, leaving the manuscripts of at least two books, one of which, *Early Days of Theosophy in Europe*, has already been published and reviewed in the *CRITIC* of February 28th, 1923. This second volume is now published by authority of his literary executor.

Mr. Sinnett has chosen the title "Superphysical Science" rather than one more distinctively theosophical, and we think rightly. Theosophy is "The Wisdom of the gods," or "Divine Wisdom." This book is the wisdom of Mr. Sinnett, derived we know not whence. Theosophy is the Ancient Wisdom; this claims to be a new revelation partly supplementing, partly replacing that which was given to him by his early instructors, the Mahatmas M. and K. H., in letters which have recently become public, and which was more fully expounded in H. P. Blavatsky's *Secret Doctrine*. True, not a little of it is the same, but Mr. Sinnett has no hesitation in telling us that the earlier information was not only extremely incomplete, which we already know, but at times erroneous, for which we must accept

his unsupported assertion. He tells us that he has come into touch with sources of knowledge far higher than the humble Mahatmas of his earlier days. Consequently the original Theosophy is scarcely to be recognized.

We think that the reader of a treatise on "superphysical science" is justified in demanding the sources of the purported information which it contains. Is it merely speculation, based in part, perhaps, upon known scientific principles or facts? If so, it must stand upon its own merits in common with all admitted speculation. Or does it claim to be a revelation, information derived from sources the very nature of which must be considered as authoritative because those imparting it are obviously in a position to know the truth either completely or much more fully than we are? If the latter, then we are entitled to ask for satisfactory evidence that the purported authority is what it claims to be. In these days only the credulous and the unthinking are satisfied with an unsupported *ipse dixit* unless the matter carries within itself cogent evidences of its truth. And while this may hold for that which is of spiritual import and subject to intuition, it cannot be expected of a treatise on superphysics, on facts not accessible to ordinary methods of research.

Mr. Sinnett fails wholly to satisfy us. Some of his material is frankly speculative and as such often interesting and suggestive. But by far the larger portion is asserted to be a revelation given to him directly from sources often far transcending the Mahatmas. In fact, we are assured by Mr. Sinnett that he is a man who has talked with God. But when it comes to establishing the *bona fides* of these communicants, or to giving any details as to the methods of communication employed, he observes a complete silence. One hardly knows whether to attribute this to modesty, or to a colossal egotism which says "I, Sinnett, have been selected by the gods as their mouthpiece. Take what I say on faith, or leave it."

What are the facts about Mr. Sinnett? Readers of *The Mahatma Letters* to Sinnett and Hume will remember that these communications ceased about the year 1884, the Mahatmas having concluded that it was a hopeless task to infuse into either of them any real grasp of the fundamental aims of Theosophy. This, however, did not stop Mr. Sinnett, whose curiosity concerning the unseen realms was insatiable. Denied communication with his former teachers, he had recourse to clairvoyants and mediums, of whom he tells us little, but in whose assertions he appears to have placed blind faith, even when these used the name of his former Master K. H. to belittle the "direct agent" of the Mahatmas, H. P. Blavatsky (*Early Days of Theosophy in Europe*, page 93). Even a direct repudiation by Mahatma K. H. of these supposed communications (*Letters from the Master of the Wisdom*, page 52) did not suffice to bring Mr. Sinnett to his senses. Seemingly flattered at finding himself worthy of the attention of exalted members of the Divine Hierarchy, and earnestly seeking more light, he continued to feed upon ever more preposterous psychic food. He has made it clear in his *Early Days of Theosophy in Europe* that even as early as 1889 he had given himself over to the clairvoyants and psychics, including the notorious Leadbeater, traces of whose influence are everywhere discernible in this book.

Mr. Sinnett writes in a lucid and attractive style, and seldom fails to make his ideas clear, whatever value they may possess. Some of his speculations are interesting and possibly valuable. He is remarkably free from that common fault of occultists of employing meaningless terms, such as "vibration," "rays," and the like instead of expressions which can be visualized. Nor does he have the faculty so characteristic of his colleague Leadbeater, of stating the grossest and most palpable absurdities in convincing language. The critical reader will be convinced that he is at least honest, even if deluded.

H. P. Blavatsky, as might be expected, receives but scant mention.

Her name occurs but once or twice, while she is incidentally alluded to as belonging to the "one or two others," who besides himself, had been favored with instruction from the Mahatmas.

From the theosophical standpoint the book is practically worthless except as a curiosity. Nobody can tell what dependence to place upon its "revelations," even when they do not, and they not infrequently do, contradict the early teachers. While it would be misleading to a beginner it might perhaps have some value to a cautious and critical advanced student, provided the salt-cellar were kept constantly at hand. Like Mr. Sinnett's other books—*The Occult World* and *Esoteric Buddhism* excepted—it will in due time doubtless find its place in the rubbish box along with other contemporary products of psychism, professedly improvements upon *The Secret Doctrine*, which are being constantly poured forth by the rivals and "successors" of H. P. Blavatsky.

At the Periscope

Pentonville Prison. In the model English prison at Pentonville prisoners are required to wear slippers in their cells and those who refuse are punished. Pentonville is conducted on humane, even if strict methods and the conventional prison suit adorned with arrow-heads has been replaced by a suit of plain grey. Inmates have the privilege of making complaints, have lectures and other entertainments, and are allowed one hour of exercise in the open daily. This, however, consists only in walking around a circle and admiring the flowers. It is a decided advance on the system of exercise in vogue in some American jails, which is limited to swatting bedbugs. Pentonville is said to be a model of cleanliness, and the facilities for rapid and sure hanging are reported to be unsurpassed.

Presidency of the T. S. There is already some editorial speculation as to who shall succeed Mrs. Besant as President of the T. S., her term expiring in about three years. Mrs. Besant has not touched on the subject, but her constant printing of laudatory remarks about herself in the editorial section of *The Theosophist* would seem to be intended to be heard from Ojai to Shamballa. *Dawn* for September regretfully refers to Mr. Jinarajadasa as a probable successor. *The Canadian Theosophist* for November expresses the hope that Mrs. Besant will succeed herself. I do not understand the editor's viewpoint. He says: "We have the greatest message in the world in *The Secret Doctrine*, but it is hidden away, displaced by childish psychisms and phantasmagoria. The Masters as living men are no longer a vital conception among the members. Too many seem to think they are only to be met on the Astral Plane." Does not Mr. Smythe know that it is Mrs. Besant, and Mrs. Besant alone, who is responsible for this sad state of affairs? Does he not know that she has rewarded those who have brought it about and chastised those who have opposed it? Has he not thought of the past ten years and the selling of the T. S. to a Catholic church in that time? And can he hope that another ten years will see a return to first principles if the Society is guided by Mrs. Besant? Personally I should like to see Mr. Smythe the next P. T. S. He would not only make an able executive, but with A. B. and the necessity of compromising with evil out of the way, he could work for the Back to Blavatsky Movement in dead earnest.

There are, however, various F. T. S. who could be counted on to carry on the Besantine policies and to continue the work of "displacing *The Secret Doctrine* with childish psychisms and phantasmagoria." Mr. Jinarajadasa is making an effort to keep himself in the limelight with his nice little inane quarterly letters, which get printed everywhere, and never fails to parade in full plumage, such as it is. "I want to succeed Mrs. Besant" sticks out all over. Cardinal Warrington, a full-fledged initiate, and also Mr. Rogers, might be considered. This would have the advantage of ridding the American Section of one of them, as the P. T. S. is

expected to reside at Adyar most of the time. Then, too, Mr. Rogers' popularity is demonstrated by his having received 957 votes out of a membership of 7,000 at the last election. Mr. Krishnamurti is not much at present; he is still in the egg, but he is expected to hatch out as Lord of the World before long, and the advantage of having the Lord as P. T. S. is indisputable. Then there is the Ex-Right Reverend J. I. Wedgwood, noted for his inordinate fondness for young lads, the Quite Reverend I. S. Cooper, he of the purple vestments and prospective pope of the Liberal Catholic Church, Fritz Kunz, whose familiarity with fairies and aesthetically inclined rocks would help in bringing Theosophy into fairyland and the mineral kingdom, Henry Hotchner, specialist in theosophical real estate speculation, and G. S. Arundale, who won his laurels by declaring A. B. to be the future ruler of gods and men. Then, too, Major D. Graham Pole and Dr. Bean of Sydney would make a nice pair for president and vice-president, beans and poles naturally belonging together. There are several ladies who are only waiting to have the question popped to them, and it is rumored that Mrs. Russak-Hotchner is one of them. It is stated that at the time of Col. Olcott's death the "Masters" wanted her to be the Outer Head of the E. S., but that she was shoved aside by Mrs. Besant, who grabbed the whole job, esoteric and exoteric.

Notes from the Antipodes. I regret to state that there are reports of the continued ill health of Arhat Leadbeater, attributed to rheumatism and a distress in the tummy due to constant overeating. It is to be hoped that the indisposition is but temporary and that he may long remain on this side of the Threshold of Divinity. Apart from my sympathy with every one in distress, I should sorely miss the Arhat. For years he has filled the role of chief comedian of the T. S. to my complete satisfaction. It has been granted to but few to write so much funny stuff and to find so many gullible followers.

The Sydney Independent Theosophical Society has experienced a great loss in the death of Mr. Martyn and the November issue of *Dawn* is mostly given up to biographical sketches and appreciations of him. The bare presentation of the facts shows how shamelessly he was treated by Mrs. Besant. Mr. John M. Prentice is looming up as the probable leader of the independent movement in Australia. Mr. Prentice was one of the most active spirits in opposing Leadbeaterism, which got him into hot water with A. B. and resulted in her expelling him from the T. S. He is a man of wide culture, as well as a deep student of Theosophy and follower of H. P. B. He has taken up his residence in Sydney and may remain there permanently. Of late he has been giving public lectures in Sydney on a variety of topics treated from a theosophical standpoint, under the auspices of the Independent Theosophical Society, which have been broadcasted by radio from Borneo to New Zealand. In addition he has undertaken to initiate the Independent Society into *The Secret Doctrine*, using the methods adopted by Mr. Wadia. Mr. Prentice, in his kindly way, has scalped the CRITIC for its protest against the superabundance of side issues in the Sydney Lodge. Suffice it to say that at that time he had not arrived upon the scene.

Back to Blavatsky!

To U. L. T. members and other students of H. P. Blavatsky. The O. E. LIBRARY has for loan complete sets of the magazine *Theosophy*. These contain innumerable valuable articles by H. P. Blavatsky and W. Q. Judge, reprinted from *The Theosophist*, *Lucifer* and *The Path* and from other sources. No H. P. B. student can afford to miss them. The volumes will be loaned, one at a time, to responsible students in the United States and Canada, on receipt of the usual deposit of \$2.00, to cover costs.

The Most Important Theosophical Book of This Century

The Mahatma Letters to A. P. Sinnett

Transcribed from the originals by A. Trevor Barker, F. T. S., xxxv, 492 pages, with Introduction and Appendix; 1923. \$7.50.

Mr. Barker was authorized by the literary executrix of the late Mr. A. P. Sinnett to transcribe and publish all of the letters written by the Masters M. and K. H. to Mr. Sinnett. This has been done without omission or editing of any kind. The letters cover the period 1881-1884 and contain everything received by Mr. Sinnett so far as is known. With the exception of a very few which have been quoted or copied, none of the letters have been published before.

Besides the letters to Mr. Sinnett there are several to Mr. A. O. Hume, and a few by H. P. Blavatsky.

Being written by the Masters Themselves, these letters are absolutely unique and form the most authoritative teachings which have yet appeared, not even excepting *The Secret Doctrine*. They show us the Masters as described by Themselves, are filled with sublime philosophical and ethical instruction and with keen psychological analyses which aid the student in self-examination. Further, they throw much light on the early history of the Theosophical Movement and on the character and motives of early workers and enable us to gain a clearer conception of the Messenger, H. P. Blavatsky, whose character and teachings are fully vindicated.

They also afford the means of comparing later theosophical teachings with the Theosophy of the Masters of Wisdom.

There can be no question that this book is the most important contribution to theosophical literature since the appearance of *The Secret Doctrine* in 1888. It forms an invaluable adjunct to the study of this and other writings of H. P. Blavatsky. It is one of the books that all serious students will wish to have at hand for constant reference.

Price \$7.50. Order from the O. E. Library.

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

Sephariel—The Solar Epoch, or Horoscope of Destiny (new) (L), \$1.25.
Mental Specialist—Astrology in Relation to Mind and Character (new), \$0.75.

Spence, Lewis—The Problem of Atlantis (new) (L), \$3.50. Scientific.
Elliot, W. Scott—The Story of Atlantis, with 4 maps (L), \$1.50. Out of print; only a few left. Occult.

Donnelly, Ignatius—Atlantis, the Antediluvian World (L), \$2.50. Scientific.

Dunlop, D. N.—Nature Spirits and the Spirits of the Elements; paper, \$0.40.

Sinnett, A. P.—The Occult World (L), \$2.00.

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Some Observations on the Study of *The Secret Doctrine*; paper, \$0.25.

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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Wednesday, December 31, 1924

No. 21

Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

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

THE TROUBLE AT ATLANTA

News comes that trouble has broken out at Atlanta Penitentiary; not with the prisoners this time, but with the officials. The Department of Justice is conducting an investigation the results of which will not be given to the public until it is completed. Meanwhile, however, the warden, A. E. Sartain, who was appointed upon recommendation of the late lamented Attorney General Daugherty, has been removed, as has also the purchasing agent, while the deputy warden has been suspended. The charges are in part at least of a criminal nature, and warrants were issued for the arrest of the warden and deputy warden, who have been released on bond. It is averred that they accepted large bribes from or in behalf of certain inmates in exchange for the granting of special privileges or favors.

The Department of Justice having resolved to keep quiet pending the investigation, and the colossal bragger Flynn being no longer in charge of the Bureau of Investigation, we shall have to wait for further details. Certain it is that for a long time past rumors of abuses have been leaking out, either by underground or from discharged prisoners, embodying both complaints of undue harshness and brutality and of petty graft. The latest was the testimony presented to the Senatorial committee investigating the Department of Justice, to the effect that drug peddling was rampant, and that an investigation which had been started was called off by order of the Superintendent of Prisons.

Certainly something is wrong with Atlanta. Within the past ten years it has had at least four different wardens, if not more—I have lost count—making the reign of each warden average two-and-a-half years. Not one of these has left of his own accord. That almost equals Sing Sing in the old days, when anybody from a ward politician to the town plumber was considered fit for the job. Without doubt there was incompetence and perhaps worse in some cases. But it is always easy to trump up charges when the place is desired

for a political friend, and it is equally easy to hush up abuses. The real source of the trouble is to be sought, not at Atlanta, though that is the immediate problem before the Department of Justice, but with the whole Federal Penitentiary system as at present administered. Let us agree that the organization of these prisons is not up to date, that as yet no well conceived system of employment has been adopted, and that this, that and the other is not as it should be. One has to remember that these places are run on the red tape system, that nothing can be done without the consent of this or that official in Washington, and that no radical reforms can be made without act of Congress, which it is hard to secure. These are obstacles which presumably will always exist.

The real trouble is that the whole system is treated openly and flagrantly, and in insult to public decency and morality, as a place to shelter lame ducks, whether they be political friends or relatives for whom it is desired to find a job. Beginning with the Superintendent of Prisons, the head of the whole next to the Attorney General, the present incumbent is a relative of the late President Harding, an ex-missionary, who had no previous training in penal administration, and who, in fact, was put in the place of a man of long experience simply because he was the brother-in-law of the president; a good and honest gentleman without doubt, but no better qualified by experience for the place than his chauffeur, if he has one, or his washwoman.

If this is true of the head of the bureau, is it not to be expected that the President, who was and is responsible for such appointments, should allow the wardenship of the several penitentiaries to be used as reward for political services? Some of the wardens have been fairly good men after their fashion. But what would you think of a large hospital being managed by some political Tom, Dick or Harry with no knowledge of hospitals? What would you think of putting a railroad in charge of a newspaper editor, a lawyer, or a politician? Would you ride behind an engineer who had learned his responsible profession on a garbage wagon? You would not, because you would risk your life. But prisons, it is assumed, can be run by anybody; the inmates and the taxpayers suffer, but that is what they are for.

As for the other Federal penitentiaries, there are rumors enough that things are not as they should be at Leavenworth, that the administration is wasteful and arbitrary, even if not actually dishonest. Perhaps they are untrue, but when one considers that the whole system is managed on the same principle, or lack of principle, the conditions there might be well worth looking into.

At present the Department of Justice has the Atlanta difficulty on its hands. It is rid of Daugherty, and the new

Attorney General comes from the ranks of educators, not of politicians, and more can be hoped from him. But it is time that the whole penitentiary question be made a subject for consideration, not by the Administration alone, but by Congress. It needs a thorough overhauling from top to bottom, especially the system under which appointments are made and under which officials hold their offices—or lose them, as the case may be.

Particularly we should like to know why such maladministration exists, and for just what reason the Reverend Mr. Votaw holds his place. We should like to know whether the function of a Superintendent of Prisons is to see that things are running smoothly, or simply to go about making nice talks to the inmates and signing papers that are thrust under his nose. We should like to have it explained what qualifications he possesses in the way of previous training in penal administration other than being the brother-in-law of the late President Harding.

It is rumored that John L. Whitman, now warden at Joliet, is under consideration for Atlanta. That, at least, would be a step in the way of reform. He has the training and the ability, and would manage Atlanta well until his place is wanted for some political friend of the Administration.

Notes for Prisoners

It is quite usual for those applying to us for correspondents to specify the age of the correspondent desired. Very generally these requests are for rather young correspondents.

While we have not the least objection to applicants expressing a preference, it must be remembered that we have no control over the age of our members. Some are young, some middle-aged, some advanced in years. Very frequently those of more mature years make better correspondents. Unless those applying leave us some latitude in the matter they risk having to wait indefinitely before their demands can be met. We do not accept outside members under twenty years of age and requests for "a girl of 18" and the like must be ignored. Also requests making specifications as to the personal appearance of the correspondent are taken as evidence of intentions outside of our province and must be ignored.

When two or more applications are sent in the same letter they should always be written upon separate sheets or on pages capable of being detached. This is because the letters are always sent to the prospective correspondent, and the second fellow, having no separate letter, is likely to be overlooked.

We are doing our level best to supply correspondents, but they are hard to find and failure to supply one promptly must not be construed as intentional neglect.

Notice to Canadian Correspondents

Twenty-five cents must be added to all personal checks drawn on Canadian banks, to cover the cost of collection charged by banks in the United States, unless such checks distinctly state that they are "payable at par in New York," or the equivalent. We accept Canadian paper currency, but not coin or stamps.

The W. P. News

An encouraging sign of the new regime in the once infamous Western State Penitentiary at Pittsburgh, is the publication by the inmates of a monthly paper, *The W. P. News*, beginning with November. This is a provisional designation only; the infant will be formally christened as soon as a satisfactory name can be found, which the prisoners are to select. An editorial speaks most optimistically of the new order of affairs under the recently appointed warden, Stanley P. Ashe, who formerly held the position of director of physical education in the prison. In his Thanksgiving editorial the writer quotes with approval the famous lines of Swinburne:

From too much love of living,
From hope and fear set free,
We thank with brief thanksgiving
Whatever gods may be
That no life lives for ever;
That dead men rise up never;
That even the weariest river
Winds somewhere safe to sea.

Cheer up, comrade! J. M. E. has gone, and from what we hear of Mr. Ashe you'll be soon glad you are alive.

Send your subscription, 50 cents, to A. N. Dunsmore, Box A, North Side Station, Pittsburgh, Pa.

More "Critic" Subscribers Wanted

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

The Problem of Atlantis

The Problem of Atlantis. By *Lewis Spence*, 232 Pages and 16 plates. William Rider and Son, London, 1924. \$3.50.

One of the curious facts in connection with clairvoyance, mediumship, automatic writing and allied phenomena is the frequent appearance of allusions to the lost continent of Atlantis. Several books have been written dealing with the subject from this standpoint, and while they do not fully coincide in details, they agree that such a continent once existed and that it was peopled by a race in some respects surpassing ours in civilization, and possessing a deep knowledge of magic, or the black arts. A comparison of these various accounts would afford an interesting psychological study, quite apart from any dependence which might be placed upon them as genuine history.

Frequent, though not very detailed references are made to the Atlanteans in *The Secret Doctrine*, while theosophists are familiar with the books of Dr. Rudolf Steiner and W. Scott Elliot, based upon supposed reading of the akashic records. The book of W. Scott Elliot, *The Story of Atlantis*, contains four large maps, purporting to give in full detail the outlines of the continents at various periods of the Atlantean age. It has a preface by A. P. Sinnett, telling us that the information was obtained by occult methods, but observing his usual reticence as to the source. We are informed by Mr. Jinarajadasa, however, in the foreword to his *First Principles of Theosophy*, that the maps were drawn by C. W. Leadbeater, from which we may infer that much of the matter of the text came from him likewise. Those who have had the patience to read this sage's purported discoveries in *Man: Whence, How and Whither*, and his *Rents in the Veil of Time*, may have an opinion as to how much

is to be depended on, how much is but the dreaming of a self-deluded psychic, and how much is pure and deliberate romancing. It does not concern us here.

Quite apart from the supposed occult information, there are traditions of a lost continent or island located where the Atlantic ocean now exists, and there are abundant geological, biological and ethnological facts pointing to it. It is upon these that the non-occult student must depend. Most prominent among the traditions is that narrated in some detail by Plato, in his *Timaeus* and *Critias*. According to Plato, Solon obtained a fairly full account of Atlantis, or rather its late remnant, the island Poseidonis, and its inhabitants, from the Egyptian priests.

Several attempts have been made to collect the traditional and scientific evidence, two of which are accessible to any reader. Ignatius Donnelly did this in his book *Atlantis, the Antediluvian World*, which was first published in 1882, and after having gone through several editions is still in print, and well worth reading. It makes no reference to occult methods. Now we have the present volume by Lewis Spence, long a student of archaeology, especially of the early American peoples.

Mr. Spence is known to occultists through his large *Encyclopedia of Occultism* and through occasional essays on such topics. But occultism plays no part whatever in this work on *The Problem of Atlantis*, and he appears to have been prompted by scientific rather than occult considerations in writing it.

Mr. Spence discusses very fully the tradition handed down by Plato and gives it great evidential value. Reference is made to many other legends and traditions, such as those of a universal deluge. He takes up the geological evidence, including surveys of the bed of the Atlantic Ocean, and the biological evidences, consisting in the occurrence on both sides of the Atlantic of numerous identical or closely allied animal and vegetable forms, which is only to be explained by a former connection between America, Europe and Africa. Some at least of the early races inhabiting Western Europe are regarded as having come down from Atlantis rather than from the far east, as usually assumed.

It is in his discussion of the early American remains that Mr. Spence shows himself most at home, and to these he devotes a large share of his attention. Both the remains and traditions of the early races in Mexico, Central America and Western South America show distinct evidence, according to Mr. Spence, of having originated in a land lying to the eastward, while at the same time they show affiliations with those in far Eastern countries. If there is any criticism to be made of his book it is that the archaeological side is overweighted and contains more detail than is necessary for supporting his thesis. Whatever bias is evident is only that which might be expected of a scientific writer endeavoring to marshal the facts in support of his hypothesis. In fact, the tone of the work appears to be moderate and the arguments, when considered as a whole and from the different standpoints, are not far-fetched.

I stated that occult theories play no part in this work. The only reference to them is to be found in the concluding paragraph, which I quote:

Atlantis sleeps beneath the seas. But not reason alone, nor the apparatus of scholarship, will, in the end, serve to probe her ancient mysteries. Men of insight have written of strange visions, and of stranger supernatural communications they have been vouchsafed regarding her pristine life. In many quarters these have been received with scorn. In some cases their content and testimony appear to me as highly improbable, having regard to the proven facts of science. But for my own part I would hasten to say that I am too ignorant of the powers of the human soul to weigh the evidence they present with justice and impartiality. Imagination, vision, if rightly interpreted and utilized, is one of the most powerful aids to historical and archaeological understanding;

and the ability to cast an eagle glance down the ages is, it seems to me, but one of the first steps in psychic progress.

That, surely, is modest and uncritical enough, in fact, it is too uncritical. It is not in the least surprising that the so-called readings of the akashic records have been received with scorn. Most of them deserve little less. That imagination has its functions in scientific, and therefore in archaeological research, is true enough, whether it serves as a means of interpreting definitely established facts, or as a guide in searching for others. One cannot deny the possibility of such a feat as reading the records of the past in the akasha. But before such supposed readings can have the least value as history, can be ranked as other than romancing, the reader thereof must give some tangible evidence that what he sees, or claims to see, is more than mere imagination, by putting his powers to the test on something which can be confirmed in other ways. There exist records carved on ancient monuments which to this day have not been deciphered; no key for translating them yet exists. Those who assert that they can give us minute details of the lives of individuals who lived hundreds of thousands of years ago should be able to tell us what these ancient writers meant; they should point out where other such records, as yet undiscovered, exist. When Mr. Leadbeater, and others like him, will supply us with such a key, will do something leading to new discoveries, in a way which will help us in seeing these ancient peoples as they saw themselves, then only will there be established a presumption that their purported records of the history of Atlantis have any value. The deliberate neglect of Mr. Leadbeater to produce such evidence is the very best proof that his voluminous "historical" narratives are products of his imagination only, and unworthy of serious consideration.

Mrs. Besant and the Liberal Catholic Church

Dawn for November 1924 publishes a privately circulated photograph taken during Mrs. Besant's visit to Australia in 1922, in which she appears seated in the midst of a group of forty officials of the Liberal Catholic Church, all in full ecclesiastical duds and ranging from the Presiding Bishop, Leadbeater, down through just common bishops, priests, accolites, choir boys, banner bearers, smudge-pot swingers and what not. With them sits the Venerable Jinarajadasa in his familiar nightie. Many of them are members of the T. S. and the E. S. The photograph was intended to be seen by the faithful only.

Naturally there is nothing improper in Mrs. Besant's appearing in such a picture, if she feels that that is where she belongs. But T. S. members who are still faithful to the memory of H. P. B. and to the Masters who taught her, and who know their aversion to sacerdotalism, to say nothing of the particular tenets of this church, need but to see it to be convinced of Mrs. Besant's disloyalty to them. People do not allow themselves to be photographed in groups with which they are not in sympathy. Here it sticks out all over: "I'm with you, boys!"

At the Periscope

Facts vs. Alleged Slander. In *The Messenger* for December, page 100, Mr. L. W. Rogers takes the Editor of the *CRITIC* to task by name for having once queried whether Mrs. Besant is to be considered as Mrs. Leadbeater. This, says Mr. Rogers, is a "wilful, vicious, deliberate slander" which "can never be defended or condoned by any decent person." Unfortunately Mr. Rogers simply betrays his ignorance of the accepted literature of his own school, and of Mrs. Besant's own words, upon which the question was based. We have the printed testimony of

both Mrs. Besant and Mr. Leadbeater to the fact. The reader is referred to *Mun: Whence, How and Whither*, the joint product of Mrs. Besant and Mr. Leadbeater, and recognized by their followers as authoritative. On page 7 it is stated that "Herakles" is Annie Besant, and on page 8 that "Sirius" is C. W. Leadbeater. On page 492, fourth line from top, it is stated that "Herakles married Sirius." That, to be sure, was 42,000 years ago and wasn't the first time, as we are told on page 276, fifth line from bottom, that they were man and wife 77,000 years ago. Whether they were married at other times the deponents say not, but there is no mention of a divorce, and that time cuts no figure seems clear from a letter of Mrs. Besant to the Australian E. S. T., dated April 4th, 1921, and sent to Australian E. S. members by Leadbeater himself (See *CRITIC*, May 10th, 1922), in which she says ".....the Rt. Rev. C. W. Leadbeater, who is attached to myself by a special occult tie, unbreakable in this or any future life." Mrs. Besant asserts, then, that she and the Arhat are inseparably tied together now and for all ages to come. If that isn't marriage as viewed by the church, barring the mere matter of physical relationship, what is it? The *CRITIC* regards it as entirely respectable and never suggested anything else, but Mr. Rogers, who should have read the article he quotes, thinks it a "wilful, vicious, deliberate slander" to refer to it, or at least pretends to, in order to get a chance to abuse the *CRITIC*.

In our opinion this marital relation of Mrs. Besant and Mr. Leadbeater, or whatever it may be, is of small importance to any but themselves, but it is a matter of great importance to the American Section when its President uses its sectional organ to vilify a fellow-member by perverting his statements and reading a prurient meaning into them. But after all, we must excuse Mr. Rogers; he is dreadfully overworked and presumably a bit dull mentally at times.

"*The Barrel.*" Not long ago Texas prisoners were punished by being made to straddle a sharp-edged board, called the "horse," with their feet barely touching the ground. This form of torture having been abolished they are now required to stand for three hours on the top of a barrel. Physicians have testified that this leads to serious nervous impairment. Just why standing on a barrel for three hours should be more painful than standing on the floor, I do not understand. Here in Washington congressmen often stand for more than three hours, and it is the listeners whose nerves are impaired.

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We can still supply sets of the *CRITIC* from October 1917 to December 31, 1924, for two dollars, or eight shillings sixpence, sent to any part of the world. Later issues at two cents a copy, minimum five cents. These issues contain invaluable information not otherwise easily accessible to T. S. members, and all carefully verified. The *CRITIC* and *Dawn* are the only periodicals publishing inside information about the T. S. which is excluded from the officially censored journals. The present conditions in the T. S. are discussed with entire frankness by an F. T. S. Get a set of the *CRITIC* while it can still be supplied, and subscribe for your theosophical friends. Subscription, 50 cents.

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The O. E. LIBRARY has now in stock the following by Mrs. Alice Leighton Cleather, a close associate of H. P. Blavatsky:

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

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H. P. Blavatsky; A Great Betrayal, paper (L), 50 cents.

The first two are biographical, the third deals largely with the treatment H. P. B's teachings and her books have received from some later exponents of Theosophy.

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Barker, Elsa—Letters from a Living Dead Man; War Letters of a Living Dead Man; Last Letters from the Living Dead Man; each, \$1.40 (new \$2.00).

The Harmonic Series, by *Florence Huntley* and "T. K." All out of print except the first two:

The Great Work, \$2.00 (new, \$3.00).

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In the Outer Court, 52 cents (new, 75 cents).

London Lectures, 1907, 70 cents (new, \$1.00).

Chicago Theosophical Lectures, 1907, \$1.00.

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The Art of Synthesis; Esoteric Astrology, each, \$3.65 (new, \$5.25).

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LIFTING THE LID IN COLORADO

Colorado was one of the first states to employ convicts in road building. At the time this was considered to be a great step forward in the treatment of prisoners, as implying a hitherto unknown confidence in their honor. Because of this, and for other reasons, the public has always been led to believe that the state penitentiary at Canon City is a model and up-to-date institution. Without doubt this delectable reputation was largely due to the efforts of Thomas J. Tynan, the warden, who was appointed in 1909 after a career as a publisher and salesman for a packing house. Tynan, who seems to be a braggart of the type of Hulbert of Michigan and McKenty of Pennsylvania, was in the habit of traveling far and wide over the country, lecturing on prison reform and on the virtues of Tynan, and is said to have compared himself to Julius Caesar and Napoleon as a builder of roads.

But stories began to leak out that all was not well at the Canon City prison, and Governor Sweet had the National Society of Penal Information look into the conditions. The investigation was directed by Thomas Mott Osborne, but not conducted by him in person, owing to the strenuous opposition of Mr. Tynan. Mr. Osborne, however, submitted the report to Governor Sweet, and the document, which has just been made public, while mild enough in tone, reports that the prison is not up to date either in construction or management, although various good features are pointed out. Mr. Osborne's criticism of the discipline is more severe, but lacking in details, characterizing it as antiquated, harsh, and calculated to create a bad spirit among the inmates.

In the meantime, however, Governor Sweet had been taking testimony on his own account, and a truly shocking state of affairs has come to light. As a result of Mr. Osborne's report and his own investigation, the Governor has filed serious charges against Tynan with the State Civil Service Commission, including charges of general incompetence, of cruelty and intemperance, and of neglect of duty by absenting him-

self for weeks at a time. The charges are made in such form as to call for a formal trial of Tynan before the Commission, at which evidence will be presented, only a small part of which has yet been published. It appears that while the Governor may suspend a warden, the power of removal rests with the Civil Service Commission alone.

The prison has a population of about 900, of whom about 300 are trusties. These trusties are given better food and lodgings and work without the walls, and are offered a very large reduction of time in exchange for their good behavior. According to Mr. Osborne, the system by which they are selected is quite arbitrary, depending not so much upon the actual prison record as upon the character of the charges against them and upon the warden's imagined power of sizing up a man by talking with him. The medical service is poor, there being no resident physician. There is no system of mental tests, such as is in vogue in up-to-date prisons, while inmates are often committed to the insane ward without being examined by an alienist. Money appropriated for specific items of improvement is said to be often misapplied, although no direct charges of graft are made. The prison has a women's division, which is separated from the men's by a wall, but is manned by male guards, a condition which, although no direct charges of immorality have been published, is likely to lead to the grossest abuses. There is no employment for the women except, as one paper says, manicuring themselves four times a day.

It is in the matter of discipline, however, that the most shocking charges of abuse are made. Flogging is constantly resorted to. The victim is stripped, tied to a "horse," and beaten on the bare back and legs with an implement resembling the Texas "bat," a strip of heavy leather, two feet long and four inches wide, perforated with holes and fastened to a stick. This is soaked in water, and applied with both hands to the victim. There is no limit to the number of lashes except the whim of the official in charge, and may run as high as forty. It is stated that the shrieks of the victim can be heard all over the neighborhood. To add humiliation to torture, the beating is usually inflicted by a savage negro guard. No mercy is shown, in some cases the flesh being literally torn to shreds. Several sworn statements appear in print, of which I quote only one, from the testimony of an ex-chaplain. He says:

"What I saw was a mass of black and blue flesh, from the small of his back, just below the kidneys, and halfway down to the knees; and from what I saw within this radius, where the so-called paddle struck, there was hardly a piece of natural flesh large enough to put the end of my finger on."

Others are described as being left covered with blood and wounds innumerable.

Like other prisons of this type, there is a "hole," a dark cell with practically no ventilation and with but a board to sleep on. Here the victim is confined for perhaps ten days, often after flogging, on bread and water, and frequently chained to an iron ball weighing up to a hundred pounds. This seems to be a favorite punishment with Tynan. At times the men who are chained to these balls are required to wheel them in a wheelbarrow about the enclosure for hours at a time. One of the fancies of Tynan is to have a convict's hair shaved close on one side, while allowing it to grow uncut on the other.

Inmates of the insane ward are treated no better than the others, being often severely flogged, thrown into the hole, and fastened to the ball and chain. They are also subjected to "hosing," which consists in directing a stream of cold water against their bare bodies for an hour at a stretch, a guard standing by with an iron rod to prod them back into the stream, should they try to evade it.

Charges have also been filed with the Civil Service Commission against Deputy Warden George Buchanan, who had charge when Tynan was absent on his ranch, or lecturing about the country on prison reform. Tynan is a man of some ambition, having once been candidate for governor, and at another having offered himself for the wardenship of San Quentin. After the present revelations it is unlikely that he will have a chance to achieve either of these, and will have to retire to his ranch, or even return to his old occupation of selling pork and beef.

Theosophical Highway Robbery

Thanks to the labors and financial assistance of the late T. H. Martyn, the Sydney (Australia) Lodge of the Theosophical Society grew to be the largest lodge in the Society and acquired property estimated to be now worth about \$330,000, consisting chiefly of the large building at 69 Hunter Street, known as King's Hall, which is partly occupied by the lodge rooms and partly rented for business and residential purposes.

Those who have followed the events in Australia will remember that because of the scandalous behavior of Mr. Leadbeater in Mr. Martyn's house, where he was a guest, because of his unsavory past record and for other reasons, the Sydney Lodge became restive, and with the backing of a large majority of its members started a crusade against the exaltation of sex perverts and other abuses in the Theosophical Society, the movement crystallizing into the T. S. Loyalty League. The attempt to force the Liberal Catholic Church on the lodge was a further cause of dissatisfaction.

Thereupon the General Secretary of the Australian Section, Dr. Bean, attempted to cancel the charter of the Sydney Lodge, and not succeeding in this, which was beyond his authority, made certain representations of a private nature to Mrs. Besant, upon the strength of which she unceremoniously canceled the charter in a letter to the executive of the Lodge dated June 8th, 1923, and published in *The Theosophist* of July, 1923, page

365. Mrs. Besant claimed (see same *Theosophist*) that she had waited from April 14th to June 8th to see if application would be made for attachment to Adyar, but wholly ignored the official demand of the Sydney Lodge in a letter dated April 24th for a presentation of and hearing upon the charges preferred against it. This letter will be found in *Dawn*, for July, 1923, page 19. In other words, she canceled the charter of the lodge while refusing to give it a hearing in its own defense, a course which can only be designated as arbitrary and dishonorable in the extreme.

Thereupon the Sydney Lodge organized itself as an independent society, still retaining possession of the property which it had acquired.

For the time being no attempt was made to "relieve" the Sydney Lodge of the property which it had bought and paid for, but that Mrs. Besant already had schemes of this kind is indicated by the following. During her visit to Sydney in 1922 the attorneys of the Sydney Lodge received a telephone call from a certain lawyer, stating that he had a client who wished to leave some money to the lodge, and in order to secure the legacy they would be obliged if the Sydney Lodge lawyers would have a copy made of the deed of King's Hall and lend it to them for scrutiny. A copy was accordingly made and sent by messenger, but when he arrived he found the lawyer in consultation with Mrs. Besant and another party known to be hostile to the Sydney Lodge, and these persons closely examined the deed. Needless to say, the whole story about the proposed legacy was a lie concocted in order to get a copy of the deed.

Mr. Martyn was the backbone of the Sydney Lodge, and being a man of means and great business ability could be counted on to back it to the limit. His death occurred unexpectedly on October 11th, 1924. With Mr. Martyn out of the way, and without waiting even a month, the General Secretary of the Australian Section, T. S., issued the following letter, which was clearly written at the instigation of Mrs. Besant, as President of the Theosophical Society, acting under a rule which requires that the property of any lodge "withdrawing" from the Society shall revert to her as President. The letter reads:

Theosophical Society in Australia,
114 Hunter Street, Sydney,
November 5, 1924.

Messrs. E. A. J. Eberle, J. E. Greig,
L. Ingamells, D. Fraser, T. S. O'Donnell,
The King's Hall, Hunter St., Sydney.

Dear Sirs,

I have been instructed by the Theosophical Society to ask that immediate steps be taken to transfer and deliver to it the whole of the land comprised in Certificate of Title, Volume 2547, Folio 145, on which is erected the building known as "The King's Hall," Hunter Street, Sydney, and other buildings, and all the personal property formerly in the custody of Sydney Lodge.

I shall therefore be glad to receive an intimation within seven days from the above date that Mr. E. A. J. Eberle will execute a memo of transfer of the said land to the Society, and that the said personal property will be delivered to me who am authorised to receive it on behalf of the Society.

Yours truly,

(Signed) JOSEPHINE RANSOM,
General Secretary,
Theosophical Society in Australia.

The word "Society" in the body of the letter has reference to the General Society with headquarters at Adyar, not to the Australian Section.

This, of course, is nothing but highway robbery with Mrs. Besant in her official capacity as the bandit. Section 44 of the Rules prescribes what shall be done with the property of a lodge which "withdraws," but has no bearing on the case of a lodge which is unceremoniously kicked

out without a chance to be heard in its own defense. In a nutshell, Mrs. Besant first declines to give the lodge a hearing, then cancels its charter, waits till its best fighting man is dead and then proceeds to demand its belongings. She first knocks her victim down and then, having convinced herself that he is unable to defend himself, goes through his pockets. There is not one word in the constitution of the T. S. which would warrant such a dastardly proceeding. But the stake is big. There is nothing to lose but the costs if the court decides against the T. S., but if it decides in its favor it is \$330,000 better off.

Apparently there is nothing to prevent Mrs. Besant trying the same game on any other lodge which has property worth stealing. Cancel its charter on any framed-up charge, deny it a hearing, and then demand its goods and chattels. Lodges with property worth getting away from them should know what sort of people they have to do with and take steps to secure their ownership by incorporation or otherwise. There is not a lodge in the whole society which does not risk being treated thus if it does not crawl on its belly before the heavenly twins, Besant and Leadbeater. I know of one lodge which is suffering an unintermittent ague through fear of being robbed in this fashion.

Naturally the Sydney Lodge does not intend to deliver without a fight, and it is rumored that when the motives of Mrs. Besant's action are inquired into, the character of Soul-mate Leadbeater and some other worthies will receive a public ventilating far exceeding anything which has happened in the past.

One can but regret that Mrs. Josephine Ransom, who has borne an unsullied reputation hitherto, should be made the cat's-paw in this nefarious proceeding. But those who put themselves under Annie Besant must be prepared to sell their souls to her—in fact, that is just what the E. S. pledge calls for; to do unquestioningly whatever Mrs. Besant directs. Had Mrs. Ransom declined to act as Mrs. Besant's bludgeon she would have been promptly relieved of her E. S.-ship and have "lost her chance for many lives to come," as the Adyar scribes and Pharisees say.

Supplementary. Since writing the above, a copy of the claim filed in the Supreme Court of New South Wales has been received, which claim is made in behalf of the General Society with headquarters at Adyar. The claim is based upon Rule 44, which reads:

"In the event of the withdrawal from the Theosophical Society of any National Society or Lodge thereof, its constituent Charter granted by the President shall, *ipse facto*, lapse and become forfeited, and all property, including Charters, Diplomas, Seal, Records and other papers, pertaining to the Society, belonging to or in the custody of such National Society or Lodge, shall vest in the Society and shall be delivered up to the President in its behalf. . . ."

Mrs. Annie Besant, who boasts the title "D. L.," without doubt knows that "withdrawal" is a word applying only to a voluntary act. A lodge *withdraws* from the Theosophical Society by voluntarily surrendering its charter and in no other way. That the Sydney Lodge did not voluntarily surrender its charter and thereby withdraw is indicated by the following extract from a letter signed by J. E. Greig, Hon. Secretary, in behalf of the Sydney Lodge Executive, and dated April 24, 1923:

"My Lodge has, so far, not had any opportunity of meeting any charges. Had the opportunity been given, it would have characterised the General Secretary's statements to the Section council as wilful falsehoods, and if you yourself contemplate the confirmation of Dr. Bean's action, you will, I trust, recognise the usual decencies and afford my Lodge an opportunity of meeting any charges made, and stating its case. . . ."

Notwithstanding this very explicit request for a hearing, it was wholly

ignored by Mrs. Besant, who then wrote the following letter, which is to be found in *The Theosophist*, July, 1923, page 365:

Adyar, Madras, S.
June 8, 1923.

Sir,

I received from Dr. Bean, General Secretary of the Theosophical Society in Australia, a cable dated 13th April, 1923, confirmed by his letter dated the following day, the information that he had excluded from the Theosophical Society in Australia the Sydney Lodge, holding Charter dated 1891.

I now, as from the date of this letter, by virtue of the power vested in me by Rule 36 of the Rules and Regulations for the management of the Association named the Theosophical Society, Adyar, Madras, registered under Act XXI of the Acts of the Viceroy and Governor-General of India in Council, cancel that Charter.

Sincerely,

(Sd.) ANNIE BESANT,

President, The Theosophical Society,

Acting as Executive Officer of the General Council of the Society.

To J. E. GREIG, Esq.

It is a matter of record, and admitted in said claim, paragraph 9, that the property Mrs. Besant is trying to get hold of is legally registered in the names of Mr. Eberle and Mr. Martyn, as trustees for the Sydney Lodge, thereby proving that it is the property of the Lodge, not of the General Society. In order to get the Lodge out of the way and to claim the property in behalf of the T. S., she deliberately murders the Lodge by canceling its charter, much as a prospective heir might murder a rich uncle.

It is scarcely to be imagined that the Supreme Court of New South Wales will recognize this method of acquisition. The rich uncle is still very much alive, and it is to be hoped that Mrs. Besant, D. L., P. T. S., O. H., and representative on earth of the Supreme Powers, will soon add another to her already considerable list of legal defeats. In fact, a counter-charge of conspiracy to defraud the Sydney Lodge of its property might lead to some interesting revelations.

More "Critic" Subscribers Wanted

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

At the Periscope

An Absorbing Romance. I call attention to a forthcoming book intended to absorb the interest and the dollars of theosophists. Adyar announces the publication of "The Lives of Alcyone" (J. Krishnamurti), clairvoyantly extracted from the akasha by C. W. Leadbeater. It is understood, though not officially stated, of course, that this book was printed several years ago, but withheld because it was not considered wise at the time to make a bigger fool of Krishnaji than was being made of him already. That precaution is no longer necessary. The publisher's announcement tells us that it covers about fifty lives and is "full of absorbing and romantic interest." This is quite likely, for in the few selected lives mentioned in *Man: Whence, How and Whither* he married C. W. Leadbeater, George S. Arundale, Fabrizio Ruspoli, Maria-Louisa Kirby, his brother Nityananda and two others preferring not to be named; also,

as we are informed elsewhere, C. Jinarajadasa. Fifty lives should therefore afford enough thrills and romance to suit the most exacting. I am now waiting to see whether he ever married Mr. L. W. Rogers, who should certainly come in for a share of the honor. The publication of the "Lives" at this time is an indication of two things; one is that Mrs. Besant, who is the publisher, is convinced that there are now enough suckers in the T. S. willing to pay six dollars for this Leadbeaterian drivel to make publication pay; another is that a further determined effort is to be made to keep up the Alcyone farce. The book is to act as a sort of John the Baptist to herald the Coming of the Lord. From *The Theosophist* for December we learn that Krishnaji and his brother have arrived in India and have been made much fuss over, being covered with garlands on their descent from the steamer.

The Vegetarian Magazine. "The Vegetarian Magazine" (monthly), published by our friend Jean Roberts Albert, at Juliaetta, Idaho, begins its 24th volume this January, with its color changed from that of lettuce to that of baked beans—a decided improvement, I think. While I am not a vegetarian and have no sympathy whatever with anti-vivisectionism, I like "The Vegetarian Magazine" immensely, and recommend it to those interested, as it is ably edited and usually avoids those extremes of faddism which commonly make such publications candidates for the wastebasket. The subscription is \$1.50 a year.

New Atlanta Warden. John Snook, of Idaho, has been appointed as warden at Atlanta penitentiary. Mr. Snook has twice been warden of Idaho state penitentiary, and is said to have brought it to a high degree of efficiency from the labor standpoint. According to press reports, he has had a varied experience, as farmer, member of the legislature, jailer at Sitka, Alaska, U. S. marshal and bandit hunter. It has often been suggested that judges should serve a term in jail, to learn what they are committing men to; perhaps the same might be a good thing for wardens. Here's wishing Mr. Snook better success and a longer term than his predecessor.

Capital Punishment in Switzerland. Switzerland has capital punishment, but rarely employs it. It has just had its first legal execution in twenty-two years. They chopped off his head with a guillotine. There being no professional executioner a railway hand was asked to do the job, but had to decline, as his fellow laborers threatened to strike, so great is the abhorrence for taking life.

Wages in New Hampshire State Prison. Several months ago the New Hampshire state prison introduced a form of wage paying which is said to be working satisfactorily. The prison has a chair shop which is operated by a corporation which pays the state \$1.20 a day for each prisoner employed. Out of this the state credits him ten cents a day, and in addition he receives a bonus on each piece. It is said that some energetic inmates earn as much as \$30 a month. Like many other prisons which get into the newspapers this is "one of the best and most up-to-date of any in the country." This being the case it is unfortunate that it is but half-filled. It has room for 248, but its present population consists of 127 men and one dog.

Loans to Discharged Prisoners. Judge Dalton, of the Criminal Court in Seattle, and William Pigott, president of the Pacific Coast Steel Company, are about to try the experiment of loaning money to discharged jail inmates, to be repaid when earned. Mr. Pigott has advanced \$1,000, which will be administered by the judge. Judge Dalton, who is a believer in the inherent honesty of most prisoners, expects the fund to last for ten to fifteen years. Should it be consumed within five years the experiment will be considered a failure. I hope the plan will prove successful, but from such reports of loans as have come to me I should expect that the fund will vanish permanently almost as fast as the judge can pay it out.

Some Reduced Books

- The following, all unused, are offered by the O. E. LIBRARY at reduced prices. Subject to withdrawal without notice. Cash or C. O. D. only.
- Budge, A. E. Wallis*—The Gods of the Egyptians, 2 large volumes with many colored and other plates. Perfect condition. \$12.00 (from \$20.00).
- Adyar Album*, with many photographs of the Theosophical Headquarters, and text by Leadbeater, 75 cents (from \$1.25).
- Alexander, G. G.*—Confucius the Great Teacher, \$1.50 (from \$2.25).
- Atkinson, Wm. Walter*—Mental Magic, 50 cents (from \$1.00).
- Beal, Samuel*—The Dhammapada, 50 cents (from 75 cents).
- Besant, Annie*—The Riddle of Life, paper, 25 cents (from 35 cents).
Lectures on Political Science, 75 cents (from \$1.00).
The Great Plan, 65 cents (from 85 cents).
Buddhist Popular Lectures. 60 cents (from 75 cents).
Introduction to the Science of Peace, paper, 35 cents (from 50 cents).
The War and Its Lessons, cloth, 90 cents (from \$1.25).
- Colville, W. J.*—Life and Power from Within, 50 cents (from \$1.00).
- Carrington, Hereward*—Hindu Magic, 35 cents (from 50 cents).
Death, Its Causes and Phenomena (with John Meader), \$1 (from \$2).
- Coates, Dr. James*—Self Reliance, 90 cents (from \$1.75). One of the best books on the subject.
- Codd, Clara*—Looking Forward (theosophical), 40 cents (from 75 cents).
- Despard, C.*—Theosophy and the Women's Movement, ppr., Riddle of Life Series, 20 cents (from 35 cents).
- Deussen, Dr. Paul*—The Philosophy of the Upanishads, \$2.75 (from \$4.00).
- Ebbard, J.*—How to Acquire Will Power; The Bedrock of Health, each 60 cents (from \$2.50).
- Guest, L. Haden*—Theosophy and Social Reconstruction, ppr., Riddle of Life Series, 20 cents (from 35 cents).
- Gewurz, Elias*—Diary of a Child of Sorrow, 65 cents (from \$1.00).
- Hara, O. Hashnu*—Concentration and Personal Magnetism, 70 cents (from \$1.25).
Practical Hypnotism; Practical Psychometry; The Road to Success; Number, Name and Colour; each, 25 cents (from 50 cents).
Business Success, ppr., 10 cents (from 25 cents).
- Leadbeater, C. W.*—Clairvoyance, 50 cents (from 85 cents).
Invisible Helpers, 65 cents (from \$1.00).
Dreams, 45 cents (from 60 cents).
The Life After Death, ppr., Riddle of Life Series, 20 cents (from 35 cents).
The Inner Life, vol. 2, \$1.50 (from \$2.00).
- Leland, Charles*—Have You a Strong Will? 70 cents (from \$1.35).
- Lovell, Arthur*—Volo, or The Will, 60 cents (from \$1.00).
Concentration, 75 cents (from \$1.25).
- Patrick and Smith*—The Case Against Spirit Photographs, bds., 60 cents (from 85 cents).
- Powell, Capt. A. E.*—The Work of a Theosophical Lodge, 15 cents (from 30 cents).
- Raphael*—Book of Fate, 25 cents (from 65 cents).
- Richet, Dr. Charles*—Should Spiritism Be Seriously Studied? 50 cents (from 75 cents).
- Sinnett, A. P.*—Expanded Theosophical Knowledge, ppr., 20 cents (from 30 cents).
Nature's Mysteries (Riddle of Life Series), 15 cents (from 25 cents).
The Social Upheaval in Progress, paper, 25 cents (from 40 cents).
Superphysical Science, ppr. 20 cents (from 30 cents).
- Schwarz, A.*—Vademecum to Man: Whence, How and Whither, ppr. 20 cents (from 30 cents).

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PARDON AND PAROLE PEDDLING

Strictly speaking, one cannot be pardoned for what he has not done. Now and then some charge is framed up, or an unavoidable mistake is made through which an innocent person is sent to prison. When the mistake is discovered the party concerned cannot just don his hat and walk out the door. Certain formalities have to be gone through, involving delays and red tape. In some cases these have been avoided by the executive issuing a "pardon." The delivery of such a document to the warden authorizes him to discharge the prisoner at once, and generally the latter is quite willing to accept, as the price of his liberty, what is in reality an implication of guilt.

There are other cases which occasionally arise, where extenuating circumstances, a long term served faithfully and honorably, and evidence that the convict can be depended upon to follow the straight and narrow path warrant his complete discharge in advance of the expiration of his time, and the wiping out, as far as may be, of the stigma attaching to imprisonment. The usual discharge at the termination of a sentence, while it rehabilitates the convict in society as far as may be, does not and cannot remove the stigma. To a great extent the possession of a certificate of pardon does this; it serves as a sort of testimonial of exceptional merit and is therefore greatly desired when it is possible to secure it.

The introduction of the parole system, varying, to be sure, in each state, has to a large degree done away with the necessity for exercise of the pardoning power. It is eminently just that he who is no longer a menace to society should not be kept in prison, usually to his detriment and at the cost of the community. But it is equally just that he who has actually committed an offense should be allowed his freedom only on condition of good behavior, subject to revokement should he prove himself unworthy. That is quite as much as the average offender has a right to expect. The parole,

properly applied, meets both of these contingencies while the pardon does not.

Just because a pardon is so desirable there are grave risks that it may be used as a commercial commodity, to be granted, not indeed necessarily for money, but for some sort of service rendered in return, even if it be no more than that natural gratitude which leads one to do good to those who do good to him. It imposes a certain bond, a kind of obligation, one might almost say of a moral nature, upon him who receives it. We are expected to love and obey God because he forgives our sins, and even so the prisoner is in a way bound to serve and obey the governor who pardons him.

In early days the pardoning power, which in England rested with the crown, became a function of the governor of the state and, in the case of Federal prisoners, of the president. Gradually, however, its dangers became apparent and restrictions of varying nature were imposed, usually consisting in vesting it in a special board, either with or without the participation of the governor. At present only four states, Arkansas, Kentucky, Virginia and Wisconsin, and the Federal government, retain the original system. Nevertheless it would seem that even an advisory board can function as a tool of the governor. South Carolina has such board, yet the late Governor Blease carried out what was almost a wholesale jail delivery, and the pardon board in Texas did not prevent ex-Governor Ferguson from pardoning almost 2,500 prisoners.

It is claimed by competent authorities that the pardoning ing power has not been as seriously abused as is commonly thought. Where it has been done it has been due rather to influential friends and persuasive ladies than to personal motives.

Now, however, we have what appears to be a most flagrant case of the direct selling of pardons and paroles by state officials to convicts who were able to pay for them. The retiring governor of Kansas is accused, in conjunction with his son, of delivering a pardon to a paroled prisoner of wealth for \$1,250 and of selling a parole for an automobile thief for the same amount. Not only this, but the state bank commissioner of Kansas is charged with offering to procure a pardon for a convicted banker for \$2,500. Kansas places the granting of pardons in the hands of the governor and an advisory board of three appointed by the governor with the consent of the senate. Apparently Governor Davis not only appointed his advisors, but did the advising himself—for a consideration, while the bank commissioner offered to procure a pardon for cash for a man who had offended against the very laws which it was his duty to enforce.

We may leave it to Kansas to handle its own bribe

takers and to see that its pardon peddlers are properly dealt with. What is to be more feared than occasional lapses of this sort is the probable effect upon public opinion. There is already enough denunciation of the pardon and parole system. Every day one hears it said: "Oh, he has money; he will never serve his term out." Such occurrences are likely to act by increasing the wholly unreasonable demand for complete abolition of the parole system, of which one hears enough already. The granting of a pardon or parole for money should be regarded just as we regard the selling of public office or the awarding of a government contract for a consideration. Nobody demands that offices and contracts shall be abolished for this reason; they limit themselves to insisting that the bribe taker and giver be suitably punished. Why then demand that the possibility of such abuses requires the abolition of so eminently useful an institution as the parole?

The Passing of Hulburt

Harry L. Hulburt, the flogging warden of the Michigan state prison at Jackson, resigned January 20th. Mr. Hulburt gave ill-health as the reason, an excuse with which most of us are familiar, and the prison board passed the usual resolutions of regret.

Those who read the *CRITIC* of September 24th, 1924, will remember that Mr. Hulburt was a foreman for a Detroit construction company who managed to get himself appointed as head of the great state prison at Jackson some seven years ago, and that later he came into prominence because of certain floggings which were first exposed in the *CRITIC*.

It will also be remembered that before his appointment the Jackson prison had been conducted at an actual profit to the state, but that with the advent of Mr. Hulburt the profit was speedily converted into a deficit which grew to large proportions. Hulburt's administration cost the state, so it is said, about \$5,000,000 in six years, and his demand for cash grew with each year. He seems to have been a man of grandiose ideas, with considerable genius in devising and installing new prison industries, and with an equal lack of ability to manage them profitably. During the late gubernatorial campaign in Michigan there was much objection to the Republican candidate, Alex. J. Groesbeck, because of his refusal to remove Hulburt. Groesbeck was re-elected and recently entered upon his third term. Evidently he had at last learned that all was not well with the prison system, and according to the statements given out had offered to retain Hulburt as warden, but had insisted on placing the direction of the prison industries in other hands. Hulburt resented this, and quite naturally, for he was drawing a salary of \$7,500 as warden, and an equal sum as industrial director. But the governor being now implacable, Hulburt resigned, amid the lamentations and regrets of the prison board.

It is quite useless to speculate as to whether Mr. Hulburt's resignation was forced or voluntary. The fact seems to be that Michigan has awakened to the fact that a prison may be made to pay for itself, if not more. Michigan is a large state and can support highly developed prison industries. It is one thing to start an industry with abundant state subsidies and to keep it going in the same way, but to keep it going and to make money out of it is quite a different affair. That requires business training and technical skill. Hulburt is not wholly to be blamed for his failure. It is too much to expect that an official charged with the care of two thousand or more prisoners, their discipline, health and moral welfare, should be expected in addition to run a series of factories. New

York some time ago abandoned this archaic idea and has turned over the management of its prison labor to industrial specialists.

Now that Mr. Hulburt has joined the choir invisible, we shall miss him. He was one of the spectacular sort who maintained his hold through an unlimited ability to speak for himself, a talent which, we hope, will enable him soon to get a remunerative job which will be less costly to the taxpayers and less painful to the backs of those who are under his control.

Mr. Jinarajadasa at Chicago

The editor of *The Messenger* without doubt has his reasons for not publishing the address of Mr. Jinarajadasa at the late convention of the American Section, T. S. I have had to depend upon *Theosophy in Australia* (December, 1924) for a report of this, and as I often disagree with Mr. Jinarajadasa it gives me the more pleasure to express my appreciation of his remarks, which, did space permit, I would gladly give here in full. There is, perhaps fortunately, nothing new or original in what he said. He stated in different words just what H. P. Blavatsky said in her Fourth Message to the American theosophists, just the same old thing which needs to be dinged forever in their ears. H. P. B. there said of Theosophy:

"Its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from another; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."

This was written in 1891. Mr. Jinarajadasa says, in part:

" The second step begins when Theosophy is seen as a gospel of collective action which alone can regenerate the world. Theosophy shows how men living collectively as nations must do their work, not only in religion but also in business, in civics, in science and in art. . . . After forty-nine years of Theosophy in America, it is high time that we Theosophists get to grips with the vital forces of business and politics. An ideal America cannot come into being till the ideals of Theosophy dominate politics and business. I appeal to American Theosophists to become more conscious than other Americans of their civic responsibilities. Do not hold aloof from the civic activities of your city because politics happen just now to be so often a crooked game played by political bosses. If that is the case, it is the duty of Theosophists to change it. Let Theosophy give the lead. Each Theosophist should become a centre of the reconstructive forces of his nation. And it is his urgent duty to become that immediately. . . . "

And more of the same tenor.

What is this "Theosophy" of which H. P. B. and C. J. speak, which is so greatly needed at the present day? However we may differ on some points, as to what constitutes Theosophy, we are agreed that practical Theosophy is the spirit of brotherhood exemplified in working, not for the self, but for the good of the whole; altruism in fact, not in theory alone. However much Theosophy as a system of philosophy may differ from Christianity as a system of philosophy, they are at one on the principles of right living. Practical Theosophy is not different from practical Christianity; it is what Christ taught, what Buddha and many another great moral teacher has taught. Substitute in the statement of H. P. Blavatsky just quoted the word "Christianity" for "Theosophy," and in the sense of the ethical teachings of Christ, and it will be equally true.

Are the theosophists of today living up to these precepts of H. P. B. and C. J. any more than the professed Christians? Granting that they admit these things in theory, are they making any serious efforts to impress them, to make them a part of their teachings? I much doubt it. What is taught in theosophical lectures and classes? Pick up any elementary text book of Theosophy, whether it be by Besant, by Leadbeater, by Judge or any other, and what do you find? You find endless disquisitions on the constitution of man, on the building of the universe and the forces in operation, on what happens to you after you are dead, on the difference between a spirit and a spook. Possibly you are inspired to seek self-development (for the self), to try to become clairvoyant, to get on to the Path of Initiation into something, and what not. A few words on karma, also from the personal standpoint, the idea that you must behave decently, because it hurts your future prospects to do otherwise—not because it hurts others—and you are through; you know what “Theosophy” is! In fact, you will get what is to all intents and purposes a sort of theology, which has about as little practical bearing as a course in Christian dogmatic theology has on the conduct of life.

And the invariable excuse is that you must first know all these things in order to act. Quite as sensible as saying that a child must first learn the anatomy and physiology of his legs before he can walk. If all of these text books were burned up we might learn a few less facts, but we should have more time to spend in the only way the really worth while part of Theosophy is learned, by living Theosophy.

I have had the privilege of attending a variety of theosophical classes and I have never yet found the least indication that theosophists either understand or are aiming to realize what there is in Theosophy which makes it necessary in the sense that H. P. B. spoke of—philosophy galore, very interesting without doubt, quite as interesting as any course in metaphysics or science would be, stimulating to the brain, but in no way tending to develop that which alone can save the modern world. In fact, I have about given up Theosophy *as it is taught* as having any really practical application to life, especially to life as it involves relations with others. The knowledge, if such it be, that you are composed of seven principles, yes, even a grasp of the “Three Fundamentals” of *The Secret Doctrine*, is something which has no direct relation whatever to the precept “Love your neighbor as yourself.” “A truer realization of the SELF,” delightful, interesting and valuable as it may be, unless it is accompanied by a realization of other SELVES, does little to save society from the pit of materialism.

The introduction of Theosophy into business, into politics, into education, means nothing but the practical application of “Love your neighbor as yourself.” This is literally true. The idea that the study of metaphysics, of cosmogony, of anthropogeny, can make one love his neighbor as himself seems to be so ludicrous that it is surprising that rational people can entertain it. I am not objecting to the study of these things, whether one studies them for the entertainment and mental simulation gained from so doing, and the hope of getting a little nearer to the heart of things, as I do, or from the notion that at some future time they will help one to behave himself, as others do. But they all belong to the “manasic” compartment of our sevenfold nature. It is quite possible to be deeply interested in these things and yet to be a downright hog in one's relations with others.

To love one's neighbor as oneself cannot be accomplished by any sort of mental gymnastics. It implies arousing the better “kamic” side of one's nature. It has nothing to do with metaphysics. We have been taught from infancy up that we should love God. Did any one ever really and truly love God because he was told to do so? I think not. Nor did any one ever love his neighbor because he was told to do so, not even if given the most elaborate philosophical reasons for so doing. A group of

students meeting once or twice a week and arguing over planetary chains and the like may be educating themselves in a sense, but they have no more influence in making Theosophy what H. P. B. and C. J. demand than a fly settling on the side of a house. In comes a stranger and asks: "What is this Theosophy you are advertising?" "Sit down and we will tell you." He sits down and listens, and we all know what he hears. But what he does *not* hear is that there is a principle of Love pervading the whole universe, of which H. P. B. said, in defining "Kama" (*Glossary*, page 158):

"Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE."

He does *not* hear that this is something which exists in a latent form in each of us, that the true Path does not consist in learning as much as you can about our "bodies," but in becoming conscious of, evoking, realizing and putting into operation this kamic principle in ourselves so that we shall, not for metaphysical reasons, but because it is in us and we cannot help it, have that feeling of love towards all who need it.

Constantly do theosophical students recall to my mind those lines of Goethe's *Faust*:

Wie nur dem Kopf nicht alle Hoffnung schwindet,
Der immerfort an schalem Zeuge klebt,
Mit gier'ger Hand nach Schätzen gräbt,
Und froh ist, wenn er Regenwürmer findet!

(That brain, alone, not loses hope, whose choice is
To stick in shallow trash forevermore,—
Which digs with eager hand for buried ore,
And when it finds an angle-worm, rejoices!)

No, I do not mean to be contemptuous in using the words "shallow trash." But the real ore is not in these things: it is the spirit which inspired the Christ and the Buddha, and it is that spirit which we must above all, day in and day out, try to evoke from the depths of our own nature where it lies hidden, which will make us like them and will make others like them. Compared with this all else is but "sounding brass and a clanging cymbal." It is through that, and that only, that Theosophy can have the effect called for. And that spirit does not demand that you tell why, or how, it is. It is not only its own explanation, but its own justification, its own reward. Reincarnations will succeed reincarnations, planetary chains will grow and come to an end, and the whole big universe will go on much the same whether you know just how or not. But you yourself will be getting nowhere unless you realize the fact that the One Big Thing in the universe, that for which it exists, is to produce in you that active spirit of Love, ever on higher planes, which is just what the whole process of evolution is for. That is the prime object of Theosophy, the end to which attention should be chiefly directed. All else is but a side issue, a "Lo, here, and Lo, there," when all the while the kingdom of heaven is within you. Seek first that kingdom of heaven and in due time, as you need it, all the rest will be added to you.

How About That "Critic" Subscription?

Many letters of inquiry coming to this office of late indicate that the *Critic* is being widely read by persons who are not on our list of subscribers. This is of course highly gratifying, but it would be much more so if these readers would help us by sending in a year's subscription—fifty cents—at the same time, and thus become members of our family.

The Canadian Theosophist

Theosophists who are interested in the Back to Blavatsky Movement should help to support *The Canadian Theosophist* by subscribing for it. It is the monthly official organ of the Canadian Section, T. S., and is edited by the General Secretary, A. E. S. Smythe, an old time student of H. P. B. Alone among all the official T. S. magazines it stands for the original teachings of the Masters of Wisdom, and has never bowed the knee to the Adyar Baal, even if it fights with gloves—observes a parliamentary attitude, to use the editor's phrase. The subscription price is one dollar a year, United States currency is accepted, and the address is 22 West Glen Grove Avenue, Toronto, Canada.

At the Periscope

Decapitation as a Social Function. A few days ago a man was executed in Berlin for murder. The state executioner, who chopped off his head with a broadaxe, was clad in full evening dress, and silk hats and swallow tails were required of the invited guests. Could anything be more characteristic of a Prussian?

Hard Labor! According to a report of M. H. Pierce, a New York state prison commissioner, bathing and shaving count as "work" for prisoners employed in the sheet metal shop at Sing Sing, the time spent in these onerous occupations being deducted from their regular working hours. Mr. Pierce thinks this silly, and so do I. Why not include eating and sleeping?

The Past Revived. The St. Louis Lodge, T. S., recently held a reincarnation party, at which the guests appeared dressed in costumes supposed to represent their previous lives on earth. How far back they went is not stated, nor even whether there were any backs to them.

Learning to Spin. In *The Adyar Bulletin* for December, page 332, Mrs. Besant tells us that she has promised Mr. Gandhi to spend a half hour daily in spinning. We rejoice that Mrs. Besant is growing so domestic, but as for yarn spinning, she has been doing that almost ever since we can remember.

An Extraordinary Intangible Something. With the aim of inducing American F. T. S. to go down into their pants for Adyar, the U. S. Adyar Committee is sending out a funny letter by J. Krishnamurti, from which I quote as follows: "I have visited many a wonderful land and seen many a famous sight, but there is none to equal the extraordinary intangible something of our Adyar. . . . One may become a God or a pitiful sinner at Adyar." That should appeal to American theosophists who love such things. They contributed liberally to founding a sectional headquarters at Krotana, which was then, and to this day still is, "an extraordinary intangible something." As for becoming a God or a pitiful sinner at Adyar, perhaps it is the last despairing hope of becoming a God which has induced Krishnaji to leave the Oh-High Valley and its lovely damsels for Adyar, while Mrs. Besant's recent attempt to mulct the Sydney Lodge of \$330,000 may be taken as an example of the last assertion. After all, Adyar seems to be much like gay Paree in this respect, and the funny part of it is that it should be put forward as an inducement to theosophists to contribute their dollars.

Lese-majesty. Mr. Smythe's leading editorial in the January *Canadian Theosophist* presents a distinct case of lese-majesty. Refreshing and unusual as it is to see a T. S. General Secretary telling the truth—or even a fragment of it—about the P. T. S., I fear that sooner or later he will become the victim of one of those Besantine bulls of excommunication of which he speaks. Mr. Martyn was frightfully gored by Mrs. Besant's bull for doing no more.

The Only Complete History of the Theosophical Movement
Just Published—"The Theosophical Movement"—A History

Till now there has been written no satisfactory history of the Theosophical Movement. The *Old Diary Leaves* of Col. H. S. Olcott, former President of the Theosophical Society, has long been out of print, excepting the last volume, and consists rather of the personal recollections of Col. Olcott, often of much value, often marred by omissions and personal bias. Apart from this, the history of the Movement must be sought out piecemeal in theosophical journals and in books, pamphlets and private communications not to be had in even the best theosophical libraries. Further, because of the personal interests involved, many facts have been deliberately suppressed, distorted and perverted in official publications.

Through the labors of some students who have devoted many years of careful research into the details of theosophical history, and who have had at their disposition a vast collection of documents bearing on the subject, we now have a "History of the Theosophical Movement," backed up by unimpeachable records of evidential nature which are extensively quoted. It is a fascinating narrative, in which the reader will find a clear statement of the growth of the Movement and of the causes and course of development of the many discords which in the past have rent, and at present are rending the theosophically thinking world. *Price, \$5.00.*

Special Offer. The O. E. LIBRARY offers the following for \$12.50, if ordered at one time and to one address (subject to withdrawal without notice):

<i>The Theosophical Movement,</i>	costing \$5.00
<i>The Secret Doctrine</i> , U. L. T. exact reprint of the original edition,	costing \$7.50
<i>The Magazine Theosophy</i> , one year, new subscribers only, not renewals,	costing \$3.00

Cost, if ordered separately,	\$15.50
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Some Reduced Books.

The following, all unused, are offered by the O. E. LIBRARY at reduced prices. Subject to withdrawal without notice. Cash or C. O. D. only.

Stocker, R. Dimsdale—Clairvoyance; Colour as a Curative Agent; each, 25 cents (from 50 cents).

Violett, Dr. Marcel—Spiritism and Insanity, 50 cents (from \$1.00).

Wadia, B. P.—Will the Soul of Europe Return? ppr., 30 cents (from 40 cents).

Labour in Madras, ppr., 50 cents (from 75 cents).

The Theosophical Outlook, Lectures by B. P. W., C. J., etc., 75 cents (from \$1.00).

Whyte, Herbert—Is Theosophy Antichristian? 20 cents (from 30 cents).

Wodehouse, E. A.—A World Expectant, 70 cents (from 1.25).

Jinarajadasa, C.—I Promise, 40 cents (from 60 cents).

Practical Theosophy, paper, 35 cents (from 50 cents).

Art and the Emotions, paper, 60 cents (from 85 cents).

The Heritage of Our Fathers, paper, 30 cents (from 40 cents).

The Faith That is the Life, paper, 40 cents (from 60 cents).

In His Name, 50 cents (from 75 cents).

How We Remember Our Past Lives, 80 cents (from \$1.25).

Theosophy and Modern Thought, 70 cents (from \$1.00).

Theosophy and Reconstruction, 70 cents (from \$1.00).

What We Shall Teach, 35 cents (from 50 cents).

The Theosophical Outlook (with B. P. Wadia and Others), 75 cents (from \$1.00).

THE O. E. LIBRARY CRITIC

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WHY THESE NORDICS?

There is not a little discussion from time to time as to whether the so-called Nordic races are superior to others. The new immigration law is said virtually to make a discrimination in favor of immigration from Nordic sources, much to the disgust of those who are interested in seeing our country peopled by the races from eastern and southern Europe. Is this a wise policy?

I have no intention of arguing in favor of the general superiority of the Nordic stock, but wish to call attention to certain crime statistics which appear to indicate that the average Nordic is less disposed to crime than others. I have before me a table based upon the Chicago police reports for the year 1919, showing the number of arrests made of persons of several nationalities and the percentage which this forms of the total population of that nationality in Chicago. The total is taken from the United States census for 1920. The figures for 1918 are practically the same; those for later years are not available to me. I give the figures expressing the total number of each nationality to one arrest. The division into two tables is my own.

Pre-eminently Nordic

1 arrested
in every

Canadians	142
English	100
Dutch	100
Scotch	90
Germans	77
Norwegians	71
Danish	60
Swedish	60
Irish	60
Lithuanians	14

Pre-eminently non-Nordic

1 arrested
in every

Swiss	76
Bohemians	60
Roumanians	45
Hungarians	41
French	34
Poles	27
Russians	25
Austrians	23
Italians	21
Slavonians	21
Greeks	6

The first table shows those nationalities which are purely or overwhelmingly Nordic, the second table contains those which are wholly or pre-eminently non-Nordic. It will be

seen at once that with the exception of the Lithuanians on the left and the Swiss on the right, the Nordic races show on the whole a decidedly lower proportion of arrests than the non-Nordic races. The Swiss have long been a self-governing and thrifty nation, while the Lithuanians have long been largely under Russian domination.

It would seem, therefore, that whatever the causes may be, from this standpoint the preference for the Nordic stock has a sound foundation. How these several nationalities stand with regard to crime at home does not concern us, but what does concern us very gravely is the quality of the material they send to America.

These tables may be looked at from another standpoint, that of religion. If we except the Irish, which nearly foot the Nordic list and which are five-sixths Roman Catholic, and the Swiss, which are about half and half, and which head the non-Nordic list, the Nordic list is pre-eminently Protestant, while the non-Nordic list is almost exclusively Roman Catholic and Greek Catholic, with some Jews. As this will probably be construed as an attempt to fasten the burden of criminality upon the Roman Catholics, I might as well give some data obtained from other sources.

Judge Collins, of the Juvenile Court of New York City, in a recent address before a meeting of Roman Catholics, said that out of the 145,000 cases brought up each year in the Children's Court, 60 per cent. are Roman Catholics, 30 per cent. are Jews, and only 10 per cent. of other faiths or none, including Protestants and Greek Catholics.

According to the Department of Correction of New York, there were 23,539 Roman Catholics in prison in the state, as compared with only 9,279 non-Catholics. In California, with only 20 per cent. of its population Roman Catholics, 73 per cent. of its prison population is of Roman Catholic origin.

In Minnesota, a predominantly Protestant state, it was reported that 45 per cent. of the prisoners were Roman Catholic.

What is the reason for this? It will be claimed, of course, that the Catholic prisoners come from the poorer classes which have more incentive for crime, and this is doubtless true. But this does not do away with the fact that the better class of immigrants, as seen from the Chicago tables, comes mostly from Protestant countries where education is in the hands of the state and where it is compulsory, while those who show the highest degree of criminality come from lands where education is largely dominated by and conducted by the church and where the illiteracy is the greatest. Further, the large Catholic population of the prisons consists only in part of aliens. Most of these are native born and have had the privi-

lege, if such it be, of the sort of education offered by the Catholic Church in this country in its parochial schools. One may then well ask whether the Catholic system of education, with its emphasis on religious instruction, is really producing the effect which its exponents claim for it.

Personally, I am convinced that whatever brand of "religious instruction" may be desirable in the elementary schools, that sort of religion which teaches that what you believe is of more importance than what you do, and that you can get your sins forgiven by the short and easy method of confession and repentance, is an abomination, an incentive to misbehaving, and that the quicker it is eliminated from our educational system the better. Far better a "Godless" system of education which instils into the young the truth that absolutely but the one way of escaping the results of doing evil is not to do evil, and that evil, once done, must be atoned for to the very last drop, than all of the paraphernalia of faith, repentance and salvation which the advocates of religious instruction would have us adopt.

It is a notorious fact that a Roman Catholic can get his sins forgiven by paying over to a priest a portion of the money which he steals, and that he can have himself prayed out of purgatory with part of the remainder. With such ideas afloat, and backed by the most powerful organization in the world, the Church of Rome, is it any wonder that our prisons are crowded with those of that faith?

Michigan State Prison

Harry H. Jackson, a former Detroit police inspector, became warden of the Jackson prison on February 5th, in place of Harry L. Hulburt, resigned. Meanwhile there is much trouble about Hulburt's accounts. His books show large sums paid out in commissions of which the state auditor-general knew nothing. Governor Groesbeck has refused the legislative investigating committee access to the books and proposes to do his own auditing and tell the committee what is proper for them to know. The committee, however, proposes to do its own investigating instead of allowing Hulburt's crony Groesbeck to do it for them, and a fight is in prospect, in the course of which we may learn whether Groesbeck owns the legislature, or whether the legislature, which represents the people, owns Groesbeck. Thus far the trouble seems to lie in a careless system of accounting rather than in misappropriation of state funds.

As to Mr. Jackson's qualifications for the wardenship we know nothing, but that Governor Groesbeck selected a man with no previous prison experience shows that he is still unregenerate.

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To the Theosophist of Today

It is a notorious fact that the study of H. P. Blavatsky's *Secret Doctrine* has been, and still is, deliberately discouraged in the Adyar Theosophical Society. Those who would take it up are led to believe that it is too difficult and that they should first read any number of books by Annie Besant and C. W. Leadbeater, while lecturers are sent around who boost these books until one might almost suspect them of being agents of a book concern in disguise. In the *Primer of Theosophy*, a book intended as a guide for new members of the Theosophical Society, pages 122-3, Mr. Leadbeater advises the would-be student to read 24 books by Annie Besant, 12 books by himself and 21 books by various writers, after which, says he, they might read *The Secret Doctrine* [if they live to get through the others!], though he advises against it.

There is one characteristic of most of these books; they train members to accept whatever is told them on faith, to be led, not to think for themselves. Their treatment of the subject is almost wholly dogmatic, and in the case of the Leadbeater books is based upon purported superior sources of knowledge possessed by the writer alone. As a result, the reader becomes so mentally stupified, his thinking faculty is given so little exercise, that he is finally no longer in a position to distinguish sense from nonsense, and can be, and is, filled with piffle unutterable.

I am not denying that much valuable information may be acquired from these books, even if some of them are to be classed with the stories of Baron Munchausen. But, after all, one does not really acquire that which he takes on faith and authority alone. Only that which he has actually thought out and become thereby convinced of is his own mental or spiritual property and contributes to his evolution. Those who would really master the theosophical philosophy must be prepared to dig out the knowledge, and the mines in which they can dig it are *The Secret Doctrine* and *The Mahatma Letters*. They are among the few theosophical books which train the thinking faculty. In this connection I will quote from an article by H. P. Blavatsky, "Mistaken Notions on *The Secret Doctrine*," (*Lucifer*, June, 1890; reprinted in *Theosophy*, vol. 4, page 58), which is in part in reply to a correspondent who is peeved because he has to use his brain in reading that work:

There are several ways of acquiring knowledge: (a) by accepting blindly the dicta of the church or modern science; (b) by rejecting both and starting out to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance. Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he

mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange landmarks the nature of which he can ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable." The "Doctrine of the Eye" is *maya*; that of the "Heart" alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen? Is not the reason for this explained in three lines on page 27 of the "Voice of the Silence"? These say that while "The first repeat in pride 'Behold, I know,' the last, they who in humbleness have garnered, low confess, 'thus have I heard'"; and hence, become the only "chosen."

A Letter from the Kansas City Lodge, T. S.

Note by the Editor. The following official communication, which speaks for itself as well as for the writer thereof, was received in response to a printed announcement of the new edition of *The Secret Doctrine* and of *The Mahatma Letters* sent to the president of the Kansas City Lodge, Theosophical Society. One wonders whether this is a sample of the "Theosophy" the Kansas City Lodge is engaged in "propagating."

O. E. L.
Stokes,

Please keep your filth in your own cess-pool.

We refuse to receive, open or read it.

Yours in disgust,

E. SIMSON,
Propagandist.

P. S. I hate to waste postage on your rubbish, but perhaps this will make you understand that we want *nothing whatever* to do with you in any way, even *Brotherhood*, which you so shamefully forget.

Theosophical Don'ts

In his autobiography Benjamin Franklin tells us of the scheme for self-improvement that he devised when a young man. He practised, or tried to, each of the more important virtues for a week at a time in rotation. During one week he practised sobriety, during the next, industry, during the next, cleanliness, during the next, chastity (with qualifications to suit), and so on. In the end he turned out to be a fairly respectable and universally respected citizen.

It may be too much to expect of ourselves as theosophists to be thoroughly theosophic all of the time, but we may at least try Franklin's plan and try to be partly theosophic some of the time, and to adopt some particular "Don't" to be observed during each week. Here are some of them.

Don't try to create the impression that you are learned by using Sanskrit terms where English ones will do as well. Where they will not, and where there is no English equivalent and you are driven to use Sanskrit, don't show off your erudition by attempting a Sanskrit pronunciation, which you cannot possibly acquire accurately without a teacher. Karma is not an English word, but it should be adopted, as it takes pages to express the idea in English. Why then not make it an English word and pronounce it as such—Karma, not Kurma. You would set yourself down as a prig should you talk of Paree or Bairleen, for Paris or Berlin. Why then put on airs with Sanskrit? Are you helping your fellow Americans to a knowledge of the Lord Buddha by creating the impression that his name is to be spoken as if you had a mouthful of hot mush? Long time residents in the Orient naturally, and properly, adopt the native pronunciation, but for others to attempt

it invariably creates the impression that they wish to draw attention to themselves rather than to what they are saying.

Don't think that there is any virtue in believing in brotherhood, or in talking about it, unless you practise it. Real Theosophy is not in talking about brotherhood without practising it, but rather in practising it without talking about it.

Don't forget that Truth is something which continues to exist and can be sought at all times, but that the small duty of the hour is something which calls for immediate attention.

Don't think that you are giving an example of high theosophical ideals when you throw aside a responsibility you have assumed because somebody else, in your lodge, let us say, does something you disapprove of. The captain who forsakes his ship at sea and leaves the passengers to their fate may be a first class navigator, but he is a decided failure as a man. The great souls who have incarnated in order to help humanity have done so, not because humanity was just as it should be, but for the reason that it was just as it should not be. He who sticks to his post at all costs is cultivating the spirit which will enable him to follow in their footsteps; he who abandons it because all is not to his liking, leaving even the faithful to shift for themselves, thereby proves, not his task, but himself, a failure.

Don't knit all of your theosophical ideas together so firmly that if you should lose faith in one you would be compelled to reject all of the others. Evolution will still go on, karma and reincarnation may be facts, even if the story of Atlantis should be proved to be baseless. The theosophical life is a reality, even if the hierarchy of the Dhyan Chohans turns out to be a myth, and Mr. Leadbeater's account of the astral plane a wild dream. Through the neglect of this "*Don't*" many an earnest person has left the Theosophical Movement, disgusted or disappointed, because of the vagaries of individual teachers or leaders.

At the Periscope

A New Prison Industry. A new and profitable industry was recently established in the United States penitentiary at Atlanta, consisting in the giving, carrying and receiving of bribes for special privileges and paroles, in which the late warden, Roman Catholic chaplain and certain wealthy bootleggers participated. Sums as high as \$10,000 figured. Unfortunately, just as this was well established on a paying basis a change in administration at Washington occurred, and as is so often the case the whole plan had to be scrapped, together with the officials concerned. The warden will now be seeking employment elsewhere, that is supposing he is not put on some other job inside the walls. As for the R. C. chaplain, he will in future have to limit his activities to acting as a go-between in bribing the Lord to liberate bootleggers from purgatory, or to give them soft jobs while there. To one as unsophisticated as myself, there seems small difference between taking pay for the one as for the other.

Sacramental Whisky. Governor Morley, of Colorado, has prepared a bill prohibiting the sale of alcoholic liquors for sacramental purposes. Here's why. The official records of the State Department show that Archbishop Pintaval bought nine barrels of wine and six barrels of whisky (!) in seven months for religious purposes. A Catholic church in a small town celebrated the Last Supper with 71 cases, one barrel and 117 gallons of wine within eight months, another Father used up three barrels of wine at mass in eight months, and many others show a corresponding degree of thirst. That's not sipping or supping: it's guzzling, and I doubt if the Twelve Disciples could have gone through so much with a Last Supper every Saturday night. I am not objecting to this,

but to the partiality of the law, which is class legislation. I want to know how like favors can be obtained without joining the Roman Catholic church.

No Reason for Disappointment. Those good people who expected the Lord to appear February 6th should take courage. Mrs. Annie Besant has definitely and officially announced his appearance during the year 1926 at the latest (*The Link*, August, 1911). Mrs. Rowen and her followers made the mistake of predicating fiery chariots and the like. But Mrs. Besant can get through much more easily. All she has to do is to assert that the little Krishnaji is now, really and truly, the Lord, and her dupes will fall flat on their faces before him. Thunder, lightning and fiery chariots will be quite needless accessories; in fact, he is much more likely to come in a 1926 model noiseless limousine, provided and presented by the Star in the East, and paid for with funds borrowed from Sydney pawnbrokers.

Whim-whams. The editor of *The Canadian Theosophist* has fished from the dictionary a most delightful term—"whim-whams"—and applied it to Arhat Leadbeater's *Lives of Alcyone*. Anybody who wants to know just what this word means might borrow a late copy of *The Theosophist* and read what the Arhat has to say about the past lives of his petlet Krishnaji. Not only is Mr. Leadbeater whim-whamsical, but one might almost say jim-jamsical, if, indeed, he is not flim-flamsical, which I am inclined to believe.

The Passing of Krotona. It is announced in the February *Messenger* that the E. S. headquarters have been moved from Krotona to Ojai, California. Presumably Mr. A. P. Warrington and Miss Marie Poutz have been moved along with it. As the T. S. was long ago transferred to Chicago, one wonders what Krotona is for, unless it be a future home for the movie interests.

Note from the Antipodes. Notwithstanding the efforts which are being made to bolster up the Leadbeater cult by circulating reports of his good health and vigor, we are advised that he is in very feeble condition and may cross the threshold of divinity at any time. If you own any Leadbeater stock, sell it now.

To Prison Correspondents

You should read

Morrell, Ed.—The Twenty-fifth Man, \$2.00. His harrowing personal experiences in Folsom and San Quentin prisons.

Lowrie, Donald—My Life in Prison, \$2.50. Ten years' experience in San Quentin prison.

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TEXAS AGAIN

After four years of quiescence the Texas prison reform volcano is again in full eruption. The peculiarity of the Texas eruptions is that they are accompanied by much noise and that very little damage is done, at least to brutal officials and guards, and to the politicians back of them. Investigations are held, prisoners get a chance to testify how they have been abused and then go back to their old pastime of being flogged, hung up, chewed by bloodhounds and murdered. Texans as a class are good, kindhearted people, but while they are indulging in periodic spells of noise-making over the barbarous conditions in their prisons and on their prison farms, and getting nowhere, many another state which has hardly got into the newspapers has quietly gone to work and eliminated the existing abuses in large measure.

Just why it is that so little progress is made in Texas it might be difficult to say. Perhaps Texans are lacking in a sense of humor. If you can explain why it was that Texas chose for its present governor the wife of a former governor who had been impeached for malfeasance in office, knowing full well that he would be the power behind the governess' chair perhaps you will see why it is that they raise a hulla-baloo over their prison slaughterhouses and then calm down and allow it all to go on as before. They are like a child who howls over a bee sting and an hour later is laughing and skipping as before—and flirting with the bee again, or with his wife, as in the present instance.

Let us take a peep at prison conditions as they are today. Several months ago a reform association, of women, I think, undertook with the governor's kind permission to make a thorough survey of the penal institutions of the state. These surveys are just what the word implies. They survey conditions, seeing just what the officials want them to see, and then compile an array of statistics to be presented to politicians who have a vested interest in maintaining the *status quo*. They tell how many prisoners of various sorts and conditions

there are, matters which no one has the least motive for concealing; then medical and psychiatric experts go into conditions of health, state how many are normal and how many subnormal, and recommend the segregation of rough-necks from first offenders, and of those who have infectious diseases from the healthy, and such matters. All very good indeed. But not a word which could offend anybody, not a hint that brutality and terrorism are rampant, that the system is rotten, not only because it is inherently defective, but also because the governor has appointed some political crony on the prison commission in discharge of a political debt, that this crony has his cronies who get the jobs of wardens and farm superintendents and that these in turn have their cronies who get the jobs as guards, and who can and do work their will, sober or drunk, on the helpless and defenseless prisoner, and who represent the scum of the state, generally no better, often much worse, than those whose lives are in their hands. It would never do to speak out so plainly, for high official toes would be trodden on. So the report is read, approved, mailed to the governor, and the ladies go home filled with joy and get ready to vote for "Ma" Ferguson, with the serene faith that a good talker and maker of fine home-made bread will set prison affairs right, with the help of the gentleman who did his level best to keep them from getting right.

Thanks to Mr. T. K. Irwin, leader of the prison reform element in the state legislature, and to Mrs. J. E. King, chairman of the prison advisory board, an investigation is under way by a legislative committee and some shocking stories have come to light, of which I can mention but a few.

According to Mrs. King, who had investigated the affair, a prisoner on one of the farms, by name Alfred Chance, was taken out by some guards and after being forced to dig his own grave was shot to death by them. The guards who committed this murder offered in excuse that Chance had threatened to kill a dog, and that they thought it their duty to protect the dog, which was state property, by killing Chance! It was found impossible to get the guards punished, or even dismissed.

Dr. John H. Hartman, graduate of Johns Hopkins University and physician of thirteen years' standing, who had just finished a five years' sentence, stated that when too ill to work in the cotton fields he was dragged from his bed by orders of the captain, carried and dragged two miles to the field and then held down by the guards in an ant bed until he had become unconscious. Later he was sent to the Ferguson farm, where Captain McAdams showed him a man lying in a field, having been beaten till he was covered with blood. "There's an object lesson for you men," said McAdams to the prisoners. The same day he was knocked un-

conscious by a guard, and later, having been operated on by the doctor, he was placed in a hospital where his bandages were changed but once in six weeks. On other occasions he was given twenty lashes, was marched through the streets with a chain about his neck and taken to another farm where he saw men covered with blood lying in the fields.

Dr. E. H. Boaz, another ex-prisoner, testified that he had seen a man starved by being given but one meal a week, and that this man had finally been plunged headfirst into cold water, pulled out, clubbed and finally stamped to death on the floor. The medical treatment was abominable. One man with a sore foot had been refused treatment until it was necessary to amputate his leg, while another had been unspeakably mutilated under the pretext of an operation.

These are but a few of the abuses which came to light through the testimony of these two physicians and of others. From these it would appear that notwithstanding the revelations which were brought to light at the legislative investigation in 1921, little or nothing has been done to improve the morale of the prison farm management. I have already mentioned elsewhere that recently two prisoners who attempted to escape from the Harlem farm were pursued by bloodhounds which were allowed virtually to tear them to pieces, the guards standing by and looking on.

On top of these exposures of official brutality, a Mrs. Cade, who had tried to secure clemency for her husband, who had shot a man in defense of her honor, testified that she had approached one McKnight, a prison commissioner, in his behalf, and that the latter had demanded the sacrifice of her virtue as his price for assisting her. There being no laws covering such a case, and McKnight being no longer a commissioner, this is clearly a case for the attention of the Ku Klux Klan.

Souls in Prison

Richard Lovelace wrote to Althea from prison:

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage;
If I have freedom in my love,
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty.

But while one may be spiritually free while bodily in prison, so may he be spiritually in prison while his body is free. Stone walls are not essential for making a prison, nor are cages invariably built of iron bars. Bones and flesh are quite as effective, yes, more, the prison may in addition consist of intangible bars and walls. In fact, everybody is in prison, if he chooses to consider it as such, and this prison is partly built for him, partly of his own deliberate construction. This

ought to be obvious enough. Why is it that the mind, the soul, or whatever you prefer to call the real Self, is penned up in this body for a term of years? Why is it that you can go nowhere without lugging it along with you? Why cannot you soar above like the angels? Then, too, you are dominated by a variety of limitations; you have temptations, passions, habits, which often give you about as much trouble whether you resist or yield to them. Finally you have the often unavoidable environment which is not to your liking.

Did you ever learn in church or Sunday school just why you are subjected to such annoyances, instead of having been made good, perfect and free from the start? You were taught that you are God's child, and that He loves you and desires your happiness. Why then such a seemingly bad way of showing it? Why, from the orthodox viewpoint, do you have to spend a few years in an earthly prison as a preparation for a possible eternity of bliss, and a fair chance of an eternity of misery? Probably you have been taught that it is because your first parents "fell" in the Garden of Eden. But why did they fall? Why did not the Almighty make a temptation-proof pair in the first place? Why did He threaten with punishment for acts which might have been foreseen as the result of poor workmanship?

The current theological ideas contain a germ of truth, even though it has been badly scrambled in the course of ages. There is such a thing as "the fall of man," though the term may be an unfortunate one. Man did not fall of his own accord, nor even by accident—he was knocked down, and knocked down in order to give him the chance to learn to get up. The sufferings we have to contend with are entirely compatible with the conception of a God of Love. But if we are to understand this, and if we really mean just what we say when we speak of a God of Love, we must once and for all dismiss the idea of a God of Wrath, and conclude that whatever seems to be punishment, seems to be the result of God's anger, is not such, but is in reality a manifestation of love and designed to be in the long run for our good.

"Sons of God." What does that mean? Disregarding technicalities, we may speak of ourselves, the real imperishable Self, as the spirit or the soul. We say we are the children of God. That means simply that we are offshoots of the divine essence, "sparks from the flame," as it is sometimes expressed. As such we are, like newborn children, wholly innocent, but, also, wholly unsophisticated. In order that we may acquire strength, may learn, we are put through a very prolonged course of schooling, and whatever this may have been in its earlier stages, we are finally put to school in this world, the possessors of material bodies, equipped with all sorts of desires which tend to keep us back if we yield to them, but which are really intended to exercise our spiritual muscles, to enable us to gain strength by surmounting them.

Somewhere in the *Upanishads* the soul is compared to a chariot driver driving fiery and untamed horses. His job in that chariot is to tame those horses and make them subservient to his purpose. The real "fall of man" was when man was thrown from a more spiritual state into this physical body, placed in a very difficult world, beset with all sorts of obstacles tending to push him down and even to crush him. This is often spoken of as the descent of spirit into matter, and it is no more truly a "fall" than it is a "fall" when the child is sent to school for the first time. He can, if he wishes, look on it as a prison, just as the child may refuse to see why he is sent to school and may prefer to think of it as a prison. If he prefers to regard it as a prison, a prison it is for him; but if he treats it rather as a school, that is what it actually becomes.

That the world is a school and that our life in it is a course of training is obvious enough, if one is willing to see them in that light. The parallel is there, even if it is quite another question whether it is inten-

tionally so or not. No one can reach the end of a long life without admitting either that he has learned a great deal, or that he has failed to learn much that he might have acquired had he devoted himself more assiduously to the task. Probably most ask themselves what it is all worth if they have to die in a half-finished condition. The answer of orthodoxy we all know. Death ends progress, either for better or worse. Our education is finished, even if not completed; we are like a child who spends one day in school and has to abide by the results for all time to come.

In this apparent semblance to a school, we find ourselves confronted with the question whether this is a rational or an irrational universe, whether there is a purpose in it or not. All we can see is the little stretch of our own lives and what we can learn from the observation of the lives of others and from the course of history. I long tried out the hypothesis of irrationality and ultimately it appeared to me to be unworkable. The more closely I observed that little span of years constituting a human life the more likely did it seem that there is method in it. The very fact that life seems unquestionably a process of discipline, and yet an incomplete one, drove me to the same sort of process by which a paleontologist constructs the whole animal from a single bone, or, let us say, by which the astronomer determines the whole orbit of a comet from an arc of a few degrees. If my life process seems to have design in it, was I not entitled to infer that this same design, this same apparent rationality, was operating on me before my birth and will continue to do so after my death?

The very fact that life as we know it does not teach us by any means all the lessons which could be learned, that we all die in a decidedly unfinished condition, taken conjointly with the theory that there is a method in operation, with a fairly definite object, makes it seem probable that we shall have further chances of learning just as long as there is anything to be learned by life in the body, that we shall have to keep on going to the same school till we have exhausted its possibilities. It is a fascinating theory, and brings us to the ancient and venerable doctrine of reincarnation, which holds that we return from time to time to a new body, in it to continue our schooling, just as the child goes to school today, rests and plays and sleeps for a time and goes back to school the next day. If this is not our last life, it follows that it is not our first; it is simply one in a chain of several, probably of many lives. This extends the realm of rationality in both directions. This one life which seems so all-important to us, is really no more important than this one day is in the whole year, or a series of years. It is just one link in a chain of lives which have a definite object in view. We keep on growing, learning, life after life, trudging along a path which leads us very slowly higher and higher, till ultimately we develop from the simply human to the divine.

You will ask, doubtless, why we remember nothing of those past lives. Everybody asks that. Do you remember anything of the first two or three years of this life? Hardly, yet what you picked up then has remained with you. How much do you remember of the details of your school lessons? Very few remember these, yet their effect has survived. Your Latin, your algebra, on which you could not pass even a fair examination today, have been forgotten, but they have left you with capacity. Even so your past lives, forgotten in detail, have developed mind and character which are permanent.

This theory of reincarnation, which seems so bizarre to those who hear of it for the first time, is, you should know, highly respectable, if by respectability we mean that which is shared by large numbers of people, often of much better intelligence than we common folks possess. Apart from the fact that it is accepted by perhaps one-half the human race today, it has been held by philosophers of the highest rank as far

back as history goes, and even in our own time. Emerson believed in reincarnation, and, among the poets I may mention Wordsworth, Browning, Whitman, and many another. In fact, the list could be extended almost indefinitely. So we find ourselves in good company, at least.

Is then life a single day at school, to be followed by an eternal vacation with unceasing picnics thereafter, or is it but one small arc of the great curve of the existence of the soul, one tiny fragment of a great process of education through which the original "child of God" becomes the man, the superman, and finally one of the archangels, if I may use the term? And if so, is not the prison of the flesh something far more and far better than a prison?

I said that our "prison" is partly of our own making. If so, it is not because we have fallen, but because we refuse to get up. Suffice it to say here that just as a prisoner has it within his power within certain limits to shorten or lengthen his confinement, to shorten it by faithful performance of duties, to lengthen it and to build his bars the stronger by disobedience and neglect of duty, so here. He who refuses to learn must be kept in school the longer, he who studies faithfully advances the more rapidly. But why enlarge on this fact?

Sooner or later, on this hypothesis, and according to the willingness with which the lessons are learned from imprisonment in this physical body, the time comes when this particular form of existence has completely fulfilled its object and the soul graduates and passes on into new conditions of existence of which we know nothing and can dream but little, but in which, in all probability, there are new lessons to be learned, new obstacles to be surmounted.

And so our prison, if we choose to call it such, becomes a school; its walls become the walls, not of a penitentiary, but of a temple, and we have every reason for rejoicing that we have the opportunity of living in it. It is not to be despised, as some have taught, but to be honored and cared for as a means for progress, to be cast aside only in order to take on a better one. As Oliver Wendel Holmes says in his *Chambered Nautilus*:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven by a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

How About That "Critic" Subscription?

Many letters of inquiry coming to this office of late indicate that the *CRITIC* is being widely read by persons who are not on our list of subscribers. This is of course highly gratifying, but it would be much more so if these readers would help us by sending in a year's subscription—fifty cents—at the same time, and thus become members of our family.

At the Periscope

Krotona De-bunked. Krotona, we understand, has now been completely de-bunked. Mr. Warrington and Miss Poutz have moved away to Oh-High, carrying the center of magnetism and the E. S. Lares and Penates with them. It is no longer a shrine where devout followers of Mrs. Besant and Mr. Leadbeater can go to worship and incidentally to get cheap board. There isn't an initiate nor even a Liberal Catholic priest hanging around. We hear no more of the great theosophical university which was to be established there, nor of the theosophical research laboratory, where the microscopical anatomy of the astral body was to be studied and Mr. Leadbeater's chemical nightmares experimen-

tally demonstrated. But its glory has not departed. The Ternary, once the home of the Masters, has been acquired as a social club for movie folks. Bebe Daniels, Corinne Griffith, Betty Compson and other delightful people now grace the rooms once hallowed by the presence of Fathers Walton and Hampton, Grandfather Cooper and other purple-bellied saints. Now, at last, the Ternary would be a charming place to visit. When the half-gods go, the goddesses arrive.

A Warden Emeritus. I understand that a Federal court at Atlanta, after hearing the testimony relating to the kindly treatment of certain inmates by Mr. Sartain, the dismissed warden, has decided that Mr. Sartain has been entirely too valuable to be allowed to leave, and that it will insist on his remaining at the penitentiary for a protracted period as a guest of the Government. Who will say that republics are ungrateful? Mr. Sartain will be treated informally and is expected to keep his room in order and to make his own bed, as well as to help out with the chores. Mr. Sartain, it is stated, does not consider himself worthy of this honor and has asked his attorney to get him excused. It not being proved to the satisfaction of the jury that the deputy warden had rendered any noteworthy service to the rich bootlegger inmates, he was not included in the invitation.

Penal "Reform" in Texas. One of the first official acts of "Ma" Ferguson, the new lady governor of Texas, was to pardon out Father Huebsch, a Roman Catholic priest who had been sent to prison for a criminal assault on a young girl, one of his pupils, to which he had pleaded guilty. This is expected to bring many Catholic votes to "Ma" when she runs for governor again. Huebsch is expected to resume his ministrations, having presumably absolved and forgiven himself.

Beat His Horse; Fined \$10. On December 31st a negro was arrested in Dallas, Texas, at the instigation of a humane society officer, for beating his horse with an implement fashioned after the "bat" used for flogging Texas prisoners. He was promptly fined \$10. The joke was that the beating was a frame-up. Representative T. K. Irwin, who is interested in abolishing flogging in Texas prisons, had a "bat" made, gave it to the negro and hired him to beat his beast in order to prove that horses receive more consideration than convicts under Texas laws. Nobody has been fined, or even disciplined, for flogging a prisoner. Some two or three years ago, some Texas prisoners tried to get away on mules. Being unable to overtake them, the guards stopped the escape by shooting the men, instead of the mules, thus saving the state several fine animals. We may draw another moral from the Dallas incident. Humane societies pay endless attention to protecting animals, but care not a damn for humans. They will let a man starve in the street while keeping their eyes peeled lest someone kick a dog or tread on the toes of a cat. Nobody has heard of a humane society bothering itself about the sufferings of prisoners. They provide drinking fountains for horses and birds, while a thirsty man cannot even get a glass of beer, which is but dirty water.

Black Eye for the Third Degree. The court at Rockville, Maryland, near Washington, has sentenced a county policeman to six months in the house of correction for beating up a prisoner in the effort to extort a confession.

Back to Blavatsky!—The Magazine "Theosophy"

Important for members of the United Lodge of Theosophists and all students of H. P. Blavatsky. We have for loaning a complete set of bound volumes of the invaluable magazine *Theosophy*, published by the United Lodge of Theosophists, vols. 1-11. These will be loaned to any responsible student in the United States or Canada, one volume at a time, on receipt of the usual deposit of two dollars, to cover postage and costs.

The Letters of H. P. Blavatsky to A. P. Sinnett—1880-1888.

Compiled by A. Trevor Barker, F.T.S., editor of *The Mahatma Letters*. Price, from the O. E. LIBRARY, \$7.50.

This volume contains all the letters of H. P. B. in Mr. Sinnett's file. It is intended to form a companion volume to *The Mahatma Letters*, which it nearly equals in size, and should be read in conjunction with the latter work and with the recently published *Theosophical Movement*. Nowhere can one get as good a view of the real H. P. B. The collection is indispensable to those students who wish to gain an insight into the character of H. P. B., her teachings and her difficulties and struggles in behalf of Theosophy and into the history of the Theosophical Movement during a difficult period.

A T. S. General Secretary writes: "I have just finished reading the H. P. B. letters and they provide the greatest case for the Masters we have yet had. These recent publications on our side afford the completest justification of our policy and must for all real students overthrow the contentions of the neo-theosophists."

Besides the H. P. B. letters there are some from Countess Wachtmeister, Col. Olcott, W. Q. Judge, T. Subba Row and others and a few hitherto unpublished Mahatma letters. The book is provided with an index and analytical table of contents.

Here Are the Books

The Letters of H. P. Blavatsky to A. P. Sinnett.....	\$7.50
The Mahatma Letters to A. P. Sinnett.....	7.50
The Theosophical Movement, a History and a Survey; 1875-1925....	5.00
The Secret Doctrine, exact reproduction of the original text.....	7.50

Occult Publications of William Rider & Son, London

From the O. E. LIBRARY. Continued from last CRITIC. Books marked "(L)" will also be loaned.

Fiction, Psychic and Occult—

Brodie-Innes, J. W.—For the Soul of a Witch (L), \$2.10.

The Devil's Mistress (L), \$2.10; cheap edition, \$0.70.

Cranford, Hope—Ida Llymond and Her Hour of Vision (L), \$1.60.

Filkin, Roland—Agar Half, the Mystic (L), \$2.10.

Leland, Chas. G.—Flaxius; Leaves from the Life of an Immortal (L), \$1.25.

Lees, R. J.—An Astral Bridegroom (L), \$1.60.

The Heretic (L), \$1.60.

Through the Mists; Autobiography of a Soul in Paradise (L), \$1.60.

The Life Elysian; Sequel to Through the Mists (L), \$1.60.

O'Donnell, Elliott—The Sorcery Club (L), \$1.25.

Scott, Firth—Possessed (L), \$0.70.

Stoker, Bram—Dracula (L), \$2.00.

The Jewel of Seven Stars (L), \$0.70.

The Lair of the White Worm (L), \$2.10.

The Mystery of the Sea (L), \$1.25.

Fielding-Ould, Rev. F.—Is Spiritualism of the Devil? (L), paper, \$0.60.

Fletcher, Ella A.—The Law of the Rhythmic Breath (L), \$1.50.

Fortune Telling—See *Adept, Grand Orient, Hartmann, Minetta, Sepharial, Tarot of the Bohemians*.

Gosse, A. Bothwell—The Rose Immortal (mysticism) (L), \$0.60.

Grand Orient—A Manual of Cartomancy (L), \$1.25.

Graphology—See *Baughan, Storey*.

Hamel, Frank—Human Animals (werewolves, etc.) (L), \$1.75.

Hartmann, Dr. Franz—Geomancy (L), \$1.75.

With the Adepts; An Adventure Among the Rosicrucians (L), out of print.

THE O. E. LIBRARY CRITIC

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PENAL REACTION IN MARYLAND

In the latter part of 1920 (CRITIC, October 13th, November 10th, 24th, 1920) the Maryland State Penitentiary, located in Baltimore, was the subject of official investigation because of exposures made by Joseph F. Fishman, Federal prison inspector, and others. It had been the custom of the United States Department of Justice to board a number of Federal prisoners at this institution, and in pursuance of its usual custom of having the treatment of such prisoners supervised Mr. Fishman was required to look into conditions here. He found them such that he recommended to the Department of Justice to remove these prisoners to another institution. This would have been done without publicity, as the Federal Government cannot control state prisons and can only transfer its prisoners if it does not like their treatment. But Governor Ritchie regarded such action as a slur upon the good name of Maryland and ordered a full investigation which resulted in the confirmation of the charges of brutality. The warden was dead and had been buried with the usual honors and crocodile tears of the inmates, but the acting warden was fired.

Thereupon Colonel Claude B. Sweezey, a United States cavalry officer, was appointed warden, and has since managed the institution in a manner apparently both beneficial and gratifying to the inmates. Col. Sweezey, a broad-minded and humane gentleman, yet accustomed to enforcing discipline, introduced many changes which endeared him to the prisoners, in fact, he seems to have been one of the most popular wardens of the nation. Among his innovations was the establishment of a prisoners' welfare club, patterned somewhat after the famous Mutual Welfare League of Sing Sing prison, and which the members christened "the Sweezey Club." Liberal application of the honor system was made, while his daughter, Miss Florence Sweezey, managed the welfare work among the prisoners.

Two years later, as a result of an outbreak in the Mary-

land House of Correction, located about midway between Baltimore and Washington, in which the then warden took it upon himself to fill up the revolting prisoners with bird shot, Col. Sweezey was made warden of this institution likewise, a position which he has retained till this day.

After a career of over four years during which everybody, public and prisoners alike, was satisfied with Col. Sweezey, trouble has broken out as a result of two incidents. A few weeks ago several men made their escape, and, in fact, there have been about ten escapes in the course of two years, and twelve during Col. Sweezey's administration, a higher number than in any similar preceding period. This turned the attention of the officers and the press to his methods and the question was raised whether with all their advantages to the prisoners, they were not too lax.

Everybody knows that in the public eye, to permit an escape is a capital offense on the part of a warden, for which he should suffer the loss of his official head. Nobody takes into consideration the fact that a sense of honor cannot be cultivated in prisoners unless they are placed on their honor. No one sees that the very effort to make the men stand on their moral feet implies the possibility that now and then one may fall. In the view of the public it is better to have a thousand men ruined by suppression and brutality rather than that one should escape. Better ruin the whole bunch rather than risk one getting away; better turn out a hundred disheartened or revengeful men ready to commit further crimes than that the police shall have the trouble of hunting down an occasional fugitive.

So the guardians of public welfare began to look into Col. Sweezey's management, and among other trivial matters it was discovered that one Morgan, a man of bad record, but of great business talent, had been allowed to conduct a mail order business from within the walls, a business which is said to have netted him \$35,000 in three years. It is quite true that investigation failed to show anything out of the way with Morgan's mail order business, other than that he had employed convicts as clerks, for which service he paid them, and that in its pursuance he had received an unusual number of visitors, among them clerks whom he employed in an outside office. Further, it appeared that he had rendered the institution valuable service by reorganizing some of its business methods, and so made himself useful and saved the state money. But the very idea that a convict should be allowed to make money in an honest way, or which would have been honest for an outsider, horrified the good Baltimoreans, especially some of the business men with whom Morgan's mail order business came into competition. The cases of Victor Eyttinge, of the Arizona prison, and of George Wagner, of

the Marquette (Michigan) prison, both of whom managed extensive business enterprises from within walls, with the approval of the authorities, to the profit of the inmates and the satisfaction of their patrons, were overlooked. Col. Sweezey simply had no right to permit this, and convicts must be ruined soul and bank account, if in any way possible—that's part of their punishment, even though they happen, as did Morgan, to have a wife and child for whose support they are responsible and for whose maintenance the state has made no provision whatever during their confinement.

So off with Col. Sweezey's head, unless he stops this shameful procedure, became the cry, and Governor Ritchie came thundering down to see if it could really be true that the convict Morgan was earning money and supporting his little family. And then the Colonel refused to depart from his ways and handed in his resignation, the acceptance of which is pending at this writing.

A curious incident in this connection is that the penitentiary inmates, or at least the most ardent ones, threatened to revolt and to destroy the shops and machinery if the warden should be allowed to go—possibly the first instance where a warden has been accorded such a token of appreciation.

That is where the matter stands at present. One may concede that Col. Sweezey in the goodness of his heart may occasionally have gone too far, and one may imagine that the management of two distinct institutions separated by twenty miles may have been too much for one man to handle efficiently. These are matters which are easily remedied. The fact that the prisoners not only respect but love their warden is the very best testimonial that he could have, for the lax, careless and easy-going warden gains neither respect nor love. To accept Sweezey's resignation, to replace him with some political nominee with little or no experience, would be about the most disastrous step that Governor Ritchie could take.

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, 50 cents annual subscription to the CRRIC. Voluntary donations towards meeting expenses are invited, but not demanded.

T. S. News Items Wanted

The CRRIC will be pleased to receive from its theosophical readers well authenticated news items relating to the Theosophical Society and the Liberal Catholic Church, in America or abroad. The names of correspondents will be treated with strict confidence when requested. No attention paid to anonymous communications.

To Theosophical Readers—More Subscribers Wanted

The CRITIC earnestly desires the co-operation of its theosophical readers in increasing its circulation among theosophists, with the view of informing them as to the actual conditions in the Theosophical Society and of promoting a revival of interest in the original teachings as given by H. P. Blavatsky and in the letters of the Masters. Subscription to all parts of the world, 50 cents a year.

The Letters of H. P. Blavatsky to A. P. Sinnett—1880-1888

The Letters of H. P. Blavatsky to A. P. Sinnett and Other Miscellaneous Letters: Transcribed, Compiled and with an Introduction by A. Trevor Barker, F. T. S. Pp. xv, 404. London, T. Fisher Unwin, 1925. \$7.50.

The Theosophical Society was founded in 1875 by H. P. Blavatsky, Colonel H. S. Olcott, William Q. Judge and others. *Isis Unveiled* was published in 1877 and *The Secret Doctrine* in 1888. H. P. B. died in 1891. Since the last date, if we except the brief interval of the activity of Judge before the separation of the Theosophical Society in America, the history of the Society has been one of progressive degeneration, not in numbers, but in the quality of the teachings. Despite the efforts of a few faithful followers of H. P. B. and of the teaching which she gave as coming from the Mahatmas, the divergences from the original teachings of what passes as Theosophy with the majority of theosophists has become ever greater and greater. *The Secret Doctrine* was laid on the shelf, its study deliberately discouraged by leaders who, while rendering lip service to the Masters and their Messenger, sought to substitute their own widely different teachings, based upon their assumed powers of clairvoyance. These leaders, chiefly Annie Besant and C. W. Leadbeater, were prolific writers, and the sale of their books was skillfully engineered so as almost completely to supplant the books of H. P. B.

The year 1913 saw the appearance of *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater, a work which, aside from its obvious effort to court the favor and pander to the vanity of influential theosophists by enrolling them in an elite list of those who had figured prominently in past lives, can only be designated as a huge piece of buffoonery, an insult to the intelligence and common-sense of its readers.

Then came the Order of the Star in the East which, comparatively harmless, appealed mainly to the babes and sucklings of the T. S., and this was followed by the deliberate attempt of Mrs. Besant, Mr. Leadbeater and certain others, to engraft on the Theosophical Society a system of catholicism which differs in name but not in spirit from the Church of Rome, an open denial of some of the cardinal principles of Theosophy as given by H. P. B. It was indeed high time for something to happen to turn the theosophical stream back into its original channel.

And so it happened in 1923, whether by accident or by design of the Mahatmas is a matter for speculation, that it was made possible for Mr. Barker to publish the entire series of letters received by Mr. Sinnett from the Mahatmas M. and K. H., transcribing them without alteration or abridgement from the originals in Mr. Sinnett's file. The publication of these letters has proved a revelation to those theosophists who have had the courage to read them despite the boycott laid upon them by the powers at Adyar, who have, to their shame be it said, preferred that the members should be in ignorance of the words of the Masters themselves rather than that their own treachery to these Masters and their perversions of their teachings should be exposed. It is the old story over again, the story of a priesthood which allows only as much to be known as will serve its own purposes.

These are no idle words. Let any one study these letters of the

Mahatmas carefully and compare them with what has been given out as Theosophy by Annie Besant and C. W. Leadbeater and the reasons will be obvious enough.

And now, fifteen months after the appearance of the genuine teachings of the Mahatmas in their own words, a companion volume has been issued, consisting in the main of letters written by H. P. Blavatsky to A. P. Sinnett, and copied directly from the originals.

To attempt a full account of these letters would obviously be an impossibility in a short space. I must therefore limit myself to a few impressions and conclusions to which their reading has led me.

The value of the letters lies not so much in the teachings which they contain. They were not written for this object and many are chatty and seemingly trivial. But what they do is to give us an insight into the character of H. P. Blavatsky which cannot by any possible means be secured from the memoirs and reminiscences of others. They cover the period from 1880 to 1888, beginning almost with the first meeting of H. P. B. with the Sinnetts, going through the vicissitudes of the London Lodge, the Coulomb and Society for Psychical Research affair, and covering the period of the writing of *The Secret Doctrine*. They show H. P. B. in all of her moods, joyous, despairing, well, ill, with the world at her feet as it were, or suffering under the lash of persecution by her enemies and the loss and even treachery of former friends.

There can be no better vindication than these letters of the character of Madame Blavatsky. Even if one reads between the lines there is not one word which speaks of aught but her absolute honesty, her terrible sincerity, her loyalty at all costs to her cause and to her Masters. No double-minded person, no one bent on deceit, no one inspired by personal ambitions for leadership, could possibly have written these hundreds of pages without inadvertent self-betrayal. From first to last, whether in one mood or another, H. P. B. stands out as one ready to be crucified for the sake of her convictions.

It would be well for those who read this collection to compare it with Mr. Sinnett's posthumous volume, *The Early Days of Theosophy in Europe*, which is filled with suspicions and expressions of distrust, with charges of jealousy, as well as direct imputations of fraud. Even though at times she chides Mr. Sinnett for his mistakes, there is never a word from first to last other than of kindness and of entire trust in his motives. If one will make this comparison, he will inevitably be led to the conclusion that Mr. Sinnett was an insufferable cad, a man of double face, working for his own objects while professing to H. P. B. his entire devotion to her.

To take but a single instance. Read what Mr. Sinnett says in *Early Days*, pages 44-46, how he had heard that H. P. B. was determined to come to London, that he dreaded her visit, because she would be sure to spoil his work among the high-class Londoners and shock the sensibilities of these squeamish people; how he protested; to quote his own words:

"I could only protest. I did so in the letter addressed to the Master K. H. (which of course had to pass through Madame Blavatsky's hands) and I got back an answer which later experience makes me now feel pretty sure was Madame's own composition. She was resolved to come—to take part in or enjoy what Colonel Olcott at the time described as 'the boom' of theosophy in Europe."

Compare this with H. P. B.'s letters xxxi, xxxiii. From these it appears that she was invited to come to London and flatly refused. She says (page 74):

"I must not, shall not, will not, go to London. Do whatever you may. I will not approach it even. Had my Boss ordered it to me even—I think I would rather face his displeasure and—disobey him. With the exception of you two, whom I sincerely love, the very idea of London and

your groups (Theosophical and Spiritualistic)—is loathsome to me! As soon as I think of M. A. Oxon, of C. C. M., of Wilde, Kingsford, Maitland and some others, I feel a feeling of horror, of inexpressible *magnetic disgust* creep over me. In short I would not approach London to save 17 lives of mine, so, do not ask me."

And yet Sinnett had this letter in his files when he charged her with faking a letter of the Master K. H. in order to create a pretext for coming to London! In fact the letters prove throughout that while Sinnett was abusing her among his friends and working against her, she was trusting him unreservedly.

If one had admired H. P. B. before for her intellectual powers, these letters show that she was, despite her eccentricities, her outwardly rough ways, a most lovable personality. In *The Mahatma Letters* (page 314) Mahatma K. H. writes thus to Sinnett:

"In your opinion H. P. B. is, at best, for those who like her despite herself—a quaint, strange woman, a psychological riddle: impulsive and kind-hearted, yet not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depths of that most subtle of mysteries—human mind—one of her most complicated machines,—H. P. B.'s mind—and thus learn to know her true *inner* Self."

This whole letter of K. H. is worth reading in conjunction with the H. P. B. letters; they are mutually confirmatory. And they show how blinded was Sinnett by his jealousies, his personal ambitions, his suspicions, and how poor a judge of the inner human nature he was, despite his high intellectual powers.

Why the letters cease with 1888 is not stated. Had there been more in Mr. Sinnett's file they would undoubtedly have been included. Possibly the reason may be found in *The Early Days of Theosophy in Europe*. Sinnett had acquired a dislike and distrust for H. P. B. and had taken to seeking revelations from mediums and clairvoyants. Further, he seems to have taken offense at the criticism of his *Esoteric Buddhism* which appeared in *The Secret Doctrine*. Whatever the reasons, one may well ask why the letters of the Mahatmas to Sinnett had ceased several years earlier. The reasons will be found in the Mahatma letters themselves. Sinnett was not worth wasting more time on. In his own opinion he had come to know more, had developed a huge self-conceit, and it can only be attributed to H. P. B.'s generous nature that she kept on with him as long as she did.

Besides the H. P. B. letters there are a few from Judge, Subba Row, Hume and others, and several hitherto unpublished Mahatma letters. The work is provided with what appears to be an excellent index, and there is a fine reproduction of one of the well-known portraits of H. P. B.

The Secret Doctrine, *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett* form a triad which is consistent and mutually confirmatory throughout, whether it be on the side of the esoteric philosophy or the more personal and historical details. The Masters of the *Mahatma Letters* are clearly the same personages as the Masters of H. P. B., while H. P. B. herself, as portrayed by the Mahatmas is the same H. P. B. whose self-revelation we have here. The teachings of the *Mahatma Letters* are the same as those of *The Secret Doctrine*, and, it may be added, are not the same as those which have been handed out by Leadbeater, Besant and Sinnett in his later writings,

after he had cut himself off from intercourse with the Mahatmas and had sought new revelations from clairvoyants. He himself has unwittingly told the story in his *Early Days*, as well as making it clear that the whole of neo-theosophy has been assembled in the quagmires of psychism.

Absolute sincerity, not a trace of dissimulation or double-facedness, the firm intention to stand by her Masters and what she believed to be the truth, even if it should cost her her life, all these are shown, not so much by personal claims, but as read between the lines of her simple letters to a friend. One may not learn from these letters all that Theosophy is, but he will certainly have the opportunity of learning what a theosophist should aim to be, not so much by precept as by example.

Will these *Letters* meet with the same treatment at the hands of Annie Besant as the *Mahatma Letters* have? Will undesirable facts be suppressed under the pretext that confidential matters have been unpardonably revealed? That remains to be seen. Certain it is, however, that they and their companion volume will constitute a revelation not entirely comforting to the confirmed neo-theosophist of today.

At the Periscope

Imprisonment for Debt in Rhode Island. Imprisonment for debt, which has been abandoned in almost all civilized lands, is still practised in Rhode Island. For a debt of \$10 or less, one may be arrested and thrown into jail without the formality of a hearing and kept there up to six months, and is held responsible for the charge of \$4 a week for board, as well as collectors', constables' and lawyers' fees. It is said that credit houses purchase blank commitments, rubber-stamped by a judge or court clerk, fill them in at will and use them to imprison their debtors. Mothers are torn away from their children and kept in prison in the company of the most degraded specimens of their sex, while young women are approached with immoral proposals by agents of instalment stores as an alternative of being jailed. During the last seven years 604 men and fifty women in this fly-speck of a state have been jailed for debt. Fortunately Rhode Island consists largely of water, else the number would be much greater. A vigorous campaign is on foot for the abolishment of this abominable practice.

Too Much Publicity. Shortly before Christmas the Governor of Maryland pardoned or paroled twenty-eight prisoners. That is well enough, but that a Baltimore newspaper should publish a full list of these men, with the offenses which they had or were supposed to have committed, is a kind of advertising which, I think, very few prisoners would welcome. It differs only in degree from turning them loose with a jail uniform, and is calculated to stand in their way with the public. He who has paid the legal penalty for his offense is entitled to protection and such advertising but contributes to extending his punishment beyond the legal limit. It should be distinctly forbidden by law, and is so, I think, in some places.

Rev. Votaw Passes On. Rev. Heber H. Votaw, brother-in-law of the late President Harding, has resigned the job of superintendent of Federal Prisons on account of ill-health, to take effect March 4th. Just what Rev. Votaw actually superintended we never could discover, but Atlanta penitentiary, at least, seems to have been left to superintend itself, much to the delight of some of the wealthy inmates and the temporary profit of certain officials.

Electrocution in D. C. Congress has passed a law replacing hanging by electrocution in the District of Columbia. The law liberally allows the victim three clergymen to help him over, but neglects to insist upon the presence of members of Congress. It provides that the function shall be held in the District jail, instead of at the Capitol, as should be, so that the M. C.'s could witness the barbarous custom which they are permitting.

Corruption of Original Blavatsky Texts by Mrs. Besant and Others. A set of CRITICS containing the first public exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations, can be had from this office for six cents in stamps.

The Most Important Theosophical Book of This Century

The Mahatma Letters to A. P. Sinnett

Transcribed from the originals by A. Trevor Barker, F. T. S., xxxv, 492 pages, with Introduction and Appendix; 1923. \$7.50.

Mr. Barker was authorized by the literary executrix of the late Mr. A. P. Sinnett to transcribe and publish all of the letters written by the Masters M. and K. H. to Mr. Sinnett. This has been done without omission or editing of any kind. The letters cover the period 1881-1884 and contain everything received by Mr. Sinnett so far as is known. With the exception of a very few which have been quoted or copied, none of the letters have been published before.

Besides the letters to Mr. Sinnett there are several to Mr. A. O. Hume, and a few by H. P. Blavatsky.

Being written by the Masters Themselves, these letters are absolutely unique and form the most authoritative teachings which have yet appeared, not even excepting *The Secret Doctrine*. They show us the Masters as described by Themselves, are filled with sublime philosophical and ethical instruction and with keen psychological analysis which aid the student in self-examination. Further, they throw much light on the early history of the Theosophical Movement and on the character and motives of early workers and enable us to gain a clearer conception of the Messenger, H. P. Blavatsky, whose character and teachings are fully vindicated.

They also afford the means of comparing later theosophical teachings with the Theosophy of the Masters of Wisdom.

There can be no question that this book is the most important contribution to theosophical literature since the appearance of *The Secret Doctrine* in 1888. It forms an invaluable adjunct to the study of this and other writings of H. P. Blavatsky. It is one of the books that all serious students will wish to have at hand for constant reference.

Price, \$7.50. Order from the O. E. LIBRARY.

Occult Publications of William Rider & Son, London

From the O. E. LIBRARY. Continued from last CRITIC. Books marked "(L)" will be loaned.

Hill, J. Arthur—New Evidences in Psychical Research (L), \$1.25.

Emerson and His Philosophy (L), \$1.25.

Jaccoliot, Louis—Occult Science in India and Among the Ancients (L), \$2.10. New edition of this classic work.

J. K.—The Prophecies of Paracelsus (L), \$0.90.

Johnson, Ethelbert—The Altar in the Wilderness (L), \$0.60.

Joire, Dr. Paul—Psychical and Supernormal Phenomena (L), \$2.65.

Klein, Sydney T.—The Way of Attainment (L), \$2.10.

Jones, Amanda T.—A Psychic Autobiography (L), \$1.60.

Kozminsky, Isidore—Numbers; Their Meaning and Magic (L); ppr. \$0.60. Zodiacal Symbolism and Its Planetary Power (L), \$1.25.

Levi, Eliphas—The History of Magic, \$10.00. Translation and Introduction by A. E. Waite.

Transcendental Magic; Its Doctrine, Practice and Ritual, \$7.50.

Translation and Introduction by A. E. Waite.

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PRISON-MADE FURNITURE IN SCHOOLS

At the recent annual convention of the Department of Superintendence of the National Education Association, considerable opposition developed towards the proposition to place prison-made desks and other furniture in schools.

While it is too much to expect that a superintendent of schools should have any clear idea on the subject of prison labor, the general tenor of the opposition is commendable. The proposition to use prison-made furniture in schools is an outcome of that economic absurdity known as the "state use system," according to which the use of prison products is limited to institutions conducted by the state and the articles are not permitted to be sold in the open market in competition with the products of free labor. Where this system exists state institutions are required to limit themselves to prison made products when these can be obtained, and are not allowed to purchase outside unless the supply of the prison product runs short. Now it happens that furniture, being a relatively stable and permanent product, is not in inordinate demand for state purposes, while at the same time, in order to run a factory on an economic basis and to keep the men in a fair sized prison employed all the time, more material would have to be put out than the state could absorb. Hence the efforts to induce other states to take over part of the product for their purposes.

We do not agree with the view of some of the superintendents that prison-made school furniture would necessarily be inferior to other makes. Prisoners, said one superintendent, do not know what pupils need, and care less, so would not put out the right sort of stuff. Perhaps. But one must remember that the average workman in a furniture factory is likely to know and care just as little. It is those over him who are responsible, and the boss of a prison factory can know what is required just as well as the boss in any other factory.

Be this as it may, it is quite unreasonable to use the schools as an instrument for supporting the prisons. Those responsible for school purchases should be entirely free to follow the ordinary business methods, buying where the price and quality of goods are most satisfactory, whether from a prison or elsewhere. It is encouraging to see that the school superintendents are placing themselves on record as opposing the application of the state use system to them. They should be supported in their efforts to serve the best interests of their schools, and should not be forced to make them a means of helping a false system to stand on its legs.

The state use system is one of those economic fallacies which, strange to say, has secured the support of certain public spirited citizens who would better subserve the interest of the public and the prisons by fighting it. There is not a word to be said in its favor from an economic standpoint. How did it come about? In this way. It came to be recognized that prisoners should do more than eat, sleep and loaf while the public paid their board. They had to be put to work, both for their own good and in order to pay for their keep. But prisoners, at least until recent years, were paid no wages, consequently what they manufactured was made and could be sold at lower cost than the outside manufacturer, working with paid labor, could afford to do. In short, to sell these goods in the market at lower price would cut the manufacturer out of so many sales, and his workmen of a corresponding amount of wages. So both the manufacturers and the labor unions combined to get laws passed prohibiting the sale of prison-made goods in the open market in competition with their own. What to do to keep the prisoners busy? Ah, said they, that's simple enough. The state may make its prisoners work, but it must itself use what they produce. State offices, institutions, of whatever sort, will take over the prison-made stuff and we won't be bothered with having to compete with it in the open market.

Brilliant idea, but with this flaw. Let us take the case of school desks, about which the superintendents are kicking. Ordinarily the school purchasing agent would get bids, buying on most favorable terms in the open market. Everybody has a chance to sell to him. Now comes along the state use man and says, no, you will have to buy your stuff from the prisons, stuff which we are keeping out of the open market so as to save the outside maker and laborer. Now, for every desk the school buys from the prison, it buys one less from the free manufacturer, who loses the job all the same. In short, restricting sales to state institutions does not affect competition in the least. The manufacturer simply loses the chance of making a sale he might otherwise have made, which is just

as bad as having one more competitor—the prison—in the open market.

The objection to prison-made goods does not lie in the fact that they are made in prison; it lies in the fact that they are the product of unpaid labor, slave labor, in fact. Both the labor unions and the manufacturers were quite right in protesting against the state commandeering unpaid labor and helping to deprive them of their jobs and their customers. But as long as the state does this, it makes no difference whether the product is sold to schools, state offices, or what not, or to Mr. Smith and Mr. Jones. The competition still exists. The only solution is to put an end to unpaid labor, that is, to pay the prisoners the same wages they would get outside, less the cost of their keep, thus keeping the cost of producing in prison the same as outside. That is fair competition, for if these prisoners do not work, somebody has to pay for supporting them.

It is pleasing to see that this view is gaining ground and that very recently one of the large labor organizations went on record as recognizing that the competition of prison labor does not differ from any other competition, and is permissible, provided that the prisoners are fully remunerated and thus placed on the same footing as free laborers. But no matter whether this is done or not, the idea of restricting sales of prison made goods to state purchasers has no logical basis whatever. Further, it thwarts that universally recognized principle that the seller should be allowed to sell where he can get the best price, and the purchaser to buy where he finds prices lowest, in short that of the open market. Immediately you try to get around this law of nature, a new difficulty crops up for every one you think you have surmounted.

The Maryland Penitentiary Scandal

The forcing of the resignation of Colonel Claude B. Sweezey from the wardenship of Maryland penitentiary can be designated by no other name. It has rarely happened that a warden has met with so many tokens of appreciation, not only from the prisoners, but from the public, including a mass meeting held in Baltimore to protest.

Just what is behind this affair it is impossible to say, but it would take a good deal to persuade us that Governor Ritchie and his Board of Public Welfare could not have persuaded Colonel Sweezey to remain, had they been so disposed, and the only conclusion is that they didn't want to and that his place was wanted for some politician. It is clear enough that the fuss made over certain matters was only a pretext. It is charged that Sweezey, through lax methods, allowed the escape of twelve men in four and a half years. The fact is that seven of these were captured, making only five effectual getaways. That is no worse than Sing Sing and better than many another prison. Morgan, the inmate who had been conducting a profitable mail business from the prison, has been investigated and although no complaints have been made from his patrons, and nothing criminal could be discovered in his dealings, he has been ordered to stop, and the devil take his family. There is noth

ing out of the way or unusual about a convict conducting a business, and in this case it is clear that the attack was instigated by outside people with whom Morgan came into competition.

However, Sweezy's resignation has been accepted with regrets, and the statement given out for public consumption that the Board intends to get somebody just as good. We are diabolically skeptical about the sincerity of these gentlemen, including the governor. Sweezy loved his work, was successful, and has no other job in prospect.

Newspaper Clippings Wanted

Readers of the CRITIC are earnestly requested to send us newspaper clippings relating to criminal and penal affairs which may be of general interest. We do not care for current police or court news.

Every now and then we make this request, which meets with a good response for a time, but slackens by degrees, till we get but little. Please do not forget.

"The Theosophical Movement"

The Theosophical Movement, 1875-1925; A History and a Survey. xxxii, 705 pages. E. P. Dutton and Company, New York, 1925. \$5.00.

Theosophy makes the claim of being the "Ancient Wisdom," that is, the accumulated wisdom of the sages of the past with regard to the nature, origin and destiny of the universe and man, and the way in which man may fulfil that destiny. Wherever and whenever an attempt has been made by these wise men or their disciples to disseminate this wisdom more widely, there, in germ at least, has existed "The Theosophical Movement." In a narrower sense the term applies to the effort made in our days to spread this knowledge in the West, where it had been wholly forgotten except by a few individuals, and to revive it in the East, especially in India, where it still existed in a corrupted and degenerated form.

The beginning of the present Theosophical Movement is due to H. P. Blavatsky who, after many years of study and travel in the pursuit of such knowledge, and after intimate contact with those secluded beings who are designated as Mahatmas or Masters, and with their approval and aid, founded the Theosophical Society in New York, November, 1875, nearly fifty years ago, aided by certain others whom she had taken into her confidence, notably Colonel H. S. Olcott and William Q. Judge. The work under consideration takes up the Movement at its incipency in 1875.

Notwithstanding the fact that the membership of the Theosophical Society has grown to over 40,000, that there are many other smaller societies and organizations which are offshoots from it, and a very large but unknown number of people who in one form or another have come into contact with the teachings and absorbed a portion of them, and that two leading tenets of the Movement, reincarnation and karma, are more or less vaguely sensed and recognized by large numbers and no longer incite surprise or ridicule when mentioned in the press, in the pulpit, or on the stage, the ignorance of its history on the part of those who are most closely associated with Theosophy as members of one of the theosophical bodies is remarkable. It is the aim of the present work to supply this information.

The true history of the Movement has never been written. Apart from a few brief sketches here and there, issued for propaganda purposes or for the information or misinformation of new members, and which therefore present the most roseate view possible, there exists but one work of any pretension, Colonel Olcott's *Old Diary Leaves*, published in four volumes at different times, and now, excepting the fourth vol-

ume, out of print. This claims on its title page to be "The True Story of the Theosophical Society." Valuable as *Old Diary Leaves* is as a source of information, it must be obvious to the careful reader that it is not only fragmentary, but largely colored by personal bias, that it is based to a large extent upon memory, and that it is rather to be designated as an autobiography, with all the faults and blemishes of such—a "True Story of H. S. Olcott," rather than of the Theosophical Movement. Aside from this, the history of the Movement is almost inaccessible to the general student, having to be unraveled and deciphered from contemporary records in the theosophical journals, from casual articles in the press, from rare pamphlets and correspondence in the possession of private individuals and in the archives of theosophical bodies, together with a few books written from time to time either for or against Theosophy.

The main reliance of writers of real history consists in original records. History is primarily a narrative of facts, and secondarily of deductions from these facts. This is equally true of a history of the Theosophical Movement worthy of the name. It must be based upon demonstrated facts, not on tradition or fallible memory, and must present these facts in such form that the reader may draw his own conclusions independently of the views and interpretations of the writer, and this means that as far as space permits, the facts so-called must be proved to be such by citations from original documents. It must leave as little as possible to faith.

With this thoroughly scientific aim in view the writers of *The Theosophical Movement*, who have been engaged for many years in the study of this history and have had access to innumerable sources of positive information, undertook the preparation of a history of the Movement, fortified with indisputable proofs in the form of liberal citations from original sources. Shortly after the completion of the work there have appeared two voluminous and highly important sources of information hitherto inaccessible. One is *The Mahatma Letters to A. P. Sinnett*, the other *The Letters of H. P. Blavatsky to A. P. Sinnett*. While it may be regretted that the writers did not have these two collections at their disposal, it is gratifying to observe that they fully confirm the statements made in *The Theosophical Movement*, thus affording an endorsement of the general accuracy of the work.

The Theosophical Movement is not, and does not purport to be, a presentation of Theosophy. It is a history, and as such portrays the origin of the Theosophical Society, its expansion over the world, the crises to which it has been exposed from disturbances within and from foes without. Just as human history consists largely of a narrative of wars and tumults, so, too, does the history of the Theosophical Movement.

The work is preceded by a full analytical table or summary of the twenty-five chapters. Of the text itself we may mention those parts referring to the personality of the founders, the starting of the Society, its spread to England and India, the movements of H. P. B. and Colonel Olcott, the writing of *Isis Unveiled* and of *The Secret Doctrine*, the Coulomb-Missionary attack and that of the Society for Psychical Research, the formation of the Esoteric Section, the death of H. P. B., the attack on W. Q. Judge, the separation of the American theosophists and the Tingley society, and a brief review of later developments to the present day.

A very considerable portion of the work is devoted to the attack on W. Q. Judge, the circumstances leading up to it, its course, and the results following from it. This is one of the most important portions of the book and is supported by a great wealth of citations from original sources, and from its bearing on the present day Movement should be carefully studied.

To write a history wholly without bias would be an impossible feat,

especially when the sympathies and affiliations of the writers are involved. This does not detract from the value of the work accomplished, in so far as it is based upon proven facts. *The Theosophical Movement* is a work of surpassing value and interest, which one is loth to lay aside. No earnest student can afford to neglect it if he would really understand present conditions, uninfluenced by the claims of this or that leader, successor or what not. It may be said that it is, first of all, a defense and vindication of H. P. Blavatsky against all comers, and, secondarily, of William Q. Judge. The vindication of H. P. B. is convincing and is amply confirmed by the recently published *Mahatma Letters* and *Letters of H. P. Blavatsky* referred to above.

With regard to the portion of the work dealing with the history of the Judge controversy, it must be said that this is to be regarded as a consummately well-written lawyer's brief, rather than as a strictly neutral statement. The behavior of Colonel Olcott and of Annie Besant, as well as of other minor luminaries who took part in the attack on Judge is critically and ably analyzed, and they stand condemned out of their own mouths. The evidence against them is ample and convincing, not to say startling in its clearness. But while we, the gentlemen of the jury, read page after page of criticism, page after page quoted from the persons mentioned introduced for the purpose of exposing their treachery, we are given extraordinarily little as to the actual details of the charges against Judge and of the documentary material on which they were based. Mrs. Besant published this material in a pamphlet entitled *The Case Against W. Q. Judge*, in which she assembled what is probably the best case that could be made out against him. This pamphlet is referred to, but is far too little quoted. To prove that those attacking Judge were dupes, fools, knaves, or all three, or that a conspiracy existed against him, may dispose of these people, but it does not dispose of the most serious of the charges themselves, namely, that Mr. Judge was untruthful, and used deceit or dissimulation in passing of forged letters or faked communications from the Masters as genuine.

We do not wish to be understood as expressing an opinion as to Mr. Judge, one way or the other. In fact, we have none, other than that he was a faithful and devoted pupil of H. P. B. Certain it is that he skilfully cornered his opponents on legal grounds, and pleaded "not guilty," as most accused persons do. But after carefully reading the above *Case Against W. Q. Judge*, while we think that Mrs. Besant has made a disgraceful spectacle of herself in her introduction, has asserted breaches between Judge and H. P. B. for which she gives no proof and which apparently were mere gossip, the charges themselves remain in *statu quo* as far as the defense of *The Theosophical Movement* is concerned. Quite the same criticism may be made with regard to the effort to prove that Mr. Judge was not influenced by the then little known Katherine Tingley, or had not selected her as his successor. The claim of a group of well-known and honorable people (page 656) that Judge had left papers referring to his successor, presumably Mrs. Tingley, is, in our opinion, not sufficiently refuted. We have their direct statement, and here, at least, was no motive for conspiracy.

Fortunately, in our opinion, the character of H. P. B., the authenticity of her teachings, her claims regarding the Mahatmas, are abundantly established and depend no more upon the integrity or discrimination of Mr. Judge than of Mrs. Besant. We know that H. P. B. trusted Judge implicitly—so she did Annie Besant, who has spent the last twenty-five years or more in betraying her and in supplanting her teachings; so she did Sinnett, who has treated her not much better. The true value of this important section, besides presenting an array of documentary evidence of which theosophists know little, is that it carries the key to the extraordinary somersaults of Mrs. Besant, and therein the explanation of present-day conditions in the Theosophical Society. It shows the

essentially autocratic and Jesuitical make-up of her mentality, her uttering pious phrases of devotion to the Masters at the very moment she is violating the solemn pledges made to them; it shows her extraordinarily convenient memory, always standing ready to adapt itself to her present purposes; it shows Olcott, with all of his good qualities, violating the constitution of the Society and all common justice in order to down Judge.

The history continues in a briefer form down to the present time. It would be asking too much of the writers to give in detail the history of the Movement since 1896. This would in itself, if properly treated, require another volume of equal size. Yet such a history is essential to understanding the conditions today in the T. S. The roots are in *The Theosophical Movement*; it lays the foundation for further treatment. To handle the facts and dissensions clustering about the Leadbeater scandal of 1906 would be largely appropriate to a book on psychopathia sexualis; it simply could not receive candid treatment in a work intended for general reading. The origin and influence of the Liberal Catholic Church would in itself involve the most unsavory material, not to be read in "mixed company," seeing that the founders of this church were not only guilty of frauds, but can only be designated as sex perverts of the rankest sort. Yet one must know these things would one understand what the Neo-theosophy of today has become.

It is stated that *The Theosophical Movement* has caused great indignation in the Neo-theosophical camp. Quite likely. This proceeds largely from those who are newcomers and who deliberately prefer to close their eyes and accept the assertions of their dear leaders, and in part from those who have a vested interest in keeping them deceived. The latter are morally hopeless, the former have not yet learned that the motto of the Society, "There is No Religion Higher than Truth" means "There is No Religion Higher than Facts." Facts are truth, and to refuse to listen to facts, to turn a deaf ear to those who present them, is distinctly immoral and untheosophical. The threat to take legal action for libel against the writers or publishers of *The Theosophical Movement*, however sincerely meant, should only be welcomed. Once the occasion is given for presenting the records of certain persons in court—and these things were treated *sub rosa* hitherto, for the most part—an exposure would result for which many have long been waiting. We can imagine no more effectual boomerang.

Corruption of Original Blavatsky Texts by Mrs. Besant and Others. A set of CRITICS containing the first public exposure of the unscrupulous tampering by Mrs. Besant and others under her direction with the original texts of *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*, with parallel quotations, can be had from this office for six cents in stamps.

Buy Your Books from the O. E. Library

A theosophist who read H. P. B.'s Original Prospectus of *The Secret Doctrine*, reprinted in the CRITIC of January 14th, sent an order for this work to William Q. Judge, Box 2659, New York City! After six weeks it was returned to him from the dead letter office marked "Not in the Directory." He then wrote to us asking for Mr. Judge's present address. If this friend, as well as other readers of the CRITIC, would order their books—either theosophical or general—from the O. E. LIBRARY direct, they would not only get prompt service, but would help us in keeping a-going, and contribute towards sparing the editor the unpleasant necessity of turning in all his cash to the printer, and then having to borrow money for his next dinner. The editor is willing to give not only his coat, but his cloak likewise, to carry on, but the demands of the tummy; ah, well.

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REORGANIZATION OF THE NEW YORK CITY PRISONS

Two Reports on the Reorganization of the New York City Prison System. By *Hastings H. Hart*. 53 pages. The Prison Association of New York, 135 East 15th Street, New York. 1925.

The Eightieth Annual Report of the Prison Association of New York, 1924. 159 pages.

About a year ago a group of New York associations interested in prison reform requested Dr. Hastings H. Hart, the eminent prison authority, to make a survey of the prison system of New York City, and to report with recommendations. The report, which consists in reality of an original and a supplementary report, has been published by the Prison Association of New York. In the meantime the New York County Grand Jury made an investigation, the result of which is published in the Annual Report of the Prison Association of New York for 1924. While these two reports are primarily of interest to the city concerned, they contain abundant material of general interest, both in the way of suggestion and of warning. Our readers will understand that these city or county institutions have no connection with the state prisons, and are intended only for delinquents from the five boroughs constituting Greater New York, and only for those convicted on minor charges, such as do not call for confinement in a state prison.

So far as the New York City prisons are concerned, prison reform consists at present mainly of good intentions. While worse conditions may be found in smaller county jails, they are astonishingly bad for a great city with the wealth and pretensions to civilization of New York. The main prison, which is also described as a city penitentiary and workhouse, is located upon that long and narrow strip of land in the East River now called Welfare Island, but until recently Blackwell's Island. The system observed here may be best described by saying that there is no system at all. A small portion of the island is occupied by a Women's Corrective Hospital and a municipal Home for the Aged, but most of the island is taken up with the prison for men only. The reports do not pretend

to deal with the actual treatment of the prisoners. Those who have read Cesare de Fornaro's *A Modern Purgatory* may assume that the abuses described are essentially the same today, and that changing the name to Welfare Island is simply a bad joke. This book is well worth reading in conjunction with these reports.

Besides the prison on Welfare Island there is a branch prison on Hart's Island and a municipal farm for drug addicts on Riker's Island. There are also minor institutions of a reformatory nature elsewhere.

The Welfare Island prison has all the faults of the old style of construction. The main building was erected nearly a hundred years ago; its cells measure 3.5x7.5x7 feet, and while those in the later additions are a trifle larger, they are all far behind what is today considered necessary for good sanitary conditions. None of the buildings contain plumbing, the old-fashioned bucket system prevails, and as the Grand Jury remarks in its presentment, the only plumbers who have ever visited the island have been sent there as convicts. The result is that there is a constant stench of excrements about the place, while the faulty walls and floors afford a breeding place for vermin.

The inmates are sent there for periods ranging from five days to a year, and the population runs up to 1,400 at times. The inmates consist of every imaginable sort of derelict and petty criminal, including drug addicts, people affected with venereal diseases and tuberculosis, the hardened old-timer who is up for a short term, and boys who have never before been in the clutches of the law. All of these are herded together without the least attempt at segregation and the result is a regular university of crime, it being definitely known, says the Grand Jury, that many cases of crime are due to inoculation with criminal ideas acquired in this way. Further, boys are allowed to occupy cells with sex perverts.

There is no regular system of labor and 75 per cent of the able-bodied men and boys spend the greater part of their time in idleness. A further curious feature has to do with contraband. One of the large Brooklyn bridges passes directly over the island and may be, and is, used for dropping down drugs and other forbidden material to the inmates, with the result that a proper treatment of drug addicts is wholly out of the question.

Dr. Hart recommends the entire razing of this antiquated institution and the conversion of the island into a public park. In its place he would have a modern prison establishment built upon Riker's Island, further up the river. This island is at present used for three purposes—a municipal farm for drug addicts, a potter's field and a dumping place for city refuse. He would also establish on the same island a separate dis-

tributing prison, to which convicts should be sent for a short time and submitted to thorough physical, mental and moral tests and observation when necessary, after which they would be disposed of according to the judgment of the doctors and other officials in charge, and sent where proper work or medical treatment could be supplied. This plan, which is already being put into effect in the state prison system, is obviously the only rational one, provided it is properly carried out, and segregation employed from the very first day as far as possible.

An interesting recommendation is the complete prohibition of the very usual custom of lodging two inmates in one cell, it having been established that this is a prolific source of the grossest immorality. While this is generally recognized, the chief difficulty is that most prisons are overcrowded and there are not enough cells to give one to each man, while the cells are too small to accommodate three. Every new prison structure should be built with this in view.

It would be impossible in the brief space at our disposition to allude further to the very interesting presentation of data and recommendations contained in these two reports. The annual report of the Prison Association is filled with information of great interest relating to penology and criminology both in New York State and elsewhere, and both should be studied by all interested.

Fits and Starts

Some may have felt wonderment why our assignment of prisoners to correspondents seems to go by fits and starts. We'll tell you. The *ad interim* period is spent largely in trying to persuade our delinquent members, and those who have never got even so far as to give a reason for being delinquent, to contribute enough funds to enable us to start the next fit. And it's no work for hot weather, we assure you. Further, we think that if you tried it you would drop it before next Christmas. We have to laugh at it, but, to tell the truth, much of the time we are in a cold sweat lest we be swamped.

Is Restitution a Crime?

In the *CRITIC* of March 25th and April 8th reference was made to a young man named Morgan, who was carrying on a business by mail from the Maryland state penitentiary, a fact which horrified the good Marylanders and contributed to the resignation of the warden, Colonel Sweezy. I am now advised by a friend of the legal profession who has been aiding Morgan from the start in this business from purely philanthropic motives, and who is in touch with its details, that not only was the business conducted in an irreproachable manner, but that through it Morgan was earning money which he was using to make restitution to those whom he had defrauded in the past. The story about having earned \$35,000 in three years is pure fiction. The fact is that he was earning just enough to keep his family from starving, to pay back a small sum weekly in restitution, and to pay for the typewriters and stock used in his business.

Our laws do not as a rule require convicts to make restitution; they must serve the sentence imposed by the court and then they are quits

Yet here was a young fellow who had honor enough to wish to pay back what he had stolen, and energy and ability enough to earn the money in legitimate ways while in prison and to use it for this purpose, even though he gets no rebate on his sentence. But no, this will not be allowed. All that Maryland wants is the pound of flesh, and the devil take those whom he had robbed and whom he would have reimbursed had he been permitted to do so. All the money he has put into starting this business goes for naught, his office fixtures have to be sold for next to nothing. And Colonel Sweezy, who supported him, is forced to resign.

We are never tired of talking of the man who has been legally declared a bankrupt and who yet insists upon paying his debts. It is rare enough. Can we not give as much credit to the convict who aims to do the same? Can we not see that he is far more honest than the business man who uses the pretext of bankruptcy to ignore past obligations, even after he is perfectly able to meet them?

And is not the state of Maryland, by persecuting and suppressing this young man, issuing a notice to its convicts that they will not be allowed to act honorably even if they would?

The Blavatsky Association

In the *CRITIC* of April 9th and December 3d, 1924, I called attention to the formation of the Blavatsky Association, with headquarters in London, the object of which is the study and spreading of the pure theosophical teachings of H. P. Blavatsky, and in which the most active spirits are well-known theosophists most of whom have at one time been connected with the Adyar Theosophical Society. Among these are Mrs. Alice Leighton Cleather, Mr. William Kingsland, and Mr. F. L. Gardner.

I have already criticized the policy of this Association in excluding from its membership those Blavatsky students who elect to be at the same time members of other theosophical organizations, and have characterized it as short-sighted and unbrotherly, an opinion which I still hold. This, however, is a matter which need cause no worry. There are other associations which are devoted to the study of the writings of H. P. B., which draw no such distinctions and these are likely to profit rather than suffer by the exclusiveness of their colleague.

I have now before me the first number of the *Proceedings of the Blavatsky Association*, dated November 13th, 1924, in which one finds a full account of the formation of the Association, with its officers and rules. These are mere matters of detail, but what is of greatest interest is the formation of a "Defense Committee," the object of which is to defend not only the teachings but also the character of H. P. Blavatsky before the world, and to combat attacks made upon them in the press or otherwise.

This is a highly laudable object, provided it is pursued with discretion and does not branch off into polemics against other associations whose aims are essentially the same as its own. We have seen some of this of late, though I am glad to say that the Blavatsky Association as such had no part in it. One-half of this issue of the *Proceedings* consists of its first essay at defense in the form of a rather lengthy correspondence between two members of the Association, Hon. Mrs. Davey, and Mr. William Kingsland, with Sir Arthur Conan Doyle, who published an attack upon H. P. B. in *Pearson's Magazine* for March, 1924.

I have not the *Pearson's* article before me, but it appears that besides other disparaging remarks, Sir Arthur makes much of the Coulomb affair and the report of Richard Hodgson to the Society for Psychical Research, without having taken the trouble to inform himself as to what has been said on the other side. Among other matters he was wholly unacquainted with Mrs. Besant's book, *H. P. Blavatsky and the Masters of the Wisdom*, and with Dr. Hodgson's partial retraction.

In response to the protests of Mrs. Davey, Sir Arthur replied in a brief and rather evasive fashion, whereupon Mr. Kingsland continued the correspondence. Sir Arthur replied in letters which show some annoyance and a desire to discontinue the subject, but Mr. Kingsland kept at him, insisting that he should at least withdraw in *Pearson's Magazine* those charges upon which he had admitted being misinformed. This Sir Arthur finally consented to do and his letter is printed in full, although *Pearson's* declined to publish it.

Sir Arthur Conan Doyle, apart from being a well-known writer of detective stories and the inventor of Sherlock Holmes, is, as most know, an ardent spiritualist, possessed of more enthusiasm than critical acumen, as may be inferred from his falling for the faked fairy photographs which were extensively circulated about three years ago and which were shown to be fraudulent, notwithstanding the seeming evidences in their favor. Be that as it may, his attack on the personal character of H. P. B., which we must believe to have been made in sincerity, shows that he had not taken the trouble to inform himself fully. As he claims to have been a friend of the late Mr. A. P. Sinnett, whose writings he holds in high esteem, one may well suspect that Mr. Sinnett helped to color his views about H. P. B. Those who want to know more about this incident should read the correspondence.

It will be interesting to watch the direction the "defense" takes in future. There is material enough to keep it occupied. These sporadic attacks on the character of H. P. B., however, are by no means as serious as the attacks upon her by those who pretend to venerate her memory. The former appeal mainly to those who would under no circumstances become theosophists. It is rather against those who, while rendering lip service, contradict, belie and belittle her teachings, and who therefore appeal directly to theosophists, that the defense should be directed. The real enemies of H. P. B. are not the Coulombs, the Hodgsons, the Solovioffs, the Doyles, but those of her own household. Mrs. Annie Besant, who is loud in her asseverations of reverence, rarely opens her mouth without uttering views which are flat contradictions of the attitude not only of H. P. B., but of the Mahatmas as well. Her open support of the Liberal Catholic Church is but a snapping of the fingers at H. P. B. and the Masters. As for the *Mahatma Letters*, we know that she has deliberately ignored them and caused them to be ignored among her followers, and even taken a petty revenge upon the person who allowed them to be published, and that she and her colleague Leadbeater have virtually suppressed *The Secret Doctrine* and substituted their own production, *Man: Whence, How and Whither*.

We know further, to choose but a single example, that not only this book, *Man: Whence, How and Whither*, but Mr. Jinarajadasa's *First Principles of Theosophy*, teach a doctrine—that known as the Mars-Mercury theory of the planetary chain—which is absolutely denied in so many words in *The Secret Doctrine*, not alone by H. P. B., but in letters of the Mahatmas which she quotes *verbatim*. Let us admit, if we will, that H. P. B. was in error, and that A. B., C. W. L. and C. J. are right. That in no wise alters the fact that they imply that H. P. B. published deliberately fraudulent letters from the Masters in support of her view—in short, the worst sort of a charge of lying, which ill fits with their hypocritical protestations of reverence.

It is against people of this type, people who profess the most unbounded respect and veneration and who yet make assertions amounting to charges of gross and deliberate fraud, that the reputation of H. P. B. should be defended. It is a form of assault far more insidious than the crude charges of one like Sir Arthur Conan Doyle and, unlike his, is an indication of duplicity. Mrs. Besant and Mr. Leadbeater have done infinitely more to damage the reputation of H. P. B. and to turn the atten-

tion of theosophists away from her teachings than all of the DoYLES and Psychological Researchers put together. It is against them, and them alone, that stands the charge of having diverted Theosophy from its original channel into a sort of emasculated Roman Catholicism with Mrs. Besant as pope and Mr. Leadbeater as prophet. Had it not been for these two renegades and traitors to the cause of true Theosophy, thousands who are groveling on their faces before them as leaders would still be studying the Ancient Wisdom as we have it in *The Secret Doctrine* and *The Mahatma Letters*.

If the Blavatsky Association will follow up the defense in this direction, as have *Dawn* and the CRITIC, it will have its hands full.

Note. We have a few copies of the *Proceedings of the Blavatsky Association* and those who would be interested in reading the controversy with Sir Arthur Conan Doyle may borrow them by sending five cents in stamps and promising to return them without fail within a week.

If You Are Visiting Washington

and if you happen to be interested in Theosophy, or want to know what it is, you are invited to visit the United Lodge of Theosophists, at 1731 K Street, N. W. There is a public lecture every Sunday at 8 P. M., and a class, to which strangers are invited, on Wednesdays at 8 P. M.

"The Canadian Theosophist"

Attention is called to the review of *The Letters of H. P. Blavatsky to A. P. Sinnett*, by the General Secretary of the Canadian Section, published in the March issue of *The Canadian Theosophist*. The fiftieth anniversary of the Theosophical Society falls on November 17th next, and the editor proposes to publish a series of articles in the intervening issues setting forth the main principles and aims of the Movement with a view to arousing interest in the forthcoming anniversary. So now is the time to subscribe. Subscription, one dollar a year, single copies, 10 cents; to be sent direct to *The Canadian Theosophist*, 22 West Glen Grove Avenue, Toronto, Canada. United States currency accepted.

"Dawn"—and Sunset

Our esteemed contemporary *Dawn*, the organ of the T. S. Loyalty League, Sydney, Australia, announces that its publication has been discontinued with the November issue. Unexpired subscriptions will be applied to the new magazine of the Independent Theosophical Society, of which I hope to give an announcement later. Those who subscribed to *Dawn* through this office are requested to address any comments or complaints direct to the Editor of *Dawn*, 69 Hunter Street, Sydney, N. S. W., Australia, not to us.

Dawn was established in the first place to clean up certain unsavory conditions in the Theosophical Society, and it cannot be denied that it has contributed largely to so doing in Australia and elsewhere. With the expulsion of the Sydney Lodge by Mrs. Besant, the existence of a "T. S. Loyalty League" composed of people no longer members of the T. S. was somewhat of an anomaly. The new Independent Theosophical Society as such is no longer interested in the state of putrefaction existing in the parent society, and it is proposed that its new journal shall be devoted exclusively to constructive lines and shall avoid the former issues.

Whatever the reasons which have induced the publishers of *Dawn* to throw up the sponge, and they may be good ones, I am profoundly sorry. It may be true that instead of effecting a general purification the result has been merely to establish a line of cleavage, on the one side of which are the adherents of the pure teachings of the Masters and of

H. P. Blavatsky, and on the other those who are blind worshippers of the neo-theosophical vagaries and their promoters, and that this having been established, but little further change is possible. But I do not think so; I still adhere to my attitude that Theosophy is a matter of principles, not of societies. All theosophists should concern themselves with the Movement as a whole. It is the duty of every earnest theosophist to do his bit to keep the name of Theosophy unsullied, to defend it against those who would pervert it by false teachings or tarnish it by pernicious example. This being the case, every theosophist who knows what the Masters and H. P. B. taught should fight for these principles wherever there is a disposition to mislead others by putting forth a spurious Theosophy under the genuine label, and especially, as is the case today, when the false teachings are false in essence, when they partake of that which has in the past ruined nearly every great reform movement. Unless the Independents in Australia propose to shut themselves up with their own righteousness and let the stream of Theosophy running in other channels become ever more polluted, they cannot ignore this fact. No reform of whatever kind can continue to expand unless there is a constant effort to cut away the excrescences, to purge away the dross. The distressing condition of the Theosophical Society today, its almost absolute repudiation of its original founders and teachers, is traceable largely to one thing—the unwillingness of those who still believe in the original Theosophy to fight for it, and their disposition to retire and chew the cud of self-satisfaction either alone or in alien groups.

Statement of the Ownership and Management of the O. E. Library Critic required by act of Congress, of August 24, 1912, for April 1, 1925.

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

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

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(Signed) H. N. STOKES, Editor.

Sworn to and subscribed before me this second day of April, 1925.

(Signed) FRANK B. TIPTON, Notary Public.

My commission expires October 31st, 1926.

The Only Complete History of the Theosophical Movement
Just Published—"The Theosophical Movement"—A History

Till now there has been written no satisfactory history of the Theosophical Movement. The *Old Diary Leaves* of Col. H. S. Olcott, former President of the Theosophical Society, has long been out of print, excepting the last volume, and consists rather of the personal recollections of Col. Olcott, often of much value, often marred by omissions and personal bias. Apart from this, the history of the Movement must be sought out piecemeal in theosophical journals and in books, pamphlets and private communications not to be had in even the best theosophical libraries. Further, because of the personal interests involved, many facts have been deliberately suppressed, distorted and perverted in official publications.

Through the labors of some students who have devoted many years of careful research into the details of theosophical history, and who have had at their disposition a vast collection of documents bearing on the subject, we now have a "History of the Theosophical Movement," backed up by unimpeachable records of evidential nature which are extensively quoted. It is a fascinating narrative, in which the reader will find a clear statement of the growth of the Movement and of the causes and course of development of the many discords which in the past have rent, and at present are rending the theosophically thinking world. *Price, \$5.00.*

Order from the O. E. LIBRARY.

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From the O. E. LIBRARY. Continued from last CRITIC. Books marked "(L)" will be loaned.

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Mr. O'Donnell is a specialist on ghosts, his narratives are largely well authenticated, and are by far the most readable of all recent literature of its kind.

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Note.—Every student of Paracelsus should read Dr. Franz Hartmann's "Life of Paracelsus" (L), \$2.75, Stillman's "Paracelsus, His Personality and Influence as Physician, Chemist and Reformer" (L), \$2.10, and Robert Browning's "Paracelsus" (L), \$0.85.

Pavitt, W. T. and K.—Book of Talismans, Amulets and Zodiacal Gems. \$3.75.

Redgrove, H. Stanley—Alchemy, Ancient and Modern (new edition) (L), \$2.65.

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THE JAIL DELIVERY AT PITTSBURGH

On March 30th, seven prisoners escaped from the Western State Penitentiary at Pittsburgh, Pa., by burning a hole through the metal roof with an improvised electric torch. Two were immediately captured while five escaped in a stolen automobile only to be caught the next day.

One of the seven, who is suspected of having planned the escape, was Michael Norton, who had been transferred over a year ago from the Eastern State Penitentiary where he was one of the group known as "The Four Horsemen." Why Norton was serving a long sentence at the E. S. P. I do not know. At the time of an attempted escape of convicts from the Western State Penitentiary in February, 1924, two guards were killed and Norton, being accused of implication in the killing was given an additional sentence of 13 to 14 years and was kept in solitary. This did not prevent his communicating with the outside world and an interesting letter from him was printed in the CRITIC of September 10th, 1924, in which he claimed that he was found guilty on perjured evidence of men who could not by any possibility have been witnesses, given on threats or promises from the then warden, Egan.

It is stated that the present minimum sentence of Norton expires in 1960 and the maximum in 1980, so that he had 35 to 55 years of prison before him. As stated, I have no idea why Norton was originally sentenced, and I am not aiming to defend him on that score. But his subsequent career suggests some considerations. Norton is a man of brains and ingenuity. Like others so equipped, and under the lax regime of the Eastern Penitentiary, he became a sort of dictator among his fellows and was one of the four who practically ran the institution. This is just as it is in the outside world, in politics especially. To break up this dangerous condition he was sent with some others to the Pittsburgh institution. Here he was under the notorious warden Egan, a man whose only idea of governing prisoners was to break them soul and body. The whole management of the institution was abominable in the

extreme, and Norton decided that it wasn't worth standing for the next 25 or 45 years, and what were his wits for anyway? So he and others managed to get some dynamite and tried to blow a hole in the wall.

In the scuffle that ensued, two guards were killed, somebody had to be made responsible and Norton was one of them, on perjured testimony, so he said, which may or may not have been true. He also asserted that he received personal attentions which resulted in the fracture of several ribs. He got thirteen more years added to his sentence and was locked up in solitary, not even being allowed to leave his cell for exercise.

Meanwhile Egan the rib-breaker had voluntarily (?) resigned and was replaced by Warden Stanley P. Ashe. But even his more liberal rule was not sufficient to reconcile Norton to remaining till 1960-1980, so he made the present attempt to get away, for which one can hardly blame him.

Now what I see in this is an indictment of our whole prison system of long sentences and suppression. Everything that happened to Norton after his transfer to the Western is directly due, not to criminal impulses, but to the natural resentment of an intelligent and high-spirited man against needless brutality and excessively long punishment. His attempts to escape, his misfortunes which followed, were not due to wilful infraction of the laws, but to the stupid and barbarous penal system. He tried to escape, got into trouble, received beatings, an additional sentence and solitary; tried another escape, was caught, and will now probably fare worse than before. Each time the man became more desperate, all as the outcome of an original long sentence. With a final sentence of 35 to 55 years more hanging over him, things could not be much worse, so why not try to get out of it? He would probably be dead by that time, or, if not, would be turned out of prison a helpless old man. In the outside world we praise the man who fights against obstacles instead of lying down. If he is a prisoner we do not praise him; we give him more of the same medicine which has proved so ineffectual in breaking him; we treat courage and determination as a crime instead of a virtue.

I cannot assert with certainty that Norton would have gone straight if given the chance. He has the ability to do so, but has not been given the opportunity. Every time he tried to get up he was knocked down. Even if he had made a successful getaway nothing but the life of an outlaw was before him unless he could have buried himself in parts unknown, there to start a new life. Other men have done this and have made good, and there was a fighting chance in trying it. But in prison till 1960 or 1980 there was none whatever.

Put out on one of the prison farms, with healthy employ-

ment, a chance of making good, who knows what Norton, with his wits, might have become? Had he still been dissatisfied and rebellious, had he notwithstanding preferred to get away, he would probably have been captured just as easily as in the present instance. But there would have been a fair chance of making something worth while out of him. As it stands, there is none. He has been branded as a troublemaker, a desperado, a hard-boil. Keep him locked up under special guard; saddle him as a non-producing burden on the State, until old age makes him harmless and helpless, and then throw him out!

Do you call that either humanity or common-sense? Yet Norton is but one of hundreds who, once in trouble, are given no chance.

A High School at San Quentin. The new warden of San Quentin, Frank J. Smith, is organizing a high school within the walls. San Quentin is well stocked with inmates who have university degrees. These will be employed as instructors and the state universities will be drawn on for lecturers. It is expected that those who graduate from this intramural school will be prepared to enter the University of California, that is, if they get a chance. When one compares the San Quentin of today with that of the time of Ed. Morrell and Donald Lowrie one is disposed to feel a bit optimistic.

Which is the "Authorized" Secret Doctrine?

As an attempt is being made to delude theosophical students into thinking that Mrs. Besant's revision of *The Secret Doctrine* is the only "authorized" edition, readers and prospective purchasers should inform themselves as to the actual facts.

There is but *one* AUTHORIZED edition of *The Secret Doctrine*, namely that published in two volumes in 1888 under the direct supervision of H. P. Blavatsky herself, and approved by the Master K. H. This original edition being long out of print, an *exact verbatim et literatim* photographic reproduction of it has recently been published at \$7.50, which therefore may be strictly designated as the AUTHORIZED EDITION.

The "revised edition," issued by Mrs. Besant and G. R. S. Mead in 1893, two years after H. P. B.'s death, was largely rewritten, containing as many as 32,000 changes, or an average of one to every two lines, largely pedantic, but not infrequently entirely altering the meaning. The preface to this makes no claim to its having been altered by the authorization of H. P. B. and the internal evidence is clear that she would never have authorized it had she been living. The pretense that the revision was authorized by her is a fiction invented in later years. It is in no sense authorized except by the persons who presumed to alter it.

A set of CRITICS containing the first public exposure of the scandalous and unscrupulous tampering by Mrs. Besant and others under her direction with the original authorized texts of *The Secret Doctrine*, *The Voice of the Silence*, and *The Key to Theosophy*, with parallel quotations in evidence, can be had from this office for six cents in stamps.

Which Would You Choose?

The Secret Doctrine as H. P. B. wrote it; the only authorized edition, \$7.50
The Secret Doctrine as H. P. B. didn't write it, but as Annie Besant
and G. R. S. Mead thought she should have written it, \$20.00

White Lotus Day—May Eighth

Curious, in time, I stand, noting the efforts of heroes;
Is the deferment long? bitter the slander, poverty, death?
Lies the seed unreck'd for centuries in the ground? Lo, to
God's due occasion,
Uprising in the night, it sprouts, blooms,
And fills the earth with use and beauty.

Walt Whitman: *Passage to India.*

Not since the death of H. P. Blavatsky on May 8th, 1891, has so much light been thrown upon her character as in the past two years; first through the publication of *The Mahatma Letters to A. P. Sinnett*, and more recently by *The Letters of H. P. Blavatsky to A. P. Sinnett*. There are other recent books, *The Theosophical Movement*, the three books of Mrs. Cleather, which are of interest and value, but useful as they are, they in no way equal *The Mahatma Letters* and the correspondence of H. P. B. herself.

At this time I am not concerned with the value or truth of what H. P. B. gave out to the world. What interests me is H. P. B. herself. Most theosophists are acquainted with that letter of Mahatma K. H. to Colonel Olcott (*Letters from the Masters of the Wisdom*, page 53) in which she is spoken of as "our direct agent." Those theosophists who do not feel themselves bound to observe the ban placed by Mrs. Besant upon *The Mahatma Letters* will find in them many statements, especially in the section on Probation and Chelaship, which will show how she was regarded by those who judge not according to appearance, but judge righteous judgment. In these her faults are frankly pointed out, so frankly that it may cause consternation in those who are not accustomed to look for the real Self behind the human imperfections. Read *Mahatma Letters*, pages 313-314, and you will get an idea of the attitude which one should observe in judging others.

In one of the letters to Sinnett (page 323) Mahatma K. H. says:

There is a hero-worshipping tendency clearly showing itself, and you, my friend, are not quite free from it yourself. . . . If you would go on with your occult studies and literary work, then learn to be loyal to the Idea, rather than to my poor self.

We have had similar warnings from much less lofty levels with respect to H. P. B., often from those who thought they would shine the brighter by attempting to dim her luster. Sinnett (*Early Days of Theosophy in Europe*) has done his share; so has Olcott (*Old Diary Leaves*, vol. 1, page v of the Foreword and elsewhere). Those who have supported the Back to Blavatsky Movement have been reproached with hero-worship by those who were insidiously undermining her influence, for reasons of their own, even though they have not been backward at the same time in showing the same fault with regard to later leaders. And, in fact, the warning is not wholly needless. Was H. P. B. a reincarnated adept? Did she descend with capitalized personal pronouns from some higher sphere by a sort of immaculate birth into the body of a full-grown woman in order to help humanity? Was she infallible? Has she again incarnated to take up the work she was forced to drop in 1891? We hear all of these things, but they are human inventions. *The Mahatma Letters* give no hint that she was essentially different from other human beings.

I set out by disregarding all of these tales and all of the estimates of earlier and later writers, whether favorable or unfavorable, and tried to form an independent judgment of the real H. P. B. and to learn why, if possible, she was selected as the Messenger of the Masters. First,

I had her books, then I had what was written by Sinnett and Olcott, and the reminiscences of her friends and the criticisms of her enemies.

With regard to her books one thing struck me above all. When she wrote she wrote as one having authority and not as the scribes. When she wrote, it was to the point, she wrote with lucidity and conviction; back of every sentence was an idea, while much that was written by others by way of commentary, or with the object of epitomizing her teachings, created the impression of being second-hand, of consisting of phrases and statements seemingly not always clear to the writers themselves, in short, what may be briefly designated as "parrot talk." Where one writer uses the most elegant and lucid English, only to convince me that he is romancing, and others convey the impression that they are using words to conceal the lack of well-formulated ideas, I found the true ring of genuineness in all that H. P. B. wrote, the conviction that the idea was there and that it only awaited my own effort to grasp it; the mining might be hard, but one was sure of finding the ore at last. Many a time I have thrown these other books aside in disgust only to find the solution of my difficulty and the cure of my skepticism in H. P. B.'s own words. Whatever its formal shortcomings, her *Key to Theosophy* far surpasses all other books of a similar nature, and I always unhesitatingly recommend it to serious students rather than any other textbook. Apart from its lucidity, it is spiritually honest. And when I say "Back to Blavatsky" I mean *Blavatsky*, not any other writer who is supposed to present her teachings, the *Mahatma Letters* excepted. This clarity and absolute honesty of style gave me an inkling of the character of the writer.

Finally there were published *The Mahatma Letters* and the H. P. B. Letters, and these two books have helped me far more than all others to get a fairly clear conception of the personality of H. P. B. Out of the "bundle of contradictions," the "perplexing mystery" which many found her, there has emerged the figure of a person heroic, not in any strange way, but in an entirely human fashion, a veritable Titan, a female Prometheus, if you will.

If you would understand H. P. B. it is better, I think, to disregard for the time the view that her writings or teachings are inspired, authoritative or infallible. These must be judged by themselves and upon their own merits. To start out with the assumption of infallibility is not only contrary to H. P. B.'s own admonitions, and leads the student to accept authority rather than reason and intuition, but it further creates a prejudice in advance. For our present purpose H. P. B. is to be studied for what she herself was, not for what she taught or for what others have claimed for her.

A biography of H. P. Blavatsky worthy of the name has yet to be written and there is small prospect of it being done soon. By that I mean, not a bare account of the incidents of her life—that we have in Sinnett's *Incidents in the Life of Madame Blavatsky*, and in his *Occult World*. Neither do I mean a biography which attempts to minimize or conceal what would be designated as her shortcomings. Not these, but a true description of the true H. P. B., in which every trait is given its proper weight, as viewed from the level of a Master. It will not be done soon because we are nearly all of us so false, so given to putting on appearances, to painting up the face of our souls, so afraid of being seen for what we are, so bent on deceiving ourselves and others, that we cannot understand the sublime simplicity, sincerity, contempt for all appearances which characterized H. P. B. The woman swears and smokes and gets ill-tempered; something must be wrong with her. That is the judgment. And even if we can really understand the H. P. B. behind these things we are so ashamed, so fearful that others will misunderstand, that we start to conceal and deny and make excuses for what everybody who knew her knew, and for what all who read her letters can see.

Why not ask ourselves whether it is better to conceal the faults we have, to appear to be what we are not, or to show ourselves as we are? In one of the letters to Sinnett Mahatma K. H. tells of an Indian chela who objected to an errand to some "respectable" person because he would have to fix up, and so create the impression that he was not the shabby, unwashed fellow he was. That may be extreme, but it was the right spirit. H. P. B., able as she was to do so, disdained hiding her faults for the sake of making a good impression, and it is one reason why I like her.

It is said that the pure in heart shall see God. It is equally true that as much of this quality as we can command is necessary if we would see the divine in any fellow mortal. If we would understand H. P. B.—or any other, for that matter—we must first clean our own windows, pull the beam out of our own eye. One of the most useful lessons to be learned from the *Mahatma Letters* is to be found in the terribly frank criticisms of certain persons, which have shocked many who have assumed that Mahatmas could speak no ill. These letters show us plainly why these people misunderstood H. P. B. and could not get along with her. Their own windows were dirty, and the analysis of the various kinds of dirt should be a most instructive lesson to all of us. At least so I have found it—their remarks seemed to be addressed to me personally.

I have tried to study the personality of H. P. B. with these things in mind. Out of mass of often trivial talk in her letters, out of the rough and what would seem to many at times coarse language, out of the abuse, the misrepresentation, the slanders of others, I have tried to dig out the real, true H. P. B. One must seek for an explanation of these traits which offended the sensibilities of the conventional and well-bred, to say nothing of the hypocrites and Pharisees. We do not want to deny or minimize these things. Why did the Masters select such a person? Why was she not always the high-bred, polite person which one would expect from her rank and birth, and which she could well enough be when it pleased her?

Ill-health, in part, no doubt. But people of ill-health are not of necessity brusque and unconventional. Let me tell you a story which may explain my idea of why these very roughnesses had their part and why they were necessary to H. P. B. Once there visited me with some request a stranger purporting to be a clergyman, and whom I was disposed to distrust, till finally he indulged in some rather strong language, swear words, in fact. Ah, thought I, now I know that you are honest. Had you come to me with the aim of imposing on me you would have guarded your tongue. A parson who swears must be honest, because profanity, especially in a parson, is regarded by the run of good people as a token of sin. And so I found it; he was as honest as he was profane.

Had H. P. B. been a deceiver, she would of all things have avoided those ways which, perhaps trivial in themselves, were yet such as to cause offense with those who judge only by appearances and are swayed by conventionalities. They should afford a distinct presumption of her honesty and sincerity to such as are really worth convincing.

Still more, I will go so far as to suggest that far from her having been chosen as the messenger of the Masters in spite of these faults, they actually constituted one reason why she was so selected. That Theosophy is of little worth which does not lead one to see the real behind the appearance, the soul behind the clothing it wears. Let one know all about the monad, the seven principles, the planetary chain, everything from Atala to Patala, and those other points about which many calling themselves theosophists love to wrangle and cram up on, and if he will not earnestly endeavor to see the inner Self of others and to judge them by that, his brand of Theosophy is little better than sounding brass and a clanging cymbal. Those would-be theosophists who could not see the

real H. P. B., who were offended at her rough ways, whose pride or ambition led them to deprecate her because of them, these had not in themselves the making of true theosophists in the sense that the Masters meant. Faced at the outset by the necessity of making a practical application of theosophical principles they failed and moved on, and the Society was the better without them. Had she been willing to compromise, to speak that which pleased rather than that which was true, had she acted in a fashion consonant with the demands of the polite and worldly, she might have surrounded herself with time-servers and sycophants, and the Society would have been a theosophical society but in name. These unpleasant traits of H. P. B. were then, an actual test, a means of separating the wheat from the chaff.

We would do well today to watch the impressions which the H. P. B. letters to Sinnett make. There will be those who will see and understand the real H. P. B. and will love her for her uncouth ways, because they indicate that after all, instead of being the perplexing mystery which so many have called her, her nature was in fact one of true simplicity, something of the innocence of a child, absolute sincerity, splendid and unswerving loyalty to her Master and to what she believed to be the truth, readiness to suffer day after day, not only the ills of a diseased body, but the slights of those whom she had loved and trusted, willing to be misunderstood and to die for her ideals.

On the other hand there will be those who call themselves theosophists who will criticize the letters, will be shocked by their frankness, will fear lest they will do harm to her memory, and who will say that they should only be read by students. Already I have read a review by a theosophist who says that they should never have been published and that they are "not fit reading for young ladies." So be it. Those who cannot see the true H. P. B., but only the illusory covering of H. P. B., will never be true theosophists. Let them be shocked if they will. Further, let such critics consider that these letters are *H. P. B. brought to life* before us. To say that the letters are improper reading for people in general is to say that H. P. B., if alive, would be an undesirable associate.

If one can perceive the true use of these supposed blemishes, can recognize her great intellect as shown in *The Secret Doctrine*, and can feel her loyalty to her Master and to her friends, her irreproachable honor, her absolute sincerity and the spirit of the martyr exemplified day by day, he will see that we have here one of the most remarkable combinations to be found in modern times, even saying nothing of her supernormal powers. And it is for this reason that H. P. B. presents herself to me, not only as a teacher of a sublime philosophy, but quite apart from that, and far more, as an ideal to be looked up to and imitated as far as may be. It is for this that I love her and defend her against the faultfinders who cannot endure her because of her ill-temper or bad manners, or who, apart from these, pick flaws in her philosophy. Call it hero-worship if you will, it is not based upon marvelous stories, but upon evident facts. It is what Mahatma K. H. calls "loyalty to the Idea," the Idea of never swerving from the path of duty however bitter the physical suffering, the loneliness, the poverty, the slanders, the friends turned cold, the persecutions of enemies. What matter if the human nature cries out at times—and H. P. B. did—if only the soul can keep true to its course like the great ship which never deviates a degree from its path, indifferent to whether sun shines or storms rage? These very cries of pain should be proof of the greatness of the achievement. It may be no great credit to a demi-god or an adept to be indifferent to suffering, but to be human, to suffer as a human, and yet to show the strength and persistence of a demi-god, that, truly, holds out to us some encouragement that we may perhaps be able to do likewise, should it be allotted to us to attempt it, should we find ourselves among the exiles.

If You Are Visiting Cleveland

and if you happen to be interested in Theosophy, or want to know what it is, you are invited to visit the United Lodge of Theosophists, at 7809 Euclid Avenue, where there is a lecture Sundays at 4 P. M., and a class for inquirers on Wednesdays at 8 P. M. There is also a study class on Fridays at 8 P. M. at 409 Frederick Building, 2063 East Fourth Street. To all of these visitors are invited.

In Memory of H. P. Blavatsky

Some books illustrating the life, character and philosophy of H. P. Blavatsky. For sale by the O. E. LIBRARY.

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JAMMING THEM IN

The two Federal penitentiaries at Leavenworth and Atlanta are rapidly approaching the condition where it will be necessary to hang out the sign "Standing Room Only." Leavenworth penitentiary was built to "accommodate" 1,400 prisoners. It now has a population which was reported April 30th to be 3,243, and 600 more are expected to arrive by July 1st. Atlanta penitentiary was built for 1,800 inmates and now has over 3,000; they are sleeping in the bathrooms and eating in relays. Presently they will have to sleep in relays likewise.

Hitherto it has been possible to board out Federal prisoners at state institutions, and this is frequently done. But now the state prisons, being themselves overcrowded, are objecting to taking in boarders. I learn from the Kansas State Reformatory that Warden Biddle of Leavenworth recently applied to that institution to accommodate a number of young men from Leavenworth so as to reduce the congestion, but the request had to be refused, as there is no room for them. Other prisons are in a similar predicament. In the California prisons they are sleeping in the corridors and eating in relays, likewise in Missouri and elsewhere.

The condition at Atlanta and Leavenworth, however, far surpasses that in other prisons, and that it is not worse is to be attributed only to the congested condition of the Federal courts, which are unable to keep up with business. A man has a chance to wear out several pairs of pants before he comes up for trial. What is the reason for this? Not entirely, but very largely, it is to be attributed to the Eighteenth Amendment and to the Volstead Act. The former made a crime out of what was before—unless revenue laws were violated—a legitimate business. The latter provided innumerable interpretations and applications which, had they been devised at an earlier period, would have made criminals of George Washington, Abraham Lincoln and General Grant, yes, even of Jesus Christ, and which, could they be carried out fully, would probably require ten Atlantas or Leavenworths to ac-

commodate the offenders. Probably nothing has ever been devised which has been a greater breeder of crime and general contempt for law. Our cities are breaking the record for arrests for intoxication.

The reason is obvious. The law leads to illicit trade and smuggling. These can be profitably carried on only with concentrated stimulants. You can't load much alcohol in the form of beer on an automobile, or carry it around in your pocket, but you can make a good load of alcohol in the form of whisky. Carting 97.5 per cent. water at the risk of arrest doesn't pay, and the smuggler, the bootlegger, is driven by the risk to handle concentrated liquors—the risk is no greater, but the profits are. Consequently those who were and would be satisfied with light wines or beer now have to use whisky or nothing. The law is further a direct incentive to the manufacture of cheap and inferior articles, and the inevitable result is more intoxication and more crime.

The same applies to narcotics. They are still easier and safer to smuggle, because they carry large "kick" in small bulk. It is said that there are at present 1,200 men in Leavenworth on drug-selling charges. This is not because human nature has changed in the last seven years, but because the inevitable effect of sweeping prohibition laws is to replace the milder and less harmful stimulants by the stronger and more pernicious.

The artificial high prices and large profits produced by prohibition lead further to other corruptions, including bribery of officials, the counterfeiting of revenue stamps and permits of one sort or another, and are a standing temptation to indulge in this illegitimate occupation. Perhaps worst of all, there follows a general vitiation of conscience respecting other laws. The average man—fully nine-tenths of them, in my experience—looks on prohibition simply as a piece of impertinent interference with his private habits, or those of others, and quite as he would regard a law forbidding him to smoke, or to play golf or ride in his automobile on Sunday. Back of this feeling is a sentiment of resentment which, while it may not generally extend to other laws, is sure to do so with a class which lies near the border line of criminality. General contempt for law begins with those laws which are regarded as arbitrary interference. No law has been enacted in our time which affects so many people, and the inevitable effect, I am convinced, has been a general loosening of the respect for law in general, and a consequent increase of crime.

The mania for making new prohibitions, based upon the idea that you can make people good by legislation, shows no sign of diminution. Our legislatures, egged on by unwise reformers, spend much of their time in passing laws which make ever more and more people into criminals for doing just

what they were doing before. Even though they may effect a certain degree of prevention, they result in concealment, in evasion and general contempt for law and disrespect for government. I do not believe that the growth of the prison population would be out of proportion to increase of population, had we still only the crimes recognized as such twenty-five years ago, most of which have been so recognized for generations. It is rather to the attempt of mentally anaemic people to prohibit others from doing what they do not care to do themselves, who, because they personally do not like cigarettes or beer, think that they must interfere with everyone who happens to do so, that the abnormal crowding of prisons is due.

Whatever the causes, this increased influx of prisoners into the state prisons, and especially the Federal prisons, is likely to have disastrous results. The overcrowding makes the segregation of old offenders from first timers more difficult, organization and discipline suffer, sanitation has to be disregarded, and the institution becomes ever more a school for crime. In those states which require that prison-made goods shall be used by the state institutions only, it has long been impossible to keep the men fully employed, as the state cannot consume all they would produce. The increase of prison population therefore means ever more men kept in idleness, complete or partial, with the degeneration which that implies, and the ever increasing cost of their maintenance.

Federal Women Prisoners. After waiting one hundred and fifty years the United States Government has finally undertaken to make provisions for its female prisoners, who have hitherto been boarded around at such state prisons as would undertake to care for them at so much a head. The new penitentiary, which is euphemized as an "Industrial Institution," but which is really intended for women guilty of offenses equivalent to those for which men are sent to Leavenworth or Atlanta, will be based upon the cottage system which has been advocated by prison reformers. The women will occupy a number of cottages located upon a farm of considerable size at Alberson, West Virginia. The warden will be Dr. Mary B. Harris, a graduate of the University of Chicago, who has been superintendent of the women's section of the workhouse at Welfare (Blackwell's) Island, New York, and of the New Jersey State Reformatory for Women. Mr. Osborne doesn't believe in women wardens, but this selection would seem to be an excellent one.

Notice to Prisoners

There is an increasing tendency on the part of those applying to us for correspondents to make fixed specifications as to age or locality. Especially there are requests for young correspondents and girls. Our docket is crowded with applications of this kind and there is small hope of their being met. Some of these men write several times repeating the identical request.

We wish to say that while we want to give satisfaction, it is impossible to comply with such requests within a reasonable time, and we advise that those making such requests give us more latitude in selection. We are extremely cautious as to assigning young women as correspondents, and further, except in the case of older and tried correspondents,

we positively decline to assign a correspondent in a locality which the prisoner expects to visit on his discharge. It is often embarrassing to correspondents to receive such visits, and we aim to avoid it unless we know that they would not object. In these days of rapid mail transit, it makes very little difference, as far as time is concerned if the distance is two or three thousand miles.

We have had many years' experience in this work, and know more than we are given credit for. If we "smell a rat" in the shape of a desire to engage in a flirtation, or to use the correspondent as a bank account or general commissary, the applicant does not get much further with us.

Is the Theosophical Society Losing Ground?

In *The Theosophist* for March, 1925, Mr. A. Ross Read, a well-known and loyal member of the Theosophical Society, discusses the future of the Society. Mr. Read's statements are not calculated to inspire optimism. I commend the reading of his paper to all members; it will give them something to think over.

First of all we need statistics. These are to be found in the annual presidential addresses published in *The Theosophist* every February or March, beginning with 1921, and referring to the preceding year. Earlier data than those of 1920 are not available from this source. We have therefore the tabulated figures for 1920-1924.

It would take too much space to present all of these, and I have taken Mrs. Besant's official figures for the total active membership and the new members for these five years for the whole Society, for the American Section and for the combined English, Scottish and Welsh Sections. The other figures, showing the gain or loss each year, the number of old members dropping out and the percentage of members dropping out are directly deduced from these.

Whole T. S.:

Year	Active Members	Gain or Loss	New Members	Percentage	
				Dropped Out	Dropped Out
1920	36,350	.....	6,377	....	..
			===		
1921	40,407	gain 4,057	7,078	3,021	7.5%
1922	39,773	loss 634	5,391	6,025	15.3%
1923	40,996	gain 1,223	4,937	3,714	9.5%
1924	41,492	gain 496	5,343	4,847	11.7%
			22,749	17,607	
United States:					
1920	6,954	.....	1,859	....	..
			===		
1921	7,196	gain 232	1,459	1,227	17.0%
1922	6,761	loss 435	1,186	1,621	23.9%
1923	7,018	gain 257	1,453	1,196	17.0%
1924	6,916	loss 102	1,211	1,313	19.0%
			5,309	5,357	
England, Scotland and Wales:					
1920	5,373	.....	861	....	..
			===		
1921	5,877	gain 504	797	293	5.0%
1922	5,699	loss 178	815	993	17.4%
1923	5,804	gain 105	666	561	9.7%
1924	5,918	gain 114	617	503	8.5%
			2,895	2,350	

Please note that these figures refer only to the Adyar Theosophical Society. They throw no light on the progress of other theosophical organizations nor of the Theosophical Movement in general, and it would be unsafe to draw conclusions regarding these from them.

The first thing that strikes us is the large number of new members. In the four years 1921-1924 the whole Society has taken in 22,749 new members—over one-half of its average membership for this period. The American Section in the same time has acquired 5,309 new members, or about 76 per cent. of its average membership for the four years. That is really astonishing and surely indicates that Theosophy is interesting and appeals to a large number of people. I do not suppose that any church could show such percentages.

But let us look at the other side. In the same period the whole Society lost 17,607 members, or nearly as many as gained. The figures for the American Section are still more surprising. In the four years it has lost 5,357 old members, or an average of 19.2 per cent. each year. In 1924 it was actually 102 members short of what it had in 1923, and 48 short of 1920. From this it seems that while the American Section is more active than the Society as a whole, or than the English sections, in getting new members, it displays much less holding power.

Despite Mr. Rogers' optimistic reports and his accounts of great activity, something is clearly wrong if a section loses nearly one-fifth of its old members each year. There are reported in *The Messenger* \$3,846.36 contributions for propaganda purposes (Publicity and New Territory Funds) during the fiscal year July 1923-June 1924, and without doubt very much was raised in the form of collections at lectures, etc. Yet the net result was a loss of 102 in the total membership. It cost over \$3 per head to get 1,211 new members, yet they slipped out one door faster than they came in at the other.

What is the reason of this? One might attribute it in part to the character of the propaganda, and assume that misrepresentations were made, that there were promises of getting psychic powers or what not, which were not found to be realized. While it cannot be questioned that many take up membership as an experiment, that they do expect to get such powers, I am disposed to think that this anticipation is due rather to themselves than to the public lecturers. Mr. Rogers' lectures are well spoken of as presenting the elements of Theosophy, and probably the others are good likewise. There can be no doubt that an intense propaganda activity draws many who are swayed only by the impulse of the moment and who are not capable of maintaining a sustained interest in anything.

My view is that there is relatively too much effort spent in getting proselytes and too little effort to nail them down; in other words, that the fault lies rather in the lodges themselves. There is too little one-pointedness, too little organized theosophical work, whatever else they may be doing.

Read the section in each *Messenger* entitled "What the Lodges Are Doing." I suppose that the lodges which make these reports desire to make the best showing possible for themselves. What are they doing? We read of social activities of all sorts, suppers, shows, lectures on subjects more or less—often less—allied to Theosophy, and efforts at propaganda (defined as trying to teach others what you don't know yourself); but if there is any really serious theosophical work being done steadily in the way of study classes, in mastering the great theosophical classics, it seldom gets mentioned. Here is one lodge which gives a fancy dress party illustrating reincarnation; here is another (April *Messenger*) which reports its menu at a recent supper, in which we find that they had "prana cocktails," "spooks on the half-shell," and "auric eggs," with more such stuff. This may be very funny, but it is deucedly undignified and speaks volumes about the seriousness with which these people take

Theosophy. What would you think of a Christian church which should give a supper with crucifixion cocktails, salvation salad and baked Holy Ghost with resurrection sauce? Where's the difference? Two lodges are reported as holding *Secret Doctrine* classes and one of these also has *The Mahatma Letters* and *The Key to Theosophy*. Otherwise the activities reported seem to indicate that no effort is being made to get the members to study seriously, and that their energies are being drawn off to all sorts of other things, most of which are far more perfectly performed elsewhere. They try to hold their members by amusing them rather than by making earnest efforts to get them to study.

As a matter of course people who entered the Society with serious objects in view resent being served such stuff in place of an opportunity to study. They get indifferent and drop out. They ask for bread and are given damfoolishness. The idea at the bottom of it is that Theosophy is regarded as such poor stuff that it cannot be made attractive of itself. Older members who want a chance to get together with serious-minded people meet with no encouragement. I know of one lodge in which one of the older members offered to organize a class in the ethical classics of Theosophy. The offer was declined without thanks, but classes and lectures on astrology, numerology, and how to get yourself healed of imaginary ailments by sitting in your stocking feet were provided, and drew like an open bar room on Broadway.

Sitting on chairs and listening to lectures—what time no entertainment is in progress—will not make enduring theosophists. There is too much pumping in and too little effort to make members study and think for themselves. Trivialities attract trivial people, and such people are flitters. They flit from one cult to another. Some fake psychologist, working the public for a living, comes to town, and off go the lodge members; the rooms are deserted, and naturally enough, for there is little to keep them there.

As for *The Messenger*, which every member is supposed to read, it is for the most part a hodge-podge of trivialities, and you can read issue after issue without either finding out what Theosophy is, or where to go to find it, and when it essays to give something of the sort the product is likely to be an article about "angels," or Joanna Southcott's psychic experiences. You can find more real Theosophy in almost any large Sunday paper than in the official organ of the Section.

In these days even the popular magazines and newspapers keep the reading public informed on the discoveries of science and medicine. Any person of fairly liberal education knows something about these things. Those who are looking for serious thought, who have been led to enter the T. S. in search of a solution of the great spiritual problems of life, no sooner find themselves in a theosophical lodge than they find themselves associated with faddists of almost every imaginable description, and to such an extent that Theosophy has come with many to be synonymous with these. Vegetarianism, not the rational kind, for I suppose there is such, but the kind which appeals to prejudices, uses as arguments talk about eating "carrion" and "corpses," which compares flesh-eating to cannibalism, and which speaks of the horrible poisons which all flesh contains. Then there are the antivaccinationists, those who oppose serum treatments of all kinds, and resent having "putrid animal matter" injected into themselves, displaying the densest ignorance of what is actually known upon this subject and the usual conceit which accompanies such ignorance. Then there are the antivivisectionists who object to animal experimentation of all kinds, quite regardless of the fact that most of our knowledge of physiology, a very large proportion of the discoveries which have lengthened human life and reduced urban mortality from 25 per thousand a year to one-half of this, are directly traceable to it. Then, too, there are the health faddists of all sorts, psychic healers, advocates of a dozen different health fads. Read in *The Messenger* for April what is, to be sure, a paid advertisement, about a chain

of sanatoria which are to give treatments by almost any method you choose, fasting cure, milk cure, water cure, x-ray, this, that and the other kind of ray, Christian Science, mental healing, and what not, a stock-selling scheme which is advertised in *The Messenger* precisely for the reason that theosophists are presumed to be especially likely to bite at such bait. All such people congregate in the T. S. and honeycomb it, till real Theosophy has hardly a chance. No wonder that many get disgusted and leave. People are said to be judged by the company they keep, and some are particular in this respect.

It is well enough known that every encouragement is given to the Liberal Catholic Church to recruit among members of the T. S., old and new. This church, which has no relation to Theosophy and is only a hybrid offspring of Roman Catholicism and Leadbeater's psychic vagaries is openly encouraged in many lodges. Members are likewise encouraged to look on a rather stupid Hindu boy as the coming World Teacher. It is no wonder if members who have the courage to find out for themselves what is the Theosophy taught by H. P. Blavatsky and the Masters finally become disgusted and leave the Society.

I have given some statistics which are official and cannot be denied, and without doubt shall be cursed as a fault-finder for so doing. But I did not make them; they were made by the Society itself. I have suggested some reasons, and probably there are others. The fact remains, the Society is not in a healthy condition, especially the American Section. What is the remedy? I only suggest that if Theosophy is worth shouting about, it is worth studying heart and soul. Irrelevant matters should be suppressed, no matter whether there is a demand for them or not; members should not be permitted to exploit their fads in the lodges; those who want psychism, healing, new thought, fortune telling, ceremonials, should seek them where they are kept on tap. The lodge should be limited to Theosophy, and what that is H. P. B. has taught us. Any body of earnest people can get together and study Theosophy. In time they can develop their own teachers and speakers, but they must stick to the job and not fiddle while Rome burns. But this will never occur as long as members and officers are determined to make no effort to do it, and to think of every possible excuse for not doing it. I know of at least one lodge where the stereotyped reply to every suggestion is "It won't work," or, "It can't be done." In short, a theosophical revival is sadly needed.

To Theosophical Readers—More Subscribers Wanted

The CRRIC earnestly desires the co-operation of its theosophical readers in increasing its circulation among theosophists, with the view of informing them as to the actual conditions in the Theosophical Society and of promoting a revival of interest in the original teachings as given by H. P. Blavatsky and in the letters of the Masters. Subscription to all parts of the world, 50 cents a year.

If You Are Visiting New York

and if you happen to be interested in Theosophy, or want to know what it is, you are invited to visit the United Lodge of Theosophists, at 1 West Sixty-seventh Street. The chief activities are: A Public Lecture, Sundays at 8.15 P. M., up to August 9th; a Public Lecture, Wednesdays, 3.30 P. M., up to June 3d; a Public Study Class, Wednesdays, at 8.15 P. M., up to August 5th; a Question and Answer meeting, Fridays at 8.15 P. M., up to June 26th. All of these activities will be resumed early in October. The reading room is open 10 A. M. to 5 P. M. Monday to Friday, and Saturdays 7-10 P. M. Telephone Trafalgar 7979. To all of the above strangers are invited.

The Letters of H. P. Blavatsky to A. P. Sinnett—1880-1888

Compiled by A. Trevor Barker, F.T.S., editor of *The Mahatma Letters*. Price, from the O. E. LIBRARY, \$7.50.

This volume contains all the letters of H. P. B. in Mr. Sinnett's file. It is intended to form a companion volume to *The Mahatma Letters*, which it nearly equals in size, and should be read in conjunction with the latter work and with the recently published *Theosophical Movement*. Nowhere can one get as good a view of the real H. P. B. The collection is indispensable to those students who wish to gain an insight into the character of H. P. B., her teachings and her difficulties and struggles in behalf of Theosophy and into the history of the Theosophical Movement during a difficult period.

A T. S. General Secretary writes: "I have just finished reading the H. P. B. letters and they provide the greatest case for the Masters we have yet had. These recent publications on our side afford the completest justification of our policy and must for all real students overthrow the contentions of the neo-theosophists."

Besides the H. P. B. letters there are some from Countess Wachtmeister, Col. Olcott, W. Q. Judge, T. Subba Row and others and a few hitherto unpublished Mahatma letters. The book is provided with an index and analytical table of contents.

Here Are the Books

The Letters of H. P. Blavatsky to A. P. Sinnett.....	\$7.50
The Mahatma Letters to A. P. Sinnett.....	7.50
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Index to the Mahatma Letters

Now ready, *Index to the Mahatma Letters to A. P. Sinnett*, prepared under the direction of the compiler, A. Trevor Barker. 32 pages; fits into the volume. An invaluable aid in studying the Letters. Paper, 50 cents; from the O. E. LIBRARY.

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Sampson, Rev. Holden E.—The Bhagavad Gita Interpreted in the Light of Christian Tradition, \$1.25.

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The Great Initiates, 2 vols., \$3.70.

Contains the above five books in two volumes.

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Your Fortune in Your Name, or Kabalistic Astrology (L), \$1.25.

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BY

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PENAL REFORM IN PENNSYLVANIA

The Prison Journal, the organ of the Pennsylvania Prison Association, in its April issue, gives a summary of the various bills introduced in the present state legislature bearing on prison matters. About fifteen bills receive comment, and if I were to add to this I would say that we could as reasonably expect a rational set of laws from a convention of chauffeurs or bootleggers as from the present Pennsylvania legislature. Most of these gentlemen know as little about penology as a chauffeur, and probably less than a bootlegger. I can refer to but three.

House bill 39 deals with the compensation of sheriffs. I have often had occasion to refer to the abominable county jail system in Pennsylvania, and notwithstanding the admirable work of Mr. Votaw, the secretary of the Prison Association, which has for years been devoted to endeavoring to bring about reforms in this direction, most of the counties still adhere to the so-called fee system, on which the sheriff, or other jailer, receives an appropriation of a certain per diem sum for each prisoner in his charge. Out of this sum he is expected to feed the prisoners, but as the official in charge has to make no account of his expenditures, the result is that as little as possible goes into the stomachs of the prisoners and all he can save is diverted into his own pocket. Notwithstanding this foolish system, which exists also in other states, a bill was introduced raising the per diem allowance from fifty cents to seventy-five cents. This may have been dictated by consideration for the stomachs of the poor prisoners, but possibly rather for the pockets of the poor sheriffs, as no provision was made for an accounting. *The Prison Journal* points out that in the average county jail of the sixth class the sheriff may receive as much as \$4,653 for maintaining prisoners, while he pays out only from \$2,500 down. The difference is his rake-off.

I am sorry to see that *The Journal* speaks favorably of a bill to permit the sale of surplus products of prison industries to the purchasing agents of other state govern-

ments. *The Journal* expresses the hope that the bill will pass and states that "it will create a larger market and will not oppose any principle heretofore established."

Just what "principle" has heretofore been established it would be hard to say. It is based upon the so-called state use system, but if there is any principle underlying that system I have sought for years in vain to find it. It is proposed to sell the surplus products of the Pennsylvania prisons—those not consumed by the public institutions of the state—to other state governments. This may be very nice for Pennsylvania, but in purchasing them such states will, of course, purchase precisely that much less of the identical products made by "free labor." The whole state use system is a kind of robbing Peter to pay Paul. Quite aside from this, the relief can last but a very brief time. It is only a matter of months until New York, New Jersey, and Ohio will enact laws permitting the sale of their own prison surplus to Pennsylvania, in competition with its own prisons, and the end result will be nil. Even should Pennsylvania decline to allow its state purchasing agents to buy from other state governments, it will face a retaliatory boycott, and we shall end in having still more ridiculous laws and regulations relating to prison-made goods, which may ultimately place the whole question in the hands of the Interstate Commerce Commission.

The idea that competition with free labor and free manufacturers is prevented by limiting the sale to state institutions—when by so doing, somebody else loses his business with the state government—is a fallacy which, as Mr. Chisolm remarks, is the product of stupid minds. I cannot understand how rational reformers, uninfluenced by personal motives, can support such an egregious fallacy. I do not believe in temporizing with it. If all of those who are now temporizing and trying to devise means of patching out a false policy, so as to keep it on its legs a little longer, would use their united efforts in crushing it, in enlightening the public and showing that there is but *one* way to do away with the competition of prison labor, namely not to let the prisoners work, and to support them in idleness at an average annual cost to the taxpayers of \$500 per prisoner, but that labor performed in prison for a fair remuneration is just as fair competition as such labor done on the outside, we would be getting towards a solution of the prison labor problem. But as long as reformers are obsessed by the state use bug, or, if not so obsessed, act as if they were, we shall get nowhere.

Strange to say, Pennsylvania has no parole board. The legislature turned down a bill providing for one, and passed another providing for a commission to study the subject. This is wise—make haste slowly.

A Federal Probation System

Congress has finally passed a law permitting a Federal judge to use his discretion in suspending a sentence and placing the offender on probation.

Although most states have probation laws for minors and several allow the suspension of a sentence of an adult, hitherto this had not been the case with the United States courts. No matter what the extenuating circumstances may have been a verdict of guilty by the jury necessitated sending the offender to prison. Several years ago a Federal judge suspended a sentence in a specially meritorious case and his decision was overruled by the Supreme Court as unwarranted by law. The lack of such a provision has often worked quite needless hardship.

The bill, which was prepared by the National Probation Association and sponsored by Senator Copeland and Representative Graham of the Judiciary Committee, not only permits the judge to suspend a sentence at his discretion, but empowers him to appoint a probation officer whose duty it will be to investigate the circumstances which may make suspension advisable, and to look after the person whose sentence is suspended. The law applies to adults as well as minors.

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, 50 cents annual subscription to the CARRIO. Voluntary donations towards meeting expenses are invited, but not demanded.

W. P. News. The new Western State Penitentiary paper, the *W. P. News*, has changed its name, as expected, and is now *The Echo*. The director of education is its editor, but it has grown in size and has now a staff of seventeen inmates, quite surpassing that of any prison paper I know of. The subscription has been increased to one dollar. Send yours to A. N. Dunsmore, Box A, North Side Station, Pittsburgh, Pa.

Fact and Fiction About "The Secret Doctrine"

It would seem to be highly desirable that students who propose to study *The Secret Doctrine* should inform themselves as to which of the current editions are authorized—which are *The Secret Doctrine* of H. P. Blavatsky and which *The Secret Doctrine* of Somebody Else. The facts are plain enough to those who will read them without prejudice, yet an attempt has been made to conceal them and to pass off on the public a garbled version which is not authorized. A pamphlet entitled "Notes on *The Secret Doctrine*" is being circulated, containing an introduction purporting to emanate from Adyar and to be "authoritative,"—which I suppose means written or approved by Mrs. Besant—which contains such gross and palpable misstatements that it is necessary to point out the actual facts once more.

What is an "authorized" edition of any book? Clearly, an edition which has the direct sanction of the author, or, if it is a revision, one which presents tangible proof that the revision is so authorized. No revision which can put forth no better evidence of authorization than the bare assertion that the author would doubtless have so revised it if living, can honorably make the claim to being an authorized edition. Mrs. Jones or Mr. Atkins might of their own initiative get out a revision of Shakespeare, let us say, might assert that he was a poor English scholar

and an inferior poet, might proceed to correct his grammar, his history, his science, might rewrite his verses and make thousands on thousands of changes to suit their own taste. They might tell us that if Shakespeare were alive today he would doubtless do this himself. But that would not constitute an authorized version of Shakespeare; it would be simply an impertinent piece of vandalism.

There is but one "authorized" edition of *The Secret Doctrine*, namely that which was published by and under the direct personal supervision of H. P. Blavatsky. That edition was issued by her in 1888 in two volumes, and not long after was reprinted from the same plates without alteration of any kind whatever except that the title page bears the words "Second Edition." These two editions, identical in every respect except as noted, are the "authorized" editions. As neither of these is now obtainable, there has been issued very recently in America a facsimile reprint of the same, the plates for which were made by directly photographing the original text, and which therefore differs by not so much as a single letter from the original. This has been published at the modest price of \$7.50, the use of India paper making it possible to bind the two volumes into one. It, therefore, can also be properly designated as the "authorized" edition.

Mrs. Katherine Tingley has also published an edition which contains a few trifling alterations in capitalization and punctuation, more specific references and typographical corrections, but which otherwise is the original text, word for word. This cannot however be strictly designated as the authorized edition for the above reasons and because it contains a lengthy historical preface and a few footnotes by Mrs. Tingley. Until the recent publication of the photographic facsimile, however, it was by far the best obtainable, and for most purposes may be regarded as the equivalent of the original text.

In 1893, H. P. B. being dead and the first and second editions being out of print, Mrs. Annie Besant, assisted by Mr. G. R. S. Mead, issued a "revised edition," which they designated as the "third and revised edition." This, with the later addition of a so-called "third volume," is still in print and is the one for which the pamphlet makes its false claims.

The pamphlet says, paragraph 2, page 3:

After her [H. P. B.'s] death in 1891, there appeared in 1893 a second reprint of *The Secret Doctrine*, when certain unimportant verbal amendments were made according to the instructions left by her before her death. The second edition, therefore, is, except for these authorized minor changes, exactly *The Secret Doctrine* written by H. P. B. in 1888.

This statement is false *in toto*; there isn't a word of truth in it. It is not a second edition and does not claim to be. It distinctly announces itself as the "third and revised edition." This might be regarded as a trivial matter were it not for the fact that it is being used to confuse students. The real "second edition" has been referred to above. As for its being a "reprint," it is nothing of the sort; it is no more a reprint than is one of the present day translations of the Holy Bible a reprint of the King James version. As for the "certain unimportant verbal amendments," by actual count over 8,000 changes have been found in the first 400 pages, and as they appear to be equally numerous throughout the entire work this makes about 32,000 changes in the two volumes, or an average of one to every two lines!—a trifling matter, forsooth. These changes range all the way from alterations of spelling and punctuation, and substitution or elimination of capitals, to substitution of entire words and phrases, and even the rewriting of whole sentences and paragraphs, and the omission of entire paragraphs. Perhaps one per cent. may be regarded as positive betterments, many of them are the reverse, by far the greater portion neither improve the sense nor the English, are wholly uncalled for, and are pedantic, puerile and impertinent, simply showing the conceit of the revisers, while many entirely alter the original

meaning. So many are these that it is a literal fact that without reference to the original text one cannot read five lines of the Besant-Mead "revision" and be sure that he is 'getting just what H. P. B. intended to say. As for the omission of paragraphs this was apparently done with intent to deceive the reader, and to this I shall return below.

Further, the pamphlet says that these changes "were made according to the instructions left by her before her death." That is a plea devised in recent times, since the validity of the revision has been impugned. Neither of the editors has ever produced any evidence of such instructions nor even made such a claim until recently. The fiction first appears in an article by Annie Besant in *The Theosophist* for March, 1922, page 534, thirty-one years after H. P. B.'s death. On the contrary the preface to the "third and revised edition," signed by Mrs. Besant and Mr. Mead, contains these significant words:

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. Had H. P. B. lived to issue the new edition, she *would doubtless have corrected and enlarged it to a very considerable extent.* . . .

The italics are mine. No mention here of any authorization by H. P. B. Had she given such authorization there cannot be a doubt that it would have been so stated at the time, instead of being fished up over thirty years later, when the garbling of the original text has been publicly exposed. As for the statement that more important matters have not been touched at all, that is a lie, pure and simple. I shall limit myself to a single instance, showing that the revisers were guilty of deliberate deception.

In her message to the American Convention of 1888, dated London, April 3d, 1888 (See *Theosophy*, Vol. I, page 17), H. P. B. says:

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. I am very grateful for the hearty support promised and for the manner in which it was expressed. *The MSS. 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.

That H. P. B. had a third volume ready and a fourth nearly so is shown by the following excerpts from the original text, placed in parallel with the corresponding portions of the Besant "revision," showing that all reference to these has been suppressed. It will be noted that Mrs. Besant suppresses a portion of H. P. B.'s preface, while passing it off as the complete original. These are not all. Compare original, Vol. I, page xl with revision, Vol. I, page 53, and original, Vol. II, page 106 with revision, Vol. II, page 112.

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

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. *The third volume is entirely ready; the fourth almost so.* (Italics mine—Ed.)

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

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.

(Omitted.)

H. P. B.

London, October 1888.

H. P. B.

LONDON, October, 1888.

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.

The pamphlet in question says, page 4:

None of the unauthorized editions contain more than the material of the first two volumes. . . .

Think of that, will you! Besides the Besant revision, and the Tingley version, the only other version is the original of H. P. B. herself and the facsimile reprint of the same. H. P. B.'s version is therefore "unauthorized," and is one more volume to be added to Annie Besant's *Index Expurgatorius*. Seemingly the idea back of this absurd statement which, please remember, proceeds from Adyar, is that nobody has any business reviving *The Secret Doctrine* as H. P. B. wrote it. It is in Annie Besant, not in H. P. B., that the power of authorization rests:

I am sir Oracle,

And, when I ope my lips, let no dog bark!

But there's a reason. No one can carefully compare the two versions, can note the endless changes, can compare the suppressed paragraphs with

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.

Mrs. Besant's own preface to her so-called "third volume," and retain their respect for the author of such vandalism. People's mustn't find out—so declare the H. P. B. version "unauthorized."

Finally, we read in the pamphlet, page 5:

The complete *Secret Doctrine*, containing all the material intended by Madame Blavatsky for the work, is published in the work for sale by us.

That implies, of course, that those several statements relating to a third and fourth volume, which Mrs. Besant eliminated, were not intended by H. P. B. to be in the book. Somehow H. P. B. put them in in five different places without "intending" to do so! H. P. B. "intended" to include a fourth volume and said that it was nearly ready in 1888. Is that included? By no means. What has become of it? Unless we are prepared to believe that H. P. B. went into print time and again with a deliberate lie, we can only assume that the real third and fourth volumes were either suppressed or done away with, and that Mrs. Besant desired to hide the fact that they had ever been written, and that later, having been faced with this suppression of H. P. B.'s statement, she gathered together what other papers of H. P. B. were available, some of them rejected manuscripts, none of them containing internal evidence that they formed part of the genuine third volume which was ready for the press, patched them out with private papers which had been given to her and other students under the most solemn pledges of secrecy, so as to make a fair-sized book, after doctoring them with over 1,200 alterations and substitutions of terms, and printed them as "Volume III." But that is another story (See *CRITIC*, October 25, 1922).

I do not wish to be considered as intending to reflect in the least on the publishers of the pamphlet "Notes on *The Secret Doctrine*." They have doubtless acted in good faith, being still victims of the hallucination that whatever is dictated from Adyar must be gospel truth, instead of being, in the present instance, a tissue of falsehoods and misrepresentations. I understand that the pamphlet will be distributed widely in the American Section. Despite its misrepresentations it will do much to encourage the study of *The Secret Doctrine*, and this is a cause for rejoicing when one remembers that but a few years ago this main source of our theosophical knowledge was allowed to molder under lock and key in the junk closets of T. S. lodges, and that literature was being assiduously circulated tending to dissuade members from reading it. There is evidence of a Back to Blavatsky Movement going on even if the Blavatsky literature is still served with Besant sauce. Even the Besant perversion of *The Secret Doctrine* is far better than nothing, and still better than *Man: Whence, How and Whither*, and other Leadbeater flapdoodle. I hope the publisher will succeed in selling just as many sets as possible to such as prefer to spend \$20 for a spurious article rather than \$7.50 for the genuine. Sooner or later it will find its way into second-hand shops or be worked off on friends and be replaced by the real, authentic and authorized version.

Those who want to know more about the spurious third volume of *The Secret Doctrine*, and the unscrupulous mutilation of this work, of *The Voice of the Silence* and *The Key to Theosophy* by Annie Besant and others under her direction, can get a set of *CRITICS* giving a full account from this office for eight cents in stamps.

T. S. News Items Wanted

The *CRITIC* will be pleased to receive from its theosophical readers well authenticated news items relating to the Theosophical Society and the Liberal Catholic Church, in America or abroad. The names of correspondents will be treated with strict confidence when requested. No attention paid to anonymous communications.

Neo-Theosophical Index Expurgatorius

The following are recommended to theosophical students who want to get the original teachings in their purity, and who do not fear to read books not endorsed by Mrs. Besant and the potentates of the Liberal Catholic Church. They have been either ignored or directly condemned by Mrs. Besant and the journals under her sway, and are not offered by the Besant-controlled book concerns. To be had from the O. E. LIBRARY

The Mahatma Letters to A. P. Sinnett, \$7.50.

All of the letters from the Masters M. and K. H. in Mr. Sinnett's file at the time of his death are contained in this volume. They are published by virtue of permission given by him to his executrix, Miss Hoffman, who was promptly excommunicated from the E. S. by Mrs. Besant for giving these priceless teachings to the world. Together with *The Secret Doctrine* they constitute the only body of teachings directly authorized by the Masters themselves. Every attempt has been made to prevent theosophists from reading them and to force on them in their stead the garbled and fragmentary versions of a few of these letters, published at Adyar.

Index to The Mahatma Letters, paper, 50 cents.

The Letters of H. P. Blavatsky to A. P. Sinnett, \$7.50.

These letters, copied direct from Mr. Sinnett's file, and invaluable to students of H. P. B., and of theosophical history, have been ignored by the Besant journals and book concerns. They are part of the record of a great and suffering soul, of H. P. B. the theosophist, the disciple and the woman.

The Secret Doctrine, only authorized version, a perfect photographic facsimile of the original edition, the two volumes in one, \$7.50.

This is on Mrs. Besant's *Index Expurgatorius*, having been declared by her as "unauthorized," in favor of her own garbled and mutilated edition at nearly three times the price.

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A detailed history of the theosophical movement, with copious extracts from original documents. Tells the actual truth about the history of the Movement. Caused a cyclone of wrath in neo-theosophical circles. Defends H. P. B. and W. Q. Judge.

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Theosophists wanting *The Secret Doctrine*, *The Key to Theosophy* and *The Voice of the Silence* exactly as H. P. Blavatsky wrote them and untouched by the hands of unscrupulous revisers, will find them *only* in the above editions.

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To All Fellow Theosophists and Members of the Theosophical Society, a Statement by B. P. Wadia. 17 pages, five cents.

Tells why Mr. Wadia, after many years' association and work with Mrs. Besant, was unable to remain in the T. S. and be true to H. P. Blavatsky and the Masters.

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THE O. E. LIBRARY CRITIC

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BY

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Yearly subscription, United States and foreign, fifty cents. One or two copies, five cents; more than two copies, two cents each, single or mixed issues.

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A HOT WEATHER PLAINT

It has been just one year since the Editor, who is also the General Manager of the LEAGUE, made an appeal on an inside page for financial aid in publishing the CRITIC and in meeting our necessary office expenses. Somehow we have managed to groan along the way for another twelve months and to transact the most urgent of our duties. But now, thanks to a wave of economy which is sweeping the country, and which is manifested in a tendency to reduce contributions or to withhold them altogether, we are up against it again, and sufficiently so as to make it necessary to put it up to our members and readers on the front page.

That we have pulled through another year without having to transact our business on the sidewalk is due to but one thing, that our friends have sent us CASH. That is, some of them have done so, and to them be thanks forever. But by far the greater number have simply ignored our representations and seem to think that there is somewhere an inexhaustible source of supply against which we can check, a tank of the sort of stuff that satisfies printers and landlords and from which the weekly pay roll for our clerks can be tapped. Nothing can be further from the truth. We aim to carry on this work by voluntary donations. If the Editor had funds of his own sufficient to enable him to carry on with the peace of mind necessary for efficiency he would never ask for a cent. But he has not. He conducts, quite independently of the work of the LEAGUE, a small book business, all of the proceeds of which, except the little needed for imperative personal expenses, are turned over as a donation to the LEAGUE work. But this represents but a small part of the sum needed. The rest has to come from kindly disposed persons.

Whatever capabilities the Editor may be possessed of, he was not born with the wit and ability to make a successful beggar. Others must fill in the eloquence; he can only groan when the shoe pinches. If the members think the prison work worth continuing they will take the groans to heart and

help out with such sums as they can afford; those who read the CRITIC for other reasons will do the same, while those who are book buyers will remember that by ordering such books as they need through this office, the commission will go directly into our work.

Another matter. We are needing more correspondents for prisoners, and we are almost wholly dependent upon our members for getting these. Summer is not exactly the time when people are overflowing with energy and goodwill, and are ready to undertake anything new. But many of our members are likely to meet with new friends when on their vacation who might be interested. We hope they will make use of such opportunities.

Mr. Chisolm on the State Use System

Mr. B. Ogden Chisolm, United States Commissioner on the International Prison Commission, pleases me with his remark on the State Use System. He says:

The State Use System (meaning that nothing can be made in the prison except for the use of the State) is a product of stupid minds and jealousy born largely among the Labor Unions. It is today like a wet blanket upon the prison industries. With our immense prison population, if every inmate were properly employed, there could be produced,—say in two months,—all that any state might require for its own use in a year. What then, is to be done with the product of ten months' labor without an outlet? This great evil exists today in New York, Pennsylvania, Ohio and other states.

It is refreshing to see one of Mr. Chisolm's experience and knowledge of prison affairs speaking so candidly, instead of toadying to the elements which back up this preposterous economic fallacy, and the public and the prisoners be damned.

The above, and other personal views of Mr. Chisolm on criminal affairs, and on prohibition, which I share, can be found in his pamphlet "How Shall We Curb Crime?" to be had from him for 15 cents. Address 66 Beaver Street, New York City.

Two Good Prison Magazines

There was a time when we received all the different prison papers and magazines as a matter of course. Some of these have dropped out, as they evidently did not think the CRITIC worth getting in exchange. Others have kept bravely on and tolerated our shortcomings.

Two of these greatly appeal to me. One is *The Messenger*, published monthly at the South Dakota penitentiary at Sioux Falls, South Dakota, at \$1 a year. We love the editor of this magazine partly because he loves us and nearly every month reprints an article from the CRITIC, showing that we are kindred souls. But apart from these articles, *The Messenger* contains other and much better material from other sources.

The other is *Work and Hope*, published monthly at the West Virginia state penitentiary at 818 Jefferson Avenue, Moundsville, West Virginia, at \$1 a year. This contains some of the very best original material to be found in any prison magazine and everybody can learn much from it concerning penal affairs. Moundsville prison seems to be a fine place to live, and if it has any spare cells it wouldn't be a bad place to spend a vacation.

The CRITIC would be glad to exchange with any prison publication not already on its list.

The Vicarious Atonement in Politics

In his Decoration Day address President Coolidge spoke of the alarming decay of the sense of personal responsibility and the increasing tendency to shift governmental functions properly belonging to the state upon the Federal government.

True and timely as are the President's statements one fails to find in them any indication of the reasons for such a condition and of the manner in which it can be combated. Occasional addresses of this kind may serve to elicit a ripple of good resolutions, but they are soon forgotten in the face of the forces constantly leading to neglect of personal duty.

What are some of these forces? They are complex enough, to be sure, but they may be summed up by saying that they are phases of the universal tendency to shirk doing for yourself what you can induce another to do for you, or which another will be forced to do if you neglect it. The self-seeking quality exists in all conscious beings, even the humblest, and is manifested in two ways. One is the effort to gratify the appetites, to enjoy positive sensations, as seeking food, warmth, gratification of sex impulses. The other consists in the tendency to expend just as little effort as possible to secure these. Inertia is just as much a property of protoplasm as is activity; effort is distasteful unless spurred on by craving. To get what we want without effort, or, which amounts to the same thing, by the efforts of others, to have the gratification for oneself and to unload the labor and the pain on another, this is a primitive impulse as strong as the desire for self-preservation itself.

The study of evolution has taught us two very profound facts, so practical in their application that they should be understood by everybody. The first of these is that the struggle for existence, if not driven to a destructive extent, leads to progress. The other is that the cessation of this struggle leads inevitably to retrogression. Take a single example. Once there was a humble but fairly respectable worm, driven to maintaining a moderately high level by having to forage for its food. It might at least have remained where it was, and possibly might have evolved into something better. This worm found that by getting into the intestine of an animal it would be bathed in predigested food, which it would only have to absorb and assimilate. Delightful as this was, the result was that in course of time it lost everything, stomach, liver, heart and what not, retaining only its reproductive organs and hooks for holding on in this easy place; it became a tapeworm, a parasite, and lost forever not only what it had gained in ages of evolution, but what it might have become in the future. For what could it do if thrown once more on its own resources?

That is the story of all parasites, the old story of degeneration through disuse. It applies as well to man as to the tapeworm. If man has a glorious future before him it is to be won only by self-effort, not by sponging on others. These facts in their broad outline should be drilled into the mind of every child as fast as he is able to assimilate them. They are part of the theory of evolution, an unavoidable deduction from it. Those people who are today attempting, whether by influence or by legislation, to prevent the teaching of evolution to the young and to substitute what they are pleased to call "the word of God," far from protecting society, are doing their level best to hide what is one of the most important lessons nature has to teach us.

There is another far-reaching cause at work, which is related to the above, and which instills the idea that you can shift the burden of your sins of commission and of omission on to another, and be none the worse, yes, that you are the better for so doing. It has been said by a very wise man that two-thirds of the ills to which mankind is subject are directly due to religion. By that is meant, not the pure form of religion which was given to us by the great teachers of the race, but the corrupted religions of the churches. The current Christian religion—and I emphat-

ically do not mean the religion taught by Christ—is the very reverse of a religion of personal responsibility. True, it teaches that you *ought* to do certain things denominated as “righteous,” while it discourages you from doing others which it designates as “sinful.” But for these admonitions and warnings it has but a single reason—the command of God. Obey, and you have before you an eternity of milk and honey; disobey, and you may look forward to naught but an eternity of hell-fire. No effort to set forth a rational basis of action, and very generally the discountenancing of any attempt to seek one.

Even with this religion of faith and fear it might be possible to construct a somewhat irrational but still workable society. But here enters another factor. Man wants to have his own way and still to escape the untoward results of unrestricted self-seeking, and the wish is father to the thought. A religion has been developed which meets the requirement to a dot. A savior and a vicarious atonement have been devised, and certain things known as grace and faith through which, by a comparatively easy mental process, your evil deeds are nullified; you escape the results of your sin and harvest all the rewards of virtue. Through what is in reality a piece of contemptible cowardice and shirking you shift the burden on your “Savior” and go scot-free yourself. In some churches you can even hire a priest to go through certain formulas which will effect the transfer and make you as pure as a newborn babe, or even more so.

This horribly immoral doctrine is universally taught, from infancy up, until the mind becomes incapable of realizing what it really means. It implies that one may live an immoral life and repent and be saved at the last moment. Nobody can deny that, and no one can deny what the result is likely to be. Repent today—you might be killed by an automobile and go before your judge with your sins to your credit rather than your Savior’s. Everybody knows that people about to be executed believe, and are taught to believe, that if they have accepted Christ they will be saved, while the virtuous man, who stands on his own feet, is lost forever. Consequently it is taken as a matter of course that you can do as you please, avail yourself of the grace of God and suffer nothing. And unless restrained by the fear of the law, that is just the principle by which we, possibly most men, live.

Naturally a mind trained in that way will not be slow in applying the principle in affairs which are not specifically covered by the ten commandments. It becomes a habit of life to shirk our social and political duties and to cast the burden on others, on the state government, and finally on the Federal government itself.

What Mr. Coolidge complains of is nothing else than the doctrine of vicarious atonement applied to politics, and we shall have it just as long as we tolerate the notion anywhere, just as long as we do not root it out of the churches and the schools, and until it is instilled from the very start that as a man sows, so shall he also reap, and that there is no God anywhere who will put into his hands such an easy way of escape.

This is the doctrine of Karma. No one but myself can save me from my own acts. If through chance or a ready wit I can escape the result in this life, my sins will still pursue me in the next life, until by meritorious action I have neutralized them, and if I do not make this effort, nothing is before me but degeneration and retrogression. I can no more cast the burden of my soul’s disease on a savior than I can transfer my dyspepsia or liver complaint to my doctor. Just in proportion as this is realized, as it becomes a habit of thought, will people see that shifting a responsibility, a social duty, is not possible in the long run, that the temporary relief must inevitably be paid for in the future.

Is it possible to hammer this conception of individual responsibility into the mind?

Why do not people jump from roofs? Simply because they have learned from infancy that the law of gravitation is an inexorable law; there is no savior waiting below with a net to save them at the last second. If they jump they will be crushed. Vicarious atonement plays no part where gravity is concerned. The lesson has been so completely learned that no one in his sane mind would doubt it. Is it not equally plain that if every human being were taught from infancy that every evil deed, every duty avoided, must react on him as inevitably as the law of gravitation, and that there can be no escape whatever, that the law of Karma is as universal and pitiless as the law of gravitation, that debts must be paid either now or in the future, that effort means progress and neglect means retrogression, we should ultimately have a far different attitude prevailing?

How About That "Critic" Subscription?

Many letters of inquiry coming to this office of late indicate that the **CRITIC** is being widely read by persons who are not on our list of subscribers. This is of course highly gratifying, but it would be much more so if these readers would help us by sending in a year's subscription—fifty cents—at the same time, and thus become members of our family.

A New "Path"

Beginning with January, 1925, the Independent Theosophical Society, with headquarters in Sydney, Australia, began the publication of a bi-monthly magazine to which the honored name, "*The Path*," has been given. This is to be, as it states, "A Magazine Devoted to the Theosophical Message of H. P. Blavatsky." The Independent Theosophical Society, as most of our readers will remember, consists of the original Sydney Lodge, T. S., whose charter was cancelled by Annie Besant, P. T. S., and such others as have associated themselves with it. We are assured that the new magazine will be devoted to the Theosophy of H. P. B., and will not contribute to the propagation of Leadbeaterism, Besantism, or Liberal Catholicism. The first issue creates a favorable impression and it is to be hoped that it will soon grow in size and circulation. It merits the support of all advocates of the Back to Blavatsky Movement.

The American subscription is \$1.00 a year, and this office will receive and forward subscriptions for our readers.

At the Periscope

One Way to Promote Crime. Washington, D. C., has a law prohibiting boys under ten and girls under sixteen from selling newspapers on the streets. It is said that as the law carries no penalty it is disregarded. It should be. Unless Washington, or other cities, have laws providing for the feeding and clothing of children of the class who sell newspapers—an honest employment which can be and is for the most part pursued outside school hours—they have little cause to complain if said children take to criminal methods of getting money. To make arrest certain if one sells newspapers on the streets is an inducement to get the money by dishonest methods where there is a fair chance of escaping. A sweeping law of this kind is only to be attributed to the interference of busybodies, mostly women "reformers," who try to reform everybody and everything except their own common-sense. That particular form of crime which consists in attempting to earn a livelihood by selling newspapers on the streets is commended to the consideration of those who talk about crime being a disease, or as caused by mental deficiency. By far the greater part of crime consists simply in the attempt to get what one wants, and is no more a sign of disease or deficiency when it occurs in the underworld than when it takes place in the sphere of "big

business," in Wall Street or the President's cabinet. The assumed, and to a certain degree substantiated prevalence of mental deficiency in prisons is no proof that crime is connected with such deficiency. It proves nothing except that the witless offender is more likely to get caught and less able to run the gauntlet of the police and the courts.

Phenomenal Increase of Crime in Indiana. Indiana has just passed a law making the possession of liquor a crime, even when it has been prescribed by a physician. With a stroke of his pen the Governor has converted at least one-half of the male population of this state into criminals. After one week 250 people have been caught and sent to jail, and if the law is strictly enforced sooner or later the state will have to abandon all other public works and devote the proceeds of taxation to building places of confinement. If any funds are left, they might well be devoted to erecting lunatic asylums for the remainder of the population which is responsible for such laws. The mania for regulating other people's habits is a far more dangerous form of insanity than most to be found in the insane asylums at present. There is one exception in Indiana—wine for sacramental purposes. Become a priest and you may have a whole cellar full and celebrate the Lord's Supper six times a day with impunity, or oftener if you can carry it. Virtue—of a kind—is its own reward. No legislator has as yet ventured to prescribe the size of the sacramental dram.

Hanging Hold-up Men. Oklahoma, and more recently Missouri, have enacted laws making the more serious forms of robbery punishable with death. Quite aside from the question whether the death penalty is ever justifiable, this is likely to lead to an increase of murder. There is an old saying: "You might as well be hung for a sheep as a lamb." Knowing he will be hung anyway if caught, the highwayman or burglar will be under strong provocation to kill his victim and thus avoid identification.

Neo-theosophical Tummy-ache. In the February *Theosophist* (page 629) Mrs. Besant publishes an article by L. A. Compton-Rickett on "Impressions of *The Early Teachings of the Masters*." This book, it will be remembered, contains some extremely fragmentary and often garbled letters of the Masters M. and K. H. to A. P. Sinnett, edited by C. Jinarajadasa and published from Adyar. Mr. Compton-Rickett's criticism is a most bitter one, and it is directed against the words of the Masters themselves, which he describes as "neo-atheism" and "quasi-materialism." After quoting one passage he says: "The legitimate inference here is that we conquer Blind Force by destroying morality and universal charity, and this after having made a clean sweep of the priesthood on Earth and of Deity or deities in the Heaven." And there are others of similar import.

It is not intended here to find fault with Mr. Compton-Rickett, and I have elsewhere (CRITIC, May 21, 1924) attempted to exonerate Mr. Jinarajadasa for the defects of his work. Mrs. Besant disclaims responsibility for what she publishes, which may be well enough, but she is to a large degree responsible for Mr. Compton-Rickett's misapprehension of the meaning of the Masters. He is one of the victims of the individual whom he terms "the august President of the Theosophical Society." Her Augustness has ignored and virtually prohibited her followers from reading the complete series of communications from the Mahatmas to Mr. Sinnett, published in *The Mahatma Letters*, and in their place has issued from her publishing house and foisted on them these fragmentary selections copied from copies which Mr. Sinnett had sent to friends. Had Mr. Compton-Rickett read *The Mahatma Letters* in their entirety, and had he spent his time studying the works of H. P. Blavatsky instead of those of Annie Besant and Charles W. Leadbeater, he would have seen that the former are consistent throughout, that his

harsh and bitter expressions are unjustified, and that neither Love nor the existence of higher beings who aid humanity is denied. He says: "If they have not suffered an astral 'sea-change' in their transmission, if they are exact in statement, then popular Theosophy has out-jesuited Jesuitism"

Here he is quite right. Popular, or Neo-theosophy, the Theosophy of Besant and Leadbeater, has "out-jesuited Jesuitism." It has ignored the early teachings. The fertile imagination of Leadbeater, backed by the prestige of the august Mrs. Besant, has devised a system of "Theosophy" which is calculated to meet the demands of those who want nice and comforting things to believe, rather than the stern truth that man progresses by his own efforts, and which has culminated in the dogmas of the Liberal Catholic Church, in which karma is thrown to the winds and salvation is to be had through the magical mumbo-jumboism of a priest. That Mrs. Besant, while permitting the publication of these fragments, which by themselves cannot be truly read by an intelligent man like Mr. Compton-Rickett, while she has shamelessly suppressed the full Mahatmic correspondence which contains the key to his difficulties, and then should have published his embittered charges against the Mahatmas for not confirming his Besantine delusions, these should be clear evidence that the august Lady has no desire or intention that any Mahatma shall get the better of her or her chum Leadbeater.

Fact or Fiction about W. Q. Judge? In the January issue of *The Path* (Sydney), page 10, I read the following to me astonishing statement. Speaking of William Q. Judge it says: "There is considerable mystery about him that is part of the inner story of the Exiles and which cannot be told; of his coming into possession of the physical body at the age of seven, of his devotion to Theosophy, of his departure in 1891, simultaneously with H. P. B., so that thereafter the controlling entity was no longer Judge, but a lesser person, for the individuality which had been recognized by his immediate followers and named for reference as 'The Rajah' was conspicuously absent during the turmoil after the withdrawal of H. P. B. by order of the Great One whom she served."

It is asserted in the Magazine *Theosophy*, volume I, page 179, that the entity known as W. Q. Judge, who was the associate of H. P. B., took possession of the body of the boy Judge at the age of seven years, at the time of a serious illness. What the authority for this is is not stated. Now we learn that he departed the same body at the time of H. P. B.'s death, and that the Judge from May 1891 to March 1896 was not the real Judge at all! I think *The Path* owes it to us to give some fair amount of evidence of the truth of this statement. I am not especially a student of Mr. Judge's writings, which have not, with an exception here and there, appealed to me as does H. P. B., I am quite willing to admit that there was "considerable mystery about him," and some of his correspondence, published by Annie Besant in *The Case Against W. Q. Judge* is very perplexing. But the Judge before and the Judge after 1891 seem to me as alike as Tweedledum and Tweedledee. All of this talk about substitution of entities, no matter where published, appears not only baseless but needless, and is further calculated to result in a torrent of bunkum. Next we shall hear that the Besant of today is not the same entity as the Besant of 1888, that Leadbeater swapped souls, that Sinnett or Olcott was one person yesterday, another tomorrow. Similar talk has been indulged in with respect to H. P. B. All of these phenomena can be accounted for on the common theosophical theory of the multiple nature of man—the god with feet of clay,—and is a matter of personal experience with many. Why then make unproved assumptions and pass them off as actual facts, just because we observe contradictions? If it is necessary to believe such things in order to be a theosophist, count me out.

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Storey, Arthur—A Manual of Graphology (L), \$0.90.

Tarot of the Bohemians—

Papus—The Tarot of the Bohemians (L), \$3.00.

Set of 78 Tarot cards, drawn by *Pamela C. Smith*, with Key by *A. E. Waite*, in a box, \$2.65. This is the set mostly used.

Italian Pack of Tarot cards as used in France and Italy, \$1.75.

Waite, A. E.—Pictorial Key to the Tarot (L), \$2.10. Contains full page pictures of the 78 Tarot cards, with the text of the "Key." Those having the Cards and Key (above) will not need this.

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GUNMEN AS PRISON GUARDS

A letter from Prison Camp No. 1, Marianna, Florida, dated May 27th, informs me of the shooting by a guard of Morris Solomon, aged 19. Solomon is stated to have been pursuing his assigned duty at the time, and to have been shot fourteen times, from the neck to the hips. The guard who did the shooting, one Murphy, had just been taken on and shot his first man before he had been on duty seven hours.

Florida has even a worse reputation than Texas for brutal treatment of prisoners and is, I think, the most disreputable state in the Union in this regard. Notwithstanding the national scandal which was caused by the beating to death of Martin Tabert about three years ago, and despite the fact that the "whipping boss," one Higginbotham, who did the killing, was sentenced to prison, he has never served a minute of his sentence and is still at large and has been accused of another murder.

That no real reform is brought about in Florida is attributable in part at least, to the fact that the prisoners are rented from the state by powerful corporations who have no interest in them other than to extract the greatest possible amount of labor, and who employ the worst human brutes who can be found to drive them to work, whether well or ill. When the convict dies the corporation physician gives a certificate of death from some common disease and the matter is forgotten unless, as in the case of Tabert, some fellow convict lets the cat out of the bag. Even the Tabert murder would have been ignored had he not had influential friends in his home state, North Dakota, who helped to give Florida a good advertising and who took legal action against the state, or county. But most Florida prisoners are friendless, and helpless.

The use of guns against prisoners is absolutely indefensible, unless in actual self-defense. The sentence of the court is specific. It includes confinement, but not being murdered. If any captain has made the rule that prisoners may be shot under any pretext whatever except actual murderous attack upon a guard he is exceeding his legal powers and should be

dealt with to the limit of the law. The United States Constitution (Amendment v) is perfectly specific in stating that no person shall be deprived of life without due process of law, and makes no exception of convicts. Shooting of a prisoner by a guard, whether on his own initiative or by superior orders, is not "due process of law," which means a formal and impartial trial. Neither can a state or prison commission legally issue orders to shoot or otherwise kill or risk killing. This is equally true, even if, as was not the case in the present instance, the prisoner is attempting to escape.

Yet it is the rarest thing to hear of a prison official being taken to task for murderous assaults on prisoners. Beatings resulting in wounds likely to lead to death are constantly inflicted, and Florida is no exception. It is high time that not only the prison officials from the guards to the commissioners and the legislatures as well as the public of several states should understand that the constitutional prohibition of taking life without due process of law applies just as fully to the worst convict as to the freeman. Yet even our most elite places of confinement are surrounded with guards with loaded guns with orders to shoot at their own option and judgment. The majesty of the law is upheld by directly violating it; the inmates are given a daily illustration that it is force, not law, which rules. What wonder if they learn the lesson, and apply it.

Letter From a Fifth Termer

Editor's Note. The following abbreviation of a letter received from an inmate of the San Diego County jail is a plain tale showing how a man who has served four prison terms may be forced to serve a fifth through no fault of his own. I know nothing of his previous history, but it is possible that similar causes were operative on previous occasions. There is a common notion that he who has served more than one term must be a hardened sinner, a criminal by choice. While this is doubtless true at times, as a rule it is preposterous. I leave it to our readers to form their own opinion of a social system which protects itself by throwing a man out penniless into the world with the prison stigma upon him, and then proceeds to "punish" him once more if he does not submit to starving to death. What is to become of Sullivan when he is discharged in rags and with not a cent in his pocket and with no recommendation other than a record of five prison terms and a discharge ticket? San Quentin, almost beyond doubt. Possibly some of those who read this may feel prompted to give him some help to get on his feet.

San Diego, Calif.,

June 9, 1925.

. . . I am going to give you here a biographical sketch of my past. They are facts and I ask you to believe me it is all truth. The main point is I am four time loser, ashamed to write San Quentin, Charleston, Lansing, Leavenworth; personally acquainted with Eddie Morrell and Donald Lowrie; served time with them when they used the strait jacket at San Quentin; saw it abolished before I left there. I was released from the U. S. Federal Prison at Leavenworth June 22, 1924; finished a sentence of two years. While there my duties were in the power house. Becoming familiar with the plant the chief engineer, Mr. Hatkins, sent

for me to come up to his office. When I entered he said, "How are you today, Sully?" We talked about twenty minutes or so. Finally he said: "I want you to take charge of the power house days. . . ." I said I will do my best. Now here's the idea. My hours were from 6 A. M. until 4.30 P. M. every day in the year, and I had my hands full and at times plenty of grief. I carried a smile at all times and shot square with every man and they all respected me. The day before my time was up the chief engineer handed me a first class recommendation. What good was it to me? Who would hire me? . . . The next day . . . we marched into Captain Kearney's office one by one, signed clear of the institution and received our transportation, a railroad ticket and five dollars cash, and two guards escorted us off the reservation, all traveling in a different direction. My destination was Portland, Oregon . . . three days and a half on the road. If one wants to live they must eat and when I arrived at Portland my bank roll was thirty-five cents. I was tired and dirty; it was 8.30 A. M. When I got up town I looked up Mother's free barber college and received a free shave; looked up a cheap restaurant, coffee and stew fifteen cents and had twenty cents left. I spent that for a bed. It was a large room with fifty beds in it; worse than prison. I made up my mind by grace of God I would live as a man and do the right thing. I knew no one in Portland and done my best to obtain employment at any thing to get on my feet. I had three things to fall back on. I attended night school in Leavenworth. I took up salesmanship and studied hard. The course was thirty-five lessons and my marks were always around 97, 98, 99, 100 and I read all the books I could borrow and draw from the library on the subject, and I have had considerable knowledge in the hotel business. I went from place to place. I would introduce myself and state the nature of my business. "Where do you live? Where did you work last? Your cause for leaving? Well, we want help, we will write you a letter." At other places: "I am sorry; we are all filled up at present." My appearance I presume had a lot to do with it. I finally drifted down into the slums where you touch elbows with the underworld. There are twenty employment offices, labor sharks, the board full of jobs. There were many jobs I could handle but no money to pay the fee which runs from \$3 to \$75; it depends on how much the job pays. All of these jobs were out of town. After buying the job or position you went and got your baggage, brought it back to the office. They check it and that was the last you saw of it until you arrived at the job; otherwise if you had no baggage they would not ship you. . . . I hit the highway trail for California disgusted. Well, I managed to pick up a day's work here and there and catching a ride from some kind travelers now and then, and the first thing I knew my journey was finished. I don't want to tire you. I could write here for a week; my experiences have been many. . . . I was arrested December 18th, waited until March 9th for trial, was sentenced to nine months in the San Diego County jail. That will leave me out October 20th, forty-five days off for good behavior. All the clothes I have is right on my back and wearing out every day and no way to get more. I receive nothing going out here. I have not seen the sun in six months, no exercise. I do not look for sympathy, just facts. I am sick of it all and would give my right arm to be given a chance to make good. . . . Mr. Stokes, anything you can do to help me by giving me a chance to help myself will be appreciated. This is the first time I have written a letter like this one and asked for help.

JOHN THOMAS SULLIVAN

Tank 3, County Jail
San Diego, Calif.

The Narcotic Drug Problem. See the next CRITIC for an important letter from Congressman Walter F. Lineberger on the narcotic drug traffic.

Fundamentalism in Theosophy

Fundamentalism in religion is the blind and unquestioning acceptance of a supposed authority, usually certain documents which are regarded as the inspired words of God, which have come down to us, and of the origin of which no one in reality knows much. These documents are accepted as the bed-rock upon which all other conceptions, all rules of life, are based.

But fundamentalism represents an attitude of mind rather than a creed. There are fundamentalists in science, in politics, as well as in religion. The scientist who determinedly shuts his eyes to a body of alleged phenomena such as those with which psychical research is concerned, who assumes first that there is no such thing as mind or soul apart from matter, and then proceeds to denounce all seeming facts tending to prove the contrary as delusions or frauds, is a fundamentalist just as truly as he who insists that every statement in the bible must be true because it makes the claim of being the word of God. In a certain sense we are all fundamentalists, because we all make, and must make if we would live, certain fundamental or axiomatic assumptions about the universe.

But we are not all alike in this. The strict fundamentalist proceeds on the assumption that the case is closed, that the jury has rendered its verdict and has been discharged, and that no further evidence or appeal is admissible. The modernist may have exactly the same *credo*, but he differs in being ready to listen to new evidence at any moment and to modify or even reverse his position should the evidence so warrant. The fundamentalist is a strict monogamist; he weds a certain idea or set of ideas, and having sworn allegiance to it until death, for better or worse, forswears flirtations with younger and more attractive conceptions. This is loyalty, but an hypertrophied loyalty, a loyalty, not to truth, but to what he has once and for all assumed to be the truth. And yet this loyalty is not so much due to virtue as to inertia, it is the reluctance to examine or admit anything which may necessitate the effort of a complete revision of his views; what he loves is not truth, but his own mental comfort. It is a delightful feeling to be cock-sure, even if it includes the possibility of being damned forever, while doubt and revision are likely to cause discomfort. Ultimately the weaker minds come to sacrifice the unbiased love of truth for the comfort of cock-sureness.

The fundamentalist attitude finds a certain justification in the fact that the requirements of life demand a fixed foundation of fundamental conceptions, a sort of working hypothesis, and but few have the time, the means and the ability or opportunity to spend on truth-seeking for its own account; they are too busy trying to keep alive, or to fulfil the duties of life, or it may be, in enjoying life; they take their beliefs ready made as they do their clothing, and go about their affairs. Start them at truth seeking and the dishes will remain unwashed and the cows unmilked and stockings undarned. Further, blasting the fundamentals from beneath such minds is likely to leave them wholly at sea, with no ground to stand on. Drive out the devil of superstition and seven other devils are ready to take its place. Witness the man who bases his morality on the command of the scripture, and who, having lost his faith, feels no instinctive ground for right action and is likely to run upon the rocks.

As fundamentalism is a type of mind, it follows that those who are predisposed to it, should they through cogent reasons be driven to abandon one set of fundamentals, shortly take refuge in another set and adhere to it quite as tenaciously and blindly. It is their nature to cling to something, and it matters little if it is the direct antithesis of their former belief. They are as afraid of taking to the water as is a cat.

Coming down to Theosophy we find precisely the same condition. Those who were once the blind adherents of a church creed are the ones

who make the blind followers of the present day leaders in Theosophy, and should they find reason in due time to be dissatisfied with these they become the equally blind disciples of some other leader. For Besant and Leadbeater they substitute Blavatsky and perhaps Judge, and while they may have made a desirable change, may have bettered their views on certain points, they have in reality not changed their mental attitude at all; the same old fundamentalist spirit possesses them. While once a conception was held true because it was in the bible, then another because it was to be found in a book by Besant or Leadbeater, finally they come to the position that the sole criterion of truth is what they find in *The Secret Doctrine*, in a book or paper by Judge, or perhaps in some magazine which they have decided to accept as authoritative. Statements are accepted, not because they are reasonable or plausible, or substantiated by other sources of information, but because they are found in this or that book. The book becomes the bedrock of belief, precisely as the Holy Bible is assumed to be beyond question, and it becomes heresy to think otherwise.

Just as there are those even today who think that all knowledge, everything worth knowing, a complete system of science and philosophy, is to be found in the ancient Hebrew and New Testament books which have been accepted by the church as canonical, so there are theosophists who will tell you the same of *The Secret Doctrine*, and this despite that fact that you can no more develop a system of astronomy or geological stratigraphy from *The Secret Doctrine* than you can from the book of Genesis. Milton and Dante built schemes of the universe from the bible. Where are they today? And should one make the same attempt with *The Secret Doctrine*, without calling in the aid of science, the result would be almost equally wide of the truth. The fault, of course, lies not in *The Secret Doctrine*, but in the exaggerated ideas of its students. As well look for a treatise on organic chemistry in Kant's *Critique of Pure Reason*. Here is a writer who tells us that in a certain ancient occult book is to be found a description of every mineral existing either on the earth or in any part of the universe. The book is not available for the inspection of mineralogists, sad to say, nor are any quotations therefrom, so we may be permitted to be skeptical about the claim.

There are several dangers involved in this fundamentalist attitude. One is that it means a closed mind, the acceptance of authority in place of reason and inquiry and the refusal to attempt to discover whether the scheme of nature laid down in the book is consistent in even its broad outlines with that actually existing and determinable by observation and experiment. The fundamentalist ceases to think for himself, unless it be to attempt to reason out difficult or seemingly paradoxical statements in his book. In so doing he sacrifices the very process of evolution through self-effort through which man has evolved mentally. Absorbed in his satisfaction with his authority he is prone to look askance at other systems, possibly welcoming them joyously when they confirm his views, but rejecting them with contempt if there is a real or apparent divergence. Instead of assuming the attitude of the judge, he attempts, like the prosecuting attorney, to rule out all evidence which may not support his case, or, like the ostrich, to stick his head in the sand when an unwelcome fact or hypothesis appears. Then, too, it tends unconsciously to produce antagonism to the methods and investigations of science, an antagonism which, I think, has its root in a lurking fear that after all the bedrock may not be as secure as was assumed. We all know the history of the conflict between the church and science; the fear that science would destroy the basis of faith and morality should a single assertion in the bible be found to be untrue. Similarly there is a dread, not self-recognized, perhaps, that should a flaw be discovered in *The Secret Doctrine* the whole magnificent philosophy of Theosophy would come tumbling down like a house of cards.

And therein lies a real danger. Those who are familiar with the history of the Theosophical Movement know that a large part of the secessions from the Theosophical Society, and eventually from Theosophy itself, have been due to dissatisfaction with supposedly inspired leaders. The basis of belief has not been inner conviction, but authority, and once the authority is impugned belief is shattered. There is equal danger in the variety of theosophical fundamentalism which clings to *The Secret Doctrine* as the last word of revelation. Theosophy, even of the fundamentalistic sort, has the great advantage that it is built on evolutionary lines. Let us waive the question of the nature of inspiration as long as we are not ready to define exactly what inspiration is. We can imagine that even an inspired work may not of necessity be infallible, that even those who inspired it may not have had all knowledge. We may assume that they have had access to sources of knowledge which we do not possess, but that by no means implies that errors may not have crept in. A system of philosophy may be true, yet not complete; it may not include all facts. A modern physicist once spoke of the possibility of a mathematical equation so perfect that given the original nebula it would be possible through proper substitutions to predict every fact in the solar system today, yes, every trivial detail of human history. That would imply omniscience, yet it is possible to imagine a philosophical formula which, while giving a fair account of the universe at every stage, might yet not make it possible to explain everything. Discovery of new facts might necessitate the alteration of such a formula in certain respects without at all disproving its general veracity. H. P. Blavatsky has with wonderful insight, based upon the Mahatmic teachings, discussed the complex nature of the atoms at a time when it was only being hinted at by Crookes and a few others. Yet this philosophical fact did not enable her to predict radium and the argon group of elements, and permitted her to make an obviously erroneous suggestion respecting helium.

I am quite prepared to admit that adepts and Mahatmas, wise as they may be, may not know everything, and that it is quite possible that scientific research may disprove some of their statements. This would no more decrease my reverence for them than would my regard for Newton be diminished, should some exceptions to the law of gravitation be discovered.

As for myself I should feel amply rewarded if I could accept one-half of what *The Secret Doctrine* teaches without qualification, even at the expense of rejecting the other half. The modernist in religion does not reject the bible, does not deny its great value, because some of its statements do not hold water. Theosophists should attempt to observe the same attitude. All belief in authority should be provisional, should be of such character that if a flaw is detected the general validity of the teachings may not be called in question. To think that the book of knowledge is a completed volume when it is the product of beings who, even if higher than ourselves, are still a long way from omniscience, seems to be to be a wholly untenable position.

H. P. Blavatsky taught us what was given to her by her teachers; she accepted its truth as we accept the truth of what our teachers tell us. But H. P. B. distinctly warned against the fundamentalist attitude of accepting something just because it is in a book. And that is the attitude which we students of H. P. B. should preserve—reverence, but not mental slavery; a mind open to all sources of knowledge, always ready to welcome new ideas, while equally on our guard against too rashly accepting or rejecting. Better to be free, to develop our mental faculties by exercise even at the expense of an occasional mistake than to become intellectual fossils. In so doing we shall, I think, best be expressing our loyalty to the great purposes which lie at the basis of evolution.

Good Morning to You!

The General Manager regrets that so much of his business with members has to be carried on through means of stiff formal letters and notices. This is necessitated by having to save time and labor. Were it in any way possible he would like to put more of the personal touch into his correspondence. All the same he feels a direct personal interest in each prisoner and in the work of each correspondent and is always pleased to hear from them even if he cannot invariably reply.

Members and other readers of the *Critic* who may be visiting Washington are cordially invited to call on the General Manager at this office, mornings, 10-12 o'clock, except Saturday and Sunday.

At the Periscope

Great Chinese Wall in New York. Work has been begun on the construction of the wall about Great Meadow Prison. This will be 3,000 feet around and 24 feet high and is expected to cost \$250,000. One purpose is to make it possible to transfer to Great Meadow many prisoners from the other overcrowded prisons. Great Meadow was intended as an honor prison, and has room for 1,148, while only 740 have been sufficiently trusted to be sent there. There have been a few escapes of honor prisoners from Great Meadow, which have upset the equanimity of the prison commission, as an escape is regarded as the greatest of all calamities. But in view of the fact that there are at least a thousand men who should be in prison and who escape going there, to one who breaks away, the huge fuss over an occasional escape seems uncalled for.

The Reason Why. That the new Federal penitentiary for women is not to be surrounded by a wall is not to be taken as indicating that women prisoners do not desire to escape. There is an insuperable obstacle to female getaways, to wit, petticoats. If New York would dress the men at Great Meadow in frocks the \$250,000 wall now building might be dispensed with, and the money applied to sartorial equipment.

Notes from the Antipodes. The Parliament of New South Wales has passed a law making it an offense punishable with 100 pounds fine and imprisonment for one year to reflect on the validity of any marriage ceremony performed by the properly authorized civil authorities, or by any licensed clergyman. This has been made necessary by the custom of Roman Catholic priests worming their way into families and persuading the wife who had been married outside their church that she is living in adultery and that her children are bastards. About two years ago a serious scandal was caused by the Romanists, including the Archbishop, ruling that a certain man who had been married outside their church was not really married and that they were ready to hitch him up with another woman without the formality of a divorce from the first. Hereafter such gentlemen will have to sit for a year in jail.

Back to America. I learn from *Theosophy in Australia* for March that the heavenly twins, Krishnamurti and Nityananda, were expected to leave Australia immediately after the convention of April 9-13, and to return to America. Perhaps that egg over which Krishnaji has been doing so much cackling will be laid at Oh-High after all. Any way, I wonder who is paying the costs of carting these penniless youths all over the world, and for what purpose?

Our Fritz. The genial Mr. Fritz Kunz, prominent Leadbeaterite, Star in the East-er, authority on fairies and author of a poem on Mrs. Besant's eyes, arrived in America in May and will be on exhibition at the August convention in Chicago. It is understood that Mr. Kunz will act as assistant to Mr. Rogers, who is overworked. We are glad Mr. Kunz is again with us; he will do everything possible to make Neo-Theosophy entertaining, not to say ridiculous.

The Letters of H. P. Blavatsky to A. P. Sinnett—1880-1888

Compiled by A. Trevor Barker, F.T.S., editor of *The Mahatma Letters*. Price, from the O. E. LIBRARY, \$7.50.

This volume contains all the letters of H. P. B. in Mr. Sinnett's file. It is intended to form a companion volume to *The Mahatma Letters*, which it nearly equals in size, and should be read in conjunction with the latter work and with the recently published *Theosophical Movement*. Nowhere can one get as good a view of the real H. P. B. The collection is indispensable to those students who wish to gain an insight into the character of H. P. B., her teachings and her difficulties and struggles in behalf of Theosophy and into the history of the Theosophical Movement during a difficult period.

A. T. S. General Secretary writes: "I have just finished reading the H. P. B. letters and they provide the greatest case for the Masters we have yet had. These recent publications on our side afford the completest justification of our policy and must for all real students overthrow the contentions of the neo-theosophists."

Besides the H. P. B. letters there are some from Countess Wachtmeister, Col. Olcott, W. Q. Judge, T. Subba Row and others and a few hitherto unpublished Mahatma letters. The book is provided with an index and analytical table of contents.

Here Are the Books

The Letters of H. P. Blavatsky to A. P. Sinnett.....	\$7.50
The Mahatma Letters to A. P. Sinnett.....	7.50
The Theosophical Movement, a History and a Survey, 1875-1925....	5.00
The Secret Doctrine, exact reproduction of the original text.....	7.50

Occult Publications of William Rider & Son, London

Taylor, Thomas—Select Works of Plotinus. With Introduction and Bibliography (L), \$1.75.

Waite, Arthur Edward—The Brotherhood of the Rosy Cross, \$10.50.
An exhaustive treatise of the Rosicrucians. A large, handsome volume.

Encyclopedia of Freemasonry, 2 large volumes, \$15.00.

Emblematic Freemasonry and the Evolution of Its Deeper Issues (L), \$4.40.

Raymond Lully; Alchemist and Christian Mystic (L), \$0.60.

Louis Claude de Saint-Martin and the Story of Martinism (L), \$0.60.

Pictorial Key to the Tarot (L), \$2.10. Pictures of all of the 78 cards.

The Collected Poems of Arthur Edward Waite. 2 handsome volumes, \$7.35.

Steps to the Crown (L), \$0.90.

The Way of Divine Union (L), \$2.65.

The Turba Philosophorum, or Assembly of the Sages (alchemical) (L), \$2.10.

For other books translated or introduced by A. E. Waite, see

De Senancour, Levi, Paracelsus, Stenring.

Ward, J. S. M.—Freemasonry; Its Aims and Ideals (L), \$3.70.

Gone West; Three Narratives of After Death Experiences (L), \$2.00.

A Subaltern in Spirit-Land (L). A sequel to "Gone West," \$2.10.

Wase, Charles—The Inner Teaching and Yoga (L), \$1.75.

Whitby, Dr. C. J.—The Wisdom of Plotinus (L), \$1.25.

Wilmshurst, W. L.—The Meaning of Masonry (L), \$3.70.

The Masonic Initiation; a Sequel to "Meaning of Masonry" (L), \$3.70.

Wright, Dudley—Masonic Legends and Traditions (L), \$1.75.

Roman Catholicism and Freemasonry (L), \$3.70.

Woman and Freemasonry (L), \$2.10.

The Epworth Phenomena (L), \$1.00. Psychic Experiences of John Wesley.

Vampires and Vampirism (L), \$1.75. Second edition.

THE O. E. LIBRARY CRITIC

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BY

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THE NARCOTIC DRUG PROBLEM

The problem of the abuse of narcotic drugs has become within a few years one of the most serious confronting our nation. I well remember when such drugs could be purchased practically *ad libitum* in any drug store and yet an addict was a rarity and the matter was not considered worth mentioning in the press. Today it is stated upon seemingly good authority that there are over one million addicts in the United States—not far from one per cent of the population. Not only are there many hospitals for the treatment of the drug habit, but such treatment is provided for in every well-developed penal system, while the smuggling of narcotics is one of the most difficult and serious problems facing the present prison administrations. Suppressive measures seem almost hopeless, as notwithstanding the severe penalties imposed upon the illicit traffic, it continues to grow.

Without doubt the reasons for this are various. Personally I think that it is to be attributed in large part to legislation which has deprived the population of the milder stimulants which have been in use for ages and which meet a certain craving of human nature for solace and for excitement. This has given rise to a widespread illicit traffic in stimulants and has driven those engaged in such traffic to handle almost exclusively the stronger or more concentrated forms. The reason for this should be obvious. There is, for instance, the same risk in smuggling or transporting a gallon of beer as of whisky, but the latter, containing say fifteen times the amount of alcohol, commands a much higher price and therefore makes the risk much more worth running. Those who were satisfied with beer or light wines before must now take their stimulant in the form of whisky, if at all, and thus risk acquiring the taste for strong drink.

The same principle applies to drugs, which are, as far as bulk and effect are concerned, even more concentrated, and therefore correspondingly less risky and more profitable to handle. It may be asserted as a general principle that prohibitive measures, if carried to an extreme, inevitably tend to

replace the mild stimulants by the stronger. The result has been the development of an organized illicit traffic in narcotics, often backed by large capital in the hands of unscrupulous people, which employs distributing agents and seeks in every way possible to secure patrons by stimulating demand. In this it differs in no way from legitimate business. Samples of the wares are distributed gratuitously with the deliberate intention of creating a want and therefore a demand, and unlike most other wares, these soon become a necessity to the user.

When I say that one of the first steps towards combating the drug evil should be the removal of the prohibition of the sale under sensible restrictions of the lighter alcoholic beverages I am not defending the use of alcohol in itself, but merely asserting that since, as facts show, man demands a certain amount of poison, it is better to let him have those which are less pernicious rather than, by depriving him of these, to drive him to the use of the more dangerous ones by creating conditions which permit of the latter alone being distributed.

Besides the prohibitive cure of the drug evil, which is certainly ineffectual, as facts amply show, there is hope in the method of education. Steps are now being taken to inaugurate a campaign of education on the disastrous effects of the use of narcotics, a campaign which it is hoped to carry on through the home, the school, the movies, the press and other means of publicity. In this connection I present below a letter from Congressman Walter F. Lineberger of California, together with the resolutions and in the next CRITIC the letter to school superintendents referred to therein. Those desiring further information should address Mr. Lineberger as below.

Walter F. Lineberger, M. C.

9th Dist. Cal.

4315 1/2 West Second St.,

Los Angeles, Cal.,

June 10, 1925.

Dear Sir:

At the request of Captain Hobson, President of the International Narcotic Education Association, I am sending under separate cover copy of a document entitled, "The Peril of Narcotic Drugs," and am enclosing copy of a letter sent to all Superintendents of Education and Superintendents of Schools, which will give you some idea of the plan on foot to instruct the youth through their teachers and parents.

This is in the nature of an emergency, nation-wide program and will be pushed forward to completion through the end of this year and the next scholastic year.

Captain Hobson informs me that the Board of Directors of the International Narcotic Education Association, at their spring meeting in Los Angeles, May 12, 1925, besides approving the carrying to completion of the nation-wide teachers and parents program, adopted a resolution for a world conference on Narcotic Education to be held in Philadelphia, to be preceded by a program of intensive study and research attended by widespread educational publicity, and followed by the practical application of standard policies and programs in all lands. I am enclosing copy

of the resolution.

Captain Hobson, as President of the International Narcotics Education Association, has officially requested me to introduce a bill in Congress for an appropriation for fitting participation in the Conference by the Government of the United States as host to the governments of other lands. This I have agreed to, as it will be in pursuance of the resolution adopted at the Geneva Conference committing the nations to a policy of Narcotic Education.

It is hardly necessary to point out to you that this problem is challenging all nations and has become serious and urgent. Take the situation in America for instance. In 1919 the special survey of the Treasury Department reported the number of addicts in the United States as exceeding 1,000,000, and increasing. In the February, 1925, issue of *Current History*, Fred A. Wallis, Commissioner of Corrections, New York City, says "of all the plagues visited upon our land, drug addiction is by far the most horrible and the most deadly The increase in narcotics has been accompanied by an increase in crime. . . . Heroin changes a misdemeanor into a desperado of the most vicious type . . . 60% of the inmates in all penal and correctional institutions of New York City are users or sellers of drugs . . . There must be in the greater city of New York close to 200,000 drug addicts of the underworld type . . . There are many more of whom nothing is officially known." The health officer of Chicago, investigating causes of crime there, found drug addiction alarming among the youth of both sexes. Last year the Assistant U. S. Attorney General reported that more than 40% of all prisoners being convicted in Federal Courts were addicts and that the number is increasing. Judge McAdoo of the New York City Courts estimates that of the thousands of addicts who have appeared before him, 98% were below the age of thirty and 98% were Heroin addicts. The Heroin addict is inherently a recruiting agent and soon recruits a gang. The members of this gang in turn soon start recruiting other gangs.

I am anxious to learn your sentiments as a representative citizen who reflects and helps to create public opinion. It would be gratifying to hear from you, that you and those whom you contact, approve the proposed Conference, and, in principle, the proposed bill for the participation of our Government, and that you will co-operate in your own field to make the Conference a success of lasting benefit to humanity.

The object of this letter is to ascertain from acknowledged leaders what measure of public opinion this bill will receive.

Hoping to have a helpful letter in reply at your early convenience, I am,

Sincerely yours,

WALTER F. LINERBERGER

WORLD CONFERENCE ON NARCOTIC EDUCATION

Resolved, That a World Conference on Narcotic Education shall be held in the City of Philadelphia about the third week in June, 1926.

Resolved, That the League of Nations be requested to call a conference of the Opium Committee, the Mixed Sub-Committee of the Health Committee, and the Advisory Committee on the Traffic in Opium, and such other organizations as our President shall deem proper, to meet at the same time and place with educational agenda only.

RESOLVED, That the President of the United States be requested to invite the Governments of the world to join with our Government in participation.

Resolved, That Congress be requested to make an appropriation for a fitting participation of the Government of the United States.

Resolved, That the press, the pulpit, the motion picture, the radio, educational officials, federal, state, local, civil, religious, educational,

patriotic and other constructive organizations and institutions be requested to co-operate.

Be it further resolved, That the President of the International Narcotic Education Association, with the advice and consent of the executive Committee, is hereby authorized to appoint committees and take other steps deemed necessary or advisable to carry out the provisions of this resolution.

Clerical Help Wanted!

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

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

Some Glimpses of Piffletism

The Lives of Alcyone. By *Annie Besant, D.L., and Rt. Rev.*

C. W. Leadbeater. Two volumes, pp. xxiv, 738, 12 colored plates

. and many charts. Adyar, December, 1924. \$7.00.

For the information of such as do not know who Alcyone is, it may be stated that he is a young Hindu named J. Krishnamurti, who, when a small boy in 1909, was picked up by Mr. Leadbeater in India, kept, washed, dressed and educated by him at Adyar. His younger brother Nityananda was taken in at the same time. Mrs. Besant persuaded his father, a poor Brahmin named G. Narayaniah, who was associated with the colony at Adyar, to allow her to adopt the boys, but later, about 1913, the father, having been alarmed by the discovery of the pernicious practices which Leadbeater had instilled into some of his youthful proteges, and having had some reason to suspect that his sons were being improperly, not to say indecently treated by Leadbeater, attempted to recover them from the clutches of the Adyarites. This led to the famous Madras High Court case of *G. Narayaniah vs. Annie Besant*, in which the court awarded the boys to their father, but imposed the court costs upon him, which he was unable to pay.

Meanwhile Mrs. Besant had shipped the boys out of the country in order to get them out of the jurisdiction of the court, having previously announced that the older boy, Krishnamurti, was to be the Coming Christ, a claim which her prestige among her followers caused to be generally accepted. She founded the Order of the Star in the East, a society designed to promote the idea of the near coming of Christ, and made the child Krishnamurti, Alcyone, or as familiarly called, Krishnaji, the "Head" of this order, in which capacity he was worshipped by the devotees, mostly recruited from the Theosophical Society, and had a full-grown and sedate secretary to take down his sayings and orders. Mrs. Besant had him educated in Europe, and today, at the age of twenty-eight, he is being kept in ease and idleness at the expense of Mrs. Besant's dupes, transported all over the world and exhibited wherever there is an important theosophical convention and, it is announced, will bloom forth as the new Christ in about two years. The adoration bestowed upon this young man is one of the strangest psychological freaks of recent times. Up to the present he has shown no initiative, is a simple-minded but good—if being a sponge and a sucker can be designated as such—youth, who seems rather below normal intelligence, but who is prodded on to make platitudinous speeches which fill his adorers—mostly women—with rapture. He is invariably accompanied by his brother Nityananda, whose role in the Coming Christ farce it is not easy to discover, and who seems content to eat the crumbs which fall from his brother's table. A full account of this curious bit of theosophical history up to 1913 can be

found in the book by Veritas, *Mrs. Besant and the Alcyone Case*, and the pamphlet by Bhagavan Das, *The Central Hindu College and Mrs. Besant*.

The plan of putting forth Alcyone as the Coming Christ having been decided upon it was necessary to give him suitable standing in the Adyar Who's Who in Theosophy. His patron Leadbeater devoted much time to prying into the akashic records and produced a detailed history of the past 48 incarnations of the boy, covering nearly 72,000 years back. This story was in part printed in *The Theosophist*, but the publication of the book was delayed until now. The pretext given was that as Alcyone was to be educated in Europe, it would subject him to ridicule among his associates. It is stated, however, that Mr. Leadbeater having found the job too much for him, employed one of his confidential attaches to concoct a portion of the lives, and that this gentleman threatened to reveal the fraudulent nature of the work, and that the publication was suspended in order to avoid a scandal. Now, however, these reasons no longer hold. In the meantime the propaganda has been carried on assiduously and a large body of scandal-proof dupes has been assembled, people who unquestionably accept whatever the Right Reverend Leadbeater tells them, and eagerly cry for more. To strengthen their faith the book is now issued. When Krishnaji steps forth as the new Jesus his history will be pointed to in evidence.

Krishnaji was not given to celibacy. He spent much of his 48 lives in getting married, in fact missing only three times. It is to his credit that he was a strict monogamist; he never kept a harem nor was he divorced. Sometimes he was a man, sometimes a woman, and each marriage resulted in many children, many of whom as well as his various spouses are identified with prominent theosophists of today. In fact nearly everybody of account in the Theosophical Society (other theosophical societies don't count) has been related to him as husband, wife, father, mother, brother, sister or other connection. This is not only flattering to them, but is calculated, probably intended, to tickle their vanity and gain their support in furthering the Christ hoax and the interests of the Besant-Leadbeater combination. Personal vanity is the most deep-rooted of human passions and one which the cunning of the "Grand Old Man" has abundantly used for his own purposes.

Some of these relationships, taken directly from the tables on page 10, 11, 14, 15 follow:

In his 48 lives Krishnaji was married to Annie Besant once, to C. W. Leadbeater six times, to his brother Nityananda five times, to the Master K. H. twice, to the Master Morya once, to the Master D. K. once, to the Master Hilarion once, to the Master Sefapis once, to "the Venetian" once, to C. Jinarajadasa once, to Sir Thomas More once, to George S. Arundale once, to Marie Russak-Hotchener once, to Maria-Louisa Kirby twice, to Fabrizio Ruspoli once. There are many others mentioned by fictitious names but not identifiable. This gives any earnest disciple a chance to step up and seek the honor by duly kootooing to Mr. Leadbeater. Krishnaji's marrying propensities being thus amply demonstrated there is every probability that in this incarnation he will take to himself some good and devoted lady of the Order of the Star in the East as a Mrs. Jesus. To be the wife of the new Christ is an honor not to be despised and if one can judge from the passionate language sometimes printed (e. g. see *The Theosophist* for June, 1925, page 285) some of them would be quite willing.

Nor are his other relationships less interesting. Besides being married to C. W. Leadbeater six times, this gentleman has been his father three times, his mother twice, his brother seven times, his sister once, his son twice and his daughter twice.

Annie Besant has been his wife once, his mother twice, his brother four times, his sister twice, his daughter once.

C. Jinarajadasa has been his husband once, his father once, his mother twice, his brother six times, his sister once, his son twice, his daughter twice.

H. P. Blavatsky was his mother once, his brother twice, his son four times.

B. P. Wadia has been his sister once, his son twice, his daughter once.

One must not imagine, however, that Mr. Leadbeater has limited himself to connecting Krishnaji with good people. He tells us (pages xii, 414, 606) of one Scorpio, a bold, bad, black magician and devil-priest who was married twice to Krishnaji, and "who comes down through the ages in violent opposition to Herakles [Annie Besant], an attitude still maintained even in the present life, in which the hatred and unscrupulousness are as prominent as ever, though the power to harm has obviously decreased with the passage of time." The sly old fox does not tell us who this personage is, though he would have us know he could if he would, thus allowing the suspicion of having been a black magician and devil-priest to be aroused against any and every person now living who has opposed Annie Besant. Of course no honorable person would indulge in such a trick.

These alleged facts, "discovered" by Mr. Leadbeater and guaranteed by Annie Besant, could be quoted almost indefinitely, but I refrain. They suffice to prove that Krishnaji is just the one for a new Christ and is in fact related to about everybody worthwhile in Theosophy except L. W. Rogers and Fritz Kunz. These gentlemen had not appeared on the terrestrial theosophical stage as stars when this book was written, and not being of recognized importance at that time in the boosting of Leadbeater he failed to discern them in the akasha with his clairvoyant telescope. In fact, such glaring omissions as these form part of the internal evidence of the fraudulent nature of the work.

Just what part Mrs. Besant has had to do with the book further than publishing it is not easy to say. She has put her name in front of Leadbeater's but has contributed only an introductory note of less than a page; otherwise her name does not appear as co-author. Throughout it is written in Leadbeater's familiar cock-sure style—you just can't help believing what he says, he goes into such detail. Otherwise the stories are often childish and insufferably tedious, not rising to the level of a fourth-rate novel, and it must indeed be an indication of high devotion to the dear leaders if one can read it through without yawning. If true, these accounts of Alcyone only serve to show that he has undergone a sad falling off in his present (49th) incarnation. In former lives he (or she) displayed creditable energy and initiative. In the present he is content to play the role of a dancing bear, and to be fed, clothed and feted at the expense of his lady worshippers. Jesus earned his living at carpentering; this boy has never earned a cent or done a stroke of work in his life. Jesus at twelve years of age was already disputing with the doctors, but Krishnaji at twenty-eight can only beam beneficently and repeat platitudes.

The book contains twelve full page colored plates of Krishnaji in different lives, all extracted from the akasha. In some of these he appears as a man, in others as a charming damsel dressed in costumes which the faithful of today will probably copy.

Frankly, I do not think there has ever been a more impertinent fraud put over on the T. S. than this book. It bears throughout the earmarks of having been concocted for political purposes and for flattering the vanity and securing the subservience of the theosophists who are given prominence in it. While it will doubtless cause the heads of those on the list of relatives to swell with pride, it can only survive to inform the theosophist of coming years of the mania which obsessed the T. S. at this period.

At the Periscope

Notes from the Antipodes. The new amphitheater at Balmoral Beach, Sydney, Australia, erected by the Star in the East for the use of the Coming Lord, has been surrounded by a barbed wire entanglement five feet wide and six feet high, and every scalable wall has been planted with broken bottles. As there is nothing within to steal and nothing but cold stone seats for hoboes to sleep on it seems that nobody will be allowed to behold the Lord unless he pays gate money. Just what this particular Lord is coming for is not clear. His predecessor came to save sinners and it is not recorded that he had the mountain surrounded with barbed wire before delivering his famous sermon, but evidently the new Messiah is to be reserved for the faithful and the sinners can look on only at the risk of having their clothing and flesh torn to bits. Another theory is that the barbed wire and bottles are intended to keep those inside from escaping when the feature comes off.

Arhat Leadbeater has recovered from his recent indisposition sufficiently to write a book on "The Masters and the Path," which, judging from the advance quotations, is highly sensational and will be an eye-opener to those benighted theosophists who have tried to form a conception of these Mahatmas from their letters to Sinnett.

I learn that Mr. J. Krishnamurti, prospective new Christ, has been elected a member of the General Council of the Theosophical Society. This looks as if he might be a rival of Mr. Jinarajadasa for President after the demise of Mrs. Besant. It would never do to slight the Christ by putting someone over him as P. T. S. Yet Mr. C. J. has considerable executive ability and now and then says good things, while the embryo Christ so far can only bleat.

Donald Lowrie. I regret to learn of the death of Donald Lowrie, June 25th, of tuberculosis. Lowrie rendered an inestimable service to prison reform by narrating his ten years' experience in San Quentin prison in his book *My Life in Prison*. Lately he got into trouble again and was sent to the Arizona state prison, where he was editor of the *Arizona Beacon*. He was recently discharged and was engaged in writing another book of personal experiences which remains unfinished.

Arlington County, Virginia, just across the Potomac from Washington, is that part of the old District of Columbia quadrangle which was lopped off and ceded to Virginia. It has a population of 30,000 and property assessed at \$18,000,000, and possesses two points of interest, the famous National Cemetery and the infamous Arlington County Jail. The latter is one of the worst of its sort in the land. Built to accommodate twenty-seven at most it now averages fifty inmates, not to speak of myriads of bedbugs and other vermin. Black and white, old timers and boys held for trial for a first offense, gentlemen held over night for traffic violations and drunks and lunatics, all are thrown together. So crowded is the jail that the inmates have to wait their turn to sleep or scratch themselves in the bunks. There are but two washbasins in the place, one for men and one for women, and the bathtub consists of the slop sink. The building is so antiquated that it threatens to collapse. So much money is being spent for good roads that none is to be had for a new jail, no, not even for a new washbasin. The jail is close by the National Cemetery and persons visiting this would find the jail worth seeing and smelling at the same time.

New Federal Prison Superintendent. This time the new Superintendent of Federal Prisons is a live penologist instead of a dead missionary, and can do more than sign papers and make nice speeches. Luther C. White, the new incumbent, has had ten years administrative experience at Sing Sing and Blackwell's Island, and is bubbling over with sane ideas for bettering the prisons and the condition of the inmates. He is expected to keep Congress busy with new bills.

Some Publications of John M. Watkins, London

A selection from the list of John M. Watkins, leading London publisher of strictly high class mystical books. For sale and rent by THE O. E. LIBRARY. Discounts to dealers, lodges and libraries.

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Special attention is called to the works of *Jacob Boehme*, *Anna Kingsford* and *G. R. S. Mead*.

Atwood, M. A.—A Suggestive Inquiry into the Hermetic Mystery, with a Dissertation upon the more celebrated of the Alchemical Philosophers: being an Attempt towards the Recovery of the Ancient Experiment of Nature. New edition, with introduction by *W. L. Wilmshurst* (L), \$8.00.

Benton, Wm. F.—Man-Making from out of the Mists to Beyond the Veil (L), \$2.75.

Boehme, Jacob—The Aurora (trans. by *John Sparrow*), \$8.00.

The Forty Questions of the Soul, and the Clavis, \$4.90.

Mysterium Magnum, or an Exposition of the First Book of Moses, Called Genesis. 2 large volumes, ed. by *C. J. Barker*, \$19.25.

The Three Principles of the Divine Essence, \$8.00.

The Way to Christ (L), \$1.75.

Prerequisites to the Study of Jacob Boehme, by *C. J. Barker*, paper, \$0.50.

Studies in Jacob Boehme, by *A. J. Penny*, \$2.35.

Christ in You (anonymous) (L), \$1.35.

By the author of *Spiritual Reconstruction*.

The Cloud of Unknowning: A Book of Contemplations (L), \$1.75.

Mystical classic, with introduction by *Evelyn Underhill*.

Councell, Dr. R. W.—Apologia Alchymiae; a Restatement of Alchemy (new) (L), \$1.95.

A suggestive study of an ancient art in the light of modern science. The Golden Fountain; or, the Soul's Love for God, being Some Thoughts and Confessions by One of His Lovers (L), \$1.40.

Early English Instructions and Devotions (L), \$1.40.

Rendered into modern English by *Geraldine E. Hodgson*.

Cordelier, John—The Path of the Eternal Wisdom; a Mystical Commentary on the Way of the Cross (L), \$1.40.

The Spiral Way; being Meditations upon the Fifteen Mysteries of the Soul's Ascent (L), \$1.40.

Crawford, Dr. W. J.—The Reality of Psychic Phenomena (L), \$2.15.

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The Psychic Structures of the Goligher Circle; many photographs, \$4.10.

One of the most important contributions to psychical research.

Davies, William—The Pilgrim of the Infinite (L), \$1.40.

Eckhart, Meister—The Works of; translated by *C. de B. Evans*, \$7.70.

Eisler, Robert—Orpheus the Fisher, \$8.00.

Comparative Studies in Orphic and early Christian Fish Symbolism.

Fielding-Ould, Rev. F.—The Wonders of the Saints in the Light of Modern Spiritualism (L), \$1.60.

Forrester-Brown, James S.—The Two Creation Stories in Genesis, \$4.90. A Study of their Symbolism, with appendices and index.

Hafiz—Selections from the Rubaiyat and Odes of Hafiz, \$4.10. With an account of Sufi Mysticism. By a member of the Persian Society.

Hall, Elizabeth—Astrology; the Link between Two Worlds, paper, \$0.60.

Hilton, Walter—The Scale of Perfection (L), \$2.80.

An early English devotional classic, with introduction by *Evelyn Underhill*. Hilton was one of the four great English mediaeval mystics.

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BANKERS TURNED GUNMEN

An Associated Press dispatch dated July 6th states that the Chicago and Cook County Bankers' Association, comprising over one hundred banks in Chicago and vicinity, has caused to be posted in its membership banks a placard offering \$2,500 reward to any policeman or bank official killing a bank bandit while engaged in a robbery. Presumably this covers not only safe-breaking, but also holding up clerks or messengers carrying cash.

This is one of the most astonishing things I have heard of of late, and that is saying a good deal. It means that the Chicago Bankers' Association has set itself above the law and has taken upon itself to declare bank robbery a capital offense and to offer a reward to any policeman or official who will act as the executioner. Needless to say that such a proceeding has no warrant in law whatever, and is a direct violation of the constitutional provision that no one shall be deprived of life without due process of law. The utmost stretch of imagination fails to indicate any such "due process" in this case. It is conceded that in the apprehension of burglars and hold-up men caught in the act, shootings are liable to occur, that it is the duty of the bank official or policeman to protect the property of the bank, that he has the right to defend his own life in so doing and that it is not possible where rapid action is called for to sit down and think the matter over. But shootings are to be condoned only as an extreme measure, when other means fail. Shooting to disable is one thing, shooting to kill quite another. The Bankers' Association does not offer \$2,500 for a wounded bandit; it offers it only for a dead one, and that means a direct incentive to shoot to kill, and if one shot is ineffectual, to shoot till the victim's corpse can be exhibited in order to claim the reward, whether the circumstances justified it or not. Not only that, it is a bribe to bank and public officials to perform their duty of defending property, and an incentive to reckless shooting. Daylight robberies are often made in crowded banks and streets, and in the excitement,

backed by the thought of reward, there is grave risk of the wrong person being hit, and as a corpse cannot testify in its own defense it is easy enough to maintain that any unknown stranger killed in the melee was the offender.

E. N. Baty, a member of the Bankers' Association, is quoted as saying: "We hope to make it as profitable for a policeman to kill a bandit as for bandits to kill policemen." The Chief of Police of Chicago is likewise quoted as saying that "the action of the Bankers' Association is a welcome assistance to the police department," as, in fact, it will be, especially to those members of it who have the good fortune to kill a man and get the reward. State's Attorney Robert E. Crowe is reported as giving the offer his unqualified approval. There's no use in being sentimental, says he in effect. Live bandits cost the county a lot of money, so shoot them at sight. Besides they don't always get convicted. A dead bandit is the best kind of bandit. Considering the fact that Mr. Crowe earns his living largely by trying to send men to the gallows, and that he has shown the disposition to attempt to win his cases by throwing every obstacle in the way of the defense, one might feel prompted to add that a dead state's attorney is the best kind of attorney. In any event, the above will show to what a degree contempt for law has progressed in certain circles in Chicago, when it is maintained that trial costs could be nicely saved by shooting the suspected person at once, and that a single policeman or bank watchman, armed with a gun and stimulated by an offer of \$2,500, is better than a jury of twelve supposedly impartial men.

While Chicago banks are thus engaged in administering lynch law, they should post a notice in each inside office to the effect that any bank official misappropriating the funds of the bank, or otherwise acting in a fashion calculated to deprive the stockholders of their investment or the depositors of their funds, shall be shot to death at sight and the shooter rewarded with a handsome sum of cash. I fail to perceive any essential difference between breaking open a vault or knocking down a bank messenger and running away with his bag on the one hand, and on the other embezzling bank funds, borrowing them without collateral for purposes of speculation, or even starting a bank on temporarily borrowed funds to be exhibited to the bank examiner as bona fide capital. These things are perhaps quite as common as acts of banditry and are considered quite respectable provided one doesn't get caught, and the perpetrator is eligible for the United States Senate. Why not offer a reward for shooting such men? Where's the difference between swindling and breaking open a vault?

When bandits get the upper hand and control the law

making we shall have a rule according to which embezzling cashiers or clerks who borrow the funds without security, or bank presidents who deceive their clients by exhibiting imaginary capital borrowed for the purpose, and those who abet them in so doing shall be shot at sight, while those who follow the short and simple way of breaking open the vault and helping themselves shall be sent to Congress and have a fair chance of becoming governor of the state or even Vice-President.

It is interesting to observe that the press of the country, with a few commendable exceptions, in commenting on this matter has enunciated the principle: "The law be damned; look out for your property." This leads us to wonder whether the prevalent disregard for law and the increase of crime originate solely in the underworld, and whether the source of the dry rot is not to be sought higher up.

The Narcotic Drug Problem—II

(Continued from last CRITIC)

Walter F. Lineberger, M. C.
9th Dist. Cal.

March 21, 1925

Dear Superintendent:

At the request of Captain Hobson, I am sending you and other Superintendents, fifty copies of a document entitled, "The Peril of Narcotic Drugs." The basic materials contained in the first part of the document, I am informed, have been reviewed and corrected by a committee of eminent scientific men and the lessons contained in the second have been prepared by Teachers' College, Columbia University.

The original plan was to have Congress enact a bill to print and distribute these documents to teachers and parents at Government expense but the measure has just failed of enactment because of the congestion of bills in the short session. Considering the document of such vital importance to the public, I have secured unanimous consent of the House to print same in the *Congressional Record*, making it frankable.

Sending out this document is particularly pertinent at this time because of the Geneva Conference on opium and narcotic drugs just ended where the United States was represented, which brought to the attention of the civilized world the universal menace of narcotic drugs. The one thing upon which all nations there represented were unanimously agreed, was the importance of inaugurating everywhere a policy of education on the peril of narcotics.

Would you lay the matter before your Board and see if a way can be found locally to get the document into the hands of parents, as well as teachers? I feel that you will find sympathetic co-operation from the press and pulpits, the Parent-Teachers, and other organizations. You are at liberty to print and use the document, or any part of it, without copyright limitations, or without reference to its sources. Please command me if you wish additional documents in franked envelopes ready for directing and mailing without postage like those I am sending. If so, I will refer your order to the Public Printer and will authorize him to supply them to you at cost, \$4.00 per thousand. Make check payable to Public Printer, and until the next session of Congress, address me at 4315½ West Second Street, Los Angeles, California.

I have been informed by Captain Hobson, who is directing this work for the International Narcotic Education Association, and who is the

author of one of the articles contained in the document, that it would be helpful if Superintendents, teachers and others should make notes and send suggestions and criticisms, particularly those that come from actual experience in teaching so that standard texts and methods may ultimately be perfected for incorporation permanently in our education curricula.

Believing the dissemination of this information will accrue beneficially with tangible results in the uplift of humanity, I feel that I am fulfilling a public duty in bringing this document to your attention and am hoping for your earnest co-operation in this matter of such high public policy.

Yours very truly,

WALTER F. LINERBERGER

Newspaper Clippings Wanted

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

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

A New Book by Arhat Leadbeater

The Masters and The Path. By *The Rt. Rev. C. W. Leadbeater*. 354 pages; plates and diagrams. Adyar and Chicago, 1925. \$2.50.

The question of the existence of supermen may be approached from two angles, that of speculation and that of demonstration. The former treats of the inherent probability of their existence, based upon the hypothesis of continued human evolution. Interesting as this is, encouraging as it may be to those who hope to evolve beyond their present state, it affords no demonstration of the actual existence of such beings at the present time; it leaves open the question whether some men have really outrun their fellows to an extraordinary degree, or whether man as we know him, the better type of man, may not be upon the crest of the wave of evolution. There is therefore a very natural desire on the part of many for more specific evidence, for tangible proof that supermen exist and may be approached.

Much evidence in confirmation of this is found in the earlier theosophical writings, in the statements of intelligent and reputable persons that they have actually met such superior beings in the flesh, or who have received communications from them in mysterious ways which admit of no suspicion. There are numerous cases of this kind on record, especially in the experiences narrated by Colonel Olcott, in the summary by A. O. Hume in *Hints on Esoteric Theosophy*, in certain narratives in *Five Years of Theosophy*, but most of all in the testimony of H. P. Blavatsky and in the large file of personal letters written by the Mahatmas to A. P. Sinnett and recently published. Further, looking back into the past we have the undisputed appearance of great sages whose teachings speak for themselves.

This body of evidence seems insufficient to satisfy the morbid curiosity of many, and a mania has developed in the Theosophical Society for trying to repeat these personal experiences. Persons who might well be spending their time in trying to obey the precepts laid down by these supermen or other great teachers, a task quite sufficient to keep them fully occupied, have literally gone daft on the desire for personal interviews; they want to "seek the Master," to be taken under his direct instruction, to sit at his feet, to know how he looks, how he dresses, what he eats. They are mostly women, wanting to pry into the affairs of the Masters just as they pry into those of their neighbors, wanting to get into high society, or, if that is impossible, to peep into it through some astral knot-

hole or theosophical social bulletin.

As is always the case, where there is a demand, somebody will turn up to meet it. There are numerous writers today who claim to be in touch with supermen and these do not always agree in their descriptions of their persons and teachings. They range from trance mediums, automatic writers, clairvoyants, clairsaudients, to those who profess to travel in their astral bodies and to visit and hobnob with supermen in their abodes in secluded regions. The careful student of psychical phenomena who goes into these records and who sees how often they are mutually contradictory or conflicting, how often they involve palpable absurdities or gross improbabilities, will be prompted to look on them all alike with suspicion, as vivid dreams or psychic romancing proceeding from the subconscious mind, and will demand a cogent proof of the genuineness before accepting them. The insistence of the psychic, however self-convinced, affords no proof whatever. A rigidly scientific demonstration of the existence of true clairvoyant powers or of the ability to travel in the astral body is not a matter of difficulty in most cases, and he who refuses to submit to such a test, who in fact does not invite it, has none to blame but himself if his statements are met with suspicion or derision. But the tendency of uncritical people to accept the marvelous is so great that such seers can usually manage to draw a large clientele and to keep their time and their purses well filled without submitting to tiresome and hazardous tests.

One of the best known and most curious instances of this sort is to be found in the clairvoyant and astral traveler C. W. Leadbeater, who for many years has been pouring forth an ever increasing torrent of "information" about the insides of things, often of the most grotesque character, the sole proof of which is his unbounded self-assurance and his claim to infallibility, which he has always steadfastly declined to allow to be put to a rational test. Allying himself many years ago with the Theosophical Movement, he soon found it possible to add no end of information—if one may call it such—to what H. P. Blavatsky and the Mahatmas themselves have given us, sometimes confirming, but often conflicting with this. Gathering a body of disciples all over the world ready to accept his assertions as it were the word of God, he has grown careless of consistency, a quality which one would expect even a rank charlatan to observe. An illustration of this is his assertion that the life of Christ as stated in the Bible is a myth, that no such person ever existed and went through the experiences there narrated, while at the same time he positively asserts, in his function as a bishop of the Liberal Catholic Church, that he believes in the immaculate conception, the crucifixion, resurrection and ascension. On the one hand he denies the historicity of the twelve apostles, while he mentions them as facts in his public prayers. (See *CARRIC*, January 31, February 14, 1923.)

Mr. Leadbeater's latest book, just published, is on "The Masters and the Path." In fifteen chapters, covering 328 pages, he discusses the probability of supermen and the direct evidence in the experience of others of their existence, gives us a description of a number of the Masters, of their abode and manner of life, of the way to be accepted by them as a student, of the various kinds of initiation, of the ethics of the Path, and much more. While the ethical part will not attract as much interest, perhaps, as the descriptive and personal portion—folks being usually much more interested in learning what the Masters do than in trying to be like them—this constitutes the really strong and valuable part of the book. Mr. Leadbeater can be highly ethical and pious when not engaged in leading his followers by the nose and stuffing them with nursery tales of his own invention, and being a lucid writer it is regrettable that he has not limited himself to such topics.

Like other neo-theosophists, Mr. Leadbeater lays much stress upon initiation as a ceremonial, and actually describes, word for word, sev-

eral initiations in which he claims to have participated (pages 128, 174). That a Master of Wisdom should conduct such a ceremony after the fashion of an oral school examination, or should maintain that spiritual progress is conditioned by some sort of formal performance, seems to me the height of absurdity. But that sort of stuff is demanded by the common mind which cannot grasp the meaning of spiritual growth, and Mr. Leadbeater is ready to supply it. The causal body has got to be swelled and this should be just the thing to do it. It is at any rate interesting to compare this detailed narrative with Mrs. Alice Bailey's accounts in her *Initiation, Human and Solar*, in which rods of initiation, electrical discharges and such piffle boost the disciple along the Path. Our Mr. Leadbeater evidently overlooked the electrical part of the program and the famous electrified stick is not in evidence.

The curious reader will without doubt find most of interest in Mr. Leadbeater's descriptions of the various Masters, including the Lord Maitreya, the Vaivasvata Manu, the Mahachohan, the Masters Morya, Koot Hoomi (as he himself signs it in the *Mahatma Letters*, but which Mr. Leadbeater has changed to Kuthumi), Djwal Kul, Serapis, Hilarion and several others. There is not one of these exalted beings, up to the Lord of the World, with whom Mr. Leadbeater is not on fairly familiar terms and with whom he does not hobnob on occasion. He describes the valley somewhere in Tibet where the Masters Morya, Koot Hoomi and Djwal Kul live close together, and gives a large picture purporting to be a picture of this valley. This picture is a rank fraud. The official announcements of the book say it is a photograph. It is no photograph, but a very crude drawing representing a tropical scene. It contains several palm trees, a plant growing in the tropics and certainly not to be found in Tibet, and is all askew, being wholly out of perspective. A man with a turban wading half-naked in the water at the same distance as a sampan or house boat is several times the size of the house and fully as large as the boat. Besides, Tibetans do not wear turbans. Whatever the origin of this picture, to publish it as a Tibetan landscape and put it over on simple-minded and gullible theosophists is but one sign of the contempt which the writer feels for his dupes.

A description and ground plan (page 26) of the house of Koot Hoomi is given, which latter, I suspect, was clipped from some book or magazine article. This too is faked. It is distinctly stated that it represents the *western* half of the house, while the indicator in the drawing shows that this is the *southern* half. One of the features is a combined organ and piano built into the wall and which can be played from both rooms at once. This, we are told, was built in Tibet, a land so little advanced in constructive arts that there is but one cart in the whole country! The organ pipes are in the attic and, lest the player become muddled in his efforts to work the piano and organ at the same time, a bevy of Gandharvas or musical devas is employed to stay in the garret and straighten out the music (page 29). The personal appearance of all of these Masters, hair, eyes, clothing, is minutely described, so you would surely recognize them if you met them in the street. At the place where Morya and Koot Hoomi live is a cavern containing a large museum, the description of which is worth reading. It is here that we learn elsewhere that Mr. Leadbeater got those interesting maps of Lemuria and Atlantis published by Scott Elliott (see Jinarajadasa's *First Principles of Theosophy*, page viii) and it is here, also, that Leadbeater's original manuscript of *The Astral Plane* is preserved among other imperishable records. I can only add here that this museum contains a living statue of each chela on probation, which accurately reflects the condition of the probationer at the time. All that the Master has to do is to look at this image to find out just how the chela is behaving himself (page 69). This is another of the interesting inventions of Mr. Leadbeater for an account of

which we cannot be too thankful.

And so on, page after page.

How does Mr. Leadbeater know all of these things? He has never visited Tibet in the physical body and would doubtless be held up and murdered did he attempt it. He tells us (page 6) that he goes thither in his astral body, which can be done in a few moments and enables him to elude the Tibetan police. Perhaps so, but one is prompted to ask how an astral body can carry up from Adyar and back a typewritten manuscript on bona fide paper, as he says he has done (page 55). He also speaks of a certain person who went up from Adyar in his astral body to be initiated (page 129) and who at the ceremony was clad in a linen gown! Astral bodies clad in linen gowns are a novelty even in Neo-theosophy. But with Mr. Leadbeater, as with God, "all things are possible."

It is interesting to note that the first step towards the Master consists in being sworn into Mrs. Besant's E. S. (page 59), an organization which, as we all know, means unlimited faith in Leadbeater, Annie Besant and the Liberal Catholic Church, one of those institutions, by the way, so vigorously denounced by the Master K. H. in *The Mahatma Letters*, page 57.

Those interested in the real authorship of *At the Feet of the Master* will find something about it on pages 54-56. The interesting point is that Mr. Leadbeater worked up and arranged the crude notes of Krishnamurti, took the manuscript under his astral arm over the Himalayas from Adyar, and showed it to the Master K. H. Then the twain shot across the mountains to the home of the Lord Maitreya (formerly Jesus Christ), who inspected the copy and said: "You should make a nice little book of this to introduce Alcyone to the world." So it was rushed by astral express back to Adyar and printing started next morning. Any book with such a history should be worth having as a curio.

The book contains an elaborate description of the so-called Wesak Ceremony, held in Tibet at the time of the full moon in May. Sometime back I published part of a private E. S. document of Mrs. Besant, describing this event and in which the faithful were invited to meet her in their astral bodies and to go together to witness the ceremony. Whether such a ceremony is actually held and whether these good astral spooks got there I do not know, but Mr. Leadbeater was there at all events and tells us quite a little about it. Anybody can attend who can find the place, be he saint or savage. The final and most imposing feature is the gigantic appearance of the Lord Buddha in the heavens, sitting cross-legged and surrounded by a huge multi-colored aura which bristles like a great iridescent porcupine. A large colored plate of this serves as a frontispiece to the book. This picture of course, being under the guarantee of Mr. Leadbeater, is evidence that the phenomena occurs as described, so I am forced to believe it, even though I am nonplussed by the fact that the Lord should be sitting cross-legged in the air where there is nothing to sit upon. One might have thought that the artist should at least have shown the consideration which the great European masters showed to the Almighty, and have provided him with a cushion.

As with *The Lives of Alcyone* I am convinced that the descriptive part of this book is largely imagination, devised to gratify the morbid craving for such material, and to convince the reader that Mr. Leadbeater is a Great Man, the intimate of the Mahatmas. One who wants facts can learn not a little about some of these august beings from their own letters to Sinnett, which may be regarded as authentic. These are quite sufficient for any reasonable person who sees no connection between the teachings of the Masters and the cut of their hair and clothes, the color of their eyes and the shape of their noses. Should they not be satisfied with that information they deserve to be fooled, and this book will do it.

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