THE O. E. LIBRARY CRITIC

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

CLAIMING SALVAGE

He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. — *James: v. 20*

The Century Dictionary defines salvage as "an allowance or compensation to which those are entitled by whose voluntary exertions, when they were under no legal obligations to render assistance, a ship of goods have been saved from the dangers of the sea, fire, pirates, or enemies."

So much for the dictionary. There is, however, a law of spiritual salvage, which we do not find in law books, but which Saint James lays down in the above text, according to which he who converts a sinner from the error of his way, who saves him from the Eternal Fire, or from the Great Pirate, is entitled to a certain credit on the books of the Almighty, which counts in his behalf when the final balance is reckoned. In other words, he who helps another to overcome his bad karma, by so doing creates a certain amount of good karma for himself, and this, doubtless, can be figured as accurately as a maritime court would figure the reward for saving a ship.

As most men give their fellows a lift now and then, even if not habitually, the question of spiritual salvage is really a very important one, as important, we should say, as maritime salvage, and that is why we give a few moments to its consideration.

In maritime salvage the motive is not considered. The important point is the saving of the ship, and the court does not inquire why the claimant acted as he did. In everything which concerns karma, however, the motive does play a very important, perhaps the most important part, and this is too often overlooked. Just as one may save a ship, not because he cares for the ship, the passengers, the crew, or the cargo, but just in order to get salvage, so it is possible to engage in the saving of souls, not because one really cares especially about the souls so saved, but with the more or less direct object of putting in a salvage claim before the Throne, of getting a

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credit on the Book of Life. When we were a small boy, we circulated tracts among our companions, not because we cared one cent for their souls, for, indeed, there were many of them whom we would willingly have consigned to the Bad Place, but because we wanted to save ourself. Our pious relatives had put us in fear of damnation and had told us that this was one of the best ways of escaping it. The idea of the Divine Ledger was constantly held up to us, and we were encouraged to think at night over the good and bad things we had done during the day, not so much with the view of improvement, as of peeping surreptitiously over the shoulder of the archangel who has the book, and keeping tab on our account.

Claiming salvage is a very common failing and so we need not fear being thought personal in our remarks. The desire for salvage takes various forms; it exists wherever one directly or indirectly looks for a reward for himself through helping another. It may be the main motive, or it may be the desire for an incidental rake-off in the form of approbation, either from one's fellows or from the Higher Beings. The author of *Light on the Path* has touched on this subject. "Kill out the desire for growth." "Kill out ambition. Ambition is the first curse—the greatest tempter of the man who is rising above his fellows. It is the simplest form of looking for a reward."

A great many people are engaged in the regeneration of mankind, in one way or another, some in the churches, some in this or that society and some as free lances. We have no means of judging, nor is it our business to judge, how many of these are working under the influence of a desire for salvage in one form or another, and how many would continue to work if they were perfectly sure that no benefit would follow to themselves. "Lay up rather for yourselves treasures in heaven" is a profound remark, but one which is likely to be construed as a direct advice to seek salvage. We would almost say that the popular use of this text is a good illustration of the danger of casting pearls before swine. We find churches engaged in compassing sea and land to find one proselyte, and when they have found him they use him as the basis for a salvage claim. It is a noble wish to save souls, but when it is done with the idea of adding to the strength of the organization, of showing up a bigger missionary fund than a rival, of showing a large membership list that is a form of salvage seeking. It is of course right that you work with your own organization and do not scatter your forces too much. But it is possible to carry this desire too far, and that you certainly have done when you feel jealousy towards those who are working in the same cause, when you refuse a favorable word for others whose aims are the same as yours, but who are able to bring other methods to bear on them. It is said that even occultists are not always free from this form of salvage claim: that they will

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sometimes insist on the official label before they will even treat with courtesy those who would gladly work with them.

Sometimes the desire for salvage manifests itself in a peculiarly obnoxious form, which recalls the fable of the dog in the manger. We all know that the harvest is great and that the laborers are few, and yet so strong is the desire to claim salvage that there may be a temptation to shut off a certain field of work as our own, and let it go to waste rather than allow any one else to enter it. Forgetting whose is the vineyard, we warn others off our preserves and look askance on those who approach us with an offer of co-operation. Consciously or unconsciously by our actions we erect a sign "This is my salvage claim; Keep off." This is vulgarly known as "hogging it."

There are, too, forms of claiming salvage where oneself rather than another is concerned. One of these, not much in vogue in these days, is that of intentionally making oneself a martyr with the idea of adding to one's celestial bank account. Many who have won a place on the calendar of saints have done so through starving, lacerating or mutilating themselves. There can be no question that in many cases the discipline so afforded has been excellent. It is a great thing to be able to endure pain and privation. "Always do what you are afraid to do," says Emerson. That is the common sense of the matter, but much as we may admire the endurance of Saint Simeon Stylites for spending his life sitting on the hard top of a pillar, he was putting his training to no use as far as the world went, and was probably engaged most of the time in figuring out the compound interest he was ultimately to get on his investment.

Another form of salvage is the seeking of prizes and honors for doing that which any decently constituted person should do for its own sake. When we were a boy, a relative anxious for our welfare promised us a hundred dollars if we would maintain a certain standard of "goodness" for six months. Big as this sum looked to a penniless boy, we did not win the prize and are glad we did not, for it would have started us on the wrong track. Never having since won a prize, we gradually ceased to look for this kind of reward and came, at least in a degree, to seek reward in the perfection of our work. If we had actually been able to look over the archangel's shoulder, what we should have read would have been, not "For being good for six months, so much credit," but "Debit, one hundred dollars for being good six months." It may be necessary to offer prizes to school children for doing their work well, but we doubt it, because it instills wrong ideals. For the true man, the real knight, there can be no better reward than to feel that he has done his best, even if he has failed. What rational being should be willing to place himself in the position of the dog to which we give a piece of meat for standing on his hind legs? Yet that is precisely what we do when we offer prizes.

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The desire for salvage, that is to say, for personal reward, is one of the most insidious pitfalls of the disciple. Man begins by acting from purely selfish motives, first in their grosser form, then from others which partake of less selfishness, until finally self vanishes as a factor entirely. Herbert Spencer has discussed at much length the relation between egoism and altruism, and it is generally supposed that absolute altruism is destructive and therefore impracticable. It is not so. To keep oneself in health, to derive as much pleasure from the physical operations of life as will lubricate the machinery and keep it in order is in no way inconsistent with perfect altruism. It is right to want to enjoy life. If you have helped another on the upward road it is right to feel happy over it. "Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness." But in the idea of salvage there is this absurdity; the victim of this delusion is really seeking for himself and thinks he should be rewarded for so doing; he wants a salary for doing his own work, and it never occurs to him that he is not working for the Lord but for himself, and therefore his salvage claims are not worthy of recognition.

We have no doubt that there are many earnest workers who believe in a Master and who desire to meet him and wonder why, with all their efforts, they have never done so. Quite possibly they have lost their courage or patience because they have never been summoned to a personal interview. The desire becomes so morbid that they take to cultivating astral powers, in the hope that at any rate they may run across some Great Being on the astral plane and be able to bring through into their normal consciousness the recollection of the interview and tell their friends about it. All this constitutes the very best reason why they should not be so honored, for they are simply indulging in one form of claiming salvage. Have you noticed how a dog that has performed some bright trick will seek his master and wag his tail, seeking for approbation? How many of us want to see a Master just to be patted on the back and called "good doggie"? If your desire for salvage takes the form of a craving for a spiritual tip in the form of approbation rather than a material reward, how much better are you? You are simply seeking that which appeals to you most; you are thirsting for spiritual champagne rather than for the humble beer which would not satisfy you. He who is doing his duty according to the rules laid down—and you can read them in *Light on the Path*, the *New Testament* and elsewhere—does not need to have the boss constantly calling him up, and he would do better to feel that the fact that he is being left alone is the best proof that he is doing his allotted task rightly.

Kill out the desire for salvage; for it is only by killing it out that you shall surely find it. And when the karmic books are bal-

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anced, we have no doubt that the biggest credit will be found standing to the account of those who never thought what they were going to get out of their actions, who never bothered with the question of whether they were making good karma or not, but who simply obeyed the voice of the Master and did their best towards lifting the heavy karma of others.

Mrs. Besant's Essays and Addresses

Four volumes, $1 each, loaned. Vol. 1, Psychology; Vol. 2, The Spiritual Life; Vol. 3, Evolution and Occultism; Vol. 4, India.

If we wished to express our opinion of Mrs. Besant's services to the cause of Theosophy, we could hardly do it better than by saying that if all writers of theosophical books, with here and there an exception, had given way to her, and had taken seats in the audience and left the platform to her, both they and the world would have been the gainers. We do not want to excite controversy, and so we do not mention the exceptions, but we will say quite plainly, as we have often said before, that however interesting and however valuable from a scientific standpoint much of the theosophical teaching is, what the world at large is needing today is not more philosophy, but a better philosophy; it is needing to know how to live, not treatises on metaphysics or on astral anatomy and physiology. Bacteriology is for the specialist, but what the common man requires is instruction in the principles of cleanliness: he needs the purer atmosphere of higher ideals, not a chemical analysis of its constituent gases. Mrs. Besant can be profound enough, but that which most entitles her to the gratitude of the community is her public addresses, and her years of training have made her unsurpassed in compressing a great subject into an hour's talk.

We cannot do better than quote the introductory remarks of the Rev. J. R. Campbell: "I feel it due to ourselves to say that we recognize in Mrs. Besant one of the greatest moral forces of the day. . . . In times past she has had to sacrifice much for her fidelity to what she believed to be the truth. It is rare in such a case that strength of conviction is untainted by any trace of bitterness or intolerance. In proportion to the price that has to be paid for one's convictions is the intensity and sometimes shall we say, the dogmatism, and even intolerance, with which they are held: but if there is one outstanding characteristic of Mrs. Besant's public life it is the entire absence of any trace either of bitterness or intolerance in her dealings with others. She looks for truth beneath all formal statements of belief; she excommunicates no one; and, therefore, as her acquaintance with life is so wide and deep, she has earned the position of a great spiritual teacher."

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We are all to be congratulated that those of her addresses which have passed out of print are being collected in a series of volumes, of which four have appeared. It is hard to choose between them, for each is good in its way. If we were to select one of them, the one we would most prefer to place in the hands of a friend, it would be the second volume, *The Spiritual Life,* which contains fifteen addresses. We believe that no thoughtful person could read this book without gaining fundamentally new conceptions, and it is preeminently one of those books which should be placed in the hands of beginners in Theosophy.

To Those Who Mourn

To Those Who Mourn, *C. W. Leadbeater.*

Five cents a copy, postpaid; five or more copies to one address, 4 cents each, postpaid.

Mr. Leadbeater is usually accepted by theosophists as the authority *par excellence* on the other side of death. As folks pointed to Dante and said "There goes a man who has been in hell," so they point to Mr. Leadbeater and say "There is a man who has been in hell, heaven and everywhere else." As such, he is constantly in receipt of letters from those who have lost their friends. In order to console these he has written this 26-page pamphlet describing the after-death state and the relation of the departed to us. It is an excellent article to send to a friend who has met such a loss. After all, it is rather too much to expect us to derive much solace from the belief that those who have passed on are really having a pleasant time and are conscious of our presence, when we can meet them only when asleep. At the same time a sensible philosophy can do much in time to heal the wound of separation and to do away with the utterly selfish and hideous, and at the same time frequently hypocritical mourning customs which prevail.

Does This Mean You?

Ardat, Southall, England,
August 3, 1913.

Dear Mr. Stokes:—

I do not know how to express my thanks to yourself and to your correspondents for the friendship and kind feeling which is being shown to me. When one is upon a hard bit of the path of life it is wonderful how great a difference it makes if helping hands are held out by unknown friends. It removes immediately the awful sense of isolation and solitary struggle and brings back the consciousness of union. I have found it so and I have to thank many who are unknown to me—yourself first and foremost—for this spiritual aid.

Sincerely yours,

MABEL COLLINS.

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One Way to Help Mabel Collins

Until October 1st, 1913, The O. E. Library will contribute its entire profits from the sale of any and all of Mabel Collins' books for her relief. Everybody can help a little, even if it be only by buying a fifteen cent copy of *Light on the Path.* Give them to your friends. Everybody who is interested in these things gives copies for Christmas gifts. Order them from us NOW, and give Mabel Collins the benefit of the proceeds.

If you keep books for sale, order your stock for next fall from us NOW. The usual discounts will be given to Theosophical Lodges, but we suggest that the discount be foregone, in order that Mabel Collins may receive the entire proceeds.

Here are some of her books, with prices: A full descriptive list in CRITIC of July 30.

Light on the Path (leather and gilt miniature ed., 50 cts.; with Comments, cloth, 50 cts.; leather, 75 cts.; with historical introduction, paper, 15 cts.; cloth, 25 cts.; leather, 50 cts.). *When the Sun Moves Northward* (80 cts.). *Through the Gates of Gold* ($1). *Idyll of the White Lotus* ($1). *The Blossom and the Fruit* (a reincarnation story, $1.25). *Illusions* (60 cts.). *The Awakening* (75 cts.). *The Transparent Jewel,* a Commentary on Patanjali's Yoga Aphorisms (75 cts.). *One Life, One Law* (35 cts.). *A Cry from Afar, to Students of Light on the Path* (35 cts.). *The Builders* (35 cts.). *Fragments of Thought and Life* (75 cts.). *Love's Chaplet* (35 cts.). *The Scroll of the Disembodied Man* (35 cts.).

Another Way to Help Mabel Collins

Almost every reader of the CRITIC has some *standard theosophical or other occult books* which they don't read, and which they can spare. Send them to the O. E. Library, postpaid, and designate the purpose, and they will be sold for the benefit of Mabel Collins. *Don't send junk.*

There are four thousand members of the American Section of the Theosophical Society, and fully as many others in America interested in Theosophy. Each of these ought on an average to be able to contribute one book. What a fine contribution that would bring to the Fund! Will they do it? If not, why not?

Light on the Path Book Plates

are being sold for the benefit of Mabel Collins. The entire proceeds go to her. In packages, four for 25 cents, eight for 50 cents, sixteen for $1.

The Theosophical Society. Write to the O. E. Library for full information.

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Our Birthday

This number begins the third volume of the CRITIC. Congratulations—and likewise birthday gifts—are in order, especially the latter. We really do want to pay our printer's bill in full.

Leading Articles in the O. E. Library Critic, Vol. II

(Volume 2 comprises the numbers August 28 1912—August 13 1913.)

No. 1. **Education as Service.**
Some account of the Head of the Order of the Star in the East, with comments on the true ideal of the teacher.

No. 2. **The Progressive Party.**
The Progressive Party as the Party of Brotherhood. The difference between Progressive Theosophists and Theosophical Rooters briefly explained, and why you should be a Progressive.

No. 3. **History of the Oriental Esoteric Library.**
How the O. E. Library originated; what it is, why it is, and whose it is.

No. 4. **The Call of the Carpenter.**
Mr. Bouck White's view of Christ as the apostle of the proletariat.

No. 5. **Theosophy as the Basis of Education.**
Why Theosophy, as a system of evolution, must become the basis of a liberal education, with some remarks on the Krotona Institute.

No. 6. **The Herald of the Star.**
Why we may rationally expect the near coming of a World Teacher, with an account of the Order of the Star in the East and its Head, Alcyone.

No. 7. **Karma as Universal Law.**
How the doctrine of Karma appeals to a scientific man as a universal law, with some comments on Mrs. Besant's book *A Study in Karma.*

No. 8. **The True Temple.**
That the heart is the true temple of God; with some comments on spiritual pepsin.

No. 9. **The Importance of the Trivial.**
That the most insignificant event of life is the starting point of an endless series of effects, and is not to be despised because it seems trivial at the moment. With some side remarks on courtesy.

No. 10. **The Triviality of the Important.**
How it is that we make mountains out of molehills, and play the Jack Horner act to our lasting detriment.

No. 11. **Krotona Again.**
About the Krotona Institute and why you should go there.

No. 12. **Histobiography.**
An account of some eminent actors on the theosophic stage.

No. 13. **To the Jews a Stumbling Block.**
Some comments on recent signs of progress, especially the Order

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of the Star in the East, with remarks on some howls from the menagerie.

No. 14. **Don't Be an Oyster.**
About oysters, religious and otherwise, and how not to be one.

No. 15. **A New Paradise Lost.**
A review of *Man: Whence, How and Whither,* with some scientific ? ? ?'s and ! ! !'s.

No. 16. **The Hidden Side of Things.**
As it appears to Mr. Leadbeater and Mr. O'Donnell.

No. 17. **Cracks in the Wall of Time.**
The world as it will be a thousand years hence, as seen by our clairvoyants. A satirical article which made doleful theosophists mad, and caused jolly ones to burst their buttons off.

No. 18. **The True Knight.**
The ideal of true knighthood and why it is just what we need today.

No. 19. **Theosophy and—Theosophy.**
The parable of the sparrows who fought over their relatives instead of getting to work, and its application to some sparrow-sophists who place precedent and precept before practice.

No. 20. **Excalibur.**
On the folly of thinking that we must spare ourselves because we are so good that the world cannot get on without us.

No. 21. **How I Became a Theosophist.**
A fragment of autobiography by an agnostic.

No. 22. **How to Study Theosophy.**
What Theosophy is, and how it should be studied by beginners.

No. 23. **How to Study Theosophy.**
The same, continued.

No. 24. **After Peace—What?**
The Peace Movement, its dangers and promise; with some comments on its relation to the Order of the Star in the East.

No. 25. **Swept and Garnished.**
The parable of the devil who was cast out, but later returned with seven others worse than himself, with some modern instances and applications.

No. 26. **Light on the Path.**
Some personal impressions of a famous book, with an historical sketch. Mabel Collins number.

Single copies of past or current numbers of the CRITIC may be had for 3 cents; more than five copies, assorted, 1 cent each. The CRITIC is 25 cents a year. Address *The Oriental Esoteric Library, 1207 Q Street, N. W., Washington, D. C.*

Occult Exchange Club

Organized to promote a feeling of friendship between persons in all corners of the earth interested in Theosophy, Occultism and kindred topics by means of the mutual exchange of letters, postcards, photographs, etc.

For further information address *H. Kloddonni, 504 Gilmour Street, Ottawa, Canada.*

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The Big Stick

Our experience has shown that only about one person in fi will pay for a book after he has had it. The rest simply refuse pay attention to our notices, or if they do, they just tell us to go the Bad Place. You may be the one in five, but we have no mea of knowing it, and therefore we must insist that the books are pa for in advance by the usual deposit. We have lost thousands dollars by trusting people, and we are not going to travel that roa any longer. We don't want to expose you to the temptation of "fo getting" us, so if not satisfied, better go without the books, unle you can prove your claim to drawing on the Brotherhood Fund.

One of our troubles is in getting books back from those whom we have loaned them. Here is a letter received in the a tempt to do so: "I never herd of your company be four, and ne had any of your books—and plese take your papers and shut yp."

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Last Chance

Our well-known astrologer, Mr. Z. de T. Gyongyoshalaszy (75 Seventh Avenue, New York City) is so overwhelmed with orde that he is obliged to work twelve hours a day to satisfy the demand of his patrons.

If you do not send him your order for a horoscope NOW, h cannot put you on his list before Nov. 1st. Do not lost your chanc of taking advantage of his summer terms which expire on Augus 31st.

We Call Special Attention to the announcement of our goo friend Mr. Kloddonni, whom we know well as an enthusiasti worker for Theosophy.

Theosophical Stickers, for pasting on your mail, are sold fo the benefit of the T. S., 15 for 10 cents, 50 for 25 cents, and mor at the same rate *ad infinitum.* From the O. E. L.

The American Theosophist, a Journal of Occultism. **Write t the Library for free sample copy.**

Outing Books. **Ask for list No. 11, Outing and Nature Study**

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Bibby's Annual **is a large and beautiful art publication, wit colored reproductions of paintings by eminent artists bearing o Theosophy. 50 cents.**

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Lucifer

We have received the first seven volumes of *Lucifer*, bound, to be sold for the benefit of Mabel Collins. The first three volumes were edited by H. P. B. and Mabel Collins, the fourth by H. P. B. and the rest by H. P. B. and Annie Besant. All contain valuable articles not now to be obtained. Who bids for them?

What Shall I Read?

If you want guidance in your reading ask for our Theosophical Schedule C (16 books); Briefer Liberal Course in Theosophy (28 books); Liberal Course in Theosophy for Deeper Students (48 books) or Occultism for Business Men.

August, 1913. (Subject to change without notice)

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

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Usual discounts to theosophical lodges. Any book not on this list will be supplied, if possible.

Renting Terms:—Unless otherwise noted, two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense. Books must be returned prepaid. Payment in advance by a credit of two dollars (exceptionally, one dollar). Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Borrowed books may be bought, but five cents a week each must be paid for all time in excess of two weeks. Address *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

[List No. 2] Theosophy

(Continued from last CRITIC*)*

The Life after Death and How Theosophy Unveils It, *C. W. Leadbeater*.....paper.. .25 (.03)

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The best book on what an invisible man looks like, and the first authority on the appearance and nature of the aura and the astral and other bodies.

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Interesting lectures on various occult topics.
A Textbook of Theosophy, *C. W. Leadbeater*..... ,75 (.07
Much used by study classes.
To Those Who Mourn, *C. W. Leadbeater*..sold only.. .05 ...
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Astrology treated from the standpoint of Theosophy.
Astrological Essays, *Bessie Leo*..... 1.25 (.11
Mrs. Leo's books deal with the religious aspects of astrology.
Rays of Truth (Astrological), *Bessie Leo*..... 1.25 (.10
Madame Blavatsky and Her "Theosophy," *Arthur Lillie* .....not sold.. ... (.08
A bark at theosophy by a barker.
First Steps in Theosophy, *Ethel M. Mallet,* 5 colored plates..... .75 (.07
A good book for young people above 15 years.
Scientific Corroborations of Theosophy, *Dr. A. Marques* .... .75 (.09
Did Jesus Live 100 Years B. C.?, *G. R. S. Mead*..... 2.50 (.16
Plotinus (Theosophy of the Greeks), *G. R. S. Mead* .35 (.04
Some Mystical Adventures, *G. R. S. Mead*..... 2.50 (.12
Not adventures on the astral plane, but a series of unusually interesting and suggestive lectures by the foremost scholar among theosophists. We commend it to all lovers of philosophy.
The World Mystery (Studies in General Theosophy), *G. R. S. Mead*..... 1.50 (.10
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Volume I. Letters of J. N. and Z. L. Z., *Jasper Niemand,* Editor..... .50 (.05
Volume II. Letters of W. Q. Judge, *Jasper Niemand* and *Thomas Green,* Editors..... .75 (.06
The Astral Light, *Nizida*..... 1.00 (.07
Old Diary Leaves, *H. S. Olcott*.....Vol. I.. 2.00 (.14
Old Diary Leaves, *H. S. Olcott,* Vol. II....not sold.. ... (.16
Old Diary Leaves, *H. S. Olcott*.....Vol. III.. 2.00 (.14
Old Diary Leaves, *H. S. Olcott*.....Vol. IV.. 2.00 (.13
"The Only Authentic Account of the Theosophical Society," by its first President. Vol. I contains the best account of Mme. Blavatsky and the founding of the T. S.
Reincarnation, a Study in Human Evolution, *Dr. Th. Pascal,* trans. by F. Rothwell..... 1.25 (.08
One of the most scientific treatises yet written.

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BY

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ARE YOU A GET-UP-AND-DO-IT?

By L. E. Girard, F. T. S.

Note by the Editor. For the information of those who may think that we are simply giving vent to our feelings under a pen name, we will say that the writer of the following article is not only one of the best known members of the American Section, but that he is one whose relation to it gives him the right to speak. He is not only one of the best examples of the Get-Up-And-Do-It, but is devoting his entire life to theosophical work. That is why we have given him the space to express himself, instead of yielding to our inclination to say the same things ourself.

This is nothing more nor less than a curtain lecture on the subject of "What's the Matter with us?" It tells the objective truth. It is a synthetic compendium of useful information, and the product of high tattvic meditation. Swami Baa Baa and Dr. Roggenbrod looked over the proof. The Swami took the matter into the silence and when he came back he said that the article was perfect. Dr. Roggenbrod said that while the Kosmic Principle is not violated, nevertheless it is not the product of *kunst*. However, in view of the fact that there is so much the matter with Theosophy he thought it ought to be published.

For there must be something the matter with it or with us (this latter being much more probable), for otherwise, with a President who is the greatest living speaker and a teacher who is one of the clearest writers in the world; with the greatest ideal (and practical) philosophy of all time; with the greatest source for our inspiration; with the first period in the world when thought and speech are *legally* free; with these things there *must* be something the matter with us, or the membership of the American Section of the Theosophical Society would not number a paltry four thousand odd, nor would the word Theosophy create consternation and sometimes suspicion. *We must face the fact; there is something wrong with us.* Let us therefore hold a free exhibition of ourselves; I hope it may not prove to be

THE GREATEST SHOW ON EARTH

If you put your ear to the ground and listen to the growlings of the Theosophical world, what would you hear spoken of as the

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trouble with the T. S.? After you got used to the din you wou
begin to distinguish things like this:

1. "Too many Leagues and Bureaus."
2. "Down with the O. S. E."
3. "Person cults! Bah! Phaugh!"
4. "Mrs. Besant has not the objective truth."
   "Es soll ein Kosmic Principlemus sein!"
5. "Too much psychism."
6. "Rotten business methods."

6a. "Business instead of spirituality. They actually issue r
ceipts and keep accounts. They cannot possibly
occultists."

7. "Too cold."

7a. "Too emotional."

But why go on? That's the way I could fill up the CRITI
But there is enough for us to draw a conclusion. If you look car
fully at those remarks above you will find out that the Librarian w
right when he said a while ago that these people are exponents of

HOW NOT TO DO IT.

And now somebody is going to get disgusted and lay down th
CRITIC. And he says sadly to himself, "There they are again; a li
tle criticism and they immediately shout for help." But since *he* h
laid down this issue, perhaps *you* will stay long enough to let me sa
that we have come to the crux of the whole matter. And so I sha
use a few more large letters and explain that there are three kinds
people, like this:

1. THE HOW-TO-DO-ITS.
2. THE HOW-NOT-TO-DO-ITS.
3. THE GET-UP-AND-DO-ITS.

1. The How-to-Do-Its are very numerous. They are to
found in large numbers around anything *free*—free from cost, fr
from responsibility, free from work and so on. They are admirab
to hold down lounges and easy chairs. They develop the finest plan
and schemes—for others to operate. Remark number one abov
has the sympathy of this class. The How-to-Do-It thinks Theos
phy ought to be known to everybody—but he keeps his theosophic
books in the curtained shelf of his library, and *The American Th
osophist* does not appear on his office table. (He does not *subscri*
to the CRITIC—Ed).

2. The How-Not-to-Do-It is not numerous, but he is exceed
ingly noisy. He is belligerent and blatant, polemic and positiv
Nothing is too great but that he knows how it can be improved
nothing is too small but that he will pay attention to it and point ou
its flaws. He made all the remarks above. He will continue t
make them. It is his right. But let us consider him no longer. L
us leave him and consider exhibit

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3. The Get-Up-and-Do-It is neither numerous nor noisy. He keeps his muffler in, and slips into high without making a noise like a chicken with the pip. Sometimes he will sit on the lounge and tell us how to do it, but he never fails to get in and do when the word goes forth. More rarely still he tells us how not to do it, but never until he knows what he is talking about. And then there is a difference to be noted between his next move and the move of the How-Not-to-Do-It.

HE GETS UP AND DOES

that thing which is opposite or next to the thing he objected to. Like this: Once upon a time there was one of these people who was honestly convinced that there were too many leagues in the T. S., although the Order of the Star in the East suited him. When he made this grand discovery he did not make a platform of it alone. By no means did he do that. He just got busy on the lecture platform for plain old Theosophy (whatever that is!) and the O. S. E. and let the League Pro-This and Anti-That, Bureaus for the Distribution of Pipe Organs and Harmonicas, and all the rest of the activities run themselves. He is still working. He knows that his work is cut out for him. He doesn't ride in the band wagon; but then neither does he abandon the parade and hoot from the side-walk. He is a positivist. He is worth listening to.

Theosophy is as Theosophists do. If they do one another, Theosophy will be one thing in the public mind. If they do for each other, it will be something quite different.

How can these three types be recognized? When you see a fellow who makes friends with that clean conductor on his home trolley line, and gives him a chance to know about Theosophy without ramming it down his throat; and then does the same for the elevator man, the barber, the doctor, lawyer and merchant, butcher, baker and candlestick maker—you may be sure that you have an incipient Get-Up-and-Do-It. If he bawls out platitudes when he has a good opening to say something definite, or lets some ignorant fellow ridicule the notion of finer worlds than this without speaking up, you have found a How-to-Do-It. When you find a chap so busy setting us all right that he doesn't notice that the trolley conductor *is* interested—be sure that you have another How-Not-to-Do-It.

And so, we will now provide a neat little mnemonic like this:

THEOSOPHY IS AS THEOSOPHISTS DO
WHAT AM I DOING?

What Shall I Read?

If you want guidance in your reading ask for our Theosophical Schedule C (16 books); Briefer Liberal Course in Theosophy (28 books); Liberal Course in Theosophy for Deeper Students (48 books) or Occultism for Business Men.

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Funds for Prison Work

During October and November the O. E. Library will devote the entire proceeds from the sale of Mr. Leadbeater's books (including those written with Mrs. Besant) to theosophical propaganda in prisons, especially to supplying books to convicts and prison libraries, and we shall announce some special offers and concessions to those desiring to contribute books for this purpose.

Those interested in theosophical work in prisons are invited to communicate with us at as early a date as possible, in order that we may co-operate in bringing our plans before as large a number of people as possible. We have been promised the full co-operation of the Prison Work Bureau of the American Section, T. S., which is doing such excellent work in elevating convicts by instilling theosophical principles. The funds raised will be expended under the direction of this Bureau. We shall also issue a special Prison Work number of the CRITIC.

The Next Critic

will contain some useful information, partly official, partly the result of our own brain scratching, for those who want to join the Theosophical Society, as well as for those who *do not* wish to do so, or who are deterred by this, that and the other reason.

For M. C.

The Theosophical Publishing Company of New York has presented us with a lot of copies of *Light on the Path* (leather, 75 cts.) and of *The Idyll of the White Lotus* ($1), their own publications to be sold for the benefit of Mabel Collins.

Mr. Claude Bragdon has sent us a lot of his admirable *Episode of an Unwritten History* (50 cts.) to be sold for the same object. This is the best small history of the Theosophical Society and contains a valuable contribution by Mrs. Besant on the Masters. Now is the time to get a copy for yourself or a friend.

F. T. S.

Those of our correspondents who are members of the Theosophical Society are invited so to indicate when writing. For new correspondents it serves as an agreeable introduction, while for others it helps to place them on a more fraternal footing with the Library.

Theosophical Stickers, for pasting on your mail, are sold for the benefit of the T. S., 15 for 10 cents, 50 for 25 cents, and more at the same rate *ad infinitum.* From the O. E. L.

The American Theosophist, a Journal of Occultism. **Write to the Library for free sample copy.**

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Last Call for Mabel Collins

Until October 1st, 1913, The O. E. Library will contribute its entire profits from the sale of any and all of Mabel Collins' books for her relief. Everybody can help a little, even if it be only by buying a fifteen cent copy of *Light on the Path.* Give them to your friends. Everybody who is interested in these things gives copies for Christmas gifts. Order them from us NOW, and give Mabel Collins the benefit of the proceeds.

If you keep books for sale, order your stock for next fall from us NOW. The usual discounts will be given to Theosophical Lodges, but we suggest that the discount be foregone, in order that Mabel Collins may receive the entire proceeds.

Here are some of her books, with prices: A full descriptive list in CRITIC of July 30.

Light on the Path (leather and gilt miniature ed., 50 cts.; with Comments, cloth, 50 cts.; leather, 75 cts.; with historical introduction, paper, 15 cts.; cloth, 25 cts.; leather, 50 cts.). *When the Sun Moves Northward* (80 cts.). *Through the Gates of Gold* ($1). *Idyll of the White Lotus* ($1). *Illusions* (60 cts.). *The Awakening* (75 cts.). *The Transparent Jewel,* a Commentary on Patanjali's Yoga Aphorisms (75 cts.). *One Life, One Law* (35 cts.). *A Cry from Afar, to Students of Light on the Path* (35 cts.). *The Builders* (35 cts.). *Fragments of Thought and Life* (75 cts.). *Love's Chaplet* (35 cts.). *The Scroll of the Disembodied Man* (35 cts.).

Another Way to Help Mabel Collins

Almost every reader of the CRITIC has some *standard theosophical or other occult books* which they don't read, and which they can spare. Send them to the O. E. Library, postpaid, and designate the purpose, and they will be sold for the benefit of Mabel Collins. *Don't send junk.*

There are four thousand members of the American Section of the Theosophical Society, and fully as many others in America interested in Theosophy. Each of these ought on an average to be able to contribute one book. What a fine contribution that would bring to the Fund! Will they do it? If not, why not?

Light on the Path Book Plates

are being sold for the benefit of Mabel Collins. The entire proceeds go to her. In packages, four for 25 cents, eight for 50 cents, sixteen for $1.

Cash Contributions

large or small, for the relief of Mabel Collins, will be received and forwarded by the *Librarian, O. E. Library.*

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Answers to Correspondents

J. M. Q. How can I make myself invisible? Will Man: Visible and Invisible *help me?*

The *Key of Solomon* directs to make a small image of wax, to engrave on it the pentacle of Venus, and to suspend it by one of your own hairs from the roof of a cave at midnight. Then take it down and put it in your left pocket. If you have done this you will be invisible, provided the cave is deep enough and the moon is not shining. We do not think that reading *Man: Visible and Invisible* will help you, as it assumes death as a prerequisite.

R. D. S. How can I find a buried treasure?

The *Key of Solomon* gives full directions. First find the exact spot where the treasure is buried. Go there at midnight with a gang of men and with a lamp fed with oil mixed with the fat of a man who has died on July 1st. You must also wear a belt of goatskin on which is inscribed a pentacle written with the blood of the same dead man. Pronounce the names of the seven devils, which you can learn from the *Key,* dig till you find the treasure, cover it carefully with boards and go home. You may return in the morning and get it—that is, provided none of your workmen has called for it in the meantime. Some people say that the only way to get a treasure is to work for it, but Solomon was the wisest of men and such modern notions are nonsense.

Horoscopical

Our well-known astrologer, Mr. Z. de T. Gyongyoshalaszy (754 Seventh Avenue, New York City) is so overwhelmed with orders that he is obliged to work twelve hours a day to satisfy the demands of his patrons.

Outing Books. Ask for list No. 11, Outing and Nature Study.

The Truth About Christ, by Dr. F. Milton Willis, 10 cents.

Bibby's Annual is a large and beautiful art publication, with colored reproductions of paintings by eminent artists bearing on Theosophy. 50 cents.

September, 1913. (Subject to change without notice)

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

The Oriental Esoteric Library is one of the Associated Organisations of the American Section of the Theosophical Society.

Usual discounts to theosophical lodges. Any book not on this list will be supplied, if possible.

Renting Terms:—Unless otherwise noted, two weeks or less, ten cents per volume; each succeeding week or fraction of a week,

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five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense. Books must be returned prepaid. Payment in advance by a credit of two dollars (exceptionally, one dollar). Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Borrowed books may be bought, but five cents a week each must be paid for all time in excess of two weeks. Address *The Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

[List No. 2] Theosophy

(Continued from last CRITIC*)*

The Work of a Lodge of the Theosophical Society, *Capt. A. E. Powell*.....paper, sold only.. .20 .....
Indispensable to lodge members.

Nature's Finer Forces, *Rama Prasad*..... 1.50 (.08)
A standard work on the Hindu theory of the evolution of matter, on the science of breath, etc.

The Apocalypse Unsealed, *J. M. Pryse*..... 2.00 (.15)
"Being an esoteric interpretation of the Initiation of Ioannes, commonly called the Revelation of St. John."

The Magical Message of John, The Divine, *J. M. Pryse* ..... 2.00 (.15)
A new translation and interpretation of the Fourth Gospel.

Reincarnation in the New Testament, *J. M. Pryse*.... .60 (.06)

The Sermon on the Mount, *J. M. Pryse*..... .60 (.06)

Hints to Young Students of Occultism, *L. W. Rogers*, ...paper, .25; cloth.. .50 (.04)
Mr. Rogers is the most practical of all writers on occultism. This is the first book we place in the hands of beginners, as it shows that occultism, rightly understood, is not visionary but the highest common sense.

Lectures by *L. W. Rogers*, pamphlets, list on request.

Meditations, *Hermann Rudolph*..... 1.25 (.05)
A theosophical book of devotion including directions for meditation.

The Lost Lemuria, *W. Scott-Elliot*, with 2 maps.... 1.00 (.05)
Lemuria was the continent preceding Atlantis.

Man's Place in the Universe, *W. Scott-Elliot*, not sold. ... (.06)

The Story of Atlantis, *W. Scott-Elliot*, new edition, 4 maps, in pocket ..... 1.25 (.07)
The accepted theosophical account of the ancient continent and peoples of Atlantis. It is based on hidden manuscripts and on clairvoyant readings of the "Akashic Records." The scientific evidence is to be found in Donnelly's Atlantis.

The Story of Atlantis, *W. Scott-Elliot*, American ed., without maps.....sold only.. .50 ....

The Story of Atlantis and the Lost Lemuria, in 1 vol. .....not loaned.. 1.75 .....

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Some Noble Souls, *Elizabeth Severs*	1.75	(.10)
Sketches of Pythagoras, Olcott, Blavatsky and other occultists.		
Esoteric Buddhism, *A. P. Sinnett*	1.25	(.09)
One of the first theosophical books; and still one of the best.		
The Growth of the Soul, *A. P. Sinnett*	1.50	(.12)
The theosophical theory of the soul; its reincarnations and the influence of Karma. An admirable essay.		
Incidents in the Life of Madame Blavatsky, *A. P. Sinnett*	1.00	(.10
Nature's Mysteries as Illuminated by Theosophy, *A. P. Sinnett* ....paper..	.25	(.02)
Occult Essays, *A. P. Sinnett*	1.00	(.08)
The Occult World, *A. P. Sinnett*	1.25	(.10)
Contains more information regarding the Masters than any other single volume.		
The Rationale of Mesmerism, *A. P. Sinnett*	1.25	(.10)
In Memory of H. P. Blavatsky, by *Some of Her Pupils* ....paper..	.35	(.06)
Atlantis and Lemuria, *Rudolf Steiner*	1.00	(.07)
"The Submerged Continents of Atlantis and Lemuria: their History and Civilization." Valuable mainly from the standpoint of their psychology and sex evolution.		
The Education of Children from the Standpoint of Theosophy, *Rudolf Steiner*	.50	(.04)
Initiation and its Results, *Rudolf Steiner*	1.00	(.09)
The Gates of Knowledge, *Rudolf Steiner*	1.25	(.09
Occult Science, *Rudolf Steiner*	2.50	(.22
The Occult Significance of Blood, *Rudolf Steiner*.paper	.25	(.02
Theosophy, *Rudolf Steiner*	1.00	(.09
The Way of Initiation, *Rudolf Steiner*	1.00	(.08
Steiner is one of the most philosophical of theosophical writers. His books have been translated from German into most European languages and are exceedingly popular in America.		
The Hidden Way Across the Threshold, *J. C. Street*..	3.50	(.24
"The mystery which hath been hidden for ages and from generations; an explanation of the concealed forces in every man to open the temple of the soul and to learn the guidance of the unseen hand; illustrated and made plain with as few occult phrases as possible." Next to *Secret Doctrine* the most encyclopedic work on all phases of occultism. Of great value to general readers.		
Essays on Theosophy, *I. E. Taylor*	.75	(.08
Select Works of Plotinus, *Thomas Taylor*	1.50	(.11
Principles of Education, *Weller Van Hook*	.25	(.03
Reminiscences of H. P. Blavatsky, *Countess Wachtmeister* ....paper, .35; cloth..	.50	(.07)
Azoth, or the Star in the East, *A. E. Waite*	1.75	(.25)

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THE O. E. LIBRARY CRITIC

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BY

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

SHALL I JOIN THE THEOSOPHICAL SOCIETY?

In recent numbers of the CRITIC we have told how we became a theosophist, and have given some hints on the proper way to take up the study of Theosophy. To be a theosophist, in sympathy, if not in name, is one thing; to join the Theosophical Society is quite another. There are innumerable people who are quite in harmony with Theosophy who hesitate to take the step of joining a society which has for its aim the study and promotion of Theosophy. Some of their reasons are good, others mistaken, still others cowardly. We propose in this number to tell you a little about the Theosophical Society and give you a few reasons why you should join, and likewise a few reasons why, under certain circumstances, you should not.

The Theosophical Society is not a secret society in any sense of the term. It has no "mysteries" or "powers" either for sale or to be communicated to members under pledge. On the contrary it teaches nothing secretly which cannot be found in its printed literature which you can buy or get in a library, supposing the library is sufficiently up to date to have it. What it has, it is glad to communicate to the world—in fact, that is one of its main objects —and all its records are open to the inspection of those who are fair-minded and tolerant. Even that which is not spoken from the platform or run through the printing press can be had by any one who is sane and reasonable. Whatever safeguard to its mysteries exists, exists only in the inability of the untrained person to understand them; whatever reticence is observed is but the reticence of the specialist before the layman, nothing more. The only pledge which is expected of members is that they shall show the same tolerance for the opinions of others that they expect for their own—the golden rule of doing to others as you would be done by.

The simplest statement of the objects of the Theosophical Society is:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

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Second—To encourage the study of comparative religion, philosophy and science.

Third—To investigate unexplained laws of nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor is any interference with them permitted.

Not one of these objects is peculiar to the Theosophical Society. There are numerous organizations devoted to Brotherhood in one or more of its phases. There are many societies, learned and otherwise, devoted to the study of comparative religion, of philosophy and of science. Many scientific societies are formed with the object of investigating unexplained laws of nature, while the psychical research societies study the powers latent in man.

What then distinguishes the Theosophical Society from these?

There are several distinctions. In the first place, the Theosophical Society combines all of these objects into one; it attempts a synthesis of all. It is a far call from the objects of the Chemical or Astronomical or Botanical Society to comparative religion and still more to universal brotherhood. "Know Thyself" is an ancient dictum and a praiseworthy one. In modern times we have added a second, "Know Nature." And the advocates of these two branches of knowledge have often been, and even today are still more or less in opposition; practically, if not in theory. They try to get possession of the schools and run things in their own way. Both are good, but to them Theosophy adds a third, "Know Thyself and know Nature, not in order to know merely, but in order to act." To aim to see what Nature is about, how the universe is evolving, and why, and to co-operate consciously with its evolution, these are the great objects of Theosophy and of the Theosophical Society. It is a synthetic philosophy on a grand scale.

Secondly, the Theosophical Society claims to be more or less specially under the guidance of certain Beings whom it calls Masters, who are men who have by assiduous labor and self-control in the past risen to a knowledge of and control over many of the little understood laws of nature and faculties rudimentary in the common man, who foresee the great future of the human race and who aim to guide others in the same direction as fast as they are fitted to be so guided. Of course it is not possible for us to present here the evidence that such Beings exist—it can be found in abundance in the literature of Theosophy, and in the testimony of intelligent and honorable people still living and walking among us. There is nothing in this belief which cannot be inferred from the commonly accepted view that man is immortal and that he is progressive; it is not less plausible than the commonly accepted belief in a Messiah.

One does not have to accept the existence of Masters in order

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to belong to the Theosophical Society, nor is he required to believe, if he does accept it, that the Society is the only medium through which God speaks to man. On the contrary, we believe that God speaks to every one who will listen, through his own soul, and that membership in a society is neither a prerequisite to such a privilege, nor does it insure it.

The Theosophical Society, then, is a society which is devoted especially to certain ideals which are broadly tending to human brotherhood, to preparing each person to work for it, and to spreading such knowledge as will best enable us to understand how and why we are and whither we are tending. It regards itself as founded by high Intelligences, partly for the purpose of conveying some knowledge of these subjects to the world, partly as a training school for those who are to play a prominent part, if they prove worthy, in the future progress of events.

Why should you associate yourself with it?

For this reason, that while you can undoubtedly learn much without doing so, and can just as faithfully, even if not as efficiently, serve mankind, by associating yourself with it, you place yourself in an environment of others who have the same interests and the same aims; you put yourself where you can learn faster and make your efforts more effective. If you are interested in art, you join an art club, if you are a scientist, a physician, a musician, you are sure to join one of the scientific, the medical, the musical societies. Why? It is needless to tell you; your own common sense tells you that you make better progress by associating with those of like mind with yourself. If you accept Theosophy and wish to see its ideals prevail, or if you wish to progress faster yourself, you will join the Theosophical Society for the some reason.

If it is your ideal to give rather than to get, the same is true. The effort you would use when standing alone is multiplied many times in effect when exerted through an organization designed for this purpose. In all forms of social action the same is true; cooperation, not individual action, is the basis of civilization and progress. You are saving, not spending, by working with others, and in the Theosophical Society this is true, whether you join a lodge or whether you are connected with it by correspondence.

The cost of membership is small, and yet this seems to be the prime obstacle in the minds of most people, who balk at what amounts to less than a cent and a half a day for spiritual progress, when they will spend several times that amount in trifles, or waste it in uneconomical living. The saving of two car fares a week, or a couple of cigars, a trifle less luxury in eating or dressing, will pay your dues, and we recommend those who think they cannot do this to keep a nickel savings bank and use the proceeds twice a year for membership. No great things come to one without some

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self-denial; the harder you find it to meet the requirements, of so much the more use will the results be to you.

Like marriage, membership in the Theosophical Society is a partnership for mutual benefit and conditioned by mutual toleration and restraint. If you expect to sit in an easy chair and have Theosophy pumped into you without effort on your part, better stay out. If you think you will find all theosophists perfect, or expect to lose your temper when you are disappointed, better stay out. If you think you can air your own superiority and complain over the inferiority of your associates, better stay out. Some of our friends tell us that they would like to join the Theosophical Society, only theosophists talk of brotherhood and do not practise it. We cheerfully admit that a membership certificate in the T. S. does not make its owner perfect. Possibly you belong to other fraternities where you have observed the same thing and yet find them worth while. Theosophists have gotten to the point where they recognize that brotherhood is an object, and they are making an effort to practice it, often in conflict with the temptations of the world, the flesh and the devil, and certainly with an imperfect human nature to fight against. It is an excellent plan for those who know what brotherhood is, and who want others to show it, to join with them and give them the benefit of their counsel. The T. S. is intended to give each a chance to show brotherhood to others, not to have it shown to himself. The Associated Charities and similar concerns are the places to look for this.

There are certain misapprehensions as to what one can get from the Theosophical Society which we might mention. The T. S. does not teach you powers by which you can control others and make them do what you wish; it is not a society for fostering mental safe-cracking or spiritual burglary. If that is what you are after, we advise you to apply to the numerous psychic yeggmen who will offer to teach you their trade for a consideration, without any effective guarantee, however, that you will not land yourself in perdition. It does not offer to teach you to converse with your dead grandmother, or to practice astral aeronautics. True, it tells you much about these things and points out a way by which you may ultimately realize these ideals, but only when you have found that there are other things which are much more worth while. If these are your aims, you will try other ways of attaining them, which will probably land you in a morass of delusion, and, which is worse, may send you to the lunatic asylum.

Another misapprehension is that if the Theosophical Society is what it claims to be, a depository of truth, all theosophists should be as much alike as two pennies, differing only in the date of their birth; the whole law should be written down so that differences of opinion should not exist. Fortunately that is not the case. In-

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valids go to sanitariums to be massaged, but the healthy individual much prefers to exercise his muscles himself. The T. S. is not a spiritual sanitarium, and its members, while they have been given the great outlines, have wisely been left to fill in the details and exercise their brains for themselves to a considerable extent. If you are looking for a place where you do not have to think and require a creed cut and dried, better go to a convent at once. The T. S. is a training school, and training consists partly in rubbing up against others and keeping your patience—in playing the game of high thinking and noble living without getting mad at those who do not play just as you do. To have tolerance for others, and to bear with good nature the intolerance of some, that is one of the fine points of the game.

It is a misapprehension to think that belonging to the Theosophical Society is inconsistent with membership in a church. Theosophy is often defined as "The body of truths which form the basis of all religions and which cannot be claimed as the exclusive possession of any." Theosophy is not in conflict with Christianity; on the contrary, much of its teaching is in elucidation of the Christian religion. You can belong to the T. S. and remain in the church to which you have always belonged. Its membership consists of people of every creed, nationality and race. To be a member you have to sign no creed, to take no pledge, other than to treat the opinions of others with the same tolerance that you claim for your own.

If, after considering these points, you conclude to remain on the outside, well and good. The world is large and the opportunities of service are innumerable. If you are able to work better by yourself and are so constituted that you cannot make some sacrifices or practise some restraint in order to get the benefit of united action, probably that is the best thing for you to do. If, however, you can overlook some points and can look up, not down, can see the good in others rather than the faults, can close your ears to personal criticism or even abuse, if need be, you will have the privilege of co-operating in what is undoubtedly the greatest spiritual movement of our time, even though yet in its infancy—you will be able to be one of the Charter Members of the new Brotherhood of Man.

Note. The conditions and cost of membership will be found on another page.

Occult Exchange Club

Organized to promote a feeling of friendship between persons in all corners of the earth interested in Theosophy, Occultism and kindred topics by means of the mutual exchange of letters, postcards, photographs, etc.

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Why The Theosophical Society Exists in the United States.

By Fritz Kunz, F. T. S.

Note by the Editor. This number being especially devoted to the Theosophical Society Mr. Fritz Kunz, Assistant General Secretary of the American Section, T. S., has kindly contributed the following official article.

If you had the opportunity and the courage to consult the last census of the United States you would find innumerable benevolent, fraternal, religious, protective, insurance, uplift, charitable, philanthropic and improvement organizations existing among us; many religions, sects, faiths, cults and beliefs; many adherents of this and that branch of new thought, of spiritualism, of mysticism, transcendentalism and materialism. If you looked these fields over and then discovered the Theosophical Society among them, you would probably make one of two remarks: you would either sadly say, "Here's another! Why does *that* exist?" or you would exclaim with delight, "Here's another! Thank goodness *that* exists in the United States, too!" For the fact is that those who know (and "remember that though a thousand men may agree upon a subject if they know nothing about that subject their opinion is of no value") see The Theosophical Society as the only hope in all this wilderness of belief, dogma, denial and ignorance; those who do not know think it is only one more of the many more or less worthy and more or less successful attempts to palliate modern conditions.

But the fact, I say, is quite indisputable that The Theosophical Society exists in the United States not as another one of the many but as *the* one of the many in a very particular sense. What that sense is we can only briefly consider (but I will try to put it sharply) since the chief reason for the present remarks is that I may show how the present management of The American Section aims to make The Theosophical Society assume that unique place which it must eventually hold.

Very shortly then, the reasons why The Theosophical Society is different from other things I have enumerated may be stated to be something like this in a general contrast:

Its members affirm that materialism is necessarily based upon ignorance, a kind of ignorance which is particularly the product of conceit; that transcendentalism, in so far as that is a philosophy predicating a higher nature or an over-soul, gives only the intuitional basis for such belief; that mysticism, in so far as it may decline the use of intellectual faculty, can give but a partial expression to the facts; that spiritualism loses itself in wonder at the transcendent fact of immortality, and fails to provide a coherent tale of the mechanics of that eternal life; that new thought is essentially at fault when it teaches man to acquire higher mental and

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other powers *for his own enjoyment.* They affirm that religions, sects, faiths, cults and beliefs are like the frayed strands of a rope. When these protest their own perfection solely, and deny validity to any other, then that religion or sect is a frayed strand, it is only a part of the whole rope of Truth, it will break under strain. and if it is in constant friction with other strands it will break the sooner.

Its members affirm finally that associations that are benevolent or fraternal, protective or charitable and philanthropic, will do work that is better and better as the members thereof more and more try themselves to embody these things. And The Theosophical Society is unique among them all, for it is not a gathering together of people who want to *get* (protection, insurance, charity or what you like), but rather it aims to find those people who want to *give* these things. Men join the High, Grand and Exalted Order of Opossum because it will help *them* in business, because *they* will have the advantage of the club rooms, and because other personal gains will be made. Not always, but too often these orders exist as the result of a somewhat selfish instinct in their members.

The Theosophical Society also offers protection against old age, but not by paying the surviving members of the family an annuity, but by showing, logically, forcefully or actually, that death and rebirth are only part of the scheme. This is the safest assurance to get (but you never buy it with money, because you cannot), because the company can never fail, and the whole family, even including the member of it who leaves this world, is written into the policy!

One more word to explain the purpose of The Theosophical Society in this country. Have you ever noticed how there come periods in history when there is great divergence of ideas, and then slowly out of the background of the thought of the day grows a subtile but strong and inclusive body of thought? The greater the divergence and the more widespread, the stronger and more certain is the action of the new force; this is now a well-recognized fact. In all the wide and sometimes wild divergence of today's thought there is stealing a powerful and irresistible influence. That influence is embodied by The Theosophical Society.

Now the American Section of the Society is doing a number of things to bring about this very desirable understanding between the frayed strands of the ancient rope of Truth. It may seem impossible, to you and to me, that all the sects of the Christian faith, all the sects that are not of that faith, and all the various forces seething in this country can ever be drawn together. And indeed it will take a great Weaver to perform the miracle. But we can begin to break off the crust of ages and scrape away the barnacles, so that the winding of the rope will be the more easy and certain.

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The first thing that the American Section is doing toward thi end, in point of present-day importance, is to leaven with Theo sophical ideas and ideals the constant stream of literature from thou sands of presses. Books and pamphlets are very, very necessary though not enough; so now it has a leading popular monthly maga zine, and the effect of this on the public mind is already faintl visible. One of the founders of The Theosophical Society sai that the organization exists largely for this purpose. Therefore is an early concern of the Section that plenty of literature is sup plied cheaply and readily, so that all may know that there is a co herent theory of life, reasonable and soul-satisfying.

Thanks to the generous and strong co-operation of the Librarian of *The Oriental Esoteric Library,* the Section has at its disposa the use of a fine lending library, upon a reasonable basis; and in th true spirit of fraternalism the use of this extends far outside th membership of the Section.

The Section next provides, through the medium of lodges an lodge rooms in over one hundred and thirty cases, an opportunit for those who will to meet believers in Brotherhood and to obtai personal touch as well as information and books.

The Section provides lecturers who tour the country from on coast to another, proclaiming the essential unity of religions, and th real brotherhood of all mankind. Hundreds of lectures are give yearly by these National Lecturers, and hundreds more by resident lodge members and others. Theosophy is far from being a secre It is neither polemic, nor yet is it bashful.

The Section puts no obstacle in the way of any earnest enquire In few bodies save The Theosophical Society is opinion absolute free. This does not mean that there is complete agreement. Bu it does mean that perfect freedom of opinion is allowed, as there is but one dogma, and even the method of realizing that is left t each indivudual.

These are a few of the things the Section does to assist Amer icans to realize that there is a great scheme of evolution and th in it brotherhood is a mighty law. But it holds forth one more op portunity to the people of this, our great nation. It holds up to the the greatest hope in the world; for it shows that there is above ma and open to his attainment, a grander evolution than his own, muc as his own is grander than that of the animal. This superior lev is occupied by the Adepts, the Masters of Wisdom. Reincarnatio in itself is useless—nay, worse than useless, if it leads nowhithe a law of justice is a dead word if it makes man only static an not progressive: the greatest facts with regard to finer worlds tha this may be interesting, but all these things are fired for man wi the light of a certain hope, when he knows that above him stan elder Brothers, when he finds that the Universal Brotherhood o Humanity is not only human, but is also Divine.

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This is the master knot in the Theosophical fabric; to lead to an understanding of this is the greatest function performed by The Theosophical Society in this country; and for this reason above all other reasons it is well that there is an American Section of The Theosophical Society.

The Best Books on The Theosophical Society

Historical and Biographical.

Episodes from an Unwritten History, *Claude Bragdon* .....loaned.. .50
The best short history of the T. S., with personal sketches and an account of the Masters.

Old Diary Leaves, *H. S. Olcott,* vols. 1, 2 (not sold), 3, 4 .....loaned, each.. 2.00
Volume 1 contains a history of the founding of the T. S., with much information about Madame Blavatsky.

Some Incidents in the Life of Madame Blavatsky, *A. P. Sinnett* .....loaned.. 1.00
The fullest account of Madame Blavatsky.

The Occult World, *A. P. Sinnett*.....loaned.. 1.25

H. P. Blavatsky and the Masters of Wisdom, *Annie Besant* .....L.....loaned.. .35
Much information about the Masters.

Autobiography, *Annie Besant*.....loaned.. 1.75

Theosophy and the Theosophical Society, *Annie Besant* .....loaned.. .65
The latest lectures by Mrs. Besant.

Annie Besant, *G. S. Arundale* .....pamphlet, sold only.. .10

Some Good Books on Theosophy for Beginners.

Theosophy, *Annie Besant* .....loaned.. .25

An Outline of Theosophy, *C. W. Leadbeater* .....loaned.. .25

A Text-Book of Theosophy, *C. W. Leadbeater* ..... loaned.. .75

Hints to Young Students of Occultism, *L. W. Rogers*.loaned.. .50

Ideals of Theosophy, *Annie Besant* .....loaned.. .75

The Spiritual Life, *Annie Besant* .....loaned.. 1.00

The Path of Discipleship, *Annie Besant* .....loaned.. .75

The Ancient Wisdom, *Annie Besant* .....loaned.. 1.50

At the Feet of the Master, *J. Krishnamruti*....loaned, cloth.. .50
The most famous religious classic of recent times. Also in paper, 25 cts.; leather, 75 cts.

For other books see our Theosophical List, No. 2, and our Student's Schedules, C (16 books), Briefer Liberal Course (28 books), Liberal Course for Deeper Students (48 books).

The American Theosophist, a Journal of Occultism. Write to the Library for free sample copy.

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Mabel Collins' Books Cheap

While we are gratified at the response of our friends to ou offer to devote the proceeds from the sale of Mabel Collins' book to the fund for her relief, we still have a considerable surplus o some of these, which we will dispose of during October—subje to withdrawal without notice—at a reduction of *thirty per cen postpaid, cash with order only.* U. S. postage stamps accepted.

Order promptly. This is an unusual chance to get these r markable companion books to *Light on the Path.*

The Awakening, 75 cts., reduced to 53 cts.
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The Theosophical Society

Theosophy is the body of truths which form the basis of a religions, and which cannot be claimed as the exclusive possessio of any. It offers a philosophy which renders life intelligible, an which demonstrates the justice and love which guide its evolutio It puts death in its rightful place, as a recurring incident in an end less life, opening the gateway of a fuller and more radiant exis ence. It restores to the world the science of the spirit, teaching ma to know the spirit as himself and the mind and body as his servant It illuminates the scriptures and doctrines of religions by unveilin their hidden meanings, and thus justifying them at the bar o intelligence, as they are ever justified in the eye of intuition.

Members of the Theosophical Society study these truths, an Theosophists endeavor to live them. Every one willing to stud to be tolerant, to aim high and work perseveringly is welcomed a a member, and it rests with the member to become a true Theoso phist.

The Theosophical Society was founded in 1875. At preser it has over twenty-three thousand members and more than nin hundred lodges, and publishes more than fifty periodicals in fou teen languages. The American Section numbers one hundred an thirty-seven lodges and over four thousand members.

No person's religious opinions are asked upon his joining, no is any interference with them permitted, but everyone is require before admission, to promise to show towards his fellow-member the same tolerance in this respect as he claims for himself.

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Annual Dues in the American Section, T. S., including United States, Hawaii, Porto Rico, Philippines, Canada, Canal Zone and Panama

All members receive the official monthly *Messenger* free. They can also subscribe to *The American Theosophist,* the monthly illustrated magazine of the Section, at $1 a year, the rate for non-members being $1.50.

Lodge Members, $2 a year, payable semi-annually, January 1st and July 1st, with additional local dues for Lodge expenses as arranged with the Lodge. Fifty cents additional on joining for membership certificate. Lodge members have the privilege of class work and other Lodge activities.

Members-At-Large, $5 a year, payable semi-annually, January 1st and July 1st. Fifty cents additional on joining for membership certificate. There being no Lodge dues, the additional cost is regarded as the equivalent of the instruction by correspondence which the Section offers to its members-at-large.

The following shows the initial amount to be paid on making application in any month for *membership-at-large,* including 50 cents for membership certificate. This carries the member to the following July 1st or January 1st, when the regular semi-annual payment of $2.50 must be made to the Sectional Headquarters at Krotona. The initial payment must be submitted with the application.

Joining in	Amount	to	Joining in	Amount	to
January	$3.00	July 1	July	$3.00	January 1
February	2.60	" "	August	2.60	" "
March	2.18	" "	September	2.18	" "
April	1.76	" "	October	1.76	" "
May	1.34	" "	November	1.34	" "
June	.92	" "	December	.92	" "

The O. E. Library, which is an associated activity of the American Section, will endorse the applications of its correspondents and also receive and forward applications and initial dues of members-at-large. Those joining Lodges must pay their dues to the proper Lodge officer. The Library will also supply further information, addresses of local Lodges or foreign sections, application blanks and free copies of *The American Theosophist,* and receive subscriptions for the same. Address *The Librarian, O. E. Library, 1207 Q Street, N. W., Washington, D. C.*

Second-Hand Occult Books

Our stock of second-hand theosophical and occult books changes so rapidly that a catalog printed today would be stale next week. We shall be glad to quote you prices on any books you wish. In borrowing you may specify "Second-hand if possible."

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Special Sale of Leadbeater Books

The next CRITIC will be devoted especially to prison work, and will contain articles on this subject, a descriptive list of Leadbeater books sold in its aid, and a sketch of Mr. Leadbeater.

Here are the books. All postpaid, United States stamps accepted. Usual discounts to Lodges. All proceeds to the Prison Work Bureau during *October* and *November:*

The Astral Plane (35 cts.). *The Devachanic Plane* (35 cts) *The Other Side of Death* ($1.50). *Man, Visible and Invisibl* ($2.50). *Thought Forms* ($3.50, with Mrs. Besant). *The Hidde Side of Things* (2 vols., each, $2). *Man: Whence, How an Whither* ($4). *Clairvoyance* (75 cts.). *The Inner Life* (2 vols each, $1.50). *The Christian Creed* ($1.25). *An Outline of Theo sophy* (25 cts.). *Text-Book of Theosophy* (75 cts.). *The Lif after Death and How Theosophy Unveils It* (25 cts.). *Invisibl Helpers* (50 cts.). *Some Glimpses of Occultism* ($1.50). *Th Perfume of Egypt and Other Weird Stories* ($1). *Dreams* (5 cts.). *Adyar Album* ($1, with Alcyone).

The Herald of the Star

Beginning January next, *The Herald of the Star,* the officia organ of The Order of the Star in the East, will no longer be pub lished at 40 cents in Adyar, but will be published in London month ly at $1.50 a year, single copies 15 cents. Subscriptions at 40 cent can only be filled from January, 1912, for the current volume Subscriptions and sample copies after January 1st, from the O. E Library.

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

The Oriental Esoteric Library is one of the Associated Organisations o the American Section of the Theosophical Society.

Usual discounts to theosophical lodges. Any book not on this list wi be supplied, if possible.

Renting Terms:—Unless otherwise noted, two weeks or less ten cents per volume; each succeeding week or fraction of a week five cents per volume. Time in transit not counted. Cost of trans portation both ways at borrower's expense. Books must be returne prepaid. Payment in advance by a credit of two dollars (excep tionally, one dollar). Figures in ( ) show cost of transportatio one way, but are to be disregarded if books are bought. Borrowe books may be bought, but five cents a week each must be paid fo all time in excess of two weeks. Address *The Librarian, O. E. L 1207 Q Street, N. W., Washington, D. C.*

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THE O. E. LIBRARY CRITIC

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

BY

The Oriental Esoteric Library

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

FOR OUR BROTHERS IN PRISON

One does not have to be a penologist to recognize that a large portion of the inmates of our prisons are the victims of ignorance and circumstance rather than of degeneracy.

Up to recent times no one ever thought of treating the convict except by restraint and often brutality; no thought was given to improving him, unless a wholesome fear of the law might be considered as an improvement. Very gradually, however, this view is giving place to the feeling that the convict is to be reformed, if possible, so that he may be of use to himself and the world after he has gained his liberty. And reform consists in part in training him so that he shall be able to make a living, in part in education in self-restraint and in the ideals which are supposed to guide the actions of the free citizen. And the experiments which are being made in this direction, notably in the Arizona State Prison, are proving that if the convict is given a show, he is quite as likely to make the best of it as are his more fortunate brothers without the walls.

We say "more fortunate," but this is not necessarily the case. It is not a misfortune for a man to be called down early when he has started on the wrong road. The child who has to sit in school may envy the boy in the street, but he is really the more fortunate party. So also the man in prison, provided the administration is a rational one and is designed, not to repress, but to correct him, may be regarded as more fortunate than if he had been able to pursue his course without detection to the end. He has some leisure, he is free from the anxiety of providing himself with food and shelter, and if he is sensible and is aided in the matter, he is quite likely to make good use of his time in self-improvement.

Theosophy does not teach a trade, but it inspires the ideals which lead to the perfect man. If these ideals are good for the world at large, for you or me, they are still more needed by the convict. They give him a clearer conception of the meaning of life, they teach him why he is suffering and they lay the foundation for an honorable career. The experience of those who have

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introduced Theosophy among convicts shows beyond a doubt, nc only that it is largely appreciated, but that it tends most markedl to set the men thinking and to give them a new start. And looke at from the social standpoint, there is evidence enough to sho that it is socially economical. Every man who grasps and tries t lead the theosophical life on his release means one less person to b watched by the police, so much less money spent for courts an prisons, so much less taxation, so much more added to the produc tive force of the community.

It is for this reason that we appeal to those who have felt th influence of Theosophy and its call to a higher life and who kno what it means for themselves, to remember their brothers in priso We are proposing to sell the books of Mr. Leadbeater and to devo the entire proceeds to the introduction of theosophical teaching into prisons. Mr. Leadbeater's books are well known to most c our readers, and those who do not know them will find a list an a sketch of the author in this CRITIC.

Fortunately the Theosophical Society has a well equipped Bu reau for Prison Work, well equipped in the enthusiasm and devc tion of its Head and of those who are working with him, but nc so well equipped with the means of carrying on its work. W therefore propose to place such funds as we can raise at the dis posal of this Bureau, to aid its work in teaching Theosophy i prisons. Those who aid us by one of the several methods we hav proposed elsewhere in this number may therefore be assured tha whatever aid they may give will be applied by the best methods an by expert prison workers and not squandered on sentimentality c luxuries.

The Prison Work Bureau

By EDWIN B. CATLIN, *Head*

Believing that the Wisdom Religion has a message for th man who is "paying the price" that no other system of philosoph can give, the Prison Work Bureau was organized for the purpose c teaching Theosophy by correspondence to those who are temporaril in duress. Since its organization about eighteen months ago the Bu reau has furnished theosophical correspondents to several hundre prisoners; these men are confined in seventeen different institution Quite a number of our prisoner friends have been either discharge or released on parole since we began corresponding with them, an show a remarkable degree of steadiness.

To no class of people should Theosophy appeal more than t prisoners; it gives them fresh hope, fresh chances of repairin what before has seemed irreparable. Prisoners write us that of a the forms of religion and ethical consolation offered to the inmate of prisons Theosophy alone appeals to any considerable numbe It is the explanation afforded by it of the seeming cruelty of

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blind Fate to the helpless and oppressed which appeals to men who feel that they have been unjustly treated.

A doctrine which explains that the seething injustice which prisoners see about them is not, after all, actual injustice, but is rather the harvest of past sowing, is eagerly accepted by the intelligent man behind the bars, and he readily sees the practical corollary, that as is the sowing today, so will be the fruitage of the next life. Wherever this teaching is assimilated the effect shows itself in the prison records of those who are reading or studying Theosophy.

As theosophists we do not minimize the wrongs that our brothers in prison have committed, nor do we take up our work in a sentimental spirit. In addressing them as brothers we do so because we know that Brotherhood is a great fact in nature, and we want them to know it too. We also know that men in prison are very much like men outside. About the only difference is the wall that separates them. We are all prisoners in the prison-house of ignorance. This world is a battlefield where over and over we all in some sense meet defeat. We are all daily overcome in the struggle to think no evil and be kind in action, even under the happiest environment, and why should we condemn anyone who has gone down under a great temptation.

Our correspondents endeavor to teach prisoners that they, as eternal souls, are learning necessary lessons, and that, unhappy though their present position may be, it is not hopeless, and right where they are they may begin to build character; that no matter what mistakes they have made, the future is in their own hands. Through the teaching of our beautiful philosophy of life many a man has come out from behind prison walls determined to change his life, and is doing a noble work in the world, for it has given him a reasonable basis upon which to work.

Today many men and women are looking with longing eyes for the coming of a Great Teacher. Let those who are so looking and longing, and who would help prepare the way for His blessed feet, say that their definite work for Him shall be this—to help the brother who has been cast into prison—help his mind, his heart, his body!

As Mrs. Besant so truly says, "The day of materialism is over, the day of idealism is dawning." Men and women everywhere have caught the inspiration of Love and the dream of Brotherhood and are following the gleam! The power of Love as the basis of the State has never been tried, but it's going to be, and it is yours to have a part in this glorious work if you will. Help with your purse, or with gifts of literature, or with forceful words of tongue or pen; if all of these are denied you still have the power of thought and may send winged messengers to the hearts of men by the subtle force of mind.

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A Broad Hint

Judging from our recent endeavor to raise funds for the aid o M. C., we confidently expect to be the recipient of numerous letter and lectures, all of which waste the writers' time and ours, to sa nothing of a two cent stamp, refusing to assist the prisoners an telling us that their authors are unwilling to interfere with th karma of the convicts, or even advising us to save the costs o printing and mailing circulars and to contribute the money so save ourself.

We respectfully request such persons (even if they do writ F. T. S. after their names) to invest the two cents in two one cen stamps, one of which is to be enclosed to us, and the other used fo mailing it at printed matter rate. By so doing they will at least b doing something other than compelling us to gaze on their spiritua nudity.

Who is Mr. Leadbeater?

We are not soliciting funds for Mr. Leadbeater, but for th aid of convicts, but as we are offering his books for sale with thi object it is due to some of our readers to say a few words abou the author himself.

It was a great event in our life when we first heard M Leadbeater lecture on "The Other Side of Death," for it opened u to us vistas the portal to which we knew through our study o psychical research; it was the beginning of our recognition of Theo sophy as a distinct something worth while. And while we have no always been able, with our scientific and agnostic ways of thinkin to follow him as far as he would lead us, or as far as some of hi disciples go, we have always regarded his statements as most sug gestive, as working hypotheses of a high order.

Theosophy, like every great subject, is many sided; like ever great subject, it has its teachers who excel in this phase or i that. Mr. Leadbeater's specialty is the hidden side of things a revealed by clairvoyance. In reading his books, therefore, you nee to be on your guard against thinking that you have here the whol matter, nor in fact would he claim that you have. You need t take care not to overweight yourself on this side to the exclusio of that side of Theosophy which deals with the devotional, wit brotherhood and service. You have here Theosophy as a scienc rather than as a religion. You must regard the writer as a scien tific man, telling you of the results of his own investigations. Yo must regard what he says as subject to future revision and exten sion, just as all scientific observations are. Clairvoyance is a rel atively new instrument for research, and to condemn it *in toto* b cause it is not perfect, or because some people get palpably fal results with it, is no more rational than to have condemned the fir

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telescope because it was not achromatic, or the first photographic plate because it would not take a flashlight impression. Time will tell, and it is a great deal better to approach these matters with an open mind than to put yourself in the position of those wise men who proved that the earth was flat, that speaking at a distance was impossible and that Langley was a crank because he tried to fly. Whatever one believes about these books, there can be no question that Mr. Leadbeater is the most remarkable clairvoyant the world has seen since the time of Swedenborg. To this he adds a style which is quite unique in its simplicity and clearness and which is a delight to the reader even if he cannot accept everything without question. Mr. Leadbeater speaks as a man returning from an unknown country. He does not argue; he says simply, "These are the facts as I have seen them; accept them or not as you will." The method is a dogmatic one, to be sure, but how can the man who sees, prove what he says to the man without eyes?

We abstract the following data from an article in the *Adyar Bulletin* of March, 1912, published on the occasion of his 65th birthday.

It is claimed that in his last incarnation Mr. Leadbeater was the pupil of Kleineas, now the Master D. K. However that may be, he was born in England in 1847. As a child he went to South America with his father, who was a civil engineer, and met with many adventures, including the killing of his younger brother by the natives, which he has narrated in his story, "Saved by a Ghost," in *The Perfume of Egypt*. Returning to England, he studied at Oxford, took orders in the Church of England and spent several years in the study of spiritualism, without, however, developing any clairvoyant powers himself. Becoming interested in Theosophy through Mr. Sinnett, he made the acquaintance of Madame Blavatsky and accompanied her to India, where he developed what are perhaps the most remarkable clairvoyant powers ever seen. This he regards as a special favor of his Master. In 1885 he became recording secretary of the T. S., and later undertook extensive lecture tours in America and elsewhere.

No man occupying such a prominent position, especially in occultism, could escape being misunderstood and attacked, and Mr. Leadbeater has had his full share. These things are part of the past history of the T. S. and do not concern the world at large. He has always borne these attacks in the true theosophic spirit, never retaliating or showing irritation, and while this is not an eulogy, we have no hesitation in saying that his attitude should be an example to the world of how a theosophist should behave under fire, and is in striking contrast to the behavior of many who, in attempting to set themselves up as better than he, and in accusing him of this, that and the other, have simply proved themselves to be the victims of that worst of spiritual maladies, *psychopathia*

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pharisaica. It may be said without qualification that those who know him best, love and trust him most, and than that there can be no better testimonial.

For Our Brothers in Prison

Special Sale of Leadbeater Books

In co-operation with the Prison Work Bureau of the American Section, T. S., **The O. E. Library** will devote the entire proceeds from the sale of Mr. Leadbeater's books (including those written in conjunction with Mrs. Besant) during *October* and *November* to theosophical propaganda in our prisons.

Lodges. The usual discounts will be given to theosophical Lodges, but it may be specified, if desired, that the discount is to go to the Prison Work Fund.

Note. Theosophical books in good condition will be accepted in payment, but only at prices agreed on in advance.

The O. E. Library will receive gifts of any theosophical or other standard occult books, if in fair condition, and with the purpose specified, and use them for the benefit of the Prison Work Fund. *Do not send junk.*

Cash contributions, small or large, will be received by the O. E. Library for the same purpose.

During *October* and *November* the Library will fill orders for *any* theosophical books to be mailed direct to convicts or to prison libraries, at twenty per cent. discount, postpaid, provided such orders specify "prison work."

Any of these books can be rented from the O. E. Library on the usual terms of a returnable deposit of $2, and subject to return or purchase, at 5 cents a week per volume, and the postage indicated below in ( ). No book rented for less than two weeks. If bought during October or November, the proceeds will go to the Prison Work Fund.

Which is better—to contribute towards helping the convict to make a man of himself, or to pay taxes for police and prisons for restraining him?

Books By C. W. Leadbeater

Mr. Leadbeater is the clearest and most convincing of all theosophical writers. His style is charming, free from technical and foreign terms and admirably adapted to beginners. Being a trained clairvoyant of the highest order his statements will carry conviction to most, while others must admit that his positive assertions about the unseen world—unless one makes the assumption that he is romancing—are worthy of respectful consideration. In this respect no one since Swedenborg is to be compared with him.

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The Astral Plane ..... .35 (.03)
Its scenery, inhabitants, etc.

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The theosophical conception of heaven.

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The best book on what an invisible man looks like, and the first authority on the appearance and nature of the aura and the astral and other bodies.

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Shows what thought forms are.

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The author's latest and most characteristic work.

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The latest and most elaborate treatise on the evolution of man, as shown by clairvoyant investigations. Second in importance only to *The Secret Doctrine*. Full details about Atlantis.

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The most readable book on clairvoyance yet written.

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Interpretation of the Apostles', Athanasian and Nicene Creeds in the light of Theosophy. A highly instructive essay for all, orthodox included.

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The best book to begin with, showing the scope and lofty ideals of Theosophy, without burdening the reader with details.

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More detailed than the last.

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An elementary book, dealing with the future life.

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A description of certain "special providences" and their explanation on theosophical grounds, including ways in which one may make himself of use during sleep by activity on the astral plane; with an account of The Path. A very popular book.

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A collection of valuable lectures on various occult topics.
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A collection of psychic stories based on fact.
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A short account of the theosophical theory of dreams.
Adyar Album, *Alcyone* and *Leadbeater*..... 1.00 (.13)
42 photographs of the Headquarters of the Theosophical Society at Adyar, with descriptive text.

Second-Hand Occult Books

Our stock of second-hand theosophical and occult books changes so rapidly that a catalog printed today would be stale next week. We shall be glad to quote you prices on any books you wish. In borrowing you may specify "Second-hand if possible."

At present we have a surplus of the famous *Fourteen Lessons in Yogi Philosophy,* by Ramacharaka (new $1), which we will sell at 65 cents, postpaid; and of Rogers' *Hints to Young Students of Occultism* (new 50 cents) at 35 cents.

F. T. S.

Those of our correspondents who are members of the Theosophical Society are invited so to indicate when writing. For new correspondents it serves as an agreeable introduction, while for others it helps to place them on a more fraternal footing with the Library.

Mabel Collins' Books Cheap

While we are gratified at the response of our friends to our offer to devote the proceeds from the sale of Mabel Collins' books to the fund for her relief, we still have a considerable surplus of some of these, which we will dispose of during October—subject to withdrawal without notice—at a reduction of *thirty per cent., postpaid, cash with order only.* U. S. postage stamps accepted.

Order promptly. This is an unusual chance to get these remarkable companion books to *Light on the Path.*

The Awakening, 75 cts., reduced to 53 cts.
The Builders, 35 cts., reduced to 25 cts.
A Cry from Afar to Students of Light on the Path, 35 cts., reduced to 25 cts.
Fragments of Thought and Life, 75 cts., reduced to 53 cts.
The Idyll of the White Lotus, $1, reduced to 70 cts.
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Love's Chaplet, 35 cts., reduced to 25 cts.
One Life, One Law, 35 cts., reduced to 25 cts.
Scroll of the Disembodied Man, 35 cts., reduced to 25 cts.

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THE O. E. LIBRARY CRITIC

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

BY

The Oriental Esoteric Library

Vol. III | Wednesday, October 22, 1913 | No. 5

ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

A CHEERFUL GIVER

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

—2 Corinthians, ix: 6, 7

The officiating clergyman in the Episcopal church, as you will remember, starts off the plate with the above text, or with others like unto it—"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

During the interval before the plate reached us, we used to wonder why the equally orthodox sentiment was not quoted, "Let not let your left hand know what your right hand doeth," and why the famous example of the widow's mite was kept in the background till the plate was returned. We thought it a rather hard saying for the widow in the back pew to be told that a small contribution would bring a small reward. It seemed to indicate that the front seats in heaven, as now, would be occupied by the wealthy and that the poor would have to be contented with back seats and with robes of inferior quality.

This part of the service, for which in the main we have the highest respect, is a concession to the Mammon of unrighteousness; the passing of the plate is a commercial transaction, not a spiritual service as it should be. The following remarks are not intended as a begging sermon, but to point out certain aspects of charity which we regard as quite as important as the material results.

Every real gift consists of two parts, a material part and a spiritual part. When the spiritual part is wholly lacking it is not a gift at all; it is something given because we have received, or expect to receive an equivalent; it is a tax paid to Mrs. Grundy, or because we want to see our names in print or otherwise gain approbation, or because we do not wish to be thought mean, or because we want to purchase peace by getting rid of a beggar. Prob-

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ably there are other reasons, for which we leave the reader to search his own conscience.

We have no sentimental notions in the matter whatever. It may be pleasing and encouraging to the recipient of a dollar bill to know that good wishes accompany it, but it will not buy one cent's worth more on that account. A dollar represents just so much purchasing power, whether it is given joyously or with a curse under the breath. The large donation of the rich man means just so much more than the small contribution of the poor man.

But with the other, the spiritual part, it is quite different. Here there is an actual generation of something which, whether it acts on the recipient or not, certainly acts on the giver. It bears no relation whatever to the size of the material gift; it is a matter of the spirit in which it is given, the spirit of service, self-sacrifice and love. This may be just as great with the smallest gift as with the largest. No one has better expressed this than Lowell:

> Not what we give, but what we share,
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three,
> Himself, his hungering neighbor, and me.

This is what the apostle meant when he said, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." When we consider that the progress of mankind is from selfishness to brotherhood, it is clear enough that the act of giving in itself, the cultivation of the spirit of brotherhood on the part of the individual may have a vastly greater significance for the world than the amount given; probably it generally has. And herein lies the use of the professional beggar.

The collection of funds for charitable purposes is a business which frequently looks for the large gifts and despises the small. Not long ago we were invited to give five dollars or more to a certain fund; it was insinuated that smaller contributions would not be worth bothering with. Those who consider charity from the dollar standpoint only overlook a very important point, the educational value of giving. Which is better, for one person to give five dollars and forty-nine nothing, or for fifty to give a dime each? Is it better for one person to cultivate the spirit of brotherhood or for fifty to do so?

Those who set a minimum when they are soliciting gifts are further encouraging a very unfortunate notion, the notion that anything is too small to be worth considering. Many are ashamed to give a little and cannot, for good reasons, give much, consequently they give nothing and so place themselves in that class represented by the man who buried his talent in the earth because it was too small to use in the stock market. When the United States Treasury was in danger of having to suspend gold payments

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a few years ago, and when everybody was hoarding all the gold he could get and letting the credit of the nation go to the bow-wows, an old man sent in a few gold pieces he had saved; he had read that the Government needed gold, and here was his. That is the spirit we need, the cheerful giving of what one can, no matter how small. It is needful that the state raise money for public purposes by forced taxation, at least as the world is made at present, but no state can deserve the name of a brotherhood as long as its citizens wait for it to provide for their welfare by taxes only. The raising of funds for hospitals and other public objects by voluntary contribution is a training in brotherhood which no amount of legislation and taxation can replace.

It is delightful to receive the gratitude of those to whom we give, but if we give for this reason we are simply paying cash for one form of personal gratification; it is a form of seeking salvage. He who starts out with the idea of getting a reward in the form of gratitude for every good deed is sure to be disappointed and it is right that he should be. We are constantly admonished to praise the Lord for His goodness, but if the Lord were as anxious for appreciation as many givers are, He would have thrown up His job long ago. The Lord probably does not get much gratitude from the vegetable kingdom, nor from the toads, snakes and crocodiles to which He gives their daily food. He has a much bigger object, which we do not by any means fully understand, but which seems to be in part the evolution of life up to His own level. If we want to imitate Him we will not look for thanks, but will give because we are trying to help the world upwards.

Pauperism does not consist in the deficiency of the goods of this world so much as in the abundance of the spirit of grouchiness, the inclination to whine whenever we are approached with a suggestion of doing something for another; it consists in the giving grudgingly and of necessity. Even if I join the Theosophical Society and read all its books, and if I can bound the astral plane on the North, East, South and West, and have not love, it profiteth me nothing.

There is a certain class of people who have become so impregnated with the doctrine of thought-forms that they think they are doing their whole duty when they set their thought mills a-grinding out good wishes for everybody. We are told that God loveth a cheerful giver, but we have searched the scriptures in vain for evidence that He loveth a cheerful wisher. The reason is clear; it costs nothing to wish well and none but a devil would do otherwise. What the Lord loves is the doing something, no matter how small, which partakes of the nature of self-sacrifice and which is done cheerfully. It costs some effort to give even the cup of cold water and he who gives it shall in no wise lose his reward, but to wish that he who wants it may find the water cooler for himself,

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that is the method of the good thought slinger. "He who offereth to Me with devotion a leaf, a flower, fruit, water," said the Lord Krishna, "that I accept from the striving self, offered as it is with devotion."—but this does not mean him who wishes that someone else would offer it. The doctrine of thought-forms is probably true, but to fall back on it as a means of escape from a real manifestation of brotherhood, no matter how trivial, reminds us of those people who are anxious to help souls—when they are asleep. We receive some highly entertaining letters from people who will not put their good wishes in the form of a postage stamp—uncancelled—but who will spend two cents postage and their own time as well as ours in telling us how they are fairly setting the ether quivering with the good thoughts they are sending us, and who are dissatisfied if we do not send them a receipt. We do not doubt the reality of these thought-forms; in fact our cellar and attic and back yard are crammed with them, yet they have never helped us to send a single book to a prisoner or other in need.

It is, then, not the mass of what you give which counts in the Great Work, but the spirit in which you give it. The convicts are in prison through some act of selfishness; we are all in a spiritual prison, the prison of self. There is but one way of escape—kill out the sense of separateness. Whatever you give, give it not as a tax, but as a sacrifice to the Lord and to your brother.

The habit of cheerful giving, like all other habits, is one that grows by practice. He who cultivates the spirit of service in little things is more likely to rise to the occasion when some sudden emergency arises, a fire, a flood, a plague. It does not cost much to keep the wheels of love oiled, and he who lets them rust with the notion that he is saving up for some big thing, is just the one to find them clogged when that big occasion arises. The soul cannot be starved daily and then act with energy when something great is to be done.

From Behind the Bars

U. S. PENITENTIARY, Leavenworth,
August 31, 1913.

This modern age has planted the emblem of progress and discovery in science and learning far up the mountain side of civilization towards the summit of nearly every material comfort for the human race. This nation especially has amazed the world with its physical, commercial and industrial progress. The blind, the lame, the aged, the afflicted of every physical ill feel the genial warmth of this blessed onward and upward movement; only one part of our present society seems to be exempted from all of these blessings of modern progress. These unfortunates are those afflicted with some moral or spiritual ailment and classified by our narrow and hypocritical society as "criminals," though "flesh of their flesh." In

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this sphere alone the profound and advanced thinkers and law-makers of our present society have been grossly neglectful. The treatment of sick souls is still very little beyond the methods of a period when men were barbarians. The idea of those who have charge of the man behind the bars, and especially—the idea of those who hunt and prosecute him—was and in a large measure still seems to be—that his imprisonment must be a means of punishment and revenge for his daring to be "sick," quite overlooking the fact that it really should be the means of reformation. Jean Valjean is a type—not an individual; Javert is a system still in full bloom and typified by our Department of Justice. For lack of space I cannot go into statistics to prove that—as a means of reform—the prison has been the most colossal failure in civilized society. Here I mention just one among thousands of sad cases: Just recently Judge Windes, of Chicago, sentences Jacob Jacobson, also of Chicago, to ten years' imprisonment. Jacobson has served four terms, though but twenty-four years old. It seems that he was a social failure. But how about the judge and the laws? With four long periods of complete control over Mr. Jacobson, having him shut up where they could preach, pray, sing, exhort, teach or torture, they failed to change the man. If Jacobson failed, so did they, and they propose to hide their failure in the penitentiary. I think the world would soon be a much better place if it were arranged so that a judge or a prosecutor should accompany every "criminal" to prison and serve as a cell mate, so continuing their work of "reformation" begun in the court room.

But "not until roses can be grown in a cellar—can character be developed in a dark, unhealthy prison cell," simply because of the inherent impossibility of improving subnormal men in subnormal conditions.

These sick souls were once members of society and sometime must again become members. If they return embittered through the treatment received and saturated with the spirit of revenge for wrongs they have suffered by this confinement, either in its duration or nature, they will spread this sentiment among the "still" free and healthy, corrupt the young and infect the sensitive with it. Think—how far-reaching will be the effect upon the community that must again absorb these graduates of our criminal schools; and no "sterilization" either will stop this effect of thought.

It behooves us—who believe in the Great Law of Cause and Effect—to work for a remedy. There must be some method of treatment discovered for those who have "strayed away," whereby the patient shall be able to accept and undergo the cure without arousing a feeling of animosity against society and the operation of the law. Do we not administer chastisement to our children for their wrongdoings and still they love us and see the justice of our correction? Is it impossible for a nation to discover a similar

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method? Many of our friends "outside," leading sheltered and calm lives, think that—when they have contributed some good literature for distribution in prisons—they have done all they could; whereas this however only covers the theoretical item of the intended progressive movement, and they have only offered a future hope instead of rendering immediate and substantial assistance. This literature will have effect only upon the minds that are prepared, upon minds that have been already awakened to some extent before they entered these "reformatories." But what about those poor souls whose minds, through the brutalizing conditions of the present society, have been dulled against everything beautiful, ideal, and who enter into this debasing and enervating prison life to be pushed down still deeper into the mire?

You see the practical spirit lies dormant, awaiting a fearless, just and staunch leader to start a real and steady reform. The object of this message from the tomb of the "living dead" is not so much to suggest a remedy for this social tumor, as to arouse among the readers some sort of interest and exchange of suggestions for a remedy; perhaps an interest sufficient to take ultimate form in concrete efforts to obtain proper legislation. I wish to add my prayer to the thousands of my brothers:—may this thought of interest and sympathy once aroused grow fast, larger and larger, till it assumes the proportions of a tidal wave and sweep out of existence these houses of shame and clots of corruption upon the nation's honor.

A. LEON.

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Here are the books. All postpaid, United States stamps accepted. Usual discounts to Lodges. All proceeds to the Prison Work Bureau during *October* and *November:*

The Astral Plane (35 cts.). *The Devachanic Plane* (35 cts). *The Other Side of Death* ($1.50). *Man, Visible and Invisible* ($2.50). *Thought Forms* ($3.50, with Mrs. Besant). *The Hidden Side of Things* (2 vols., each, $2). *Man: Whence, How and Whither* ($4). *Clairvoyance* (75 cts.). *The Inner Life* (2 vols., each, $1.50). *The Christian Creed* ($1.25). *An Outline of Theosophy* (25 cts.). *Text-Book of Theosophy* (75 cts.). *The Life after Death and How Theosophy Unveils It* (25 cts.). *Invisible Helpers* (50 cts.). *Some Glimpses of Occultism* ($1.50). *The Perfume of Egypt and Other Weird Stories* ($1). *Dreams* (50 cts.). *Adyar Album* ($1, with Alcyone).

Esoteric Christianity

Mr. Unger's *International Sunday School Lessons Mystically Interpreted* has undergone a change into a monthly of the same size with the title of *Esoteric Christianity,* which is also published at 60 cents a year and free samples of which can be obtained from the O. E. Library. The International Sunday School Lesson feature has been dropped and it will devote itself in a broader way to interpreting the Bible from the theosophical standpoint. This should make it of great value to all Bible students and teachers who wish to escape from the bonds of tradition and dogmatism. It is especially important at this time, when an attempt is being made on the part of some occult schools to convey the impression that Theosophy belongs to the Orient and ought to stay at home, and that there is a different kind of truth for the East and the West. The proposition that universal truth is a matter of geography and that one seeking it should limit himself to his own hemisphere and listen only to the teachings of those born between latitude and longitude so and so seems to us too absurd to merit discussion.

We believe that God has spoken to men of all races who have had the intelligence to understand, and to decline to listen to what they have heard because they live on the opposite side of the world seems to us not so much an indication of superiority and election as disrespect to Him who, if we can believe what we of the West regard as revelation, loves all men alike.

It is to the credit of Theosophy that it seeks truth everywhere, "without distinction of race, creed, caste or color."

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Theosophical Stickers, for pasting on your mail, are sold fo the benefit of the T. S., 15 for 10 cents, 50 for 25 cents, and mor at the same rate *ad infinitum.* From the O. E. L.

The American Theosophist, a Journal of Occultism. Write t the Library for free sample copy.

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The Theosophist (monthly, Adyar, ed. Besant).....one year 3.0
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A high class independent theosophical journal, largely devoted to reprinting now unobtainable articles by Blavatsky, Judge, etc. Samples 25 cts.

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The best general occult review. Samples 15 cents.

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An independent theosophical review. Samples 35 cts.

Modern Astrology (monthly, London, ed. Alan Leo)..one year 2.0
The best astrological publication. Samples 20 cts.

The Theosophical Quarterly (monthly, New York)...one year 1.0
Single copies, 25 cts. Samples free.

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Some Cheap Books

October, 1913 *(Subject to change without notice)*

Books surplus or withdrawn. Sold only for cash with order. U. S. postage stamps accepted. State substitutes if desired. **These prices do not apply to books regularly loaned, but borrowers may ask for "reduced copies if available."** Address *Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

Theosophical and other Occult Books; New Thought

Abhedananda. Eight Lectures in Vedanta Philosophy, .70 (new, 1.00); How to be a Yogi, .65 (new, 1.00); India and Her People, .90 (new, 1.25); Philosophy of Work, .30 (new, .50); Saying of Ramakrishna, .50 (new, .75); Reincarnation, .45 (new, .60); Gospel of Ramakrishna, 1.20 (new, 1.50).

Allen. As a Man Thinketh, .30 (new, 50); From Poverty to Power, .70 (new, 1.00).

Anon. Answers of the Ages as to the Origin, Nature and Destiny of Man, .75 (new, 1.00).

Arnold. Cosmos, the Soul and God, .85 (new, 1.20).

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THE DARK NIGHT OF THE SOUL

"The Dark Night of the Soul" is a term which seems to have originated with Saint John of the Cross. It is very fully discussed by Evelyn Underhill in her admirable book on Mysticism. It refers to that reaction often experienced by mystics, in which a condition of exaltation is followed by one of depression, which takes various forms ranging from inertness to spiritual agony or despair,-from the withdrawal of the Beatific Vision to hallucinations seemingly proceeding from the Evil One. The records of the saints are filled with accounts of the depression which may follow the ecstasy of communion with God. Intense longing for the spiritual Bride or Bridegroom has often been followed by desires of a decidedly erotic or even bestial nature. The reaction may be but temporary, but often it has lasted for years. "While these extreme cases are infrequent in our day and land, the Dark Night is a very common experience with those of idealistic tendency, and while we have no intention of discussing it fully we want to call attention to a few practical points, because in its milder forms the phenomenon is one which frequently comes to our attention.

Many saintly writers when they found themselves in darkness after an excess of light, have assumed that they were being put to the test, that God has withdrawn Himself in order to give them the chance of trying their power of walking alone.

We do not deny that this may be the case, but we are quite as ready to believe that the feeling of surfeit after overeating is not due to too much food, but is intended as a test to see whether he who has gorged himself can still feel the sense of hunger. After all, we are limited beings in every respect; our spiritual bellies are quite as capable of being overfilled as are our material stomachs, and the Dark Night of the Soul follows as necessarily upon overindulgence in spiritual ecstasies as does the Katzenjammer in the morning upon too great indulgence the night before.

We believe fully in the devotional life in the proper sense; we think it is possible to get into touch with the Higher Powers and to draw down strength and inspiration. But the lives of many of the saints show that they were addicted not to spiritual feeding only, but

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to spiritual gluttony. The more hours a day they could spend in co templation the better they thought it. To praise God constantly, t spend hours at a time in thinking of the wounds and passion c Christ, that seemed to them the highest ideal. We are not in th least surprised that God should have abandoned those who persis ed too constantly in praising Him and in seeking a personal inte view. In old times the only way to get anything from a king was t fawn on him; the more you flattered, the more you got. This ide was carried into religion, and devotion consisted in praise and fla tery of the gods. Now-a-days a sensible monarch does not care fo these things; what he wants is service, and a man in a distant pa of the kingdom who is doing his best to obey his will counts fo more than he who hangs about the palace doors seeking for an in terview. How do we act ourselves? It is doubtless pleasant and de sirable that those whom we employ should have a good opinion o us, but what we require of a servant is work, not flattery or persona society. It is as grossly egotistical of us to think that God desire our praise rather than our service. If we persist in seeking what i called God-consciousness or other exalted states and forget th duties of the world in which we have been placed, trying to clim into heaven before our time, we are indulging in an occupatio which, far from being meritorious, is supremely selfish, and it i not to be surprised that those who have found themselves plunge into the Dark Night should so suffer; they are being punished fo neglecting their duty.

What we have said depends of course on the assumption tha these mystical states of consciousness correspond to a reality. Bu entirely apart from this, the Dark Night is a very natural psycho logical result; it is the punishment for excess. Every faculty of ou nature, whether physical or mental, is capable of being overstrained and indifference, weariness, or actual pain may follow. This shoul be a warning that we have gone too far, that we have overdone tha which in moderation would be commendable.

We must remember that human nature is very complex. Be sides that which is the subject of common consciousness we posses a reservoir of qualities which we call the subconscious mind. The best of us have all sorts of evil tendencies, the inheritance of the past, stored away and waiting only for a chance to re-assert them selves. Every one of us is a criminal as well as an honest man. When, by excess, we tire out the commendable qualities of our being we leave the way open for the bad qualities to get above the thres hold of consciousness. We all know that if we stare too long at a red light we tire out the faculty of seeing red and for a time see things green. This is a universal principle; we must not tire out the sentinel, lest he sleep. Those ecstatics who found that God had de serted them had wearied one side of their natures and given a chance for evil impulses to assert themselves.

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It is a general belief that sudden conversions are not permanent. This is often true. We all know those who become suddenly enthusiastic over some subject and then as suddenly drop it. The explanation is the same in each case. We have a good deal to do with interesting people in Theosophy. It has been our usual experience that those who suddenly develop an interest in it and read its literature voraciously cannot be counted on to continue. There are those of whom we can say at the start that their interest will run its course like a fever and finally die out, after which it is impossible to arouse any enthusiasm. The blase Theosophist is no unusual being. We constantly meet those who have read all the Theosophical literature—or say they have—and who think that they have nothing more to learn. As it is our object to help people we have often had to call a halt when we have found them gorging themselves and clearly on the way to theosophical dyspepsia.

As we have often pointed out, there are three paths to perfection, none of which can be pursued exclusively if one would evolve symmetrically. These are, the Path of Devotion, the Path of Knowledge and the Path of Action. Exclusive attention to any one of these is likely to bring its punishment in one shape or another. Exclusive attention to the devotional life is likely to be followed by the state called the Dark Night, either at intervals or permanently. Its occurrence should be a warning to the student that he is going too far on one path. He who follows the Path of Knowledge may not feel the depression of the Dark Night, but he is likely to fall into indifference, to become blase. The remedy is just the same as the man of the world seeks. The well-rounded man spends part of his life in brain work, part in physical exercise. It is just as wrong to overdo devotion as to overdo brain work or muscular work. The wise man is ready to shift from one to the other; the wise devotee does not lament when he finds that his efforts to fly in the higher regions of the spirit do not produce the desired result—he shifts for a time to one of the other paths—devotion, study, work alternate in such fashion that he is always fresh for one or the other. Each is made to help the other. It is a defect of much of our current Theosophic teaching that it does not emphasize the duty of this. The ideal Theosophist is not he who knows all about the hidden side of things, nor he who limits himself to seeking the Master; nor is it he who thinks he is doing his whole duty when he works for the spread of Theosophy. The talk about devotion and about the higher planes which one hears in Theosophical meetings is well enough, but Theosophy can never be an active force in the world as long as it limits itself to these, and to discussing service from a theoretical standpoint. The world needs doers as well as talkers. When the Theosophical Society is taking an active part in the actual work of the world as are many other organizations, when its members are met in the schools, the slums, the hospitals, the prisons, in

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all of the various movements for the uplifting of mankind and the relief of suffering, not in lodgerooms merely, then it will be worthy of public recognition as a world movement and there can be no question that it will then receive it.

We have heard much of the terrible "Dweller on the Threshold," the dreadful sense of isolation which may overtake the student of occultism. We look on it as a bugaboo. It belongs in the region of the Dark Night and is the result of intellectual or spiritual excess. No one who takes up the occult life need suffer from such things if he is really wise, if he will see that in active service lies the true remedy for all spiritual qualms. It is easy enough for one to be a pessimist and to think that God—if there is a God—does not care for the world, while all the time God is waiting for him to get to work, to use him as an instrument in His scheme. Work and pessimism do not go together. He who puts his own hand to the plow instead of blaming God for not doing it, is not likely to be a pessimist, for he will find that the Divine Spirit is to work through him, not to save the world by some miracle while he stands by and looks on.

We are none of us able to live an entirely rational life even in physical matters. We have to learn by experience, by mistakes and so the Dark Night is something which we can hardly expect to escape entirely. Doubt succeeds faith, despair is the child of hope we often think in moments of insight that we are right, but the darkness comes and we feel that our ideals have been wrong and that we have committed ourselves to a course of action which the practical materialism and worldly prudence of the time would not countenance. He that wavereth is like a reed, bent by the wind and tossed. It may be your own fault that you suffer depression, but that is no reason for minding it. You will keep on doing what seems to you in clearer moments to be right, even if in the moment of depression it appears ill-judged, and even if all the world rises against you. As Matthew Arnold has expressed it:

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

Some books on the above: *St. John of the Cross,* The Dark Night of the Soul ($1.50); *William James,* Varieties of Religious Experience ($3.20); *Evelyn Underhill,* Mysticism ($3.50). All loaned.

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DEC 8

A NEW RELIGION

It is characteristic of the great religions that they trace themselves back to one or more teachers who claimed, or of whom it is claimed, that they were directly inspired by God. And in fact if one studies them with care, endeavoring to remove the dust of ages and to find their basic principles, he is likely to come to the conclusion that they are not only fundamentally identical, but that they originated in minds of a superior order and that their followers have done little else than to corrupt them. Compare the splendid simplicity of the sayings of Christ, as recorded in the four gospels, with the tons of books written by theologians, which have done little but obscure them. Think of the Nazarene with His simple homespun garment, and the elaborate vestments in all the colors of the rainbow in which His priests seek to do him honor. Compare the Sermon on the Mount with the Thirty-nine Articles of the Church of England. Place the Lord's Prayer, and His command, "After this manner pray ye," beside the elaborate performances of the modern church, drawled out, or it may be chanted in a language which no one present understands. Christ said little about believing, but much about being and doing, but the Church has summed up Christianity in the Apostles' Creed, every sentence of which begins with "I believe." Think of all the blood which has been shed in the name of the great Teacher of Love, the belief in eternal punishment, infant damnation and all the other monstrosities which have grown upon this supremely simple religion. And the other religions are the same; creed and external observance have everywhere replaced the religion which is of the heart.

This process of decay seems to be the fate of all religions. Surely the time must come, if they are originally of divine origin, when their followers must be stirred up again, when they must be made to see once more what their founders really meant, and how stupidly man has deceived himself.

Religions, then, are retrospective; their adherents look back to a teacher.

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Today we are witnessing the birth of what we may well call not only a new religion, but a religion of a wholly different type. It differs fundamentally from all which have preceded it in two marked particulars.

With a single exception it replaces the words "I believe" with the words "I shall try."

The other feature is that instead of looking back to a teacher, it places him in the future. It does not reject the former teachers, but it believes that the world needs and soon will have another just as great.

The new religion is that which is held by the Order of the Star in the East, and the rapid growth of this Order, to over fifteen thousand members in two and a half years, and its membership, drawn from every race and every religion, seem clearly to prove that it is not a fad, but an expression of a rapidly spreading change in our conceptions.

Both of these unique features are signs of progress. We must admit that most men still consider belief of more importance than action or character, but we are rapidly getting away from that position. The people who are really pushing the world forward are those to whom mere belief is a relatively insignificant matter. But a few years ago one could hardly expect an appointment to an influential position without holding, or pretending to hold, orthodox religious convictions. We remember the time when one's qualification for holding a professorship in chemistry was, not his knowledge of chemistry and his ability to teach it, but an assent to the Apostles Creed and an aptness as a Sunday school teacher. During the nineteenth century the world got a great jolting from the progress of science and there was much casting away of old garments. But the agnosticism which resulted had one very valuable effect, and one which we remember very vividly in our own case. Those who had cast away the restraints of religion saw that the world must still be kept going, that righteousness was as necessary as before, and that a man could not afford to misbehave just because the devil, or heaven, for that matter, had been abolished. The clearing away of the creeds left bare the substratum which the Founder of Christianity had emphasized, the innate feeling and the duty of brotherhood. Thanks largely to the destructive criticism to which religion has been subjected, we are coming back to its primitive form; we are beginning to judge men by what they are, not by what they believe.

And so our heart is with the new religion, which drops the "I believe" and substitutes in its declaration of principles the words "I shall try."

There is a great advantage in placing the leader in the future, in thinking of him as One to Come. Nobody can appeal to him as an authority on what to believe, and call you a heretic, or an infidel

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or slander you, or roast you alive because you do not accept his version; the appeal to authority is impossible. There is no room for the writings of the theologians—they have a chance to become philanthropists. There is but one thing one can do, and that is to expect that in some way he will embody those qualities which reflect the spirit of the coming age, the spirit of a united mankind, the spirit of doing and being that which will forward it. You can have but one notion of what such a leader would require of you, and that is, to try to apply to yourself the precepts he will teach.

The belief in the coming of a Great Teacher is based in part on occult reasons, which none but those familiar with them can be expected to accept. But there are others, not of an occult nature, which render such a conception plausible. The world's history is full of instances where a great crisis has brought forth a great leader. Nature works on the principle that necessity is the mother of invention; it is also the mother of great men. This is true not only in social and political fields, but in that of science. Our great scientific organizers and thinkers have been men who have come to the front at the moment when their science had become an overgrown mass of uncoordinated facts. Think of astronomy just before and just after Kepler or Newton, of chemistry before and after Dalton and Lavoisier, of biology before and after Darwin. In fact, we may assume with reasonable probability that when there is a widespread condition of confusion, the chances are that a great mind will appear to restore order. This is just the condition the world shows at present. The rapid strides of science, of invention and industry have brought us to the verge of social anarchy. We are confronted with great disruptive forces. The condition is too familiar to need describing; think, for instance, of the universal strike with which we are constantly threatened—a universal paralysis at the moment of what we regard as the height of civilization.

Whether this condition is to be solved by the genius of a new Divine Leader, or whether it will work itself out by the combined influence of many lesser lights, may matter little. In either case it will be through the universal adoption of the principle of individual development for which the New Religion stands. But he can hardly be convicted of sentimentalism who assumes the former, and who looks forward to such a Leader and endeavors so to mold himself that he will be able to understand and work with him.

He who can control himself without this faith may do so, but the great majority of men are so constituted that they must hang their ideals of virtue on a personality, for, indeed, virtue is nothing except in its concrete manifestation. A personal religion must always have more force than that which consists of abstract ideals only. The tremendous influence of the Christian religion is largely due to the personality of Christ as set forth in the gospels and other

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Christian records. To have omitted this and to have given us the precepts merely would have done for philosophers, but it would never have adapted Christianity to the masses. It makes not the least difference whether that personality as described is literally historical or not. Quite the same may be said of a future leader. It gives us something to hang our ideals on, and if there is a reasonable probability of his appearing, the belief is a practical and rational one. It is practical, however, only if we begin right here and now to use it as a means of cultivating these ideals in ourselves, of doing our individual parts toward helping the world to profit by his coming, not by simply believing and waiting. If we satisfy ourselves with the ancient "I believe," or if we adopt the more modern "I shall talk," it counts for nothing. We must adopt for ourselves the fundamental principle of the Order of the Star in the East—"I shall try." It is to aid its members in this effort that the Order exists.

The O. S. E.—Is It Mistaken?

One question that arises in the minds of those who hear for the first time of the work of the O. S. E. and its message of a coming World-Teacher, is perhaps a most natural one. "How do you know but you may be mistaken in your belief even as former adventist organizations have been?" is asked in a dubious tone. Then "It is indeed a beautiful thought and a comforting hope to believe such a One will soon appear to help the world in its sore need, but has that hope any real foundation?"

The answer to this question divides itself in two parts—the belief that a World-Teacher will again appear among men, and secondly, the belief that He will appear *soon*. We might perhaps by analogy ask the doubtful ones a similar question. Do you believe that the world will ever give birth to more great heroes in the future even as in the past? Is it reasonable to hope that more great statesmen, great orators, great artists will be born from time to time? Are the future nations of the world likely to produce any great men from among their citizens?

Surely it is impossible to think that the age is past for great geniuses of statecraft, of art or of music! Why then should it be impossible to think of a coming genius of morality, or religion? If we look back into the history of all the nations known to the world, we always find that at intervals promising young citizens arose who in time turned out to be the nations' heroes. And surely too, if America has had its Lincoln and Emerson, if England had its Gladstone and Shakespeare, if there has been a Garibaldi, a Caesar, a Michael Angelo in the past, then we may expect each present nation again to produce great men from amongst those who are now its children born or unborn. Who, for instance, does not look for our own young America to show to the world in years to come many

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great geniuses? Roosevelt, Edison and Burbank are men of whom America may well be proud; and in the future years that lie before us, since our history has not yet run its course, other leaders must surely arise to guide the nation to its destiny.

And if each nation may expect its future heroes, why may not the world too look forward to its future Saviours? Great Ones have come at ceaseless intervals, as history shows, when they were needed to found or reform a religion—Buddha, Christ, Zoroaster, Mohammed, and others now forgotten through the mists of ages. No nation of the past has been left long in ignorance without a guiding light. Is there any reason to believe that They have now ceased Their loving care of humanity? Why should not God the Father show His glory again through Another, even as He once showed His love and power through the Buddha and the Christ?

The first part of the answer then, is perhaps not difficult. Nor should it be difficult to realize the truth that God is at work today, in the twentieth century as He was in the first century; that today God has His Servants, His Sons, even as He has ever had since the world began. Today also He has His seers—men and women of clear insight and keen intuition who are able to glimpse a small part of His mighty plan. Those who can see, know that the world is now ripe for His plans. The interval has again come around when once more new light is needed, when again we may look not only for a nation's hero but for a world's Saviour. It is possible for Him to come now, or a hundred years from now. It needs only a little effort on our part to progress onward towards Him while He is journeying downwards to us, to bring that meeting of man and Superman within our own generation.

With the idea then, that the interval since the last coming of one of His Servants has been long, a few have gathered together to prepare for another Coming, feeling that such a labor of love can at least do no harm. On the first question as to His coming we can make no mistake. As to the *time* of His coming we can err, but not very greatly. And at any rate, whether He come this year, or in ten, or in twenty, every effort that we offer to Him now will be useful. If we can create a public apprciation for all the helpful reforms needed to crown our civilization, if we can draw together for Him a band of practical servers in the world, it would not then be so hard for Him to come. For His sake, therefore, and for the sake of all His ignorant, sad-hearted children in the world of today, many of us feel glad that we have the opportunity to put our time, labor and money into such a work of joyful service as that of the Order of the Star in the East, so that to many thousands all over the world, of different creeds and needs, the work of living for Him may spread.

MARJORIE TUTTLE,
National Representative for the United States.

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Order of the Star in the East

(Extract from a circular of the Order)

PROTECTOR, Mrs. Annie Besant.
HEAD, Mr. J. Krishnamurti (Alcyone).
PRIVATE SECRETARY TO HEAD, Mr. G. S. Arundale, M. A., LL. B., 8 Drayton Gardens, London, S. W., England.
GENERAL SECRETARY, Professor E. A. Wodehouse, M. A., Shant Kunja, Benares City, India.
NATIONAL REPRESENTATIVE for UNITED STATES, Miss Marjori Tuttle, Krotona, Hollywood, Los Angeles, California.

This order has been founded to draw together those who whether inside or outside the Theosophical Society, believe in th near coming of a great spiritual Teacher for the helping of th world. It is thought that its members may, on the physical plane do something to prepare public opinion for His coming and to creat an atmosphere of welcome and of reverence; and, on the highe planes, may unite in forming an instrument of service ready for Hi use. The Declaration of Principles, acceptance of which is all tha is necessary for admission to the Order, is as follows:

1. We believe that a great Teacher will soon appear in th world, and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always and to do in His name, and therefore to the best of our ability, a the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavor t devote a portion of our time each day to some definite work whic may help to prepare for His coming.

4. We shall seek to make Devotion, Steadfastness and Gentle ness prominent characteristics of our daily life.

5. We shall try to begin and end each day with a short perio devoted to the asking of His blessing upon all that we try to do fo Him and in His name.

6. We regard it as our special duty to try to recognize an reverence greatness in whomsoever shown, and to strive to co operate, as far as we can, with those whom we feel to be spiritually our superiors.

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Order of the Star in the East

Application for Membership

I wish to join the Order and I fully accept its Declaration of Principles

Name .....

(State whether Mr., Mrs., or Miss)

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Date .....

Give the application to one of the local officers of the Order or send it, enclosing four cents for return papers, to the National Representative, Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, California.

The Badge of the Order, a five-pointed silver star, may be obtained from the same address, and costs 50 cents. Members are requested to wear it as much as possible. **(O. E. L.)**

Some Suggestions for Christmas Gifts

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Carr, H. W. Henri Bergson: The Philosophy of Change, 25 cts.

Emerson, R. W. Essays, 2 vols., pocket ed. each, 1.25.

Eucken, Rudolph. Life's Basis and Life's Ideal, 2.50. Main Currents of Modern Thought, 4.00. The Truth of Religion, 3.50. Meaning and Value of Life, 1.25.

Slattery, Rev. C. L. The Authority of Religious Experience, 1.80.

Santayana, George. Winds of Doctrine, 1.75.

Underhill, Evelyn. Mysticism, 3.50. The Mystic Way, 3.50.

Troward, Judge T. Bible Mystery and Bible Meaning, 2.00.

For Rational Mothers and Teachers

Fisher, D. F. The Montessori Mother, 1.25.

Montessori, Dr. Maria. The Montessori Method, 1.75.

Stevens, Ellen Yale. Guide to the Montessori Method, 1.00.

The Inside of the Cup

The Inside of the Cup, *Winston Churchill,* loaned.....1.5

Although we do not usually list current fiction for lending, this book is attracting such wide attention, is so remarkable, so prophetic we might say, and expresses so well the great religious problem of the day and the principles for which the CRITIC stands, that we have decided to get a limited number for lending on the usual terms. We will place anyone who has the usual library credit on the list and send a copy at the earliest possible moment.

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For the Benefit of the Order of the Star in the East

With the co-operation of Miss Marjorie Tuttle, National Representative of the Order of the Star in the East, **The O. E. Library** will devote the entire proceeds from the sale of the books mentioned below, during *December* and *January,* to the work of the American Division of the Order.

O. S. E. Members! The Order needs funds to extend its work. This is a season when thoughtful minds are turned to the coming of a World Teacher. The books we are offering to sell for the benefit of the Order are just those you should read yourself, or would wish to present to a friend who is interested, or whom you want to interest. You can render substantial aid by ordering them from the O. E. Library.

Lodges. The usual discounts will be given to theosophical Lodges, but it may be specified that the discount is to go to the O. S. E. fund.

Note. Theosophical books in good condition will be accepted in payment, but only at prices agreed on in advance.

Cash contributions, large or small, will be received by the O. E. Library for the O. S. E. Fund.

The O. E. Library will receive any theosophical or other standard occult books, if in fair condition, and if the purpose is specified, and sell them for the benefit of the O. S. E. Fund. *Do not send junk.*

Any of these books can be rented from the O. E. Library on the usual terms of a returnable deposit of $2, and subject to return or purchase, at 5 cents a week per volume, and the postage is indicated below in ( ). No book is rented for less than two weeks. If bought during December or January, the proceeds will go to the O. S. E. Fund.

Information about the Order of the Star in the East, which is an international organization, with over 12,000 members, can be obtained from Miss Marjorie Tuttle, Krotona, Hollywood, Los Angeles, California, or from the O. E. Library. Enclose ten cents in stamps. No membership dues.

There will be a big rush for these books, so send in your orders as promptly as possible. Orders will be received earlier than December 1st, to be filled on that date, if so specified. For small Christmas gifts we call attention to the leather editions of At the Feet of the Master, Education as Service, In His Name.

Books sold for the benefit of the Order of the Star in the East.

All postpaid—Disregard postage in ( ) if buying—United States postage stamps accepted.

Alcyone; At the Feet of the Master.....
paper, .25; leather, .75; miniature leather, .75; cloth .50 (.03)
By the Head of the Order of the Star in the East. The most important religious classic of recent years and the

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most forceful presentation of the ethical principles of Theosophy yet written. Translated into over fifteen languages.

Alcyone; Education as Service..... .....paper, .25; leather, .75; cloth.. .50 (.05)
A clear, elementary presentation of the fundamental principles of education, which should be read by all having to train young people.

Besant; The Changing World..... 1.00 (.09)
A collection of lectures to students and to the public, among which those on The Coming Race and The Coming Christ are perhaps of widest interest.

Besant; The Immediate Future..... 1.00 (.08)
The coming of a World Teacher; Evolution or Self-Sacrifice, etc.

Besant; Initiation, or the Perfecting of Man..... 1.00 (.06)
One of Mrs. Besant's latest and most powerful books.

Besant; Esoteric Christianity, or The Lesser Mysteries 1.50 (.13)
An occult view of Christ and Christianity. Some of the chapters are: The Hidden Side of Religions; The Mystic Christ; The Atonement; Resurrection and Ascension; The Trinity; Sacraments; Revelation.

Besant; The Path of Discipleship..... .75 (.05)
One of the least technical and most inspiring of Mrs. Besant's books.

Besant; The Spiritual Life..... 1.00 (.07)
Volume II. of Lectures and Addresses. A collection of lectures on the spiritual principles and uses of Theosophy. This is one of the best books to place in the hands of a beginner or of the man of the world.

Jinarajadasa; In His Name..... .....paper, .25; leather, .75; cloth.. .50 (.04)
We class this little book with At the Feet of the Master as a practical guide to the life of devotion and service.

Leadbeater; The Inner Life..... .....vol. I only.. 1.50 (.12)
This book, in Mr. Leadbeater's clear and convincing style, gives much information about the Christ and the Coming World Teacher.

Willis; The Truth About Christ..... .....pamphlet, not loaned.. (.10)
The Theosophical conception of Christ in a nutshell. $1 a dozen.

The Herald of the Star, the official organ of the O. S. E. after January 1st.
$1.50 a year, single copies 15 cents. Subscriptions received by the O. E. Library.

Authorized O. S. E. Publications

Obtainable from *The O. E., Library, 1207 Q Street, N. W., Washington, D. C.,* at prices stated, postpaid. United States and Canadian postage stamps accepted.

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The Herald of the Star: the official organ of the O. S. E., but of interest to all religious and social reformers. An illustrated monthly, published in London; edited by Alcyone. $1.50 a year, single copies 15 cents. First number, January, 1914.

Till He Come, *Annie Besant.* Pamphlet, 10 cents, 66 cents a dozen.

Some Proofs of the Christ's Return, by a *Group of American Students.* Pamphlet, 10 cents.

The O. S. E., its Outer and Inner Work, *Prof. E. A. Wodehouse,* Gen. Sec. O. S. E. Pamphlet, 5 cents, 50 cents a dozen.

The following leaflets at 7 cents a dozen:

The Order of the Star in the East, *Annie Besant*
The Historical Christ, *Annie Besant*
An Opportunity, *C. W. Leadbeater*
The Work of the Christ, *C. W. Leadbeater*
When He Comes, *C. Jinarajadasa*
An Ancient Teaching, *Marjorie Tuttle*
The Signs, *Fritz Kunz*
The Dawn of a World Drama, *Adelaide H. Taffinder*

Photographs of Alcyone in Indian Dress, cabinet size, 25 cents.

We also recommend The Truth About Christ, *Dr. F. Milton Willis,* pamphlet, 10 cents, $1 a dozen.

The Next Critic

will be of special importance to parents and teachers of small children. It will contain an article on the Montessori Method and the Montessori Educational Association and its aims, by the General Secretary of the Association and the Director of its Work. No one having the responsibility of rearing children can afford to overlook this. Meanwhile, Montessori books and information as to the Association may be had from the O. E. Library.

Occult Exchange Club

We cordially recommend any one who desires a correspondent on occult subjects to enroll as a member of this club. Our friend, Mr. H. D. Kloddonni, 504 Gilmour Street, Ottawa, Canada, is Secretary. Address him, with 25 cents membership fee. United States stamps accepted.

SOME CHEAP BOOKS

October, 1913 *(Subject to change without notice)*

Books surplus or withdrawn. Sold only for cash with order. U. S. postage stamps accepted. State substitutes if desired. **These prices do not apply to books regularly loaned, but borrowers may ask for "reduced copies if available."** Address *Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

Theosophical and other Occult Books; New Thought

Winbigler. Suggestion, 1.50 (new, 2.00).

Wood. God's Image in Man, .70 (new, 1.00); Ideal Suggestion Through Mental Photography, .50 (new, 1.25); Life More Abundant, .90 (new, 1.20); New Thought Simplified, .55 (new, .80); Political Economy of Humanism, .70 (new, 1.25).

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Zadkiel. Lilly's Introduction to Astrology, 1.20 (new, 1.50).

Health, Business, and Practical Books

Anon. The Art of Investing, .35 (new, .75).
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Anon. The Writer's Book, 1.60 (new, 2.00).
Adams, H. C. Public Debts, .60 (new, 2.00).
Bain. Mind and Body, .60 (new, 1.50).
Dawson. The Secret of Efficiency, .25 (new, .50).
Drake. What a Young Wife Ought to Know, .85 (new, 1.00); What Woman of 45 Ought to Know, .85 (new, 1.00).
Dunbar. Theory and History of Banking, .40 (new, 1.00).
Gibson. Stock Exchanges of London, Paris and New York, .35 (new, 1.00)
Jevons. Money and the Mechanism of Exchange, .75 (new, 1.75).
Maudsley. Responsibility in Mental Diseases, .60 (new, 1.50).
Morselli. Suicide, .75 (new, 1.75).
Ney. Pitman's Bookkeeping Simplified, .80 (new, 1.00).
Neusholme. Prevention of Tuberculosis, 2.00 (new, 2.50).
Nicholas. Mining Investments, .50 (new, 1.00).
Norton. Food and Dietetics, 1.00 (new, 1.25).
Otis. The Great White Plague, .75 (new, 1.00).
Osborne. The Family House, .75 (new, 1.00).
Ostrogorski. Democracy and the Party System, 1.40 (new, 1.75).
Parsons, F. Choosing a Vacation, .70 (new, 1.00); The City for the People .75 (new, 1.00); The Story of New Zealand, 2.35 (new, 3.00); The Heart of the Railroad Problem, 1.10 (new, 1.50).
Parsons, H. G. Children's Gardens for Pleasure, Health and Education .70 (new, 1.00).
Parsons, S. Landscape Gardening Studies, 1.40 (new, 2.00).
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Patch. The Sensitive Child, .60 (new, .75).
Patten. Practical Banking, 4.00 (new, 5.00).
Perkins. Vocations for the Trained Woman, .95 (new, 1.20).
Perry, A. C. Outlines of School Administration, 1.15 (new, 1.40).
Pomeroy. Ethics of Marriage, .70 (new, 1.00).
Pope. Home Care of the Sick, 1.10 (new, 1.50).
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Price. Currency and Banking, .50 (new, 1.00).
Priestman, D. T. Home Decoration, .75 (new, 1.00).
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Richardson, A. S. The Girl Who Earns Her Own Living, .85 (new, 1.00).
Richardson, J. How to Advertise Real Estate, paper, .80 (new, 1.00).

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THE O. E. LIBRARY CRITIC

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BY
The Oriental Esoteric Library

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

THE REPUBLIC OF CHILDHOOD

The Montessori Method, *Dr. Maria Montessori*..... 1.75
Pedagogical Anthropology, *Dr. Maria Montessori*..... 3.50
A Montessori Mother, *Dorothy Canfield Fisher*..... 1.25
A Guide to the Montessori Method, *Ellen Yale Stevens*..... 1.00

The above can be purchased or borrowed from the O. E. Library.

"Being educated," if we are to judge from the methods in vogue at present, may be defined as a disagreeable way of spending one-fifth of one's life in getting ready for the remaining four-fifths, with the prospect that they will be equally unpleasant.

Helen Todd, a factory inspector in Chicago, whose duty it is to see that the child labor laws are not being violated, has given us some very interesting interviews with factory children, from which it appears that they generally prefer work to school. The school is no more interesting and has the disadvantage that there is no end of scolding from the teacher, without the compensating pay envelope at the end of the week. This at least spells bread and butter and sugar, with a bed to sleep in, not just tired eyes and aching heads. Most of us look back to our school days with anything but pleasant recollections. Few children like to go to school, and it is no wonder, for going to school is too often little but imprisonment at hard labor, and it is scarcely to be wondered that many carry into life the impression that the world is a prison house, and have the idea that they can break the rules with impunity provided they are not found out.

The Church has given us no very clear conception of the purpose of life, but the impression prevails that it is a kind of punishment inflicted on us for the disobedience of our first parents, and that if we obey the prison rules we shall finally be dismissed and allowed to enjoy ourselves forever with no kind of responsibility whatever. Those of us who have been fortunate enough to have absorbed the principles of Theosophy—and whether we know them by that name or another matters nothing—look on life as a process of education for a career which continues indefinitely and which is an eternal progress upward.

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But while we have advanced far in regarding the whole of lif as having an educative purpose, we still cling to the superstition o dividing it into two parts, namely, getting ready for life, and lif itself; we speak of school years and work years. In adopting th conception that the whole of life is an education we may over estimate the importance of the future and underestimate the valu of the present. Existence is a continuous line, every part of whic is as important as another. Life is worth living for the present a well as for the future. While we must often sacrifice the present t the future we must do it with the clear understanding that the futur will be the gainer. The art of living consists in making the most o the present, and at the same time building for the future, in cultivat ing those qualities which shall not only afford us the best realiza tion of the value of the Now, but at the same time prepare us fo the To Come.

Generally we overvalue the Now during the four-fifths of ou lives which are devoted to active work, while we underestimate i when we "educate" our children during the first fifth. We draw a artificial line which in the nature of things has no existence. Fe will deny that the adult is entitled to liberty and the pursuit of hap piness and that he should be restrained only so far as his own wel fare and that of his fellows demands, but we do not extend this ide to the child. The adult is a free citizen, but the child we look on as a inferior being, not entitled to freedom, and while we resent imprison ment and slavery for ourselves, we have no compunction in inflictin them on the child, with the notion that we are preparing him fo freedom later. We delude ourselves into thinking that the chang from childhood to manhood is in some way our own doing instead o being the result of the natural law of life to develop, and we do no see that this natural process, instead of being continually interfere with, is to be left to itself subject only to such guidance as may b absolutely needful. We feel it necessary to force something into th developing child, instead of seeing that the normal soul, like the nor mal body, will assimilate what it needs for its growth, if given th liberty to do so.

Consequently, while we believe in a Republic of Manhood, w deny the possibility of a Republic of Childhood. We try to mak free adults, not by training the child in the proper exercise of liberty from the first moment, but by depriving him of it to the very limit o our power. And then we complain that when the child becomes a man, he does not understand how to use his liberty! And too often we prepare him for a life in which individual initiative is necessary by crushing it in him from the start, by doing everything for him, in stead of teaching him to do it for himself.

We are at the dawn of a new era in education, one of the fundamental principles of which is that the Republic of Manhood

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must be preceded by the Republic of Childhood, that training in freedom must begin from the moment the child is born. We already have the Boy Scout movement; we are introducing self-government among the boys and girls in school, and now we are just beginning to apply the same idea to the training of tots.

Space does not allow us to enter into the technical details of the methods which have been developed by Dr. Maria Montessori for training small children. Her work, mentioned above, *The Montessori Method,* is one of the most stimulating and enlightening books that it has been our good fortune to read. Both this, and Mrs. Fisher's *A Montessori Mother* should be read by every parent and every teacher who has the least sense of responsibility. And everyone who is interested in the condition of the poor should read Dr. Montessori's account of the "Children's Houses," established in the tenements of Rome, where it has been demonstrated that these schools actually pay their own expenses through the beneficent influence they exert on parents and children alike. Suffice it to say that her methods are based on the conception of the child as a free citizen, as a member of a small republic. She has shown that the child is really in need of very little restraint and will do most of his educating himself if placed in a proper environment. Her system tends, as she expresses it, to *awaken* the man in the child and to treat him with the same respect accorded to an adult, subject only to such interference as will lead him to give due consideration to his own and his companions' welfare.

This term, to *awaken the man,* is a very illuminating one. What we are after is there, it simply has to be drawn out, to be given a chance. While we may explain this on the basis of heredity, the conception of reincarnation makes it a matter of course. The child has an infant body, but the soul itself has come down from the past. It has forgotten—and who would not forget?—that which happened to it in a former life, centuries before. The details have vanished, but the acquired tendencies, which we call character, are still there, buried in that mass of subconscious material which the soul has brought with it, and these do not have to be created anew, but simply awakened. The soul finds itself in what is to it a new environment—new to it, because it has forgotten the past—and in possession of a body which it has to learn how to use. It is therefore in every sense worthy of, and has the same right to respectful treatment and guidance as the workman who finds himself for the first time in charge of a new tool or machine.

We are facing a tremendous social awakening in many directions, but the hope of the future lies in the rational training of the child. If we maltreat him, if we treat him as a slave or a convict instead of as a free citizen, is it to be wondered that when he is grown he is unable to exercise the duties of citizenship? It is a

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difficult thing to reform a man, but if we could train a child as he should be trained, in thirty years we should have a new race. We are spending vast sums on police and prisons for those whom we have ruined by our defective methods, in undoing what should have been done right at the start. We have millions donated for higher education, but few see that the problem begins with the small child. Let us hope that he too will soon find his Rockefeller and his Carnegie.

The Montessori Educational Association

Parents and teachers desiring information about training small children according to the methods of Dr. Montessori should address the above Association at 1840 Kalorama Road, Washington, D. C. The Montessori books can be purchased or rented from the O. E. Library.

Books for Teachers

The Non-Resident Bulletin of the State Teachers' College of Colorado, at Greeley, Colorado, contains an admirable bibliography of over three hundred books which are used in the non-resident courses of that institution, and which can be recommended to teachers and others for private study. By arrangement with the College we are lending these books to its students and we shall be pleased to lend them to others on their compliance with the usual requirement of a $2 deposit returnable on request less the charges. We shall print this bibliography as one of our lending lists, with acknowledgements; meanwhile we suggest writing to the College for a copy of its Non-Resident Bulletin.

The Inside of the Cup

The Inside of the Cup, *Winston Churchill,* loaned..... 1.50

That Mr. Churchill's novel stands today at the head of the "best sellers" we regard as one of the most encouraging signs of the times. To get people to consider social problems it is generally necessary to present them in the form of fiction and to marry the principal actors somewhere in the course of the story. As a novel, *The Inside of the Cup* is like many another, but as an analysis of one of the great questions of the day, "The Church, what is it for?" we have never seen its equal. And those who read it are likely to get a jolting which may not be conducive to their temporary peace of mind, but which will surely be salutary for their souls.

Saint John's Church, to which Mr. Churchill introduces us, is like many, if not most churches, a sort of Sunday club, supported by men who have gained their wealth by methods which are con-

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sidered good business, even if not consistent with the Sermon on the Mount. Its main pillar is such by virtue of his ability to transfer other people's money to his own pocket, and satisfies his conscience by doling out a portion of what he has appropriated in the form of charities. Its members are those who accept the dogmas of the church as necessary for salvation, and regard Christianity as something to be believed rather than lived. They attend church partly because it is respectable to do so, partly in order to be regaled with the pleasant notion that assent to the Creed is the one essential. The rector, John Hodder, is hired to feed his parishioners on what they like to hear, not on what they should know.

The awakening of the rector, who cares more for Christ than for his salary, is worked out in detail, as is his attempt to reform the church. Mr. Churchill shows one of the main reasons why the church is losing its hold on the masses. It is not because the masses are becoming irreligious, but because the religion of the church is often a bogus variety, not the kind taught by Christ, for which one does not have to go further than the Bible itself. To be a Christian is not to believe this or that about Christ and to think that this will save you, but it is the imitation of Christ. If you get money by unfair means, and at the expense of suffering to others, you are not a Christian, no matter how much of it you devote to the church or to social service. Christianity is Brotherhood practically exemplified in your own life.

We believe we are approaching a great social awakening, and that the church is to play an important part in it. It has the machine, to use a political expression, but it must be aroused to its true duty, and we think that *The Inside of the Cup* is going to do much in this direction, notwithstanding the criticisms of those who hold to the old order.

The Herald of the Star

King Solomon said that there was nothing new under the sun, but he was evidently not quite correct, for we are to have a new magazine, and one which will be very much under the sun, for like that great luminary it will circle round the globe.

The new magazine is "The Herald of the Star," and is the official organ of the Order of the Star in the East, which Order, though only founded in 1911, has already 15,000 members scattered all over the globe, in every country and belonging to all the great religions of the world. The members of this Order believe that a new era is dawning on humanity, and that, as in the past, the new era will be heralded by the appearance of a great Teacher, who will teach all men that the one thing needful is that they live in the spirit of their own religion, not that they conform to its letter. As

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the endeavor to live in the spirit of our religion will involve the application of that spirit to all our relations, commercial, social and political, it follows that the Teacher when he comes will be essentially a re-former, for in the carrying out of his mission he will cause us to reform, to readjust all the relations of life.

In view of this fact the new magazine will deal with all the problems which are perplexing and vexing humanity, and will collect, and by means of its large circulation, for 10,000 copies are to be issued monthly, disseminate throughout the world the latest information regarding them.

The magazine is a commercial enterprise, but it is much more the commercial enterprise is a means to an end, and that end is the education, in the broadest sense, of the world on all the problems of the day. In connection with this side of its work, the "Herald of the Star" has organized, in London where it is published, a series of lectures on social problems, each lecturer being a well-known authority on his subject, and these lectures will in due course be published by the magazine. The November lectures will consist of a course of three on "Ideal Communities" to be delivered by Mr. W. S. Sanders, Lecturer on Socialism at the Ruskin College, Oxford. In December there will be three lectures on "The Problem of Poverty" by Mr. C. M. Lloyd, B. A., Secretary to the National Committee for the Prevention of Destitution.

But as the Teacher will come not only to reform our material conditions but also our mental and emotional life, the Magazine will deal with Art, Music and Literature, endeavoring to lay before its readers how each of these great forces can best be used for the helping forward of human evolution.

The magazine will be published monthly, and will contain photographs and engravings illustrative of the letter press.

The O. E. Library receives subscriptions and renewals at $1.50 a year, or 75 cents for six months, and supplies single copies at 15 cents.

For the Benefit of the Order of the Star in the East

With the co-operation of Miss Marjorie Tuttle, National Representative of the Order of the Star in the East, **The O. E. Library** will devote the entire proceeds from the sale of the books mentioned below, during *December* and *January,* to the work of the American Division of the Order.

O. S. E. Members! The Order needs funds to extend its work. This is a season when thoughtful minds are turned to the coming of a World Teacher. The books we are offering to sell for the benefit of the Order are just those you should read yourself, or would wish to present to a friend who is interested, or whom you want to in

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Lodges. The usual discounts will be given to theosophical Lodges, but it may be specified that the discount is to go to the O. S. E. fund.

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Books sold for the benefit of the Order of the Star in the East. All postpaid—United States or Canadian postage stamps accepted.

Alcyone. At the Feet of the Master (paper, 25 cts.; cloth, 50 cts.; leather, 75 cts.; miniature leather, 75 cts.). Education as Service (paper, 25 cts.; cloth, 50 cts.; leather, 75 cts.).

Besant. The Changing World ($1). The Immediate Future ($1). Initiation, or the Perfecting of Man ($1). Esoteric Christianity ($1.50). The Path of Discipleship (75 cts.). The Spiritual Life ($1).

Jinarajadasa. In His Name (paper, 25 cts.; cloth, 50 cts.; leather, 75 cts.).

Leadbeater. The Inner Life, vol. 1 ($1.50).

Willis. The Truth About Christ (10 cts.; $1 a dozen).

All Kinds of Books

It is a mistake to suppose that we supply only the books on our lists. These are lists of books which we *lend* as well as sell. We are glad to fill orders for any books which are in print and to try to secure copies of books which are out of print.

Christmas Books

(See also Critic of November 19th. All postpaid. United States and Canadian stamps accepted.)

New Fiction.

Churchill, Winston. The Inside of the Cup, 1.50.
Barclay, Florence (author of The Rosary). The Broken Halo, 1.35.
Brieux and Sinclair. Damaged Goods, 1.00.
Caine, Hall. The Woman Thou Gavest Me, 1.50.
Harrison, H. S. V. V.'s Eyes, 1.35.
Mitchell, Dr. S. Weir. Westways, 1.40.
Porter, Eleanor H. Pollyanna, The Glad Book, 1.25.
Porter, Gene S. Laddie, 1.35.
Ward, Mrs. Humphry. The Coryston Family, 1.35,

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Miscellaneous.

Coryn, Sidney G. P. The Faith of Ancient Egypt, illustr., 1.00.
Fabre, Jean Henri. The Life of the Spider, 1.50.
Schmucker, S. C. The Meaning of Evolution, 1.50.
Albee, Helen. The Gleam, 1.35.
London Jack. John Barleycorn (Author's experiences with alcohol), 1.5
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Cave, Edward. Boy Scouts' Hike Book, 50 cts.
Boy Scouts' Official Manual, 50 cts.

F. T. S.

Those of our correspondents who are members of the Theosophical Society are invited so to indicate when writing. For new correspondents it serves as an agreeable introduction, while for others it helps to place them on a more fraternal footing with the Library.

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THE O. E. LIBRARY CRITIC

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BY

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FIDDLING WHILE ROME BURNS

Show me thy faith without thy works, and I will show thee my faith by my works.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

For as the body without the spirit is dead, so faith without works is dead also.

—*James; ii. 18, 19, 26*

After a recent public lecture on Theosophy at which we were present, several persons approached us with the remark, "Why, Theosophy is just spiritualism, isn't it? I have heard just the same talk at spiritualist meetings."

We were forced to admit that so far as the lecture threw any light on the subject, it was true; Theosophy, as presented on that occasion, was "just spiritualism," There was not a word to convey to the hearer the idea that Theosophy is anything more than a theory of the conditions of existence after death, coupled with the belief that communication between the dead and the living is possible—not a word to show that Theosophy is a theory of life.

And in those remarks is to be found the reason why Theosophy is so often confounded with spiritualism and shares, unjustly, the prejudices which are popularly entertained against the latter. And Theosophists in general—there are of course exceptions—are doing their best to foster this prejudice and therefore to prevent the dissemination of theosophical principles except among that limited class which is for special reasons seriously interested in the details of life after death. It is because we want to see Theosophy universally respected that we are about to say what follows.

The third object of the Theosophical Society, "To investigate unexplained laws of nature and the powers latent in man," is a laudable one. It is a strictly scientific object. But valuable as it may be, the study of the constitution of man, or of life on the higher planes, like osteology, or embryology, or philology, is not likely to receive much attention from the masses, and to attempt to base a world movement on any of them at the present time is somewhat amusing.

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The world will treat with indifference, if not with aversion that which is not obviously practical. which does not bear directly on the present life in a way which it can see. It may have its theories of the Beyond, which it accepts cut and dried by the church but it has neither the time nor the inclination to exchange the problems of this life for those of another. No one can come before the world with a new religion and hope to obtain more than a limited following, unless he demonstrates at the outset that his belief is a practical one, and demonstrates it on the principle stated by Saint James—show me thy faith by thy works. We have no doubt that the devils also believe in Theosophy, and tremble.

The first object of the Theosophical Society is "To form a nucleus of the Universal Brotherhood of Humanity." It is a noble object, but what is a nucleus of Brotherhood? It is not a group of people who are theorizing about brotherhood, or telling others how they may become brothers, or exercising it only among themselves. It is something which is demonstrating it in a way which all can see and feel, and which will induce others to go and do likewise.

The great questions of this day are problems of brotherhood that is to say, they are social problems. Important as individual development is—and we believe that it lies at the root of all social betterment which is worth while; that reform must begin with the unit—he who seeks personal development for its own sake alone, or who flatters himself that he will put it into practice when he incarnates again, is distinctly behind the times. Before he puts on his fleshly overcoat again someone else will have done his work for him; evolution cannot wait till he comes back. Many of these problems are new and have their origin in the growing complexity of social relations; others are as old as humanity itself and exist today because people waited for others to tackle them. The same spirit which is opening our eyes to problems of science is opening them to social questions; it is increasing the sense of solidarity by extending to all mankind the sentiments which once existed in the limits of the family alone.

The Christian missionary movement is abandoning the idea that the heathen are to be converted by bibles and sermons only and is training its emissaries as nurses, as physicians; it is founding hospitals and secular schools, and in the more advanced of these the native religious ideas are not directly interfered with; it is working for the elevation of woman. This is a clear recognition of the fact that if you desire to conduct a propaganda you must begin with showing your faith by your works. In that admirable novel, *The Inside of the Cup*, Winston Churchill has pointed out that one reason, perhaps the main one, why the church is losing its hold on the masses is that its motto has always been salvation through belief, not salvation through saving others; that it still insists on the efficacy of belief rather than on the necessity for brotherhood.

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And if the church cannot keep its hold on the masses, cannot convert the heathen unless it turns its attention to practical problems, how is it possible for a small organization like the Theosophical Society to make itself known and felt unless it does the same?

It does not need Theosophy to tell us that a new race is soon to appear, for the evidences are everywhere. Aside from the more highly evolved psychic attributes which are claimed for it, what will characterize it most of all will be the more developed sense of brotherhood. We have had before now, if the theosophical views are true, races which were more psychic than our own, and to their own disadvantage. We have no idea that this new race will originate spontaneously, or that it will be planted by some superhuman power like flowers in a weed patch. The impulse may come from above, but it will be created by the combined efforts of men. And the way in which theosophists can contribute to the formation of the new race is precisely that which others are following; not by discussing the various occult or psychic reasons for it, but by taking their coats off and getting to work.

We accept the view that the Theosophical Society was founded by the Masters as an instrument for the regeneration of mankind, but we do not for a moment believe that it is the only one. We do not believe that its members are to be forcibly driven in this direction; they must keep their eyes open and see what is required of them. The instruments of the Masters are those who do their will, not those who hold a certificate in any society. Apart from Mrs. Besant, we have hardly heard a lecture or read a theosophical paper which bore distinct evidences of the twentieth century rather than of the fifteenth, so little attention is paid to problems which face the world today. Brotherhood is spoken of, to be sure, but one could have done that a thousand years ago. It is not brotherhood in the abstract which is needed, but the practical details which apply now.

When a lodge meets, the usual question is, What shall we read? What text-book shall we take up? What subjects shall we have for discussion? These things, good in themselves, are secondary. What we need is not so much study or discussion as real work. As well try to run a household on the reading of cook books as to conduct a lodge in this way. The world is facing all sorts of the most serious problems, problems which must be solved quickly, and which will not be solved by studying philosophical cook books. Rome is on fire, and what is wanted is not fiddling, no matter how beautiful the music, not discussing the best form of fire extinguisher, but getting into line and passing the buckets. There is no end of opportunity. It takes time and genius to initiate a new movement, but there are many of them already under way. There are many organizations, having one form or another of practical brotherhood as their aim, which far outnumber the membership of the Theosophical

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Society, and which want more real workers. There is no town large enough to support a theosophical lodge which has not local organizations or branches of national or international organizations for the uplifting of mankind. All the more progressive churches have them. Think of the societies for social service, for civic reform, for prison reform, for sanitary improvement, for betterment of education, for promoting universal peace, for fighting the liquor or the social evil, and many another—all doing something for the new race.

When the rich man asked Christ what he should do to inherit eternal life he was not told to study this or that, but to sell all that he had and give to the poor, a statement which we may interpret today as meaning that he must place all his energies at the service of the world; to give, not to wait for others to come to him.

Here is a man condemned to death for murder. It is doubtless interesting to know what will happen to him after death, but far more important is to know what are the social conditions which led to his crime and to do something to improve them. Here is a prostitute. Discuss her karma if you wish, but for heaven's sake do something to save her, and further to mend the conditions which make her trade possible.

For after all, say what you will about personal karma and personal responsibility, it cannot be denied that society as a whole must shoulder a large part of the blame. The sin and shame of the world are your personal sin and shame, and you cannot escape them by shutting your eyes to them. You are personally responsible for the murderer and the prostitute, if, seeing the causes which give rise to them, you do not plunge in, coat off, and help.

It should be one of the first duties of a lodge to ascertain what associations with philanthropic aims exist in its town, and what conditions exist which warrant the formation of such associations if they have not been formed already. It should be the duty of the lodge members—or of members-at-large, if there is no lodge—to join in such movements in an active way, to report their doings to their associates and to encourage them to take part. Reports of such work should form a regular part of lodge proceedings. Lodge secretaries should see that not only the lodge, but the individual members, are on the mailing list of such associations, so that they may be kept informed of their activities. Social workers should be invited to address the lodge on their work.

Of the sixteen bureaus of the American Section there is but one, the Prison Work Bureau, which is devoted to practical brotherhood, and that only in a single field. Surely it is not too much to expect of a society which claims to be a nucleus of the Universal Brotherhood of Humanity that it should have at least one bureau the object of which should be to assist the members, the lodges and the Section as a whole in getting into touch with the actively philan-

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thropic movements of the day, to act as a clearing house for information and to assist in every possible way in proving to the world that the brand of brotherhood of which it is the nucleus is something which it needs.

We are convinced that if Theosophy is to become a really potent factor, if it is to bring its broad conceptions of the meaning of life before the world in a way which will make it respected rather than despised, it must begin in this way. It must not expect those who are working for brotherhood to come to it, but it must go out and work with them, waiving all differences of opinion. It must prove its faith by its works, not expect that the world will have time or inclination to accept its faith on its own merits. When the world is convinced that Theosophy means brotherhood rather than spiritualism it will be ready enough to listen, just as it will listen to Christianity when it sees that it means doing, not believing. The active philanthropic organizations are too often limited and hampered by narrow conceptions; they need the broadening influence of the theosophical outlook. But this can be infused, not by talking at them *ex cathedra,* but only by going down and standing shoulder to shoulder with them in the fight.

By their fruits shall ye know them.

Two New Books by Mrs. Besant

Theosophy and the Theosophical Society.....loaned.. .55
Superhuman Men in History and Religion.....loaned.. .75

We might often be inclined to listen to the innumerable criticisms which are being launched against the President of the Theosophical Society, did we not have constantly in mind the remark of Emerson, "To be great is to be misunderstood." We appreciate the anxiety which these critics show for the welfare of our soul and the generosity which they manifest in supplying us with literature at their own expense, while we have to pay cash for every word by Mrs. Besant. We are not speaking unkindly when we compare them to fox terriers barking at the moon. The terrier is an honest beast and is willing to put himself to no end of effort to inform the public that he objects. He doubtless knows why he is barking, but to us it is only a noise, and the moon still remains the moon and we like its light. And the more we look, the more we read her book, the sillier does the barking appear to us. Here at least is what Theosophy really is, and we can only ask those who are assailed by the outcry to study it as Mrs. Besant presents it. If theosophists open themselves to criticism, if they are exclusive, or intolerant, or visionary, it is not the fault of Theosophy itself, but because they do not live up to the teachings and the example of their leader.

These two books of lectures are quite equal to anything Mrs.

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Besant has written. We commend the first to those who want t know what the Theosophical Society stands for, and the second t those who wish information about the doctrine of the Masters an the theosophical view of Christ.

Invitation

Readers of the CRITIC who are actively engaged in social an philanthropic movements of any kind are cordially invited

1. To have the Library placed on the mailing list of suc organizations as they may be associated with, for the receipt of bul letins, pamphlets, etc.

2. To put the Library in touch with those who are competen and willing to aid it in compiling short lists of the best books i their respective fields of work.

3. To put it in touch with those who are willing and compet ent to contribute short articles to the CRITIC on their respectiv subjects.

4. To make suggestions to the Editor as to ways and mean by which the Library can best co-operate with all such movements and to supply addresses or copies of periodicals having such aims

5. To do what they can to secure financial and moral suppor for the CRITIC and Library in carrying out these aims.

It is the aim of the CRITIC and the Library to arouse the intel ligent interest and as far as possible co-operation of their reader in all movements tending to universal brotherhood, and to encour age a sympathetic feeling between all who are engaged in suc work.

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We want your help in sending in two hundred subscriptions before the first of the year. 60 cents a year; clubs of ten, 50 cents. You can't do a better deed for Theosophy and the church, too, than to subscribe for yourself, your pastor and your religious friends. Sample copies free while they last.

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We cordially recommend any one who desires a correspondent on occult subjects to enroll as a member of this club. Our friend, Mr. H. D. Kloddonni, 504 Gilmour Street, Ottawa, Canada, is Secretary. Address him, with 25 cents membership fee. United States stamps accepted.

Looking Backward

See the list of Christmas books in the CRITIC of November 19 and December 3; also the list of books in the same numbers to be sold for the benefit of the Order of the Star in the East.

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We are reprinting in the CRITIC the excellent list of books for home study recommended by the State Teachers' College of Colorado (Greeley, Colorado) in connection with its non-resident courses. We sell or rent these books to anyone, but we do not conduct study courses. Those who want expert guidance in such studies we recommend to write to the College for information. It has a number of courses specially designed for teachers and others, and its benefits are not limited to its home State, although it was established by the State government.

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Theosophy and Christianity, *Max Seiling*.....loaned.. .5
The Faith of ancient Egypt, *Sidney P. Coryn*.....loaned.. 1.0
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Animal Ghosts, *Elliott O'Donnell*.....loaned.. 1.2
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Meditation for Beginners, *J. I. Wedgwood*.....paper, sold only.. .2

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The Montessori Manual, *Dorothy Canfield Fisher*.....loaned.. 1.5
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Parliamentary Law, *N. B. Paul*.....loaned.. .7
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Educational Books for Teachers and Self Study

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Renting Terms. Two weeks or less, ten cents per volume; each additional week or fraction of a week, five cents per volume. Time in transit not charged. Cost of transportation both ways at borrower's expense. Books must be returned prepaid. Borrowed books may be purchased at the prices indicated or marked in them, without charge for postage, but five cents a week must be paid for all time in excess of two weeks. Borrowers may specify "reduced copies if available."

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Dill—Roman Society in the Last Days of the Western Empire, $1.75.
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Godkin—Problems of Modern Democracy, $2.00.
Goodnow—Social Reform and the Constitution, $1.50.

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(To be continued)

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1914

THE O. E. LIBRARY CRITIC

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

THE SOWER

Behold a sower went forth to sow.—Matt. xiii.

We have all read Christ's parable of the Sower and His interpretation of it. It is so clear that one could not add to it.

There are, however, some inferences which may be drawn from this lesson which we are only now beginning to see, and which are of the utmost importance. In those days rational agriculture did not exist. If the desired crop did not grow after the sowing, the farmer blamed the soil; it was stony, it produced weeds or thorns. It apparently did not occur to him that not only must the crop be adapted to the soil, but that the soil must be properly managed for the crop.

In our days we do not throw the whole blame on the earth. If it will not produce the very best crop, just the one we should like, it will at least grow something of value, grass or cranberries or firewood. Scientific agriculture counts both on adapting the crop to the available ground and on making the soil what it should be. It teaches how to clear away the stones, to extract the stumps, to apply fertilizers, to till, drain, irrigate, dynamite the sub-soil and raise crops in rotation. It is finding a use for many plants formerly regarded as weeds. It has found that certain plants carry on their roots microbes which have the peculiar power of absorbing nitrogen from the air, and that by raising these the soil is fertilized and made capable of producing food.

The sowing of spiritual truths in the mind of man is just as difficult a problem and the same principles apply. The teacher of such truths who contents himself with the methods of that old sower who went forth to sow, who sows his seed without regard to the preparedness of his audience, to take root, to be misunderstood, ignored or rejected, is following a kind of spiritual agriculture which belongs to past ages. The same may be said of him who pessimistically turns aside with the remark that the world is not ready for the sowing.

We often hear it said, and there is much truth in it, that it is useless to teach Theosophy to most people; they will either be entirely indifferent, or they will misunderstand or misapply it. Dis-

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couraged by the indifference of their friends and the public, or by the rebuffs which they meet, most theosophists retire to the privacy of their lodge or content themselves with addressing selected audiences. If persistent they frequently waste much effort in ill-advised propaganda. By Theosophy we mean those more advanced spiritual conceptions which represent the highest phases of all religions no matter by what name they go. The churches, too, in as far as they devote themselves to genuinely spiritual matters, are prone to soar above the heads of most people, who promptly respond either by staying away or by sleeping through the sermon.

There are evidences that we are entering on an age of rational spiritual agriculture, and from the nature of things this must consist largely of preparation. We are beginning to see that before men can accept the higher spiritual truths, before the Christ within can be successfully appealed to, there must be a vast amount of clearing away of weeds and stones, and it is largely to these matters that the rational sower will turn his attention.

"The care of this world and the deceitfulness of riches choke the word and he becometh unfruitful." There we have the whole situation in a nutshell. These are the things we must combat before the word can grow in the heart. On the one hand we have the inertness which comes of poverty, suffering, disease, ignorance. It is useless to look for spiritual achievements from those who are ground down by the miseries which stalk in the slums of our cities, where every particle of energy is consumed in the effort to keep life in the body, where disease comes from conditions which might be mended and where vice seems to be the only path open. It is a farce to go to these people with talk about karma, or to tell them of the love of God or the duty of loving their neighbors and of being good and honest, unless you can show them a way out of their straits. Neither you nor God can appeal with success to an empty belly. First help them to get on their feet.

On the other hand we have the problems which arise from the instinct for self-gratification, the liquor and social evils, political corruption, personal ambition, the misuse of wealth, and all the temptations which tend to hold men back or pull them down.

The sower will therefore concern himself directly with all the problems which have to do with social and political improvement, with education, with scientific discovery, with the distribution of wealth, with the causes of poverty and disease; in short, with the thousands of questions which bear on practical brotherhood. He will not lose interest in the final crop, but he will think much more than at present about preparing the soil.

The Order of the Star in the East, as you know, accepts the idea that a Great Sower will appear in the world in the not distant future. Do not misunderstand this—it is a Great Sower, not a Great Reaper—it has nothing to do with the conception of a final

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judgment, of a Being who shall come to separate the wheat from the tares. The race is destined for something far greater than mere material prosperity, desirable as that may be. A great spiritual movement is being born, but its birth will be in no sense miraculous; on the contrary, it will be the natural outcome of forces which have long been in operation and which can be perceived more today than ever. These forces may be compared to those by which we are turning the waste places into gardens; they are the sum of the individual efforts of men themselves. It is the object of the members of the Order of the Star in the East not only to prepare themselves individually, but to do all they can, and in every possible way, to make the world ready for the coming sowing. There is nothing sentimental or fantastic in this, and the Order is by no means alone in it, for there are thousands of others who are working unselfishly for the betterment of mankind, clearing away the stumps and stones of the native soil. Everywhere there are springing up societies for social reforms, for philanthropic work, for subduing nature to this end, but these are mostly working independently and but few see the true meaning of their work. To enable men to live decently, to fight disease, to see that the children are properly educated, all this is preparatory work of the most necessary kind; it is just what is needed. But beyond these comes the sowing, and the true crop is the spirit of Love, the universal Brotherhood of Humanity of which we hear so much but as yet see so little.

It is the aim of the Order of the Star in the East to join actively in all such preparatory efforts with the full understanding of what they are leading up to. If the members of the Order truly understand the spirit of its leaders they will not give themselves up to a blind and passive devotion to an ideal, high as it may be; they will not make the mistake of the man who sowed his grain among the stones, but in every way, and using all the resources of science and art, as nurses, physicians, educators, artisans, social and civic reformers, men of business, each as his means, his powers and his training permit, they will work out the sequel to the famous parable—they will prepare the soil for the Sower.

O. E. Library League

It is proposed to form an association of those who are interested in the work of the O. E. Library and of the CRITIC, for the purpose of extending the sphere of their usefulness in any and every direction which will aid human progress, and of helping them to cooperate with other movements having the same aim. The opportunities of this work are entirely too great for one or two persons to develop them unaided, as at present. Apart from a subscription to the CRITIC it is not expected that there will be any fixed obligations other than a nominal registration fee and the readiness to aid the Library in such ways as the member can, consistently

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with other obligations. An announcement will appear soon. Meanwhile you are urged to write to us promptly, with such suggestions as you care to make, which will be welcomed.

Asteroids

Through the Gates of Gold, *Mabel Collins* ... .. .loaned.. .8(
A new edition of this well known book which has been out of print and uniform with her "When the Sun Moves Northward."

Theosophy and Christianity, *Max Seiling*..... loaned.. .5(
A little about Theosophy and a good deal about Dr. Steiner.

The Beauty Book of Roxana Rion.....loaned.. 1.0(
Mrs. Towne has done a service to both sexes by publishing this book which is based on the sensible view that to be beautiful you must b healthy. Any woman following the rules faithfully will ultimately develo into a Venus—or else into a pugilist, like the picture which forms th frontispiece. It is suited for men also, and judging from our experi ence, it will be chiefly men who read it, for most of our inquiries for beaut books come from that sex.

Animal Ghosts, *Elliot O'Donnell*.....loaned.. 1.2
Those who have read the author's hairraising book, Byways of Ghost Land, will not rest till they have read this, which claims to be the onl book devoted entirely to the subject. The stories are all true and therefor have a decided scientific value. It is greatly to the credit of our much abused domestic animals that they do not oftener return to harass thei tormentors.

The Son of God; The Mystical Teachings of the Masters, *Dr. R. Swinburne Clymer*....paper, .25; cloth, loaned.. .5(

The Illuminated Faith; Mystical Interpretation of the Gospel of St. John, *Dr. R. Swinburne Clymer*.....loaned.. 1.2
We shall give special notice of these books later; the second being companion to the author's St. Matthew. Meanwhile, we would say that w regard both as highly helpful and illuminating.

Card Reading, *Minetta,* with introduction by *Sepharial*.....
.....loaned.. .5(
Not Tarot cards, but just the kind used for poker. Sepharial urges with much plausibility that card reading, like other forms of divination, is matter of intuition. To read cards with success you must be a psychic. I you are a psychic, crow's entrails or coffee grounds will do as well. If not your results will mean nothing, unless you can extract cash from the superstitious.

To T. S. Lodge Secretaries

By special arrangement the O. E. Library will mail the monthly program of the Federation of Washington Lodges to each of the Lodges in the American Section, and requests that the Secretaries will return the courtesy by placing the Library on their mailing lists. In this way it can better inform its correspondents of their activities.

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The New Herald of the Star

Somewhat over a year ago (CRITIC of November 6th, 1912) we called attention to the Herald of the Star, the official organ of the Order of the Star in the East, then published in India as a small quarterly at 40 cents a year. The growth of the Order has been so phenomenal that it has seemed advisable to issue the Herald as a monthly, and to transfer the place of publication to London.

The first number of the new Herald is now before us, a full-sized illustrated magazine, and if we may express the feeling with which it fills us above all others it is this; it makes us glad that we are alive. We recall the words of the aged Simeon:

> Lord, now lettest thou thy servant depart in peace, according to thy word:
>
> For mine eyes have seen thy salvation,
>
> Which thou hast prepared before the face of all people:
>
> A light to lighten the Gentiles, and the glory of thy people Israel.

The special reason for our joy is the announcement by Mr. Arundale, in an admirable article which we hope everybody will read, that the Order of the Star in the East stands for the methods and principles which we set forth in the last number of the CRITIC. It, at least, will not be found fiddling while Rome is burning. All members are expected to acquaint themselves with the social conditions of their respective countries and with the movements which are on foot for their betterment, and what is more, to take an active part in these. There is no uncertainty on this point and Mr. Arundale points out several directions in which this work must be done, and others will doubtless occur to our readers. It is also announced that the Herald will contain articles on such subjects from those whose training and position enable them to speak with authority, irrespective of their religious affiliations.

There is every evidence that the Order is to stand for Universal Brotherhood in the widest sense, and that it will act as a bond of union between all who are really doing something for progress.

There are many interesting articles in this first number, among which we call special attention to that on the Servants of the Star. Another is by a clergyman of the Church of England on the coming of a World Teacher. The Herald shows no evidence of being sectarian. It is not a theosophical journal, although over one-half of the members of the Order are members of the Theosophical Society. Anyone may belong to the Order on the simplest conditions, quite irrespective of his religious opinions.

We advise every reader of the CRITIC at least to send fifteen cents in stamps (U. S. or Canadian) to us for a copy of this number. The subscription, through the O. E. Library, is $1.50 a year, or 75 cents for six months.

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Servants of the Star

The Servants of the Star is an international association of young people under twenty-one years of age, which is in a way associated with, but really independent of the Order of the Star in the East, and membership in which is not limited to members of the latter. Its aims are much the same, namely, to interest young people in preparing the world for the coming of a World Teacher, but much more, as this belief is not required, to encourage them to take an active interest in the great social and philanthropic movements. Even the youngest children may join. Nothing can be more important than that the young should grow up in the idea of service. It is entirely unsectarian and there are no rules nor dues.

We shall have much more to say about the Servants of the Star in a near number of the CRITIC. Meanwhile, full information can be obtained from the American Representative, *Mr. Walter O. Schneider, Room 1507, 116 South Michigan Avenue, Chicago.*

Theosophical Stickers, for pasting on your mail, are sold for the benefit of the T. S., 15 for 10 cents, 50 for 25 cents and more at the same rate *ad infinitum.* From the O. E. L.

The American Theosophist, a Journal of Occultism. Write to the Library for free sample copy.

Educational Books for Teachers and Self Study

(Subject to change without notice)

This list consists mainly of books used in the non-resident courses of the State Teachers' College of Colorado, Greeley, Colorado; others in italics.

All books may be rented, unless otherwise stated.

Renting Terms. Two weeks or less, ten cents per volume; each additional week or fraction of a week, five cents per volume. Time in transit not charged. Cost of transportation both ways at borrower's expense. Books must be returned prepaid. Borrowed books may be purchased at the prices indicated or marked in them, without charge for postage, but five cents a week must be paid for all time in excess of two weeks. Borrowers may specify "reduced copies if available."

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Longman—Frederick the Great, $1.00.
Lundgren—Marching Calisthenics and Fancy Steps, $0.50. Sold only.
Lundgren—Successful Drills and Marches, $0.50. Sold only.
McConnell—Criminal Responsibility and Social Restraint, $1.75.
McDonald—Jacksonian Democracy, $2.00.
McKeever—Farm Boys and Girls, $1.50.
McKenny—Personality of the Teacher, $1.00.
McMurry—How to Study and Teaching Children how to Study, $1.25.
McVey—Modern Industrialism, $1.50.
Mace—Methods in History, $1.00.
Macy—Party Organization and Machinery, $1.25.
Maennel—Auxiliary Education, $1.50.
Mangold—Child Problems, $1.25.
Marquand, Allen—History of Sculpture, $1.50.
Mason—Woman's Share in Primitive Culture, $1.75.

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Miller—Psychology of Thinking, $1.25.
Misawa—Modern Educators and Their Ideals, $1.25.
Moll—The Sexual Life of the Child, $1.75.
Monroe—Brief Course in the History of Education, $1.25.
Montessori—The Montessori Method, $1.75.
Montessori—Pedagogical Anthropology, $3.50.
For other Montessori books see Fisher; Stevens.
Morris—The French Revolution, $1.00.
Mumford—The Dawn of Character, $1.20.
Munroe—Educational Ideal, $1.00.
Nadaillac—Manners and Movements of Prehistoric People, $3.00.
Nearing—Child Labor Problem, $1.00.
Oliphant—Makers of Florence, $2.50.
Osborn, H. F.—The Age of Mammals, $4.50. Sold only.
Osgood—Differential and Integral Calculus, $1.25. Sold only.
O'Shea—Linguistic Development and Education, $1.25.
O'Shea—Education as Adjustment, $1.25.
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Patten—The New Basis of Civilization, $1.00.
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Quick—Educational Reformers, $1.50.
Rauschenbusch—Christianity and the Social Crisis, $1.50.
Rauschenbusch—Christianizing the Social Order, $1.50.
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Seerley—The Country School, $1.00.
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Tanner—The Child, $1.25.
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Weeks—The People's School, $0.60.
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Weyl—The New Democracy, $2.00.
Whitin—Penal Servitude, $1.50.
Wiggin—Kindergarten Principles and Practice, $1.00.
Willoughby, W. W.—The American Constitutional System, $1.25.
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Wooley, E. C.—A Handbook of Composition, $0.70.
Year Books National Society for Study of Education, $0.75 each. Sol
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THE O. E. LIBRARY LEAGUE

You are invited to become a member of *The O. E. Library League,* the object of which is to cooperate in extending the work of the Library and to enable it to be of greater use to its members and the public in various ways.

The work of the O. E. Library and the publication of the CRITIC have been carried for several years practically on the shoulders of one person, with but occasional assistance from a few friends.

There is a very rapidly increasing interest in social movements of all kinds, both in their practical and their religious phases. We believe that the work of the Library should and can be extended so as to render more service to these. It should be made a center from which literature bearing on any of these subjects can be obtained, and where information can be gotten which will help those who are interested in any phase of human progress, especially such as bear on the great problems of human brotherhood. Not only is this movement evident in the popular magazines, but new ones are being started which deal with it in its broader aspects, as for example the *Herald of the Star,* Mrs. Besant's new weekly, *The Commonweal,* and many others. There is, however, no institution like the O. E. Library, which makes a specialty of furnishing literature on such subjects.

It is quite obvious that such a work as the Library is conducting even at present cannot be greatly extended if it is to depend entirely on the efforts, means and ability of one person. There are thousands of people who would like to make use of it did they but know of it, yet there is no way of getting in touch with these except through the costly, and as experience shows, wasteful methods of public advertising, and the accompanying disadvantage of being besieged by a host of curiosity seekers and fortune hunters who consume time and money, without ever taking any interest or even the trouble of replying to the letters we write them, or who deliberately take unfair advantage of the Library privileges. The Library is widely regarded as simply a business proposition, like most bookstores, to be allowed to succeed or fail under the

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laws which control business, rather than as an essentially philanthropic institution.

The work of the Library could be greatly extended and could be made a really important factor in progressive movements of all kinds, if those who understand it and have themselves benefited through it would give themselves a little trouble to help and would feel that it is in reality *their library,* and its work *their own work;* that is to say, if they would show towards it the same spirit that they show towards their own society, or lodge, or church —as something to be aided and cooperated with, not simply drawn on when they happen to want a book or information they cannot readily get elsewhere. There is need of the same *esprit de corps* among the friends of the Library as exists in any other organization.

It is not only financial aid which is needed, though that is needed badly enough. There is the need of help in a great variety of ways, some of which are within the means and power of every one or almost everyone with whom the Library comes in contact and many of which can be effected at practically no cost or effort or at the cost of such effort only as would be a pleasure to the one making it.

For this end there is being formed a rather informal

O. E. Library League

composed of those who are interested in any of the objects for which the Library and the CRITIC stand, and who desire to help in extending them.

The O. E. LIBRARY LEAGUE is not intended to be a rival of any existing organizations. It is not intended to be the special agent for the propaganda of any particular group of opinions, theosophical, theological or otherwise. Its aim is much wider; it is intended to aid the Library in cooperating with various movements, often quite distinct in character, but all of which tend to moral and social betterment; it is also intended to aid its members in any of these. Members will therefore not be expected to endorse any special creed or philosophy, but it will be open to each to support the Library and the League in such directions as his own judgment, belief, interests and conscience may dictate and his means and obligations may allow.

There will therefore be no required pledges, no rules and no fixed obligations other than the following:

1. If not already a subscriber, each member must subscribe to the CRITIC, which will be the organ of the League, and must continue his subscription as long as he remains a member.

2. He must pay a registration fee of ten cents.

Pledges have very little value; each member will therefore be expected simply to state his desire and intention of aiding the Library and the League and extending their work in such direction as may interest him, without conflict with other obligations.

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Members are under no obligation to contribute money, although contributions of even the smallest amounts are invited. Inability to contribute will in no way affect the status of a member. It is suggested that members may pledge themselves to remit a small amount each month (in U. S. or Canadian stamps if convenient). The Library will supply addressed envelopes for this purpose, if desired. A good plan is to lay aside a cent or more each day, with the thought that the Library and the League exist for helping others and that no opportunity of helping them, which may offer during the day, shall pass unheeded.

As far as practicable, members making contributions will be allowed to specify for what purpose their contribution is to be applied, such as publication of the CRITIC, general expenses, prison work, etc. In this way no one need feel that his contribution will be used for objects of which he does not approve.

As a large part of the expense of the Library comes from postage, and the cost of stenographers, members should think of enclosing a stamp or two with letters requiring a reply.

Membership in the O. E. Library League does not carry any special privileges with regard to borrowing books or settling accounts with the Library, but as far as sound business methods will allow, precedence and preference will be given to League members, who should write the initials "M. L. L." after their names in letters.

It is expected in a short time to organize an Advisory Board, which shall decide upon matters relating to the League and devise further methods for increasing its usefulness to the Library and to members.

An application coupon will be found on another page of this number.

Among the ways in which the members of the League may especially help the Library and the work of the League may be mentioned the following. Further suggestions are welcomed.

By purchasing through the Library such books as they require, no matter what their character. The bookdealer's commission is a very helpful item, the Library is near the large publishing centers and most of the books are not carried in stock by local bookstores, which would have to order them specially. There is therefore practically no loss of time in ordering through the Library, and the books are delivered direct by mail. This is one of the most effective ways of helping, and the attention of members who are book buyers is specially called to it.

By getting their friends to buy their books through the Library. In mentioning a book to a friend it is easy to mention the Library as a place where it may be obtained.

By explaining to their friends the aims of the Library and interesting them in its work.

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By getting others to subscribe for the CRITIC, or by subscribing for them.

By endeavoring to get financial support for the work.

By calling the attention of such individuals and organizations as they may be associated with, and which have philanthropic aims of any kind, to the desire of the Library and of the League to cooperate in all such movements; to have them send literature bearing on their work; by having the Library placed on their mailing lists.

By calling the attention of the Librarian to social and philanthropic movements; by suggesting ways in which the Library and League can work with them; by making any other suggestions of value.

By interesting teachers in the list of teachers' books which the Library lends.

By securing free advertising and press notices.

By calling attention to good books, or getting copies sent from authors or publishers.

By contributing books which are on the *regular lending list* of the Library and which can therefore be used in its work. Many books are read but once and then laid aside, when they could be used by others. Miscellaneous books and magazines are not desired.

The Library has not a few Masons among its patrons. These could aid the Library by getting their local lodge libraries to order their books through it. The same is true of other libraries, to all of which books will be supplied on the best possible terms.

By aiding the Librarian in compiling short lists of the best books on special subjects, to be added to its lending list.

By securing short but first-class articles on various phases of social work from specialists whose experience enables them to write with authority, and which can be used in the CRITIC for arousing interest in these subjects.

Small O. E. Library League cards, which state briefly the aims of the League and the address of Headquarters, for giving to friends, will be supplied to members.

One Reason for an O. E. Library League

(Quoted from Mrs. Besant's "Initiation; the Perfecting of Man")

There has come to our world a dream of social life which has dazzled the eyes of many, has warmed the hearts of all. You can see spreading over our country among the highly educated and the wealthy, a new sense of responsibility, a new desire of service, a discontent with the luxury which they have, but others do not share, a longing to sacrifice themselves in order that others may profit by the sacrifice. Among our young men and our young

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women that spirit is showing itself more and more, as the boys and girls grow up into young manhood and young womanhood. It is not the old among us, now fossilized into indifference, who will build the Kingdom of the coming Christ, and make a new civilization based on love and brotherhood. His appeal will be to the young, whose hearts are warm, whose brains are keen, who feel the longing to labor, to love, and to sacrifice, thousands of young men and women, growing up today, who are longing to give themselves to human service and only asking: "What can we do in order that the world may be the better for our living?" And in that feeling so widely spread, in that passionate enthusiasm which is moving the present generation of the younger among us, in that I see the growing body of disciples who will surround the Christ when He comes to teach, and will be led by Him to the realization of a nobler social order. That is the true preparation for His coming; that is the real sign that He will soon be among us. Those who are willing to work, those who are willing to toil, those who are willing to sacrifice, they shall be the peaceful army that He shall lead to the conquest of the great ideal Society, which they shall build under His direction and make practicable under His inspiration; and they, perhaps more than any other proof, are the sign of the new departure, are the welcome and the heralds of the coming Teacher.

Weird Tales for Winter Nights

Anyone with a vivid imagination and a facile pen can write a weird tale, but not everyone can write a true one. Mr. Elliot O'Donnell is not only a facile writer, but a psychic and collector of accounts of the supernatural, and most of his stories are well vouched for, if not his personal experiences. As an expert on the hell side of nature he is unrivalled. Among his books are the following, which can be bought or rented from the Library, and we commend them to those who want to be entertained and scared at the same time. Don't give them to your children.

Byways of Ghost-Land, $1.25.
Some Haunted Houses of England and Wales, $1.00.
Ghostly Phenomena, $1.25.
Werwolves, $1.75.
Animal Ghosts (just published), $1.25.

Occult Exchange Club

We cordially recommend any one who desires a correspondent on occult subjects to enroll as a member of this club. Our friend, Mr. H. D. Kloddonni, 504 Gilmour Street, Ottawa, Canada, is Secretary. Address him, with 25 cents membership fee. United States stamps accepted.

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The O. E. Library League

To the O. E. Library League, *Date*.....

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

Please enroll me as a member of THE O. E. LIBRARY LEAGUE

I intend to aid the Library and the League and to use my influence in extending their work in such directions as may interest me, and as far as I properly can do, consistently with other obligations.

I enclose (U. S. or Canadian stamps accepted):

Registration fee (10 cents).....

Subscription to the CRITIC (25 cents a year, obligatory on members. If already a subscriber, a renewal may be enclosed, if desired) .....

Cash contribution (voluntary).....

I will contribute.....monthly (voluntary)

Name and Address.....

State whether Mr., Mrs., or Miss

.....

.....

.....

Asteroids

Srimad-Bhagavad Gita, transl. by *Swami Paramananda*....

.....loaned.. .7

The word "Srimad" does not prevent this from being the same old Gita, which so many love and which all others should, and of which we have about fifteen English versions. We welcome this new translation, for the accuracy and elegance of which the Swami's name is a full guarantee. It forms a convenient pocket sized edition, with a pocket sized introduction. We repeat our conviction that no one can rightly regard himself as religiously educated unless he has read the Gita. It is one of the greatest religious classics, and what is more, one of the best guides through the wilderness of this world.

The Way of Peace and Blessedness, *Swami Paramananda*

.....loaned.. 1.0

"The path of the spirit is so simple that a child can walk in it; but grown-up people, who have complicated minds, for them the path is as sharp as the blade of a razor." That, doubtless, is what Christ had in mind in saying of children, "Of such is the kingdom of heaven." If you would learn something of this simplicity, which belongs not alone to Christianity, to Hinduism, to Theosophy, but is the common inheritance of all, we ask you to read this little book by our dear friend Swami Paramananda. Its simple and beautiful idealism makes it specially valuable as a book of meditation and as a guide not only to those who are suffering from the care of this world or the deceitfulness of riches, but also to those who have surfeited themselves with a minute study of the hidden side of things, with the idea that they are adding to their spiritual stature.

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To Members of the Theosophical Society (selections).....
.....sold only.. .20

This pamphlet consists of articles selected from various writers, with information about the T. S. It is needless to say that those coming from Mrs. Besant are well worth reading, and many of the others also. We regret, however, that the compiler should put the Society on record as teaching that practical brotherhood is "Not our Work." We have frequently referred to this writer in the highest terms, but when he extends Christ's saying, "Let the dead bury their dead," to the relief of the sufferings of those who are still alive, we feel prompted to express our conviction that if this is the policy to be adopted by the Society in future—and we do not believe that it is—it too will in time be looking for an undertaker. Surely, to help an ignorant mother to keep her infant alive is as worthy of a theosophist as to look after a dead child's interests on the astral plane.

A Short History of Marriage, *Ethel L. Urlin*.....sold only.. 1.25

This book is a compilation of marriage customs of all ages and races drawn from authentic sources, but without the least attempt to discuss their origin or the larger problems involved in the relations of the sexes. If you have to write an essay for your literary club on marriage customs, this is just the book you need. As is the case with the novel, the curtain falls on the newly wedded pair. For practical purposes we greatly regret that the author has not added at least one chapter on the methods of getting unmarried, and we think that a sequel on this topic would be still more interesting.

Popular Phrenology, *J. Millott Severn*..... ..sold only.. .50

It is quite sufficient to read the following (page 64): "Time is one of the two organs—Tune being the other—that are specially concerned with the musical ability." We are glad to see that the author has solved the long-vexed problem of the nature of time. Language is also an organ and was discovered by Gall. We think of the homoeopathic pharmacopoeia which speaks of a certain drug as having the stomach ache. It is claimed that the author is one of the foremost phrenologists in England, and that his facts are unassailable, but after a careful perusal of his book we have concluded that his English is Irish, and we regret that the well-known publishers, Rider and Son, have not in this case done credit to the usual literary excellence of their books.

Mabel Collins's Books Cheap

Every reader of *Light on the Path* should own a complete set of Mabel Collins' books. We are offering the following for a time at a reduction of *thirty per cent, postpaid, cash with order only.* U. S. or Canadian stamps accepted.

The Awakening, 75 cts., reduced to 53 cts.
The Builders, 35 cts., reduced to 25 cts.
A Cry from Afar to Students of Light on the Path, 35 cts., reduced to 25 cts.
Fragments of Thought and Life, 75 cts., reduced to 53 cts.
The Idyll of the White Lotus, $1, reduced to 70 cts.
Illusions, 60 cts., reduced to 42 cts.
Love's Chaplet, 35 cts., reduced to 25 cts.
One Life, One Law, 35 cts., reduced to 25 cts.
Scroll of the Disembodied Man, 35 cts., reduced to 25 cts.

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Concerning Prison Reform

The chief obstacle in the way of a rational penal system is an unenlightened public opinion. People who believe in the wrath of God and in the hell prepared for those who disobey His laws are quite likely to imitate Him and provide a stone-walled hell for those who disobey man-made laws.

Imagine a doctor who should condemn his patient to take his medicine all his life, even though he should be well at the end of a month! Imagine a hospital which should hang a patient for being ill, or which should discharge him sicker than when he entered! Yet we are doing just these things with criminals, and do not even smile at ourselves.

Sooner or later we shall come to look on our present penal system and its meting out of punishment by the month or year as a relic of the dark ages; we shall regard our present lawmakers as we now regard those who once seriously believed in trial by combat. The ugly term "prison" will no longer be used and instead we shall have schools of moral reform, under the care of experts as carefully selected as are our university professors and our hospital surgeons. There are signs of this already. The penitentiary at Jackson, Michigan, has just established a technical and high school, under the charge of professors from the state university and other competent educators. Some prisons are already trying the parole and other forms of the honor system, and with the most gratifying results.

This is notably the case with the State Prison at Florence, Arizona, which is a model institution, thanks to the intelligence of Governor Hunt and others who believe that "A man's a man, for a' that." Useless restraints are done away with, each man being allowed as much liberty as he can prove himself worthy of. As a result there is in this institution a desire on the part of each inmate to improve himself, and a spirit of honor which few would think of violating. Only the backward state of public opinion prevents the reforms from being carried still further.

We recommend those who are interested to write to Hon. J. J. Sanders, of the parole board of this prison, for a copy of his interesting document on Prison Reform, with special reference to the Arizona prison. It will be very useful to those who desire to correspond with prisoners, as it contains a summary of the rules and restrictions regarding correspondence in the various state institutions.

Mr. Sanders has given us the following list of books on prison reform, which we have listed for lending and for which his position and reputation are a sufficient guarantee:

Criminology, *Arthur Macdonald*, $2.00.
Crime; its Cause and Cure, *C. V. Mosby*, $2.00.

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The Criminal, *Havelock Ellis*, $1.50.
My Life in Prison, *Donald Lowrie*, $1.25.
Punishment and Reformation, *F. H. Wines*, $1.75.
Criminal Psychology, *Hans Gross*, $5.00.
Fifty Years of Prison Service, *Z. D. Brockway*, $2.00.
The Psychology of the Emotions, *Th. Ribot*, $1.50.

We call attention to an interesting article by B. Poushkine, on "Prison Work on Theosophical Lines," in the October *Theosophist*. We regret that the writer, a Russian princess, has made no mention of the admirable work of the Prison Work Bureau of the American Section, T. S., under the direction of Mr. E. B. Catlin, Anaconda, Montana. It is our sincere hope that this Bureau which truly embodies the theosophical ideal of brotherhood, may be able to extend its work and cooperate with other movements which have the betterment of the convict at heart.

Note. We desire to thank those of our friends—including a few theosophists—who responded to our recent appeal for the prison work. We shall be still glad to receive cash contributions and contributions of second-hand occult and theosophical books, to be used for this purpose.

To Teachers

We may say as a matter of observation that none of our correspondents stick so closely to business as do teachers. They usually know just what they want and they want nothing else. The first is good, the latter also, within limits. At the same time no teacher should fail to have an interest in the quality of the raw material with which he deals. The better trained the children who come to him, the easier and more satisfactory will be his work. It is therefore directly to his interest to encourage, as he may, the proper training of the small child. We therefore earnestly recommend our friends, even if they are not directly concerned in child training, to look at least superficially into the methods of Dr. Montessori, which have met with such success abroad and which are beginning to arouse the greatest interest and enthusiasm in America. We are confident that a teacher will be able to spot a Montessori child every time.

The Montessori books (see CRITIC, Dec. 3d) can be borrowed from the Library. We specially recommend *The Montessori Method* and *A Montessori Mother*.

We Sell All Kinds of Books

It is a mistake to suppose that we supply only the books on our lists. These are lists of books which we ***lend*** as well as sell. We are glad to fill orders for any books which are in print and to try to secure copies of books which are out of print.

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New Books for Old Ones

Why keep the old books you don't read, when you can exchange them for new ones? We take second-hand standard theosophical and other occult books, provided they are such as are in demand, and will credit you with them against the purchase of new books of any kind whatever. We will make you an offer if you will state author, title and condition.

Why not have the latest literature?

A New Book by Mabel Collins

The Story of Sensa.....loaned.. .35

We shall give a further notice of this book, which has just been published, and which is an interpretation of *The Idyll of the White Lotus.*

The Psychology of Sex

For the benefit of those who desire for serious reasons to study the social and pathological aspects of the sex question we have the following books. They are not for sale and will be loaned only to those whom we know to be physicians, clergymen, lawyers or advanced teachers. We will not lend them to the general public and *it will be useless to ask us.*

The Psychology of Sex, *Havelock Ellis*, in 6 vols. Vol. 1, The Evolution of Modesty. Vol. 2, Sexual Inversion. Vol. 3, Analysis of the Sexual Impulse. Vol. 4, Sexual Selection in Man. Vol. 5, Erotic Symbolism. Vol. 6, Sex in Relation to Society.

Psychopathia Sexualis, *Dr. R. von Krafft-Ebing.*

We recommend our friends to see the movie "Traffic in Souls." It will give them some wholesome information on the white slave traffic and incidentally show them the absurdity of allowing the police to be theatrical censors.

Some Cheap Books

(Subject to change without notice)

Books surplus or withdrawn. Sold only for cash with order. U. S. postage stamps accepted. State substitutes if desired. **These prices do not apply to books regularly loaned, but borrowers may ask for "reduced copies if available."** Address *Librarian, O. E. L. 1207 Q Street, N. W., Washington, D. C.*

Health, Business, and Practical Books

Richardson, S. S. Magnetism and Electricity, 1.65 (new, 2.00).
Ricks. Manual Training Woodwork, 1.10 (new, 1.60).
Brookings and Ringwalt. Briefs for Debate, .95 (new, 1.25).
Ringwalt. Briefs on Public Questions, .95 (new, 1.25).

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Riis, Jacob. The Battle With the Slums, 1.25 (new, 2.00); Children of the Tenements, 1.00 (new, 1.50).
Ripley. Railway Problems, 1.85 (new, 2.25).
Robb. Nursing, Its Principles and Practice, 1.50 (new, 2.00).
Roberts, H. The Beginner's Book of Gardening, .70 (new, 1.00).
Robert, J. T. Primer of Parliamentary Law, (new, .75).
Roe. Panders and Their White Slaves, .60 (new, 1.00).
Roe, E. T. 700 Lessons in Business, .75 (new, 1.00).
Rogers, A. J. Why American Marriages Fail, .95 (new, 1.25).
Rogers, J. E. The American Newspaper, .60 (new, 1.00).
Rollins. Money and Investments, 1.55 (new, 2.00).
Rolt-Wheeler. The Science-History of the Universe: Physics, .50 (new, 1.00).
Rorer. New Cook Book, 1.80 (new, 2.20).
Rosenthal. Muscles and Nerves, .60 (new, 1.50).
Saleeby. The Cycle of Life According to Modern Science, 1.10 (new, 2.00); Parenthood and Race Culture, 1.75 (new, 2.50); Worry, the Disease of the Age, 1.15 (new, 1.35).
Sangster. Good Manners For All Occasions, 1.00 (new, 1.25).
Schofield, A. T. The Force of Mind, 1.40 (new, 2.00); The Home Life in Order, 1.12 (new, 1.50); The Knowledge of God, .75 (new, 1.50); How to Keep Fit, .55 (new, .75); Nerves in Disorder, 1.20 (new, 1.50); Nerves in Order, 1.20 (new, 1.50); Nervousness, .35 (new, .50); The Unconscious Mind, 1.40 (new, 2.00).
Scott, J. F. The Sexual Instinct, 1.60 (new, 2.00).
Scott, W. D. Influencing Men in Business, .75 (new, 1.00); The Psychology of Advertising, illustrated, 1.50 (new, 2.00); The Theory of Advertising, 1.50 (new, 2.00).
Sedgwick. The Garden Month by Month, 3.50 (new, 4.20).
Selecman. The General Agent, .70 (new, 1.00); The Specialty Salesman, .70 (new, 1.00).
Senator and Kaminer. Marriage and Disease, 2.05 (new, 2.50).
Seventeen Authors. Correct Social Usage, 2.00 (new, 2.95).
Shackleton. Adventures in Home-Making, 1.15 (new, 1.75).
Shaler. Nature in Man and America, 1.00 (new, 1.50).
Sharpe. The Golden Rule Cook Book, 1.50 (new, 2.00).
Shuman. Practical Journalism, 1.05 (new, 1.25).
Shuttleworth and Potts. Mentally Deficient Children, 1.60 (new, 2.00).
Simon. Physical Perfection, 1.00 (new, 1.50).
Sinclair and Williams. Good Health and How We Won It, .85 (new, 1.20).
Sinclair, U. The Industrial Republic, .85 (new, 1.25).
Sizer and Drayton. Heads and Faces, .85 (new, 1.00).
Sloss. The Automobile, Its Selection, Care and Use, .90 (new, 1.25).
Slater. Pitman's Mercantile Law, 1.55 (new, 2.00).
Spargo. The Bitter Cry of the Children, 1.13 (new, 1.50); The Common Sense of Socialism, .75 (new, 1.00); The Substance of Socialism, .75 (new, 1.00); The Common Sense of the Milk Question, 1.00 (new, 1.50).
Sparrow. Hints on House Furnishing, 2.15 (new, 2.50).
Spinney. Health Through Self-Control, 1.15 (new, 1.50).
Spurzheim. Phrenology, 2.35 (new, 3.00).
Stall. What a Young Boy Ought to Know, .75 (new, 1.00); What a Young Man Ought to Know, .75 (new, 1.00); What a Young Husband Ought to Know, .75 (new, 1.00); What a Man of 45 Ought to Know, .75 (new, 1.00).
Stoddard. The New Socialism, 1.25 (new, 1.75).
Studley. What Our Girls Ought to Know, .70 (new, 1.00).

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Sturgis. Sexual Debility in Man, 2.50 (new, 3.00).
Sweetland. Bank Bookkeeping, .75 (new, 1.00); Insurance and Real Estate Accounts, 1.10 (new, 1.50).
Swett. Principles of the Mail Order Business, .65 (new, 1.00).
Tabor and Teall. The Garden Primer, .70 (new, 1.00).
Taussing. Tariff History of the United States, 1.05 (new, 1.50).
Taylor. The Principles of Scientific Management, 1.20 (new, 1.50).
Thirty Real Estate Experts. Practical Real Estate Methods, 1.45 (new, 2.00).
Thomson. Diseases of the Nervous System, 2.40 (new, 2.75).
Townsend. Embroidery or the Craft of the Needle, 1.25 (new, 1.60).
Train. The Prisoner at the Bar, 1.00 (new, 1.50).
Tucker. Personal Power, Counsels to College Men, 1.00 (new, 1.50).
Tuckey. Hypnotism and Suggestion, 2.90 (new, 3.50).
Valentine. How to Keep Hens for Profit, 1.10 (new, 1.50).
Von Noorden. Acid Auto-Intoxication, .40 (new, .50); Colitis, .40 (new, .50); Diabetes Millitus, 1.15 (new, 1.50); Gout, .40 (new, .50); Inanition and Fattening Cures, 1.15 (new, 1.50); Obesity, .40 (new, .50); Technique of Reduction Cures and Gout, 1.15 (new, 1.50).
Vrooman. American Railway Problems, 1.60 (new, 2.00).
Wachtmeister. Practical Vegetarian Cookery, .70 (new, 1.00).
Watt. The Economy and Training of Memory, .35 (new, .50).
Warren, G. F. Elements of Agriculture, .90 (new, 1.10).
Warren, W. P. Thoughts on Business, 2 Vol., 1.25 set (new, 2.50 set).
Washburne. Family Secrets, .75 (new, 1.25).
Waterman. Boy Wanted, .70 (new, 1.35); Girl Wanted, .70 (new, 1.25).
Waugh. Landscape Gardening, .35 (new, .50).
Webb. History of Trade Unionism, 2.05 (new, 2.60); Problems of Modern Industry, 2.05 (new, 2.60).
Wells. New Physiognomy, 2.35 (new, 3.00).
Weirs. How to Write a Business Letter, .70 (new, 1.00).
Weismann. Essays on Heredity, Vol. 1, 1.60 (new, 2.00).
Wilbur. Everyday Business for Women, .80 (new, 1.00).
Wilkinson, J. W. Practical Agriculture, .75 (new, 1.00).
Williams. The Cat, .70 (new, 1.00).
Winjum. Manual of Physical Exercises, 1.50 (new, 1.75).
Wood-Allen. Almost a Woman, .35 (new, .50); Making the Best of Our Children, .70 (new, 1.00); What a Young Girl Ought to Know, .75 (new, 1.00); What a Young Woman Ought to Know, .75 (new, 1.00).
Wright. The Garden Week by Week, .75 (new, 2.00).
Yeo. Food in Health and Disease, 2.05 (new, 2.50).
Youngman. The Economic Causes of Great Fortunes, .90 (new, 1.50).
Young and Masters. Insurance Office Organization, Management and Accounts, 1.10 (new, 1.50).

Miscellaneous

Bacon. Essays, .40 (new, 1.00).
Brown. The Ethics of George Elliott's Works, .40 (new, 1.00).
Denison. The Paracelsus of Robert Browning, 1.10 (new, 1.50).
Dent. Mountaineering, 1.75 (new, 2.50).
Dorr. What Eight Million Women Want, 1.50 (new, 2.00).
Du Maurier. Trilby, 1.25 (new, 1.75).
Ely. Monopolies and Trusts, .95 (new, 1.25).
Fleming. Slavery and the Race Problem in the South, .55 (new, 1.00).
Dickens. Child's History of England, .40 (new, 1.00).
Dresser, A. G. Philosophy of P. P. Quimby, .70 (new, 1.25).
Hawthorne. Wonder Book, .50 (new, 75).
Hill. Heredity and Selection in Sociology, 3.55 (new, 4.50).

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THE O. E. LIBRARY CRITIC

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

BY

The Oriental Esoteric Library

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

CORRESPONDENCE FOR O. E. LIBRARY LEAGUE MEMBERS

The LEAGUE desires to secure the assistance of those of its members who are qualified to correspond on various subjects requiring somewhat special training or knowledge, and volunteers are called for. It is expected that those who volunteer for such work shall have a fair knowledge of the subjects, so that they may at least be able to guide inquirers or answer occasional questions. Letters requiring special knowledge will be referred to them for reply.

The names of volunteers will not be published except at their own request, and only such correspondence will be referred to them as seems worthy of serious notice. It will of course be left to them to decide to what extent such correspondence should be carried.

Any information which volunteers care to give to the LEAGUE as to their affiliation with other organizations and their special qualifications or experience in such work will be gratefully accepted. No person can teach without learning at the same time, and nothing is more clearing to the mind than the attempt to put one's ideas on paper. Such correspondence should therefore be beneficial to both parties.

It is not intended to limit such correspondence strictly to members of the LEAGUE, for all earnest inquirers should be encouraged, but volunteers should insist that those who require more than a casual reply should show their appreciation by joining the LEAGUE and aiding it in such ways as they can, due consideration being had for their status, such as convicts and other unfortunate persons. It is needless to remind loyal LEAGUE members that they should encourage their correspondents to buy or rent such books as they require from the LEAGUE Library.

The LEAGUE will not accept as volunteers those who demand remuneration from their correspondents. At the same time it is expected that those seeking advice should at least pay the postage and incidentals, and should be encouraged to make such contributions as they can to the general expenses of the LEAGUE. The poor we have always with us—likewise those who are trying

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to get for nothing that which they can well pay for and wou have to pay for elsewhere. Those who attempt to use t LEAGUE for avoiding such financial obligations as they wou have to trained specialists like physicians, lawyers, etc., shou be promptly disposed of.

It will be seen from the above that the present object of t LEAGUE'S correspondence system is to furnish instruction a guidance on various subjects of a religious, social and humanitari nature. Those who wish to correspond on occult topics on a bas of equality and mutual inquiry are referred to the Occult Exchan Club.

The subjects on which the LEAGUE desires volunteers at pre ent are as follows. We shall be pleased to hear from members wis ing to correspond on other topics.

Correspondence with prisoners.
Elementary or general Theosophy.
The ethical side of Theosophy.
The technical or scientific side of Theosophy.
Relation of Theosophy and social reform movements and their affiliatio
Theosophy and Christianity. Affiliation of theosophical and church wor
The Order of the Star in the East and its ideals (volunteers must members of the Order).
Comparative Religion, especially Christianity, Hinduism, Buddhism.
Vedanta.
Symbolism, the Tarot, etc.
Astrology.
Psychical Research.
Dangers of psychism.
Social service problems; charity work and how to engage in it.
Civic reform, such as initiative, referendum and recall; commission go ernment; socialism; special social and civic reform problems.
Sanitary reform movements of all kinds.
General prison reform and allied problems.
Education of children, especially after Montessori ideals.
Correspondence with young people on personal and social servi problems.

Karma and Reincarnation

The Great Need for These Teachings Today

The general unrest which has spread out through all class of society in Europe and America at the present time shows th there is something which is lacking in the accepted views of lif that some change is imperatively needed. People are rapidly awal ening to the great problems which clamor for solution, in almo every department of our civilization, our fields of activity, ou world of thought. The churches are hardly satisfying the intellectu doubts of many devoted and conscientious religionists; the educa tional institutions are rapidly pushing forward, seeking for prin ciples at present unknown, which shall enable them to bring thei methods more nearly in harmony with life; our governments nee

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more to recognize broader principles in governing and in their international relations; the great classes of labor and capital are too often waging war against one another instead of trying each to understand the needs and rights of the other; industrial conditions are showing that selfish business methods are unnecessarily interfering with public comfort; and the problems of vice, crime, intemperance and social evil are constantly thrusting themselves into our way. Reforms are constantly being tried, but seem unable to keep pace with the evils they are to correct. Even in the midst of general prosperity there is wide-spread misery, wretchedness and unhappiness.

What is needed is not so much a mass of remedies which deal with the evils of our time, but rather a fundamental understanding of man's nature, a sound philosophy of life, which will deal with the hidden cause of evil. It is often said that selfishness is the root of all evil, but selfishness is itself rooted in ignorance. We need the spirit of confraternity, of brotherhood, of service to humanity, but we may only hope to make it popular and genuine when we can show that brotherhood is not only in accord with the laws of our being, but a necessity of life and a fact in nature. Two thousand years ago the nations of the west needed most to learn the very great importance of the present moment and they were given a religion which finally taught and still teaches that man is born only once on earth, and that his one life determines his future throughout all eternity. Most of the older oriental religions had taught and are still teaching that man's life is but one among many, that every man is born on earth many times, and this had brought it about that man had become too passive, had failed to make much progress in one single life-time. It is now becoming necessary that the ancient truths of karma and reincarnation should once more be proclaimed and understood, and this time among the nations of Europe and America.

The law of karma tells us that the world is ruled by absolute justice, that every action brings about its corresponding reaction. "Whatsoever a man soweth that shall he also reap," is perhaps the best definition that can be given of karma. The Christian religion, like all other great religions, teaches the truth of karma, but it does not teach it in its original clearness, strength and fulness. In addition, it has weakened the teaching by the later dogma of vicarious atonement. While we may believe that Christ came to save sinners, it is entirely unreasonable to hold that He saves them from the consequences of their sins. Justice may be tempered with mercy, but it cannot be violated. The evil results of evil actions return unerringly to the man who was responsible for these actions, but the mercy of the Law is shown in the fact that the karmic reactions are intelligently and lovingly adjusted so that the man may make the greatest progress in his large evolution, which is that of a spir-

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itual being who is to become perfect through the experience gained in many lives.

The highest ethics known on earth teaches that men should love their enemies and forgive them. However, karma and reincarnation alone are able to explain why we not only should love our enemies, but why this is absolutely necessary. We were injured because of our own former actions; our sufferings are necessary to balance old karmic obligations, as well as to teach us the Law of Love. Only by forgiveness and love can we break the chain of hate which binds us fast to our enemy. Therefore, we should not regard our enemies as people to be hated, but rather as our teachers of karma. Assuredly, we shall not reach perfection until we shall have transformed all the harmful energies which we ever sent out into beneficent energies.

All men recognize the existence of a great law and order in the workings of nature where material energies are concerned. But this same law and order is present in the higher worlds of morality and mentality as well. Most men may be moral in their words and actions, but allow their feeling and thoughts a great measure of freedom to dally with things immoral, untrue and harmful. What we need to realize is the wonderful power of thought in bringing about physical effects. "As a man thinketh in his heart so is he." The law of karma does not only hold true in the physical world, but in the emotional and mental worlds as well.

What would be some of the results of a greater knowledge of karma and reincarnation among our American people? Criminals would be regarded as what they really are, younger souls who have not yet learned to control their passions and desires; and they would be educated rather than punished. Education would strive to draw out of each child the talents which he has developed in many previous lives and then give him special instruction in his familiar field, instead of treating all children alike and forcing the same artificial mental food into each young mind. Human justice would become more like the divine justice of the law of karma, dealing out its penalties not so much in accordance with a rigid code of law, but with considerable reference to the stage in evolution of the transgressor of the law. The helplessness of people struggling under a heavy load of karma would be relieved by the knowledge that they are suffering the just results of their own deeds in previous lives instead of injustice at the hands of their fellowmen. The question of woman's rights would be easily solved if it could be recognized by everybody that the sex of the personality is a mere incident, that the reincarnating ego is a sexless being and must gain experiences sometimes in male bodies and again in female bodies, that men have been women in previous lives and will be again in many lives of the future.

The man who accepts karma and reincarnation as truths view

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life from a very much higher standpoint than the one who believes in the one-birth theory. Trusting in the Good Law to make all errors right, he can calmly suffer misfortune and troubles, knowing that all is well. Instead of planning his life-work for the interests of the personality he may consider the rights and privileges of himself as a permanent being, the reincarnating ego, or individual. He may well afford to spend some time, energy and money on such subjects as attract his aesthetic or philosophical nature, such as music, poetry, mathematics, science, religion and philosophy, knowing that although the details may be forgotten, he will carry the essentials of such knowledge with him through all future lives. If he finds himself a slave to some bad habit, as irritability, or a vice, an intemperance, and despairs of mastering it during his present life-time, he will exert every possible effort to that mastery, because it must be conquered sometime in his evolution, and any efforts put forth to that end will not be lost, but make it just that much easier for him to gain the victory in the next incarnation.

The most wonderful service that the teachings of karma and reincarnation will render in the coming years in Europe and America will be for the Christian religion. With their explanation of the great problem of evil,—regarding evil as due to imperfect knowledge and development and as something which is to be outgrown in the course of reincarnations through the painful but beneficent reactions due to karma,—they will remove a great stumbling block in Christian theology. They will explain that God can be at the same time all-powerful, all-wise and all-loving, for no single human being will be lost forever, and whatever the life of man may be he has always another chance to learn from his past mistakes and correct their harmful results. God's wisdom and love can only be established when it is shown by these teachings that all things really work in harmony to the final perfection of all.

The Karma and Reincarnation Legion, 7232 Bond Avenue, Chicago, Ill., has set for itself the single object: "To spread the knowledge of karma and reincarnation." It will strive to enlighten the public in a practical way about these truths which have so much to do with human life and human effort, and it welcomes as members all those who will help in this work. There are no dues, and no obligations. The *Legion* exists for mutual help and to give to the movement the strength and dignity which comes through united effort.

C. SHUDDEMAGEN,
Secretary of the Karma and Reincarnation Legion.

The O. E. Library League. Membership Terms: Registration fee of 10 cents; subscription to the CRITIC, the organ of the LEAGUE; participation in one or more objects of the LEAGUE; voluntary contribution. See CRITIC of January 14th.

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O. E. Library League Notes

One of the greatest needs of the Library is to increase it list of patrons. Many of its expenses are fixed charges. Rent heat, light, and to a large extent clerk hire have to be met, irre spective of income. Every book which is bought or rented help to meet these and to form a surplus which can be devoted to th work of the LEAGUE. If, in speaking of a book to a friend, you remember to mention that it can be had from the LEAGUE, you will be helping in a way which costs you nothing. If you have a LEAGUE card with you, you can give him the address; or you can tell him to address the LEAGUE simply at Washington, D. C.

Many people who are really interested in the aims of the Library thoughtlessly order the books they see mentioned in the lists or the CRITIC from a dealer, who forwards the order to the Library to be filled. The only result is that the Library has to give the lion's share of the profit to a dealer who cares nothing for the aims of the LEAGUE, and at the same time several days' time is lost. LEAGUE members should order the books from the LEAGUE directly, and thus give it the maximum benefit.

League Cards. The LEAGUE has had two kinds of cards printed for distribution, both of which are small and conveniently carried in the bag, wallet or card case. One of these states concisely the address and objects of the LEAGUE; the other also gives the terms of membership, the condition on which books can be rented and a list of a few subjects. There is also space for you to write your name as a recommendation or introduction. These cards may be had in any number, by members and others on request to the LEAGUE.

Wrong Impressions. There are some impressions which the LEAGUE wants its members and friends to correct. The first is that the Library is just a business concern; the second is that it is a philanthropic institution which has a large fund to be used in lending books for nothing; the third, that it handles only occult books; the fourth, that the LEAGUE is a rival of any society or organization. It is distinctly an association for cooperation, not for rivalry.

Correspondence. As soon as it can get its correspondence system organized, the LEAGUE will be glad to put those of its members who desire correspondents or special information, in touch with those who can help them. We remind those who ask questions that they are expected to supply stamps for reply.

Buy All Your Books through the O. E. LIBRARY LEAGUE.

The Theosophical Society. Full information from the O. E. LIBRARY LEAGUE; also, free sample copies of *The American Theosophist.*

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About the Library Deposit

Some people think it unreasonable that we should require a two dollar deposit for payment in advance of charges on books although they can have the unused portion returned to them. Yet these same people will pay a two dollar subscription in advance for a magazine consisting mostly of advertisements, and but a fraction of reading matter in which they look at, and would think themselves fools for trying to work the publisher for payment after receipt. The fact is that considering rental and postage you actually get considerably more reading matter for your money by renting books than by subscribing for a magazine; you can select what you want instead of having a lot of miscellaneous stuff which you don't want doled out to you by the publisher, and if you want to stop at any time you can get the rest of your money back. Besides, we give you the benefit of our help, if asked, instead of forcing on you what suits us, like the magazine man.

New Books for Old Ones

Why keep the old books you don't read, when you can exchange them for new ones? We take second-hand standard theosophical and other occult books, provided they are such as are in demand, and will credit you with them against the purchase of new books of any kind whatever. We will make you an offer if you will state author, title and condition.

Why not have the latest literature?

Authorized Star in the East Publications

Obtainable from *The O. E., Library, 1207 Q Street, N. W., Washington, D. C.,* at prices stated, postpaid. United States and Canadian postage stamps accepted.

The Herald of the Star: the official organ of the Order, but of interest to all religious and social reformers. An illustrated monthly, published in London; edited by Alcyone. $1.50 a year, single copies 15 cents. First number, January, 1914.

Till He Come, *Annie Besant.* Pamphlet, 10 cents, 66 cents a dozen.

Some Proofs of the Christ's Return, by a *Group of American Students.* Pamphlet, 10 cents.

The O. S. E., its Outer and Inner Work, *Prof. E. A. Wodehouse,* Gen. Sec. O. S. E. Pamphlet, 5 cents, 50 cents a dozen.

The following leaflets at 7 cents a dozen:

The Order of the Star in the East, *Annie Besant*
The Historical Christ, *Annie Besant*
An Opportunity, *C. W. Leadbeater*
The Work of the Christ, *C. W. Leadbeater*
When He Comes, *C. Jinarajadasa*
An Ancient Teaching, *Marjorie Tuttle*
The Signs, *Fritz Kunz*
The Dawn of a World Drama, *Adelaide H. Taffinder*

Photographs of Alcyone in Indian Dress, cabinet size, 25 cents.

We also recommend The Truth About Christ, *Dr. F. Milton Willis,* pamphlet, 10 cents, $1 a dozen.

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[List No. 7] New Thought; Mind Culture

(Subject to change without notice)

All books may be rented, unless otherwise stated. Circulation not limited to O. E. Library League members.

Renting Terms. Two weeks or less, ten cents per volume; each additional week or fraction of a week, five cents per volume. Time in transit not charged. Cost of transportation both ways at borrower's expense. Books must be returned postpaid. Payment in advance by a deposit of two dollars (unless by special arrangement), the unused part being returned on request. Borrowed books may be purchased at the prices indicated or marked in them, without charge for postage, but five cents a week each must be paid for all time in excess of two weeks. Borrowers may specify "reduced copies if available."

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The Art of Expression, $1.00.

The Art of Logical Thinking, $1.00.

The Crucible of Modern Thought, $1.00.

Human Nature (temperaments as indicated in the face and hand), $1.00

Law of the New Thought, $1.00.

The Mastery of Being, $1.00.

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The Message of the New Thought, paper, $0.25. Sold only.

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The Mind Building of a Child, paper, $0.50.

The New Psychology, its Message, Principles and Practice, $1.00.

Nuggets of the New Thought, $1.00.

The Psychology of Salesmanship, $1.00.

The Psychology of Success, $1.00.

The Secret of Success, $0.50.

Self-Healing by Thought Force, $0.50.

The Subconscious and Superconscious Planes of Mind, $1.00.

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Your Mind and How to Use It, $1.00.

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The Oriental Esoteric Library

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

CAPITAL PUNISHMENT

One of the surviving relics of barbarism—we still have a few, although we call ourselves civilized—is the habit of chopping off a man's head, or otherwise putting an end to him, when he is guilty of certain offenses against the law. It is true, we try to make it as pleasant for him as possible. We object to the sight of blood or to the brutality of hanging by the neck, so we substitute the electric chair, perform the ceremony in the presence of a few invited guests and give him the benefit of a good breakfast or dinner and the consolation of a clergyman before he is put through the ordeal. We have only to improve it by killing him as we kill superfluous dogs, by chloroform or carbon monoxide gas, and it will be ideal. But the fact remains—we kill him.

There are certain stock arguments against capital punishment which are good as far as they go, such as the fact that circumstantial evidence, no matter how damning, is still circumstantial. Men convicted on what has seemed at the time the clearest evidence have often been proved innocent when too late. It is a notion—also a relic of barbarism—that the opinion of twelve men picked at random without regard to intelligence, knowledge of the principles of evidence or anything else except the absence of a preconceived opinion, must be correct. It is a superstition that if you can get twelve men in a box to believe a thing, after being tired out, after being harangued by a lawyer who is paid, not to find the truth, but to make out his case, then that thing must be true, and the man must be killed.

In old times cases were frequently decided by combat, that is to say, the plaintiff and defendant, or their representatives, went at it with their fists or with weapons in the presence of the judge. Whoever won was right; God, not superior skill in boxing or fencing, decided the case. Just why we do not follow this method today it is hard to say, for it does not differ essentially from the method by which we decide whether a man is to live or to die, and it has the advantage of being much quicker and cheaper. In our enlightened age we have on one side the state's attorney, a man who is paid by the state to put a fellow citizen to death if he can possi-

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bly do it; on the other, counsel of varying ability, according to th cash which the accused is able to exhibit.

Anyone who reads the papers—and we confess we alway read the murder trials, for we want to see how "justice" is admin istered—cannot fail to see one thing above all others. It is thi The state's attorney shows by his demeanor, by his interviews wit the newspaper reporters, by his arguments and address to th twelve "peers," that he is determined to hang his man if he ca He is in the position of the prizefighter hired by the plaintiff i old times. He exaggerates his own evidence, belittles and perver that offered by the accused, and frequently bullies his witnesse he hires detectives whose business is to look for evidence whi will convict. His very attitude prevents him from seeing the fac in an unbiassed manner, and since the evidence is very general circumstantial, from the fact that murderers do not as a rule sur mon witnesses to their deeds, he is quite likely to back up his du as prosecutor with a conviction that he is right after all. Beside the state does not usually employ a public prosecutor to lose h cases; his reputation and his position depend on his winning, a he has the whole machinery of the police, with its "third degree behind him.

The defendant, on the other hand, has to be content with wha ever grade of counsel he can afford to hire. Unless he is a man means, or has friends who will not desert him—as most frien will—in the hour of need, it spells ruin for him whether he escap or not.

The whole thing therefore usually resolves itself into a du between brains, tongues and purses, to convince the twelve ign ramuses who have the decision in their hands. The decision d pends on the better brain and the better tongue, on the man who the better able to weave the broken threads of evidence into a co sistent story, a story that will "go" with the jury. And many man has been executed because some juror, too stubborn to bullied into belief, has been compelled to yield through sheer e haustion and loss of sleep.

If there is any essential difference between this battling of w and the old system of trial by combat, we are open to convictio We have often differed with the jury, but we have seldom fail to feel that if anyone should be hanged, it should be the stat attorney.

But supposing that the man is guilty beyond question of capital offense, shall we put him to death? We know that the are those who justify it on the basis of the old dispensation. G has directed or permitted us to shed blood for blood—the sam God, by the way, who said "Vengeance is mine, I will repay." is the outcome of our belief in a barbarian God—a God of wra and unreason, who condemns us to eternal punishment for the mi

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takes of a short lifetime—which leads us to take the matter into our own hands, and despite His claim of vengeance as His special prerogative, to hurl a fellow being into eternal suffering for an act which, at worst, is the result of but brief premeditation. Wolves are said to kill the injured members of their pack, and we, human wolves, kill the morally injured in our pack. It is the outcome of our rough and ready way of healing a sore by cutting out the offending organ. It is a sort of moral surgery which, however justifiable it may have been in days gone by, is an anachronism today, as much as the amputation of a broken leg. As today surgeons boast of their feats in repairing a diseased or damaged body, so, tomorrow, we shall have those who can boast of setting a damaged spirit to rights.

Most people who advocate the death penalty say that it acts as a deterrent. It looks very plausible and the only trouble is that it does not work. Two centuries back men were hanged for theft and even more trivial matters. Did it prevent them? The fact that it was abandoned is a confession that it did not. Which of our states show a decrease in the murder rate? Those which have abolished capital punishment, almost without exception. And while this is rather a parallelism, while it shows that communities civilized enough not to murder under the law are civilized enough not to murder outside the law, it at least demonstrates that no serious increase in capital offenses is to be anticipated on abolishing the death penalty. Man is the victim of perspective. That which is distant fades in comparison with the proximate object. Those of us who believe in eternal hell fire are just about as likely to commit offenses as those who do not—there is always a hope of escape at the last moment. Most men are willing to take chances in accomplishing their objects. A comparison of deathbed scenes with gallows scenes shows that the condemned—in his own estimation at least—has a rather better chance of salvation than the average citizen. He is sure he is "going to the Lordie." How can you expect the really trivial incident of dying in a fashion somewhat embarrassing, no doubt, to those of retiring disposition, but certainly not more painful than the average death by disease, to stand in the way?

The protection of society against its dangerous members is certainly desirable. Put the man out of the way lest he repeat his act. Yet in this very matter we demonstrate our illogical attitude. We proceed to determine with the aid of doctors *ad infinitum* whether the accused is "sane" or "insane." If he is "sane" we hang him; if "insane" we send him to Matteawan. If he is rational enough to offer some hope of reformation we kill him; if he is utterly hopeless we spare his life! If we can convict him of that terrible thing, a sense of moral responsibility, we destroy him; if we can prove homicidal mania, we let him live! That is to say, a

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man with a sense of right and wrong is worth less than a brut
The poor devil is compelled to try to prove that he is not a man, i
order to save his life.

What appears to us as one of the best reasons for abolishin
the death penalty is that we are forcing another to suffer for wha
we are ourselves largely to blame. We make up for our failure i
our duty to society by killing our victims. "The sin and shame o
the world are our sin and shame," says *Light on the Path.* Th
is literally true. Like some railroads we have heard of, we conten
ourselves with a worn out or obsolete equipment and then arre
the engineer for manslaughter when there is an accident. We, an
by that we mean society as a whole, not exceptional individuals, a
quite as much to blame as the criminal himself, because we tolera
conditions which breed criminals. We are responsible for disease
just as long as we remain indifferent to the conditions which propa
gate them, or to the means which might prevent them. If w
allow our milk and water to be polluted because we will not mak
proper appropriations for sanitary inspection and regulation; if w
indulge in false sentiment about cruelty to animals and thus hampe
scientific experiments having a better understanding of these thing
as an object; if we are indifferent in any way to the conquest o
nature by man, we are responsible for the sufferings which resul
And if we allow insanitary moral conditions; if we neglect th
proper education of the young; if we allow in our midst a traff
which is one of the most prolific sources of crime; if we set befor
ourselves ideals of personal power, wealth, enjoyment, rather tha
of goodness and brotherhood; if we content ourselves with talkin
about reform rather than getting to work for it, we are partaker
in the birth of the foul crop of moral monstrosities which disgrac
the world. To attempt to shift the responsibility on the victim
and to punish them for it is neither justice nor common sense; it
cowardice, meanness and folly; it is fratricide.

From the theosophical standpoint of karma, which of cours
we cannot expect everyone to accept, but which is, we believe
eminently rational, every misdoer punishes himself—we cannot
punish or reward. Even though it may not be visible to us, th
evil act leaves its stunting influence, a wound to the soul whic
nothing but the man's own efforts can heal. The real punishmen
of the murderer is in his own act. With that we have nothing t
do, but we can and must give him the chance to repair his self
damage as quickly as possible. By taking his life we are simpl
postponing his opportunity of reform; we are only sending him o
into the invisible, to return at the next incarnation to plague ou
posterity. There is really no argument for capital punishmen
which does not apply with equal force to the man with tubercu
losis or a cracked brain. We have reached a degree of commo
sense and humanity in treating the physically ill, and so it is to b

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expected, if we can judge the signs of the times, that we shall extend them to the morally ill also. But that can be effected only through the action of our legislators, who are usually prudent enough to listen to the voice of public opinion.

Note. We recommend those who are interested in this subject to write to Duke C. Bowers, La Jolla, California, for a copy of his valuable argument before the Tennessee Legislature on *Life Imprisonment vs. the Death Penalty.* In commending this summary of the case, however, we say distinctly that we do not favor life imprisonment either, but rather the so-called indeterminate sentence.

The O. E. Library League—What is it?

In the CRITIC of January 14th we outlined the objects of the O. E. LIBRARY LEAGUE in a preliminary way, and we ask those who have not read that article carefully to read it again.

The LEAGUE is "an association for promoting the circulation of useful literature by mail, for cooperation in social and philanthropic movements, and for mutual help."

The circulation of useful literature of various kinds by mail has long been the province of the O. E. Library. Everyone who has had books from the Library knows what this means. The Library offers a means of getting certain classes of books which are not easily obtainable from public libraries, and which would otherwise have to be purchased outright. Fifty-two per cent of our population lives either in the country or in towns of less than 2500 inhabitants, more or less inadequately provided with library facilities. These people can be served through the mail, and can get books at no greater cost than periodical literature would cost them. The Library also affords facilities in the way of getting information as to desirable books. One of the objects of the LEAGUE is to aid in making the Library more widely known. This means that those who are interested in various movements of a religious, ethical or social nature can call the attention of others to it. All members of the LEAGUE are expected to do this within their power and opportunity. It is obvious that the more the members of the LEAGUE will cooperate with the Library and aid it, the more it can extend and enlarge the scope of its work.

Cooperation in Social and Philanthropic Movements. Roughly speaking, there are three types of serious people, the devotional or religious, the studious, and the practical. Each of these paths is good, but all must be followed if we are to have either the ideal individual or the ideal society. What the world most needs today is the intelligent worker, guided by knowledge and inspired by devotion. On the one hand we have the churches, the Theosophical Society and other organizations devoting themselves largely to

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the devotional and doctrinal. They have their ideas as to what man should and may be; they believe in brotherhood, but in rather a theoretical fashion; their ideas as to how it is to be brought about are frequently hazy and impracticable; they have general principles of a high order, but lack the practical ability for detail; they disregard the fact that general principles will no more build society than they will build a house. On the other hand we have the practical workers, the active reformers who grapple with the vices of society and attempt to heal them. To see something wrong does not mean to them to theorize about it, but to get to work and mend it. To take a single case, that of the prison convict. The one class would tell him why he is suffering and how he may save his soul; the other would devise practical methods of education and attempt to remedy the social conditions which lead to crime. The one class is typified by the preacher, the other by the physician. These two classes frequently fail totally to understand each other, and often have a mutual dislike, whereas in truth each sees one side of the problem. Social reform is, no matter whether you see it or not, a vital issue with you. You are paying taxes for prisons and courts and police which should go to education; your schools are defective; if you have children, they are exposed to the vices of society, drink, gambling, prostitution. It is your duty as a parent and a citizen to take an interest in such matters and do what you can, even if but little to better them.

It is one of the objects of the O. E. LIBRARY LEAGUE to aid in giving a more practical tendency to the idealism of the day, and to idealize the practical tendencies; to aid those who would develop in either direction, and to cooperate with any existing organization having the betterment of man as an object. It aims to aid its members in such cooperation.

Mutual Help. The LEAGUE will aid its members by bringing those who are able to instruct in touch with those who desire instruction, by systems of correspondence, by forming centers where those who have common interests may meet, and by directing them to associations which will answer to their special requirements. It will expect its members to supply it with such information as will aid its plans, and to give it such assistance they can render consistently with other obligations.

Membership in the O. E. LIBRARY LEAGUE does not commit a member to any predetermined belief or course of action, and involves no duties or serious obligations which are not voluntary. The only obligations are:

A registration fee of ten cents.

Subscription to the CRITIC, the bi-weekly organ of the LEAGUE (25 cents a year).

A serious intention to cooperate with the LEAGUE in one or more of its objects.

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It is obvious that a work of this kind cannot be carried on without funds. The publication of the CRITIC especially needs support. Contributions, occasional or periodical, large or small, are therefore invited. Members may aid the LEAGUE materially by ordering their books—of whatever kind—through it, and inducing their friends to do likewise. The setting aside each day of a small sum, a cent, a nickel, or more, with a thought on the objects for which the LEAGUE stands, and how it may be helped and rendered more useful, is a ceremonial which, however trifling it may seem, is astonishingly beneficial to the one doing it, as well as to the LEAGUE itself.

Inability to contribute financially, however, will not affect the status of a member. As far as practicable, members may designate the object to which a contribution is to be applied. In the absence of a decided choice, we advise support of the CRITIC, as this is issued below actual cost, and is a vital part of the LEAGUE'S work.

You are urged to give this serious consideration and to join with us at once. It is our desire to aid everyone as far as possible, but precedence will be given to members in the matter of correspondence. The LEAGUE cannot undertake to give gratuitous advice to those who will not reciprocate in some way, however small, unless for exceptional reasons. Members are expected to enclose stamps for postage and incidentals with letters of inquiry.

Persons qualified to give instruction or guidance on various subjects are invited to join the LEAGUE and volunteer as correspondents. For instructions see the CRITIC of January 28th.

Leading Topics In Current Magazines

We want LEAGUE members who will undertake to look over certain popular magazines and report to us promptly important articles which bear on occultism or social reforms, religious work, etc. These will be reported in the CRITIC. We do not wish abstracts, or at least but the briefest, our aim being to call the attention of our readers to articles in such magazines as may be accessible to them. State what magazines you can take up.

Funny; isn't it? Many a person will spend five or six car fares in riding to and from a public library about a book, will spend as much for fines at two cents a day, will lose an hour or more and his umbrella in the bargain, and still think he is getting his book "free," when he could get it at less cost, no waste of time and no trouble other than opening the door for the postman, by sending to the O. E. LIBRARY LEAGUE.

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O. E. Library League Notes

Members are especially invited to purchase such books as they want direct from the LEAGUE, and to get their friends to do likewise. The LEAGUE will supply any book that can be obtained. In this way they can help it at no extra cost to themselves.

Traveling Men who are members of the LEAGUE, or otherwise interested in its objects, should provide themselves with a supply of LEAGUE cards, to hand to such persons as they meet who might be interested. They are small and conveniently carried, and we will supply as many as are desired.

About Addresses. The LEAGUE does not solicit from members lists of addresses of people who might be interested. Long experience has shown that those whom we approach unsolicited practically never respond. Only in unusual cases will we make an exception unless postage is provided. In general it is better to give your friend one of our cards with your recommendation written on it, and get him to write himself.

Membership application blanks have been printed and will be supplied to those desiring them. Members are urged to have some on hand.

Not a Rival. Members are requested to remember that the LEAGUE is not intended as a rival of any organization. On the contrary, it aims to aid those which have any object in common with it.

Correspondence. The LEAGUE is now prepared to take care of a limited number of those who desire correspondence and advice in the following subjects, mentioned in the last CRITIC. Unless for exceptional reasons, those who desire to avail themselves of this opportunity are expected to be members of the LEAGUE.

Elementary or General Theosophy (English or French).
The ethical side of Theosophy (English or French).
The technical or scientific side of Theosophy (English or French).
Relation of Theosophy and Social Reform movements and their affiliation.
Theosophy and Christianity. Affiliation of theosophical and church work (English or French).
Comparative Religion, especially Christianity, Hinduism, Buddhism (English or French).
Psychical Research (English or French).
Psychical Research (English or French).
Dangers of Psychism.
Vegetarianism (English or French).
Correspondence with young people on personal and social service problems.

Correspondence in Foreign Languages. Members volunteering as correspondents are invited to state whether they can correspond readily in any foreign language.

No member could do the LEAGUE a better service than by contributing something to the publication of the CRITIC, or by getting some public spirited friend of means to do so.

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Books and Correspondence on Music

The following books are recommended by the *Music Correspondence Bureau* of the American Section, T. S., in connection with its courses. They may be obtained postpaid at the prices mentioned from the O. E. LIBRARY LEAGUE, 1207 Q Street, N. W., Washington, D. C., or rented from it on the terms stated below.

For information about the Music Correspondence Bureau address, with stamps for reply, *Mrs. Jessie Waite Wright, Forest Glen, Md.*

Renting Terms. Two weeks or less, ten cents per volume; each additional week or fraction of a week, five cents per volume. Time in transit not charged. Cost of transportation both ways at borrowers' expense. Books must be returned postpaid. Payment in advance by a deposit of two dollars (unless by special arrangement), the unused part being returned on request. Borrowed books may be purchased at the prices indicated or marked in them, without charge for postage, but five cents a week each must be paid for all time in excess of two weeks. Borrowers may specify "reduced copies if available."

Ambrose—The Boundaries of Music and Poetry, $1.25.
Dickinson—The Education of the Music Lover, $1.50.
Goetschius—Lessons in Music Form, $1.25.
Hanslick—On the Beautiful in Music, $2.00.
Krehbiel—How to Listen to Music, $1.25.
Lanier—Science of English Verse, $2.00.
Lessing—Laocoon, $0.50.
Parry—Evolution of the Art of Music, $1.75.
Ruskin—Of Ideas of Beauty, etc. Modern Painters, vol. 2, $0.35.
Surette and Mason—The Appreciation of Music, $1.50; Supplement of Music Illustrations to Appreciation of Music, $1.00. Sold only.
Tolstoi—What is Art? $0.40.

Music recommended in the courses will be supplied by the O. E. LIBRARY LEAGUE at current prices, but not rented. Special books recommended can be obtained at list prices, and occasionally rented.

The LEAGUE also rents all Theosophical books on the above terms.

Noontide Meditation. I will join the O. E. LIBRARY LEAGUE before I go to bed.

The Herald of the Star

Do not fail to send 15 cents for a copy of the January Herald of the Star, and read two articles by Mr. Arundale on the work and duties of the Order of the Star in the East. Subscription, $1.50 a year from the O. E. Library.

We Sell All Kinds of Books

It is a mistake to suppose that we supply only the books on our lists. These are lists of books which we *lend* as well as sell. We are glad to fill orders for any books which are in print and to try to secure copies of books which are out of print.

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The O. E. Library League

To the O. E. Library League, *Date*.....

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

Please enroll me as a member of THE O. E. LIBRARY LEAGUE

I intend to aid the Library and the League and to use my in fluence in extending their work in such directions as may interes me, and as far as I can properly do so, consistently with other obli gations.

I enclose (U. S. or Canadian stamps accepted):

Registration fee (10 cents).....

Subscription to the CRITIC (25 cents a year, obligatory on mem bers. If already a subscriber, a renewal may be enclosed, if de sired).....

Cash contribution (voluntary).....

I will contribute.....monthly (voluntary)

Name and Address.....

State whether Mr., Mrs., or Miss

.....

.....

Asteroids

The Story of Sensa, *Mabel Collins*.....loaned.. .3

The Idyll of the White Lotus, one of Mabel Collins' best known book is a fascinating story of the life of a youth among the Egyptian initiate *The Story of Sensa,* just published, is an interpretation and commentar on the Idyll, and should be read in connection with it. It is a valuab fund of information on the meaning of the Egyption mysteries and indi pensable to students of Egyptian religion. It is of interest to note that th author states that the *Idyll* was not her own writing, but was communicate to her clairvoyantly.

What is Occultism, *Papus, translated by Rothwell*...loaned.. .7

What is Occultism? Is it Theosophy, mysticism, psychical research, th best way to get control of your neighbor or to win at the races, fadd about vibrations, magic, clairvoyance, hypnotism, the superstition of th past or the unclassified science of the future? Is it the basis of religio or a resthouse on the road to lunacy? Is the occultist an ass or a John th Baptist? We think that occultism may be any of these things, according your point of view. Dr. Encausse, better known as Papus, one of the mo scientific of French students of the occult, has given us his point of vie in this critical and philosophical study, and it is well worth reading by a serious students, scientific or unscientific, wise or otherwise.

The Kabala of Numbers, part 2, *Sepharial*.....loaned.. 1.0

A sequel to *The Kabala of Numbers,* one of the most valuable books o the occult meaning of numbers that we know.

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Psycho-Therapy; Its Doctrine and Practice, *Dr. Elizabeth Severn* .....loaned.. 1.25

A comprehensive treatise by a successful and well-known practitioner; of which more later.

Buddhist Scriptures; Wisdom of the East Series....loaned.. .75

A selection from the Pali texts.

Occult Exchange Club

We cordially recommend any one who desires a correspondent on occult subjects to enroll as a member of this club. Our friend, Mr. H. D. Kloddonni, 504 Gilmour Street, Ottawa, Canada, is Secretary. Address him, with 25 cents membership fee. United States stamps accepted.

New Books for Old Ones

Why keep the old books you don't read, when you can exchange them for new ones? We take second-hand standard theosophical and other occult books, provided they are such as are in demand, and will credit you with them against the purchase of new books of any kind whatever. We will make you an offer if you will state author, title and condition.

Why not have the latest literature?

Prison Reform. The next CRITIC will contain a vigorous and enlightening article on *The Scientific Treatment of Prisoners,* by Hon. J. J. Sanders, of the Parole Board of the Arizona State Prison.

Two Important Plays. Those interested are advised to look out for two plays by Miss Marshall, both of which are being presented before large audiences in our western cities. They are *The Traffic,* dealing with the white slave trade, and *The Crime of the Law,* having to do with abuses in our prisons.

Evening Meditation. I have joined the O. E. LIBRARY LEAGUE today.

[List No. 7] New Thought; Mind Culture

(Subject to change without notice)

All books may be rented, unless otherwise stated. Circulation not limited to O. E. Library League members.

Renting Terms. Two weeks or less, ten cents per volume; each additional week or fraction of a week, five cents per volume. Time in transit not charged. Cost of transportation both ways at borrower's expense. Books must be returned postpaid. Payment in advance by a deposit of two dollars (unless by special arrangement), the unused part being returned on request. Borrowed books may be purchased at the prices indicated or marked in them, without charge for postage, but five cents a week each must be paid

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for all time in excess of two weeks. Borrowers may specify "reduced copies if available."

Bennett, Arnold—How to Live on 24 Hours a Day, boards, $0.50.
The Human Machine, $0.75.
Mental Efficiency, $0.75.

Besant, Annie—Thought Power, its Control and Culture, $0.75.
An excellent and popular treatise, based on theosophical principles.

Bligh, S. M.—Direction of Desire, $0.70.

Buchanan, Uriel—The Mind's Attainment, $1.00.

Cady, Dr. Emelie H.—God a Present Help, paper (sold only), $0.60; cloth, $1.00.
Lessons in Truth, paper (sold only), $0.50; cloth, $1.00.

Call, Annie Payson—Every Day Living, $1.25.
Just the book to help you to get on with your husband or mother-in-law.
Nerves and Common Sense, $1.25.
Power Through Repose, $1.00.

Campbell, Rev. R. J.—The New Theology, $1.50.
An application of esoteric principles to modern Christian Theology.

Churchill, Lida A.—The Magic Seven, $1.00.
The Magnet, $1.00.
The Master Demand, $1.00.

Churchill, Winston—The Inside of the Cup, $1.65.
A powerful novel on the duties of the modern church.

Coates, James—Self-Reliance, Practical Studies in Personal Magnetism.
Will Power and Success, $1.75.
The best book we know on these subjects.

Bruce, Finetta—The Mysticism of Color, $1.40.

Colville, W. J.—Life and Power from Within, $0.75.

Crane, A. M.—Right and Wrong Way of Thinking, $1.40.

Davis, M. E.—Revelations of the Life Beautiful, $1.00.

Del Mar, Eugene—Divinity of Desire, $1.00.
Living Ideals, $1.00.
Spiritual and Material Attraction, $0.75.

De Voe, Walter—The Doors of Life, $1.00.
Healing Currents, $2.00.
Mystic Words of Mighty Power, $2.00.

Dewey, J. H.—The Way, the Truth and the Life, $2.00.

Dresser, Horatio, W.—A Book of Secrets, $1.00.
The Christ Ideal, $0.75.
The Greatest Truth, $0.90.
Education and the Philosophical Ideal, $1.25.
Health and the Inner Life, $1.35.
The Heart of It, $0.75.
Human Efficiency; a Psychological Study of Modern Problems, $1.50.
Living by the Spirit, $0.75.
Man and the Divine Order, $1.60.
A Message to the Well, $1.25.
The Perfect Whole, $1.25.
The Philosophy of the Spirit, $2.50.
A Physician to the Soul, $1.00.
The Power of Silence, $1.35.
In Search of a Soul, $1.25.
[illegible]oices of Freedom, $1.25.
[illegible]ices of Hope, $1.25.
[illegible]Dr. Paul—The Education of Self, $1.50.
[illegible]R. J.—How to Acquire and Strengthen Will Power, $2.50.
[illegible]W. F.—Primitive Mind Cure, $1.50.

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

NOT OUR WORK!

A certain man went down from Jerusalem to Jericho and fell among thieves, who robbed him of his clothing, wounded him and left him by the roadside half dead. And a certain priest happened to come that way, and when he saw him, he passed by on the other side.

The priest was unquestionably a good man. He knew not a little about God, possibly also about the astral plane, the duty of devotion, the necessity of brotherhood. In fact, his church was a Nucleus of Brotherhood, even though it excluded the Samaritans and the Gentiles. It is even thought that the doctrines of karma and reincarnation were among his equipment for saving the world, for there is evidence enough that in those days people were acquainted with the conception of reincarnation, and as for karma, the idea that one must reap as he has sown was as well known then as now. He gathered the people together on the Sabbath and possibly also on Wednesday nights, and told them of all these things, and how they might prepare themselves so that during the hours of sleep they could help the dead to understand their new conditions. Probably also he believed in the coming of a Messiah who should save his people Israel, and used his best efforts to persuade them to prepare themselves for His advent.

All of which was most excellent.

The priest was a sensible man. He knew he could not do everything; there must be division of labor; some must talk of being good, while others must *be* good. It was quite too much to expect him both to preach and practise at the same time. So as he walked along the road, meditating, and could not help seeing the man lying there naked and wounded, he thought somewhat after this fashion:

"My business is to talk about God. It is of the utmost importance that the world shall adopt my views, and when everybody believes what I am trying to teach them, things will straighten out all right. I am working for great results. But this fellow lying by the roadside, that is not my affair. There are plenty of others who

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will be delighted to help him—probably one of them will be along pretty soon and will give him a lift. If I stop with him I shall miss my appointment to preach and ever so many people will lose the chance of hearing the great vital truths which it is my privilege to teach. Anyway, it is likely that he is just reaping what he has sown, and if I step in I may interfere with his learning his lesson. God said that one should love his neighbor as himself. Don't I? If somebody would help this fellow to get to my church, wouldn't I use my best efforts on him? Wouldn't I get him to join my congregation? If he should die before he can get there, no matter, he will come back some day—everybody does until he learns what I have to teach. So I'll just let him lie and walk by on the other side of the road, pretending that I don't see him. I'll hurry on about my Master's business."

And he went on his way rejoicing that he was one of the elect.

It was left to a godless Samaritan, who was possibly in just as great a hurry, and who certainly was poor—for he was able to put up but twopence—to aid the unfortunate man. Nor does it appear that the victim of the assault ever attended that priest's church.

It is about two thousand years since this story was first narrated, and it has been before the world ever since. And yet we find people talking and acting just like that priest and incidentally wondering why the world is so slow in accepting their teachings, wholly oblivious of the fact that it will never listen to them unless they make some show of practising what they preach. The very best they can do is to get together others of like mind, who will pass by on the other side when the chance occurs, lest they be late to meeting. The world is a battlefield; we are surrounded on all sides by the wounded, and we walk among them, thinking that they will listen to us when we tell them why they were hurt. We give them the karmic explanation of being hit by bullets and console them with the thought that it is all their own fault, that it is part of the Divine plan and that being shot is for their own good because they are learning a lesson. We tell them how by concentration, meditation, devotion and patient endurance of their pains they can render themselves shot-proof when they enter the fight next time.

All of which is most true and interesting, and most suitable for a class-room. But on the battlefield we need surgeons and nurses, not philosophers. Doubtless they will listen to us if we first save their lives, and the more readily because they will see that we really mean something. Practical seamanship, not lectures on navigation, is needed during the storm.

The clamor about the right of women to vote has long fallen on deaf ears. What the world has been looking for is not talk about rights, but a demonstration that the women would do something worth while with them. It is not the parades and stump

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speeches, the suffrage clubs, the long hikes, the window smashing and other ways of making themselves conspicuous which are winning the battle for women. What is gaining them the victory is that they have begun to exercise the very first right of every human being—to work for the betterment of the world. They are attacking the evils which they see by every means at hand. Without waiting for a vacuum cleaner, the right to vote, they have seized their old weapon, the broom, and are inaugurating a true social housecleaning. And in so doing they are giving the very best demonstration that no obstacle of a political nature should be placed in their way.

We think that much the same principle applies to Theosophy—and to the church, for that matter. You will find a limited number of studious persons who will ally themselves with you, but the world at large will not listen to the voice of your charmers, charming never so wisely. Why should it? Are there not plenty of others making the same claim to superior knowledge and with many a remedy for human ills? Have we not always had them? Your lecturers and your propaganda literature will meet with the same attention as the occasional woman's rights speaker or tract of twenty years ago. The brilliant orator may attract a crowd, and then the matter is forgotten. The world is right. It instinctively demands that you shall show your faith by your works, not by your talk about principles. It sees that a belief is of little value to him who believes it, or to anyone else, unless he follows it out to its logical conclusion. If you believe in brotherhood, if you really love your neighbor as yourself, you will manifest it much less by telling him of your affection than by demonstrating it when he needs it. And this is especially true of love. Love *must* manifest itself in action, else it is not love. Which was neighbor to him that fell among thieves? If Universal Brotherhood is one of your tenets prove it by being a brother, or else mark it off and honestly rank yourself with the Levite rather than with the Samaritan.

The way is open. There are hundreds of women's clubs, lend-a-hand clubs, civic federations, reform organizations of all sorts which will welcome you to their ranks. It is these which constitute the true nucleus of brotherhood. If their work for the world is the work of the Masters, it is showing but poor reverence and devotion to their cause to say that it is not yours, that you have a higher duty to perform, which incidentally causes you to pass by on the other side. If you say that Theosophy is above such matters, that there are plenty of others for such things, you are talking of the Lords of Compassion in vain. And if you believe in the coming of a Great Teacher, how can you talk of "preparing," unless you listen to the command of the Greatest of Teachers, "Go thou and do likewise?"

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Scientific Treatment of Prisoners

By Hon. J. J. Sanders

The science of psychology is awakening the consciences of the whole civilized world to the need of the conservation of all human units, especially those incarcerated in reformatories and prisons. The able statesmanship of the Empire of Japan was first to see the necessity of rehabilitating and rejuvenating those bits of human derelicts called criminals. Looking afar in the coming centuries to a world ruled by the statesmen of the Cherry Kingdom, they early saw the necessity to conserve every human unit in the Mikado's Empire, for well they knew that a nation that does not conserve every human unit within the nation is in grave danger of decay and death. Japan has by educating and training the inmates of her prisons reduced recidivism from 40 per cent to a minimum of 3 per cent. They have saved 37 per cent of what most other nations are relegating to the human scrap heap. No nation can survive for long that does not apply the latest scientific method to the conservation of all human units. America has applied every scientific method known to the saving of material wastes, but in the conservation of human derelicts a few localities like Arizona and Oregon are slowly evolving toward a scientific solution of the criminal problem—they are making a determined effort to conserve all of their human units. It has been estimated by competent statisticians that crime and criminals cost the people of the United States approximately *six billions of dollars* annually. Surely an item costing this huge sum of money should engage the attention, serious attention, of every savant, statesmen, theologians, business men, sociologists and philosophers. Five hundred thousand persons annually pass through our jails and prisons, and there are regularly 150,000 in prison. This number of persons should each and all receive vocational training while passing through their prison sentences. Japan gives her prisoners vocational training, why do not we?

Our nation has been running along year in and year out without taking a minute for introspection. We have nailed the Dollar sign to the door of every institution as our ideal, and with the throttle wide open we moved ahead regardless as was the ill-fated Titanic of the icebergs in her path. And what is worse, many of our state prisons have been used as laboratories for the brutalizing and bestializing of the incarcerated inmates.

Every American prison should have a library well supplied with good books—books that build strong men and women; they should have a reading room supplied with the best publications to be had, and every inmate should have free access to the library and reading room. Prisoners should have the right to correspond with their relatives and friends whenever they wish to do so. A stat

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official who places restrictions on the mail of prisoners is an incompetent official. No man is fit to be governor of an American state who permits his prison officials to restrict the mail of the inmates of the state's penal institutions. The U. S. mail is the greatest instrument we have for education, yet in many, very many states the mail of the inmates of penal institutions is severely restricted, even to prohibition of all mail to some prisoners. If your state, dear reader, is one of these, write your governor demanding the abolition of the reprehensible custom.

O. E. Library League Groups

THE O. E. LIBRARY LEAGUE will start at once with the formation of local LEAGUE GROUPS. For the present, three or more LEAGUE members may form a GROUP and designate an officer to represent them. All members of a GROUP must be regularly registered members of the O. E. LIBRARY LEAGUE and must comply with all the conditions of membership.

One advantage of belonging to a GROUP will be that the properly designated officer may borrow books from the LEAGUE library for circulation among GROUP members, thus reducing to a minimum the principal item of cost, the transportation, and distributing it among the GROUP members. This will often reduce the cost one-half or more. The usual deposit for borrowing will also weigh less heavily on GROUP members than if they borrowed individually. Many who could not afford to borrow individually can thus borrow by belonging to a GROUP. The officer designated will be responsible for the return of the books, or their price if purchased by a GROUP member, and for the usual charges.

GROUPS may organize in any way and for any object, such as circulating books, holding meetings for mutual improvement, study or reading, utilizing as a unit the LEAGUE'S correspondence system, etc. It is hoped that different interests may be represented in a GROUP, and especially that those of a more ideal and a more practical turn of mind may get together and help to idealize the practical and make more practical the ideal.

All LEAGUE members who are willing to volunteer to form such a GROUP in their vicinity should write to us at once. We will furnish them with the addresses of those who are already LEAGUE members, as well as others who are readers of the CRITIC or patrons of the Library.

Correspondence Offered by The O. E. Library League

One of the functions of THE O. E. LIBRARY LEAGUE is to enable its members to be of assistance to each other through the system of correspondence which is being developed and through which it is already able to offer the services of a considerable number of

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volunteers. We are now able to put those who desire correspondence on most of the following subjects in touch with members who are competent to handle them.

Correspondence with prisoners.
Elementary or general Theosophy (English or French).
The ethical side of Theosophy (English or French).
The technical or scientific side of Theosophy (English or French).
Relation of Theosophy and social reform movements and their affiliation
Theosophy and Christianity Affiliation of theosophical and church work (English or French).
The Order of the Star in the East and its ideals (volunteers must be members of the Order).
Comparative Religion, especially Christianity, Hinduism, Buddhism (English or French).
Vedanta.
Symbolism, the Tarot, etc.
Astrology.
Psychical Research (English or French).
Dangers of psychism.
Social service problems; charity work and how to engage in it.
Civic reform, such as initiative, referendum and recall; commission government; socialism; special social and civic reform problems.
Sanitary reform movements of all kinds.
General prison reform and allied problems.
Education of children, especially after Montessori ideals.
Correspondence with young people on personal and social servic problems.
Numbers in their occult relations and significance.
Magic; its dangers and follies.
New Thought; divine healing.
Defects of character.
Choosing a profession, or where to study it; *e. g.*, civil engineering.
Domestic difficulties, as between husband and wife, or parent and chil
Sex problems, personal, hygienic, social.
Vegetarianism (English or French).

Those who desire information or instruction should note carefully the following points:

The LEAGUE is a mutual organization. Those who desire instruction must first enroll as members under the conditions under which members are accepted. These are stated on the applicatio coupon in this CRITIC.

There is no charge for instruction, but those getting it ar expected to further the interests of the LEAGUE in such ways a they can, by purchasing their books from the LEAGUE library rather than elsewhere, by interesting others in the LEAGUE, or helping t form LEAGUE GROUPS, or by making such contributions to the expenses of the LEAGUE as they can afford.

It is not allowed to make use of the LEAGUE to obtain profe sional or expert advice and instruction free which could be obtaine elsewhere and would have to be paid for. Those seeking to tak advantage of the LEAGUE in this way will be promptly droppe

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At most in such cases the inquirer will be directed to some one who makes a business of the subject in question.

Instructors are not allowed to charge for correspondence, but they must be fully remunerated for the cost of postage and incidentals, unless excused (prisoners, for example). This applies also to correspondence with Headquarters. Stamps may be enclosed, or those living outside the country of the instructor may use international correspondence coupons, obtainable at their post office, 5 cents each. It is not intended, however, to interfere with private arrangements between instructor and correspondent for strictly professional services for which a fee is usually charged. Where the correspondence takes this turn it should be reported to the LEAGUE, in the interest of the correspondent.

The object of the correspondence system is educational. It is not intended to furnish amusement or to gratify mere curiosity. Those desiring correspondence should state as clearly as they can what they want.

The LEAGUE will deal in no form of fortune telling. It will not supply astrological or other readings. It will not teach hypnotism. It will not tell how to find hidden treasures, or how to control the wills or affections of others except by perfectly open and honorable methods.

Emphasis is placed on the necessity of courtesy in replying to communications, whether from correspondents or from LEAGUE Headquarters. Those who will not take the trouble to show the same civility as would be required of them in personal intercourse will not be considered as worthy of further assistance.

Instructors will report to Headquarters the name of any correspondent seeking to take unfair advantage of the facilities for correspondence.

As it is desired to foster a fraternal feeling among LEAGUE members as far as possible, the use of the stiffer business forms of address is discouraged.

Those writing to the Library about books are requested to write such communications on separate sheets from personal matters.

How to Cut Your Book-Rent Bill in Half

By joining the O. E. LIBRARY LEAGUE and associating yourself with two or more other members in your vicinity into a LEAGUE GROUP, you can distribute the cost of transportation and the amount required as a deposit, and thus borrow much more cheaply, often at one-half or one-third the cost if you acted alone. Moral—get your friends to join the LEAGUE and form a GROUP with you.

The American Theosophist, $1.50 a year. *Esoteric Christianity*, 60 cents a year. Both from the O. E. Library. Samples free.

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Volunteers Wanted for O. E. Library League Correspondence

Members of the O. E. LIBRARY LEAGUE who are qualified and willing to take charge of one or more correspondents in any of the subjects mentioned in the preceding article, or others, are invited to report to the LEAGUE at once. Those members who are competent to answer occasional questions on special subjects without regular correspondence are also invited to offer their services.

The conditions under which such correspondence should be carried on will be found outlined in the CRITIC of January 28th and in this issue. Volunteers must be, and inquirers are expected in most cases to be members of the LEAGUE. Prisoners and children are excepted. Any personal information as to their qualifications which volunteers are willing to give will be welcomed, particularly where subjects of a special or delicate nature are concerned.

Those who are able to correspond in a foreign language should so state.

Every facility will be given to GROUP members in the way of having books mailed to them direct, thus saving time and obviating the necessity of calling at the GROUP headquarters to get them.

The O. E. Library League

To the O. E. Library League, *Date*.....

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

Please enroll me as a member of THE O. E. LIBRARY LEAGUE.

I intend to aid the Library and the League and to use my influence in extending their work in such directions as may interest me, and as far as I can properly do so, consistently with other obligations.

I enclose (U. S. or Canadian stamps accepted):

Registration fee (10 cents).....

Subscription to the CRITIC (25 cents a year, obligatory on members. If already a subscriber, a renewal may be enclosed, if desired).....

Cash contribution (voluntary).....

I will contribute.....monthly (voluntary)

Name and Address.....

State whether Mr., Mrs., or Miss

.....

.....

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THE O. E. LIBRARY CRITIC

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

The O. E. Library League

Vol. III | Wednesday, March 11, 1914 | No. 15

ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

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THE GROUP—A NEW DEPARTURE IN BOOK BORROWING

How can books be borrowed more cheaply by mail?

Is it possible to reduce the cost to the borrower to one-half or even less?

We have often been asked to make arrangements by which books might be circulated among different persons on the same locality, and thus save to the borrowers the postage required to send several copies of the same book, or the same book several times, to the same postoffice. And in fact a wholly unnecessary part of the money paid for borrowing goes to the postoffice and might better be used for getting more books.

We have hitherto declined to allow the transfer of books directly from one borrower to another, owing to the absence of any centralized responsibility and the cost of having to correspond over the matter.

The now successful establishment of THE O. E. LIBRARY LEAGUE, however, places a different aspect on the local circulation of books, and we expect to make it an everyday affair and one of great advantage to LEAGUE members.

This can be effected through the establishment of local groups of O. E. LIBRARY LEAGUE members, who will appoint one of their number as their agent, through whom all business with the Library will be transacted. The GROUP members will be responsible to this agent, or Treasurer, who, in turn, will be responsible to the LEAGUE for borrowing and returning books, for charges and deposits.

The Advantage Illustrated. The saving to a GROUP member, from distributing the cost of transportation, and on a medium sized book, may amount to as much as

Fifty per cent, if it is read by two members,
Sixty per cent, if it is read by three members,
Seventy per cent, if it is read by five members,
Seventy-seven per cent, if it is read by ten members.

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And this is independent of the number of books which the GROUP may borrow at one time!

A further advantage is that a much smaller deposit per member will be required, and the difficulty which many have in making a two dollar deposit will be largely obviated.

The moral is obvious. Join THE O. E. LIBRARY LEAGUE and get your friends to join, and form a GROUP.

Rules for Groups

As the object of the GROUP plan is to make it easier and cheaper for LEAGUE members to have the advantages of the LEAGUE library, it is not proposed to place any hampering restrictions on the internal administration of a GROUP. Such rules as have been made have two objects; first, to circulate books as cheaply as possible by mail, and with the least inconvenience to borrowers; second, to simplify the work of the LEAGUE library, while securing to it the payment of the usual charges and protecting it against loss.

The following rules are provisional. Only time and experience can indicate desirable changes and additions.

Three or more persons who are members of THE O. E. LIBRARY LEAGUE and who reside in the same town and get their mail from the same postoffice, or who live on different rural routes centering in the same postoffice, may organize a GROUP.

Two members may form a GROUP, but they must take a third, or blank membership on the usual terms, to be filled in later, if possible, and must make the deposit required of a GROUP of three members.

A Group may take in new members, but all such must be regularly enrolled at the LEAGUE headquarters, on application over their own signature, and must comply with all the conditions of LEAGUE membership, including subscription to the CRITIC, and payment of a registration fee of ten cents. The GROUP deposit must be increased according to the below schedule for each new member.

A person ceasing to be a member of the LEAGUE, through neglecting to renew his subscription to the CRITIC, or for other reasons, shall thereby cease to be a member of the GROUP.

Designation of a Group. A GROUP will be designated by the name of its postoffice. Where further GROUPS are formed in the same locality, they will be designated by such names as they may select, with the approval of the LEAGUE.

Foreign Groups. GROUPS may be formed in other countries than the United States, but with the exception of Canada, an additional deposit may be required.

Prisoners' Groups. Inmates of prisons or reformatories of like nature may form a GROUP. They must register as LEAGUE mem-

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bers, but the payment of a registration fee and subscription to the CRITIC are voluntary. There will be no charge for books and no deposit required, but the return postage must be paid unless otherwise arranged. They will have all the privileges of the LEAGUE, and special correspondents will be provided if desired, for the GROUP or for individual members.

Group Representative. The GROUP will select a representative or TREASURER, who shall make the necessary remittances to the LEAGUE library, collect dues from members, order and return books and attend to their transfer among members, with such assistance as he may secure. The Library accounts will be kept in the name of the GROUP only, and the GROUP will be responsible as a whole for payments, losses, etc.

Collection of Dues. The LEAGUE will concern itself only with the proper payment of accounts by the GROUP Treasurer. Each GROUP will decide within itself as to the way in which the dues are to be collected; whether in proportion to the time each member has a book, by fixed or voluntary subscription by the week or month, or as best suits it.

Charges for Books. Books will be charged to the GROUP precisely as to an individual. There will be no reduction from the rate of five cents a week per volume, minimum two weeks. No deposits of books will be made with the understanding that they are to be paid for only as used by members. All books will be charged for until received by the Library (with due allowance for reasonable time in transit) unless notice of their purchase is promptly sent. Two weeks free is allowed on books bought.

Library Deposit Schedule. The returnable deposit required of individuals is usually $2, to be increased when it has fallen to $1. The deposit required of a GROUP will vary with the number of members and of books required. The usual schedule will be, unless otherwise arranged:

	Initial deposit	To be increased when it has fallen to
2 members	$3.75	$2.25
3 or 4 members.....	$1.25 per member	.75 per member
5–10 members	$1.00 " "	.60 " "
More than 10 members	.75 " "	.50 " "

When the credit has fallen below the above, no more books will be sent until it is increased to the original amount. The full *pro rata* amount must be deposited for each new member.

Return of Deposits. The Library will not make refunds to individual members. The Treasurer can withdraw the balance of the deposit only after all books have been returned or paid for.

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Books will be shipped direct to any GROUP member upon an order of the Treasurer, or on a request countersigned by him, but not otherwise. A GROUP member may also file a standing request for books to be sent to him at stated intervals, if countersigned by the Treasurer. The GROUP is responsible for all books so sent. A member cannot borrow in the name of the GROUP without the authorization of the Treasurer.

Individual Accounts. Nothing in the above shall prevent a member from opening an individual account with the Library, if desired.

Return of Books. Books borrowed in the name of the GROUP, or by individual members on authorization of the Treasurer, may be returned directly by any member, but they must bear the name of the GROUP on the package.

Purchasing Loaned Books. GROUP members may purchase such books as they have in hand without waiting for their further circulation, but must remit cash for them, either direct or through the Treasurer. The latter should be notified, so that further copies can be sent, if desired. All purchased books must be paid for in cash; they will not be charged to the GROUP account.

Transfers of Books. Books may be transferred from one GROUP to another GROUP in the same locality, provided the Treasurer of the former promptly notifies the Library of the transfer and its date. Unless such notice is given they will remain charged to the GROUP originally borrowing them. No such transfers can be made without consent of the Treasurer; transfers between individual members of different GROUPS will not be recognized.

Parcel Post Exchange of Books. The very low local parcel post rates make it cheap and easy for books to be transferred among GROUP members who cannot meet to exchange them. The GROUP system therefore applies to those living on the same or different routes centering in the same postoffice.

Lodges and Societies holding stated meetings will find the GROUP system a cheap and easy way of getting such books as they do not have in their libraries. A medium sized book may cost a GROUP of ten members but a cent a day, and the largest books but a trifle more.

Other Objects of a Group

GROUPS may organize for other objects than borrowing books such as meeting for mutual improvement, reading or study. They may also avail themselves as a unit of the LEAGUE'S correspondence system of instruction, by being assigned to one or more correspondents. It is hoped that different interests may be represented in one GROUP, especially that those of a more ideal and more practical turn may be brought together and that an interest in practica

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social problems may be developed. But no GROUP will be expected to accept or retain a member who is objectionable to it.

GROUPS which do not borrow books are not required to keep a credit with the LEAGUE library. They are however expected to have an officer who may act as their purchasing agent from the LEAGUE, if they desire to buy books or have a library.

The LEAGUE will render every assistance to those wanting to form a GROUP. or to a GROUP in increasing its membership, by giving them the names of local patrons of the Library, LEAGUE members, or readers of the CRITIC, supplying them with LEAGUE cards, membership application blanks, etc., and in selecting appropriate books.

Membership in the O. E. LIBRARY LEAGUE

THE O. E. LIBRARY LEAGUE is "An International Association for Promoting the Circulation of Useful Literature by Mail, Co-operation in Moral, Social and Philanthropic Movements, and Mutual Help." The Headquarters are at

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

and the conditions of membership are stated on the below coupon membership application form.

The O. E. Library League

To the O. E. Library League, *Date*.....

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

Please enroll me as a member of THE O. E. LIBRARY LEAGUE.

I intend to aid the Library and the League and to use my influence in extending their work in such directions as may interest me, and as far as I properly can do, consistently with other obligations.

I enclose (U. S. or Canadian stamps accepted):

Registration fee (10 cents).....

Subscription to the CRITIC (25 cents a year, obligatory or members. If already a subscriber, a renewal may be enclosed, if desired).....

Cash contribution (voluntary).....

I will contribute.....monthly (voluntary).

Name and Address.....

State whether Mr., Mrs., or Miss

.....

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Some Thoughts on Practical Mysticism

By John Hawkes, F. T. S.

What do I mean by "practical mysticism?" I mean a mysticism, an occultism, which is made to work in correlation with human needs of all kinds—a mysticism which does not lose itself in study, in speculation, in "reaching out to the Infinite," in "occult" discipline in search of the Self, but which is content if it can bring something of the Infinite into daily conduct, into the practical affairs of life, for the helping of humanity, whether it be the feeding a hungry tramp, comforting a crying child, solving a problem in metaphysics which is harassing a brother, making one's business a success, or doing one's duty honestly as a citizen and a man of the world. I want a mysticism which will not lose itself in the clouds, but will plant its feet on the solid earth.

To illustrate from the domain of religion. True religion is mystical—spiritual in its essence. It is something superphysical above the physical, yet of what earthly use is it if it be not brought into practical use on the earth for the benefit of the denizens of the earth? The saint who lives a life of isolated contemplation in a desert, and calmly abandons the world to its wallowing in a ruck and welter of ignorance and misery may be a very fine specimen of the genus saint, but I take it that he is suffering from a subtle but none the less an essentially selfish egotism. But the man who, having given his prime to human affairs, presently provides for his family, gives the balance to the poor, and then takes the begging bowl, and goes around teaching and comforting and uplifting the people who feed him in his self-imposed poverty, this man I count a saint indeed. He is a practical mystic, who is not merely trying to manufacture the bread of life in his own bakery for his own use and glorification, but is handing out the bread of life to the starving souls of men. Religion must have its practical manifestation if it is to be true to itself.

All mysticism selfishly sought, or selfishly applied, all mysticism which is not of direct benefit to humanity, all mysticism which does not help forward the evolution of humanity, savors of the lower kind of magic. The man who seeks knowledge of the superphysical for the mere slaking of his private curiosity is on a low level. He is on the same level as the selfish religionist who desires to use his religion as a means of escaping the just retribution of his deeds, or for obtaining some reward to which his services to God or man have not entitled him.

To illustrate again, this time from theosophical literature, theosophical teaching and lectures galore. What is the real value—the value without which it is a mere contribution to knowledge? Its value lies in its proof of the continuity of life, in its being at least *prima facie* evidence of the immortality of the soul, and what

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is the real value of that translated into the terms of human need, of human uplift and redemption? It is that it tends to remove the craven fear of death which hangs like a blighting cloud over the minds and souls and bodies of men; it is that it tends to remove the fear of a hell which to many is just as real as if their material hell were truly real instead of imaginary; it is because it lifts from the human mind the paralyzing effects of a belief that man's destiny is forever fixed by his actions in one life which covers but one infinitesimal drop in the ocean of a past and future eternity. Its value is, in effect, because it helps to lift a part of the cloud of hopelessness which hangs over humanity like a pall. The presentation of any knowledge of the superphysical which does not thrill someone with a new hope, a new light, a new faith which will help him in his daily struggle through the things of earth to higher things, is not being presented in a practical way. The practical way to put knowledge of this kind before the public is the way of the practical mystic. Mysticism, because it has an element of mystery, makes no practical appeal. But the mystic who sees the heart of things with the eye of the higher reason will be dominated, not by a mere desire to impart knowledge and get people to join a study class, but by a consuming desire to help them in their daily trials and perplexities, to lighten their burdens and make them happier and better men and women. If this is the spirit in which he presents knowledge of the superphysical, if he can succeed in showing that that which is mystical is after all practically helpful, then he will have done something towards the evolution of his hearers. Practical mysticism touches a man's heart. The present appeal is often—not always, but often—too much to the brain. Let there be more of the spirit of human brotherhood and tolerance in the theosophical movement; let these two first planks in the platform be insisted on in season and out of season, and there will be more of practical mysticism in their presentation than there will be in a thousand academical lectures about auras, or planes, or principles, or rounds, or races. Is it not a known fact that occult knowledge, without a practical realization of brotherhood and tolerance and the duty of unselfishness is a danger, a delusion and a snare? We are so taught. And the question may well be asked—the writer does not attempt to answer it—whether the Theosophical Society is not more in need of a "Journal of Brotherhood and Tolerance" than a "Journal of Occultism."

It does not follow because a thing, a plan, a proposition, an object may appear visionary and unpractical, that it really is so. Take the Order of the Star in the East. Milleniumists, false prophets and spiritual egotists of all kinds have made the Second Coming a byword. "Slow as the Second Coming" has become a common expression in the language. But if one is a practical mystic, with his higher reason sufficiently at his command that he can look up

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material evidences with superphysical things, I think he will be very apt to come to the conclusion that all the signs of the times point to the coming of a great World Teacher, who shall gather up the threads of the last two thousand years and give humanity a fresh impetus in its higher evolution. It is a matter of the logic of knowledge, events and conditions. The fact that He has come before is the best of all evidence that He will come again. The time seems to be getting ripe; and I do not know of any more practical mysticism than to endeavor in our activities each consciously to do his own little part to prepare His way. Whether the best wisdom is shown by some in identifying His coming with any particular individual is a matter on which opinions may well differ. If mischief has been done, it is done; but the mistakes of others should not blind those who believe in the comparatively speedy return of the Great Teacher to their duty as practical mystics. That duty is, as before said, to do what they can to prepare the way.

The Commonweal

The Commonweal, a sixteen page weekly published at Adyar and edited by Annie Besant. Subscription, through the O. E. Library, $2.65 a year; sample copies, 10 cents. No subscription for less than one year.

The astounding activity and versatility of Mrs. Besant—she edits no less than three theosophical monthlies, to say nothing of getting out a new book every few weeks, conducting an educational campaign in India, touring the world as a lecturer, writing for various outside publications, fighting a case in court most of the time, replying to bullying bishops, and that at an age when most women are nursing their cats and their ailments—is nowhere better illustrated than in this new journal, the first four copies of which are before us. *The Comonweal* is "a journal of national reform, dealing with live topics of international concern," and is quite up to the level of the best London weeklies. It is not a theosophical publication, in fact, one sees Theosophy mentioned but casually. We judge from their style that most of the leading articles are written by Mrs. Besant, and in them we see her as the social and political reformer, and apart from their being based on theosophical principles one would hardly attribute them to the author of *The Ancient Wisdom* and *The Path of Discipleship.*

The Commonweal deals largely, but by no means exclusively, with problems having to do with India and its place in and relation to the British Empire. The situation in India is a difficult one. Here we have a race whose civilization goes back to the time when its present rulers, the British, were howling savages, whose philosophy and religion—in its best forms—are unsurpassed, and which now has to submit to the supercilious treatment of its conquerors, no easier to bear because it is conducted under the forms of law and justice. We may admit that England has a difficult problem

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in India, but it is not made lighter by the incredible stupidity of treating the Hindu as a social inferior and a "nigger," no matter what his education and ability, a stupidity which brought on the Indian Mutiny, and which is steering in the same direction today. India will not always submit to being treated as a conquered race. Either the Hindus must be treated as British citizens and be trained as quickly as possible for home rule, or they will eventually take the matter into their own hands, and at a moment when England is least ready to prevent it.

No one is more competent to aid in the peaceful solution of this problem than Mrs. Besant, through her English training and her broad sympathy with and understanding of the Indian races and religions. And in *The Commonweal* we see what the theosophical ideal should lead to in one's duties to the world. The paper should be widely read in America by those who profess adoration of its editor, while they neglect to follow her example and excuse themselves with the plea that such matters are "not their work."

The O. E. Library League Notes

League Groups. Read carefully the article on LEAGUE GROUPS. This is the most important step the Library has taken to facilitate and cheapen the circulation of books. If you want to get twice as much for your money it is worth a little trouble to form a GROUP, even if you know but one or two who might join with you. The LEAGUE will help you by giving you addresses.

The Article on Groups has been reprinted and copies may be had on request.

Two Member Groups. While a GROUP normally consists of three or more members, special arrangements have been made for the formation of GROUPS of two, so that no one who has a friend who would like to join with him will be excluded.

Transfer of Credits to Groups. O. E. LIBRARY LEAGUE members who have a credit with the Library and who desire to enter a GROUP can have the credit transferred to the GROUP on request, provided all outstanding books have been returned.

Groups and Local Parcel Post. It is not necessary for GROUP members to meet to transfer books. The very low local parcel post rates make it possible to transfer books in this way, even if the GROUP members never meet.

Why not get a Correspondent? Instead of fretting yourself over perplexing questions, ask us to assign you to one of our correspondents. The conditions are that you become a member of the O. E. LIBRARY LEAGUE, and that you reimburse your correspondent for postage and incidentals. For rules see CRITIC of February 25th.

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The Young People. We are prepared to assign correspondents to young people, who will help them with their personal problems and inspire them with high ideals. Parents may feel assured that none but capable and reliable correspondents will be assigned to this work.

Postage. LEAGUE members—and others—should remember that it is a rule to enclose postage with letter requiring a reply.

The League and Theosophy. One of our friends declined to join the LEAGUE on the ground that he is not a theosophist. This is a misunderstanding. Theosophy is only one of the subjects within the province of the LEAGUE. The LEAGUE does not force it on its members and many of them know nothing about it.

As You Would Be Done By. All LEAGUE members are ladies and gentlemen. They treat those who speak to them through the mail with the same courtesy as they would show if face to face with them. They would no more think of neglecting to answer a letter requiring a reply than of refusing to notice a polite question asked in person, nor of throwing such a letter into the waste basket than of kicking its writer out of the front door. There are some who think that distance make a difference in the code of etiquette, but they do not belong to the LEAGUE, and are not likely to, for they would not feel at home in such well bred society.

Your Friends. If you want to interest your friends, send them a LEAGUE card with your recommendation endorsed on it. Except for special reasons we do not send literature on request to strangers unless they ask for it. If you wish us to write to them direct, send us a LEAGUE card with your signature on it, which will serve as an introduction.

League Expenses. As the expenses of the LEAGUE have to be paid largely from the receipts of the Library, members should bear in mind that they can contribute to its support by purchasing their books—of whatever kind—from it, and by inducing their friends to do so.

The Magazines

Under this head we shall call attention to some articles in the popular magazines bearing on subjects of interest to the LEAGUE. LEAGUE members are invited to take charge of certain magazines and to report on them *promptly.*

Everybody's, February. *G. Thayer;* A Plea for a National Museum of Safety (a plan for lessening accidents to workers, and industrial diseases, etc.). Socialism—Promise or Menace? (A debate between M. Hillquit and J. A. Ryan).

The Outlook, February 14. The Immigration of Asiatics (of interest to believers in the Brotherhood of Man). *Lyman Abbott;* Letters to Unknown *Friends* (two conceptions of Christianity). The White Slave Films (opinions of prominent social workers).

Collier's, February 14. *P. C. Macfarlane;* A Parliament of Hunger (a glorified "bread line" idea).

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Barbarism in Beanville

In the Massachusetts State prison, located at Charlestown, Boston, the Hub of the Universe, prisoners are allowed to write but one letter a month and are forbidden the daily papers. They may receive no books or magazines except those mailed to them direct from the publishers. This state, supposed to be the most civilized in the Union, the birthplace of the Revolution and of Abolition, treats its prisoners in this unreasoning manner, while Arizona and Oregon have found that such restrictions are not only needless but harmful.

There should be people in this state humane enough to send a forceful protest to its governor against such brutality.

Occult Exchange Club

We cordially recommend any one who desires a correspondent on occult subjects to enroll as a member of this club. Our friend, Mr. H. D. Kloddonni, 504 Gilmour Street, Ottawa, Canada, is Secretary. Address him, with 25 cents membership fee. United States stamps accepted.

New Books for Old Ones

Why keep the old books you don't read, when you can exchange them for new ones? We take second-hand standard theosophical and other occult books, provided they are such as are in demand, and will credit you with them against the purchase of new books of any kind whatever. We will make you an offer if you will state author, title and condition.

Why not have the latest literature?

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One of the best books on the subject.
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An admirable book, based largely on oriental philosophy.

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MAR 30 1914

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BY

The O. E. Library League

Vol. III | Wednesday, March 25, 1914 | No. 16

ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

THE STORY OF SENSA

Man is tempted and betrayed by his own powers, up to the very threshold of immortality.

The Idyll of the White Lotus, *Mabel Collins*..... 1.00
The Story of Sensa, an Interpretation of The Idyll of the White Lotus, *Mabel Collins* ..... .35

The great war of the soul is the war with itself. Before this, the successes and the failures of life, the joys and the sorrows and all that is involved in what we call the struggle for existence become utterly insignificant except in as far as they are factors in the fight. At the one extreme we have the being who exists but for himself, who unhesitatingly sacrifices others to contribute to his own enjoyment or his own progress; at the other we have him to whom self is nothing, except in as far it is a part of the whole. Evolution is manifested in two distinct and separate ways, evolution towards Power, and evolution towards Love. Either of these is possible without the other, but it is only when both occur conjointly that evolution is normal, that the individual is progressing towards the Divine. The great struggle is in preventing Power from outstripping Love, and it is with this that our greatest religions have to deal and of which our greatest poets have written. The Christian religion, which should present the self-sacrifice of the Son of God as an example to others, to help them in this great war, has been degraded by the church, which teaches its followers to accept the sacrifice of another as a means of escaping from the results of their own misdeeds, while neglecting to teach them that responsibility can be shifted in no such easy fashion, and that the only way in which Christ's self-sacrifice can be accepted is by its imitation.

It is wholly true that one is tempted "when he is drawn away of his own lusts and enticed." The devil is simply the self-seeking tendency of one's nature. The struggle is not limited to what we call the senses, the more primitive part of our nature. As we advance, new features are added; the struggle continues against domination by the intellectual and esthetic faculties, faculties which, like the lower senses, have their justification, but which must be

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mastered; and even those qualities which we call spiritual have als to be brought under control, lest they become a source of self gratification only, and unless this is done there is quite as muc danger to the soul's progress as at any earlier period. Even o the threshold of divinity it is possible to slip back by yielding t ambition and love of power for its own sake. Satan, as portraye by Milton in *Paradise Lost,* is a being of many lofty qualities, bu consumed by the desire to rule, while the God of the popular re ligion is not much better—a Being greedy of praise and ready t visit His wrath on those who will not fall down and worship Hi When all else fails, the Tempter takes the form of the benefice and wise counsellor, and by subtly making the worse appear th better reason gradually misleads and draws on to the Left Han Path those who could not be appealed to by any grosser metho

The rules which must be obeyed if the evolution of the sou is to take its normal course are clearly laid down in that wonderfu book, *Light on the Path.*

Kill out ambition.
Kill out desire of life.
Kill out desire of comfort.
Kill out all sense of separateness.
Kill out the desire for sensation.
Kill out the hunger for growth.

These aphorisms are frequently misunderstood and therefor ridiculed. They do not imply asceticism, they do not imply denyin oneself all the pleasure of life, but they do mean that everythin must be looked at from the standpoint of efficiency as a warrior i the great war to which we have referred; they are the rules of bat tle, rules without which it is impossible to win the victory an without which one can become at best but a black magician.

White and black magic, white and black magicians, these ar terms which are found in almost any book on occultism, and wit the fairy stories in our minds we are apt to look on them as pur superstition; or we may take them so seriously that we attempt t evoke spirits to do our bidding, after the old rituals or after ritual invented by ourselves.

What is a magician? One does not have to wear a robe, t have a wand, to burn incense and use evocations and incantation to be a magician. A magician is anyone who uses or attempts t use forces not generally understood. As possessors of the super ior knowledge of nature given us by science, we would rightly pass as magicians before a savage, and any power not possesse by the average man, or possessed by him in an inferior degree en titles its owner to rank as a magician.

It is a fundamental rule that occult powers must not be use for personal purposes, and this is one of the reasons for the secrec

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which has often been insisted on. Every power may be used to the disadvantage of others, and when so used the act constitutes nothing short of burglary. But the powers need not be what we understand as occult. We do not have to go back to Atlantis to see that the great curse of society at all times has been the abuse of superior intelligence by its possessors for personal aggrandisement at the expense of others. It is the great problem today, the problem which governments and social reformers are struggling with, and which has been multiplied many times by the power which intellect derives from science.

The distinction between white and black magic is then very simple. He who makes use of his powers, his knowledge, his influence, for purposes which relate to himself and regardless of their effects on others, is a black magician. He who uses them for the good of the world is a white magician. The black magician of today wears the business suit; his methods are very generally those approved or winked at by the law; he does not choose some dismal and lonely chamber, but has an office in a skyscraper and carries on his work through the stock exchange, the banks and the mechanism of trade. We meet him by the dozens or the hundreds daily, and if we look we are likely to find traces of him in ourselves. Even if he thinks he loves his fellows, while he is really spending his time in trying to advance himself physically or spiritually without regard to whether others who need his help are getting it, in short, if his aims are selfish, no matter on what level, he belongs among the black magicians.

The Idyll of the White Lotus is not just a story of the Egyptian priests. It illustrates clearly—to him who can understand—the danger to which the soul is exposed of developing in the direction of black magic, of losing sight of the true object of evolution and seeking power for its own sake. It is the story of the decay of religion through the growing power of ceremonial, and the moral is as needed and the danger is as great today as it ever was. And *The Story of Sensa* is to be read with the *Idyll*, on which it is a commentary and as an explanation, if such were needed.

"Where two or three are gathered together in my name, there am I in the midst of them" and "When thou prayest, enter into thy closet,"—these are the words of the greatest of Masters. No more is necessary; the heart is the only temple. *Light on the Path* has told us how we may stand in the presence of the Masters; we find the same in *The Voice of the Silence*. Do not think that you can consecrate a structure of brick or stone and compel the attendance of Great Spirits worthy of the name by pronouncing formulas, or attracting them by the odor of burning incense—as a boy is drawn by the odor of broiling beefsteak—or by wearing garments of a peculiar cut or color or magnetized in a special fashion. Would

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you be fooled by such things if you were seeking the service of another? and how can you suppose that Those Above us can be so fooled? Why not install a graphaphone or a tom-tom in your kitchen to be operated whenever you call for service? Why not put your cook through an "initiation" before you will accept her services? It is exactly the same, or rather it is worse, for you are deluding yourself with regard to the Masters whom you claim to serve. It is true, you may feel a sense of "harmony;" you are filled with a feeling of "devotion" and you may get other results which a mild dose of alcohol would produce, and which are equally transitory. When you get outside you are quite as ready as others to judge your neighbor and to forget these rules which the Masters have given us through M. C., H. P. B. and others. You have been indulging in a sort of spiritual sensualism, and your arts are scarcely removed from black magic. Ritualism has been the curse of true religion in all ages, the obstacle to spiritual progress, and it is the bane of occultism today. Its devotees seek in the astral thunder storms which they stir up that God which they will not perceive in the quiet sunshine. And the result is obvious and natural. When you are told that "inaction in a deed of mercy becomes an action in a deadly sin," you reply by saying that deeds of mercy are not your work, that there are plenty of others for such common affairs, when you are asked to lift a little of the heavy karma of the world you reply with an exhibition of your knowledge of Atlantis and of the pedigrees of all the gods and heroes of the Greek mythology, you turn your gaze backward, and if you have any interest whatever in the present it is in acquiring as quickly as possible the power of flitting about on the astral plane, helping those on whom you turned your back while they were alive. "If the blind lead the blind both shall fall into the ditch."

The Story of Sensa in the *Idyll of the White Lotus* is the story of the fight of a true soul against such tendencies.

Aid Through Correspondence

Those who want instruction in any of the subjects mentioned below are advised to join the LEAGUE, when they will be assigned to a correspondent if desired. There is no charge other than defraying postage and incidentals.

Why go without the knowledge you want, when you can get it in this way?

Members of the LEAGUE who are qualified to correspond on any of these subjects, or others, or to answer occasional questions are requested to offer their services to the LEAGUE. They should state if they can correspond in a foreign language.

Correspondence with prisoners (English, French or German).
Elementary or general Theosophy (English, French or German).

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The ethical side of Theosophy (English, French or German).
The technical side of Theosophy (English, French or German).
Relation of Theosophy and social reform movements and their affiliation (English, French or German).
Theosophy and Christianity. Affiliation of theosophical and church work (English, French or German).
The Order of the Star in the East and its ideal (volunteers must be members of the Order).
Comparative Religion, especially Christianity, Hinduism, Buddhism (English, French or German).
Vedanta.
Karma and Reincarnation.
Symbolism, the Tarot, etc.
Astrology.
Psychical Research (English or French).
Dangers of psychism.
Social service problems; charity work and how to engage in it (English, French or German).
Civic reform, such as initiative, referendum and recall; commission government; socialism; special social and civic reform problems (English, French or German).
Sanitary reform movements of all kinds (English, French or German).
General prison reform and allied problems (English, French or German).
Education of children, especially after Montessori ideals (English, French or German).
Correspondence with young people on personal and social service problems (English, French or German).
Numbers in their occult relations and significance.
Magic; its dangers and follies.
New Thought; divine healing.
Defects of character.
Choosing a profession, or where to study it; *e. g.*, civil engineering.
Domestic difficulties, as between husband and wife, or parent and child.
Sex problems, personal, hygienic, social.
Vegetarianism (English or French).

Lend A Hand

"To see ourselves as others see us" is doubtless often instructive, but it is quite as important—perhaps more so—that others should see us as we see ourselves. It is in the latter that most social reforms have their root.

To reform prisons we must understand the prisoner, and to understand him we must not judge him on pre-conceived theories of total depravity or degeneracy, but we must let him present his own case. In several of our prisons newspapers are published by the inmates, and these afford an extraordinarily valuable source of information for those who would see the convict treated as a human being and given every chance to improve himself. Often wholly needless impediments are placed in the way of such publications reaching the outside world. *The Umpire*, for instance, a bright weekly published in the Eastern State Penitentiary of Pennsyl-

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vania, is not allowed to take subscriptions and so cannot have more than a very limited circulation outside.

This is not the case with *Lend A Hand*, a monthly written and printed in the State Prison of Oregon. The copies of *Lend A Hand* which have come to us are unusually interesting reading and do credit to the literary ability of the editor and contributors. As throwing light on prison life and the personality of the convict we cordially recommend it to all who are interested in the work of developing a rational prison system. We hope that we shall not be regarded as speaking unkindly of the editor, who is known as "Prisoner No. 6435," when we say that he is the right man in the right place. More newspaper men should be in jail. Every prison should have one, and it may be some consolation to our friend No. 6435 to feel that in his present position he can render a service to the prisoner, and therefore to the world, greater than if he belonged to the Great Unconvicted.

The subscription to *Lend A Hand* is one dollar a year or 50 cents for six months; sample copies 10 cents. You will aid the publication and the cause of prison reform at the same time by subscribing. Address Box C, Salem, Oregon.

The February Herald of the Star

We love the *Herald of the Star*, not only because we believe in the aims of the Order of the Star in the East, but because it has indicated in this number that it intends to carry out its announced policy of devoting itself largely to practical social movements. From its very nature there is great risk that the Star movement may peter out in devotional gush unless strongly guided and curbed by its leaders. The February *Herald* contains several excellent papers on social activities and on child training and the hygiene of child life. We wish that the editor would secure from a recognized expert an article on the Montessori method of child training, for this is fully in harmony with the ideals here set forth.

It is interesting to learn from Mr. Wodehouse's article that the clergy do not take kindly to the idea of the Coming Christ as a Sower instead of a Reaper. It is however hard to change one's preconceived ideas, especially when one has been accustomed to regard himself as a prospective bell-wether to the flock of sheep which is to be gathered together at the Last Judgment.

Subscription to the *Herald of the Star*, through the O. E. Library, $1.50 a year, 75 cents for six months; sample copies, 15 cents.

The March American Theosophist

The American Theosophist for March contains among others interesting articles on Lemuria and on Hermes Trismegistus and

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one on the principles of plant breeding by Luther Burbank, theosophically annotated by Mr. Van der Linden, with the author's permission. This method of giving a theosophical interpretation to a scientific paper is highly interesting and instructive. We should like to see the process reversed. We think, for instance, that Mr. Burbank's comments on the article on The Building of a Rose (page 424) would be highly elucidatory, especially on the application of bobbin-like nature spirits and other factory methods to the growth of plants. It might help us to keep from thinking that there is little difference between clairvoyance—of certain kinds—and the effects of a jag. The several current topics departments are always well edited and readable. We hope that when the innumerable Lives of Orion have been finally abstracted up to date, and the gentleman dismissed, the editor will find space for some articles tending to show the public, for which the journal is mainly intended, that there is some connection between Theosophy and cleanliness and righteousness of life.

Subscription to the *American Theosophist*, through the O. E. Library, $1.50 a year; sample copies free.

Books on the Social Evil

The social evil presents a more difficult problem than the liquor traffic, because it springs from the perversion of a natural and necessary instinct, not an acquired habit. An instinct cannot be legislated out of existence; if suppressed in one direction it manifests itself in another, and hasty legislation, aimed at the symptoms rather than the causes, is likely to produce equally serious, if not as evident results. The causes lie largely in social conditions of a complicated nature which interfere with marriage, such as poverty, the love of luxury and display, the absence of domestic ideals, and doubtless more recently, eugenics gone mad; also in the lack of rational training in self-control, and the general ignorance among the young on sex matters.

The following books dealing directly with the subject may be borrowed from the O. E. LIBRARY LEAGUE.

Addams, Jane—A New Conscience and an Ancient Evil, $1.00.
The Spirit of Youth in the City Streets, $1.25.
Ball, E. H.—Traffic in Souls (fiction), $0.50.
Bell, E. A.—War on the White Slave Trade, $1.50.
Bingham, T. A.—The Girl that Disappears, $1.00.
Bynner, W.—Tiger (fiction), $0.60.
Ellis, Havelock—Sex in Relation to Society. Not sold.
Loaned only to physicians, lawyers, clergymen and special students.
Flexner, A.—Prostitution in Europe, $1.30.
Kauffman, R. W.—The Girl that Goes Wrong, $1.25.
The House of Bondage (fiction), $1.25.
Kneeland, G. J.—Commercialized Prostitution in New York City, $1.30.
Lydston, G. F.—Diseases of Society, $3.00.

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Robins, E.—My Little Sister (fiction), $1.25.
Roe, C. G.—Panders and their White Slaves, $1.00.
Scarborough, George—The Lure (fiction), $1.25.
Seligman, E. R. A.—The Social Evil, $1.75.
Report of the Committee of Fifteen, with special reference to condi tions existing in the City of New York.
Willis, W. N.—White Slaves of London, $1.00.

The Magazines

Under this head we shall call attention to some articles in th magazines bearing on subjects of interest to the LEAGUE. LEAGU members are invited to take charge of certain periodicals and t report on them *promptly*.

American Magazine, March. The Soul's Winning Fight with Scienc (a popular article showing that the soul is independent of the brain).

Everybody's, March. *M. Hillquit* and *J. A. Ryan;* Socialism—Promis or Menace? Pt. 6. Socialized Religion.

Collier's, March. *N. A. Fuessle;* Making New Lives for Children (Stat activity on behalf of crippled children).

The Theosophist, February. *Mrs. Besant;* Memories of Past Live *C. W. Leadbeater;* Faery (a review by this eminent defender of fairydo of three recent books, with comments).

Theosophy, March. Reprint of an article by H. P. Blavatsky on Spiri ualism and Theosophy.

O. E. Library League Notes

M. L. L. Members of the LEAGUE should write the initial M. M. L. after their names in corresponding. Being interpreted i means RUSH. They are also invited to avoid the stiffer busines forms of address, as the LEAGUE is a fraternal organization.

League Groups. It is very desirable that members shoul undertake the formation of LEAGUE GROUPS, either for study or fo joint borrowing of books, or both. The cost of borrowing can b greatly reduced in this way. The LEAGUE will render every possibl assistance in this, and will supply addresses.

Please get over the notion that the LEAGUE has to do wit Theosophy only. Anyone interested in social movements of an kind may be aided by the LEAGUE and we especially want to ge the interest and cooperation of social workers.

Prisoners' Mail. Members interested in the welfare of pris oners should inform themselves whether there are restrictions o prisoners' correspondence in their state, and if so, should write protest to the governor.

O. E. Library League Groups

Get active and form a GROUP in your vicinity. You will find i well worth while to take the small initial trouble, and we wil render you every possible assistance in the way of supplying liter ature, addresses, etc.

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

Vol. III | Wednesday, April 8, 1914 | No. 17

ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

LIGHT IN DARK PLACES

The Great God Grab, whom we worship, has given us a set of commandments, the first and chief of which is: "Thou shalt not fail." And the second is like unto it, "Thou shalt not get caught." Observe these two commandments and you will be admitted to respectable society. Break the first and you are regarded with contempt and even run the risk of being tabooed by the eugenists. Slip up on the second and you are labeled "criminal" and sent to the penitentiary; you are transferred from the ranks of the Unconvicted to the relatively small group of the Convicted.

Most of us are reduced to the state of moral tapeworms. We think we have "succeeded" when we have accomplished something in the absence of great obstacles, we marry, and then hold up our hands in horror at sexual irregularities; we rob our neighbor of his good name through our gossip, and howl at the wickedness of the burglar or pickpocket; we regard ourselves as better than the man in prison because we have not done just what we probably should have done, had we been in his boots. None of us can possibly know how we would act in a fire or railroad accident till we have been through it, and equally, none can say what life he would lead had he been stolen in infancy from his comfortable home and brought up in the slums. We may well desire to be delivered from temptation, but the one prayer which should constantly be in our hearts is to be delivered from the notion that so-called moral success is a sure proof of worth, while moral failure is an indication of inherent worthlessness.

There are few forms of moral blindness worse than looking on the man who has failed morally as one who should be shut up without chance for retrievement. If it is immoral to steal one man's goods, it is certainly immoral to steal another's chance of making good, no matter how slender it may be. If it is criminal to take a life, it is equally so to take that which makes life worth living. Our whole system of criminal procedure and treatment is based on the principle "From him that hath not shall be taken away even that which he hath," a principle of which a common highwayman would

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be ashamed. The State owes to every delinquent the chance to reform, just as much as it owes to each child an education.

We do not wish to be sentimental. There is an old saying that you cannot make a silk purse from a sow's ear. We do not doubt that there are those who cannot be reformed and who are too dangerous to be left at large, and that moral failure is often due to degeneracy. But these constitute but a small part. Many cases of defective mentality or morality are caused by anatomical or physiological defects. Trephine the skull and relieve the pressure on the brain and the defective may become normal. Remove part of the thyroid gland or supply a deficient secretion and the idiot may develop intelligence.

A large part of the moral defectives owe their deficiency to similar conditions of a social nature. There is a pressure or a poison caused by unwholesome social conditions; remove these and the real nature gets a chance to assert itself. Lack of education, bad associations, crowded quarters, the temptations incidental to poverty or to exorbitant desires and the absence of strength of will or motive to overcome them, many of these we are ourselves responsible for. We create or tolerate the conditions and punish those who succumb to them.

We exercise a peculiar discrimination with regard to the "dangerous" classes. Some we send to an asylum and treat with all humanity as "unfortunates," others we send to prison and treat brutally, just as we treated the insane not so many years ago. And we make another equally absurd distinction. The mentally deficient are kept under restraint just as long as, and no longer than their condition warrants. No one would think of sentencing a lunatic to an asylum for a term of years, fixed in advance by the mischief he may have done, by the number of plates he has smashed or by the size of the mirror he has broken. No one would think of leaving a victim of homicidal mania at large until he has killed somebody; no one would decide his case by setting two doctors to arguing before a committee of twelve ignoramuses and leave it to the committee, instead of the doctors, to decide his fate.

Yet when it comes to moral delinquents, to those whom we commonly call criminals, we do just these things. The most dangerous man in the community, the man who is likely at any time to commit murder in pursuance of his aims, or who is given to throwing his thinking mechanism out of gear with alcohol, is just as free as the best of us so long as he does not actually violate some law. If he is suspected and is adjudged guilty—not of being a defective, but of breaking the law—the judge, who after all cannot help himself, for he is on the bench, not to make law, but to execute it, passes sentence. The law generally, but not always, gives him some latitude; he can impose a maximum or a minimum penalty, according to the seriousness of the offense, the extenuating circumstances, and his own

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ideas of severity or leniency, but he must keep within the limits fixed by the law, a law made by men who generally know no more of ethics and human nature than does a tomcat. One has simply to study the penalties affixed in different states or lands to the same offense to see that the men who made them knew nothing whatever of what they were doing; they are pure guesswork. Imagine a congress of doctors fixing the doses of medicine and the time for which they should be taken, irrespective of recovery—one tablespoonful three times a day for life—imagine a commission of lunacy committing an insane person to the asylum on any terms whatever except "until recovered."

That is just what our legislators do. And their methods are not curative, either. Not only is practically no effort made to reform the delinquent—unless supplying him with a chaplain may be called such—but every opportunity is offered to make him worse. With as much sense as a doctor who would put a man with a broken leg in a room with a smallpox patient, they bunch together those who are serving a first term for a minor offense with the most hardened old timer. All sorts of unnecessary indignities are inflicted on the convict, such as allowing him to write but one letter a month, forbidding him the daily papers, torturing him for small infractions of the rules. If you want to know something about the manner in which convicts are treated, read Donald Lowrie's "My Life in Prison," a narrative of ten years in the California prison of San Quentin. Doubtless there is some improvement in recent years, but the prison regulations are almost everywhere as far as ever from carrying out the principle that confinement should not be for punishment, but a means of reform. To reform a man does not consist in harsh treatment, but in training with the direct object of reform in view. The prison should be a school; the men should be taught trades, or when necessary given at least a common school education. Every convict's capacity should be determined and he should be educated accordingly. Every prison contains inmates ranging from well-educated to illiterate. Schools should be organized and the better educated convicts used to instruct the less fortunate ones. There is absolutely no excuse for a man who is serving a moderately long term being discharged illiterate; he should be put to work on the three R's from the day he enters.

To discharge a convict when his time is up without prospect of employment and with no capital other than a suit of clothes and a five-dollar bill, is wholly wrong. Experience shows that this is a critical time. On the one hand, the man is without employment and generally without friends; on the other, after years of restraint he is unusually likely to indulge in excesses. There is every incentive to resort to crime again. The State should guarantee to every discharged prisoner employment for a reasonable time and offer him every opportunity to make good.

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The State—that is, you and I—has no moral right to deprive a prisoner of the chance to labor, nor has it the moral right to confiscate the product of his labor. Prisoners who are working at a productive occupation should be paid current wages, less the cost of their maintenance. To make a profit out of them, other than that which is necessary to conduct the institution, is robbery, and that the State does it, does not make it anything else. For the community to utilize the labor of convicts in road and bridge building is doubtless a wise policy, but if done to escape the normal cost of such work, it becomes an unjust tax on a portion of the community least able to bear it. The prisoner's wages should either be placed to his credit in the savings bank, or paid over to his family, so that it shall not be made to bear the punishment rather than the offender. Under our present system we send the man to jail, but punish his wife and children. Could a government of lunatics have devised anything more unjust or ridiculous?

In some States prisoners are not allowed to work at a productive trade where their product competes with that of "free labor." Rot! What difference can it make whether a man works with or without a stone wall around him, or with or without bars to his windows? Turn these men loose and let them work; would not the result be precisely the same? Or why not take two or five per cent of the "free workers" and support them at public expense so that there shall be less competition? The leisure class is equally a parasite on the community, whether it lives in the prison or the palace. We know a prison where the men have to make fancy work and trinkets because they are not allowed a man's employment. It only needs to put petticoats on the man and trousers and overalls on the wife at home, who has to support the family, to complete the foll

Doubtless, we are opposing the wisdom of the ages in regard to the treatment of delinquents. But the wisdom of the ages has often been set aside, much to the advantage of society. Who, twenty years ago, would not have pooh-poohed the juvenile court as a fad of sentimentalists. Yet it works. Probably the idea will be extended and certain classes of adult delinquents will be paroled without being sent to prison. More and more the use of the indeterminate sentence, more and more the plan of placing prisoners on their honor is being tried and found a success. Convicts are sent away to work without guard, and it is an exception for one to try to escape. Only today we read that a gang of fifty men, sent to work without guard, have offered a reward for the capture of two of their number who ran away.

Governor West, of Oregon, says: "My observation is that the convict, he who has been convicted for the first offense particularly, is much the same as other men. Fair dealing and just treatment appeal to him; spur him to better effort, bring out what good there is in him, while the opposite treatment procures opposite result

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You cannot cage a man up like a tiger and produce anything but a tiger man."

Our rule in the Library is to take the convict at his word, and we have yet to regret it. We do not have a case on record where one has taken advantage of us, and we say without qualification that we would rather trust a convict than the average stranger.

Note.—In a near CRITIC we shall publish an article by Hon. J. J. Sanders on the humane methods employed in the Arizona State prison.

The O. E. Library League

is an international organization for promoting the circulation of useful literature by mail, co-operation in moral, social and philanthropic movements, and mutual help.

In addition to supplying any books on the market, as a source of revenue for conducting its philanthropic work, the LEAGUE rents large numbers of books by mail at a moderate charge, which can be much reduced where clubs or GROUPS of members are formed.

An interesting and rapidly growing part of its work is lending books to prisoners and in furnishing them with correspondents. A number of prison GROUPS have already been formed.

It is expected of members that they will do what they can to interest others in the aims of the LEAGUE and to secure it such assistance as they can, financial, literary, etc., but there are no fixed obligations other than a registration fee of ten cents and subscription to the CRITIC. No pledges of any kind are required.

The LEAGUE furnishes correspondents who will aid those desiring information on the following subjects and others. There is no charge, but the one desiring such instruction must join the LEAGUE and must defray actual costs of correspondents, such as postage. Qualified persons are invited to volunteer as correspondents.

Correspondence with prisoners (English, French or German).
Elementary or general Theosophy (English, French or German).
The ethical side of Theosophy (English, French or German).
The technical side of Theosophy (English, French or German).
Relation of Theosophy and social reform movements and their affiliation (English, French or German).
Theosophy and Christianity. Affiliation of theosophical and church work (English, French or German).
The Order of the Star in the East and its ideal (volunteers must be members of the Order).
Comparative Religion, especially Christianity, Hinduism, Buddhism (English. French or German).
Vedanta.
Karma and Reincarnation.
Symbolism, the Tarot, etc.
Astrology.
Psychical Research (English or French).
Dangers of psychism.

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Social service problems; charity work and how to engage in it (English, French or German).

Civic reform, such as initiative, referendum and recall; commission government; socialism; special social and civic reform problems (English, French or German).

Sanitary reform movements of all kinds (English, French or German).

General prison reform and allied problems (English, French or German).

Education of children, especially after Montessori ideals (English, French or German).

Correspondence with young people on personal and social service problems (English, French or German).

Numbers in their occult relations and significance.

Magic; its dangers and follies.

New Thought; divine healing.

Defects of character.

Choosing a profession, or where to study it; *e. g.*, civil engineering.

Domestic difficulties, as between husband and wife, or parent and child.

Sex problems, personal, hygienic, social.

Vegetarianism (English or French).

Defective children.

Sympathy and guidance for those in sorrow.

Theosophy and Christian Science.

It is the desire of the LEAGUE to extend its work in the direction of social and humanitarian movements of various kinds, and members interested in these are specially requested to assist it in so doing. It is obvious from the work already under way that it will play a rather unique role.

Letters from Living Dead Men

Letters from a Living Dead Man, *Elsa Barker*.....loaned.. 1.2
The Problems of Psychical Research, *Hereward Carrington*....loaned.. 2.7

Letters From A Living Dead Man consists of automatic writings by the hand of a well-known English novelist, Elsa Barker, and which purport to be communications from one X, a deceased lawyer of studious habits and philosophical turn of mind.

The theories of automatic writing take into account several possibilities; that it proceeds entirely from the subconscious mind of the writer; that it is communicated telepathically from the mind of another living person or persons; that it comes from some discarnate entity, acting in an unknown manner through the writer's nervous mechanism. There can be no question at the present day that the writer's own subconsciousness often plays an important part, frequently elaborating narratives of the most detailed character which bear internal proof of being pure fiction. There is also evidence enough to prove that the material often originates in the mind of another; that it conveys information of which the writer could have had no cognizance, and that it relates to events occurring in a distant place. It is more or less of an open question whether the spirits of the departed can communicate in this way, but the weight of evidence goes to show that such communications are re-

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ceived, often colored and distorted by the personality of the writer.

Letters From A Living Dead Man is in several respects the most interesting publication of this kind which has yet appeared. The supposed communicant, X, living in the Western United States, died and shortly afterward a message of a personal character was received by Miss Barker in Paris through automatic writing. Information of X's death was not received till a day or two later. If one disregards the assumption that she had unconsciously read a cable dispatch in a paper, or had a telepathic communication from someone who knew of his death, the genuineness of the communication seems fairly certain. Then, too, the style is characteristic of the man and clearly indicates one of unusual power of observation, and is free from the platitudes so common in such writings.

What interests us most is that the communicant's account of observations and experience in the other world affords a distinct confirmation of the theosophical views, as set forth by Leadbeater in the Astral Plane, and at the same time it does not go so far as to afford a complete confirmation and so arouse the suspicion that it is simply Leadbeater being re-Leadbeatered. The communicant simply narrates what he sees and feels. Reincarnation is distinctly admitted. It is an excellent account of the Astral Plane as a new comer with his eyes open for facts rather than dreams might be supposed to see it. It is decidedly the best thing of the kind we have seen and will be read with interest from cover to cover.

The Problems of Psychical Research is a much larger and more general work, of great value to the student desiring information and a scientific discussion of data, many of which are presented in detail. This and the preceding book may well be read together, each as a commentary and at the same time as an antidote to the other.

Transcendental Hygiene

The Way to Life and Immortality, *Dr. R. Swinburne Clymer*...loaned.. 1.25

Dr. Clymer's theory of immortality is as far from the theosophical, or even from the current Christian view as is Alpha from Omega. The theosophical view is that the earthly life is but a transitory phase of the soul's development. The soul returns time after time, gaining more experience with each life, but finally reaching a stage where the material plane has no further lessons for it, when it continues its evolution on the super-physical planes. Barring reincarnation, Christians are coming to believe that progress continues after death. Dr. Clymer's immortality is a literal immortality in the flesh; it is allied to the conception of the final reign of Christ upon earth. He accepts reincarnation, but holds that it is the superphysical phase which will ultimately become superfluous, and that man will be an immortal physical being, a glorified struldbrug.

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Immortal youth on a perfected earth ought to be decidedly pleasant, and in fact, if given the choice we might prefer it to the heaven described by Mr. Leadbeater, with its pipe dreams. But we cannot reconcile it with our feeling that the soul is evolving ever higher toward God and that the conditions of the material world are too limited for its expression. If the final stage of man is physical, so is God a material being likewise, probably with stomach and bowels, like the Gods of Olympus. It would take more than a quotation from the Apocalypse to convince us of it. Nor can we accept the idea that storms and earthquakes are caused by the evil thoughts of man, and that poisonous animals and plants are fed on his evil emanations. We cannot accept the idea that snakes and vermin are pesky, just because we do not happen to like them. To the pure all things are pure, and to the Great Power to which they owe their origin they are all doubtless both clean and beautiful. Occultism, which contains so much of splendid conceptions, is discrediting itself in the eyes of the sensible people by parading nursery fables under the authority of self-appointed clairvoyants.

And yet—the book is an excellent illustration of how one may reach sound practical conclusions, no matter from what point of the compass he starts. Man must not despise the body. He must treat it in all respects as the temple of God. He must act as if he believed physical immortality to be attainable. Dr. Clymer is always at his best when writing from this standpoint, and even those who cannot accept his premises will find his advice of the greatest value, and the book a most practical one.

Forbidden by the Church

The Roman Catholic Church has placed the books of Maurice Maeterlinck on the list of forbidden books. Those who want to know what the church considers pernicious may purchase or rent the following by Maeterlinck from the Library:

Life of the Bee, $1.50.
Wisdom and Destiny, $1.50.
Our Eternity, $1.50.
Death, $1.00.
The Blue Bird, a Fairy Tale in Six Acts, $1.25.
Our Friend the Dog, $1.25.

New Books for Old Ones

Why keep the old books you don't read, when you can exchange them for new ones? We take second-hand standard theosophical and other occult books, provided they are such as are in demand, and will credit you with them against the purchase of new books of any kind whatever. We will make you an offer if you will state author, title and conditon.

Why not have the latest literature?

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The Magazines

LEAGUE members are invited to take charge of certain periodicals and report *promptly* articles of interest to the LEAGUE.

The World's Work, March. Giving Prisoners a Chance; page 495. Tells how unrestricted correspondence privilege has enabled a life convict in Arizona State prison to build up a useful and profitable business as advertising specialist. *Same,* April. *L. B. Stowe;* A Prison that Makes Men Free (a self-governing penal colony). *C. D. Hilles;* Account of an institution for incorrigible boys.

Collier's March 28. *P. C. Macfarlane;* A Professional Jailer (whose motto is "Always keep in mind that kindness is the key to all human hearts.").

Outlok, March 14. Three editorials on the problem of the unemployed and report of the New York conference on the same. *Same.* March 21. *Editorial;* Prison Reform. Mr. George and the Freeville Republic

The Commonweal, February 27. Jails in India (the Government has appointed a commission to examine into abuses, which are much the same as in America).

The Theosophist, March. *C. W. Leadbeater;* The Theosophical Attitude. *Mrs. Besant;* Occultism (Occultists are useful or dangerous according to their motives).

The Occult Review, March. *Elliot O'Donnell;* On the Mystic Properties of Rings.

Rabindranath Tagore

No man in India, and but few outside, are attracting as much attention among cultivated people in this part of the world as is the famous Bengalese poet and educator, Rabindranath Tagore,the first Hindu to be honored with the Nobel prize. The following, his most important works, can be purchased or rented from the Library:

Gitanjali (Song Offerings), $1.40.
The Crescent Moon (child poems), $1.25.
The Gardener, $1.25.
Sadhana; the Realization of Life, $1.25.

Some Important Recent Additions

White, Bouck—The Carpenter and the Rich Man, $1.25.
By the author of the *Call of the Carpenter.* These two books, with Churchill's *The Inside of the Cup,* are the most significant books of the day on the trend of religion.
Lowrie, Donald—My Life in Prison, $1.25.
Barker, Elsa—Letters from a Living Dead Man, $1.25.
Carrington, Hereward—Problems of Psychical Research, $2.75.
Sepharial—The Kabala of Numbers, pts. 1 and 2, each $1.00.

Montessori Books

Montessori, Maria—The Montessori Method, $1.75.
Montessori's Own Handbook, $1.00.
Pedagogical Anthropology, $3.50.
Stevens, Ellen Yale—A Guide to the Montessori Method, $1.00.
Fisher, Dorothy Canfield—A Montessori Mother, $1.25.
The Montessori Manual, $1.50.
Ward, Florence Elizabeth—The Montessori Method and the American School, $1.25.

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O. E. Library League Groups

Get active and form a GROUP in your vicinity. You will find it well worth while to take the small initial trouble, and we will render you every possible assistance in the way of supplying literature, addresses, etc.

Prison Work

We need funds for our prison work, which is growing rapidly. Those who want to contribute to a special object of the LEAGUE cannot do better than to give something for this. A small monthly contribution is suggested.

A List of Books on Crime and Criminals

The following books can be rented from the O. E. LIBRARY LEAGUE or purchased at the prices indicated:

Brockway, Z. D.—Fifty Years of Prison Service, $2.00.
Ellis, Havelock—The Criminal, $1.50.
Gross, Hans—Criminal Psychology, $5.00.
Lowrie, Donald—My Life in Prison, $1.25.
An intensely interesting account of ten years' experience in San Quentin prison.
Macdonald, Arthur—Criminology, $2.00.
McConnell, R. M.—Criminal Responsibility and Social Restraint, $1.75.
Mosby, C. V.—Crime; its Cause and Cure, $2.00.
Osborne, Thomas Mott—Within Prison Walls, $1.65.
A faithful narrative of personal experiences during the author's voluntary confinement in the State prison at Auburn, New York.
Ribot, Th.—The Psychology of the Emotions, $1.50.
Whitin, E. S.—Penal Servitude, $1.50.
Wines, F. H.—Punishment and Reformation, $1.75.

Theatrical Notes

Miss Marshall's play, *The Crime of the Law,* which deals with the abuse of convicts, is said to be creating immense interest in our Western cities, and is highly praised by prison reform experts.

The Lure is a white slave play. We have seen it and can commend it to those who want to know about some of the dangers to which young women are exposed.

Treatment by Suggestion

We are glad to report that our former specialist in suggestion Dr. F. Milton Willis (367 West 116th Street, New York), who went back on us for a time, has consented in response to urgent demands to take a few more cases of nervousness, bashfulness, worry, grief, lack of self-control, willpower or memory, etc. Treatment by correspondence or in person.

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Occult Exchange Club

We cordially recommend any one who desires a correspondent on occult subjects to enroll as a member of this club. Our friend, Mr. H. D. Kloddonni, 504 Gilmour Street, Ottawa, Canada, is Secretary. Address him, with 25 cents membership fee. United States stamps accepted.

[List No. 7] New Thought; Mind Culture

(Subject to change without notice)

All books may be rented, unless otherwise stated. Circulation not limited to O. E. Library League members.

Renting Terms. Two weeks or less, ten cents per volume; each additional week or fraction of a week, five cents per volume. Time in transit not charged. Cost of transportation both ways at borrower's expense. Books must be returned postpaid. Payment in advance by a deposit of two dollars (unless by special arrangement), the unused part being returned on request. Borrowed books may be purchased at the prices indicated or marked in them, without charge for postage, but five cents a week each must be paid for all time in excess of two weeks. Borrowers may specify "reduced copies if available."

By joining an *O. E. Library League Group* the cost may be reduced to one-half or less.

Larson, C. D.—continued

What is Truth? $1.00.

Your Forces and How to Use Them, $1.25.

Lear, H. L. Sidney—The Hidden Life of the Soul, $1.00.

Leland, Charles G.—Have You a Strong Will? $1.50.

The Mystic Will, $0.50.

An extraordinarily popular book.

Lindsay, Arthur A.—Mind the Builder, Soul Culture. Lea., $1.50; paper, sold only, $1.00.

Mind the Transformer, $1.00.

Lovell, Arthur—Concentration, $1.00.

Volo, or the Will, $1.00.

McClelland, Bruce—Prosperity through Thought Force, $1.00.

McComb, S.—Power of Self-Suggestion, bds., $0.50.

Marden, Orison Swett—One of the most inspiring writers.

Be Good to Yourself, $1.00; pocket ed., sold only, $1 25.

Choosing a Career, $1.00.

Every Man a King, $1.00; pocket ed., sold only, $1.25.

Exceptional Employees, $1.00.

Getting On, $1.00; pocket ed., sold only, $1.25.

Good Manners as a Passport to Success. $0.50.

He Can Who Thinks He Can, $1.00; pocket ed., sold only, $1.25.

Hour of Opportunity, $0.50.

Joys of Living, $1.25.

Making of a Man, $1.25.

Miracle of Right Thought, $1.25; lea., sold only, $1.50.

The Optimistic Life, $1.00.

Peace, Power and Plenty, $1.00; pocket ed., sold only, $1.25.

Progressive Business Man, $1.00.

Pushing to the Front, $1.00; pocket ed., sold only, $1.25.

Rising in the World, $1.00; pocket ed., sold only, $1.25.

Secret of Achievement, $1.00; pocket ed., sold only, $1.25.

Self Investment,, $1.00 pocket ed., sold only, $1.25.

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Success, $1.25.
Training for Efficiency, $1.25.
Winning Out; for Young People on Character Building, $1.00.
Young Man Entering Business, $1.00; pocket ed., sold only, $1.25.

Miles, Eustace H.—Power of Concentration; How to Acquire It, $1.25.

Militz, Annie Rix—Primary Lessons in Christian Living and Healing, $1.25
Prosperity, $1.00.
The Renewal of the Body, $1.00.

Mitchell, H. B.—Meditation, paper, $0.20.

Montessori, Dr. Maria—The Montessori Method, $1.75.
Montessori's Own Handbook, $1.00.
Pedagogical Anthropology, $3.50.
The Montessori Method is absolutely indispensable to parents an teachers of young children.

Mulford, Prentice—Prentice Mulford's Story, $1.50.
The White Cross Library, 6 vols., each, $2.00.
Single essays of the White Cross series, 25 cts. each, sold only.

Newcomb, Chas. B.—All's Right with the World, $1.50.
Discovery of a Lost Trail, $1.50.

Newcomb, Katherine B.—Steps Along the Path, $1.40.
Based largely on *Light on the Path.* A most helpful book.

Noble, Dr. Emily—Rhythmic Breathing, $2.00.

Olston, A. B.—Mind Power and Privileges, $1.50.
A standard book, based largely on psychical research.

Partlow, Frances—Training of Children in the New Thought, $1.00.

Patterson, Chas. Brodie—Dominion and Power, $1.20.
Living Waters, $1.25.
The Measure of a Man, $1.20.
A New Heaven and a New Earth, $1.25.
New Thought in the light of the Fourth Dimension.
What is New Thought? $1.00.

Payot, Jules—The Education of the Will, $1.50.

Ramacharaka—Raja Yoga, $1.00.

Rhodes, Helen—Psycheoma (Soul Sleep), $1.00.

Rogers, L. W.—Hints to Young Students of Occultism, $0.50; paper, sol only, $0.25.

Schofield, Dr. A. T.—The Unconscious Mind, $2.00.

Sears, Dr. Julia Seton—Concentration, $0.50.

Severn, Dr. Elizabeth—Psycho-Therapy, $1.25.

Stocker, R. Dimsdale—Soul Culture; Self Development, $0.50.

Towne, Elizabeth—Experience in Self-Healing, paper, $0.50.
Happiness and Marriage, paper, $0.50.
How to Grow Success, paper, $0.50.
How to Train Parents and Children, paper, $0.25.
Joy Philosophy, $1.00.
The funniest book Mrs. Towne has written. A side-splitter for th melancholy.
Just How to Concentrate, paper, $0.25.
Just How to Wake the Solar Plexus, paper, $0.25.
Lessons in Living, $1.00.
The Life Power and How to Use It, $1.00.
Practical Methods for Self-Development, $1.00.
You and Your Forces, paper, $0.50.

Trine, Ralph Waldo—Character Building, $0.35.
In Tune with the Infinite, $1.25.
The New Alinement of Life, $1.25.
On the Open Road, $0.50.

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25 1914

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BY

The O. E. Library League

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

THE YOUNG CITIZEN

"Do you know, cousin," said a small boy to me many years ago, "that I want to be a soldier when I grow up, and kill people?"

This was not the remark of a Zulu or Apache, but of my small Quaker relative, a boy born under the influence of that religious society which above all others, has persistently stood for peace. He was not a degenerate; he is not in prison nor yet a soldier, but a successful business man with a small boy as bloodthirsty as was his father at the same age.

The sentiment which my small cousin expressed is one which animates most boys; they love stories of war, of pirates, of Indians, and if they are normal, they are not afraid to fight. If a boy cares for none of these things you may feel tolerably sure that something is wrong with him—he is either a genius or a fool, probably the latter.

There are two reasons for this spirit. One is the law by which the traits of remote adult ancestors repeat themselves in abbreviated form in the young; the other is the natural expression of energy, the desire to conquer. The boy is a hero worshipper and plays at being the hero he worships, Ulysses, Jack the Giant Killer or Captain Kidd, nor is he always squeamish in his selection. Milton's *Paradise Lost* was about the first book I read, and I adopted Satan as my hero.

Next to sound health this tendency is one of the most valuable which the youth can possess. Religion and morality usually make but little impression on the young because they are deprived of romance. It is a notorious fact that a strict religious training usually fails of its aim, that pedagogical theology is more likely to disgust than to edify. Children dislike church because it restrains their activity rather than directing it; it teaches a string of Dont's with only an occasional Do in the form of a Sunday-school picnic. They hate school for several reasons, chief of which is that getting an education is such a matter-of-fact affair; all the romance is taken out of their lives; they are condemned to slavery and to prison, to hard labor at grammars and arithmetics. The boy who plays truant

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or who runs away from home to fight Indians is not to be blamed it is the fault of his parents or teachers. The remedy is to giv him more adventure and more romance of a healthy kind. Th street boy who gets into mischief should be sentenced to a term a a Boy Scout. Scouting should be as compulsory as schoolboo education, and should be paid for by the State if necessary. Bette to spend the money in this way than in police supervision.

The stories of the old knights appeal to the young in much th same way as do other stories of adventure. To the boy the knigh is a fighter and his tendency is to play at knight in much the sam spirit as he plays pirate. But knighthood means much more tha fighting. The ideals of the true knight were not so much conques as chivalry, service to the unfortunate and devotion to the king It was therefore a happy thought to form an association of youn *Knights of the Round Table,* in which the romance should lead t the conception of Service and Devotion. We have asked a prom inent leader of this Order to contribute an article to the CRITIC and we add only that it is no longer thought necessary to limit mem bership to boys. Either boys or girls above thirteen are eligible t membership.

Every church has its Sunday-school, and in the Theosophica Society its place is taken by the *Lotus Circle,* which is intende for children up to thirteeen years old. The problem seems to a difficult one. It involves teaching moral ideals to the very young and the risk is that too much emphasis may be placed on technica matters, which are easier to teach, judging from the stress place on them among adults. It is as practical for the child to know about his stomach and liver as about his aura, and we think mor so, while loving his companions is more worth while than knowing why eating roast beef affects the astral body injuriously. We hav heard of children who could describe the various planes with thei subdivisions and tell all about the grandfathers of Orion, but thank heaven they are as rare as those who can give the pedigree of Shem Ham and Japhet. We much prefer a tolerably educated parrot If a child can be made to grasp the fundamental ideas of karma an reincarnation, it is about all he needs; the rest should be ethical practical training in service. The Head of the Lotus Circle in Am erica has favored us with a few remarks on the subject.

We have frequently called attention to the practical tendency of the Order of the Star in the East. Still broader is the young people's movement known as *The Servants of the Star.* This i an outgrowth of the Order of the Star in the East, and while it i an outgrowth of the theosophical movement it is quite independen of it, no belief, pledge or obligation of any kind being insisted on The membership is limited to those under twenty-one years of age Its aim is to interest young people in any or all movements fo

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social betterment and to prepare them to become citizens in the best sense of the word. It teaches that idealism, to be of worth, must be practical. There is plenty of the unpractical sort, the kind that talks much and effects little. The time is past when it can be considered a specially virtuous act to wipe the tears from the sufferer's eyes, or hold a damp handkerchief to his head, or to carry mutton broth or calvesfoot jelly to the invalid. Practical idealism goes much further; it seeks to get at the causes and to remedy them. To start young people in this direction, while showing them the value of service as an ideal, quite apart from any supposed spiritual benefit which may come to themselves, is the object of the Servants of the Star. We shall be pleased to put any of our friends into touch with it.

We cannot close these brief remarks without calling attention to a movement which we have mentioned before (*The Republic of Childhood*, CRITIC of December 3d), which is based on theosophical principles, even if its leaders would repudiate the assertion. We refer to the educational system for small children which we owe to Dr. Maria Montessori, and which is known by her name. As we have been unable to get any authoritative statement regarding it for publication, we must refer the parent and teacher to Dr. Montessori's book, *The Montessori Method,* to Mrs. Stevens' *The Montessori Mother,* and others which we have mentioned from time to time. Anyone familiar with theosophical conceptions will see how thin a veil parts the scientifically developed method from the conception that the child is a reincarnating ego, old in years, but young only as concerns this life, for it assumes that character is something which "is awakened" in the child. What could possibly be more theosophical?

The Round Table

The Order of the Round Table fills a long-felt—but only too little realized—need in theosophical activities. We have the Lotus Circle for small children, and plenty of activities for "grown-ups," but for the rising young worker between the ages of 13 and 21—that most plastic age, upon which so much depends—there is too often no effort made to interest him, and so the golden opportunity is lost to plant theosophical ideals when they will most easily take root. It was to fill this need that the Round Table was formed in 1908 by Mrs. Annie Besant, President of the Theosophical Society, who holds the position of Protector of the Round Table. It consists of a nucleus of older workers and it seeks to draw young people together in a League of Service. Associateship is open to all over the age of 13, and Companionship to all over 15. A Companion may become a Knight, the Leader of a Table, at the age of 21.

The practical usefulness of the Order is that it carries the growing child safely over the most important age of his growth—

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that age during which it is particularly necessary that he be inspired with proper ideals of life and action. All children at this age dislike to be "preached to," and this Order is particularly successful in that it presents to them what they most need, and in a way in which they like to get it.

Almost every child at this age has listened with bated breath at the stories of the knights of old, their daring adventures, and the noble deeds they did in the world. The ideals of the old institutions of chivalry were very high ideals indeed, and this is the garb with which the Round Table clothes theosophical truths and presents them to the eager minds and vivid imaginations of the rising generation. As the knights of old were united by a common bond of Service to their King and to humanity, and were inspired to go out into the world doing good deeds and relieving suffering in His name, so are the Companions of this 20th century, reincarnated Round Table inspired to offer their deeds at the footstool of their King, undertaking in His name adventures of love, service, and helpfulness.

King Arthur was the inspiration of his knights of the Roun Table, and all their work was done for love of him and in his name Their motto was: "Live pure, speak true, right wrong, follow th King," and this is also the motto of the present-day Order. Eac Table is permitted to choose its own King or Ideal Figure; with out exception, however, the Tables recognize as their King the rea Spiritual King of the world, that Ideal Figure whom we call th Christ, whom in the East they name Maitreya, and call Him Th Bodhisattva.

Each Companion is inspired to undertake all his work in th name of his King, and to keep himself worthy of serving Him. I most cases—though it is not compulsory—they are taught to look forward to the time in the near future when the King will again come out into the world, and to make themselves worthy to know Him when He comes.

If it is true that He is soon to be amongst us, we must re member that it is the younger ones of today who will be His helpers and followers in the next few years, and we owe it to them—as well as to Him—to prepare these future helpers in the best possible way As one of the younger leaders said recently at a theosophical conference: "Remember, you older people are only preparing the way we younger people will do the work."

The Order of the Round Table is thus also one of the movements in preparation for the coming of the World Teacher, preparing the minds of the younger generation to hear His message, instilling in them ideals and habits of service and helpfulness, preparing them to become chivalrous men and women, with the courage of strength, and devotion to their ideals.

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There is a discipline within the Order, habits of study are encouraged, and the development of the growing faculties of mind and body are carried along with the upbuilding of the character. The Order has made rapid progress in this country, tables having been founded in many places. As an organization it has no connection with the Theosophical Society, anyone over the age of 21 may become a Knight or leader of a Table upon application to the Senior Council, and the matter of organization is very simple.

Any who are interested in the organization, procedure, etc., of the Order are asked to write to

The Senior Knight of the R. T. in America,
2616 Walnut Ave., S. W., Seattle, Wash.
NORRIS W. RAKESTRAW.

Lotus Circle

If you were to ask parents of this generation what their greatest problem is they would, in all probability, say: "The child and its moral training." It is a problem which must and can be met but by parents and outside the school. As far as the intellectual training of the child is concerned we are fully equipped and our teachers are doing all they possibly can. But there is something lacking—a need which has long been felt by parents in the United States and Canada and in other countries as well, and that is the need for moral training. Now here is where the Lotus Circle will be what no school under our present system can do and it is a hopeful sign that its object and importance are being realized. Lotus teachers who have studied the various systems of child training, whose love for children is keen, meet with them each week and instil into their forming brain such strong thoughts of right thinking and right doing that the influence radiates from one meeting to the next. Parents whose children are difficult to manage would get more benefit and entertainment in this work than in attending any social functions, and at the same time they would be doing a work for humanity.

It is not necessary that a person who wishes to organize a Lotus Group need have any previous experience in teaching children, but if the teacher is fond of children she has all that is needed for the work. Begin by giving a children's party and inviting all the children whom you may know, and out of that a Lotus Circle will grow. Make the class as entertaining as possible by playing games and telling stories and doing the sort of things which fascinate children, for we must remember that the Lotus Groups include the young children, those under fourteen years of age. Nor is it necessary for one to live in a town where there are members of the Theosophical Society living, in order to teach their children. In fact we all know that the children of Theosophists will receive theosophical teachings without the aid of a Lotus Group, but the

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children who have never heard the teachings are the children to b reached. Sometimes a teacher finds that she lives in an orthodo community where she is not able to make use of our terms but sh wishes to convey our ideas. In a case of this kind it would b well to use Mr. Unger's Sunday-school Lessons and give the chi dren Theosophy in a diluted form as is sometimes done in churche But of course where this is not the case, and usually it is not, suc a book as *First Steps in Theosophy* might be used. The conductin of the class must be left to the discretion of the teacher inasmuc as children differ so widely in different cities or rather the religiou views of the parents differ, but the teacher living in the communit must decide what course to pursue.

One Lotus Group teacher has said that the Lotus Circle shoul act as a "feeder" to the Theosophical Society and that is indee the case. When the childish mind has become familiar with "Re incarnation" and "Karma," think of what a different outlook upo life the child will have from the one held by a child who has no heard them. If we did nothing else except restore to the nex generation the old belief in fairies, for instance, we will have don a blessed work. But if we are able to imbue the childish mind wit the idea of a Divine Justice, think of the reformation we woul bring about in social reform alone, to say nothing of many hun dreds of reforms which are being struggled with today by variou leaders.

Reform, no doubt, should be begun with the child's grand parents, but as we cannot reach them as a rule, we may do the nex best thing and the truism "the child is father to the man" show us how to reach his "father" at any rate. After all, it would b pleasant to live in a world where we lived the Sermon on the Mour instead of merely preached it. Gentleness is the keynote of Lotu Circle work and to fill a world with gentlemen and gentle ladies is task not to be despised.

LITTA KUNZ, Sectional Head.

Krotona, Hollywood, Los Angeles, Cal.

School Books for Prisoners Wanted

We have received an appeal for common-school text book from the prisoners in the Nevada State Prison. Many of these me are almost entirely uneducated and desire a chance to study. If yo have such books which you can spare, send them direct by mail o express (prepaid printed matter rate) to Mr. Morrey R. Preston Box 631, Carson City, Nevada, who will see to their distribution

To Those Corresponding With Prisoners

Those LEAGUE members who have volunteered to correspond with prisoners would do well to read Donald Lowrie's *My Life in*

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Prison ($1.25, sold or loaned by the Library). It is a highly edifying narrative of the author's ten years' confinement in the California prison at San Quentin. We also recommend them to subscribe to one or two of the newspapers published in prison by the convicts. *Lend A Hand* (monthly, $1 a year) is excellent. It is published in the State Prison at Salem, Oregon. So also is the *Monitor Magazine* (monthly, $1 a year), published in the State Prison at Huntsville, Texas.

Astrological Offer By Mr. Gyongyoshalaszy

Our astrological expert, Mr. Z. de T. Gyongyoshalaszy, 754 Seventh Avenue, New York City, has consented to give the following special terms *for the month of May and to readers of the* CRITIC *only* who desire an astrological reading of their future:

$10 for a full life reading, about 10 pages long, and $25 for a carefully delineated esoteric and medical horoscope about 20-25 pages long. His regular terms are from $25 to $100.

State plainly the year, month, day, hour and place of your birth and the principal things you want to know, and don't wait till June.

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BY

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THE LUXURY OF CRIME

When the Titanic ran into an iceberg two years ago and fourteen hundred people were drowned, what a howl went up! The papers talked of nothing else for weeks; there were commissions of inquiry, and everybody had an opinion as to what should be done with those whose negligence was responsible. It does not seem to have occurred to anyone to say that those who were drowned were served right, that they had no business being on the ship.

And yet the lives lost on that occasion were but few compared with those which are being destroyed each year by our barbarous penal system. We say destroyed, because every life is sacrificed if it is not given the chance to make the best of itself. Does it make a particle of difference whether all are destroyed at once, or whether they are subjected to a slow death?

Listen to this. Five hundred thousand people pass annually through our prisons, and there is a constant prison population of 150,000. Statistics show that apart from those whom we are compelling to make the prison a home for life, 40 per cent of those who are discharged are returned sooner or later. 40 per cent! What would you think of a school which failed to educate 40 per cent of its pupils, or of a hospital which should bury 40 per cent of its patients? Yet our prisons are a failure in 40 per cent of the cases they handle. They neither scare them into righteousness, nor do they give them the chance to live rightly of their free will.

You say they are criminals and degenerates and that one cannot expect anything better. It is false, and here is the proof. In Japan the prisons are so conducted that only 3 per cent revert to crime after their discharge. The difference of 37 per cent is the penalty we pay for our indifference; it is the penalty we pay for insisting on punishment and revenge rather than on the reform of the convict. In Japan every prison official must have had a training of two years in scientific penology; in America it is largely a matter of politicians backed up by bullies, or at best by men who know nothing whatever of human nature. Figure out if you can the actual number of those

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whose lives go to waste when they might have been made useful; figure out the number of wives and children deprived of support, often condemned to slow death or to be a burden on the community, and you will see that there is much more to howl over here than over the loss of a ship or a railway wreck. There are monuments to the victims of the Titantic disaster, but who has suggested a memorial to the hundreds of thousands who have followed the downward road to the finish because we have refused to listen to their signal of distress and launch our lifeboats?

It is estimated that crime and criminals cost the United States six billion dollars annually; that is to say, they cost every man, woman and child an average of $60 a year, or $300 for a family of five, most of which is taken from them in the form of taxes for the support of prisons, police and courts. You talk of the high cost of living. Why not reduce the needless expenses? You claim that you cannot afford luxuries, yet all the while you are indulging in the most expensive of luxuries, the luxury of indifference. You say you cannot afford a few cents contribution to the cause of prison reform, yet you pay it many times over because you will not wake up and use your vote and your influence towards forcing the authorities to introduce a rational system of reclaiming the vicious. "Serene I fold my hands and wait," says the poet. That is just what is the matter with most of us. We wait for the other person to act, and meanwhile we pay the bill, for with taxes, unlike some other bills, there is no waiting.

If the newspapers of this country would devote the same space to the problem of reducing our crime bill through the rational training of convicts that they give to the rising price of beefsteak, it would be but a few years until the reduction of the criminal tax would make up all the difference. Reduce the recidivism from 40 per cent to 3 per cent, as Japan has done, and think what a hole it would make in that six billion dollars.

But the reform rests with you. As long as you think beefsteak, the papers will talk beefsteak; as long as you prefer to read about crime rather than about preventing it, they will cater to your wishes. You have your tongue, you have your vote and you can insist that the man you vote for for your legislature or for governor has some rational policy on prison reform. You can talk to your friends; you can write to your newspaper. If you don't think it worth the trouble, why, you can just go on paying the bill, thinking now and then, if you wish, how much more civilized the "little yellow man" is than you are.

Wanted. O. E. LIBRARY LEAGUE members who will volunteer to correspond with prisoners on any helpful and practical subject: also prisoners who would like to avail themselves of such an opportunity for improvement.

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The New Penology in the Arizona State Prison

By Hon. J. J. Sanders

What a hold the savage instinct hate has on the minds and hearts of a vast lot of human beings. The Spirit of Vengeance has hovered over and ruled all penal institutions under the old penology; it has sat on the throne of Justice when cruel and inhuman punishment has been meted out to an offender against statutory law. What untold suffering has been endured by human beings because man has not outgrown the primitive instincts of his savage ancestry.

When the Hon. G. W. P. Hunt was inaugurated as the first Governor of the new State of Arizona, it was given out that progressive ideas in penology would supplant the old order in the Arizona State Prison. Striped clothing, silent system, balls and chains, "snakes" and dungeons, bread-and-water-diet, restricted mail privileges, and other cruelties of the old bestial and brutal system were at once consigned to the scrap pile. The Golden Rule supplanted all of the other cruel and archaic rules in the government of the institution. No one can forecast at this time as to what heights this rule will lead in the reclamation and re-juvenation of men. That Arizona has traveled far in that direction during the past two years is evidenced in the faces filled with kindly cheer of all of the inmates of the prison. Cheer is to the human plant what sunshine and moisture are to vegetation.

Governor Hunt appointed Hon. R. B. Sims, a business man of Douglas, Superintendent of the prison. The prison was sorely in need of a building to house a library, schoolroom, reading room, chapel and lecture and amusement hall. The new management with the aid of the prisoners at once set to work to erect a suitable building for these purposes. The prison now has a splendid library, school room, reading room where many of the leading daily papers of the nation are on file, the principal magazines and periodicals. Plays are staged by the inmates in the amusement hall while moving pictures of the wholesome variety are thrown on the screen between acts. Lectures are delivered occasionally by local and national talent. Professors from the State University occasionally come over from Tucson and lecture on some instructive subject to the inmates.

The health of the inmates is very carefully looked after. The prison physician, Dr. W. G. Randell, is the one wizard in surgery and pathology. In olden time his work with the knife would be regarded as miraculous. Let me here add that all those inmates who have been cured by the scientific treatment given them by Dr. Randell, have likewise been cured from all tendency to commit crime. The salvarsan treatment has been given to all syphilitic inmates, a new sanatorium with wide screened porches has been erected to give the tubucular inmates the benefit of all that science has learned in its effort to stamp out the white plague.

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Good roads are a necessity in Arizona as elsewhere. Convicts were sent out to construct roads and bridges in various sections of the State. At some camps the inmates were on honor while at other camps guards were used. All this was being done while the anvil chorus howled and shrieked throughout the State at the innovation. It could not be done and they knew it. But it has been done, good roads and good concrete bridges have been built at a nominal cost to the State with but few escapes. Governor Hunt asked the legislature to make provision to pay the prisoners something for their work, this they refused to do.

Mr. Sims, with prisoners without guard, had cleared of mesquite and grease wood about seventy acres of the quarter section that was not cleared on which the prison is located. This is now growing a fine crop of barley which is as green this seventeenth day of March as any spot in the Emerald Isle. The prison needs a farm of a few thousand acres; it is to be hoped that the next legislature will make the necessary appropriation. When this is done the prison can support it itself from the produce raised on the farm. Not only this, but the inmates can be given all that science has thus far learned in instruction in scientific and intensive farming. This is one good way to turn a human liability into a human asset for the state and nation. The whole world is in sore need today for more men versed in scientific farming, gardening, fruit-raising, stock-raising, etc. Would it not be the part of wisdom for all prisons in America to give scientific instruction along this line?

During the two years just passed under the Hunt administration one hundred and fifty inmates have been released on parole. Of this number twelve have violated their parole—eight per cent—a most creditable showing. Eleven have been returned, and only one has evaded capture. Nearly all of these prisoners were liberated when they had served the minimum of their indeterminate sentence.

The Man Lower Down

By B6591, Editor of "The Umpire"

When humanitarians learn that the criminal is to be considered as an individual, and not as the "average" of a conglomerate whole, then the first great step toward his permanent moral improvement will have been taken.

The warden of the institution of which the writer is an inmate recently remarked, that if one took a rope and drew it around fourteen hundred men anywhere, there would not be any difference between them and a similar number of men in his prison. That this is true will be admitted by every one who has had the opportunity to study the "man behind the bars" through association with him.

The most objectionable feature of prison systems is that it utterly destroys initiative. Prison managements have always considered it an important essential that the spirit of the man should

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be broken as soon as possible after his arrival. Scant portions of improper food together with harsh discipline are the means employed to attain this end. The man is then in a position where he will accept without murmur, and even with some little show of gratitude, the paternalism which is a part of the system.

The United States Army is largely recruited from the same class of young men as those which fill our jails. By this is meant, young men of but little education, without trades, and whose home influences were not always of the best. The percentage of re-enlistments in the Army is about the same as the re-commitments to the jails, and it is believed the reason for this is directly due to the utter absence of initiative, or feeling of responsibility in both classes of men.

The army man has every necessity well provided for without effort or question on his part, and the high cost of living does not affect him in the least. The prisoner also has his necessities taken care of, probably in a less satisfactory degree, but supplied nevertheless. The very things which other men must plan, and work for, come to him without effort. The paternal policy exercised by the Government on the one hand, and the authorities on the other, preclude the necessity for either class of men bestowing even a passing thought to the most important matter in the economy of life.

When the time comes for their discharge, both are thrust out into the world completely lacking in initiative, and all feelings of responsibility deadened, if not entirely destroyed. Both make some effort to meet the changed conditions in the world they are re-entering, and both fail under their sad handicap. After a few failures they naturally seek the path of least resistance, the one leading back to the army, the other back to the jail.

Great stress is being laid upon the advantages to be gained by educating the criminal. As it would be practically impossible to give them all a professional or technical education by which they could earn a living, it is believed that a far more rational method is offered in a system that would find the individual's specialty, and then training him in it.

To effect this, industries could be established within the prison, embracing the use of iron, steel and wood, and include, say, the manufacture of automobiles, desks, furniture, and the casting of hardware, metal utensils, etc.

These industries alone, would offer no less than 200 different means of obtaining a livelihood. From the man who manages the business, and the bookkeepers, down to the man who sweeps the floors, from the skilled mechanic and electrician, to the man who packs the finished product and the one who marks and ships it, every man would eventually find his groove and fit into it, becoming expert in his work and well able to perform the same character of labor in the outside world.

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The prison should be a self-supporting community in which every worker would be paid a full wage commensurate with the character of his employment. They should in turn be taxed for the general maintenance, including schools, hospitals, policing, etc. The community should be governed entirely by its members, under proper official supervision of course, and they should be allowed everything in reason they desired, if they had the means to pay for it with money of their *own earning,* not otherwise.

They should be encouraged to take an active part in the politics of their own municipality, and taught the principles of government. Being "tax-payers" they would soon learn to appreciate the responsibilities incidental to good citizenship.

They should also be encouraged to save their money, and the system might include a bank for their benefit, and under their own management. The exigencies of the different industries would form a natural and profitable outlet for idle money.

Athletics should be encouraged as well as literary and social clubs. Education up to the mastery of the "three R's" should be compulsory, and the convict teachers paid by the community.

Those men who are able, and yet refuse to work, should be segregated and made taste to the full English work-house methods.

This plan, but imperfectly outlined, in many respects follows that of the "Boys' Municipalities," and it is believed if put into intelligent operation would go far toward solving the criminal question. Education up to a certain point would be compulsory, every man would find, and master the particular line of work for which he is best adapted; the spirit of true citizenship would be cultivated cleanly habits of life acquired and above all initiative would be developed to its highest point. There would be the same percentage of successful men developed by this life, as there would be in the outer world, and these would be discharged to take their proper place in society. The others would naturally require longer treatment, and every man would practically be compelled to earn his right to freedom, by proving in his own prison life that he was fully entitled to it.

Eastern State Penitentiary, Philadelphia.

The O. E. Library League's Prison Work

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A few subjects: Business, health, home problems, education, social reforms, religions, new thought, occultism, theosophy, science, personal problems, authorship, sexology, etc., etc.

The LEAGUE has a system of correspondence, by which volunteer correspondents who are competent to give aid and instruction are brought into touch with members desiring them. There is no charge other than defraying postage.

The LEAGUE conducts a general bookselling business, the proceeds of which are applied to its work.

The CRITIC is the organ of the LEAGUE and is an independent exponent of the interests of various social reform and uplift movements.

One of the most important works of the LEAGUE relates to prison reform. It not only treats the subject from the outside standpoint, but from that of the convict himself, several well-known editors of prison newspapers being members and contributors to the CRITIC. The LEAGUE accepts convicts as members and lends them books and provides them with correspondents. As far as convicts are concerned, the work of the LEAGUE is gratuitous and is defrayed by contributions to its Prison Fund. Such contributions are earnestly solicited.

The LEAGUE cordially invites all those who may read this number of the CRITIC to become members and join with it in its work.

The Headquarters of the LEAGUE are at *1207 Q Street, N. W., Washington, D. C.*

A Letter From Huntsville

Note. Extract from a letter to the Editor from George F. Howard, Associate Editor of *The Monitor Magazine,* published by inmates of the State Prison at Huntsville, Texas.

Many of the men in the prison never get a letter from the outside, and they simply lose touch with the world. For four years I closed up in my shell and played a grouch, but it wasn't in me to keep a grudge always. Through the *Monitor* I became acquainted with a great many men and women, and they have done more towards really reforming me than all the prisons in the country could ever do. They have convinced me that there are unselfish people in the world, and that there are bigger things in life than material rewards. They have inspired me with ambitions and aspirations that ***must*** be fulfilled. And they ***will*** be.

And you will find in your prison work that the fellows with

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the nerve and ability to become successful purloiners of oth people's property are the men most worth helping, simply becau they have the grit and determination to overcome the greatest difficulties. The weakling is always with us, and it is a task gigantic proportions to build new backbones for the jellyfish bre I'm not knocking anybody, but the fellow with negative virtu causes more real trouble than the fellow with positive faults. Th can't stand the gaff. Just the other day fifty men were paroled work on the highways in this state. Two petty offenders decamp the first week. Another has been returned for abuse of privileg But the really *bad* men have kept their word. And they will keep A great deal depends on their making good, as it is the first ventu of this kind in Texas—and I'm sure ninety per cent of them will

Capital Punishment in Arizona

Next November the State of Arizona will submit the questi of capital punishment to a popular vote. Arizona has (if we exc Oregon) the most enlightened penal system in America; it h done away with the idea of revenge and substituted that of refor The results have justified the action. We hope that it will ca the experiment one step further and give the abolition of the de penalty at least a trial. Maine, Rhode Island, Kansas, Michig and Wisconsin have done so and there has been no increase of c ital offenses. Will Arizona act on a demonstrated fact, or cling an exploded superstition? Read the article on Capital Punishm in the CRITIC of February 11th.

Inside and Outside

If you are interested in reclaiming the convict, send 25 ce in stamps for a year's subscription to the O. E. LIBRARY CRITIC. contains articles by the best writers, both in prison and out. better, join the O. E. LIBRARY LEAGUE and support us in our w with and for prisoners.

Help needed for O. E. Library League Work

The LEAGUE urgently solicits from its members and others c tributions from ten cents to ten dollars or more either occasionally at monthly intervals, in aid of its work. Such contributions are u for the general LEAGUE expenses, including publication of the CRI or for any special object which the donor may designate, such prison work.

Subscribe for the CRITIC in the name of your friends.

Send us any books which are on our lending lists, especia standard theosophical or occult books, and we will either use th directly or dispose of them for the benefit of the LEAGUE.

The prisons are full of men who are simply going to pie because nobody will lend a hand.

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Mediaeval Torture in Modern Prisons

From Donald Lowrie's *My Life in Prison.*

I am wondering how many of us have a true conception of what the "jacket" used in the California prisons is like. It should certainly be described. It is a form of punishment and torture that the people of California are negatively permitting. You are entitled to know something definite about it.

The jacket consists of a piece of canvas about four and one-half feet long, cut to fit about the human body. When spread out on the floor it has the same shape as the top of a coffin, broad near one end, for the shoulders, and tapering either way. Big brass eyelets run down the sides. It is manufactured in various sizes, and is designed solely as an instrument of torture.

This jacket is spread out on the floor and the prisoner ordered to lie face down upon it. The sides are then gathered up over his back and a rope about the size of a window cord is laced through the eyelets.

If the word has been passed to "give him a cinching," the operator places his foot upon the victim's back in order to get leverage as he draws the rope taut, and when the lacing is finished the remnant of rope is wound about the trussed body and tied. Then the victim is rolled over on his back and left to think it over. He is left in one of the dungeon cells, where there is no light and where it is cold and damp.

At that time there was no limit to the duration of this punishment. Twenty-four hours was the ordinary sentence, but I know many cases where men were kept "cinched up" for a week, and in one instance for ten days. Just stop and think what that meant. Bound in a coarse, heavy canvas so that the hands and legs were held rigid, and left to lie without relief for days. During that time the victim must remain recumbent, without moving, and could only vary his position by rolling over on his side or upon his face on the stone floor.

When the jacket was laced brutally, as was frequently the case, the victim could scarcely breathe. His hands and feet would "die," they would become cold and inanimate, and he would suffer the pins-and-needles sensation that one gets if one holds the feet or arms in one position for any length of time. Quite often when the jacket was removed the victim could not stand, but was obliged to grovel and wriggle on the floor like a snake to restore circulation. And when the blood began to return to the deadened parts the torture was excruciating. I have already recounted two instances of men who were taken from the jacket in a paralytic condition, one of whom died shortly after.

Acting on a recommendation (of a committee of the Legislature) the State Board of Prison Directors adopted a resolution to the effect that a prisoner should not be kept in the straitjacket for

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more than six consecutive hours. Since then, the jacket has been and is at the present time, used in both State prisons under this regulation. It is applied for six hours; then the victim is permitted the freedom of the cell for six hours, and then spends the next six hours in the jacket.

Science and Crime

The introduction into Congress of a bill to establish a Bureau in the Department of Justice for the scientific study of criminals is an encouraging sign of the times. We suggest that the new Bureau will not have to go far for material, and that it begin its investigations with those officials of this same Department who are responsible for the restrictions on prisoners' mail and other barbarisms prevailing in the Federal prisons.

We do not at all question the value of a scientific study of criminals. The data will help to swell the official reports and may be of use sometime, especially if a term in prison is made a prerequisite on all experts. But God help the convict if he gets into the hands of the surgeons—he has enough to bear already. We now have the sterilization of degenerates and those convicted of sexual offenses recommended. Lynching or legally breaking the neck was bad enough, but to deprive a man of whatever manhood he has, and let him live, that is the latest confession of barbarism the recommendation of scientific lunatics that we punish the victim of our rotten social conditions rather than aim at the causes, the drink traffic for instance, for which we are responsible. The physically defective, the blind, deaf and dumb and those inclined to tuberculosis will follow next. Why not?

A List of Books, etc.

The following books can be rented from the O. E. LIBRARY LEAGUE or purchased at the prices indicated:

American Academy of Medicine—The Physical Bases of Crime, $4.00.
Brockway, Z. D.—Fifty Years of Prison Service, $2.00.
Ellis, Havelock—The Criminal, $1.50.
Gross, Hans—Criminal Psychology, $5.00.
Lowrie, Donald—My Life in Prison, $1.35.
An intensely interesting account of ten years' experience in San Quentin prison.
Macdonald, Arthur—Criminology, $2.00.
McConnell, R. M.—Criminal Responsibility and Social Restraint, $1.75.
Mosby, C. V.—Crime; its Cause and Cure, $2.00.
Osborne, Thomas Mott—Within Prison Walls, $1.65.
A faithful narrative of personal experiences during the author's voluntary confinement in the State prison at Auburn, New York.
Ribot, Th.—The Psychology of the Emotions, $1.50.
Whitin, E. S.—Penal Servitude, $1.50.
Wines, F. H.—Punishment and Reformation, $1.75.

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The American Theosophist for April

We are pleased to see that *The American Theosophist* is taking ıp the cudgel in behalf of the convict.

It quotes a California judge as saying: "I have just sentenced ı woman to two years of severe drudgery, care and worry because ıer husband committed burglary. I have sentenced two little chil-ıren to go hungry, perhaps, and barefooted. I have provided for a ıleasant two years' vacation for a man."

Good, but if one thinks San Quentin Prison a place for a pleas-ınt vacation we advise him to read the experiences of Donald Low-ie in that delectable health resort, as narrated in *My Life in Prison.* f there is any place on earth nearer hell than San Quentin, we have ·et to hear of it. Perhaps the editor knows that while California .llows its "guests" to read the *Reno Daily Divorce Gazette,* it for-ıids them to see *The American Theosophist,* or any other periodical ıublished in the state of California. California theosophists who ıre looking for a job cannot do better than fight its penal system ooth and nail. (Subscription, $1.50 and free sample copies from he O. E. Library.)

Bibby's Annual

Joseph Bibby, the manufacturer of Bibby's cakes for fattening ıullocks, is better known in America as the publisher of *Bibby's Annual,* a beautifully illustrated art production in colors, largely evoted to the exposition of Theosophy. Like Mr. Bibby's cakes, Nothing on the market has had so much careful work put into it. t's stuff you can't afford to be without." We are expecting the *Annual* in a few days and will take orders at 50 cents a copy. A eautiful gift.

The American Theosophist for Libraries and Prisoners

On receipt of one dollar we will send *The American Theoso-hist* for one year to your public library, to the library of your tate prison, or to any prisoner you may designate (outside the tate of California, which does not allow its prisoners to read eligious or other magazines published in the state). The regular ubscription is $1.50, samples free. Canadian subscription is 25 ents more; foreign, 50 cents more.

Some Important Recent Additions

hich may be purchased or rented from the O. E. LIBRARY LEAGUE.

ergson, Henri—Creative Evolution, $2.50.
laeterlinck, Maurice—Death, $1.00.
The Blue Bird, a Fairy Tale in Six Acts, $1.25.
The Life of the Bee, $1.50.
Our Eternity, $1.50.
Our Friend, the Dog, $1.25.
Wisdom and Destiny, $1.50.

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Tagore, Rabindranath—Gitanjali (Song Offerings), $1.40.
The Crescent Moon (child poems), $1.25.
The Gardener, $1.25.
Sadhana; the Realization of Life, $1.25.
Churchill, Winston—The Inside of the Cup (fiction), $1.50.
White, Bouck—The Carpenter and the Rich Man, $1.25.
The Call of the Carpenter, $1.20.
Severn, Elizabeth—Psycho-Therapy, its Doctrine and Practice, $1.25.

Montessori Books

Montessori, Maria—The Montessori Method, $1.75.
Montessori's Own Handbook, $1.00.
Pedagogical Anthropology, $3.50.
Stevens, Ellen Yale—A guide to the Montessori Method, $1.00.
Fisher, Dorothy Canfield—A Montessori Mother, $1.25.
The Montessori Manual, $1.50.
Ward, Florence Elizabeth—The Montessori Method and the American Schoo
$1.25.

Books on the Social Evil

Addams, Jane—A New Conscience and an Ancient Evil, $1.00.
The Spirit of Youth in the City Streets, $1.25.
Ball, E. H.—Traffic in Souls (fiction), $0.50.
Bell, E. A.—War on the White Slave Trade, $1.50.
Bingham, T. A.—The Girl that Disappears, $1.00.
Ellis, Havelock—Sex in Relation to Society. Not sold.
Loaned only to physicians, lawyers, clergymen and special students.
Flexner, A.—Prostitution in Europe, $1.30.
Kauffman, R. W.—The Girl that Goes Wrong, $1.25.
The House of Bondage (fiction), $1.25.
Kneeland, G. J.—Commercialized Prostitution in New York City, $1.30.
Lydston, G. F.—Diseases of Society, $3.00.
Robins, E.—My Little Sister (fiction), $1.25.
Roe, C. G.—Panders and their White Slaves, $1.00.
Scarborough, George—The Lure (fiction), $1.25.
Seligman, E. R. A.—The Social Evil, $1.75.
Report of the Committee of Fifteen, with special reference to conc
tions existing in the City of New York.
Willis, W. N.—White Slaves of London, $1.00.

Mysticism, Occultism, etc.

Barker, Elsa—Letters from a Living Dead Man, $1.25.
Besant, Annie—Superhuman Men in History and Religion, $0.75.
The Way of Peace and Blessedness, $1.00.
Bolton, Gambier—Ghosts in Solid Form, paper, $0.40.
Carrington, Hereward—The Problems of Psychical Research, $2.75.
Clymer, R. Swinburne—The Illuminated Faith (St. John), $1.25.
The Son of God, $0.50.
The Way ot Life and Immortality, $1.25.
Collins, Mabel—The Story of Sensa, $0.35.
Leo, Alan—Symbolism in Astrology, $0.40.
Levi, Eliphas—History of Magic, $4.50.
Papus—What is Occultism? $0.75.
Paramananda, Swami—Bhagavad Gita (transl.), $0.75.
Underhill, Evelyn—Mysticism, $3.50.
Ward, A. H.—Masonic Symbolism, $1.00.

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

THE PROOF OF THE PUDDING

"Whom the Lord loveth he chasteneth," said Saint Paul. This remark, which was by no means original, has been used by the church to console the afflicted, and is generally approved by those who are suffering from the effects of their own follies and ignorance. To feel that you are a special recipient of the Lord's loving attentions is doubtless both comforting and flattering, and in fact, even though it shifts the responsibility and eases the conscience, it is an infinite improvement on the notion that you are being punished. For after all, if you can divest yourself of the idea of punishment, there is nothing inconsistent in the view that the law of Karma—the law that you must reap as you have sown—is but one phase of the Divine Beneficence; that the scheme of things is not so sorry after all, but provides that your own misdeeds bring you face to face with conditions which are not only calculated to try the stuff you are made of, but to drive you by sheer force in the direction you should go. Such emergencies are often called tests, and our common word *trial* means the same.

But such tests are of an inferior order. They force you to use your will, and it is up to you to use it in the right way.

There is another order of test which is not so usually recognized, but which is quite as important. Saint Paul might have said with equal truth "Whom the Lord loveth he letteth alone." When one is to be put to this supreme test he is placed where he simply does not have to act at all; every opportunity is given him, but he is perfectly free to make use of it or leave it. There is no immediate inconvenience or penalty if one refuses or neglects.

It seems very easy, this kind of test, and probably everyone of us would prefer it to the other kind. Just think! To be given everything you want—wealth, power, leisure, or knowledge. And yet it is the test on which most break down. "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven," said Christ. "'Ambition is the first curse—the great tempter of the man who is rising above his fellows," says *Light on the Path*. "Satan finds some mischief still

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for idle hands to do," sang Dr. Watts. Yet we all fly towards this kind of test as the moth flies to the flame.

The highest form of this test is to be found in the possession of knowledge, especially such knowledge as relates to spiritual matters. We may excuse the man of the world who uses his wealth or power, or who wastes his spare time, in pursuits which have no higher end than personal gratification, because of his ignorance of the real aim of existence. But the man with spiritual knowledge has no such excuse and his failure to meet the test is the more damning. You say that God is Love. It is but half the truth. God is Power manifesting as Love; God is Love in action, and a being who would pose as beneficent, while allowing his creatures to go neglected would be a sorry spectacle. And you are making a sorry spectacle of yourself if you say you believe in a God of Love and content yourself with mere passive devotion; if you talk about loving God and do not imitate Him; if you hold that He will provide, or that others with less lofty ideas than yours will do the hustling. For man is the instrument of God in carrying out His will among men; he is His instrument now just as much as he ever will be, even if he develops into an archangel and holds a portfolio in the Celestial cabinet.

You would think, would you not, that he who has fully grasped the idea of a God of Love and of the universal brotherhood of humanity would be among the first ranks of those who are working for human uplift? Yet what do you find? Are mystics and occultists any more inclined to works of charity and philanthropy, do they care more for social reforms than others? The mystic spends his time in trying to attain God-consciousness; he cultivates a kind of devotion which has little effect on his outward life; while others are doing the work of tilling the field, he sits on a stump and generates thought-forms, not infrequently crediting himself or his teaching with results to which he has in fact not contributed one iota. Compare the occult periodicals with the popular magazines or even the daily press. Which devotes more space to problems of brotherhood? Vague talk about brotherhood you will find, but if you want the really practical talk, the discussion of ways and means of getting results, the occult press is the last place to seek it; you would do better to read the leading fashion journals, for they at least have grasped the spirit of the age and are giving some space to it.

The giving of such knowledge to a special group of people, or a special society, is not a proof of its superiority. It means merely that these people have been called up for examination, that they have had a test laid on them. It affords no guarantee that they will pass, for that remains with themselves. From him to whom much is given, much will be required. The account of the stewardship will not be in stating the number of converts one has made, the amount of time one has given to propaganda, but in whether one

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has done something which will leave the world practically, as well as in theory, better than he found it. It is not on the knowledge itself, but on the use made of it that the final examination will be based, and it should be a matter for serious consideration with each of us whether, considering our claims of superior knowledge of God's plan, we are doing as much for His cause as are those who do not have the light which we have. It is not by what we believe, but by what we do in the world's work that the world will judge us, and it is by the same, we believe, that we shall be judged by the Great Examiner.

Slavery not Abolished

By JOHN HAWKES, F. T. S.

Legalized slavery exists today in the United States and in Canada and other portions of the British Empire as truly as it did in the time of Wilberforce and Abraham Lincoln. Every man, woman or child sent to prison becomes a slave. The State is the slave owner instead of the individual; the term of slavery may be for a longer or shorter period as the case may be. These constitute the only differences in principle between the ante-bellum slavery of the United States and the slavery existing in the West Indies previous to the emancipation of the slave by the British people at a cost of one hundred million dollars, and the prison slavery of today. Were a proposition made by any responsible legislator to restore slavery as it existed of old there would be a howl of indignation; the legislator's sanity would be questioned.

Equally, were a proposition made to thrown down the walls of the slave-pens and abolish the slavery of the prison there would be howl of fear from ninety-nine in a hundred property owners; and the proposer's moral and mental sanity would be called in question.

Principles as principles are unaffected by expediency. Whether it is inconvenient, or dangerous, or unprofitable to apply them in action does not affect the validity of the principles themselves. For the purposes of this writing I may assume that the reader is in accord with me when I say that slavery is wrong in principle, whether the slave owner be the State or an individual. The State has an undoubted right to restrain. The question is, "Has the State a right to enslave?"

Some people may be a little confused by my calling imprisonment slavery, so to clear the ground let me go back, many years to the courts of England. I am an Englishman and in my teens was a great deal in the British courts. Lord Coleridge was the Chief Justice of England. I have repeatedly heard him sentence prisoners. He never used the words penal servitude. His words invariably were: "I sentence you to be kept in slavery," for so many years or for the term of the prisoner's natural life as the case might be.

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There is no difference in principle between a man being sentenced to hard labor or to penal servitude for five years.

What is the net outcome of the fact that the Lord Chief Justice of England legally and in terms sentenced men to "slavery?" It is that the old original idea of punishment was to make a slave of the prisoner, to strip him of every vestige of liberty, to deprive him of every civil right he had as a human being, to take from him ruthlessly and completely not only the freedom of his body, but the freedom of his will, and as far as it was possible the custody of his immortal soul. He was to become a slave pure and simple. To-day he is a slave, voiceless, dumb-driven, with infinitely less consideration shown him by his masters than was accorded to the plantation slave of the old days before the war.

Five years after the surrender of General Lee I went to Arkansas and Mississippi, and young as I was I had many interesting conversations with ex-slaves and ex-overseers. And among other things I found that slave owners would often hire slaves out and pocket the proceeds of their hire.

Many years afterwards I found that a certain Count de Rouffinac, with whom I was acquainted in what is now Saskatchewan was hiring convict labor in that same State of Arkansas. Slavery still existed, you see, and in exactly the same form with the sole difference that the slave owner was the State. Both the old private slave owner and the State slave owner acted under the authority of the law. It may be said that the State was profiting by the labor of a criminal, and the individual slave owner profited by the labor of a fellow-man who was not a criminal, but where is the difference in principle? Both deprived their fellow-man of liberty, reduced him to a condition of slavery, and then hired out his body and his intelligence for the purposes of gain.

The point I wish to emphasize is this. The principle under which the existing treatment of prisoners was founded was that a man should be punished for his offense by being deprived of all rights and converted from a freeman into a slave. That is the underlying principle today, although as far as my observation goes no legislator has recognized the fact and stated it in terms.

Now it is either right or wrong in principle to strip a man naked and bare of every particle of the freedom of will and action given him by his Father in Heaven, and make of him a slave or a machine in order to punish him. It goes without saying that the writer of these lines thinks it wrong. And he approves every word of the incisive and heartfelt article which appeared in the CRITIC of April 8th under the caption "Light in Dark Places."

To reform, to uplift, to educate, to purify the erst wrong-doer should be the aim of all restraint, not still further to debase him by reducing him to the position of a menial, soulless being who

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has only one right—as the slaves in the old time had but one right—the right to food, clothing and shelter sufficient in quantity to keep soul and body together.

Let it be recognized that slavery is not yet abolished. Let it be recognized that it exists under the highest sanction of the State. Our jails are full of slaves, made so by the law of the Land. Slavery — that iniquitous thing — is the one panacea for crime, it is the recognized means of punishment, and the truly ludicrous method for reform and uplift, adopted, accepted and carried out in principle and practice by the highest civilizations of the present age. It would make angels weep.

No. Slavery is not yet abolished. A new Abolitionist movement is needed. A great cry should go up from those who can see and feel, and who are not blinded by the notion that property is more precious than flesh and blood. A great cry should go up for a radical reform of prison methods and an entire change of the slave-principle on which these methods are based. Let it be frankly recognized and generally understood that prisoners are sentenced to "slavery," and the rooted hatred of free men to anything savoring of that debased form of tyranny will become active, and a powerful weapon for the radical reform of our prison system will be automatically forged in the hearts and minds of the humane people of this continent.

The Magazines

We want LEAGUE members who will undertake to report promptly on articles of interest to the LEAGUE.

McClure's, April. *H. Addington Bruce;* Why do Men Drink? May, *L. Steffens,* The Dying Boss (admirable character analysis of a politician).

The Outlook. April 4, Myths and the Child; How the Thousand Working Men Spend their Spare Time. April 11, A Revivalist Judged by Results (Billy Sunday). April 18, Being a Brother. April 25, The Massing of the Treasures; Who is Responsible for the Immigrant? (Life of Immigrants in Labor Camps). May 2, The Case of Adolph (Story of the first great conflict between the police and the unemployed in New York).

Everybody's. May, "Rum;" What the Organized Pro's and Con's would do about it. Full Time for the Church Plant (suggestions for using the churches to better advantage).

The Survey. April 11, Court to Decide if the Convict is a Slave; Prisoners—Some Observations of a Business Man. April 25, Letter from a Prisoner.

Lend A Hand. May, Does the Saloon Pay? (by prisoner No. 6774); *J. J. Sanders,* Prison Reform in Arizona; Two Extremes (a justification of modern prison methods).

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The Herald of the Star

Our remarks in the leading article about the unpractical nature of the occult periodicals are not intended to apply to *The Herald of the Star,* the organ of the Order of the Star in the East. It alone of the magazines devoted to the mystical or occult, is recognizing that mysticism must be practical, if it would fulfil its object, if it would stand the test. Both the March and April numbers contain articles indicating this. And that is the true spirit of the Order. Preparation for the coming Teacher does not consist in preparing oneself only, but in making the world a fit place for His reception. To attempt to make oneself clean, while leaving the house filthy, shows but little conception of what the Master will require. One of the best papers (March) is *The Fellowship of the Holy Ones,* one of the finest mystical articles we have seen. *The Modern Ceremonial Revival* (March) is a good defense of ritualism, and we are willing to admit it, even though we cannot accept the conclusions. We want all our readers to see the Herald, and will supply sample copies at 15 cents, yearly subscription at $1.50.

Prison Work

We need funds for our prison work, which is growing rapidly. Those who want to contribute to a special object of the League cannot do better than to give something for this. A small monthly contribution is suggested.

The O. E. Library League

To the O. E. Library League, *Date*.....

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

Please enroll me as a member of THE O. E. LIBRARY LEAGUE.

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Supplement to **The O. E. Library Critic**, *May 20, 1914*
Office of Publication and Headquarters of **The O. E. Library League**
1207 Q Street, N. W., Washington, D. C.

The O. E. Library League

Some Reasons Why You Should Join It

THE O. E. LIBRARY LEAGUE is an international association for promoting the circulation of useful literature by mail, co-operation in moral, social and philanthropic movements, and mutual help.

Membership. Membership is open to all who are subscribers to the CRITIC upon payment of a registration fee of 10 cents, and a promise to aid its work in such ways as means and opportunity may allow. There are no fixed pledges and no one's religious, social or political opinion are inquired into.

Support. The work of the LEAGUE is supported by voluntary work and voluntary contributions, either occasional or at stated intervals. Contributions are used either for general expenses or for special objects, especially prison work, if so directed.

Qualifications. No qualifications are required other than the desire to help others, or to be aided yourself. If you are already interested in social or propaganda work it is a good reason why you should make use of the LEAGUE in furthering them. It will aid you in your own field. If you feel incapable of doing anything, it will show you how. If you are needing advice, it has members who will help you. Most of the members are getting substantial benefits from membership; if they are not, it is because they are holding aloof.

League Groups. By forming a LEAGUE GROUP of two or more members the cost of borrowing books can be reduced to one-half or one-third. One person is appointed to take charge of borrowing and returning the books. This also affords an opportunity of meeting those who are interested in the same subjects as yourself, and of forming mutual study or reading circles. While it may take a little trouble to organize a GROUP it is proving most satisfactory and stimulating wherever it has been done. Special circular of directions and names of local correpondents on request.

Correspondence. Members who have availed themselves of our mutual system of correspondence have expressed surprise at the unexpectedly great benefit it has been to them. The Library does not undertake to give general information or to guide its patrons except in a limited way by recommending books. Those who wish guidance or occasional advice should join the LEAGUE, when they will, on request, be assigned to a volunteer correspondent who will give them all possible assistance. There is no charge for such correspondence other than defraying the cost of postage and incidentals. If you want information enough to write and ask questions, it is worth your while to go through the small formality of joining the LEAGUE A list of subjects on which the LEAGUE will furnish correspondents is given below. Other subjects are being added. Will you try it? Special aid when possible.

Volunteer Correspondents. LEAGUE members who are qualified to correspond or to answer occasional questions on any of the following subjects, or others not mentioned, are requested to offer their services. No one will be asked to do more than he can conveniently undertake. Quite apart from the help you can give, nothing is so interesting or so clarifying to one's own mind; it is a mutual education.

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Prison Correspondents. Those willing to correspond with prisoners on ethical or practical subjects are especially invited to report. It is a most fascinating branch of LEAGUE work.

League Members are expected to use their influence in support of the LEAGUE, by purchasing their books through it, interesting others in its work or in the Library, getting subscriptions to the CRITIC, securing financial or moral support, or in such other ways as may be open to them.

Correspondence with prisoners (English, French or German).

Elementary or general Theosophy (English, French, Scandinavian or German).

The ethical side of Theosophy (English, French, Scandinavian or German).

The technical side of Theosophy (English, French, Scandinavian or German).

Relation of Theosophy and social reform movements and their affiliation (English, French or German).

Theosophy and Christianity. Affiliation of theosophical and church work (English, French or German).

The Order of the Star in the East and its ideal (volunteers must be members of the Order).

Comparative Religion, especially Christianity, Hinduism, Buddhism (English, French or German).

Vedanta.

Karma and Reincarnation.

Symbolism, the Tarot, etc.

Astrology.

Psychical Research (English or French).

Dangers of psychism.

Social service problems; charity work and how to engage in it (English French or German).

Civic reform, such as initiative, referendum and recall; commission government; socialism; special social and civic reform problems (English French or German).

Sanitary reform movements of all kinds (English, French or German)

General prison reform and allied problems (English, French or German).

Education of children, especially after Montessori ideals (English, French or German).

Correspondence with young people on personal and social service problems (English, French or German).

Numbers in their occult relations and significance.

Magic; its dangers and follies.

New Thought; divine healing.

Defects of character.

Choosing a profession, or where to study it; *e. g.*, civil engineering.

Domestic difficulties, as between husband and wife, or parent and child

Sex problems, personal, hygienic, social.

Vegetarianism (English or French).

Defective children.

Sympathy and guidance for those in sorrow.

Theosophy and Christian Science.

Second-hand Theosophical and occult books a specialty.

Revised list No. 7 *New Thought, Mind Culture*, now ready Ask for it.

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Occult Exchange Club

We cordially recommend any one who desires a correspondent on occult subjects to enroll as a member of this club. Our friend, Mr. H. D. Kloddonni, 504 Gilmour Street, Ottawa, Canada, is Secretary. Address him, with 25 cents membership fee. United States stamps accepted.

New Books for Old Ones

Why keep the old books you don't read, when you can exchange them for new ones? We take second-hand standard theosophical and other occult books, provided they are such as are in demand, and will credit you with them against the purchase of new books of any kind whatever. We will make you an offer if you will state author, title and conditon.

Books at One-Half or Less

(Subject to change without notice)

Books surplus or withdrawn. Sold only for cash with order. U..S. postage stamps accepted. State substitutes if desired. **These prices do not apply to books regularly loaned, but borrowers may ask for "reduced copies if available."** Address *Librarian, O. E. L., 1207 Q Street, N. W., Washington, D. C.*

Occult and New Thought, Religious

Abehedananda. How to be a Yogi, .50 (new, 1.00); India and her People, .60 (new, 1.25); Philosophy of Work, .25 (new, .50); Reincarnation, .30 (new, .60).
Allen. From Poverty to Power, .50 (new, 1.00).
Behmen. Three Principles of Divine Essence, 1.00 (new, 2.00).
Bennett, A. The Glimpse (fiction), .60 (new, 1.20).
Bennett, J. R. The Origin of Freemasonry and Knights Templar, .85 (new, 1.75).
Benham. The Laws of Scientific Hand Reading, 1.35 (new, 2.75).
Besant. Thought Forms, 1.75 (new, 3.50); Autobiography, .85 (new, 1.75)
Blavatsky. Key to Theosophy, .80 (new, 2.00).
Bramwell. Hypnotism and Treatment by Suggestion, .85 (new, 1.75).
Bruce. The Riddle of Personality, .75 (new, 1.50).
Buck. Mystic Masonry, .75 (new, 1.50).
Cocke. Hypnotism, .75 (new, 1.50).
Cranford. Ida Llymond and Her Hour of Vision (fiction), .60 (new, 1.25).
DeLaurence. Book of Death and Hindoo Spiritism, .75 (new, 1.50).
Ebbard. Will Power, 1.25 (new, 2.50).
Funk. The Widow's Mite (psychic), 1.00 (new, 2.00).
Hollander. Hypnotism and Suggestion, .50 (new, 1.00).
Ingalese. From Incarnation to Reincarnation, 1.00 (new, 2.00); Mata the Magician, .75 (new, 1.50).
Kingsford. The Perfect Way, .75 (new, 1.50).
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Sterns. Osru, A Tale of Many Incarnations, a History of a Soul, .50 (new 1.00).
Vivekenanda. Karma Yoga, .50 (new, 1.00); Jnani Yoga, Part I, .75 (new 1.50).
Williamson, Author of *"The Great Law."* The Times and the Teachings o Jesus the Christ, 1.50 (new, 4.50).

Miscellaneous

Bellamy. Looking Backward, .50 (new, 1.00).
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Knopf. Tuberculosis, 1.00 (new, 2.00).
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Sturgis. Sexual Debility in Man, 1.50 (new, 3.00).
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Moore. The New Ethics, .40 (new, 1.25).
Morgan. An Hour with Delsarte—A Study of Expression, .75 (new, 2.00
Morley. The Bee People, .35 (new, 1.25).
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BY

The O. E. Library League

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

THE PERSONAL TOUCH IN PRISON REFORM

Prison reform is generally dealt with from the economic, legislative, executive and judicial standpoints. The economical management of prisons, the rational utilization of prison labor with justice to the state and the convict, the improvement of moral and sanitary conditions in prisons, the technical education of the prisoner, the indeterminate sentence and the parole, all of these are well and good.

But with them all, you are considering but half of the problem. House the convict in a palace, provide him with the best food, give him the utmost liberty within the walls, pay him for his labor, put him on his honor and leave the cell doors unlocked and the prison gates open at night without guard—and he is still a prisoner.

The object of keeping a man under restraint should be to fit him to live again in society. It should aim to broaden his sympathies and interests, not to narrow them down to a single class—the prison class. It is the inevitable effect of confinement to limit the convict's outlook. The curse of prison life is not half so much in the fact that it restrains him from going whither he would, as that it establishes a caste system more pernicious than the castes of India. The freeman who has a small salary and a family is quite as likely to be limited in movement as is the convict—to and from the shop, the office, the field, day after day—that is often his life. But in spite of the castes which society is ever tending to erect, he still has the chance of moving outside his sphere, of mingling with others. But the man in prison loses touch with the outside world. Compelled to associate only with those of his own class—a class regarded as pariahs by the unconvicted portion of the community—usually prevented by the prison rules from writing more than one letter a month, frequently forbidden the newspapers, meeting each new acquaintance with the question "What has he done and for how long is he in?" treated with distrust or worse by the officials and made to feel himself an outcast, what wonder is it that he develops the prison type of mind, that he comes to hate society and that on his discharge, with an old suit and a five dollar bill he instinctively seeks his own class without the walls?

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What other class has he been trained to understand?

And with all our prison reform we still have this problem to meet. We are improving the machine, but the product still bears the mark "machine made." We are learning to distrust our machine-run educational system, which tends to compress every child into the same mold. More and more we are recognizing the necessity of the personal touch in education, the need for individual and mutual understanding, the only thing, in fact, which makes life worth living. Who will deny that his real success in life has been due, not so much to his "education," as to the influence of a good and true friend? For educate as you will, the impulse to right life must be given by the light which is let in from some other soul. We do not live by principle but by personal influence.

And if this is true in general, especially is it true in the case of the convict. It is largely because of the lack of this that he has brought himself where he is; it must be supplied before he can have much hope of permanent success. All of our methods of training are but machine methods unless this element of personal influence is brought into play.

We have seen a caged wild animal return to its cage because that, it felt, was its home. It had ceased to feel at ease in the world. Doubtless many a man returns to prison, or at least to the company of his former pals, not so much because he wants to commit crime, as because he has formed the prison habit of thought. Bad as they are, he feels more at home than in surroundings with which he has lost touch and in which he has not a friend worth the name. Many a convict has confessed this same fear to us, the feeling that no one wants anything to do with him. What he needs is the hearty hand-grasp across the gulf, the proof that there are those who will treat him, not as one of an outcast class, but as an individual worthy of interest and confidence because he is himself. Experience has shown that the convict is keenly appreciative of being trusted. And our experience has proved to us that he is equally keenly appreciative of the more personal manifestations of friendship, the friendship which meets him on equal ground as a fellow and brother.

This means personal work; it means interest in the individual by the individual—not just a general sentiment of good will. It means, too, the breaking up in the long run of the pernicious caste system in prisons. Is it worth the trouble? As well ask if friendship is ever worth the trouble, or whether society could spare the solicitude of parent for child or of husband for wife. And such work is of just as much help to him who undertakes it as it is to the prisoner himself. It is not only the help of a practical nature which counts; it is the fact that a friendship is established, for, as we all know, we love our friends, not so much for what they do for us as because they understand us. We are told that Christ pre-

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fered the company of publicans and sinners to that of the scribes and Pharisees. Why? It was because they understood each other, because in this way He received His spiritual food. And if you want to feed the Christ spirit within yourself, you will do likewise.

One of the objects of the correspondence system of the O. E. LIBRARY LEAGUE is to supply this personal touch for all prisoners who desire it, and to encourage it even where, through the hardening or benumbing influence of prison life it is not spontaneously sought. And so we appeal to all readers of the CRITIC to help us, and we ask the editors of prison papers to interest their fellows and get them to write to us.

As We See Ourselves

Note. The following is by one of our friends who is serving a term for bank burglary, and whose name is withheld for obvious reasons.

Possibly owing to the influence of the popular cartoonist the criminal type, so-called, is represented by a composite photograph of Bill Sykes and Jesse James in the minds of the great majority. Beetle browed, hairy-chested, thick-necked ruffians are pictured looting strong boxes; and thin-faced, scrawny, rat-eyed malefactors are sketched in the act of purloining pocket books.

Thus, in the imagination of the public, all offenders against the law are a people apart from the law-abiding citizen. Lombroso goes further and asserts that they are abnormal creatures without redeeming traits of any kind whatsoever. Penologists and police officials has fostered this belief—which upon its face is a fallacy.

Have you ever visited a prison? Not permanently, of course, but merely as an observer. Candidly, could you tell these men apart from your neighbors, were they divested of their prison garb? True, many of them show marks of dissipation. So do many of your neighbors. Others there are in plenty who step forward alert and clear of eye to answer in pleasant words your casual inquiry. What of those? Possibly you think them accidental offenders—but again you are wrong. The man who deliberately chooses crime as a vocation, knowing the risks as well as the meager gains, is a fool! Granted! But what of the fellow who is driven into crime, the man who having once erred *must* subsist by his wits—because honorable employment is denied him?

You don't believe that a possible contingency! Frankly, neither did I—once. But just get your "mug" into the rogues' gallery, have your Bertillon measurements filed in the Government archives along with your finger prints, and personal characteristics—and then get arrested in the near proximity of a successful robbery. Only don't! The results might convince you that our common law slogan "It's better to free ten guilty men than convict an innocent one"—had been reversed for your particular benefit.

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You have been engaged in a legitimate business and can prov it! All right go ahead—and see how far you get. Some sleut with a nation-wide reputation steps up and says that your busine is a "stall" to cover up your nefarious operations. They take h word for it. Isn't he paid to *know* all about crime—and criminal What he doesn't know he assumes, and the judge and jury assun likewise. A few moments' deliberation and you receive your pris sentence. It may be for months or it may be for years, but eve tually you emerge from your enforced retirement—with hatred your heart for both the law and its minions.

You have learned that it doesn't pay to be friendless—ar friends may be had—for a price, the kind of friends that ca influence officials and cause juries to shed tears over your wrong alleged or otherwise, the shrewd sharp criminal lawyer. To safe you must retain his services—to retain his services takes mone in rather large amounts. Perhaps he tells you how, when ar where you can get that money. Anyway he becomes your confe erate, and in nine cases out of ten he knows where the fee com from. And he takes particular pains to see that he gets his sha of your earnings and a little bit more. How! A whispered wor in the ear of an inspector or captain of police, and you are hal into court.

As fast as a taxi-cab will bring him comes the "mouth-piece He assures you that he will have you out in an hour, but—it w take some money. Of course, he gets it. You are free to pursu your way shortly—and you thank your stars that you have or *friend.*

Then comes a streak of bad luck, and perhaps another arres This time you are out of the necessary. Your friend forgets t appear when your case is called for trial—and it's "four steps ar a turn" for you.

The next time the doors swing ajar and you go out into th world—you have learned to distrust everyone. Every hand turned against you—and you resort to desperate measures to retai your liberty. The ability you possess is directed into illegitimat channels, and you enter the ranks of the "professionals." Ther you attain a degree of success, and in time are feared and respected You make money easily, and life is a giddy whirl, while it last Always there is the shadow of the prison cell dogging your track Sooner later you make a blunder. What then?

This is a hypothetical case, but alas—a common one. An these men are the ones worth saving. The weakling succumbs t the privations and exposure, loses his nerve, or his mind—and drop into the ranks of the human derelicts which strew the curbs of th cities.

These men who fight to the last gasp, with courage worthy o a better cause, constitute the real criminal element. Theft to them

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is a science—and a profession. They are experts in their lines. They are of the same type as successful business men in any walk of life. Perhaps you met one of the fraternity as you entered your bank this morning. He passed you with a cheery "good morning" and you wondered who the clean-cut hail-fellow-well-met might have been. Possibly you will find out at some future date, only, of course, you won't connect the disappearance of your funds with the visit of the cheery chap with the engaging smile.

Tonight as you step from your car, a couple of well-dressed respectable looking citizens may offer their assistance as you struggle with your bundles. Obligingly they assist you to the ground, and with a courteous bow—depart with your wallet, which you suppose is resting inside of your inner coat pocket. When you reach home and discover your loss, it never enters your head to suspect the amiable strangers.

They are repreesntative types of the so-called criminal classes, just such men as fill prison cells in every state in the Union. Speak of "reformation" to them and they will smile—and change the subject. They have tried it perhaps. They suspect some ulterior motive in every friendly advance. Can you blame them? What would you do under like circumstances? But when you get under the veneer of suspicion and distrust you will find that they are intensely human. As a rule they are intelligent men, well-read, and remarkably well posted upon current events. Usually they entertain decidedly socialistic or anarchistic political views. They have seen much of the bad in life—little of the good. According to their code, they are "square." They never betray a trust or sacrifice a friend, to save themselves. They play the game as they know it, in compliance with the rules. Ask one of them—"Does crime pay?"—and he will tell you that it *does not.* They know that the odds are hopeless, but they *cannot quit.*

And these men are caricatured in the press, they are jibed at and depicted in zebra stripes in the funny sheets, they are called criminal preverts by metaphysicians, and habitual criminals by the police—instead of being helped into better things. Can you blame them when they hate you?

A kindly deed, a charitable act, may make them your friends. Trusted they never betray that trust. Abused they become a menace to their keepers, because they will fight back. These men and the influence they wield inside prison walls can make or break any attempted reform. When they think that the officials are "right" their aid is never withheld. The officials of the Nevada, Oregon, Arizona, and other progressive prisons will testify to this assertion. But they are wise in their generation and they are seldom mistaken in the sincerity or insincerity of The Powers Who Rule. And once deceived they never forget. With all their faults they are *men*—and being strong men, they can and will make good under proper conditions.

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Old Books

I love old books, books that have passed from hand to hand many times and which carry traces of those who have read them. There is a virtue in such books which new books do not possess. It is an occult principle that objects of all kinds retain impressions characteristic of those who have handled them. Some people, psychically sensitive, are able to interpret these impressions so as to be able to give a fair account of the individuals. It is told, and and I see no reason for doubting the story, that a lady, in trying to get a character reading of herself by sending her handkerchief to a psychometrist, received a description, not of herself, but of her washerwoman. She had made the mistake of sending a clean handkerchief. Quite the same holds for books. If you are sensitive enough to get any impression at all, what you will get from a new book will be the influence of those who handled the paper, the pressman, the binder or the shop clerk who sold it to you, to all of whom it was simply so much trade stuff. But books which have been often read, by many people, carry a different impression. In the case of good books, such as only seriously minded people are likely to spend much time over, such impressions are sure to be good; they mean seeking after light. And even though many people of many minds have pondered over them, the general effect will be that of a composite photograph; the common feature, the desire for truth, will be emphasized, the minor differences will be neutralized.

It is not needful to be a psychic to receive such general impressions, nor is it a matter of theory. I am not a psychic, but I possess an old family Bible which produces an indescribably deeper impression on reading than any other copy which I have. In a less degree I have the same feeling towards other old books. The stains, the marks, all the indications of those who have preceded me and whose thoughts I am now sharing produce an effect wholly lacking in, and much more inspiring than the wholly colorless impression of an unused volume. Who does not know how much more effective is an address heard in the midst of a crowded audience than one delivered before nearly empty benches? Who has not felt the influences clinging to an old church? It is quite the same here. You cannot have the church or lecture hall to yourself, and if you could, you would be the loser by your folly. Unless you are microbe mad, or have that worse madness, the fear of pernicious thought-forms, you will not object to old books, but on the contrary will value them the more highly.

But if you really do fear the thoughts clinging to used books at least be consistent. Do not lend your books to others, and do not encourage those pernicious institutions, the public libraries, by presenting them with books to be circulated to the detriment of others.

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Burn your lodge library and insist that those who want knowledge must get it only at so much per pound of paper, cash in advance. Apply the paper towel and napkin theory to your books and sleep contented with the thought that you are a benefactor of the race—and the book concerns.

Little Crooks And Big Ones

The Little Crook; the man who holds up another and relieves him of his purse.

The Big Crook; the State which holds up the first crook and compels him to work for years for nothing but fifth-rate board and lodging, while it appropriates the product of his labor, in order that it may save itself from paying the honest worth of what it gets.

From the Governor of Arizona

THE GOVERNOR'S OFFICE
State House, Phoenix, Arizona

May 18, 1914.

My dear Mr. Stokes:—

Having had occasion recently to read some numbers of your publication, THE O. E. LIBRARY CRITIC, I take this opportunity to compliment you on your publicity work and to assure you that, in my opinion, you are doing a vast amount of good among the people who most need your helpful influence.

Assuring you of my willingness to cooperate with you whenever I am in a position to do so,

Yours very sincerely,
GEO. W. P. HUNT,
Governor of Arizona.

Lend A Hand

If good will were convertible into cash, or if our bank would discount the promises we get to contribute to our prison work "sometime," we should have a group in every large prison in the country. We all believe in laying up treasures in heaven, but we wait to get there to deposit them and meanwhile the temptation is too strong to spend them on ourselves. The Celestial Savings Bank has branches on eath where cash deposits are received and credited. There is no better investment you can make than deposits in aid of the prisoner and prison reform.

Our correpondence in this connection is growing rapidly and we urgently need another stenographer. If every LEAGUE member would contribute the cost of a single car fare or cigar a week, it would help our work enormously.

How many LEAGUE members, or readers of the CRITIC, who have not already done so, will offer a regular monthly contribution?

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Special to Teachers

We understand that it is the custom in some schools to destroy old text-books. A book should not be destroyed as long as any good can be gotten out of it, unless it has been exposed to an infectious disease. Why not pass it on? We have an urgent appeal from the inmates of the Nevada State Prison for common school textbooks. If you have such books, send them to the leader of the O. E. LIBRARY LEAGUE GROUP in that prison, who will see to their distribution. His address is A. T. Carter, Box 631, Carson City, Nevada. Express packages may be addressed care of State Prison.

O. E. Library League Prison Groups

The LEAGUE has already in operation the following prison groups:

Federal Prison; Leavenworth, Kansas; twenty-three members.

Nevade State Prison; twenty-three members.

Texas State Prison; Huntsville, Texas; thirteen members.

Eastern State Penitentiary; Philadelphia; nine members.

Several other groups are being organized. All of the groups are in perfect working order. Each is entirely self-governing and selects its own leader, who receives books from the Library and returns them. The men, who are all enrolled as members of the O. E. LIBRARY LEAGUE, are being supplied with books, and, as far are they desire it, with correspondents. Every prisoner is allowed as many correspondents as he desires and as far as the list of volunteer correspondents admits, each is given a correspondent who will guide him in practical or technical matters as well as ethical. Every group member is encouraged to keep personally in touch with LEAGUE headquarters, to make his requirements known and to report on the progress of his correspondence, and we are receiving many letters indicating without exception that the plan is in every way a grand success and that the men are deriving much benefit from it. This is from a letter just received from a man who is serving a sixty-five year sentence: "Dr. Stokes, I want you to know that I think your work is the most noble work that could be inaugurated, and this opinion of mine is from no selfish point of view. Of course, I have a personal interest in it, but when I think of the good it will do thousands of helpless and unfortunate men and women, and how much sunshine it will scatter amid shades of gloom and despair, I am encouraged to overlook my personal interest and pull for the good of the cause. The prisoners here are exhibiting quite an interest in the O. E. Library and am pretty sure we can enroll a number of members who will take the proper interest in the books loaned."

The privileges of the LEAGUE are open to individual prisoners quite irrespective of the formation of a Group.

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Volunteer Correspondents Wanted

We want business and professional men to enroll as LEAGUE members and offer their services in giving advice and suggestions to such prisoners as require aid in their special line. Here are some of the subjects on which we have requests:

Agriculture
Advertising
Mining
Law, Study of
Manufacture of jewelery and cutting precious stones
Mechanical engineering
Ranching
Music
Trapping
Surveying
Navigation
Elementary or advanced mathematics
Electrical engineering

O. E. Library League

Membership. Membership is open to subscripers to the CRITIC upon payment of a registration fee of ten cents. Contributions in aid of the LEAGUE's work are solicited but not obligatory. There is no charge to prisoners.

Note for Correspondents. The LEAGUE is entirely non-sectarian. It does not inquire into the religious views of its correspondents unless this is called for in special cases. It is an organization for mutual help, not a propaganda agent for any particular school. Those who have volunteered as correspondents, especially with prisoners, should use tact and judgment in presenting their personal views. Find what your correspondent needs and give it in as simple language as possible. Remember that terms which may mean much to you may be meaningless to him. Try to put yourself in his place. Great ideas may be clothed in language which a child may understand, or they may be made repulsive by the use of technical terms. Make him your friend first of all and interest him by pointing out what has helped you in your own difficulties. It is a great thing to win the trust of another, but nothing stands more in the way than adopting the methods of the pedagogue. We once saw a tract entitled "Karma as a Cure for Trouble," a title which leaves the casual reader in doubt whether it is a purgative or a new breakfast food.

U. L. T.

U. L. T. is the name of a small weekly publication, about the size of the CRITIC, which states on its front page that it is "Devoted to the Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science, and Aryan Literature." It is edited by Sidney Coryn, whom many of our readers will know as the author of "The Faith of Ancient Egypt." Titles mean little, and U. L. T. may be as much of a puzzle as as O. E. Library. But no one need think that the paper contains anything fantastic. On the contrary, we know of no publication which contains in the same space so much with which we are in entire accord. On reading the leading

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articles we invariably wonder whether the editor has been stealing our ideas, or whether we have been filching his. Who that has read the CRITIC attentively will not recognize the following sentiments, quoted from the issue of May 16? "Theosophy has two enemies of its own household, and they are intellectualism and psychism. The history of the Society is a long record of war against these evils, both of them evoked by the very nature of its work and both alike fatal to its success." "It may be said that every lodge meeting is a comparative failure unless some one is thereby propelled toward the fraternal life. Merely to arouse an intellectual interest , however keen, is to build upon the sand, unless that interest tend to gravitate toward the practical life of the altruist." "We have only to observe within ourselves the immediate results of a diversion of interest in the direction of psychism to know that it paralyzes altruism, that it is the enemy of devotion to the welfare of others, that it strengthens the bonds of self-love that it destroys the spiritual life." "Beliefs become invaluable or mischievous only in so far as they affect character. The object of Theosophy is not that a man shall believe something, but that he shall become something."

Bravo! Mr. Editor. You are on the right track, no matter to what society you do or do not belong. You have a clear mission before you and would to God that every one who calls himself a theosophist could be made to read your words.

(Subscriptions, $2 a year, and free sample copies from the O. E. L.)

Worth While

Dr. Frank Moore, Superintendent of the New Jersey Reformatory, in a paper on *The Reform of the Individual* (published by the National Committee on Prison Labor), says:

"The contract labor system is always a criminal-making as well as commercial factory. We found this system in the New Jersey Reformatory four years ago. It had made the inmates desperate. The sullen, furtive dogged expression was on their faces, their conduct was desperate and their souls were hopeless. Since its discontinuance an entire change has come in their character. The rebellious spirit has entirely disappeared. The serious offense against discipline has become a thing of the past. An atmosphere of hope and cheer has come and an era of good feeling has dawned."

Speaking of the results of having experts study the capacities of each new inmate, and training him accordingly, he says:

"When arrested and sent to the reformatory, the three hundred and thirteen inmates received during the fiscal year ending October 31, 1911, were earning $5,329 per month. The positions in which the reformatory placed them when they were paroled gave these same three hundred and thirteen young men wages aggregating $10,129 a month, nearly twice as much as they were earning when committed."

And yet some prisons have not found any better occupation for their wards than smashing stones and making pillow shams! We clearly need a National Reformatory for Prison Officials.

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THE O. E. LIBRARY LEAGUE

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

[List No. 1.A] Miscellaneous Books on Mysticism and Occultism

(Subject to change without notice)

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By joining an *O. E. Library League Group* the cost may be reduced to one-half or less.

Second-hand new thought and occult boks supplied or taken in exchange, by arrangement.

For Theosophy, see list 2; for Psychical Research, list 5-A; for Astrology, Palmistry, etc., list 6.

Christian Mysticism and Occultism

(See also List 13; Devotional Classics)

Ames, E. S.—Psychology of Religious Experience, $2.50.

Arnold, Sir Edwin—The Light of the World, $1.75.

Augustine, Saint—The City of God, 3 vols., each, cloth, $0.45; leather, sold only, $0.56.

Bain, James Macbeth—The Christ of the Holy Grail, $1.00.

The Christ of the Healing Hand, sold only, $1.00.

Behmen (or Boehme), Jacob—The Supersensual Life, paper, $0.15, sold only.

Thoughts on the Spiritual Life (selections), $0.75.

The Threefold Life of Man, $4.50.

The Three Principles of the Divine Essence, $2.00.

The Way to Christ, $1.25.

Jacob Behmen, An Appreciation, by *Alex. Whyte*, $0.75.

Besant, Annie—Esoteric Christianity, $1.50.

The Changing World, $1.00.

The Immediate Future, $1.00.

Campbell, J. R.—The New Theology, $1.50.

Clergyman of the Church of England—Reincarnation and Christianity, $0.40.

Clymer, R. Swinburne—The Illuminated Faith, St. Matthew, $1.25.

The Illuminated Faith, St. John, $1.25.

The Son of God, $0.50; paper, sold only, $0.25.

Dante Alighieri—The Divine Comedy, trans. by C. H. Norton, 3 vols.—Hell; Purgatory; Heaven, each, $1.50.

de Sales, St. Francis—Of the Love of God, $1.00.

von Eckartshausen—The Cloud Upon the Sanctuary, $1.25.

Hartmann, Dr. Franz—The Life of Jehoshua, $2.75.

An occult life of Christ.

Heindel, Max—The Rosicrucian Cosmo-Conception, or Christian Occult Science, 3d ed., $1.50.

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The Rosicrucian Mysteries, $0.75.

The Rosicrucian Philosophy in Questions and Answers, $1.15.

Ibsen, Henrik—Brand, trans. by Archer, $1.00.

Jacolliot, L.—The Bible in India, $2.00.

This celebrated book, by a French official in India, was one of the first to show the Hindu origin of many Biblical traditions.

James, Prof. William—The Varieties of Religious Experience, $3.20.

The most important contribution to the psychology of religion yet written.

St. John of the Cross—The Dark Night of the Soul, trans. by Graham, $1.50

Johnson, Ethelbert—The Altar in the Wilderness, $0.50.

Jones, Rufus M.—Studies in Mystical Religion, $3.50.

A study of some Quakers, by a Quaker.

Kempis, Thomas a—The Imitation of Christ, $0.35; leather, sold only, $0.75.

One of the greatest of Christian classics.

Kingsford, Anna—Clothed with the Sun, $2.00.

The Perfect Way, or the Finding of Christ, $1.50; paper, sold only, $0.50

Kingsland, Wm.—The Esoteric Basis of Christianity, $1.25.

Leadbeater, C. W.—The Christian Creed, $1.25.

The three creeds, theosophically interpreted.

Levi—The Aquarian Gospel of Jesus the Christ, $2.00.

Life and teachings of Christ, claimed to be read from the Akashic Records.

Maitland, Edward—The Bible's Own Account of Itself, $0.75; paper, sold only, $0.30.

The Story of Anna Kingsford and Edward Maitland, $1.50.

Mead, G. R. S.—Did Jesus Live 100 Years B. C.?, $2.50.

Echoes from the Gnosis, 11 vols., each, cloth, $0.35; leather, sold only $1.00.

1, The Gnosis of Mind. 2, The Hymns of Hermes. 3, The Vision of Arideus. 4, The Hymn of Jesus. 5, The Mysteries of Mithra. 6, A Mithraic Ritual. 7, The Gnostic Crucifixion. 8, The Chaldean Oracles, vol. 1. 9, The Chaldean Oracles, vol. 2. 10, The Hymn of the Robe of Glory. 11, The Wedding Song of Wisdom.

Fragments of a Faith Forgotten, $3.50.

A scholarly contribution to the study of Christian origins. Contains accounts of all the important Gnostic writers.

The Gospels and the Gospel, $1.75.

Milton, John—Paradise Lost, $0.45; leather, sold only, $0.65.

Paradise Regained, $0.45; leather, sold only, $0.65.

Mozoomdar, P. C.—The Oriental Christ, $1.25.

Notovitch, N.—The Unknown Life of Jesus Christ, from an Ancient Manuscript Found in Thibet, $1.00.

Account of the visit and teachings of Jesus in Thibet.

Parananda, Sri—An Eastern Exposition of St. John, $2.50.

Powell, F. G. M.—Studies in the Lesser Mysteries, $0.25.

Pratt, J. B.—Psychology of Religious Belief, $1.50.

Pryse, J. M.—The Apocalypse Unsealed, $2.00.

An esoteric interpretation of the Revelation of St. John.

The Magical Message of John the Divine, $2.00.

A new translation and interpretation of St. John's gospel.

Reincarnation in the New Testament, $0.60.

The Sermon on the Mount, $0.60.

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

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

PHARISEES AND SINNERS

Some years ago one of our clerks resigned on the ground that the books we were circulating were contrary to her religious convictions and she could not conscientiously be a participator in our evil deeds. She added that we need not worry about her being out of a job, because she had already secured a position with a liquor dealer. On being asked whether liquor selling was a particularly virtuous occupation, or one looked on with favor by her church, she replied, no, when it was retail, but her new employer was a wholesaler.

Mr. Leadbeater is quoted as saying that no one can make much progress in occultism without a sense of humor, and we may add that but little can be done in any line of social reform without it. A sense of humor consists largely in a keen appreciation of the inconsistent. According to our clerk's theory, our wicked occupation of lending or selling books contrary to her convictions would have become virtuous had we succeeded in sending them out by the ton instead of the pound, and in supplying them through agents rather than direct to the reader.

After all, the attitude of this young lady is the rule rather than the exception. She was not one bit more destitute of humor than most of us. To most it makes all the difference whether sin is wholesale or retail. It is a crime to pick a pocket, to rob a safe or to steal a loaf of bread when you are starving, but to steal a railroad—that is "business." The man who transfers a few dollars to his own pocket over the gaming table, or the boy who shoots craps, is a gambler, but he who adds a few millions to his bank account by gutting a business, or cornering a commodity, like wheat or cotton, is a "financier." To some people there is nothing inconsistent and therefore humorous, in leading a Sunday school, heading a commission of inquiry into prostitution and in general looking carefully after the virtue of others, while they are directly driving thousands to prostitution and hiring ruffians to shoot down their employes, and their wives and children.

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We all abhor the person who relieves a poor woman of her purse, but we gladly avail ourselves of the chance to save a few nickels on the garment which she has made in the sweatshop, and consider our economy a virtue. It is a crime to empty her pocketbook, but to be a participator in keeping it empty—that is thrift. If, as is often the case, the woman is driven to prostitution, we raise a howl against the man who pays her cash for value received, while we take her honor and her life and deposit them to the credit of our bank account and thank God that we are not as other men are.

If we had but the least sense of humor we should see that we are no better than the sinner we despise.

The difference between a sinner, commonly so-called, and a Pharisee, is that the Pharisee is a sinner minus a sense of humor and plus a swelled head. The sinner is usually honest enough to admit that he is not all he should be, but the Pharisee is so busy seeing the ways in which he is better than others and in trying to convert them to his particular phase of virtue that he cannot see his own faults. He thanks God that he is not as other men are and earnestly prays that they may become like him. He probably does not devour widows' houses and make long prayers for a pretense, but all the same, he pays a commission to a trust company to do the former, while he hires a prayer specialist for the latter. By virtue of low wages paid to his shop girls he is able to save enough to support societies for the suppression of the social evil and to make handsome contributions to Young Men's and Young Women's Christian Associations and pose as a good citizen generally.

Pharisaism is a convenient form of spiritual blindness, quite as bad as that which leads to those forms of sin which we call grosser. It is convenient because it enables us to live a life which we could not possibly live could we but see. It is convenient because it enables us to punish or take revenge on those who trespass against us while convincing ourselves that we are acting as God's agents.

One of the very first things we must do before we can progress spiritually or, in fact, before we can make any decided social progress, is to make some attempt to get an absolute basis of valuing human nature. It is not an easy matter, but it is easy to see that our common methods of judging men are both narrow and erroneous. It is absolutely false to assume that because a man commits no offense against society he is good, and that if he does, he is bad. We do not claim that all men are equal; we do not deny that there are those who are degenerate or incapable. But we do maintain that most of the talk about the criminal class is nonsense. A child is not condemned for what he is, but is valued for what he may become. A man is not to be condemned for what he is, but is to be valued for what may be made of him. It is not that which shows

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on the surface, but the latent possibility of good which must count in the absolute valuation. To brand a man as a "criminal" until every possible means have been used to evoke these latent possibilities is more than ill judged; it is slander and libel, and is an offense against society worse and more criminal than most of the offenses for which men are sent to the penitentiary.

We judge people by that which manifests itself on the surface, but it has been shown beyond question that what manifests itself in consciousness or in action is but a very small part of the whole man. Below the surface lies a vast body of what is called the subconsciousness, a reservoir of tendencies which under normal circumstances never give the least evidence of their existence, but which may be called forth by unusual conditions or by proper training. We are all like composite photographs; we have in ourselves the natures of all our ancestors, or, if we accept reincarnation, our past lives. One man is so situated by birth or environment that only the good is drawn forth, with another it is the bad. Witness the sudden conversion of many a desperate character—that is only an illustration of what might be done with most, were proper methods used. The judge and the criminal, the convict and his keeper, probably differ but little, judged by the absolute standard; they are alike as two brothers, and it is circumstance which placed one on the bench, the other at the bar. It is more good fortune than innate virtue which keeps most of us out of court or prison.

The great expert in true values, Christ, preferred the company of sinners to that of Pharisees. Why? Simply because he was able to discern the true value beneath the film of circumstance, and saw that the difference between the sinner and saint, so-called is but skin deep; He was able to behold the true nature with all its possibilities. He loved the sinner because he saw in him His own nature. He knew that the self-righteousness of the Pharisees was a greater bar to their spiritual progress than the open error of the sinners.

It is beautifully said in an eastern religion that just as man is saved by loving God, so also God is saved by loving man. It is a profound truth. Without love, God is Power only; He becomes God by love. Christ did not love sinners because he was Christ, he was Christ because of his love for the sinner; in that He found his spiritual food. We are accustomed to regard it as a virtue to reverence those above us and to climb towards their level, but to do this and this only is but to be a sycophant. Our religion is but a form of self-seeking unless we show our devotion equally to those on our own level, or to those whom we are pleased to speak of as below us. To turn your back on the sinner and to gaze upward only is but to play the Pharisee, but to see the Christ in the common man, to feel the touch of sympathy with him, to understand

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him and work with him in bringing the best that is in him to the surface, that is real religion, that is the true imitation of Christ. And you will learn more of true religion by going into the slums and prisons than you will ever learn from the churches, or in your lodges; the Great Teacher will be found there, not in the temple, and it is there that you must be prepared to meet Him, for it is not your adoration and your incense that He wants, but your service in His work of brotherhood.

A Fragment of Autobiography

Note. Extract from a personal letter from a valued friend in prison.

If ever a man deliberately chose a criminal career, I suppose it was I. With "malice aforethought" as the legal sharps say, I matched my wits against the might of the law and laughed at them with my finger to my nose for many a year. I felt that I was justified, I suppose, anyway I made believe that I did. I was raised in a rough country, amongst still rougher men. I took to gambling like a duck takes to water. After the Spanish-American war was over the trend of times eradicated gaming as a legitimate vocation. I returned from the Philippines to find that the open towns I had known so well were dead and buried. I resented this encroachment upon what I considered my personal liberty. An officer attempted to arrest me on a technical charge of gaming. He made it a personal issue, and when the smoke cleared away he had stopped a large sized bit of lead from a forty-eight. To evade arrest I crossed the border. The man was not seriously injured and friends patched up the matter. That was my first offense, I suppose, against the letter of the law.

I drifted deeper and deeper into the undercurrent of crime. Always I stood ready to take a gambling chance on anything. I made friends in criminal circles. I found many of them intelligent men—men whom you could trust with your life or your last dollar—provided they were your friends. In every port, in every city, in every town I found them—and as a matter of fact it was only a short step from gambling to downright stealing—in truth the two are synonymous. "Get the money" became my slogan, and by hook and crook I got it.

Finding may be keeping—but stealing isn't keeping by a long shot. The faster I made money the faster I spent it. Criminal lawyers are expensive luxuries and many of my purloined iron men went to fatten the bank accounts of *respectable* criminals. I played with politics long enough to find that the game was seven shades more disreputable than highway robbery. Being on the inside I discovered only rottenness and graft. When a United States congressman approached me with a criminal proposition I jumped at the conclusion that they were all of the same ilk. Actually I had ceased to believe that honesty existed. I considered it a fable or

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myth manufactured by "wise guys" to disseminate among the uninitiated. Personally I found more manhood and honor amongst my associates of the "profession" than amongst the quasi-criminals of the so-called respectable class. With one exception, be it truthfully told, and that exception the much berated heathen Chinee. There may be Chinese crooks, but there are no crooked Chinese; that is, they *always* do just what they say that they will do, and you can gamble on their word.

Understand that my opinion of the world was formed from what I saw with my own eyes. Now I know that my vision was distorted. I hadn't cultivated the right sort of friends. Possibly that was altogether my own fault—but no one ever tried to cultivate my friendship. I was an outcast and I knew it. Decent people turned up their noses at me, and in time I came to pride myself on my isolation. Never for a moment did I allow any one to deceive himself concerning my vocation. Many a chap has hurried away from my proximity as if I had the "yellow jack" when in answer to his query I'd reply, "My profession? Oh, I'm a gambler." And if I'd added "and thief," I guess they'd have broken their necks. So wags the world!

Well, the prison never even dented my spirit—it gave me an opportunity to think. I found upon carefully going over the ground that I'd been playing against a bigger percentage than I'd figured. I looked around me. Everywhere I saw wrecks of what had been men, flotsam and jetsam from the seas of crime. Then I commenced to count up the fellows of my earlier acquaintance who were *alive*. They were mighty few. Fewer still had "settled down" with a competence. Some had "squared it" and succeeded in legitimate business. Where were the failures? Then I began to remember the whispered tales I'd heard from time to time. "Johnny got twenty-five over in Cal.," and "Billy is settled in Georgia," and I knew that they like myself were safely housed at the state's expense. Leaving ethics and morality out of the proposition I discovered that I was just a plain "sucker." The only men who make money out of crime—and keep it—are the crooked politicians, lawyers and officials. I doubt their ever enjoying it!

In the course of time I also found that some people were honest. I found that they were willing to trust me, in spite of my reputation. Suspecting some ulterior motive, I knew not what, I fought shy of every friendly advance. For four years I never wrote a letter. Then I thawed out. When the change of viewpoint occurred I can't say. I only know that when I began to look for the good in men I *found* it. I do know that when I began thinking along wholesome lines I felt better, and feeling better put more steam into my work. Being ambitious I started writing for the prison sheet. In a short time I was corresponding with interesting people. For the life of me I couldn't help thinking that they were try-

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ing to exploit my position to their own advantage—until I decide to give them the benefit of every doubt. On that basis I discovere lovable traits and characteristics in all of them. Today I wouldn trade their friendship and respect for my liberty. That's a broa assertion—but I *mean* it, What matters a few days, weeks o months to me now? I have wasted many, many years of my lif and I have no kick coming when society claims her due. And I a working and building for the future. Some day I shall be *some body.*

Do you know I have never contemplated failing in my en deavors to "beat back?" Gee! Fools rush in—but I'm glad I'm just that kind of fool. And success means more to me than th mere accumulation of dollars. I feel that I can help the fellow who have been my friends, those men whom the world dubs crim inals—not knowing, not caring, what conditions brought about thei ostracism. When a man knows that he is wrong—and stands read to admit it—don't you think that hope of some sort should be ex tended to him?

Correspondence Privileges for Prisoners

The Eastern State Penitentiary, Philadelphia, has granted t its inmates unrestricted correspondence privileges in writing t O. E. LIBRARY LEAGUE members. This is a good move which w hope will be followed by other institutions. The LEAGUE has corps of correspondents whose special duty it is to help the me behind the bars—and the women also—and only good can com from the privilege of unrestricted communication with them.

O. E. Library League Notes

League members are urgently requested to report to us an special subjects of a professional or technical nature on which the are qualified to answer questions or give a limited amount of guid ance. This is called for mostly by prisoners. Every member wh has had the advantage of special training should be willing to hel at least one person. Don't leave it for somebody else, but voluntee at once, so that we may call on you when necessary.

Stamps. Members corresponding with Headquarters shoul not forget to enclose stamps for reply.

Contributions. It doesn't seem reasonable, does it, to expec unlimited service from a ten-cent registration fee? Why not mak a small monthly contribution?

Occult Exchange Club—Special Notice

Mr. Harry C. James has taken over the secretaryship of the Oc cult Exchange Club and all mail regarding the Club should be sen to him at 150 Albert Street, Ottawa, Canada. Membership is 25 cents, U. S. stamps accepted.

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Pass It On

Has it ever occurred to you that you could pass the CRITIC on to a friend after you are through with it? Why not send a subscription for a friend or for a library?

The Magazines

The Survey, May 23, Drastic Prison Reform Urged in New York State; Account of the Restaurant Strike in Chicago; A Textile Strike Article.

The Outlook, May 9, Ignorance that is Cruelty (a pro-vivisection article). May 16, Profit Sharing in Operation. May 30, Profit Sharing with the People; New Plans for Land Settlement.

Harper's Monthly, June, American Contributions to Medical Science.

Collier's, May 23, Uplift via the Kitchen.

Atlantic Monthly, June, Influence of the Passing of the Public Lands; Newspaper Morals; The Wage that Attracts Capital.

The Forum, June, Are the Montessori Claims Justified?

Review of Reviews, June, The Moral Education Movements.

American Theosophist, June, A Lingering Barbarism (L. W. Rogers against Capital Punishment).

Literary Digest, May 23, Russia's Frozen Inferno (convict system in Russia.).

Occult Review, June, The Psychic Experiences of Sir Wm. Crookes.

Theosophist, May, Theosophy and the Child (L. Haden Guest).

All This And More Also

The Better Citizen, published by the inmates of the New Jersey Reformatory, at Rahway, puts in the following good word for alcohol:

An exchange says that "alcohol will remove stains from summer clothes." The exchange is right. It will also remove the summer clothes, and the summer, also the spring, the autumn and winter clothes, not only from the one who drinks it, but from the wife and family as well. It will also remove the household furniture, the eatables from the pantry, the smiles from the face of his wife, the laugh from the innocent lips of his children and the happiness out of his home. As a remover of things alcohol has no equal.

Annual Convention of the Theosophical Society

The Annual Convention of the American Section, T. S., will be held in Washington, D. C., at the Hotel Raleigh, August 27-30. Readers of the CRITIC who may be visiting Washington at that time are invited to attend, whether members of the Society or not.

New Books for Old Ones

We frequently accept second-hand theosophical, occult and new thought books, crediting the sender against loans or purchases. We can usually supply such books second-hand. We do not hold ourselves responsible for books sent for exchange unless upon previous agreement.

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THE O. E. LIBRARY LEAGUE

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

[List No. 1.A] Miscellaneous Books on Mysticism and Occultism

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Second-hand new thought and occult boks supplied or taken in exchange, by arrangement.

For Theosophy, see list 2; for Psychical Research, list 5-A; for Astrology, Palmistry, etc., list 6.

Christian Mysticism and Occultism, continued

Ramacharaka—Mystic Christianity, $1.00.
Recejac, E.—The Bases of the Mystic Knowledge, $2.50.
Schure, Eduard—Jesus the Last Great Initiate, $0.75.
Seiling, Max—Theosophy and Christianity, $0.50.
Swedenborg, Emanuel—The True Christian Religion, $0.87.
Underhill, Evelyn—Mysticism, $3.50.
One of the best and most scholarly studies of the subject.
Williamson, W.—The Great Law, $4.50.
Anonymous—The Crucifixion, by an Eye Witness, $1.00.
White, Bouck—The Call of the Carpenter, $1.30.
The Carpenter and the Rich Man, $1.30.
Socialistic in tendency; a new interpretation.

Vedanta Philosophy

"Vedanta is the most sublime of all philosophies, and the most comforting of all religions. . . . If philosophy is meant to be a preparation for a happy death, or Euthanasia, I know of no better preparation for it than the Vedanta philosophy."—*Max Mueller.*

Abhedananda, Swami—The Divine Heritage of Man, $1.08.
How to Be aYogi, $1.08.
India and Her People, $1.35.
Lectures, 2 vols., each, $1.07.
Philosophy of Work, $0.55.
Reincarnation, $0.65.
Sayings of Sri Ramakrishna, $0.80.
Self-Knowledge (Atma-Jnana), $1.08.
Spiritual Unfoldment, $0.55.

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

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

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TAKING THE LID OFF

Punishment, in the opinion of old-fashioned parents and penologists, when not carried to the point of bodily violence, consists in opposing as far as possible the natural desire for expression, muscular or otherwise. We used to punish children by making them sit on a chair, or stand with their face in the corner, or by shutting them up in a room with nothing to play with but the box of matches. Prisoners were and still are at times put in irons, to interfere with natural motion. Even where this is obsolete they are still locked up in boxes—so-called cells—during those hours when their labor cannot be exploited, where their power of movement is restricted as far as decency will allow. Solitary confinement was generally and is now frequently resorted to. Convicts are very generally not allowed to converse, especially at meals, when the desire for conversation is greatest; they must swallow their beans and bootleg in silence. In most prisons the privilege of writing letters is limited to one letter a month, and in some deprivation of even this is used as a means of punishment.

The general idea is that something is accomplished by restricting expression. This is quite true. Either mental atrophy results, or else, as with the child shut up with the box of matches, the house is set afire; the prisoner becomes morbid, sullen and ready to commit violence on the slightest provocation. When his condition, through such treatment, becomes hopeless, he passes into the hands of the surgeon; an operation on the skull—known as blackjacking—is performed by a duly qualified person often known as a "bull," but described in official language as a "guard." Mr. Osborne in his recent book has described such a case coming under his own observation at Auburn.

Gradually it has been discovered that one of the best ways to make a man docile is to allow the fullest freedom of expression consistent with good discipline—that is to say, with efficiency and good behavior. Greater liberty of movement is permitted, conversation is not seriously interfered with, athletic sports are encouraged and associations among the men for entertainment or mu-

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tual improvement are organized. And experience has proved that what solitary confinement and the blackjack cannot accomplish can be readily brought about by the simple expedient of letting the men do what they enjoy doing.

One of the most interesting expressions of this greater liberty is to be found in the newspapers written, edited and printed in prison, usually by the prisoners themselves. Perhaps they should be called magazines rather than newspapers, for with two or three exceptions they do not pay much attention to current public events, but are devoted to the interests of prisoners, to local prison news and the inevitable sport page and joke column; and in this last connection it may be said that the sense of humor of the convict is so keen as to put the joke paper to shame. The absurdity of the position in which he has been placed not infrequently appeals forcibly to the convict. Where profanity would not be tolerated a joke will pass.

There are at the present time perhaps twenty-five such publications, weekly or monthly, issued in the prisons and reformatories of this country. With few exceptions the editor is a prisoner, often one under a severe sentence; occasionally it is the chaplain, but the principal contributors are inmates. They vary from large weeklies down to small folders, and considering the difficulties under which they are published they are surprisingly well gotten up. The mechanical work is usually excellent and the tone dignified. It is claimed by most that they are not censored.

These papers play some very important roles. In the first place they serve as a means of information to the inmates as to what is going on in their own institution; they contain accounts of the proceedings of the parole board, the baseball club, the orchestra and other matters of strictly local interest. They contain important news from without of matters of interest to convicts; discussions of new laws, expressions of opinion from prison reformers extracts from other prison papers, in short, whatever may interest the man behind the bars as such.

But they have a function which is still more important than informing and amusing the prisoner. They give him the opportunity of expressing himself; they keep his mind active. And still more important in the long run is that they give him the chance to show the public what he is; they afford him the opportunity of speaking in his own defense, an opportunity which hitherto practically ceased after sentence was passed. Standing before the judge, faced by a hostile prosecutor, usually without means to defend himself effectively, the accused can only bow in confusion and despair before the verdict, often knowing well that he is not half as black as he has been painted. We do not mean that individuals can air their personal grievances in the prison sheet—far from it. But they have the opportunity open to speak in defense of their class, to

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analyze the motives and acts which lead to the court and the prison, to point out the disadvantages under which they have labored in the struggle for existence. It is only in the prison newspaper that we can see the type as it is, and very different is it from what is represented in the outside press. As the editor of *The Monitor* says: "When people learn that prisoners are human and begin to treat them as such they will be rewarded in their efforts to uplift, but as long as they keep applying their theories while he is yet in the rut, nothing but continuous failure can be expected."

The prison paper is therefore an exponent of the humanity of the prisoner, from his own standpoint. No one can hope to understand him except by coming into touch with him in a sympathetic way, and for this these papers are invaluable. We read them all, and there is no part of our daily mail which is awaited with greater expectancy. We have learned more from them than from all the books on human nature we have ever read, and it is largely to them that we owe our interest in the prisoner.

The literary quality of the prison papers varies greatly, as is to be expected. Some prisons have inmates who are trained writers or who have natural ability as such; others have to make use of relatively untrained material. But they are not to be judged by this criterion. He who reads these papers must keep before himself the fact that each is equally the effort of the man to express himself; each is worthy of equal consideration and in the smallest as well as the largest we should hear the voice of our brother appealing to us for justice. In brotherhood there is no great and small.

We subjoin a list of prison papers and invite our readers to subscribe for them, not only for their own information, but also to aid their publication. Subscriptions should be sent direct to the addresses given.

The Umpire, weekly, Eastern State Penitentiary, Philadelphia. No subscriptions taken. Although the editor is an O. E. LIBRARY LEAGUE member we think that any man who gets out as good a sheet as *The Umpire* and then keeps it away from the public by not taking subscriptions deserves to to be in jail. Though small, it is one of the keenest and most quoted of all prison papers.

Lend A Hand, monthly, Oregon State Prison, Salem, Oregon. $1 a year; 50 cents for 6 months; 25 cents for 3 months; single copies 10 cents. This claims to be the leading prison paper and is certainly one of the best. It contains a section for the Arizona State Prison and is a strong prohibition paper. The editor is an O. E. LIBRARY LEAGUE MEMBER.

The Monitor Magazine, monthly, Texas State Prison, Huntsville, Texas. $1 a year. Contains some of the best articles on prison reform to be found. The editors are members of the O. E. LIBRARY LEAGUE.

The Joliet Prison Post, monthly, Joliet Prison, Joliet, Ills. $1 a year, single copies 10 cents. Published by the Commissioners and Warden, but edited by a prisoner. Joliet is just entering on an era of reform and the way in which the honor system is working out is fully set forth. An admirable and dignified publication.

The Better Citizen, bi-weekly, New Jersey State Reformatory, Rahway, N. J. 25 cents a year. Published by the inmates. In the CRITIC of June 3d

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we referred to the New Jersey Reformatory as one of the most progressive institutions, and this is reflected in the paper. We congratulate it on steering clear of slang.

The Star of Hope, bi-weekly, Sing Sing Prison, Ossining, New York $2.50 a year. The organ of the New York State Prisons, Sing Sing, Auburn Clinton, Great Meadow and Woman's Prison, with sections contributed by each.

Good Words, weekly, Atlanta, Georgia, and *The Leavenworth New Era* weekly, Leavenworth, Kansas, are issued by the inmates of the two Federal prisons. They do not receive subscriptions, which is to be regretted. *Good Words* was edited by Julian Hawthorne during his confinement and the scent of the roses clings to it still. The editor of *The New Era* is an O. E. LIBRARY LEAGUE member.

Our Viewpoint, monthly, State Penitentiary, Walla Walla, Washington $1 a year, 10 cents a copy.

The Index, weekly, State Reformatory, Monroe, Washington. 50 cents a year.

The Prison Monitor, monthly, Vermont State Prison, Windsor, Vermont $1 a year; 50 cents for six months; 35 cents for 4 months; 10 cents a copy. The editor is an O. E. LIBRARY LEAGUE member.

The Penitentiary Bulletin, weekly, Lansing, Kansas. Edited by the Chaplain. 50 cents a year.

The Ohio Penitentiary News, weekly, Columbus, Ohio. 50 cents a year.

The Mirror, weekly, Minnesota State Prison, Stillwater Minnesota. $1 year; 25 cents for 3 months, and half rates to all prisoners.

The Reflector, monthly, North Dakota State Penitentiary, Bismarck N. D. 50 cents a year; 30 cents for 6 months; 20 cents for 3 months; cents a copy.

The Monthly Record, monthly, Connecticut State Prison, Wethersfield Conn. 50 cents a year; 25 cents for 6 months; 5 cents a copy.

The Summary, weekly, State Reformatory, Elmira, New York. N subscriptions.

The Pioneer, weekly, State Reformatory, Pontiac, Illinois. 50 cents year; 25 cents for 6 months; 5 cents a copy.

The Pillar, monthly, State Reformatory, St. Cloud, Minnesota. 5 cents a year; 25 cents for 6 months.

The Prison Cheer, monthly, Festus, Missouri. 25 cents a year. Published by an ex-convict in the interests of prisoners and most of the matte is by convicts. It contains good stuff and needs assistance; the editor in forms us that he has only enough type to print one page at a time. Sen him a subscription.

Prisoners—Real and Make-Believe

Within Prison Walls, *Thomas Mott Osborne* ($1.65).
My Life in Prison, *Donald Lowrie* ($1.35).

The name of Thomas Mott Osborne is well known to all wh concern themselves with prison reform. He himself tells us how a a small boy he visited Auburn prison and that the pathetic conditio of the convicts so impressed itself on him that all the dreams of hi childhood centered about it and tended to awaken an interest i their condition. When, finally, in 1912, he read Donald Lowrie' book, *My Life in Prison*, he felt that he no longer had the righ to remain silent, but must do his share in removing this foul blo on our social system. Finally, having been appointed by the Gover nor of New York on a State Commission on Prison Reform, h

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resolved to investigate the prison conditions at first hand. He had himself confined in Auburn prison for one week, and as far as possible subjected himself to the rules, including hard labor, and even underwent the severest form of punishment supposed to exist there, confinement in a dungeon on bread and water. The narrative of his experiences is contained in his book, *Within Prison Walls.*

Mr. Osborne's experiment was ridiculed at the time and we have no doubt that his book will be criticized. We have narratives without end of those philanthropic persons who study the life of the tramp or the man who is down and out, while they carry a roll of bank notes hidden securely within the lining of their ragged coats. It is quite true that no one can fully understand the mental condition of the man who is condemned to a long term of imprisonment, perhaps for life, when he is simply playing the part with a string to it. Further, Mr. Osborne's experiment was known to the officials from the warden down, and while all were directed to treat—or maltreat—him just like a real convict, it was quite impossible for such a thing to be. Some of the officials clearly regarded his visit as a joke and could hardly resist a smile, while the guard who blackjacked an unfortunate convict who was clearly bughouse was obviously afraid of him. Even the inmates were posted beforehand, and his reception was like that of the honored guest who insists on helping with the family dishwashing.

But, all this, while true, would be unfair as a criticism. Mr. Osborne has fully explained the objects of his visit and the obstacles in his way. His aim was not so much to study the psychology or emotions of the convict as to observe the prison methods and life at first hand. An absolute incognito would have led to his seeing less in the short time at his disposition than if he entered with the full understanding that he was to be shown everything. It is said that in prisons, as in society, the new comer is not hailed at first; he has to work his way into favor with his associates. As a freeman, voluntarily submitting himself to the restraints and discipline of the prison, it was possible for him to gain at once the confidence of his fellow prisoners.

Mr. Osborne's short "imprisonment" had these very important results. He learned that the convict is pretty much like any other man, open to good influences, but likely to be degraded by brutal treatment. Through the influence which he gained over his associates he was able to bring about the formation of a Good Conduct League, the first beginning of the honor system in the benighted state of New York. He also learned that the treatment of the prisoner is often needlessly harsh. We are in a transition stage in penology; we are passing from the idea that imprisonment is for punishment to the conception that it is for reformation; we are beginning to see that discipline has no value except in as far as it promotes efficiency, and that the discipline, so-called, which em-

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bitters, or which affects the strength and health of the individual physically, mentally or morally, is against efficiency and is therefore as much a crime against society as many an offense for which the convict is imprisoned. While it may be thought that Mr Osborne has indulged in needless repetition and in the narration of trivialities, there can be no question that his book is enlightening and that his week's experience has not only led to lastingly good results for the prison itself, but that it has furnished him with ammunition in his campaign for the recognition of the prisoner as a man and a brother which he could not well have obtained otherwise. It confirms our statement in a recent article that if you want to help the convict you must not be content with knowing him superficially or in agitating for general reform measures—you must become his personal friend.

Donald Lowrie's *My Life in Prison* is a narrative of real prison life by a real convict, and it extends, not over one week but ten years. For the mortal sin of having an empty belly and no means of filling it except by robbery, he was sentenced to the prison of San Quentin, the California edition of hell. As giving an insight into the life of the convict in most of our prisons the book is unequalled. Lowrie was a keen observer and no phase of prison life has escaped his observation—the cells, the workshops, the treatment of women inmates, the man condemned to death and the manner of his execution, solitary confinement, the bullying of prisoners, their torture by the jacket, the light and dark sides of the inmate's character, all of these and many other things are set forth in a manner which throws the ordinary novel into the shade. There are men who are strong enough to pass through such an experience without being ruined morally, mentally and physically, and who can use their experience for the benefit of their unfortunate fellows. Mr. Lowrie is one of these, but one easily sees that the modern prison must be a breeding place for desperados. It should be the duty of every one who feels the least interest in humanity and who is not indifferent to his own responsibilities as a citizen, to read this book from beginning to end. For ourselves, we can say, with Mr Osborne, that it has meant a new object in life.

Personal and Private

That you did not respond to our invitation to offer a contribution to the work of the LEAGUE, especially with prisoners, is doubtless because you are planning about the jolly good time you are going to have on your vacation. When you are enjoying it, think of the men shut up in cells such as we have described in this CRITIC with the thermometer at 100 degrees in the shade, and a "tin bucket." Do something to make their lot a little happier. A small contribution each month would not be missed by you, and it would help to give some man a new grip on life.

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The State of Illinois and its Guests

We quote the following from a recent address by Warden Edmund M. Allen, of the Illinois State Penitentiary, at Joliet, reprinted in the *Joliet Prison Post*, for June:

"The enclosure within the walls is less than sixteen acres in extent, in which more than fourteen hundred prisoners are confined. Between the hours of 5 o'clock in the evening and about half past 6 in the morning these men are confined in an old-fashioned cell house, usually two in each cell. The cells are seven feet high, four feet wide, and seven feet long, and are from twelve to twenty feet from the narrow windows of the cell house. These cells never receive any sunlight, are built of stone, top, bottom and sides, except one end, which contains a narrow door of iron bars. Each of these cells contains a two-story bed, about two feet wide and about five feet high. The man who sleeps on the lower bunk has about twelve inches of space (when his head rests on the pillow) between himself and the bottom of the bed above him. The man who sleeps on the upper bunk has about fourteen inches of space between his head and the ceiling. When the inmates are not in bed they must either lean against the iron bed on the one side or the stone wall on the other, and if the man in the front end of the cell desires to move to the further end, he must first embrace his cell mate and then squeeze him and himself in order to get by. When one of the men is stout I do not know how it is done; when both are stout, one must go to bed while the other passes.

"On Sundays and holidays the men are locked up in their cells over two-thirds of the days, in addition to their confinement at night. The cells are not equipped with toilets, but are furnished with one tin bucket, which serves for all purposes of sanitation."

Warden Allen is well known as a reformer, and is doing the best in his power—he did not build the prison. But when he says that the inmates are treated as "men," we can only infer that they are not treated as pigs. Pigs have the run of the pen, with plenty of fresh air and sunshine, and if they do not have tin buckets for necessary purposes, they at least have plenty of ventilation. From the sanitary standpoint we much prefer the sty.

To confine "men" for thirteen hours a day and eight hours extra on Sundays and holidays in boxes with less than a hundred cubic feet of air to each, and with no sunshine and but little ventilation, and under conditions which would not be tolerated by the health authorities in any public toilet, is a barbarism which no amount of rational treatment otherwise can make up for; it is a disgrace to the State of Illinois. What are its reformers, its clergymen and its woman voters doing?

Arizona's State Guests

Only a very small proportion of Arizona's prisoners are put in cells at night or any other time. Some sleep in dormitories while many others sleep out in the prison yard. All the prisoners, even those under sentence of death, are given the privilege of the yard every day in the year from 6.30 A. M. to 8 P. M. The cells are large, airy, open steel grating, sanitary, with toilet and concrete floor.

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Membership in the O. E. Library League

is open to subscribers to the CRITIC upon payment of a registration fee of ten cents. Prisoners are accepted without charge. Contributions in aid of the LEAGUE's work are solicited, but not obligatory.

Special to Editors of Prison Papers

You are invited to call the attention of the inmates of your institution to the plan by which the O. E. LIBRARY LEAGUE lends books to prisoners and furnishes correspondents who will interest and help them. There is no charge for the books, and the correspondents are LEAGUE members who have specially volunteered for this purpose. We are lending books and providing correspondents for men in many institutions, and in several we have large Groups of LEAGUE members who borrow books for circulation among themselves. There is no reason why any of your men should be without friends who will interest themselves in them. Those who have accepted our offer of correspondents are very enthusiastic about it, and not a few have found most unexpected aid. We suggest that you take the matter up with some of the more active of your men and either write to us, or get them to do so. Often special concessions as to letter writing may be had by those who wish to correspond with members of the LEAGUE. The editors of *The Umpire, The Monitor Magazine, Lend A Hand, The New Era, The Prison Monitor,* are among our valued members and friends. Try it. Any inmate may become a member without charge.

Volunteer Correspondents Wanted

We want business and professional men to enroll as LEAGUE members and offer their services in giving advice and suggestions to such prisoners as require aid in their special line. Here are some of the subjects on which we have requests:

Agriculture
Advertising
Mining
Law, Study of
Manufacture of jewelery and cutting precious stones
Mechanical engineering
Ranching
Music
Trapping
Surveying
Navigation
Elementary or advanced mathematics
Electrical engineering

or any other professional, business or technical subjects.

To Prison Reformers

While you are working for prison reform, don't forget the prisoner himself. He is the heart of the whole problem and nothing is more illuminating than cultivating the friendship and confidence of two or three inmates, no matter what special phase of the subject interests you. This is best done by correspondence. The O. E. LIBRARY LEAGUE will gladly help you in getting in touch with prisoners.

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A List of Books on Crime and Criminals

The following books can be rented from the O. E. LIBRARY LEAGUE or purchased at the prices indicated:

American Academy of Medicine—The Physical Bases of Crime, $4.00.
Brockway, Z. D.—Fifty Years of Prison Service, $2.00.
Ellis, Havelock—The Criminal, $1.50.
Gross, Hans—Criminal Psychology, $5.00.
Kenny, C. S.—Outlines of Criminal Law, $3.15.
Lowrie, Donald—My Life in Prison, $1.35.
An intensely interesting account of ten years' experience in San Quentin prison.
McConnell, R. M.—Criminal Responsibility and Social Restraint, $1.75.
Mosby, C. V.—Crime; its Cause and Cure, $2.00.
Osborne, Thomas Mott—Within Prison Walls, $1.65.
A faithful narrative of personal experiences during the author's voluntary confinement in the State prison at Auburn, New York.
Parsons, Philip A.—Responsibility for Crime, paper, $1.50.
Ribot, Th.—The Psychology of the Emotions, $1.50.
Whitin, E. S.—Penal Servitude, $1.50.
Wines, F. H.—Punishment and Reformation, $1.75.

Prison Reform in a Nutshell

Extract from a circular of The National Committee on Prison Labor (Columbia University, New York).

WHAT HAS BEEN FOUND

SLAVERY: The prisoner forced to labor for long hours, without wage, at work which affords no industrial training, that others may profit from his toil.

CRUELTY: Mediæval methods of torture used to drive the prisoner to greater productivity.

GRAFT: Officials, high and low, reaping personal gain from the purchase of prison supplies and the sale of prison products.

DISEASE: Germ-reeking cells, improper food, filth and vermin which undermine a healthy constitution and often impose a death sentence.

WHAT IS BEING DONE

EDUCATION: The people of the country are being brought to a realization of conditions as they are and to a sense of personal responsibility therefor.

PUBLICITY: The findings of the Committee are being distributed broadcast through the daily press, magazines and books, motion pictures and lectures.

LEGISLATION: Existing evils are being remedied through assistance in securing the enactment of well-conceived and far-reaching statutes.

WHAT MUST BE DONE

INDUSTRIAL TRAINING: Opportunity afforded the prisoner to so develop himself that he may be fitted to earn an honest living upon release.

MORAL UPLIFT: Wage reward and other incentives to urge the prisoner on to greater proficiency.

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Brockway, Z. D.—Fifty Years of Prison Service, $2.00
Ellis, Havelock—The Criminal, $1.75
Gross, Hans—Criminal Psychology, $6.00
Lewis, J. S.—Stories of Criminals from $1.25
Osborne, Thomas Mott—My Life in Prison, $1.75
An intensely interesting account of [illegible]
in prison.
Schmucker, S. M.—Criminal Jurisprudence and Moral Responsibility, $1.50
Smith, J. T.—Time to Judge and Time to Act, $1.00
Warner, Thomas M.—[illegible]
A famous murderer of [illegible]
his confinement [illegible]

Prison Reform in a Nutshell



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BUSINESS EFFICIENCY: Modern business methods and elimination of politics to make our prisons self-supporting.

CURE: The application of the methods of modern science to make the prisoner at the expiration of his sentence a physically well man.

To Prison Correspondents and Others

If you are corresponding with prisoners, or if you are looking for a useful and interesting work which you can do at home, read Donald Lowrie's *My Life in Prison* and Thomas Mott Osborne's *Within Prison Walls,* especially the former. You will never be the same person you were before you read them, nor will you want to be. You can borrow either from the Library. The short list of books on this subject on another page will also be very enlightening.

We Sell All Kinds of Books

It is a mistake to suppose that we supply only the books on our lists. These are lists of books which we *lend* as well as sell. We are glad to fill orders for any books which are in print and to try to secure copies of books which are out of print.

New Books for Old Ones

We frequently accept second-hand theosophical, occult and new thought books, crediting the sender against loans or purchases. We can usually supply such books second-hand. We do not hold ourselves responsible for books sent for exchange unless upon previous agreement.

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

[List No. 1.A] Miscellaneous Books on Mysticism and Occultism

(Subject to change without notice)

All books may be rented, unless otherwise stated. Circulation not limited to O. E. Library League members.

Renting Terms. Two weeks or less, ten cents per volume; each additional week or fraction of a week, five cents per volume. Time in transit not charged. Cost of transportation both ways at borrower's expense. Books must be returned postpaid. Payment in advance by a deposit of two dollars (unless by special arrangement), the unused part being returned on request. Borrowed books may be purchased at the prices indicated or marked in them, without charge for postage, but five cents a week each must be paid for all times in excess of two weeks. Borrowers may specify "reduced copies if available."

By joining an *O. E. Library League Group* the cost may be reduced to one-half or less.

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Second-hand new thought and occult boks supplied or taken in exchange, by arrangement.

For Theosophy, see list 2; for Psychical Research, list 5-A; for Astrology, Palmistry, etc., list 6.

Miscellaneous and Unclassified, continued

Bucke, Dr. Richard M.—Cosmic Consciousness, $4.00.

Carpenter, Edward—From Adams Peak to Elephanta, $2.00.

A Visit to a Gnani, paper, $0.50.

A chapter from "From Adams Peak to Elephanta."

The Drama of Love and Death, $1.60.

Love's Coming of Age, $1.10.

Towards Democracy, $1.60.

Carr, H. W.—Henri Bergson; the Philosophy of Change, $0.25.

Coryn, Sidney G. P.—The Faith of Ancient Egypt, $1.00.

Curtiss, Dr. F. Homer—Letters from the Teacher, $1.00.

The Voice of Isis, $1.00.

Two excellent books by the Secretary of the Order of Christian Mystics (Order of The 15).

Cutten, George B.—Three Thousand Years of Mental Healing, $1.50.

D'Albe, Fournier—New Light on Immortality, $1.85.

De Laurence, L. W.—Book of Death and Hindu Spiritism, $1.50.

Ellis, Havelock—The World of Dreams, $2.10.

Fealy, Dr. L. A.—Law of the Way, vol. I., $1.50.

Frings, J. W.—The Occult Arts, $1.00.

A scientific defense of occultism.

Guthrie, K. S.—Gospel of Apollonius of Tyana, $0.75.

Life, Times and Philosophy of Ploynus, $0.75.

Hartmann, Dr. Franz—With the Adepts, an Adventure among the Rosicrucians, $1.00.

Geomancy, $1.25.

Higgins, Frank C.—The Cross of the Magi, $1.50; paper, sold only, $1.00.

Hudson, Thompson J.—Divine Pedigree of Man, $1.50.

Inayat Khan—A Sufi Message of Spiritual Liberty, $1.00, sold only.

Ingalese, Richard—Cosmogony and Evolution, $2.00.

From Incarnation to Reincarnation, $2.00.

History and Power of Mind, $2.00.

Mata the Magician (fiction), $1.50.

Kalidasa—Shakuntala and other Selections, transl. by *Ryder*, $0.40.

A famous Sanskrit drama.

Leo, Alan—Symbolism in Astrology, $0.40.

Esoteric Astrology, $3.50.

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

THE PUBLIC DEFENDER

It is announced that Los Angeles County has appointed a Public Defender and that a similar measure is under consideration elsewhere.

What is a Public Defender? You know what a Public Prosecutor is. A Public Defender is just the opposite. When a man is suspected of crime he is brought into court and faces the judge and jury. Meanwhile the Public Prosecutor or State's Attorney, or whatever he may officially be called, has been busy getting together all the evidence he can that the accused has committed the crime. He has had the police and the detectives at work, often for months, looking for every scintilla of evidence which can be used to show that the defendant is guilty. The past life of the accused is dug up, and if there is anything irregular about it, it is made to stand for a presumption of guilt. The prosecutor may be honest, doubtless he generally is, but it is not his business to get the man off; it is his business to make out a case and have him sent to prison or to the gallows. That is what he is paid for.

Now you know as well as I do, that if you set out to find something; if it is your duty to find it you can, if your reputation depends on it and especially if you are paid to do it, you are very likely to find either it, or something so very like it that it would take more than the intelligence of an average jury to tell the difference. You can convince yourself of almost anything if you set out to do so.

While it is the theory that the state presumes a man to be innocent till he is proved guilty, it is very different in practice. Say what you will, the state hires a prosecutor at the best salary it can pay, not to find out whether the defendant is guilty or not, but to prove that he is guilty, and it puts this prosecutor in a position where his reputation, possibly also his place, depends on his gaining his point.

And how about the defendant? Well, if he has the money to hire a better lawyer than the state, he has a fair show of getting off.

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If he is convicted, he can carry his case from one court to another on this or that plea, and in the end he can often find one which will acquit him. But suppose he has no money? Suppose he cannot afford the lawyers' fees and all the rake-offs which a suit involves? This is very likely to be the case, for while men are often relieved of their property by methods which can bear legal dissection, this is done by those who can pay attorneys to advise them, but the man who has no money is the one who is forced to resort to such vulgar ways of getting it as picking pockets, burglary, forging, counterfeiting, and is apt to be suspected of them. What we call crime is frequently the result of poverty, and that means that the suspect (presumed by the law to be innocent till he is proved guilty) has nothing worth speaking of to pay the lawyer withal.

And so it usually amounts to this; the State, millionaire, against John Smith, pauper—a giant against a dwarf. Doesn't that sound like the act of a bully?

Now, it has occurred to some people that this is wholly unfair and unjust. The state exists to protect its citizens, not to set traps for them. If it employs its resources to prove them guilty, it should equally do the same to prove them innocent. It should furnish every accused person who cannot afford it himself, with just as good legal talent for his defense as it employs in his prosecution.

That is the object of the Public Defender.

We would go a step further than this. We would say that in every case the state should bear all the expenses of the trial. No matter whether the defendant be rich or poor, the defense, as well as the prosecution, should be conducted by and at the cost of the state. Rich and poor alike should stand on the same footing; neither wealth nor power nor influence should give their possessor an advantage over him who has them not.

Scientific investigators, if they are moved by the true scientific spirit do not test a theory as partisans. To them the establishment of truth is the only aim, and it matters nothing whether their theory or working hypothesis be true or false. The moment a scientist allows himself to hope or wish something to be true, at that moment he introduces a bias which may vitiate his observations. There is something almost beyond the human in the man who cares not whether his pet theory, the theory on which, perhaps, he has built his life's work, or on which he expects to found a reputation, be true or false. A few hundred years ago such a spirit was unknown. Men did not ask if the view that the earth is round is true, but what effect it would have on religion or on their bread and butter. Those of us who have lived through the intellectual dispute over the evolution theory remember how hard the religious bias against it was to overcome. Only recently have we seen economic questions lifted out of the sphere of politics, where they

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were judged by their effect on the party, and submitted to impartial commissions. Doubtless we shall reach a time when questions of innocence or guilt will be judged in the same way, by men who have nothing to gain or lose in either case, instead of being decided by a jury of untrained men under the influence of opposing pleaders. Until that time the only semblance of justice which can be secured will be through the state making the same provision for the defense that it now makes for the prosecution.

To protect every citizen against unjust accusation, against unfair punishment, should be as sacred a duty as to protect him against robbery, and it will be recognized as such when we have come to regard a man as of as much worth as his chattels.

The Oregon Way

Note. This article was written for the CRITIC by the Editor of *Lend A Hand*, at the request of the Governor of Oregon.

The "Honor System"—the system of working convicts without guard, outside the penitentiary walls—was first inaugurated in Oregon under the administration of Governor West, in 1911. Of course the opposition press was strong against such a move, and did everything it could to create a sentiment that would eventually cause the move to be abandoned. Those criticising the new policy were principally of two classes. One class because of lack of information regarding the principles, methods and motives involved; the other class because they thought the old way to be the only way—ignorance in both cases.

Early in the game, Governor West made the remark: "I've got prisoners scattered all over the county and people are betting a hat to a tooth-pick that every last one of them will skip. I'm betting they won't. I am taking the tooth-pick end." And the Governor wins.

To be sure, a few have broken their promise and walked away, most of whom have been returned, later to be given another chance—and they eventually made good. To err is human; also, no man in business makes the right move every time, but I will venture to say that no business man ever made less mistakes than have been made in the selection of men for the Oregon "Honor Camps." For over three years there have been continuously from 50 to 150 prisoners working on Oregon roads anywhere from one mile to 200 miles from the penitentiary. These men are without guard, working under the direction of one road boss to each camp; are paid 50 cents a day for their labor, besides good board and clothing, and are free from locks and bars at all times. They do work that would not be done if it were to be paid for at regular day-labor rates, consequently they are not in competition with free labor, and the cost of building good roads is reduced to less than half the ordinary price of thoroughfares. When a man is sent to a road

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camp from the prison, his companions left behind him expect to see no more of him as he is usually paroled within a year, being released and "dressed out" direct from the camp. Occasionally one is sent back who failed to make good at the camp, but these are very, very few.

Does it pay? Of course it pays in many ways, directly and indirectly. Much has been written of the evils of the old system—long hours in dismal cells, inhuman treatment and decayed food which sent the convict forth from prison with a feeling akin to murder in his heart, vowing to get even with somebody. And he usually did—at the expense and discomfort of society as well as himself. In its day the Oregon penitentiary has been considered the worst hell-hole in the country and marks of cruelty of the old time system are still visible in various places. But all that is changed and a remedy is being applied that shows results on every hand.

At the present time the Oregon penitentiary is considered as a place of retention rather than a place of physical punishment. The present administration, under the wardenship of Col. B. K. Lawson, has done away with the great mass of nonsensical burdensome rules that are to be found in most prisons, which are enforced merely for the discomfiture of the inmates. No sane man would be foolish enough to consider them essential. The privilege of speech is allowed at all times and the freedom of the yard whenever desired. Contract labor has been abolished and no one is required to do tasks beyond strength of endurance. Daily papers and magazines of all kinds are allowed to all who wish to subscribe giving the mind something to do besides brooding over troubles. These are a part of the remedy applied as a cure for the old system; there are many other little things understood and appreciated by inmates only that can not be very well described, that help a lot more in the general making.

The Oregon parole law is extremely lenient under the indeterminate sentence law enacted in 1911; consequently it is a much abused privilege by a certain class of men whose sole aim in life seems to be to double cross anybody and everybody. A majority of prisoners are sent here under sentence of one to five, seven or ten years, and at the expiration of their minimum a parole is granted in most cases. To the old-time penologists this procedure would seem to be the height of folly, but really it works out better than would naturally be expected. The records of the parole officer show that 68 per cent of this heterogeneous mass make good. And they are not at all first timers, either. Our greatest percentage of parole violators are products of the reform schools. Also a majority, or to be more concise, 90 per cent of the recidivists are recruits from the reform school—the grammar school of crime.

As time passes and the inmate becomes better acquainted with

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the parole law and its requirements, and becomes educated to a better understanding of what is required of him, the percentage of violations will, no doubt, decrease to a minimum. The allurements of a life of crime are growing less, a fact that is acknowledged by every old timer in prison. In conclusion, I can not help but add that when the manufacture and sale of alcoholic liquor is abolished, the present prison population will be reduced to less than half; the incentive will have disappeared.

PRISONER NO. 6435.

Oregon State Prison

My Own Master

"I am the master of my fate, I am the captain of my soul," said the poet Henley. Further than that, I am the master of my own internal arrangements and I positively decline to put my stomach, my liver and my heart at the disposition of a friend who demands that I prove my sociability by swallowing some alcoholic concoction. My house is at my friend's service, but my alimentary canal, no; there I propose to reign supreme. Sixty per cent, or more, of the men who are now in prison have lost their freedom because they lacked either the courage or the sense to assert it the first time they were asked to take a sociable drink.

Asteroids

Criminal Psychology, *Prof. Hans Gross*..... $4.00

Professor Gross is one of the most eminent of European criminologists. The title of this work is, however, somewhat misleading. It does not deal with the psychology of the criminal exclusively, but with all those factors which may lead to irregular conduct, with the behavior and appearance of those on the witness stand and the indirect evidence which may be gleaned from them. In fact, as a general treatise on judging a man from his appearance and actions it is probably unequalled. It is indispensable to all students of human nature, and those who will take the time to study it have a great treat in store. We cannot think of a book since Darwin and Spencer which has so deeply interested us. Incidentally it throws a strong light on the folly of our present jury system.

An Outline of Occult Science, *Dr. Rudolf Steiner*.....$1.60

The long heralded American edition of Dr. Steiner's book is now at hand. Whether there is a devil or not, we don't know, but we think this book will go a long way towards convincing us of it. Be that as it may, there can be no doubt that this work represents the conclusions of one of the foremost German occultists and we recommend its study to theosophists, in the moments that can be spared from H. P. B. and C. W. L.

Three Essays on Karma and Haeckel, *Dr. Rudolf Steiner*... $1.25

In the Next World, *A. P. Sinnett*..... $0.60

Twelve accounts of experiences by dead people told by themselves, and agreeing with the theosophical teachings.

Some Occult Experiences, *Johan van Manen,* with notes by *C. W. Leadbeater*..... $0.50

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There is a reason for all things, even psychic experiences, and Mr. Leadbeater places a higher interpretation on some things which the thoughtless might attribute to too much mince pie and Schiedam gin. To dream of earwigs crawling out of a dish of Dutch stew may be an instance of "the symbolic thought of the ego," but to us the stew is a sufficient explanation. Frankly, the seriousness with which some of Mr. van Manen's experiences are taken by himself and his annotator makes us smile.

A Question of Color

As the beginning of a new volume of the CRITIC is near at hand, we want each of our readers to write to us, if only a postcard, stating whether in their opinion it is better to continue printing it in blue, or to print it in black. Your attention for a moment to this request is solicited.

Membership in the O. E. Library League

is open to subscribers to the CRITIC upon payment of a registration fee of ten cents. Prisoners are accepted without charge. Contributions in aid of the LEAGUE'S work are solicited, but not obligatory.

Bibby's Annual

Joseph Bibby, the manufacturer of Bibby's cakes for fattening bullocks, is better known in America as the publisher of *Bibby's Annual,* a beautifully illustrated art production in colors, largely devoted to the exposition of Theosophy. Like Mr. Bibby's cakes, "Nothing on the market has had so much careful work put into it. It's stuff you can't afford to be without." We are expecting the *Annual* in a few days and will take orders at 50 cents a copy. A beautiful gift.

Volunteer for Prison Work

It is our aim to furnish each of our prison members, should they desire it, with at least two correspondents, and one who is prepared to give such guidance in special, business or technical subjects as the prisoner may desire.

Members of the LEAGUE are invited to volunteer for this work, and others are asked to join and take part. It is a mistake to suppose that this work is onerous or repulsive. On the contrary, those who are doing it find the greatest pleasure in it. It is broadening to the sympathies and enlightening to the understanding of social conditions, and no one is more responsive to friendly treatment than the convict—in fact, the key of reformation lies largely in that direction. It is not desired to force theories on him. What is wanted is to gain his friendship and confidence and give him yours, and to point out the mistakes you yourself have made and how you have overcome them. To treat him as a fellow and a

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brother, that is the key to successful work, not to act as a superior or as an instructor, for he can teach you as much as you can teach him. Try it.

The Herald of the Star

for June contains two valuable articles on the present social unrest in India, which is threatening serious difficulty for Great Britain, which seems likely to repeat her experience with America. The Herald, which is unique in being a monthly of theosophical tendency which devotes much attention to social problems, costs $1.50 a year. We want you to know it and will send a sample copy for 5 cents in stamps.

The Magazines

Collier's, June 13. The Strangest School in the World (account of the school in the Maryland State Penitentiary).

The Survey, June 6. A Prison Planned to Prevent Crime. A Maker of Americans (story of Jacob Riis).

Hearst's, June. Miss Stead's account of communication with her father, Wm. Stead, after his loss on the Titanic. Article by Ferrero, showing that America is repeating the history of Rome.

Harper's Monthly, July. With the Poor Immigrants to America.

The Outlook, June 20. A Public School in a Factory. June 27, The General Strike in Italy.

McClure's, July. The Disease of Fear and its Cure.

Century, July. Italians in America (by an expert).

American Theosophist, July. Psychic and Spiritual Development, by Mrs. Besant.

Some Cheap Books

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BY

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

DISCIPLINE AND EFFICIENCY

"Bah!" we hear somebody say; "I know all about that; I'll pass on to the next." But you will find the next just the same, and the next, and the chances are that if you throw away the CRITIC and go to the movies, and if you analyze your motives for so doing, they will bring you round to the same point, for you will find that you seek relaxation as a means of increasing your efficiency in dealing with your work. Discipline, relaxation and efficiency, these are the all important problems in living a life which leads anywhere at all.

Everybody believes in discipline—for other people—and in relaxation—for himself—but how many have given any thought to the difference between discipline which leads to efficiency, and that which produces inefficiency? How many have ever thought of discipline other than as an unpleasant something to be gone through with if you cannot help it?

Whatever idea you may have of the end and aim of life, you must concede that it means getting somewhere. Efficiency is the art of getting somewhere with the least expenditure of material, time, money, energy. Ask the average man what is the difference between the civilized and the barbarous nation and he will tell you something, which, when analyzed, proves that civilization consists in greater efficiency, more accomplished by the same amount of labor, beefsteak and beer for dinner instead of a handful of rice, a tailor-made suit in place of a loin cloth, and riding in an automobile instead of on the back of an ass. He may even add that it consists in greater freedom, an ideal from which, alas, we are still far removed.

Efficiency manifests itself further in the utilization of material—and this may be inanimate or human—which was once hopelessly worthless. This is a science in itself. We have in mind only the human waste. The Chinese are said to drown superfluous female infants; they show their lack of efficiency by going to the pains of giving birth to them and then killing them. Until recent years we have not been so far ahead of them, for many of us can

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remember the time when outside of the factory, teaching and the domestic arts there was no room for woman in the plan of things. If she could not find employment in the household, the factory or the school she had to sell herself, or find someone charitable enough to support her; it was a choice between prostitution under the name of marriage or otherwise, and charity. We are still far behind in our treatment of delinquents. Not so long ago the delinquent was generally disposed of as the Chinese dispose of girl babies; he was put to death, and while we do not so often resort to this now, our treatment is but little better from the standpoint of efficiency.

The end and aim of discipline should be efficiency. Discipline is often supposed to have some value in itself. It has none whatever. Unless it makes its subject a better instrument for some purpose, a more useful citizen, a nobler being, it is utterly worthless. This may seem a trivial remark, but its neglect is costing our country millions on millions a year, to say nothing of suffering and wasted and ruined lives.

Discipline consists in suppressing or directing the natural impulses, usually in suppressing them, because it requires less intelligence to suppress than to direct. The simplest forms of action are reflex. Tread on a dog's tail and he will bite you, even though he regards you as a god; he simply can't help it. If you touch a red-hot iron you withdraw your fingers and you cannot help so doing. The natural impulse is to strike back when you are struck and if you cannot do it today you wait till tomorrow—revenge, in short, is a sort of reflex action. Our treatment of the criminal is likely to be of this nature—an eye for an eye. Many of our laws, especially our penal laws, are just social reflexes; society hits back at those who hit it, and with no better reason than the snapping of the dog when his tail is trodden on. And it manifests this revenge in a fashion which is not only disgraceful, but which proves that its motive is retaliation. A man commits a crime and escapes detection. He reforms, becomes a useful citizen and years after is found out. Society pulls him up by the roots and "punishes" him. Punishment, pure and simple, is a social reflex action. Society knows no statute of limitations with regard to offenses committed against it; it demands its pound of flesh, putrid with age though it may be.

Nature implanted the natural impulses for a good reason. Inquire into any of them and you will see why. But as man progresses from the state of simple beast to social animal, many of them have become obsolete. Why does a thief steal? Precisely for the same reason that the beast catches its prey. All of them are related to efficiency on a lower level. Almost invariably the control of impulse, that is to say, its disciplining, either from within or from without, is at first unpleasant and often positively painful. If it were not so we should all have been saints long before this. It is a well known fact that that which is pleasurable is very gen-

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erally beneficial, while that which is painful is harmful. In fact, pain is generally the warning of nature that you are doing wrong, while pleasure is its mandate to continue. With the beast this is almost wholly true, but with man there are innumerable exceptions, due largely to the fact that he is trying to live on more than one level at the same time; that which would be right in the beast and which would help him to remain a healthy beast is a mistake if he aspires higher. It is a matter of common observation that those impulses which a beast can indulge to satiety without harm reduce man to the beastly level, if uncontrolled.

It has often been remarked that nothing is more valuable in cultivating self-control than to do each day voluntarily something which is unpleasant to do. But all the same, subjecting either mind or body to constant unpleasant sensations is injurious; both require pleasure to keep going. To be able to endure privation is good, but to be forced to endure it constantly means degeneration, both physical and mental. We do not have to look far for the effects of extreme poverty. The deadening of the moral sense, which we regard as characteristic of the criminal, is often nothing more than the result of enforced deprivation and consequent suffering; the discipline, instead of elevating, has degraded.

Discipline, then, in the sense of interfering with natural tendencies, is quite as likely to do harm as good. No impulse should be interfered with except for a clear and definite reason, and that is, to promote greater efficiency and on a higher plane. It is better to trust nature than to interfere with her unless you have the best of reasons.

Of all public institutions outside the military, the penal institutions are distinguished by an abundance of disciplne, enforced without the least bearing on efficiency. To make the convict do what is unpleasant, to keep him from doing what is agreeable, that has hitherto been the rule. Nowhere could it be more disastrous. Quite apart from the fact that punishment is but a form of revenge and therefore itself but an uncontrolled social impulse, the convict is very generally already the victim of the seamy side of life; he has had too much of the wrong kind of disciplining already; he is in a pathological condition in which he cannot bear without further harm that which by a normal man might be endured with impunity. Apart from exceptional cases, what he needs is not suppression, but greater freedom and guidance; not more dark cells, but more sunlight; not more brutality, but more kindness; not more distrust, but more trust. The development of his latent powers, not their restraint, is what is required. Oppression simply exaggerates the bad and furthers physical and moral degeneration. More of the medicine that made him sick, that seems to be the principle on which we are still trying to cure our delinquents.

In what way does it make the convict more efficient to shut him

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in a dark or solitary cell? It is a general rule that conversation is prohibited at meals; the man must look neither to the right nor to the left, but straight ahead, with due care not to drop his beans on his bib. No wonder that stomach troubles are common in prison. What is the sense of locking him in a cell and so interfering with free movement? Does it develop his muscles? And that absurd custom of limiting letter writing to one letter a month; does that develop his powers of expression? No wonder the men want to break out. If the prison were rationally conducted, if all discipline were clearly based on the principle of making the convict more efficient, as a worker and a man, and on giving him the chance to make up for past errors in training, bars and bolts would be of little use. And that is not a theory, for experience shows that in those institutions where discipline is based on the desire to build up rather than to break down, the men are quick enough to recognize it and to act accordingly.

The Wisconsin State Prison

By Warden Daniel Woodward

Before entering upon the subject of this article let us get a view of the large problems controlling the State Board of Control and Warden of a large penal institution. The Wisconsin State Prison has an average of about 750 inmates. These men and women have come from every rank in society, with a very large per cent from the lower walks of life who have never had a chance to make good. There is the large class of accidental criminals—individuals who were swept away in an unguarded moment. There is the habitual criminal—the person who because of inherited weakness or environments has entered upon a life of crime.

The work of the home, school and church has failed to check this individual in his or her downward career. The Industrial School for Boys and Girls and the State Reformatory are past, and as the last resource of the law and effort of society, the individual is committed to the Wisconsin State Prison. From the Industrial School boys may be transferred to the Reformatory and from the Reformatory young men may be transferred to the State Prison, but with the chief penal institution a final solution in each case must be reached by the wise supervision of the State Board of Control and Warden of the institution in the installation of reformatory methods and the enforcement of just rules and regulations for the government of the institution.

With the above conditions in mind the reader will catch a glimpse of the many large problems confronting the State administration and prison management in entering the field of prison reform. In facing these large problems during the past three years the administration of the Wisconsin State Prison has taken the posi-

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tion that the first business of our institution is, to make men and women by re-establishing their self-respect and our second business is, to carefully care for the financial interests of the State so far as they are effected by this institution. In pursuing that course of action we have moved out into the larger fields of prison reform step by step, carefully observing the results of our present attainments and carefully guarding against pitfalls by some rash or radical action which could not be permitted in a penal institution of this kind.

With the above ideals in mind we have abolished the ancient and barbarous practice of hair clipping, except for sanitary purposes. The State Board of Control has pursued the practice of contracting for only wholesome articles of food to be used in the institution and the prison administration has insisted upon individuals who serve the contract living up to the obligations they have assumed by furnishing the goods as specified. We have also insisted upon the food being properly cooked and served, believing that good wholesome food is one of the first considerations in preserving the health of the institution and in preventing unnecessary dissatisfaction on the part of the inmates.

Within the three years and with the co-operation of the State Board of Control, $500 worth of books have been added to the Prison library, making a library of more than 3,000 volumes, with also a monthly subscription of 300 copies of the standard magazines. The school year has been increased from six months to eight months. A correspondence course of study is granted to any inmate who desires to take the same. We also have a band of 40 pieces and a full orchestra. We have enforced our rules which prohibit corporal punishment or the use of profane or abusive language in giving orders and addressing inmates.

Within the same period of time the honor system has been placed in operation. Inmates are taken out into the prison park for exercise and have the privilege of visiting each other Sunday afternoon, the baseball game has been placed in successfuul operation as a noonday and holiday diversion. In all the above and many minor changes from old prison customs the present administration has received the most hearty co-operation from the inmates.

With the privilege of inmates to go out Sunday afternoon to exercise with a march in the Prison Park and then visit with each other came the response of every man living within the bounds of the trust placed in him. The physical and mental benefit of this treatment was at once apparent to all and after more than two years' experience no rational person would think of returning to the old method of locking the inmates up at noon Sunday and leaving them in their cells until six o'clock Monday morning. The baseball game was placed in operation in July, 1912, to meet a physical and mental

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need of the men by giving them the noon hour and holiday in the fresh air of the ball park when the weather permits. When our enjoying the game of ball you would not think they were inmates of a prison if you did not know it. They visit with each other and laugh and cheer just as outside citizens enjoy the game. During the two seasons' operation there has not been a violation of the rules of the ball park, indicating the final co-operation the inmates have given. And as a still further indication of co-operation on the part of the inmates, the 650 to 700 men have been in line of march within 55 seconds after the order is given to "Fall In." To any thinking person it is perfectly apparent that nothing short of good discipline and full co-operation will place the number of men in marching line, with every man in his place, within that length of time. This diversion has filled the place for which it was intended and has fully justified its continuance.

The honor system has been in operation for more than two years, during which time there has not been a violation by an attempted escape. The men who have been placed on their honor leave the institution unguarded at 5 o'clock in the morning, labor on the Prison Farm and elsewhere outside the walls all day and return unguarded at 7 or 8 o'clock in the evening. The two years' experience in the operation of the honor system has convinced the State Board of Control and Warden that with right laws well administered the privilege of this system can be extended to at least fifty per cent of our inmates.

(To be continued)

The Force of Example

Note. Part of a letter to the Editor from Prisoner B 6863, Eastern State Penitentiary.

I have read every issue of the CRITIC that has fallen into my hands and have been especially interested in the articles dealing with prisons and prison reform. I have gained a little knowledge of this subject during my seven months' confinement here, so I can congratulate you upon having grasped the real fundamentals of prison reform. In your articles you hit the bull's eye every time. The biggest help prison reform could get would be that aid that would enable you to place the CRITIC in the home of every citizen of the United States. Its circle of influence cannot be too great.

There is one point I would like to see brought out a bit more effectively. It is this. Many convicts have personal knowledge of the wrong doings of many (as the world regards them) successful men; they study the actions of these men and try to see wherein they differ from them; they discover some of their own shortcomings and charge their downfall to them—for instance, one will consider anything (good or bad) the apparently successful Jones

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does as being O. K.—therefore he will do likewise. When he is caught, he calls himself a dub and mentally determines to be more clever next time.

We expect a person to do a thing because it is morally right and to refrain from doing a thing it is morally wrong; this view does not seem to enter the scheme of life of some of the prisoners here. Many prisoners have been taught that in their own particular case crime does not pay; these men have ceased crime operations. This may be a practical way of reducing crime, but it is not reforming them. A man is reformed only when his ethics are reformed. A campaign to extend the teaching of good ethics among all classes would tend to decrease crime in the coming generation, but as long as bad men are honored by the public, and as long as many of the less prosperous are the apparently successful, this campaign would have very little effect on the convict of the present day.

The opinion seems to prevail that if a prisoner receives good treatment in prison, he should in return, lead a correct life after he leaves prison. There is absolutely no reasoning in this; there are many reasons why a man should lead a blameless life and prisons and prison treatment do not enter into the case at all.

By brute force, society cuts off a man's liberty and earning power and stows him away in a small cell—the man is forced to depend upon society for the things that sustain life and society accepts the moral responsibility of caring for the man when it cuts off his ordinary means of procuring these things. No matter what he has done in the past, or may do in the future, the responsibility has been taken and society owes it to itself to give the prisoner humane treatment. This means that he should be housed in a sanitary place; that he shall receive sufficient quantities of nourishing foods; that he shall be provided with work sufficient to keep mind and body in normal condition. In other words, it is society's sacred duty to see that every person it forces into temporary captivity, does not deteriorate in health, intellect or morals during said captivity.

You are doing a wonderful work and I can readily believe it is all up-hill work; and why? Because the vast majority of our citizens are criminally ignorant on this subject. If each taxpayer could be impressed with his individual responsibility in the matter there would be real reform.

Important to League Members

It is expected of every LEAGUE member who has asked or volunteered for correspondence and who has had correspondents assigned to him, that he shall show us the courtesy of informing us whether he has undertaken such correspondence or not. It is our intention to see that everyone asking for instruction shall receive

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attention, and unless we are kept informed, it will be necessary fo us to make other assignments. Our correspondence records mus be kept clear of dead material, and surely a post card response i not too much to expect.

Hitting the Bull's Eye

Mr. Business Man, if you have a proposition to lay before th public and are sick of the professional form letter writer an advertising "expert"—as we are—just read the remarks which ar going the rounds of the papers about Louis V. Eytinge, the ma who is serving a life sentence in the Arizona State Prison (Flor ence, Arizona), and who has built up a national reputation fo forging (no offense—he calls himself a lettersmith) letters whic hit the mark. Thanks to the liberal policy of Governor Hunt an the prison management, Eytinge is allowed to continue his shootin unrestrained, only now he uses his pen instead of his gun. He is friend of ours and a LEAGUE member, and when we get a lette from him it makes us feel good for days after—the last cured us o acute indigestion. And why? Simply because he says things i such a way that you can't help believing them, and says them jus as you would say them yourself if—if you were Eytinge. If yo can get him to write to you, it will tickle you to death. Try it.

Shocking, But True

Although we are constantly urging on our members and othe readers the absolute necessity for more funds for carrying on ou prison work, and although we have never yet asked a prisoner t contribute a cent, it is an actual fact that a larger proportion of ou prison members make contributions from their slender means, tha do outsiders.

It is a fact, likewise, that prisoners are more conscientious i returning books, and more courteous in replying to letters addresse to them.

I'd be ashamed to be outdone by a convict in generosity an courtesy, begad, I would.

Volunteer Correspondents Wanted

We want business and professional men to enroll as LEAGU members and offer their services in giving advice and suggestion to such prisoners as require aid in their special line. Here ar some of the subjects on which we have requests:

Agriculture	Ranching
Advertising	Music, especially orchestra
Mining	Surveying
Law, Study of	Elementary or advanced mathemati
Manufacture of jewelery and cutting precious stones	Electrical engineering
	Cooperative business
Mechanical engineering	Auditing and book-keeping

or any other professional, business or technical subjects.

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About Prison Correspondence

We want you to volunteer for correspondence with prisoners. We have more demands for such correspondence than we can meet satisfactorily.

We are often told "I should be afraid to correspond with a prisoner; I should not know how to begin."

Here is what one of our friends writes, who undertook prison correspondence with great reluctance: "I never in all my life had such a broad education in seeing things with the other fellow's eyes, as I have in the last year, through this work you have given me to do."

And here is what a member of one of our prison groups writes: "Those of us here who have had the good fortune of your acquaintance and realize the good you are doing often have our little chats about you, and do you know, there seems to be a different kind of feeling existing here. Instead of that worried, grouchy look on their faces, there is a cheerful expression and they greet you with a smile, and it's a regular occurrence to be asked 'What have you done towards improving yourself?' These little inquiries bring about discussions in which all take part and accordingly all are more or less benefited." The editor, of course, takes no credit to himself for this result. It is due to the work of those who have volunteered for correspondence.

The first point in corresponding with a prisoner is to make him your friend. Treat him exactly as you would your own brother; nothing in the way of condescension or superiority is in place. The prisoner may be unfortunate, he may have committed the most serious offenses, but he is a man and should be treated with all respect as such; you might have done no better had you been in his place. That is a cardinal principle.

Nearly every good impulse has its root in friendship, and there can be no friendship without mutual confidence. Trust him and get him to trust you. Don't ask more than you are willing to give; if you expect him to be frank with you, you must be the same with him.

Don't make the mistake of supposing that he wants to know about religion, or perhaps Theosophy. If he does, it will develop in time; if not, don't insist—there are lots of ways of helping a man besides these. You can tell him what has helped you; what books, for instance, and you can help him to get them, if he wishes. If he wants help on some special subject, do what you can, but if it is beyond your province, try to find someone else who is qualified to advise him.

And always remember, that wise and experienced as you may be, he can probably teach you just as much as you can teach him. Make him your teacher as well as your pupil and you will find your reward for your pains.

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The O. E. Library League

To the O. E. Library League, *Date*.....

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Registration fee (10 cents).....

Subscription to the CRITIC (25 cents a year, obligatory on members. If already a subscriber, a renewal may be enclosed, if desired).....

Cash contribution (voluntary).....

I will contribute.....monthly (voluntary)

Name and Address.....

State whether Mr., Mrs., or Miss

.....

.....

Theosophical Convention

The annual convention of the American Section of the Theosophical Society will be held at the Raleigh Hotel, Washington D. C., August 27-30. You are invited to attend, whether a member or not. Inquiries as to accommodations should be addressed to Miss Imogen Gillett, 1954 Calvert Street, Washington.

THE O. E. LIBRARY LEAGUE

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

[List 12-A] Prisons, Criminals and Delinquents

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All books may be rented, unless otherwise stated. Circulation not limited to O. E. Library League members.

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American Academy of Medicine—The Physical Bases of Crime, $4.00.

Breckinridge, S. P. and *Abbott, Edith*—The Delinquent Child and the Home, $2.00.

Brockway, Z. R.—Fifty Years of Prison Service, $2.00.
Autobiography of an eminent warden and reformatory superintendent. Indispensable to students of prison reform.

Convict 1776—An Open Letter to Society, $0.75.

Ellis, Havelock—The Criminal, $1.50.

Flexner, Bernard and *Baldwin, Roger N.*—Juvenile Courts Probation, $1.35.

Fuld, L. F.—Police Administration; a Critical Study of Police Organizations in the United States and Abroad, $3.20.

Hart, Hastings H.—Juvenile Court Laws in the United States Summarized, $1.60.

Henderson, Charles Richmond—Editor. 4 vols. prepared from the 8th International Prison Congress.
Prison Reform and Criminal Law, $2.66.
Criminal Law in the United States (by *Eugene Smith*). 2d part Prison Reform and Criminal Law, $1.10, sold only.
Penal and Reformatory Institutions, $2.70.
Preventive Agencies and Methods, $2.68.
Preventive Treatment of Neglected Children (by *H. H. Hart*), $2.70.

Kenny, C. S.—Outline of Criminal Law, $3.15.

Johnson, Alexander—The Almshouse: Construction and Management, $1.25.

Lowrie, Donald—My Life in Prison, $1.35.
An intensely interesting account of ten years' experience in San Quentin prison. Indispensable to prison work correspondents.

Lydston, George F.—Diseases of Society, $3.15.
The vice and crime problem.

McConnell, R. M.—Criminal Responsibility and Social Restraint, $1.75.

Modern Criminal Science Series—A series of translations of the most important works of European criminologists; issued under the supervision of the American Institute of Criminal Law and Criminology.
Garofalo, Raffaelle—Criminology, $4.50.
Late President of the Court of Appeals of Naples.
Aschaffenburg, Gustav—Crime and Its Repression, $4.00.
Gross, Hans—Criminal Psychology, $5.00.
A fascinating work, of great value to all students of human nature. How to judge a man from his words, actions and dress.
Lombroso, Cesare—Crime, its Causes and Remedies, $4.50.
De Quiros, C. Bernaldo—Modern Theories of Criminality, $4.00.
Saleilles, Raymond—The Individualization of Punishment, $4.50.
Professor of Compaartive Law in the University of Paris.
Tarde, Gabriel—Penal Philosophy, $5.00.
Professor in the College of France.

Mosby, C. V.—Crime; its Cause and Cure, $2.00.

Osborne, Thomas Mott—Within Prison Walls, $1.65.
A faithful narrative of personal experiences during the author's voluntary confinement in Auburn Prison, New York.

Parsons, Philip A.—Responsibility for Crime, paper, $1.50.

Ribot, Th.—The Psychology of the Emotions, $1.50.

Whitin, E. S.—Penal Servitude, $1.65.

Wines, F. H.—Punishment and Reformation, $1.75.

A Select List of Prison Newspapers

The study of the prison newspaper, written and edited by prisoners, is

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indispensable to an understanding of a very important side of prison reform the convict himself. Subscriptions and inquiries should be sent to the addresses given.

Leavenworth New Era, weekly. U. S. Penitentiary, Leavenworth, Kansas No subscriptions. Inquire of editor.

Lend A Hand, monthly. Oregon State Prison, Salem, Oregon. $1 a year 50 cents for 6 months; 25 cents for 3 months; 10 cents a copy. Contains an Arizona section.

The Monitor Magazine, monthly. Texas State Prison, Huntsville, Texas $1 a year; single copies, 10 cents.

The Prison Monitor, monthly. Vermont State Prison, Windsor, Vermont $1 a year; 50 cents for 6 months; 10 cents a copy.

The Umpire, weekly. Eastern State Penitentiary, Philadelphia. No subscriptions. Inquire of editor.

Joliet Prison Post, monthly. State Prison, Joliet, Illinois. $1 a year; 10 cents a copy.

Good Words, monthly. U. S. Penitentiary, Atlanta, Ga. No subscriptions Inquire of editor.

The Better Citizen, bi-weekly, New Jersey Reformatory, Rahway, New Jersey. 25 cents a year.

The Star of Hope, bi-weekly. Sing Sing Prison, Ossining, New York. Organ of the N. Y. state prisons. $2.50 a year.

The Mirror, weekly. Minnesota State Prison, Stillwater, Minn. $1 a year 25 cents for 3 months.

Our Viewpoint, monthly. Washington State Prison, Walla Walla, Wash $1 a year; 10 cents a copy.

The Index, weekly. State Reformatory, Monroe, Washington. 50 cents a year.

Books on the Social Evil

Addams, Jane—A New Conscience and an Ancient Evil, $1.10.
The Spirit of Youth in the City Streets, $1.35.

Ball, E. H.—Traffic in Souls (fiction), $0.50.

Bell, E. A.—War on the White Slave Trade, $1.50.

Bingham, T. A.—The Girl that Disappears, $1.00.

Ellis, Havelock—The Psychology of Sex. Six volumes. These will not be sold and will positively be loaned only to physicians, lawyers, clergymen and advanced students and social workers. No notice taken of requests from others.

Vol. 1. The Evolution of Modesty.
Vol. 2. Sexual Inversion.
Vol. 3. Analysis of the Sexual Impulse.
Vol. 4. Sexual Selection in Man.
Vol. 5. Erotic Symbolism.
Vol. 6. Sex in Relation to Society.

Flexner, A.—Prostitution in Europe, $1.30.

Kauffman, R. W.—The Girl that Goes Wrong, $1.25.
The House of Bondage (fiction), $1.25.

Lydston, G. F.—Diseases of Society, $3.15.

Robins, E.—My Litle Sister (fiction), $1.25.

Roe, C. G.—Panders and their White Slaves. $1.00.

Scarborough, George—The Lure (fiction), $1.25.

Seligman, E. R. A.—The Social Evil, $1.75.
Report of the Committee of Fifteen, with special reference to conditions existing in the City of New Yoork.

Willis, W. N.—White Slaves of London, $1.00.

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

A DIVIDEND FROM CRIME

A sincere belief in reform does not protect its possessor from delusions, and one of these is the belief that a prison—and by that we mean a penal community, whether housed within prison walls or not—should be self-supporting, or should even turn a surplus into the coffers of the state. That it is possible to accomplish this cannot be denied, but that it is just or prudent is quite another matter.

The demand that a prison should meet its expenses without additional support or appropriation has a certain apparent justification. Everybody knows that public institutions are likely to be run carelessly or wastefully, to say nothing of dishonestly. The earning of a surplus, or at least of costs, is therefore regarded as proof of efficient management. The public demands that its officials shall not cheat it or squander its resources, but it overlooks the question as to whether it is not cheating itself. Efficiency is to be desired by all means, but efficiency means quite another matter than immediate cash results. There can be but one rational criterion of the efficiency of a penal institution, and that is, whether the inmates, not only during their confinement, but during the whole of their subsequent lives as well, are adding the greatest amount to the total of public wealth.

We maintain an expensive system of public schools. Nobody insists that these should pay their running expenses; nobody asserts that the pupils should pay their way by selling papers, blacking boots, or what not, in order to save the state from the need of making an appropriation for their education. In nearly every state we have laws against child labor, because it is universally recognized, except by those who propose to profit by it, that the use of the child in labor is in the long run productive, not of gain, but of loss to the community.

Prisons are said to exist for restraint, for punishment and for reformation. In addition, there are those, and they include many who would repudiate a belief in the righteousness of slavery, who justify the exploitation of convict labor as a source of profit to the

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state, at the expense, not only of the convict, but of those dependent upon him; they are willing that his wife and babies shall starve and freeze, for example, in order that the state may get good roads below cost. We may therefore add a fourth reason for prisons: the exploitation of unfortunate, misguided, defective, and often innocent people by force.

Two of these reasons are valid, the others are not. Restraint of the individual is necessary so long as he is unable or unwilling to control himself. Punishment is largely nothing more than revenge. What is not revenge is a course of disagreeable treatment administered with the view of scaring the man into being good. It often embitters, but never reforms in a true sense. The fear of hell never made a saint. and no more has the fear of the law ever made an honest man. And the result? Witness the forty per cent of convicts returned after release.

The exploitation of convict labor is an offense which smells to heaven in our day of justice and liberty. To deprive a man of liberty may be necessary for the protection of society, but to deprive him at the same time of honest pay for honest work, that is slavery; it is robbery. The utmost that the community can justly claim from a person under restraint is the cost of keeping him. To claim one cent more is no better than the act of a highwayman. It may be said that he has put the state to great cost in convicting him and should work it out. It is true that he has so done, but it is because society allows conditions to exist which lead to crime and then takes its revenge on the victims of these conditions. As well assert that anyone else who has been a special cost to the community, the schoolboy, for instance, should be made to refund it through a system of involuntary servitude. There can be but one just course for the state, and that is, to pay the convict laborer the market value of his labor, less the board and lodgings bill. Whatever economy the state may effect in employing convicts in public works, such as road building, should consist in saving the profits of contractors, not in depriving the laborer of his hire.

The prison, then, cannot or should not be a source of direct profit. Can it be made self-supporting?

Doubtless, if all the inmates were already being worked to the highest perfection of efficiency, and without any regard for the future, this would be possible. But the inmates always consist of two classes; those who are incapable of improvement and who can be used only as laborers—and those who can be educated to a larger earning power, who can be trained to add more to the common wealth than the unskilled laborer. In other words, there are those who are not worth spending the time and money on, and those who are. And the more rational the management, the more the attention paid to the aptitudes of the men, the larger this last class becomes; the more does the institution partake of the nature of a school.

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Here is a striking illustration, taken from the Thirteenth Annual Report of the New Jersey Reformatory at Rahway, a document which should be read by all interested in prison management. The Reformatory retains those sentenced to it on the average fifteen months, at a cost to the state of $411, and discharges them —on parole—with practically double the earning capacity they possessed when incarcerated. For $411 it enables the man to add double the amount to the wealth of the community. for the remainder of his active life, which he could have produced had he been treated as a common laborer, on the principle that the institution must be self-supporting. But that is not all. To quote Dr. Moore's report: "It has been estimated that the average cost of police, private watchmen, constables, justices of the peace, loss of time of witnesses, jurors, lawyers, judges, jailers, and sheriffs in securing a single conviction is $1,500. So that there is a real financial gain obtained, that makes it wise to spend the sum above mentioned in reforming the young offender in order, if for nothing else than to save him from again being an expense to the state." When we consider that under our prevailing system about forty per cent of the discharged convicts find their way back, often several times, it becomes clear that almost any sacrifice of expense in the way of reformation; that is to say, of training and education, is in the long run not a loss, but an actual economy. Not only does the state save in the end, but the community profits by the addition of men of better earning power.

With a portion of the prison community causing an actual expenditure for training, and with the remainder simply producing enough for their keep, with perhaps a surplus which by right belongs to them alone, it seems clear that a penal institution conducted on just principles and with efficiency in the long run only in view cannot be expected to maintain itself without state aid, to say nothing of earning a dividend. If it pays its cost, it must be taken as an indication that somebody is being cheated. Either those who can be trained are being neglected, or those who are performing common labor are being deprived of proper remuneration in order to pay for the education of their more intelligent fellows.

Note For Prison Correspondents

Many a prisoner, either willingly or unwillingly, has broken the ties with family or friends. It is suggested that those corresponding with prisoners might in many cases aid in restoring past relations, and might offer their services for so doing.

Membership in the O. E. Library League

is open to subscribers to the CRITIC upon payment of a registration fee of ten cents. Prisoners are accepted without charge. Contributions in aid of the LEAGUE'S work are solicited, but not obligatory.

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The Wisconsin State Prison

By Warden Daniel Woodward

(Concluded)

To operate successfully the large extension of the honor system we need three additional laws in Wisconsin.

First, we need the Habitual Criminal Act to care properly for the individual, who as a result of an inherited tendency or early environments has made crime his life's business. If this person is a defective, in protection to society and the best interests of the man he should be securely housed in some place of detention until competent judges pronounce him safe to be permitted his freedom to choose his course in life. We pursue that course with the defective who has been pronounced insane, and yet through the years the habitual criminal who is known to be unsafe to society has been given a short sentence, and then discharged to commit the same crime again. Take the house-thief who has served thirty years in the prisons of the land with no term to exceed three years.

In my best judgment, when a person has served three or more terms he should not be discharged from prison until the State Board of Control or some other authorized Board has decided it is to the interest of both society and the prison to grant him his freedom. As it seems to me, the Board of Control should have this authority, for they are in touch with the operation of the institution and are in better position both to supervise and judge. With this law in operation, the institution can be planned to do the very best thing possible for the abnormal person.

Second, there is a demand for the Indeterminate Sentence in the extension of the honor system and general operation of the institution. With the Indeterminate Sentence, the Judge places the term one to five years, five to ten years or ten to fifteen years as the case may be. If there are no further developments in the case, and if the institutional record of the prisoner is good, he will be discharged at the expiration of his minimum sentence. If the State Board of Control was given this authority, it would be a very great assistance in holding men to their pledges of honor when placed out in camp for road building; for then the man would know that violation meant a long term, whereas a good record would mean only the minimum sentence less good time. It is of my opinion, this law should be operated by the State Board of Control, for it is apparent it interlocks with the work of that Board at every turn. Colorado has the Indeterminate Sentence and it is the opinion of Warden Tynan that we can not successfully operate our road building by convict labor without such a law in Wisconsin.

Third, we need the Good Time Law in this State if we are successfully to operate convict labor in road building. This law

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grants to every man, who is selected by the warden and goes out on his pledge of honor, a reduction of one-third of his actual time left to serve provided he renders faithful service during the two-thirds of that time. This law is a very great encouragement to men who are out on their honor, for they know that for every two days of actual service they have cut the minimum of their sentence three days. After five years' experience in Colorado operating the honor system in road building, Warden Tynan states that the Good Time Law is a great necessity as a matter of consideration and inducement to the men.

I believe it is apparent to most thinking people that one of the largest problems confronting the State Board of Control and Prison Management is, to furnish productive labor to the inmates of a large penal institution and at the same time remain within the circumscribed bounds of public sentiment. It is also my opinion that it is generally conceded that Wisconsin has moved very carefully and has safeguarded itself against the disaster of having hundreds of men in idleness in our State Prison.

There was a grave question confronting the State relative to the industry of the Binder Twine Plant, but after mature thought that plant was installed and began operation in November, 1912. During the first years of its operation we have been able to make our place on the market and to show a profit. The first years business has given the Wisconsin Binder Twine Plant a standing second to no other plant of its kind in the land so far as the quality of its product and the success of its operation is concerned.

At the present time the large problem confronting the State Board of Control and Prison Management is, the question of how to supply the demand of twine. The first year's operation placed upon the market a product which in return has brought to the institution a very large demand, indicating that our plant is entirely inadequate to supply the amount of twine which will be needed from year to year.

After having installed and successfully operated the Twine Plant the State Board of Control and Prison Management has faced the large question of how to best employ inmates who are not assigned to the twine industry and in thinking out into that large problem, Hon. Ralph E. Smith, President of the State Board of Control and myself, have visited the Colorado State Penitentiary to study first-hand the proposition of employing convict labor in road building and ranch farming. In Colorado during the last five years a large per cent of convict labor has been employed in road building, and during that period of time Warden Tynan has been able to give to that State a system of roads which could not have been built in any other way. The roads of Colorado built by convict labor are out through the mountain districts and over the plains with one camp operating 300 miles from the institution.

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With right laws as indicated above there is no doubt in the mind of the State Board of Control and Prison Management of Wisconsin that we can follow the example of Colorado and within a very few years, at a comparatively small expenditure, give to Wisconsin a much needed system of roads. It is also our opinion this arrangement would at the same time provide the very best employment for a large per cent of our inmates and thus reduce the institutional problem to its minimum.

Wisconsin has reason to be proud of its parole and probation laws and of the wise and judicious administration of these provisions by the State Board of Control, when we remember, that 90 per cent of our inmates who are placed on parole make good, and that of the 10 per cent who have not made good all but four have been returned to the institution to complete their term. I believe the record of our parole system cannot be surpassed in any State of the Union, and it is my opinion if the State Board of Control is given the necessary laws for the operation of road building we will be able to make an equally fine showing in the extension of the honor system to a very large per cent of the inmates of this institution.

In all of these provisions and onward movements in penology public sentiment must, and I believe will, support the judicious management for the betterment of society by the careful and humane treatment of individuals who have made their mistakes but who desire to regain their place among men and to lead the life of upright citizens.

League Member Wants Position

American widow, middle age, practical nurse, understands scientific massage, has healing power that cures after physicians fail, wants position as companion, nurse, or will take chronic case physicians have failed to cure. Can go anywhere. Address Mrs. E. R. Payne, Basic City, Virginia. Member O. E. L. L.

From an Inside Observer

Note. Mr. J. B. Dickinson, editor of *The Leavenworth New Era,* and himself an inmate of the U. S. Penitentiary at Leavenworth, has had exceptional opportunities for observing the work of the O. E. LIBRARY LEAGUE. He kindly offers to give some practical suggestions on correspondence with prisoners to any of our members who will write to him.

As a prisoner, and having read more or less of the various prescriptions offered by those who believe all manner of stories concerning prison reform and reforming prisoners, I feel that I have a moral right to call attention to a few facts which might aid the many kind hearted, true Samaritans of the O. E. LIBRARY LEAGUE in their noble undertaking of corresponding with poor, helpless, friendless men behind bolts and bars—men who go into ecstasies over such letters of good cheer, hope and kindliness.

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The various societies whose work is along the line of prison betterment are doing a vast amount of good. Probably no organization, however, is doing so much real practical work among prisoners as are the members of the O. E. LIBRARY LEAGUE. They strike directly at the root of the difficulty by taking men into their confidence and thereby making friends of them without further ado. These are the men and women worth while. Their work counts for something because it is practical, and because it changes the current of the prisoner's thoughts the result is bound to be helpful. I should be glad to answer questions if postage is enclosed.

J. B. DICKINSON.

Box 7, Leavenworth, Kansas.

Leading Articles in the O. E. Library Critic Vol. III

(Volume 3 comprises the numbers August 27, 1913—August 12, 1914.)

No. 1. **Claiming Salvage.**
On the importance of considering, when you are trying to save others, whether you are not just bidding for a rake-off for yourself in the next world.

No. 2. **Are You a Get-Up-And-Do-It?**
That there is much more virtue in getting to work yourself than in having a whole bagful of opinions as to what others should or should not do. By a theosophist and for theosophists.

No. 3. **Shall I Join the Theosophical Society?**
What the Theosophical Society is, and some reasons for joining it.

No. 4. **For Our Brothers in Prison.**
An appeal to theosophists to show practical brotherhood.

No. 5. **A Cheerful Giver.**
"The gift without the giver is bare," and the reasons therefor.

No. 6. **The Dark Night of the Soul.**
Exclusive devotion to mysticism and the spiritual bellyache following thereon.

No. 7. **A New Religion.**
The Order of the Star in the East—a religion looking into the future instead of the past for its leader.

No. 8. **The Republic of Childhood.**
Preparation for self-government should begin in infancy. With special reference to the Montessori method.

No. 9. **Fiddling While Rome Burns.**
Why Theosophy is unpopular, and what its adherents must do if it is to receive public recognition as a factor in the world's progress.

No. 10. **The Sower.**
The rational sower of spiritual truths will devote himself largely to preparing the soil. Poverty calls for food before religion and the doctrine of Karma cannot be well digested by an empty belly.

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No. 11. **The O. E. Library League.**
First announcement of its aims.

No. 12. **Correspondence for O. E. Library League Members.**
Preliminary outline of the League's correspondence plan.

No. 13. **Capital Punishment.**
Its injustice and folly, with flashlights on our system of trial by jury.

No. 14. **Not Our Work!**
The Levite and the Samaritan. Running after God and away from our sick neighbor—with modern instances.

No. 15. **The Group—A New Departure in Book Borrowing.**
Just what it says.

No. 16. **The Story of Sensa.**
That the great war of the soul is the war with itself; with an account of three books showing how the victory is gained—and lost.

No. 17. **Light in Dark Places.**
A plea for fairer treatment of the convict.

No. 18. **The Young Citizen.**
An account of some young people's organizations.

No. 19. **The Luxury of Crime.**
That we are howling over the high cost of living while we are thoughtlessly spending billions for a crime bill which might be saved by a rational system of penology.

No. 20. **The Proof of the Pudding.**
That the best test of character is, not what you will do when you are forced to act, but how you will act when you are free to do nothing.

No. 21. **The Personal Touch in Prison Reform.**
That one-half of the problem of prison reform consists in individual work with the prisoner

No. 22. **Pharisees and Sinners.**
That the Pharisee is a sinner minus a sense of humor and plus a swelled head; with modern instances.

No. 23. **Taking the Lid Off.**
The prison newspaper, and why it is a factor in the reform of the prisoner. With a directory of prison papers.

No. 24. **The Public Defender.**
A plea for the defense of the accused by a special state's attorney for the defendant, and the injustice of our present system.

No. 25. **Discipline and Efficiency.**
Why discipline may often be harmful; with special reference to prison discipline.

No. 26. **A Dividend from Crime.**
That prisons should be reformatories, and why, as such, they can not be expected to pay expenses; and that making money out of the convict is robbery.

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BEAST?—OR MAN?

Some years ago an ingenious speculator on things eternal propounded the theory that hell is a place, or perhaps rather a condition, in which you have absolutely nothing to do but to sit and twiddle your thumbs. Your board and lodging are provided for and you look back on the life you have left and on its neglected and misused opportunities, and your punishment consists simply in the fact that you are tied up; you have no body to work with, nothing solid and substantial on which to exert your energies; all you can do is to loaf around, unable to employ yourself, and think on the "might-have-beens." The chance has past; you have no future. And your associates are all the same, each bored with himself and with you; a never-ending condition of ennui tempered with remorse; not even a living devil to contend with, not an infernal bonfire to keep you skipping, but just the total absence of all incentive and all opportunity.

Life is not always pleasant, but very generally it at least gives you plenty to think of. The floor plates often get so hot that you have to keep jumping from one foot to the other, and in that way you keep your muscles in trim and avoid spiritual gout. It is only when you get to the point where you do not have to keep jumping, and still have no incentive to move without compulsion that you are in danger; that is the critical transition stage. Nature has a way of driving her children; it is not pleasant, but it leads somewhere. Is it not wonderful to see how through the struggle for existence, animal evolution has been brought about? Is it not wonderful to see how, through the stress and strain men—real men—are made?

The beast has no consciousness of progress and no desire for it. To keep his belly full is the end of his ambition and to propagate his species and care for his young, the limit of his conscience. Sufficient unto the day is the evil thereof—that is the scope of his philosophy. With the primitive man and with many today it is quite the same; to enjoy life and to get to a heaven which, from the standpoint of the idealist, more nearly resembles the hell

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above referred to, that is his aim. But in more recent times there is an awakening. Man is beginning to feel that he is master of his fate, that it rests with him to work out his own evolution. The sign of the coming race is the growth of idealism, and especially of altruism.

Coming down to prisons, one of our penitentiary friends complains that in his institution the old plan of discipline by driving has passed out of vogue, while it has not yet reached the point of discipline by guidance. The men are expected to perform their allotted tasks, but nothing more—no training, no attempt to infuse ideals of any kind, no incentive to become more than he is. And this, according to him, is hell.

Why is this? The reason is plain—we have not yet learned to regard the convict as a man. We are gradually becoming more humane. For years we have had societies for the prevention of cruelty to animals, but only of late has the public thought of preventing cruelty to prisoners. Since the discovery of thinking horses and mathematical dogs we understand that a society has been established for the education of animals, so we may reasonably hope that in time some attention may be paid to the education of convicts. But that requires intelligence, whereas the suppression of cruelty simply implies a kindly sentimentalism. Beasts must not be mistreated. At present the public, barring a few people, regards the convict as a sort of ferocious beast which must be kept locked up in a cell, lest he escape, or which must be watched by guards with loaded revolvers. As a beast, he must be humanely treated; he must not be beaten; due attention must be paid to his health; he must have a doctor and a dentist, and even be allowed to amuse himself. But there it ends, so far as the public and most of the prisons are concerned, and there it will stay, till public opinion becomes more enlightened. A further evidence of the same attitude is the belief that as you have the convict at an advantage you have the right to compel him to work for you under exactly the same conditions you impose on your horse; you demand his time and his work in exchange for no other consideration than food and shelter, and these often worse in quality than you give your horse. At present there is no compunction in treating the convict as a slave, and that means, as a beast.

Such questions as the proper utilization of prison labor, the proper lodging of convicts, the care of their health, are important enough, but they are entirely subsidiary to the main question, which is, to treat the prisoner, not as an animal, but as a man. We must show the man who has gone wrong fully as much solicitude as we manifest towards our children. Every other consideration must yield to this; to make a man of him, to inspire him with the same ideals which we aim to give to our children, to train him to be self supporting, and more than this, to be a free citizen.

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And preparation for liberty does not consist in shielding the convict from abuse, nor in feeding and housing him well. In an admirable address before the National Prison Association, Thomas Mott Osborne says:

"'It is liberty alone that fits men for liberty.' A golden sentence which contains the very essence of democracy. If it is true of nations, and it is true, it is equally true of individuals; and just here is the fallacy at the bottom of our prison theories. We recognize the mistake of the doting mother who seeks to protect her growing boy from the world by shielding him from temptation; knowing as we do that he will never be strong unless she arms him as best she may and sends him forth to battle with temptation. But we fail to recognize this truth in all its mighty force; we fail to see in our prisons we are making exactly the same mistake. 'It is liberty alone that fits men for liberty.' The prison system endeavors to make men industrious by driving them to work; to make them virtuous by removing temptation; to make them respect law by forcing them to obey the edicts of authority; to make them farsighted by allowing them no chance to exercise foresight; to give them individual initiative by treating them in large groups; in short, to prepare them again for society by placing them in conditions as unlike real society as they could well be made. I say that such a task is an impossible one; and while this system remains your reforms will have a hard struggle to maintain themselves, and will never accomplish all they ought to accomplish, for you are building on a rotten foundation."

It is not our object here to point out how such results can be attained. It is clear, however, that education for liberty must begin with incarceration. The honor system is good, but it is not enough. The convict must be taught self-government, perhaps after the methods so successfully used in the junior republics; he must be given the incentive to work freely, by allowing him the proper share of the product of his labor; he must not be hampered by foolish restrictions about letter-writing, but must be allowed and encouraged to form relationships with those who can inspire him.

But such reforms presuppose a proper education of the public with regard to the convict. People must find out for themselves that the prisoner is actually a human beinng. He must be allowed full opportunity to express himself. The prison newspapers are making a big step in this direction. We are attempting to promote it by fostering correspondence between the prisoner and the intelligent public. It is a mistake to suppose that in doing this we are simply seeking to aid the individual prisoner. We have a much larger aim in view; it is to give the prisoner the chance to prove that he is worthy of better treatment than he is getting. We wish not only to educate the convict through free communication with intelligent people outside, but also to educate the latter by enabling them to see the man as he is.

American Theosophist, $1.50 a year; samples free.
Herald of the Star, $1.50 a year; samples, 5 cents.
Occult Review, $1.75 a year; samples, 5 cents.
U. L. T., $2 a year, samples free.

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The American Prison System of Today

Note. The following is reprinted from *Lend A Hand,* the paper published by the inmates of the State Prison at Salem, Oregon. It gives us pleasure to admit that our friend No. 6435 has expressed our views better than we could have done.

Every year in these United States 500,000 human beings are sent to prison. Every year about the same number are released, of whom 40 per cent drift back into prison. Why? Because the American Prison System is an absolute failure.

When I say "absolute failure," I mean it in every sense of the word. There is not a redeeming feature in it, moral or economic. From a financial standpoint, it is ruinously expensive; from a moral viewpoint, it wrecks humanity, body and soul, directly reverse to a law that is supposed to be reformative, instead of punitive. When common sense is substituted for the word punishment, and punishment is made a secondary consideration, the first step towards real prison reform will have been accomplished. The humiliation and degradation of imprisonment, with all its attendant ramifications enveloping the innocent more than the guilty in the propagation of more crime, is in itself punishment sufficient without addition of further brutality heaped upon the head of the unfortunate.

Consider first the cost of feeding, clothing and housing this vast army of half a million bits of humanity that is kept constantly at the expense of the commonwealth. It is an enormous drain, and one which the average tax-payer realizes the least, for the simple reason he has not questioned this item of expense—failed to count the change when the waiter presented the bill. A merchant conducting his business with as little attention to profitable results as most penitentiaries handle the derelicts, would go bankrupt in a mighty short time, yet it is a matter in which he is vitally interested did he but know it, for he foots the bills in the tax receipt. To be sure there are a few states which commercialize the convict and return a few dollars to the commonwealth, covered with blood and they are called a grand success. In such institutions no consideration is taken of the moral aspect, nor is the convict taught to be self-sustaining, hence the recidivist swarms in large enough numbers to bring the total above 40 per cent.

In practically all penitentiaries, with possibly one or two exceptions, the convict is taught nothing of value, and on his release say after ten years of servitude, he is kicked out with $5 and supposed to make good.

If he has friends, all right; if not, there is no path open but the path of crime, and he falls again as a matter of course. Take it from one who knows—ten years of American Prison System will strip any man of his natural ability to make good unless he has help from the outside. And right here is where the average busi

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ness man stands in his own light. He will *not* give the ex-convict employment, making trivial excuses, sending him on to so-and-so, who, in turn, does the same thing, till Mr. Con wearies of the game, commits another crime and returns to the pen while Mr. Business Man reaches down into his own pocket and foots the bill. Bear this in mind—most of us have a desire to make good and when an ex-convict has the nerve to tell you just who and what he is, he will make good if given half a chance, and the very fact that he is a "repeater" in most cases, is because you have deprived him of his just due. Remember that when the next one approaches you for a job. The parole and probation system has proven efficient to a marked degree, the greatest difficulty arising through the antipathy or reluctance of society in furnishing employment for paroled convicts. It seems society would rather take a chance with the man who has not been caught and pay the bills for the continuous keep of the captured rather than free itself of unnecessary expense and at the same time help toward the rejuvenation of the penitent.

The indeterminate sentence, while a good law as far as it goes, would accomplish more if the maximum were removed and the minimum reduced to one year. Of course such a law would not find favor with the habitual criminal, for it would necessitate his perpetual retention behind the bars. Not being a "repeater" (took mine in one dose, cork, bottle and all) nor an "habitual," I am free to speak from the viewpoint of an outsider. The first-timer usually has a horror of the penitentiary, and in the majority of cases, may safely be paroled from the bench; missing the pen by a hair's breadth, as it were, he still retains that horror; after six months spent inside of one he becomes hardened and takes his medicine like a native vowing to get even when he gets out. The average man sent to prison should be given one year to an indefinite period, with no maximum, and his parole at the end of one year should be mandatory, good conduct providing. If he breaks his parole he should be returned for two years and then given another opportunity to try for the outside. If he still persists in placing himself above the law, double his time again. He will eventually reason it out that the game, as he played it, does not pay. Of course, there are a certain class of degenerates who might be considered almost hopeless; but 90 per cent of our prison flotsam could be redeemed under proper management. The state would have them under control without the expense of maintenance until such a time as they proved themselves able and willing to take care of themselves, after after which state surveillance could be withdrawn.

There is nothing reformative about the present system; punishment is the only slogan. Long years of confinement do not reform and vindictive punishment breeds naught but hatred and revenge. Even in prisons under humane management the officials are tied hand and foot with a lot of hide-bound rules and laws

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handed down from the time of Moses, and no matter how glaring the defects may be, they are powerless to change till such time as the legislature sees fit to use a little common horse sense, which is seldom. A large percentage of prison population is illiterate, yet there are no educational advantages; another class is composed of mere boys, but no provision is made for segregation and they are thrown in with the good, bad and indifferent, where they quickly learn the latest wrinkles in crime, when they might just as easily be moulded into better citizens, for they are right at the moulding age. Yet another class is afflicted with infectious and loathsome disease, but the clean and unclean work, eat and sleep together, and so it goes through an unending list of nonsensical rules. How can reform be expected from such a state of affairs? If these units of humanity are worth saving, and I believe they are, the system must be changed to a rational basis and concerted effort made by all states to redeem instead of reduce. You can help in this great work by writing to your legislators and insisting that changes be made for the sake of your pocketbook and for the sake of humanity at large.

The American Prison System is a gigantic fraud of which few people have an idea any more than the fact that it exists. They are ignorant as to how it exists and how much it costs in dollars and cents and human souls. Yet it is one of the most important items in the run of the day's business, to be charged to "overhead expense." Pull it down, and itemize it, examine it thoroughly and you will be surprised how much your "excess baggage" is costing you every year. Just forget maudlin sympathy; we don't want it, but a lot of us would like an opportunity to make good when we make the front gate, and it is up to you to give us a helping hand instead of a kick. The average convict is "just folks," like yourself and your neighbor, with the exception that we are weak and have been caught in our weakness. A host of people are beginning to realize this fact and are demanding different treatment and different methods in the handling of their weaklings, with the result that in several states a vast improvement has been made. And for this very reason *you* should become interested—it will pay in many ways.

The Remedy? There may be no complete remedy without an overthrow of our present social system, and I am not preaching socialism, for I know nothing about it unless socialism is a righting of wrongs, but a long step can be taken in the changing of the present methods existing in most prisons where brutality and nonsensical rules abound for the sole purpose of punishment, to a system of decency and common sense. You cannot reform a man by beating and starving. That has been tried for centuries, resulting only in revenge and hatred and return to crime. Take your penitentiaries out of politics; put capable, broad-minded men with

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brains in charge—it will only be a matter of time when the remedy will work out of itself. It is already doing that in prisons where the new system is used.

Grasp Hands Across the Gulf

To Prison Editors: You are invited to insert the following notice in your publication.

The O. E. LIBRARY LEAGUE offers to provide any prisoner who desires it one or more correspondents from among its members who have volunteered for this work. To avail yourself of this opportunity you are expected to become a member of the LEAGUE. There is no charge for prison members; all that is required is to make a personal application for enrollment, either on one of our regular blanks or by letter.

Those who have taken up this correspondence have been greatly pleased and generally have made firm friends.

There are various advantages in corresponding with intelligent outside people who wish to serve you as friends. It gives you the opportunity of learning many things which you would not otherwise have the chance to learn. It keeps you in touch with the outside world and helps to break the monotony of prison life. Very often you are helped in ways which you could not possibly have foreseen. As far as possible we will secure you correspondents who will help you in special ways.

Another advantage is that it gives you the chance to express yourself which you could not otherwise secure. The prison paper is doing much to interest the public in the prisoner, but there are few who have the chance, ability or training necessary to write for publication. Our correspondents are not looking to your grammar; they are not looking for the written word, but for the man behind it.

Membership in the LEAGUE gives any prisoner the privilege of borrowing books from our library by mail, without charge and at no cost other than the return postage. In many prisons we have groups of members who borrow books for circulation, so that the cost of returning them becomes very small.

Write to the O. E. LIBRARY LEAGUE, 1207 Q Street, N. W., Washington, D. C., and you will learn several things to your advantage.

Letter from a Prisoner. I must ask you the question how and what circumstances brought you to the foremost place as a big brother to men in prison. I can understand the "reformer" and his ambitions. You and the O. E. LIBRARY LEAGUE are doing more to help men who want to help themselves than anyone I have heard of since I have been in prison, over three years.

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A New Kind of Education

If you want to learn something about a side of life unknown to you, if you would like to study human nature from a new standpoint, you cannot do better than enroll as a member of the O. E. LIBRARY LEAGUE and offer your services in corresponding with one or more prisoners. It will not only help you to aid unfortunate fellowmen, but it will open your eyes and set you thinking on some of the most flagrant abuses of our social system, our antiquated judicial and penal methods. If there are any subjects in which you feel specially qualified you might so state.

Membership in the LEAGUE requires a registration fee of 10 cents and subscription to the CRITIC (25 cents). Contributions are voluntary.

A Promising Infant

J. R. Edgar, an ex-convict, is issuing a paper in the interest of prisoners under the title *The Prison Cheer*. It is a vigorous infant and like other babes is squealing for more. The "more" in this case means this: He prints the paper himself, and has type enough only to print one page at a time. We have a particularly soft spot for Mr. Edgar, for while we love all the prison papers, this is the only case so far where an ex-convict is trying to help the men left behind by publishing a paper in their behalf. The subscription is only 25 cents a year, and he says it would take but $10 in additional subscriptions to get him the needed printing outfit. Address him at Festus, Missouri.

Wanted—A Professional Librarian

who will volunteer to give a little aid to the leaders of our prison groups in the way of developing a system for keeping record of the books which are shipped to the groups.

The group leaders are but seldom men who have had any experience in such work, and while their management has in the main been extremely creditable, it is thought that a little advice from one who is familiar with such matters would help to make the group system more generally useful to prisoners.

Wanted—Lawyers

We have frequent requests from prisoners who desire to study law, to put them in touch with correspondents who can give them little guidance or advice in this connection.

We also have many lawyers among our readers, and we should be pleased to have some of them volunteer to give a little assistance in this way. So far as we are concerned, the only formality required of our correspondents is that they shall enroll as members of the LEAGUE.

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The Sadness of Farewell

Our friend, Mr. John B. Dickinson, has retired from the editorship of the *Leavenworth New Era* and will take up a wider field of usefulness in connection with prison reform at Tulsa, Oklahoma, after Sept. 1st. The *New Era* was started a few months ago under his management, and at once became one of the best of our prison papers. The LEAGUE is greatly indebted to Mr. Dickinson for the hearty support he has given it and for the success it has met in the Leavenworth prison. That his successor may accomplish the difficult task of filling his editorial shoes is our sincere wish.

In this connection we may say that it is proposed to appeal to the Department of Justice in Washington to allow the *New Era* to be issued at a regular subscription price, a change which will greatly add to its circulation and usefulness. We are asked to invite those of our readers who appreciate the value of the prison paper in arousing an interest in the convict, to write to the Department of Justice in behalf of this important change.

Publications of the National Committee on Prison Labor

To be obtained directly from the Committee, University Hall, Columbia University, New York.

The object of the National Committee on Prison Labor is "to study the whole problem of labor in prisons and correctional institutions, with a view to securing legislation among the states of the Union, to the end that all prisoners may be so employed as to promote their welfare and at the same time to reimburse the institutions for expense of maintenance, while preventing unfair competition between prison-made goods and the products of free labor, and securing to their dependent families a fair proportion of the rightful earnings of prisoners."

Bulletins, Leaflets and Pamphlets free to members of the Committee; to others, as stated. Membership $5 a year, open to those interested in prison reform, if not connected with prison contracts.

Bulletins; occasional; free

Leaflets

No. 2. Making Roads through Prison Labor, 10 cents.
No. 3. Prison Labor in the Party Platforms of 1910, 10 cents.
No. 4. Prison Labor in the Governors' Messages of 1911, 10 cents.
No. 5. The Prison Labor Movement of 1910-1911 as shown by Party Platforms, Governors' Messages and Legislation, 10 cents.
No. 6. Trade Unions and Prison Labor, *Dr. E. Stagg Whitin,* 10 cents.
No. 7. Prison Labor in the Party Platforms of 1911-1912, 10 cents.
No. 8. Prison Labor in the Governors' Messages of 1912-1913, 25 cents.
No. 9. The New Penology, *Theodore Roosevelt,* 10 cents.
No. 10. Women and Prison Labor, *Helen V. Boswell,* 10 cents.
No. 11. The Wage Earner and the Prison Worker, *John Mitchell,* 10 cents.
No. 12. Prison Labor and Prisoners' Families, *Jane Addams,* 10 cents.
No. 13. Why I Could Not Pardon the Contract System, *Geo. W. Donaghey,* 10 cents.
No. 14. Prison Labor on Public Roads, *Thos. J. Tynan,* 10 cents.

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No. 15. The Reform of the Individual, *Dr. Frank Moore,* 10 cents.
No. 16. Prison Labor in the District of Columbia, *Wm. H. Baldwin,* 10 cents.
No. 17. The State Use System, *Collis Lovely,* 10 cents.
No. 18. Prison Labor and Social Justice, *F. Emory Lyon,* 10 cents.
No. 19. Prison Labor Reform in New Jersey, *C. L. Stonaker,* 10 cents.
No. 20. The True Founadtion of Prison Reform, *Thos. M. Osborne,* 10 cents.
No. 21. Employment of Prisoners, *Elizabeth Fry,* 10 cents.
No. 22. Convict Labor in the United States; a Debate Outline, *F. C. Hicks,* 10 cents.
No. 23. Prisoners; some Observations of a Business Man, *Adolph Lewisohn,* 10 cents.

Pamphlets

Good Roads and Convict Labor, $1.50.
The Caged Man, $1.50
Prison Labor, $1.00.
Report, Committee on Prison Labor, Am. Inst. Crim. Law and Criminology, free.
Prison Labor. Where Are We and Whither Are We Going? *Thos. R. Slicer,* free.
The Attitude of Union Labor Towards Prison Labor, *John P. Frey,* free.
Prison Labor, *Dr. E. Stagg Whitin,* free.
Prisoners' Work, *Dr. E. Stagg Whitin,* free.

Books

also listed for loan by the O. E. Library League.

Whitin, Dr. E. Stagg—Penal Servitude, $1.65.
Osborne, Thomas Mott—Within Prison Walls, $1.65.

About the War

Read Prof. David Starr Jordan's book, *War and Waste* ($1.35, sold only).

You should have *The War Manual,* containing full statistics as to armies, navies, etc.; the historical and poltical conditions leading to the present crisis; sketches of the principal rulers and generals; the commercial and treaty questions involved; how war is conducted today, and other information. Maps and illustrations. Cloth, 50 cents, flexible leather, $1.

New Books for Old Ones

We frequently accept second-hand theosophical, occult and new thought books, crediting the sender against loans or purchases. We can usually supply such books second-hand. We do not hold ourselves responsible for books sent for exchange unless upon previous agreement.

THE O. E. LIBRARY LEAGUE

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[List 5-B] Psychic and Occult Stories

Some of these claim to be true narratives, while others are admittedly fiction.

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By joining an *O. E. Library League Group* the cost may be reduced to one-half or less.

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As seen claivoyantly by a child.

Leslie, J. Ben—Submerged Atlantis Restored, $3.25.
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Steiner Rudolf—The Submerged Continents of Atlantis and Lemuria, $1.00.

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Automatic writing; the most remarkable of recent productions.

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The author gets temporarily on to the astral plane and finds it strictly according to Leadbeater.

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Buckingham, E. M.—Modern Ghost Stories, $1.00.

Bulwer-Lyton, Edward—The Coming Race, $1.00.
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A scientific and critical study of a remarkable case of trance writing.

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One of the best collections of narratives of ghosts, premonitions, etc

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A tale of psychic vampirism.

Hinton, C. H.—An Episode of Flatland; or How a Plane Folk Discovere the Third Dimension, $1.25.

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One of the best descriptions of Hindu life ever written. Kim was a Anglo-Indian street arab who attached himself to a Buddhist mon

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Claims to be a true psychic narrative.
The Life Elysian; More Leaves from the Autobiography of a Soul Paradise, $1.25.

Leland, Chas. G.—Flaxius; Leaves from the Lives of an Immortal, $1.50.
A reincarnation story.

Lewes, Mary J.—Stranger than Fiction, $1.25.
A collection of fairly well authenticated cases of apparitions.

Lloyd, John Uri—Etidorhpa, or the End of the Earth, $1.50.
A trip to the inside of the earth.

Macdonald, George—Phantastes and the Portrait, $1.25.
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Morison, Eliz. and *Lamont, Frances*—An Adventure, $1.35.
One of the most remarkable psychic experiences on record. Autho on visiting the Petit Trianon saw everything exactly as it was in t days of Marie Antoinette, including people.

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BY

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

SACCHAROMYCES CEREVISIAE

I think that the future chronicler of our age will find considerable amusement in some of our inconsistencies—and we are just full of them. Noting the horror we had for certain classes of microbes, the tubercle bacillus, the typhoid bacillus, the diphtheria, cholera and plague bacilli and others too numerous to mention, and observing the vigor and unanimity with which we waged war on these pestilential organisms, he will be astounded at the tolerance we showed towards a micro-organism which is probably producing more mischief, all told, than all of the others put together. Observing that we had public health officers, food inspectors, filtration plants, isolation hospitals, quarantine systems, laboratories for discovering means of fighting the germs, that we had "Don't spit on the floor; it may breed disease" signs posted everywhere, that drinking cups and roller towels were prohibited in public places and that the whole nation was up in arms against the microbe, he will wonder why the devilish saccharomyces had not come under the ban, why it was not limited to its harmless function of bread raising, and why we invested hundreds of millions of dollars in cultivating it and in preparing its liquid excreta for beverage, while at the same time we are spending other hundreds of millions in combatting its effects and in confining, punishing and maltreating its victims.

If any man should deliberately start the cultivation of tubercle bacilli for the purpose of injecting them into human beings on every possible occasion, we should finish him in short order, yet we are too stupid or too cowardly to raise our voices and our fists against the brewers, distillers, saloon keepers and liquor dealers who, for their own profit, make use of the saccharomyces, thereby being directly responsible for seventy per cent of the 500,000 prison inmates, convicted at an average cost of $1,500 each, to say nothing of the ruined families and of the mental and physical degeneracy of hundreds of thousands more.

On the whole, I think that the future historian will conclude that we were a nation of damned fools, and I, for one, should not like to undertake to maintain the negative.

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To license a man to sell intoxicants is just as rational as to license a man with consumption to spit in the street, or one with smallpox to walk abroad—not one bit more. Probably but a few relatively, will get hurt, but how about those who do? And if this applies to him who sells, it applies with equal force to him who gives. You never know where the disease may take and whatever may be your confidence in your own immunity, you have no right under the name of sociability or anything else, to expose another.

We may well say that it is an infringement of personal liberty to prevent those who wish to do so from filling themselves with any kind of stuff whatever. It may be so—I am a strong believer in personal liberty, and I do not believe that anyone can be made virtuous by legislation. But that is not the question. It is most emphatically an infringement on our personal liberty to compel us to pay taxes for undoing the work that the whiskey people impose on us, in the form of crime bills, for maintaining police, prisons, workhouses, mad houses, and in caring for the neglected families.

There is not a single argument which can be advanced in favor of public sanitary measures, of pure water, pure milk or cleanliness which does not apply with the fullest force to this destroyer of our health and morals, this picker of our pockets and breeder of discord and divorce.

Listen to this. Recently two-thirds of the inmates of the Eastern State Penitentiary of Pennsylvania, which has a population close on to fifteen hundred, signed a petition to the State Legislature, demanding the prohibition of the sale of intoxicating liquor in the state, and stating it to be their belief that fully seventy per cent of the crime within the state is directly attributable to the use of such beverages. According to *The Umpire* an examination of the records of the inmates of the Eastern State Penitentiary shows that nearly eighty per cent were sent to prison from some crime directly attributable to the use of intoxicants. Following this, sixty-eight out of eighty inmates of the Fayette County (Pa.) jail have signed a similar petition.

Are they right? Here is a recent case. Prohibition went into effect in West Virginia July 1st. Before July 1st there was an average of twenty cases in the Wheeling police court daily. Since then, two a day has been the limit. There are today just one-third as many inmates in the county jail as formerly. The board of control laid off night and day jailers, half the workhouse guards were discharged and the council plans to cut the police force to one-half its present size. The jail at Montgomery, West Virginia, is to be converted into a coal house, owing to lack of patronage following on the adoption of prohibitory legislation.

Prohibition doesn't prohibit? Hey?

Many of us are doubtless tired of hearing about prohibition but this talk from the prisons, from the men who have actual

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been victims of alcoholism ought to make us prick up our long ears and listen. And so we say: "Go at it, boys; follow the example of 'Mitch' and his comrades; make yourselves heard; it is only idiots who refuse to listen on the ground that you are enemies of society. When society gets to be as sensible as you are, and will put prohibition through by a two-thirds vote, we shall have cleared the decks for action against other causes of crime. Go at it hard."

Give the Prisoners a Chance

Our prisons contain many talented men, not a few of whom are where they are by virtue of these very talents, misapplied. No amount of suppression can take from these men the talents they have, but it can, and generally does prevent them from turning them to good uses and makes it possible only for them to use them improperly when discharged. All forms of prison discipline which tend to prevent their proper use are distinctly pernicious. It should be the duty of the state to give the convict every opportunity to make the best of his ability even while still confined. If the outside world is better than the world behind the bars, the more intercourse the men are allowed with it the better.

Mr. Louis Victor Eytinge is serving a life sentence in the Arizona State Prison. Thanks to the liberal policy of Governor Hunt, inmates of this institution are allowed to write all the letters they wish, and by virtue of this, Mr. Eytinge has been enabled to build up a large business as a specialist in advertising and business correspondence, and so has made himself a useful member of society. There are plenty of other men who could make themselves useful, were it not for the pigheaded pertinacity with which the officials, or those responsible for the rules, hamper them in communicating with the outside world.

Here is what Mr. Eytinge says of himself—quoted from a letter to the Editor:

It gets my hollow-horned ruminant, alias Capricornus, to hear these "wise guys" talking about these "enemies to society"—when in a few months or years, these same "enemies" will again become members of society. If folks could but get to *know* the human beings they've branded as convict, perhaps the tone of language would be changed considerably. Wonder how many of these loud-mouthed, vacuum-sweeping craniums know that Pilgrim's Progress was written in prison and that Torquato Tasso was a prisoner, or that our greatest genius at the short story and at understanding of his fellows, that lovable O. Henry (Sidney Porter) was an "ex-con?" And, although my own competitors call me the leader in my field, I'm not a bit ashamed to be known as an "ex-con" if ever the opportunity offers to put the "ex" in front of my name.

I have served many types of clients, a trans-continental railway, a business magazine, an advertising magazine, some charity organizations, some semi-public movements like the Lincoln National Highway, great furniture and office appliance makers, publishers, bankers and brokers, retailers, municipalities and resorts. These had no objection to my being a convict and to offering me commissions and friendships. All that was required of me,

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and all that is required by the world of business these days is the ability to *make good.* The world is really not caring what clothes a man wears whether they be stripes or broadcloth—it is not caring whether his hair is cropped close by prison clippers or worn Franz Liszt fashion, so long as he *delivers the goods.* The great trouble is in finding the right kind of men to tie up to—real flesh-and-blood *men*—the others are mere two legged animals.

What the future holds in store for me I cannot say—nor am I making any effort to "see unrolled the scroll of fate." All I'm aiming at is "getting ready for what kums." Maybe I'll have liberty within the year—mebbe not—mebbe I'll stick to advertising and writing, more likely go into lecture work with writing as the side line. No matter, the only thing I or any other chap can do is "do his durndest" and let it go at that.

Reform of Prisoners Through Labor

Note. Quoted from the message of Governor George W. P. Hunt, of Arizona, for 1913.

The inmates of the State Prison should be fitted, if possible, to take their place in the world, and to honestly and successfully cope with its problems, when their debt to society has been paid, the wrong they may have committed avenged, their time served. They should be afforded an opportunity, upon their release, to start life anew with a reasonable chance of success. Under the present system the odds are very great and all against the man who comes into the world with a convict's record to combat. A suit of clothes, five dollars in money, a curbed spirit, and a ticket to where everybody knows him, and most of them with Pharisaical horror shun him; these constitute the capital with which almost every convict re-enters the race of life. How vastly better would it be to furnish some useful employment, whereby the faculties might be kept alive and alert, hope sustained, the spirit quickened, and a little money accumulated against the day when self-dependence is resumed. Arizona affords ample opportunity for such employment—and the most healthful employment—in her plans for an elaborate road system, and I urgently recommend that the law specifically authorize the employment of prisoners on the public roads of the state and that the state or the counties of the state in which such labor may be performed, be directed to deposit to the credit of the men so employed at least twenty-five cents per day each for their services. The cost will be small as compared to the actual benefits to be derived from the construction of splendid highways, while the benefits accruing to society will, I am convinced, return the investment a thousandfold.

Bibby's Annual

Bibby's Annual is a beautiful, large art work containing reproductions, largely in colors, of celebrated paintings, with text. The contents are largely along mystical and theosophical lines, including articles by eminent theosophists. Our supply of the Annual was delayed in transmission, but is now on hand. Copies, 50 cents

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Reincarnation and the Race Problem

To those who are looking for signs of human progress the present boiling over of the European pot is likely to be peculiarly discouraging, and especially when we see a nation which makes a claim to be the leader of civilization and the special ally of God diverting itself by dropping bombs from the sky on women and children. One must not forget, however, that the ideal of universal brotherhood is slowly gaining ground, and that the present upheaval is not a sign of its failure, but only of the fact that the great majority of men are still living along the old lines. The old forces are still active and must necessarily come to an outbreak now and then.

The struggle for racial or national supremacy depends on a certain instinct for self-preservation which goes far beyond the individual; else why should the individual sacrifice himself in order that the race may continue? We are willing to sacrifice ourselves in order that our descendents may have a larger share of the good things of the earth. That is surely altruistic, in a limited sense. It depends on the notion that lineage is a purely physical matter, a question of germ plasm.

There are plenty of reasons why the conception of brotherhood of relationship, should transcend national and racial limits. One of these is the doctrine of reincarnation, universally accepted in many oriental countries, but with which we of the West are practically unfamiliar. When we once adopt the view that the man is not his body, but his soul, and that the soul returns many times to earth, when we see that though we may be an American or a German today we shall in all probability sometime be a Jap or a Russian, and that he whom we despise or fear as of an alien race may once have been our fellow countryman, it will not trouble us too much which race ultimately inherits the earth, for sooner or later we must be born into it. Viewed from this standpoint, we really have no greater responsibility concerning our remote physical descendents than we have for those of another nation. While it is right that we should leave our house in good shape for those who come after us, we need not trouble ourselves as to who they will be. As individuals we will rather see to it that we make such progress that when we return we may be a help to any race we may happen to be born into.

The Mirror

The oldest prison paper in the United States is *The Mirror,* a weekly, published by the inmates of the Minnesota State Prison at Stillwater. It has just entered on its twenty-eighth year, and is one of our favorites. Although we have not as yet the pleasure of numbering its editor among our LEAGUE members, he has often quoted the CRITIC, and we feel that we have much in common.

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There is something pathetic in a prison publication calling itself a "home paper," yet why should it not be? If prisons were conducted on the plan of teaching the inmates what home is, it would do a lot of good. (Subscription through the editor at $1 a year, 50 cents for 6 months.)

To Editors of Prison Papers

We desire to call attention to some of the best articles in the current prison papers. As our time is limited, we should be pleased to have the editors call our attention to articles which they would specially like to have mentioned in the CRITIC.

The Magazines

The Survey, August 1. How a Woman Quelled a Prison Mutiny. *Hardy;* Organizing the Law Courts for Efficiency. *Harrison;* Topeka. August 22; *Talbott;* The Armies of the Unemployed in California (brutal treatment of unfortunates). *H. H. Hart;* Review of Osborne's book, "Within Prison Walls."

The Nineteenth Century, August. Development of the Boy Scout Movement.

Spectator, July 15. *Ives;* Punishment of Crime (our present methods are a survival of savagery).

The Forum, August. *Mason;* The Abolition of Poverty.

The World's Work, July. *Dyer;* Training New Leaders for the Industrial South.

Herald of the Star, August. *W. C. M. Lloyd;* Work and Wages of the Poor. *Mrs. Besant;* Why We Believe in the Coming of a World-Teacher.

American Theosophist, August. *Max Wardall;* What is the Matter with Us? (vegetarian).

Lend A Hand, August. *J. M. Shockley;* The Prodigal Sons (prison article by a prisoner).

Our View Point, August. The Convict Highway Labor Bill. The Honor Camp. The Iron Doors.

The Herald of the Star

There are many journals of mysticism and many of practical philanthropy, but we know of but one which is properly a journal of practical mysticism, the *Herald of the Star.* This is the organ of the Order of the Star in the East, an organization which accepts the belief in the near coming of a great World Teacher. The reasons for this belief are set forth in the *Herald,* and are worth reading. Not only should the mystic be intent on turning his views to account for the betterment of the race, but those who follow the practical would be much aided by seeing the deeper import of their work, the underlying reasons for altruism. We commend the *Herald* to both.

Subscription, $1.50 a year (monthly); single copies of last three numbers, 15 cents each; sample copies of older numbers, 5 cents.

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is open to subscribers to the CRITIC upon payment of a registration fee of ten cents. Prisoners are accepted without charge. Contributions in aid of the LEAGUE'S work are solicited, but not obligatory.

A New Book by Mrs. Besant

Mrs. Besant's new book, *Mysticism* ($1.00, loaned), contains the following chapters: The Meaning and Method of Mysticism; The God-Idea; The Christ-Idea; The Man-Idea; Interpretations. It is needless to say that Mrs. Besant's ideas, though we have had them in other forms before, will be welcomed when arranged in conformity with the above headings.

Those who are interested in the question of national karma, in view of the present crisis, should read her *Study in Karma* (75 cents, loaned), which is probably the best work on karma to be found.

Occult Exchange Club

We cordially recommend anyone desiring a correspondent on occult subjects to enroll as a member of this club. Address the Secretary, Harry C. James, 150 Albert Street, Ottawa, Canada, with 25 cents membership fee. U. S. stamps accepted.

Has it ever occurred to you that you could pass the CRITIC on to a friend after you are through with it? Why not send a subscription for a friend or for a library?

That Gott ist mit uns when We drop bombs from flying machines upon helpless cities We haven't the least doubt, but We do wish that he would help Us in selecting some passages from his Word, for the use of Our press bureau, justifying Us in slaughtering women and children.

THE O. E. LIBRARY LEAGUE

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[List 5-B] Psychic and Occult Stories

Some of these claim to be true narratives, while others are admittedly fiction.

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BY

The O. E. Library League

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

WHAT IS PUNISHMENT FOR?

For hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule.

—Dhammapada.

Be not overcome of evil, but overcome evil with good.

—Rom. xii., 21.

One of my correspondents—a prisoner who has served many terms in as many prisons—asks me the question, "What is punishment for?"

The answer is simple enough, assuming that we are acting with full knowledge of the results actually obtained; "The object of punishment is to make criminals and enemies of society."

Of course that is not the real object, but it might as well be, for the result is the same as if we started out with that intention.

The real object of punishment is revenge; it is to get back at the offender; it is to make him suffer. No? Well, ask almost anyone why an offender should be sent to prison and he will tell you that he must be made to suffer for the wrong he has done. In short, the popular notion lying back of punishment is nothing more or less than retaliation. There is no use in denying it; most of us want to return evil for evil. The state is a collection of individuals and the principle on which the state acts is just the average of the principles and sentiments of its components, and that we have delegated to the state the right of retaliation does not alter the matter in the least. Besides, it is much surer and safer—for us. And we find ample justification in our current religion, which teaches that God punishes men eternally for their sins. Surely, what is good enough for God is good enough for us. And we show our disbelief in the efficiency of punishment as a corrective when we refuse to trust a discharged convict.

And we go still further. Have you ever noticed how a man in a rage vents his fury on inanimate objects, pounds the table, or smashes the dishes? Have you ever noticed how the mob, defeated of its object, will wreak its vengeance on innocent people, or even

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wreck buildings? It is just the same here. Somebody or something must be made to suffer, it matters little who or what.

It is almost incredible, but it is true that a large part of our penal processes work in precisely the same way. In old times when the real offender could not be reached, punishment was inflicted on his relatives. It is said that in China a man condemned to be beheaded may purchase a substitute. It looks foolish enough, but we are not one whit ahead of the Heathen Chinee. If I get into a brawl and blacken a fellow's eye, the judge imposes a fine, but he does not care in the least who pays it. If I commit a worse offense and am sent to the penitentiary, I may suffer or not, according to whether the conditions there are worse or better than those to which I am accustomed, but if I have a family depending on me, it is sure to be the worse sufferer, often many times over. No man in prison starves or freezes, but his wife and children do, in thousands of cases, to say nothing of being driven to crime or prostitution. Many an innocent man is sent to prison, because he cannot afford to prove his innocence, simply because the state, aided by the prosecuting attorney is determined that somebody must suffer. We are acting on the principle that if an offense is committed, somebody must be punished, no matter who. To talk of punishment being intended as a corrective in the face of our actual conduct of justice is pure rot—it is retaliation.

It is high time that we were ridding ourselves of the notion that there is any justification for punishment, properly so called. Probably there is no more absurd idea that the human mind has ever entertained than that of retaliation. It is absurd because it effects nothing worth accomplishing. It does not remedy the wrong already done, while it does, almost invariably, open the way for endless trouble.

In order to justify our practice of punishment as retaliation, we have grafted on it two other conceptions, protection of society and reform of the individual. Society does not need punishment for protection; protection can be effected by isolation. We do not punish lunatics or consumptives—we isolate them. The other idea is to inspire the offender with fear of the law, to deter him from evil doing by the thought of the suffering he will be made to undergo. This is the one logical justification for punishment; but does it work?

We are told by men of experience with convicts that many of them can be controlled only by brutal means. Yet we cannot fail to observe that many things which have been insisted on in the past by wise and experienced people have proved to be not only useless but harmful. The sands of time are strewn with the wrecks of once accepted principles. The history of medicine, for instance, is full of them. Once it was thought helpful to bleed, but bloodletting has been abandoned. Dried toads, snakes excrements and other

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nauseous materials were once believed to have valuable medicinal properties. Flogging has been practically abandoned in the schools and in the army and navy. Once it was an established fact that incorrigible criminals should be flogged or otherwise maltreated physically. It has been abandoned in all but the most backward institutions. Who can say whether the advocates of solitary confinement and other methods of physical discipline are not equally wrong? Authority has ever been in the wrong. The experience that a certain treatment produces certain results is often nothing more than that the results are reached in spite of the treatment. It may be admitted that there is a minimum which is so near the beast that it can understand nothing but fear. Granted. Still the punishment is not a corrective; it is at most but a preventive. To fear is to hate and to hate is to seek revenge.

Have you ever heard of the law of action and reaction? If you strike your fist against the wall, the wall strikes back at you just as hard, and you are the sufferer. In the moral world there is a law of the same nature, in fact it is the same law. I have said that punishment is at root retaliation. Society hits back at those who injure it. And those on whom society inflicts suffering hit back at it—when they can get the chance. The more persistent the punishment, so much the more is there aroused the desire for revenge. Your man in prison is not prompted by the motive of doing good for evil; neither are you; you can't expect it of him when you don't show it yourself. And the result is, he tries to escape; he becomes sullen, hateful, ready to return to anyone at the first chance the suffering he has received. It is but natural that he becomes the enemy of society.

And so I say that while possibly in a few cases punishment may be needful, it is only to be used as a last resort, like the dynamiting of buildings to prevent the spread of a fire. It is sure to do harm, and it is a question whether it can do any good to compensate for it. We have yet to be convinced that punishment, that is to say, the direct infliction of suffering, physical or mental, should have any place in a well conducted institution. Whatever deprivation is inflicted should be the logical outcome of the convict's offense. All who would eat must work. Those who will not work must go without food till they have earned it; those who are violent or dangerous must be placed where they can do no mischief—no more.

The two quotations at the head of this article are not the words of visionaries; they were spoken by men who have never been surpassed in their deep insight into human nature. They do not savor of sentimentalism, but are the profoundest commonsense. If you apply the law of force, you will get force in return; if you give evil you will get evil; but if you act on the law of love, if you treat men whose moral mechanism has gone wrong with the same

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kindly consideration which you show to him whose mental mechanism is out of order, if you substitute rational discipline for mere suppression and oppression, you are acting in a way which is likely to lead to recovery. Men are led by example, not by opposition.

The old idea of punishment is sure to become obsolete. Witness the improvement that has followed on the introduction of the honor system; observe the change which has followed on such a seemingly insignificant matter as the introduction of baseball into the prisons—it is but one step in the right direction. Today we have prisons without walls and men working without guards; this is because they are able to see that they are where they are for their own good; and sooner or later it will be found needless to have walls and locked cells, unless for a few cases, and the sooner will this happen the sooner we do away entirely with the notion that suffering or discomfort should be inflicted, except such as are necessarily involved in any process of acquiring self-control and efficiency. It will then not be necessary to ask what punishment is for, for punishment will have become a thing of the past and its place will be taken by the conception of reform.

The convict who can endure the treatment imposed on him in a large number of our institutions without becoming bitter, without wishing to escape and without becoming a hater of the social system which so grossly misunderstands him, the prisoner who can receive evil without wishing it in return is so much more of a saint than most of us, that he should be liberated and allowed to let his light shine on an ignorant and perverse world.

A Sample of Punishment

Extract from a letter from a prisoner.

I will tell you the story of the first time I ever had murder in my heart and let you make your own deductions.

There was a little boy here, just seventeen years of age, serving a two-year term for burglary. He was an orphan and stole something to eat when he was hungry, but the law in his case was inexorable as is usually the case. One day a guard searched him and found a match on his person. The guard reported him to the assistant warden. The assistant warden whipped him with what at that time was called a *bat*. A bat was a long whip, about six feet long. It was a piece of leather fastened on a handle—leather one-half inch thick and five feet long. The assistant warden hit this boy sixty licks with this bat. I saw the boy just after he had received his whipping. He came down to the shop where I was at work. He looked pale and sick; I asked him what was the matter with him. He told me he had just got a whipping. I asked him to let me see the signs. He pulled down his clothes and from his shoulders to his ankles he was literally cut to pieces and his brogan

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shoes were about one-half inch deep in blood. The boy as his natural self would excite the pity and interest of any man, but to see him in the shape he was in was something awful. He turned to walk away from me and fainted. I tried to do something for him. I began to work on him and this same guard who had had him whipped came up and asked me what I was doing. I told him I was trying to do something for the little boy he had had beaten to death and that I was going to carry him to the hospital. The guard said, "You had better let him alone or you will get the same dose." I said, "Well, sir, you people will never do me like you have this ignorant boy. If you did there would not be enough room for you and me on the outside, and I am sure this little ten acres of ground would not hold us. He said, "Well, we will kill you," I said, "All right, kill me. But you'd better be pretty sure you kill me good and dead. If you don't, I will kill you sure." I carried the boy to the hospital and told the doctor all about it. The boy lay in the hospital two weeks before he was able to go to work again.

Ninety-nine per cent of the prisoners in this prison are accidentals. Ignorance is the cause of their predicament. My plea is that education is an antidote to ignorance. As things are now, if a person hasn't the will-power of a mule when he comes to the penitentiary, he deteriorates mentally, morally and physically from the moment he enters prison. He has no interest in life. He gets no reward for duty well done, so therefore he takes no interest in his work. If a man ever amounts to anything in prison he has to do so in spite of the discouragement he gets. Mighty few ever survive.

Prison Reform in Ontario

We have heard some dark things about Canadian prisons, but that Canada is making good progress in prison reform is shown by the following extract from a speech of Hon. W. J. Hanna, Provincial Secretary for Ontario. After describing the prison farm at Guelph he continues:

We have a large northern and north-western country in this Province, a big section of it 800 miles or so from Toronto. I refer to the territory stretching from in and around Fort William and Port Arthur to the westerly boundaries of the Province. We have an average jail population there of upwards of 65 prisoners, with jail accommodations for somewhere in the neighborhood of 30. These prisoners are generally good types physically. You can see that this must be so from the very nature of the work in hand in that region. There are the boats with a sailor population, the lumber camps, the railways with their construction to the east and west of these points and to the north as far as the Transcontinental, with parts of the Transcontinental lying tributary to this district.

Many a man from the railway or the lumber camp or the boat has found himself on the streets of Port Arthur or Fort William under arrest. He receives a sentence of, let us say, sixty days or four months, or six months, as the case may be. Let me repeat that they are not a bad lot of fellows; they are physically fit.

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When we took up this question of moving back to the lands four or five years ago, I went to the Minister of Crown Lands and asked him to secure and set apart somewhere in the neighborhood of Port Arthur or Fort William a place suitable for the employment of these men.

With this 1,000 acres of land out in the open as nature left it, and with the 60 odd prisoners in the jail at Port Arthur ready and able to work, we decided this summer to let them at it. We secured tents and the necessary equipment for a working camp, and on the 6th of June last started out with four men in charge.

Our average population in that camp, which we then established on these thousand acres, has been about 50 prisoners.

The men set to it with a will, and in the course of five or six days, they not only chopped but stumped and cleared up some five or six acres, which were immediately planted in turnips and potatoes with the result that this year we grew several hundred bushels of roots of splendid quality for our own use.

This done, they proceeded to chop and windrow that forest, and to burn and clear it up. In the last six months, they have chopped and windrowed—and as to much of it have burned—in the neighborhood of 300 acres, they have cut roads all around and through that thousand acres where roads were surveyed, they have built themselves what we call permanent quarters, but which are in fact a cheap, comfortable, commodious camp, capable of accommodating, say fifty men. They have put down their wells and have their little water supply. They have put in the proper drainage to the sewage of the camp, because all the time we have tried to be careful of the sanitary conditions.

We feed them well. They have worked well. They, I am assured, have given us a return that would be the equal of any that could be given by any like number of men at whatever price we might pay them.

The whole tone and atmosphere of the camp is the very best. The neighbors round about are delighted with what is doing, because it is clearing the country that is to them more or less of a menace, and from the day we opened to the present time there has not been a charge or complaint of misconduct made by the neighbors against these men.

The men have worked on with an interest that is most encouraging. It has more than once happened in that camp that a prisoner whose time was up on Saturday morning would ask the man in charge if he would be permitted to remain until Monday morning, as he did not care to go back to Port Arthur or Fort William during the Saturday, but would like to make a clean start on Monday morning. And shortly before Christmas, a prisoner whose time was up on the 23d came to the assistant Warden and said, "If I work like the devil till my time is up, will you let me stay until after Christmas, because Christmas is a pretty hard time just out from an institution and without work. Let me stay until after Christmas and I have a better chance."

You ask me how many men we have in charge. Let me tell you that we have but four paid men, all told. One is a sort of assistant Warden, the second a man in charge of field operations, such as clearing the land, planting, stumping, etc., the third fellow is a guard, and the fourth is the paid cook. We have but one man as guard over the whole lot of 45 or 50 men who form our average population and who frequently operate over an area of 200 or 250 acres of land. We have a watchman at night to see that there is no accident by way of fire or otherwise. That watchman is himself a prisoner.

You ask how about escapes. We had at Fort William camp some three or four escapes. Some of them we got back, but will anyone for one moment say that work should be stopped or plans abandoned because out of a population of some 200 that have gone through our hands at that point since

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6th of June last, some two or three have failed to live up to the trust we have reposed in them?

It is altogether better than we could have dreamed of three years ago. See where we are today as against then. We have today at Guelph working in the open 320 men; we have today at Fort William working in the open 50 men; we have today at Whitby, working in the open, 70 men. That is to say, we have today working in the open 440 men, giving us a full percentage of efficiency in return, everyone of whom four years ago would have been confined in the old-time prison with all that it entailed.

We have learned a good deal from the men themselves, a good deal with regard to prison construction. When we started into this prison construction our one thought was security. We had not gone far in our experience with the men before there came to us the thought that our construction was dangerously secure. We have from time to time altered and changed our plans as the stage of construction would permit, but always in the direction of wider liberty.

The problem today—one that no one could have raised as a problem four years ago, a problem that has been the subject of discussion between Dr. Gilmour and myself—is, how far should we go in the direction of prison walls, how far may we be able to dispense with them entirely? I don't say for a moment that we can, but I do say that the rest of our construction will be fairly complete before we commence the prison walls.

One comfort we have, and that is that while there have been breaches of discipline, while men have gone wrong, while men have attempted to escape, while some have escaped, in not one single instance, so far as we have been able to trace, had that wrong-doing been the result of concerted action on the part of the prisoners, and I say this particularly with regard to the past two years.

A Fable of Aesop

A dispute [illegible] arose between the Wind and the Sun, which was the stronger of the two, and they agreed to put the point upon this issue, that whichever soonest made a traveller take off his cloak, should be accounted the more powerful. The Wind began, and blew with all his might and main a blast, cold and fierce as a Thracian storm; but the stronger he blew the closer the traveller wrapped his cloak around him, and the tighter he grasped it with his hands. Then broke out the Sun; with his welcome beams he dispersed the vapor and the cold; the traveller felt the genial warmth, and as the Sun shone brighter and brighter, he sat down, overcome with the heat, and cast his cloak on the ground.

Moral. Persuasion is better than force, and the sunshine of a kind and gentle manner will sooner lay open a poor man's heart than all the threatenings and force of blustering authority.

Nothing Doing

In response to numerous requests for the use of our mailing list, we desire to state that this is entirely confidential. It is a rule to which we can make no exception not to allow its use for private purposes of any kind. We are glad to give notice in the CRITIC of activities of a purely philanthropic nature, so far as they meet with our approval, and as space permits.

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A Penal Paradise

There are fewer places nearer heaven than the Eastern Stat Penitentiary of Pennsylvania, in Philadelphia, judging from the ac count given in *The Umpire* of June 17th, from which we quote:

The cells vary in size and average 8 x 12 by 12 feet high, with a skyligl let into the roof and controlled by the inmate. There are double doors, bu the outer door is never entirely closed, day or night. A steam radiator wit individual control and portable electric light is in every cell.

The men are permitted to furnish their cells at their own expense i any manner they choose, and many of them are really luxurious.

Any kind of musical instrument, excepting a drum, is permitted, an some men have installed pianos and organs. Canary birds are the only pe allowed and there are hundreds of them carrolling all over the place fro early morning until dark.

Running water from the city mains is in every cell, but it is only use for domestic purposes. The drinking water is boiled then passed throug iced coils, so that we have unlimited quantities of iced water summer an winter.

Every cell has a heavy white porcelain hopper, entirely free from sew gas and odors. When they erect a monument to Warden McKenty the will mention this hopper.

Every man has the privilege of the yard daily for a time, during fi days in the week. Sunday is the day when everything is closed down tig after church service.

A semi-dark cell is the only form of punishment. The officer inflictin it usually apologizes for being forced to go to this extreme.

Philadelphia had the road building system in force 125 years ago, an it was the sight of the humiliation and indignities suffered by the prisone from malicious onlookers that inspired the thought the very in the erec tion of this prison. Road building for prisoners in Philadelphia would mea a backward step of over 100 years, before the West and particularly Orego was born.

Much more could be said in favor of the Eastern Penitentiary, but l this suffice: We have every comfort and benefit accorded to prisoners in an penal institution in the United States—and then a whole lot more.

Add to this the fact that the inmates are free from care as t board and lodging, and it must be a truly delightful place to sojour —for the man who has no craving for liberty, physical or spiritua For our part, we would rather work in an honor camp, or on on of the despised road gangs, and be allowed to read, write and thin as we wish, than to have all the luxuries of a first-class hotel, piano canary birds and porcelain hoppers, with someone to interfere wi our inner liberty at every step. "Mitch" is right in being proud o his institution, and the institution may well be proud of him, an when he can point out that his associates have the same spiritu liberty as exists in many other institutions which we know, he m well adopt as motto for his paper "God bless our home."

It must be a consolation to some of the gentlemen runni things in Europe just now to know that if they come out secon they can still find a profitable position in an American vaudevi troupe.

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Funds for Prison Work Needed

We greatly need funds for pushing our prison work and for carrying on that already started. Not only does it involve a large amount of correspondence and other clerical work which has to be paid for, but transportation on books must be paid, and new books provided to meet the demand. Any sum, small or large will be gratefully received, and postage stamps in any amount can be used. We suggest a small monthly contribution.

There are lots of fellows just going to the dickens because you will not do anything to help them.

Membership in the O. E. Library League

Those desiring assistance in studying any of the subjects properly falling within the province of the LEAGUE should enroll as members. The terms are 10 cents registration fee and subscription to the CRITIC (25 cents a year). Additional contributions in aid of the LEAGUE are solicited, but are voluntary. There is no charge for correspondence, other than defraying postage, the work being done by volunteer correspondents. We cannot undertake to answer personal questions, or questions of a general nature, coming from non-members, except routine information about books.

Volunteer Correspondents Wanted

We desire to have readers of the CRITIC who are qualified to answer questions or give some guidance on any of the above subjects qualify as members of the LEAGUE and volunteer as correspondents. The demand for information is mainly from prisoners. Those who do not care to specify any subject, but who would like to correspond in a friendly way with prisoners are also desired.

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A Suggestion to Prison Correspondents

Prisoners as a rule do not desire to know about maya, nor shu shumna, nor chackras, nor cumulative karma, nor mulapratkriti, no elemental essence, nor the mahaparanirvanic plane, nor rounds, no chohans, nor chhayas, nor Solar Lhas, rupas, dana, shila, kshanti viraga, prajna, nor any of the things which to understand means t swallow a Sanskrit dictionary. What they do want is some plain commonsense and friendly suggestions which will help them to ge on their feet once more. If they think they can tackle these othe subjects without getting into the prison hospital they will say so What they need is plain milk, not lobster a la Blavatsky with Lead beater sauce.

Lend A Hand

the monthly published by the inmates of the Oregon State Priso Salem, Oregon, is one of the strongest opponents of the liquor tra fic from the standpoint of the prisoners, the men who were stun Three thousand extra copies of the September issue were issue and we understand that there will be one hundred thousand of th October number printed. Now is your chance to see what th "enemies of society" are doing for society's uplift. It's an ey opener. Send a dollar for a year's subscription, or at least g some sample copies for your friends, at 10 cents each. Addre Box C, Salem, Oregon.

New Books for Old Ones

Why keep the old books you don't read, when you can e change them for new ones? We take second-hand standard the sophical and other occult books, provided they are such as are demand, and will credit you with them against the purchase of ne books of any kind whatever. We will make you an offer if y will state author, title and condition.

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Green, H. S.—Theoretical Astrology, 20 cts., reduced from 40 cts.

Budge, E. A. Wallis—The Gods of the Egyptians, 2 large vols. with colored plates. The standard work by the first authority. $10, redu from $20.

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Some Subjects Included in Our Library

The following is a list of some of the subjects on which the Library is prepared to lend books. We shall be pleased to send you lists if you will specify the subjects interesting you, but suggest that if you wish to rent books you will save yourself and us time and trouble by send at once the returnable $2 deposit required of all borrowers except prisoners. On some subjects, especially theosophical and occult, the Library is very complete.

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Mind—
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  Power
  Reading
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Occultism for
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Personal Magnetism
Philosophy
Physical Culture
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Psychical Research
Psychology
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Prices are postpaid to any point.

All books may be rented, unless otherwise stated. Circulation not limited to O. E. Library League members.

Renting Terms. Two weeks or less, ten cents per volume; each additional week or fraction of a week, five cents per volume. Time in transit not charged. Cost of transportation both ways at borrower's expense. Books must be returned postpaid. Payment in advance by a deposit of two dollars (unless by special arrangement), the unused part being returned on request. Borrowed books may be purchased at the prices indicated or marked in them, without charge for postage, but five cents a week each must be paid for all time in excess of two weeks. Borrowers may specify "reduced copies if available."

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O. E. Library League Subscription Department

Note. Due allowance for time in transit must be made for foreign periodicals Change of address must be sent direct to the publisher.

The O. E. Library Critic.....one year .

The Survey (weekly, New York).....one year 3.

The best periodical devoted exclusively to social reforms. Six months, $1.50. Canada, $3.70; foreign, $4.20. Samples, 2 cts. postage.

The American Theosophist (monthly, Krotona).....one year 1.

Canada, $1.75. Foreign, $2. Organ of the American Section of the Theosophical Society and $1.00 to members. Samples free.

The Theosophist (monthly, Adyar, ed. Besant).....one year 3.

Official organ of the Theosophical Society. Samples, 35 cents.

The Commonweal (weekly, Adyar, ed. Besant).....one year 2.

A journal of national reform. Samples, 10 cents.

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A high class independent theosophical journal, largely devoted to reprinting now unobtainable articles by Blavatsky, Judge, etc. Samples 25 cts.

Esoteric Christianity (monthly, Chicago, ed. Unger)..one year .

Christianity and the Bible illuminated by Theosophy. Indispensable to Bible teachers and students. Samples 2 cts. postage.

U. L. T. (weekly, San Francisco, ed. Coryn).....one year 2.

An independent theosophical journal. Samples, 2 cts. postage.

The Theosophical Quarterly (monthly, New York)...one year 1.

Single copies, 25 cts.

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The best general occult review. Samples, 5 cts. postage.

The Word (monthly, New York, ed. Percival).....one year 4.

An independent theosophical review. Samples 35 cts.

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BY

The O. E. Library League

Vol. IV Wednesday, October 7, 1914 No. 4

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

HAS CHRISTIANITY BROKEN DOWN?

At the present moment we are confronted with the amazing spectacle of several nations, each professing to believe that all men are children of the same God, praying to this God that He will aid them in slaughtering those of His children who are not on their side. We hear people claiming that Christianity has broken down, because it has failed to prevent the catastrophe. It is quite true that our so-called Christianity has failed, and it is likely to continue to do so just as long as we make it a means of securing our own ends.

What is Christianity?

Being a person of some curiosity, I made inquiries and was informed that Christianity is based on the teachings of one Jesus, as set forth in certain books known as the four gospels. On looking these up, I concluded that they were decidedly simple and easy to understand; in fact, one could hardly misunderstand their meaning, that is, provided he were seeking information rather than self-justification. The principles are set forth in a series of headlines, such as the Sermon on the Mount and others. Christianity is clearly above all else the practice of brotherhood, of unselfishness. To love your neighbor as yourself, to render good for evil, to love your enemies, to help the weak and unfortunate—these appear to be the gist of Christianity as taught by its Founder. But having made some attempt to try out these principles I was quickly told that they were utterly impracticable and that I would ruin myself, that nobody really regarded them as other than the sayings of a visionary, and that the real Christianity consists in a body of doctrines, assent to which would put me in the way of enjoying eternal bliss. I was handed a document called the Apostles' Creed, which I found to consist of a string of "I believe's" with not a single "I shall do" in it—all head service with not a spark of heart service. Clearly, thought I, the original Christianity is something which gives, while we have made of it a tool for getting. No wonder we are shooting each other.

It is said that in India they have a god—or goddess—of thieves. That looks somewhat absurd to us, yet we of the West have the

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same notion on a much larger scale. It cannot de denied that there is a large and increasing number who accept Christianity in its original sense, and who practise it when convenient, while there are some who obey it when it is not convenient, but for the majority it is through and through a creed of selfishness, an instrument for gaining something for oneself, not for helping others. I had a strictly orthodox bringing up, and out of it I got just one idea, that I was to do my level best to save my own soul and that if I lent a hand to another it was in order to get a credit for myself on the Book of Life. I was taught that religion offers to the sinner a means of committing sin, of knowingly living the life of self and of shifting the responsibility at the last moment on to One who had offered to take it, thus securing for myself a room in the Celestial caravansary without having done the least thing towards paying my board in advance. True, I was told that I should start being good at once, but it was made clear that this was because of the risk I ran of being caught in my sins and dying before I had the chance to repent and be forgiven. What do we do when we go to church? First, we thank God for having provided a means by which we can sin without suffering for it; secondly, we pray that He will bless us with the good things of earth and give us eternal bliss in extension; finally, that He will help the poor and unfortunate, seldom, however, offering Him our cooperation in this respect. What do we expect of our religion? Simply that it will, in this way or that, add to our individual happiness—nothing more.

This is what the current religion is, and that such a faith is incapable of preventing the catastrophe of war ought to be clear enough. The religion of Christ has not prevented war simply because in the minds of most people it does not exist. What we call Christianity is just a convenience for enabling us to gain our own ends; it bears no resemblance whatever to the religion of Christ.

Let us look at the other side for a moment.

Most of us are stirred by acts of self-sacrifice or heroism in others. This feeling has a very deep significance. It indicates a certain tendency of like nature in ourselves, but one which we can seldom bring to fruition because the self-seeking impulse has the upper hand; it indicates that we have latent within us the Christ-like nature, the love impulse which overcomes self, it shows that there is a better way towards which we are tending. Self-preservation is the most fundamental law of life. The tendency to grow at the cost of the objects with which it comes in contact is a property of all living matter. The lower animals, so far as they are the subjects of conscious will at all, seek simply self-preservation and self-gratification. Life has existed for millions of years, during the greater part of which there has been but one rule—eat or be eaten. But at a certain stage there appears that wonderful instinct which leads the parent to deny itself for the sake of its young.

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You will say, and rightly, that this is necessary, that it has been evolved for the preservation of the species. That is quite true, and entirely satisfies the demands of a materialistic philosophy. But yet, so far the individual animal is concerned, the action is one of pure altruism. The lion laying down its life for its cubs, and the Christ, giving up His life for the world, are prompted by impulses which differ in degree rather than in quality. You may call the former "instinct"—I call it the beginning of the Divine impulse in life. Christianity did not begin with Christ; it began far back with that humble animal which first denied itself for the sake of another.

Life evolves along two quite distinct lines, the line of Power and the line of Love. Sometimes one is predominant, sometimes the other, but the ultimate goal is a combination of both and we cannot better define the Divine than as the full union of Power and Love, as that state in which Power is Love. In man we find the altruistic impulse manifesting itself first in the family, then extending to the tribe, the nation and finally the whole race, always in conflict with the primitive instinct of self-preservation and self-gratification, but always gaining the upperhand. It is needless to be pessimistic—the battle is not won in a day. Man has existed for hundreds of thousands of years, but there can be no question of his progress, and there is no reason for thinking that he has reached the limit. The battle rages back and forth, but on the whole there is a slow net gain on the side of altruism. The last few decades have shown wonderful progress in the direction of brotherhood, especially the present one, even if it has not become so manifest in international affairs. There was never a time within the range of historical records when so many were devoting themselves with entire unselfishness to the betterment of the world. It is easy enough to talk about the corruption and selfishness of the present day, but no impartial observer can deny that while corruption, personal and political, still exists, there never was a time when the fight against it was stronger and better organized, when the sense of public honor has been higher and when there was a stronger sentiment in favor of helping the unfortunate. I could fill pages with a list of social betterment organizations which had no existence ten years ago. Nor do I regard the present struggle in Europe as a sign of relapse. It is simply another manifestation of forces which have shown themselves on numerous occasions within the last century and which are not yet extinct; it is but one more eruption of the dying volcano of human passions. Its magnitude is due, not to a sudden and overwhelming stroke of degeneracy, but to the facilities for rapid communication and transportation and the destructive means which science has placed within our hands; it is not because men are more inclined to fight, but because science has made fighting easier. It is entirely unreasonable to expect that the spirit of brotherhood,

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which has taken ages to reach its present point, shall conquer the world all in a moment. Christianity has not broken down; it simply has not yet reached the point of control. It is the majority which rules, and it has not yet the majority on its side, nor will it have even though we succeed in establishing universal peace and in replacing militarism by commercialism. This point will be reached the sooner, the sooner we drop our credo's and return to the original teachings of Christ. It is a matter of individual development. I have said that the Christ spirit is latent in each of us, but overshadowed by our primitive selfish nature. It did not originate with Christ, but is part of ourselves, a dormant quality of life. To appeal to this, to cultivate it by self-sacrifice, by helping the unfortunate, by fighting that spirit of pessimism which would lead us to stand aside with the feeling that it is not worth the trouble, that is the way in which the majority is to be secured. Even as in a battle the victory is due to the courage of the individual soldier, so in the fight for human progress, success depends on the units, on what you yourself do. To stand by, or to fall in line only when you see that success is about to be gained, simply marks you as a moral coward. As Browning puts it:

How of the field's fortune? That concerned our Leader!
Led, we struck our stroke nor cared for doings left and right:
Each as on his sole head, failer or succeeder,
Lay the blame or lit the praise; no care for cowards: fight.

Volunteer Correspondents Wanted

We want you to volunteer to help prisoners by corresponding with them. The requests from prisoners for correspondents are coming in so fast that we cannot meet the demand. If our members and readers were half as ready to help these men as they are to be helped, we should not have to go begging for assistance. The work is not only extremely interesting, but likewise instructive. Those who take part are likely to get fully as much as they give. We want those who are prepared to correspond in a generally helpful way, and also those who are qualified on special subjects. We want among others, lawyers, real estate and advertising specialists.

Those who volunteer must qualify as members of the LEAGUE if they have not already done so, by paying the registration fee of 10 cents and subscribing for the CRITIC (25 cents). Further contributions are voluntary, but are more than welcome, as we urgently need funds to meet our expenses.

Our Prison Membership

The LEAGUE has members in the following prisons: state prisons of Maine, Vermont, Connecticut, Pennsylvania, Wisconsin Montana, Oregon, Missouri, Texas, Colorado, Utah, Nevada, Arizona, U. S. Penitentiary at Leavenworth.

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Only A Child!

We are informed by prison psychologists that a considerable proportion of the inmates of our prisons are persons of arrested development, that they are grown up bodies with the minds of children. I have no intention of disputing the statement, which is doubtless based on careful measurements of mind power, but for comparison I should like to know of what proportion of outsiders the same thing may be said. So far as any sense of responsibility is concerned, or any care for more than their petty desires and amusements, I doubt whether the inmates of most prisons would make a worse showing than the crowd one meets every day. It has been asserted by experienced prison superintendents that there is practically no difference between the inmates of a large prison and the same number of people taken at random outside.

Several of my more intelligent prison correspondents have told me that I am wasting my time, as not more than ten to twenty-five per cent of convicts are capable of being improved in any way, and they express the opinion that the rest really don't care, that they are satisfied to remain as they are, that they have no desire for education and that their one thought is to get out. Well, supposing that is true, are not the ten or twenty-five per cent worth while? And it is not possible that the condition of indifference which my friends describe is largely due to the fault of the prison system itself? Does the prison afford the soil in which high ambitions or ideals will sprout spontaneously? Has the environment in which these men have grown up been such as to make them desire anything better than mere animal existence? What is there in the life of the slum, followed by confinement at hard labor varied by being locked in a close and narrow cell which can possibly awaken anything good? And is not the overwhelming desire to get out an indication of a desire for freedom which distinguishes them from the beast in its stall?

Dr. Montessori, in her now famous book, *The Montessori Method,* tells us that she succeeded in training the inmates of a home for feeble-minded children so that they were able to pass the school examinations on a par with normal pupils. Dr. Montessori is not a visionary, but one of the most brilliant and practical educators now living. And if this can be done by rational treatment, why cannot the morons of our prisons be made into something worth while? And it is our duty to try it before we indulge in pessimistic remarks, especially as most of these men are victims of social conditions for which we are largely to blame. I am not a psychologist, but I have seen a good deal of human nature, and the more I see, the more do I believe in its latent possibilities, and the prison work in which I and our other members have been engaged affords a constant series of surprises. If it is possible to train a horse or dog to express its thoughts, to write intelligent letters and

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to solve cube root in its head—and this has been done—it surely ought to be possible to do something for human beings whose development has come to a standstill. No people make me so tired as those who are always ready with reasons why something can't be done. Experience nearly always proves them wrong ultimately and I believe this will prove to be the case with regard to the regeneration of delinquents, when once we make up our minds to expend as much energy in saving them as we now put into ruining them. And valuable as scientific investigations of convicts may be, it will not be the eugenist or the man with the psychological footrule and calipers who will do it, so much as the practical educator with an unlimited fund of sympathy, the man who can dig and find the still undeveloped germ of humanity and nurse it into life.

About Books Sent for Exchange or Credit

While the Library will accept books at a fair rate for credit, it will do this *only* after previous arrangement. It will positively assume no responsibility whatever for books sent in unsolicited. If unacceptable it will neither credit them nor correspond about them nor will it return them unless *double* postage, to pay return charges packing, etc., is sent before they have been otherwise disposed of. It solicits offers of second-hand books which it lists for lending, but it does not conduct a general second-hand book business.

Our View Point

the monthly paper published by the inmates of the Washington State Prison, is just a year old and is rapidly coming to the front in the field of prison journalism. We congratulate the editor on his work and commend his paper to those interested in prisons—it has some of the best stuff to be found on the subject, dignified and optimistic. It is sure to play an important role in local reform and we hope, in general reform also. Subscription, $1 a year single copies, 10 cents. Address Our View Point, Walla Walla Washington.

Important to League Members

It is expected of every LEAGUE member who has asked or volunteered for correspondence and who has had correspondents assigned to him, that he shall show us the courtesy of informing us whether he has undertaken such correspondence or not. It is our intention to see that everyone asking for instruction shall receive attention, and unless we are kept informed, it will be necessary for us to make other assingments. Our correspondence records must be kept clear of dead material, and surely a post card response is not too much to expect.

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The O. E. Library League
Some Reasons Why You Should Join It

The O. E. Library League is an international association for promoting the circulation of useful literature by mail, co-operation in moral, social and philanthropic movements, and mutual help.

Membership. Membership is open to all who are subscribers to the CRITIC upon payment of a registration fee of 10 cents, and a promise to aid its work in such ways as means and opportunity may allow. There are no fixed pledges and no one's religious, social or political opinion are inquired into.

Support. The work of the LEAGUE is supported by voluntary work and voluntary contributions, either occasional or at stated intervals. Contributions are used either for general expenses or for special objects, especially prison work, if so directed.

Qualifications. No qualifications are required other than the desire to help others, or to be aided yourself. If you are already interested in social or propaganda work it is a good reason why you should make use of the LEAGUE in furthering them. It will aid you in your own field. If you feel incapable of doing anything, it will show you how. If you are needing advice, it has members who will help you. Most of the members are getting substantial benefits from membership; if they are not, it is because they are holding aloof.

League Groups By forming a LEAGUE GROUP of two or more members the cost of borrowing books can be reduced to one-half or one-third. One person is appointed to take charge of borrowing and returning the books. This also affords an opportunity of meeting those who are interested in the same subjects as yourself, and of forming mutual study or reading circles. While it may take a little trouble to organize a GROUP it is proving most satisfactory and stimulating wherever it has been done. Special circular of directions and names of local correspondents on request.

Correspondence. Members who have availed themselves of our mutual system of correspondence have expressed surprise at the unexpectedly great benefit it has been to them. The Library does not undertake to give general information or to guide its patrons except in a limited way by recommending books. Those who wish guidance or occasional advice should join the LEAGUE. when they will, on request, be asigned to a volunteer correspondent who will give them all possible assistance. There is no charge for such correspondence. other than defraying the cost of postage and incidentals. If you want information enough to write and ask questions, it is worth your while to go through the small formality of joining the LEAGUE. A list of subjects on which the LEAGUE will furnish correspondents is given below. Other subjects are being added. Will you try it? Special aid when possible.

Volunteer Correspondents. LEAGUE members who are qualified to correspond or to answer occasional questions on any of the following subjects, or others not mentioned, are requested to offer their services. No one will be asked to do more than he can conveniently undertake. Quite apart from the help you can give, nothing is so interesting or so clarifying to one's own mind; it is a mutual education.

Prison Correspondence—A New Kind of Education. If you want to learn something about a side of life unknown to you, if you would like to study human nature from a new standpoint, you cannot do better than enroll as a member of the O. E. LIBRARY LEAGUE and offer your services in

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corresponding with one or more prisoners. It will not only help you to aid unfortunate fellowmen, but it will open your eyes and set you thinking on some of the most flagrant abuses of our social system, our antiquated judicial and penal methods. If there are any subjects in which you feel specially qualified you might so state.

League Members are expected to use their influence in support of the LEAGUE, by purchasing their books through it, interesting others in its work or in the Library, getting subscriptions to the CRITIC, securing financial or moral support, or in such other way as may be open to them.

Correspondence with prisoners (English, French or German).
Elementary or general Theosophy (English, French, Scandinavian or German).
The ethical side of Theosophy (English, French, Scandinavian or German).
The technical side of Theosophy (English, French, Scandinavian or German).
Relation of Theosophy and social reform movements and their affiliation (English, French or German).
Theosophy and Christianity. Affiliation of theosophical and church work (English, French or German).
The Order of the Star in the East and its ideal (volunteers must be members of the Order).
Comparative Religion, especially Christianity, Hinduism, Buddhism (English, French or German).
Vedanta.
Karma and Reincarnation.
Symbolism, the Tarot, etc.
Astrology.
Psychical Research (English or French).
Dangers of psychism.
Social service problems; charity work and how to engage in it (English, French or German).
Civic reform, such as initiative, referendum and recall; commission government; socialism; special social and civic reform problems (English, French or German).
Sanitary reform movements of all kinds (English, French or German).
General prison reform and allied problems (English, French or German).
Education of children, especially after Montessori ideals (English, French or German).
Correspondence with young people on personal and social service problems (English, French or German).
Numbers in their occult relations and significance.
Magic; its dangers and follies.
New Thought; divine healing.
Defects of character.
Choosing a profession, or where to study it; *e. g.*, civil engineering.
Domestic difficulties, as between husband and wife, or parent and child.
Sex problems, personal hygienic, social.
Vegetarianism (English or French).
Defective children.
Sympathy and guidance for those in sorrow.
Theosophy and Christian Science.

Second-hand theosophical and occult books a specialty.

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

AM I A CRIMINAL?

A professor in one of our large universities recently addressed this question to his class: "Is there anyone here who is not a criminal? If so, let him raise his hand." Not a hand was raised. It would be difficult to find a more striking evidence of wholesale conviction of sin outside of a church service, where everyone says: "Lord, have mercy upon us, miserable sinners."

When I ask myself the question "Am I a criminal?" I mean simply this: Do I have within myself motives, desires, impulses, passions, which might cause me to commit offenses against public law under other circumstances, to which I am not exposed, but which are within the range of possibility? Would I do things not forbidden by law, but which are practically equivalent to illegal acts so far as their effects on others are concerned? How would the real criminal, the man convicted of crime, have acted, supposing he were situated as I am at present?

All of these questions are pertinent. If I would have acted like a criminal under other conditions, I am myself a potential criminal. On the other hand, if the criminal, had he been in my boots, with all my advantages, would not have done wrong, is he not entitled to the same claim for respectability which I demand for myself? Is not the difference between us one of accident and circumstance, rather than of real character?

The fact is, not one of us knows how he would act under other and entirely different circumstances than those to which he is accustomed. We call ourselves moral when we have not the least reason for being anything else. It is a delusion. Most of us would willingly exchange a bad toothache for a bad conscience—when we have the toothache—and under stress we forthwith begin to make all sorts of excuses. "Women and children first" is a beautiful sentiment, but when the theater is on fire nobody stands back—the rule is, each for himself. The real test of character is not, what we think we would do or not do under temptation, but, how we stand the strain when the emergency is actually upon us. It is no proof of my honesty that I don't steal when I have already about all I need. By virtue of my education, or my social connections, I am

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able to earn enough to supply my wants, but suppose I have not the education, that I have not the influential friends who will get me a job, and have to depend on my untrained wits, is it not likely that I will take the shortest road to meeting my needs? My training makes it easier for me to get the needful by my trade or profession—I am lucky enough to have them—and I would not know how to pick a pocket or forge a check or blow a safe. But suppose my associations had been such that one of these was easier for me how would I act?

I think it a wholesome exercise to consider the motives which prompt so-called criminals and to compare them with our own. None of the respectables would murder a man to get possession of his property, but there are plenty of us who look forward with anticipation to the death of a relative from whom we expect a legacy—we want God to do the killing. None of us would actually break into his house and carry off his money, but we are quite ready to make use of legal technicalities to break his will in our favor. We would not rob our friend, but we must be above the average if we are willing to repay a loan made us as a favor, without making difficulties. Possibly we would not put sand in the sugar we sell, but it seems quite right to pretend that the suit we sell for ten dollars has been reduced from twenty-five, when we know we are lying. We would not raise a check, but we are delighted if some one drops his wallet where we can find it. Wreck a train in order to rob the express car and you are a criminal; wreck the whole railroad, and you are a financier and are called in consultation by the President. Sell your vote for five dollars and you are an enemy of society; cast your vote for some measure which you know is against public interest, but which will increase your income, and you are a shrewd man of business. In a thousand ways we act the hypocrite, the cheat, the liar, and say that we would be delighted to do otherwise, but social conditions compel us. Quite true, and social conditions equally compel the thief to be a thief. It is said that some criminals would rather steal than earn an honest living; there is a certain excitement about it; so there is about many of the methods of high finance. It is true that many crimes are committed as a result of poisoning by alcohol, but there are few in comparison with the sins that are committed under the influence of that poison, the lust for wealth.

"Know thyself," said one of the ancients. It is no easy matter and as long as you imitate the Pharisee who went up into the Temple to pray, and content yourself with telling God how good you are, you will never get such self-knowledge. Neither will you get it by concentrating your attention on your faults. I would be ashamed to whine that I am a miserable sinner, an unprofitable servant and that there is no health in me. As long as you persist in self-depreciation, you are likely to treat others in the same way

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Do these self-styled "miserable sinners" have a high respect for God? By no means. They are just the ones who attribute to Him the passions they have in themselves. They are the ones who believe in eternal damnation, in capital punishment, in shirking the results of their sins by a system of vicarious atonement; they are the ones who inflict punishment on the criminal and speak of him as a degenerate, instead of trying to reform him.

The attitude of self-debasement is just the one to cause you to over-estimate the faults in others, just as surely as the Pharisaical attitude. If, in the contrary, you assert your own manhood, if you see that you are a god in the making, if you learn to estimate impartially your faults and your virtues, you will be cultivating that frame of mind which will enable you to estimate others correctly. To know yourself means to know others likewise.

It is said that nature provides for self-knowledge by placing the soul under all sorts of conditions at different stages of its existence. Before you can attain knowledge you must be subjected to the test of temptations of all kinds. The following passage from *Light on the Path,* which is said to have its origin in those realms where man is taken at his true worth, is worthy of careful thought:

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

Mr. Respectability has his respectable temptations just as much as Mr. Criminal has his criminal inclinations, and he is just as likely to succumb. It is always possible to set our standards low enough, so that we may condemn those who sin against us, while we go free after sinning against others—that is what the law of the land is for, it is made for respectable sinners. Sins against property are not the only offenses; the sin of man against his own higher nature, the sin of misjudging others, is just as great. At the great bar of self-knowledge we are all on the same footing. The man who knows himself knows that he cannot condemn others without at the same time judging himself, and equally he will see in others his own virtues.

A Proud Distinction. The O. E. Library League is perhaps the only organization for mutual help, not local in its nature, which can boast that one-third of its members are in prison.

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To the Members of the O. E. Library League

With every number of the CRITIC we are hammering away at you, with every letter we are urging you to take a share in our work of helping prisoners. We are not asking this of you as a favor to us, but offering it to you as an opportunity of doing something to help your unfortunate brothers. Probably there are but few of you who could not spare an hour a week for this work. It is not an unpleasant task; on the contrary it is most interesting and instructive. Perhaps you spend that time several times over in reading stories which may give you a more or less superficial insight into human nature, and which you straightway forget. Why not make an effort to find out first-hand what the other man is like, how the other half lives?

There is a continuous stream of appeals coming to us from the prisons, but you are standing aside. During the past month there have been surprisingly few offers to help these men. Of course you are interested in the war in Europe. How much of the time that you spend on it is really well spent? You read today that General This-or-that advanced his lines; tomorrow you learn that he was driven back. You learn that some town of which you never heard has been taken; tomorrow you find that the report is false; by the next day you have forgotten all about it; your time has gone absolutely for nothing. Why let this fascinating narrative of carnage stand in the way of your doing something which will be of permanent value? The problems to be solved by the war are great, but it is not you who are called on to solve them. You are watching your neighbor's doings over the fence and forgetting that there is work in your own garden, in your own state and country. The world will never be saved by looking on, but by the combined small efforts of people just like yourself. There is a war in your own land against crime, injustice, misery; why do you not enlist and fight in that? Would it not give you greater satisfaction to feel that you were helping a fellow man out of the mire than to satiate yourself with the bloody details spread before you daily and which lead you nowhere?

We would much rather that you would write to us and decline than that you pass by one the other side and pretend not to hear us when we appeal to you. Better the courage and honest candor of a refusal than the pretense that you are blind and deaf.

If you are already taking part in our prison work, why not make an effort to interest your friends? It is not a whim or a fad; it conflicts with no one's views, religious, social, political; it is a recognized movement for bettering humanity by practising humanity towards those who need it. Read to your friends or your club some of the letters you get from prisoners; make them see that the convict is just as much of a human being as themselves.

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It is not possible for you to make a small monthly contribution to the LEAGUE for helping it to conduct this work? Have you not books which you can contribute for the purpose—not miscellaneous books, but such books as the Library has on its lending lists—and which can be used or sold in furtherance of the aims of the LEAGUE?

Free Printing For Prisoners

A friend in the printing business has offered to assist prisoners who are just leaving prison, by printing business cards, letterheads, circulars, etc., for them entirely free and postpaid, provided they are unable to meet the costs themselves. The CRITIC will be pleased to give the address of this firm on request. The same firm offers specially low prices on charity work.

The Lifer

There is a growing sentiment against capital punishment. Its use has been abandoned in several of our states and in some foreign countries without the least harm resulting; on the contrary, there has been a marked decrease of those crimes formerly punished with death. There is an increasing feeling that life is so sacred that we have no right to take it even under the law. But while this is encouraging, we as yet hear but few protests against life imprisonment, equally a relic of barbarism. And yet in some respects it is worse than capital pnishment. It replaces sudden death—not such a terrible thing, since all must die—by slow death. It gradually kills out all that makes a man a man, and after destroying the spirit it continues to inflict a slow revenge year after year, for what is often a momentary mistake.

Life imprisonment is a punishment usually out of all proportion to the offense. It is usually imposed for an act which is the result of a momentary impulse or passion, in short, for lack of self-control; its victims are largely the young, in whom self-mastery has not as yet fully developed. I do not deny that there are those who can never by any possibility be safely allowed at large, those who can never be taught self-control. But this is no reason for assuming in advance that the defect is one which cannot be amended and that it is not worth while to try. Self-control is not a primitive virtue. The animal is a creature of impulse and so is the child, and its absence in the man is rather to be attributed to faulty training than to inherent defect. Consider the most common reason for life imprisonment—murder committed without premeditation. The act is a reflex. There is a temporary paralysis of the higher nervous centers. The man who temporarily loses control of his passions is not necessarily a bad man. Many of the worst criminals are men of the very highest degree of self-control, while others with no end of good qualities may be subject to what has aptly been termed "brain storm." The best of us are subject at times to such loss

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of self-control, excessive aggravation, a fit of indigestion, and there is an explosion. The same condition which may lead only to angry words or to the smashing of crockery, may at another result in loss of life.

The condition is clearly a pathological one. The treatment indicated is remedial, not repressive; it is that which will lead to better health, less temptation, more incentive to self-control. But we in our wisdom take no account of this; we tuck the man away for life under conditions which offer little incentive for self-mastery and as little chance to learn it.

The convict who is under an indeterminate sentence, who knows that by good behavior he can win his freedom, and that by utilizing opportunities offered he can make good, has every incentive to do so. Now and then we find a lifer who feels that he can make a man of himself even within prison walls. He refuses to be discouraged and proceeds at once to develop himself as far as restricted conditions allow; he sees that the soul can be free even if the body is confined. But such men are the exception, and the prisons are still the exception where any effective encouragement is given. The general effect is that all initiative is killed out; effort seems worthless because, do what he may, he cannot better his condition essentially. Soon he comes to feel that effort is useless and he becomes a man without hope and without ambition, a mere living machine. The growth of this feeling is well illustrated in the following letter from one of our friends:

Sept. 27, 1914.

MR. H. N. STOKES:

My dear Sir—Your favor of the 16th inst. promptly received and in reply thereto I will state that I am not at this time interested in any study.

Some time ago I wished to take up the study of language, but found that, when offered a free course in correspondence in the Kansas State Agricultural College, it was so little countenanced here that I gave it up.

During the eight years and seven months I have been here I have tried time and again to lift myself out of the rut of ignorance, but, to this hour I have made but little progress, and as I am a life man, I sometimes feel like saying "What's the use?" and giving up.

I am a member of the O. E. LIBRARY LEAGUE Group of this institution but being without funds, I never ask for books. The boys here would gladly get them for me, but I will not ask them to do so.

I thank you for writing to me; I also realize your kind intentions in offering me a correspondent, but I cannot feel that a correspondent would be of any help to me, and I would rather she would not write to me.

Hoping that you and your staff will meet with the best of success in your LEAGUE work among the boys in prison, I beg to be, respectfully yours

C——A——R——

I do not blame the writer of this lettter for allowing himself to feel thus, so much as I condemn our worthless system which will allow one who clearly has had some ambition to give way to despair. It is a necessary result of an abominable law which will deliberately throw a man into hell in retaliation for a momentary loss of his reason. The life penalty, as such, should be wiped out along with

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capital punishment. The man who, after a few years of prison discipline of a rational kind, has shown that he can control himself should be regarded as having earned his liberty, quite irrespective of his having friends who will boost his case with the governor. It is vastly better to run some risks than to have our prisons filled with men who may have good qualities, but who are being ruined for life.

It is certain that this will be the final outcome. Meanwhile there are few prisoners who need encouraging and sustaining more than the lifers. A better day is dawning and they should be helped to work for their regeneration before it becomes too late, before the spark of manhood has been allowed to die out.

Baseball as a Basis for Reform

One of our correspondents protests against prisoners being allowed to play baseball. They are being pampered, he says, while their families are allowed to starve. I admit that the latter is often the case, but I fail to see in it any reason for starving the prisoner. The object of imprisonment is reform, and whatever aids reform is its own justification. All reform, whatever its nature, requires as a basis good health and a cheerful disposition. To claim that discipline must needs be unpleasant and injurious to health is as rational as to insist that medicine must have a nasty taste. It is a matter of fact that reform within the prison has usually begun by giving the men opportunities for healthful recreation. Adopted as an experiment, the effects on the prisoners have been so marked that it is invariably followed sooner or later by greater liberality in other directions. I could say much on the subject, but it seems better to let the prisoner speak for himself, and I take pleasure in quoting part of an article recently published in *The Star of Hope*, the Sing Sing prison paper. Sing Sing has long borne an evil name as a place where discontent and insubordination are rife. The effect of the new policy, as shown in this article is therefore the more striking. The writer, Prisoner No. 64791, says:

We had on Labor Day in Sing Sing, to quote the words of our principal keeper, "the greatest day Sing Sing has ever seen and probably the greatest day that there ever will be in Sing Sing," for the conditions that made the day great—the recent riving of the fetters that bound us to old methods and old ideas of prison management—can never be repeated. The prisons of the past, so far as New York State is concerned, are gone forever, and in their stead have come, not only new kinds of prisons, but also new kinds of prisoners, for kindness remakes men as nothing else can. For seven weeks we have had the new liberty in Sing Sing, and Labor Day came as a sort of climax and it was a fitting climax.

No one who was within the walls of Sing Sing on Monday last will ever forget Labor Day, 1914. There was something about the occasion that made an indelible impression on the mind of

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every man present. It was not the fact that nearly 1,500 mer branded by the law and exiled from society by its stern decre were enjoying a measure of freedom that one short year ago woul have been deemed beyond the range of possibilities, although tha contributed to it. It was not that the day passed without a note c discord or any angry word, although in a gathering of suc size that was remarkable. It was not the interest taken in the game the good natured spirit of emulation displayed or the character c the athletic feats performed, although all of these were noteworth But it was the atmosphere of freedom, so foreign to a prison; th feeling of good fellowship everywhere apparent; an all pervadin spirit of confidence that exists only when men are trusted an known to be worthy of trust. All these there were, and there wa something more, an indefinable something that words cannot ex press, but which caused those present who realized what priso means to the proud, the ambitious, the sensitive man such as man of us are, to rejoice that at last a ray of sunlight had penetrate within the gloomy walls of Sing Sing.

It was hard for many of those present to realize that they wer in Sing Sing—Sing Sing, the most famous and in former times on of the most infamous prisons in the world—Sing Sing in days gon by the home of the "water cure," the yoke, and many other devi born instruments of cruelty—Sing Sing where men were formerl restrained and degraded and their manhood repressed until they be come worse than beasts—Sing Sing, within the memory of man now here, a place where stool pigeons and tale-bearers flourishe and a man awoke in the morning trembling with fear that ere th sun set some of them would "job" him into a punishment cell, tha hell which stole away a man's health and dethroned his reason. Th stranger within our gates when he looked into the faces of the me in the field all about him, the men with whom he freely mingle and talked to, needed no words to tell him that the carefully planne cruelty, the effort to crush and unman, the unfairness and injustic that made Sing Sing a synonym for all that was horrible and in human, were no more and that Sing Sing from being a place tha had priven men to insanity and suicide, had become one in whic men were to be led through kindness, and in which rational, reason able treatment was making life in prison endurable. Who can te whither the reforms introduced in Sing Sing by Warden Mc Cormick—the transformation he has wrought—will lead? Wh shall say how many men will be led into good citizenship by th methods he is using, who were made determined enemies of societ and of themselves in the days when authority arrogant and selfis trampled on every human impulse of the pirsoner?

There is something peculiar about Sing Sing that made th occasion unique. Other prisons have enjoyed like liberties. Gre Meadow had a field day more than a year ago. Auburn has bee

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holding similar events for six months. And Great Meadow and Auburn merely followed in the footsteps of other prisons in the West. It is true each improved on those that had anticipated it. Great Meadow in many things surpasses the Western pioneers. Auburn has stepped further in some directions than Great Meadow, and in some things Sing Sing is far in advance of every other prison in the world. But it is not the advanced stand taken by Sing Sing that makes the recreation periods here unique. It is the historic character of the place.

For many more years than any one within the walls has lived—and we have at least one octogenarian here—Sing Sing has been a synonym for social damnation. To point the finger at a man and say Sing Sing, for some strange reason,—meant more—and worse—than to tell of imprisonment in any other prison. Sing Sing was noted, and in public estimattion its inmates were the worst men in the world—wild beasts to be caged, to be dealt with harshly, to be feared and avoided and ostracized. And because this was so Labor Day meant more in Sing Sing than such a day and occasion could mean anywhere else. The big thing about the day for us, whom the world in cruel contempt names convicts, was not the sports, however much we enjoyed them; not the exercise, which brought the flush of health to our cheeks; not the pleasures of the day, but the recognition that we were men and the evidences we saw in the treatment accorded us and the attitude of our visitors that the old wall of separation was crumbling away and the day was approaching when, if we proved ourselves men, we should be given a man's chance and be able to stand shoulder to shoulder with those upon whose reputations the law had never cast a blot.

In the first place, by order of Warden McCormick, every man in the prison was given the liberty of the yard. There were a few—as small a number as there ever were in the history of the prison—who for misconduct were confined to their cells. Their doors were opened and they were told to come forth and enjoy themselves. And every man in the institution, except a small number who were too ill to leave their beds, went forth and enjoyed himself in the way that pleased him most.

And many were the ways in which they amused themselves. In the afternoon, while the baseball game was on, the writer had occasion to go from the south to the north end of the yard. As he did so he passed a goodly company of men grouped around a ring in which two others were wrestling; then a little further along he saw eight or ten men sitting in a shaded corner listening intently to the playing of two of their number, one on a violin and the other on a guitar; next he observed four couples seated on either side of as many chess boards, playing that ancient game; and finally two teams were seen in the tennis court, batting the ball back and forth with great enthusiasm.

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Out From the Crucible

A recent letter from a prisoner to the Editor.

Through the kindness of a fellow inmate of this institution I have been in position of reading several issues of the CRITIC, and I desire to state that this reading has been with profit and interest. I am one of those usually termed "down-and-outs," and what this phrase in its entirety really compasses—that of course no one can fathom but those who have been or are in this most excruciating crucible. I am not unmindful that here and there throughout the world efforts are made to better the conditions of these "down-and-outs," but in the main the large field is yet much neglected. The Jerico road passes through every land; the priest and Levite step in horror aside, considering it none of their business, but, thank God it is then encouraging and hopeful to find here and there the despised Samaritan coming to the aid of these unfortunates.

I might refer to several articles I have perused in the CRITIC but my words, whether of approval or disapproval, handicapped as I am, amount to little or nothing. The article reprinted from *Lend A Hand* in the issue of August 26th was splendid and I approve of the same in toto.

In conclusion I say, God bless you. In His strength your efforts spell success. Keep on stirring. Agitate. Agitate. Many of course will stay aloof, but some will come to your succor, and the thousands within the prison walls will hail you as a benefactor. Believe me, it is a cause worth fighting for.

Very respectfully yours,

J—— A—— F——

Parole For Life Term Men

The appeal for a parole law for life term men has a strong support in what has already been done in other states and by the Federal government.

In January, 1913, a Federal law was passed extending the benefit of a parole law to prisoners who have been sentenced to life terms. Such a law had been recommended in two annual messages by the attorney-general and the bill passed had the support of the Federal Boards of Parole and of individuals interested in prison reformation.

Different states have a provision for parole for life term men conditioned on a number of years having been served. Minnesota grants a parole to life men when thirty-five years, less good time, have been served; Nebraska, Ohio and Utah grant parole in twenty-five years; Louisiana, Oregon and Virginia in fifteen years; Texas in ten years; California in eight years and Kentucky in five years. In Iowa all commitments to the state prison are for from one year to life and therefore, in Iowa all prisoners are eligible to parole. In Montana life term men may be paroled when they have served thirteen years

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and three months, and in Nevada, when they have served seven years; Wisconsin also has a parole law for life term men.

Attorney-General Wickersham, in an argument before the American Prison Association, in 1911, said in behalf of this proposed Federal parole law:

> I concur in the recommendations made by the boards of parole in their report that the law should be modified so as to include within its provisions prisoners undergoing life sentences. I believe it is more to the interest of society that such prisoners should be liberated on parole . . . than that they should be discharged absolutely by executive pardon.

Mr. Wickersham also argues for a Federal indeterminate sentence law as a necessary accompaniment to a system of parole, saying that the system has produced excellent results in the different states and that it is regarded as the most successful method of dealing with social offenders.—*Joliet Prison Post.*

Note.—Very good; but what a striking illustration of the arbitrary nature of our penal legislation. A lifer may be let off in Kentucky in five years, while in Minnesota nothing less than thirty-five years will satisfy the state that it has had its dues, while Montana measures the penalty by fractions of a year!

Some Cheap Books

We are disposing of some surplus lending copies of the famous Yogi books of *Ramacharaka*, each at 65 cents (new, $1.), namely:

Fourteen Lessons in Yogi Philosophy
Advanced Course in Yogi Philosophy
Raja Yoga
Mystic Christianity
Philosophies and Religions of India

Also: Karma, a novel by *A. P. Sinnett*, Vice-President of the Theosophical Society, at 25 cents (new, 50 cents).

Also the following, absolutely new:

Collins, Mabel—The Awakening, 53 cts., reduced from 75 cts.
The Builders, 25 cts., reduced from 35 cts.
A Cry from Afar to Students of Light on the Path, 25 cts., reduced from 35 cts.
Fragments of Thought and Life, 53 cts., reduced from 75 cts.
Illusions, 42 cts., reduced from 60 cts.
Love's Chaplet, 25 cts., reduced from 35 cts.
One Life, One Law, 25 cts., reduced from 35 cts.
Scroll of the Disembodied Man, 25 cts., reduced from 35 cts.
Green, H. S.—Theoretical Astrology, 20 cts., reduced from 40 cts.
Budge, E. A. Wallis—The Gods of the Egyptians, 2 large vols. with 98 colored plates. The standard work by the first authority. $10, reduced from $20.

Prison Papers

We are distributing the prison papers, of which we receive many, among our correspondents. Should you receive one of these, do not throw it away, but pass it on to some friend who might be interested.

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Three Truths

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

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

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

—MABEL COLLINS: *"The Idyll of the White Lotus."*

A False Interpretation

Some of our friends have taken it upon themselves to interpret the meaning of the initials "O. E." in the name of the LEAGUE We wish to state that all such interpretations are wholly without warrant. They mean "O. E." *and nothing else*, and are adopted to distinguish the LEAGUE from any other league or association having a circulating library. The LEAGUE is entirely unsectarian it is not connected with any special school, sect, creed or denomination, north, south, east or west, and to speak of it as oriental, or esoteric, is not only doing it an injustice, but is limiting it and prejudicing some people against it.

The American Theosophist

We regret to have to announce that this well-known monthly has suspended publication and that subscriptions will no longer be received. Those whose subscriptions has not yet expired can, we understand, have the unused balance applied to a subscription to *The Theosophist,* for which the publishers must be applied to.

New Book Lists. List No. 7 (revised), *New Thought, Mind Culture;* No. 12—A, *Prisons, Criminals and Delinquents;* No. 5..A *Psychical Research, etc.;* No. 5—E, *Books for Speakers and Writers.*

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This paper has no bondholders mortgagees, or other security holders.

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

Sworn and subscribed before me October 1st, 1914.

FRANK B. TIPTON, *Notary Public.*

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GAGGING PRISONERS

Gagging prisoners is a form of punishment which is probably never resorted to nowadays, that is to say, gagging by means of a stopper inserted into the mouth. Nevertheless there is a form of gagging which prevails in every state prison in this country today, with eight honorable exceptions. I refer to the rule forbidding the prisoner to write more than one letter a month, or in more favorable cases, one letter a week.

What is the reason for this strange custom? I think it is much the same as our reason for wearing buttons on the backs of our coats—somebody started it and the rest have blindly imitated it. We have wasted millions on buttons which are of no more use to us than the vermiform appendix, yet most men would rather die than appear in public without them, and most prison officials would regard themselves as guilty of indecent behavior if they did not print this restriction in their rules. There are, to be sure, some practical reasons. Paper is expensive; a sheet of paper costs about one-tenth of a cent. Just think of the financial ruin which would threaten that prison where the men could write as many letters as they wish! Ink is expensive, too, and there is always danger of spilling it on the floors of the nicely carpeted cells. Then, too, the time and comfort of the inspection clerk must be considered. He has to read all the letters, lest the prisoners indulge in frivolities or issue orders for cold chisels or dope.

Probably, however, the main reason is punishment. It is a part of the scheme which consists in suppressing the convict's natural inclinations. He likes to talk, so he must keep silence; he wants to keep in touch with the outside world, so it is forbidden. He is allowed a minimum for communicating with his family, or for transacting absolutely necessary business—no more. It is true that kind-hearted officials often allow special privileges, but the rule still holds.

But whatever reasons, sane or silly, may exist for not allowing the prisoner to write more than one letter a month, there are several very good ones for letting him write whenever he wishes.

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In the first place, letter writing is in itself a kind of education. It teaches the man to think. You know how much better you can formulate your thoughts when you make the attempt to write them down. Letter writing implies a certain demand on the intelligence and therefore it helps to keep the mental machinery from getting rusty. It is a sort of creative work which no amount of reading can replace. To allow letter writing means to counteract the deadening influence of prison life. It opens up channels through which all sorts of good influences may flow in and be responded to. The power of expression is one of the most valuable assets a man can possess—it is one faculty above all others, we might almost say, which is the basis for success. Believing as we do and as no reasonable person can deny, that it is in the interest of the state to discharge its prisoners with all their faculties in good working order, so that they may take care of themselves in an honest and reasonable fashion, any rule which tends to dwarf the power of expression is as unjustifiable as would be a form of physical maiming.

The more connections the prisoner can make with the outside world the better, assuming of course that they are of a proper kind. Many a convict has a wife and children. The more he can communicate with them the better, the more likely he is to fulfil his duty to them. Restraint means growing indifference on both sides; it means that his children and perhaps his wife forget him and that when he goes forth, he goes friendless and alone and with little incentive, unless it be that false incentive called fear of the law, to make him lead a straight life.

There is more in it than this. It is not only a question of making friends, of enabling him to pass his time pleasantly. The state seldom provides for the discharged convict. It sends him out with a suit of clothes and a five dollar bill, forgotten or shunned by his former acquaintances. As the state will not find him employment, it owes it to him to allow him to find it in advance for himself. How can he do this unless he is allowed to form relations in advance with outsiders? How can he do it when he is allowed to write but one letter a month?

It cannot be said that it would be a risky experiment to try allowing the prisoner unlimited writing privileges. If it had never been tried there might be some force in the argument. But it has been tried, and the results have been most satisfactory. In the Arizona State Prison, for instance, there are men who have built up a business which is bringing them and their associates a good income; the free writing privilege has enabled them to form business connections which will permit of their stepping out into the world when their time comes, fully equipped to meet the battle of life. It has brought them into touch with those who have inspired them with courage and high ideals. We have never heard

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that there were more plots for escape, or that the inspection clerks were overworked, or that the costs of stationery were beyond the means of the state. And yet, even if the state were put to additional expense it would be more than saved by the better quality of men turned out, by the saving of the costs of having them relapse.

One would think that in view of these facts, some progress would be made towards abolishing such a needless and pernicious rule. Probably the reason it is not done is that it seems too small a matter to bother about. It may be that there are bigger problems in prison reform, but I doubt whether anything can be more important than that which concerns the mental training of prisoners and their preparation for meeting the problems of life. It has been said that no man can be fitted for liberty except through the practice of liberty. The honor system is most praiseworthy, but how can a man, no matter how much he is trusted, be in a position to cultivate liberty when is constantly gagged? We have many examples of high-minded and generous prison wardens who still cling to this rule of restriction. Possibly many of them are not in a position to amend the rules; it may be beyond their province. But it is certainly within the power of those state governors who write elaborate messages on the subject of prison labor, and on the reform of the sanitary conditions in their institutions, to force the abolition of this cruel and needless interference with the liberty and progress of the prisoner.

It is a striking fact that while the letter writing of prisoners is restricted, they are almost invariably allowed to receive all the letters written to them, subject to inspection by the authorities. There is a good reason for this. The United States Government is very strict with regard to tampering with mail matter. It is a penal offense to confiscate a letter addressed to another person. It is true that prisoners are generally required to sign a form permitting the prison officials to open and examine their mail; but this is an entirely involuntary act, a hold up, which would have no more legal force than a payment exacted at the pistol's point. There are prudential reasons why the smuggling of contraband articles of a dangerous nature should be prevented, and there are postal regulations against sending immoral matter by mail, but beyond this, it is certainly within the power, and it should be the duty of the United States Government to insist that all mail shall be delivered to the prisoner to whom it is addressed, under penalty for interference and quite irrespective of any permit to the contrary, forced from the prisoner under fear of further punishment. I have no doubt that any convict, with the means and energy at his disposal could obtain legal redress for the holding up of his mail.

In many prisons, inmates are not allowed to receive the daily papers. These are not poisons, nor do they in any way endanger

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the health or safety of the prisoner. While their contents are not always elevating, they are never degrading and they have a high educational value. The confiscation of newspapers sent to prisoners through the mail is a matter which should subject the officials to the discipline provided by the postal laws. Many a man is sent to prison for an offense no greater than that which is daily being inflicted on our prisoners in depriving them of that which to many a poor man is his sole chance for education.

When shall we have a government which will not wink at violations of its postal laws, just because the offender happens to be an official and the victim the despised convict?

The restriction of letter writing is another matter. An unwritten letter is not within the province of the postoffice, and it may be questioned whether Congress can interfere with local regulations about unborn mail matter, outside of Federal prisons. I do not feel competent to decide whether the control of the postal system entitles the government to insist that every person shall have the right to use the mail, irrespective of his status. Nevertheless memorials to Congress, like the one published in this CRITIC, have the great value of calling the attention of a body of prominent and influential people to this abuse of the convict. More to the point would be the ceaseless agitation of the subject in each state. Everyone interested in seeing that the prisoner has a chance should use his influence with the members of his state legislature; he should write to the governor and insist that these nonsensical and pernicious rules be abolished.

Arizona State Prison on Mail Restriction

A petition presented to Congress September 28, 1914, and signed by nearly all the inmates of the prison.

To The Congress of The United States:

Today we are entering a new epoch in the treatment accorded persons committed to our penal institutions—an epoch in which two conflicting forces are ever active in determining policies to be pursued in the handling of offenders against the law. One of these forces is the sentiment generated in the past, which, in connection with social tradition, tends to perpetuate old and useless policies. The other force, with an eye single to the advancement and progress of our people in all lines of human endeavor, profiting by the mistakes of the past, sees in the person committed to prison, a soul arrested in its development by evil habit, environment and lack of the education necessary to complete a normal human being.

The old system, based on revenge, denied the convicted one humane treatment, *punishment,* not rehabilitation, was the thought of those in charge. And among the most useless and progress-arresting of the restrictions was the ban placed on the free use of the mails by prisoners.

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Even now, in this age of progress and advancement, our Federal prisons and most of the state prisons in this country restrict the mail of prisoners. Some of these restrictions are so inhuman as to be abominable. Newspapers are denied the inmates of some prisons, magazines in others, some have no prison library, while our Federal prisons and forty-two American states restrict the number of letters a prisoner may write monthly. Is it any wonder that crime is on the increase in the United States? What could make a person more morose and despondent than to be denied the right to communicate with mother, father, sister, brother, sweetheart or friend? What can be said by the management of any prison in defence of such an abominable custom?

Out here in Arizona a new system of handling the state offenders has been inaugurated by the present administration. Great strides have been taken in prison reform—and the greatest of these, from the standpoint of the welfare of the prisoner—which only means, in the end, the welfare of Society, has been the removing of all restrictions from the prisoner's mail, except, of course, ordinary inspection. The men are encouraged to write their friends and relatives, they are encouraged to read books that will benefit them—and if the outside world could understand what all this means to the prisoner, it would be the same in every penal institution in the United States. Nowhere will you find a better contented lot of prisoners—nowhere will you find better discipline—nowhere will you find less friction among the inmates—nowhere will you find a more studious lot of men in penal servitude—and the unrestricted mail privilege is largely responsible.

Over the entrance to the building containing our library and amusement hall, is a sign bearing the keynote to the prison system of Arizona—a quotation from our much-beloved Ralph Waldo Emerson—"THE GREATEST ENTERPRISE IN THE WORLD, FOR SPLENDOR, FOR EXTENT, IS THE UPBUILDING OF A MAN." Can anyone deny that our newspapers, magazines and periodicals constitute one of the greatest mediums of education in this country? Can you build a man up without educating him?

Gentlemen, our prisons, supposedly, are built for the protection of Society. Imagine yourself locked in a prison cell, year in, year out, and denied the privilege of writing or receiving letters from those in the outside world who are near and dear to you. Suppose you have an old father or mother—a wife and children whom you love—and because you have broken some man-made law, you are denied the right to send them words of assurance—are denied the right to receive their messages of love and cheer. Do you think such a condition would tend to increase your respect for the law? Even in your daily life, among family and friends, you love to receive your letters. It seems much to you—how much

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more must it mean to one who is shut off from the world—from his friends and loved ones?

We venture to say not many of you gentlemen are aware of the fact that in one of the larger prisons of America, a man must serve six months, locked in a prison cell, before he is allowed to communicate in any way, with the outside. In another state, not many miles from the National Capitol, inmates of the state prison are allowed to *receive one letter and write one letter every two months. Yet this is the age of progress and advancement.* How do you suppose the inmates of these and other penal institutions feel toward Society, when again turned into the world to make their living? Isn't it better to send a man back to Society, feeling that he has been given an opportunity to better fit himself for the battle of life? Isn't it better to educate the young man—the first offender—so that he will be able and willing to earn an honest living and not go back to crooked work when released? From the standpoint of protection to Society, isn't it better than to turn him loose with hate in his heart and contempt for the laws of the land?

We, the undersigned inmates of the Arizona State Prison, enjoy the unlimited mail privilige. We know what it means. We know what it has done for us and what it will do for others. Appreciating, as we do, the wonderful help it would be to our fellow prisoners throughout the country, we are trying to do our little mite in their behalf. We are addressing our plea to the greatest legislative body in the world, and, in the name of humanity, progress and enlightenment for which this country stands, we ask the enactment of a law removing the restrictions on all United States mail matter, in all the prisons, except inspection by proper officials.

Selling Prisoners' Goods

As you may perhaps know, many prisoners occupy their spare time in making trinkets, fancy articles, etc., for sale. In many cases this is the only means offered them for getting pocket money, for contributing to the support of their families, for securing funds with which to educate themselves, or for accumulating a small capital with which to start life on their discharge.

In only a few cases are prisoners paid anything by the state for their labor. Generally they are discharged with nothing more than a suit of clothes and a five-dollar bill. The state seldom makes any provision for their employment on their release, and should they not be lucky enough to secure employment before their five dollars are spent, the chances are strong that they will be driven to theft by sheer want.

The problem of enabling prisoners to dispose of their articles under favorable conditions is therefore a very important one. It not only means much to the men themselves, but it has a distinct bearing on the question of recidivism. Whatever enables the pris-

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oner to accumulate a small fund with which to start life anew means a possible saving to the state of the costs of trying and returning men to prison.

At the present time there seems to be no system developed by which prisoners can sell their products in a satisfactory way. Many of them send them to their friends, who generally are not in a position to dispose of them without trouble to themselves and annoyance to others.

I understand that there are places in large cities where women can send their fancy-work to be offered for sale. Would it not be possible to develop a plan by which prisoners could send their goods to a shop or shops in large cities, where they could be sold, on a reasonable commission? I imagine it would be more economical to utilize a shop already established than to attempt to start a shop with this object only. Probably it should be under the management of those who are directly interested in charitable work, and who could be depended on to treat the prisoners fairly and honestly. It has been suggested that some department stores might be willing to take the goods for sale and to exhibit them.

I shall be glad to cooperate with those who understand this kind of work, and will add that the CRITIC will be ready to give free advertising to such approved shops as will undertake it.

THE O. E. LIBRARY LEAGUE

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

Supplement to List No. 2—Theosophy

(Subject to change without notice)

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All books may be rented from the Library on the usual terms, unless otherwise stated. Borrowers should mention substitutes if possible.

Second-hand theosophical books supplied or taken in exchange by previous arrangement.

"Alcyone" (J. Krishnamurti)—At the Feet of the Master, cloth, $0.50; paper, sold only, $0.25; leather, sold only, $0.75; miniature ed., sold only, leather, $0.75.
Textbook of the Order of the Star in the East; an admirable and simple guide for the disciple.

Education as Service, cloth, $0.50; paper, sold only, $0.25; leather, sold only, $0.75.

Adyar Album *(with C. W. Leadbeater)*, $1.00.
42 photographs of Adyar, with text.

Arnold, Sir Edwin—The Light of Asia, cloth, $0.75; leather, sold only, $1.00.
Poetical account of the life and teachings of Buddha.

The Song Celestial, cloth, $0.75; leather, sold only, $1.00.
Poetical translation of the Bhagavad Gita.

Arundale, George S.—The Growth of National Consciousness in the Light of Theosophy, $0.80.

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Besant, Annie—Ancient Ideals in Modern Life, $0.75.
Buddhist Popular Lectures, $0.75.
Children of the Motherland, $1.75.
Tales told by Hindu mothers to their children.
Dharma, sold only, cloth, $0.40; leather, $1.00.
Doctrine of the Heart, cloth, $0.50; paper, sold only, $0.15; leather, sold only, $0.75.
Extracts from Hindu devotional letters.
Essays and Addresses. Collected essays and addresses, many of which are out of print. Each volume, $1.00.
Vol. I, Psychology. Vol. II, The Spiritual Life. Vol. III, Evolution and Occultism. Vol. IV, India.
Vol. II is specially to be commended as containing the gist of Mrs. Besant's ethical writings.
For India's Uplift, $0.50.
Giordano Bruno, paper, sold only, $0.40.
Hindu Ideals, $0.85.
The Ideals of Theosophy, $0.75.
In Defense of Hinduism, $0.50.
Initiation; The Perfecting of Man, $1.00.
One of Mrs. Besant's most inspiring books.
Introduction to the Science of Peace, paper, sold only, $0.35.
Legends and Tales, Told for Children, $0.50.
Man's Life in This and Other Worlds, $0.60.
The Masters, paper, sold only, $0.30.
Mysticism, $1.00.
Mrs. Besant's latest work.
The Path to the Masters of Wisdom, cloth, $0.50; leather, sold only, $1.00.
Popular Lectures on Theosophy, cloth, $0.50; paper, sold only, $0.25.
The Religious Problem in India, $0.75.
The Riddle of Life, paper, $0.25.
The Self and its Sheaths, $0.55.
Sri Rama Chandra, the Ideal King, $0.75.
Some Problems of Life, $0.75.
A Study in Consciousness, $2.00.
A Study in Karma, $0.75.
The best introduction to the subject.
Superhuman Men in History and Religion, $0.75.
Theosophy, $0.25.
The best book for beginners and study classes.
Theosophy and the Theosophical Society, $0.75.
The Three Paths to Union with God, sold only, cloth, $0.40; leather, $1
Wake Up! India, $0.65.
Besant, Annie, and Leadbeater, C. W.—Man: Whence, How and Whither, $4.00.
A record of clairvoyant investigation. The most elaborate work since the "Secret Doctrine."
Vade-Mecum to Man: Whence, How and Whither, by *A. Schwars*, sold only, $0.20.
Bjerregaard, C. H. A.—The Inner Life and the Tao-Teh-King, $2.00.
Blavatsky, H. P.—From the Caves and Jungles of Hindustan, $1.75.
Practical Occultism and Occultism versus the Occult Arts, $0.40.
The Stanzas of Dzyan, cloth, $0.50; leather, sold only, $1.00.
A reprint from the Secret Doctrine, with Introduction and Notes.
Isis Unveiled, 2 vols., the set, $7.00; single vols., each, $3.75.

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

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THE O. E. LIBRARY CRITIC

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BY

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Vol. IV Wednesday, November 18, 1914 No. 7

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

PRAYERS FOR PEACE

I have been unable to perceive any marked effect on the war situation in Europe as a result of the day of prayer for peace recently observed in this country upon proclamation of the President. The answer, if such there be, seems sufficiently emphatic—"Mind your own business." Personally, I regard it as a piece of impertinence towards the Almighty to implore Him to intervene in a situation in which we ourselves are not directly concerned, and to ask Him to make other people behave themselves. I say a piece of impertinence, for it implies either that the Deity is not cognizant of what is going on without our telling Him; that He will take us into His counsel in governing the world, or that He will do something as a personal favor to us, which He would not otherwise do. It implies the grossest lack of faith in His wisdom and beneficence; it places Him on a level with the earthly ruler who is influenced by the petitions or votes of his subjects; it belongs with that corrupted form of Christianity which holds that God has condemned all mankind to eternal damnation, but that He is willing to let them off as a special favor to His Son.

There can be but one proper object of prayer and that is, ourselves. If our prayers are that we shall be able to conquer in ourselves envy, hatred and malice, and all uncharitableness, that we may love our neighbors as ourselves and that we shall individually and collectively as a nation use our influence in behalf of principles which lead to peace, we cannot have too many of them. But it is useless to ask God to do these things for us; we must do them by our own efforts, and the appeal to the Divinity means, or should mean, nothing more than that we may behold our own acts and motives in the light of eternal Beneficence and Love. This is the true aim of prayer; that the Light may shine on us, and prayer is nothing more than this—looking towards the Light.

And yet I do not by any means intend to deny that a day of prayer for peace is without its effect in a certain way—quite the contrary. That which causes people to meditate on peace is a factor in promoting the spirit of peace. Whether the thought takes

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the form of a prayer or another is a secondary matter. And the sentiment of good will towards our unfortunate neighbors is promoted by it, and this has value if it really leads us to do something to help them. There is a power which makes for righteousness, without question. But that power is within ourselves; it is the divine side of our nature. "Every man is his own lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment." And this is equally true of the nation and the race. It is not the general who wins the victory; it is the valor and obedience of the individual units. Human progress is not the result of God's moving in a mysterious way; it is the result of the deliberate action of men themselves, as His instruments, and prayer, if of the right sort, is the opening of the spiritual ears to the voice of the Commander, not the begging him to do that which it is our duty to do ourselves. The present war, like most wars, is the result of closing the ears to the Voice, and listening only to the prompting of greed, of race hatred, of ambition; it is the natural outcome of the sentiment, everybody for himself—everyone praying, if he prays at all, that he may gain the victory for himself—it is the desire to spread that peculiar form of civilization (sometimes known as Kultur) which means that everybody must buy from you and recognize your superiority, on penalty of being disemboweled. I have a strong suspicion that our prayers of late have gone into the Divine wastebasket and that those engaged in the present fracas are to be allowed to learn from bitter experience that this peculiar type of civilization does not pay.

And as for the innocent victims, let us by all means pray, not that God will help them, but that He will help us to forego our Thanksgiving turkey in their behalf, and content ourselves with a chicken. Let us thank God that as long as there are suffering women and children our bellies are not our masters.

"I was Sick and in Prison and Ye Visited Me Not"

By W. J. Martin

Chairman of the Committee on Penitentiary and Criminal Administration, Alabama House of Representatives

These words were spoken by Jesus Christ during his ministry and constituted an indictment that surprised those to whom it was addressed, because they immediately asked—"Lord, when saw we thee in prison?"

The simplicity of Christ's teaching made it effective. He always used illustrations that were familiar to those to whom he spoke in order that they might understand or comprehend his meanings. When He spoke to farmers, he illustrated his lesson by the parable of the sower. When he wanted to teach a great moral lesson, and draw attention to the suffering from a serious form of

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neglect, He told those who heard Him that He had been sick and in prison, and they did not visit or attend Him.

When questioned by them as to the time when this might have taken place, He said, "As ye have done it unto the least of these, ye have done it unto me!"

This was no little surprise, because they no doubt thought that the class who had been cast into prison deserved nothing more than they received, and that the authorities were under no obligation to visit them or to minister to them: that they being declared under the ban of the law and put into prison, cut them off indeed from all human sympathy and association, and relieved all those not in prison from the duty of doing more than keep them there.

How great then must have been their chagrin when told by Christ himself that in neglecting these they had neglected Him. He did not complain because these people had been put into prison —it may have been just and right for such to have been done—but He did call attention to the manner of dealing with them afterwards.

A man who is put into prison is the same in practically all respects as before. His family ties are not broken, except by the actual, physical separation. His love for each member of his former household is the same. His fears for the safety of those unable to battle with the world are enlarged, his recollection of all the home scenes remains unchanged. He is the same man, but made subject to a new and untried environment. He is held by authority of the state of which he is himself a part. He is held under a law which he has helped to make, or lent his consent to help create, or call into being.

His being held is, perhaps, perfectly just and right, and executes and carries out his own idea of a government of and by the people. But since he is taken in hand, or put into prison, what shall be done with him?

He should be dealt with in such a way as to teach him obedience to the law and a wholesome respect for it. He should be required to repay society, or the state, for the expense of teaching him this lesson: that is, the actual cost of his conviction and keep. But the idea of "punishment," as it is generally understood and practiced, should be eliminated from prison regulations.

What with all former ties broken, all association with family and friends at an end, and with the recollection of former and happier days, of scenes and surroundings of which he once formed a part, but now gone: his own inner self always telling him "what might have been," he carries his own punishment within him, and it is more poignant than the rules and regulations of any prison can inflict.

If, in addition to the weight of his own conscience lashing, other punishment is attempted by most any of the usual methods,

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the victim ceases to respond to the promptings of his better self ceases to be lead along the more even path back into the high roa of virtue, right thinking and right living, and rebels against th system, because it is unnatural, un-Christian and inhuman.

Let Christian charity be accorded the prisoner: sever the tie that bind him to society, even to his family, but do not sever the tie that bind the helpless members of his family to each other. I addition to what he has to remember, let him not remember, or b made to realize that he is being employed and driven by the state here, there, or elsewhere, as it may suit some person having hin in charge, and that as a direct and proximate result of his con viction and incarceration, his family, innocent of any wrong, i suffering any more.

Do not let it be said that he was in prison sick—sick at heart— as he remembers all his past, with its lost and wasted opportunities trying to repent, and that no one visited him. Rather, let som one go to him and bid him rise and look to the East, whenc cometh light, and tell him that his chances for good are not al gone: that he may hope, labor for, love and help his dependent one if he will, and that he may at the end of his term go back to them and again take up the thread of life, a wiser, even if he is an olde and sadder man.

A Fable From Aesop

As a countryman was carelessly driving his wagon along a miry lane, his wheels stuck so deep in the clay that the horses came to a stand-still. Upon this the man, without making the least effort o his own, began to call upon Hercules to come and help him out o his trouble. But Hercules bade him lay his shoulder to the wheel assuring him that Heaven only aided those who endeavored to help themselves.

Moral. It is vain to expect our prayer to be heard, if we do not strive as well as pray.

Restrictions on Prisoners' Mail

Below you will find a condensed statement of the restriction imposed on the mail of prisoners in the different state and federa prisons. Read them and see how your own state treats its convicts These regulations are not laws; they have not been passed by any legislative body having the authority of the people back of it; they are rules drawn in the past by prison officials and commission from the depths of their own ignorance of human nature, their own hard-heartedness or vindictiveness, and allowed to survive through ignorance or neglect. It is within your power, and it should be your duty to make a personal protest against what is not only a senseless barbarism, but in many cases a direct violation of the postal laws of the nation.

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In the following state prisons the inmates have unrestricted mail privileges:

Alabama; Arizona; Arkansas; Florida; Louisiana; Mississippi; Nevada; Rhode Island.

In the following, inmates may write one letter a week:

Colorado (5 a month); Connecticut (1st grade); Idaho; Iowa; Kentucky (1st grade); Maine; Minnesota (1st grade); Montana; Nebraska; New Mexico (5 a month); North Carolina (10 a month); North Dakota; Oregon (married men only); Utah (1st grade); United States Penitentiaries (1st grade).

In the following less than one letter a week may be written:

California (1 a month); Connecticut (2d grade, 1 a month); Delaware (1 a month); Georgia (1st and 2d grades, 2 a month); Illinois (1 in 5 weeks); Indiana (1 in 2 weeks); Kansas (1 in 3 weeks); Kentucky (2d grade, 1 a month); Maryland (1 a month); Massachusetts (1 in 3 weeks); Michigan (3 a month); Minnesota (2d grade, 2 a month); New Hampshire (1st grade, 2 a month; 2d grade, 1 a month); New Jersey (1 a month); New York (1 a month, except Great Meadow, 2 a month); Ohio (1st and 2d grades, 3 a month); Oklahoma (1 in 3 weeks); Oregon (single men, 1 a month); Pennsylvania (1 a month); South Carolina (1 a month); South Dakota (1st and 2d grades, 2 a month); Tennessee (1st grade, 1 in 2 weeks; 2d grade, 1 a month); Texas (2 a month); Utah (2d grade, 1 a month); Virginia (1 in 2 months); Washington (1 a month); West Virginia (1st grade, 2 a month; 2d grade, 1 a month); Wisconsin (2 a month); Wyoming (3 a month); U. S. Penitentiaries (2d grade, 1 in 2 weeks).

No letters are allowed to be written in

Connecticut (3d grade); Georgia (3d grade); New Hampshire (3d grade); Ohio (3d and 4th grades); South Dakota (3d grade); Tennessee (3d grade).

The following are not allowed to receive letters sent to them:

Connecticut (3d grade); Georgia (3d grade); Kentucky (3d grade); New Jersey (but 1 letter a week); Ohio (3d and 4th grades); South Carolina (but 1 letter a month); Tennessee (3d grade).

The following may receive daily papers:

Alabama; Arizona; Arkansas; California (except those published in the state); Colorado; Florida, Georgia; Illinois (1 daily); Iowa; Kansas; Louisiana; Michigan; Mississippi; Missouri; Montana; Nebraska; Nevada; New York (except Elmira); North Carolina; North Dakota; Ohio (1st and 2d grades); Oklahoma; Oregon; Rhode Island; Tennessee; Texas; Utah; Vermont; Washington; West Virginia.

Daily papers are prohibited in the following:

Connecticut; Delaware; Idaho; Indiana; Kentucky; Maine; Maryland; Massachusetts; Minnesota; New Hampshire; New Jersey; New York (Elmira); Ohio (3d and 4th grades); Pennsylvania; South Carolina; Virginia; Wisconsin; Wyoming.

To League Members

LEAGUE members—prisoners excepted—should remember that it is the custom to enclose a stamp when writing to Headquarters or to members for information.

Members can aid the LEAGUE in a financial way by purchasing through it such books as they need, rather than getting them elsewhere at the same price from those who have no motive in selling them other than personal gain.

Members who have offered to make a regular monthly contribution to the LEAGUE will aid us by sending it without notice. A

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record card is supplied to each member, which is to be kept. Other are invited to make such contributions, periodical or occasional, a they can. Although our work is conducted with the utmost possibl economy, the LEAGUE is under heavy expense for office rent, clerl hire, and correspondence.

Members are invited to aid the publication of the CRITIC b getting their friends to subscribe, or by subscribing for them; alsc by passing on copies of the CRITIC which they do not care to keep

Members corresponding with prisoners should encourage them to get their associates to join. Prisoners are accepted as members without charge, on application to Headquarters.

Books Wanted

W. Van Der Naillen—Balthazar the Magus
Jerome Anderson—Karma.
W. Meyers—The Forces of Nature
Olcott—Old Diary Leaves, vol. 2
Bhagavan Das—Science of Peace

We will pay cash for the above, or give credit for purchase o renting, but only after agreement as to price.

We will take in exchange or for credit such books as are on ou regular lending lists, but only after an agreement as to their value We will not credit books sent unsolicited, or return them unles double return postage is provided within two weeks. We accep no responsibility for books sent without permission.

Some Cheap Books

We are disposing of some surplus lending copies of the famous Yogi books of *Ramacharaka*, each at 65 cents (new, $1.), namely

Fourteen Lessons in Yogi Philosophy
Advanced Course in Yogi Philosophy
Raja Yoga
Mystic Christianity
Philosophies and Religions of India

Also: Karma, a novel by *A. P. Sinnett*, Vice-President of the Theosophica Society, at 25 cents (new, 50 cents).

Also the following, absolutely new:

Collins, Mabel—The Awakening, 53 cts., reduced from 75 cts.
The Builders, 25 cts., reduced from 35 cts.
A Cry from Afar to Students of Light on the Path, 25 cts., reduced fro 35 cts.
Fragments of Thought and Life, 53 cts., reduced from 75 cts.
Illusions, 42 cts., reduced from 60 cts.
Love's Chaplet, 25 cts., reduced from 35 cts.
One Life, One Law, 25 cts., reduced from 35 cts.
Scroll of the Disembodied Man, 25 cts., reduced from 35 cts.
Green, H. S.—Theoretical Astrology, 20 cts., reduced from 40 cts.
Budge, E. A. Wallis—The Gods of the Egyptians, 2 large vols. with 9 colored plates. The standard work by the first authority. $10, reduce from $20.

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BY

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

THE PRISON ATTORNEY

The mills of God are said to be slow but sure in their grinding; they ultimately pulverize the offender completely. Our human mills of justice are also frequently complained of as being slow, but as a matter of fact they are often entirely too fast; they do not take the time to distinguish between the innocent and the guilty, nor are they particular about the degree of fineness commensurate with the offense. Justice is frequently represented as being blind—it is unfortunately too often the case. Nabbed on suspicion, thrown in the hopper by an enthusiastic miller in the shape of a State's Attorney, whose business it is to grind whatever falls into his clutches, and to whom everything which comes his way is grist, many a man is irrevocably ruined for lack of the proper means of self-defense, means to hire competent legal talent, or because of an uncertain or suspicious record, or an unprepossessing appearance or demeanor. Read that remarkable book on criminal psychology by Hans Gross, the eminent criminologist, and you will see how largely the psychological character of the jury, and even of the judge, enters into the question of conviction or acquittal. The decision is likely to be influenced by the personality of the prosecuting attorney; the witnesses are subject to the grossest delusions and flatly contradict themselves on cross-examination; the very attitude of the audience in the court room may act as a suggestive force on the jury. In short, human justice, like all things human, is likely to make mistakes.

The proposition that the state shall furnish a Public Defender whose duty shall be to defend the accused, and who shall be as nearly as possible a man of equal ability with the prosecuting attorney, has been much discussed of late and the arguments in its favor were summarized in a recent number of the CRITIC. The experiment is being tried in Los Angeles and steps in the same direction are being taken elsewhere. So far, so good, but even with this the risk of an unjust or over-severe sentence is not entirely done away with. And then the decision of the highest court to which the defendant is able to take his case is final. The state brands him

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as a criminal; he stands convicted, no matter what concessions he may later secure in the way of parole or allowance for good conduct. He goes to prison to serve his term. There is practically no chance of his case being reconsidered and he is forgotten, unless through some fortunate accident, such as the confession of the guilty party, the evidence of his innocence becomes undeniable, when he is dismissed without apology or compensation, perhaps to face the world as a ruined man.

What is an innocent man to do when he finds himself in this situation? As a rule the state makes it as difficult as possible for him to have his case reconsidered. To do this means to have friends who will work for him, and money wherewith to pay an attorney. But the state puts its foot in the way of both of these. It confiscates the product of his labor, instead of paying him a reasonable wage. It does its best to prevent him from securing friends or evidence in his favor by limiting the numbers of letters he is allowed to write to one a month, or it may be to one a week. There is the parole board, to be sure, doubtless a much overworked body, and there is the possibility of getting a pardon from the Governor. But it is no more reasonable to expect the prisoner to plead the merits of his case before these without legal help than it would be to defend himself before the court without such assistance.

Anyone having to do with prisoners must have noticed how largely this is a question of "pull." He who has the most friends, the strongest personality, the greatest power of pushing himself into attention, of presenting his case and attracting interest, has the best chance of getting off. Yet there is no connection between these and the question of innocence or even of worth. The modest man, the man who cannot express himself, who has not those qualities which make for popularity in the outside world has but small show. Nothing has impressed me so much as this one fact; he who can make the most noise gets attention; the modest and retiring man is forgotten.

It has been proposed in various quarters that there should be a special officer, a prison attorney, whose business it shall be to give prisoners such aid as may be necessary. *The Umpire*, the paper published in the Eastern State Penitentiary of Pennsylvania, recently made the suggestion that the Pennsylvania Prison Association should retain a lawyer for this purpose. But it should not be the business of any association to do this. The state owes to its prisoners that they shall have every chance, and the state should employ the attorney. The final admission that the convict is innocent, or that there are palliating circumstances, is an admission that he is being unjustly detained, and that being the case, the public at large, that is, the state, and not private individuals or associations, should bear the cost.

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It is a terrible thing to deprive a human being of liberty. It must be done at times both for the safety of the community and his own benefit, but to do it for one day longer than is absolutely necessary, or to do it unjustly—that is something for which we cannot be too quick in making such amends as are within our power. We are very far short of self-respect in such matter. Nobody questions that it is the duty of the state to render just compensation for property taken for public purposes; nobody questions that the individual must pay damages for an injury done to another; but when it comes to the matter of unjust imprisonment we are savages, nothing less. Who ever heard of damages for false imprisonment? Recently a man was discharged after having been detained the better part of his life on a murder charge of which it finally transpired that he was innocent. Did he receive any compensation? Not a bit of it; the subject was not even mentioned and the public took it for granted that he was sufficiently rewarded by having his innocence proved after thirty years or more. Whether damages could be secured in such a case I do not pretend to say, but as the man was penniless, he could hardly have made the effort to secure them. But that is another question.

The state, then, should have a prison attorney whose duty should be to look after the interests of prisoners in all matters which require legal knowledge and the proper presentation of evidence. One more official to be paid for, you may say. Quite true; but after all, we have our prison doctors and dentists and we pride ourselves on our regard for the health of our convicts. But is the question of teeth and bowels of more importance to the prisoner than the question of freedom? Would not the expense be more than made up in saving to the community by liberating men who might engage in productive work? Would we not save through the better care of their dependents? Perhaps so. But in any event it is not a question of economy; it is one of justice and honor, and still more, of honesty, and the best we can do for those whom we would make honest and honorable is to set the example by being honest and just ourselves. And it is not without precedent, for our national Department of Justice has a special official whose duty is to consider all applications from inmates of Federal prisons, and what the national government finds possible should certainly be within the reach of every state in the Union.

Who Most Needs Help?

Why eateth your Master with publicans and sinners?
But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

One of our friends discontinues his subscription to the CRITIC on the ground that it has become "a bi-weekly monolog on the

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subject of prisoners," and no longer presents those lucid and logica articles on the subject of Theosophy which were once its wont Our friend says: "I would rather help the suffering ones next doo who so plainly need help than to apply myself to the criminal wh has so flagrantly transgressed the law."

Looked at through Christian spectacles, the greatest act o service ever rendered was the service of Christ in giving His lif to save sinners, and sinners may be defined as transgressors of th law. I have no intention of quibbling about terms and creeds. merely want to call attention to the fact that the Christian ideal whether orthodox, heterodox, or anything else, has always been th saving of the transgressor. Expressed in other language, it mean that one of the most worthy objects of effort consists in bringing into line with progress those who have fallen out of it. The mos magnificent teaching of Christ is that the man whose moral machin ery is out of order is just as worthy of help as is he who is suffering from cancer, stupidity or poverty. It is not sentimentalism, but pur reason, which claims that every kind of lack of adjustment, mate rial or spiritual, involuntary or voluntary, belongs in the same gen eral category. The notion that the man whose will is out of order who transgresses the law, is less worthy of help than the man wh is "honest," does not belong in our progressive age; it belong among the cave men, or better, among a pack of wolves which pro ceed on the principle that those who will not, or cannot, pull wit the pack must be put to death. Put away this cant about hones and deserving people being more worthy of help than the "flagran violator of the law." It won't stand the acid test of Christ's teach ings, nor will it bear critical analysis. Either accept the law o Love, or if you prefer to hold to the doctrine of the survival o the fittest, allow that the honest man who is caught in the grind stones of fate deserves what he is getting just as much as th criminal; there is no half-way position.

And about those lucid articles on Theosophy?

The longer I live the less do I prize talk. I am quite tired o the subject of brotherhood—the first aim of the Theosophica Society—as set forth in lectures and lodge rooms. Everybody be comes enamored of the subject; the talk spreads; everybody tel you what a beautiful thing brotherhood is. And meanwhile wha is done? Practically nothing but setting air in vibration—the wor of brotherhood is left to others. There is but one way of learnin brotherhood—take hold somewhere; lay hands on some jagged cor ner of our social system and do your part with it, and you wi effectively awaken the dormant spirit of brotherhood within you to some effect. I have carefully searched the scriptures for some ind cation that the talkers and the generators of thought forms ar among the blessed, but in vain, it is always those who do.

It was with this idea in mind that the Critic has devoted muc

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of late to getting people to work, and with some success. It is possible that it may now and then soar in the theosophical empyrean, but for the greater part it proposes to cast its little weight on the side of active work. It proposes to point out some definite and concrete thing to do, which anyone can undertake; it will direct its hose on some one point of the fire, leaving the discussion of the principles of combustion to others.

The Prison Cheer

That delightful publication, *The Prison Cheer*, has been publishing the rules of the Missouri State Prison, but states that the remainder of these rules will not be given unless there is a stronger demand for them. Here's one. We demand it. It is quite the most instructive and interesting thing that this interesting paper has published and we suggest that a running commentary would not be out of place. How, for example, is the prisoner who is forbidden to communicate with the waiter at meals except by signs, to indicate whether he wants beans or cabbage? Must prisoners who want to lie down in their cells during daytime get a physician's certificate that they are unable to maintain an erect posture? Does anyone but an inebriate want to go to bed with his boots on?

And as Christmas is approaching, don't forget to send the editor a contribution towards his new printing outfit, or at least a 25 cent subscription. Address the editor, *J. Robert Edgar, Festus, Missouri.*

Notice to Prison Members

It is our custom to assign each of our prison members to a correspondent. While it is certainly within the right of such prisoners to decline to correspond, and no one can question their reasons for so doing, at the same time, ordinary courtesy as a member of the LEAGUE demands that communications from other members be acknowledged. Prisoners are in a sense LEAGUE members by courtesy, inasmuch as they pay nothing for the privilege. They should therefore not neglect to acknowledge an attention shown them by a fellow member, even if it be necessary to decline further communications.

Mr. Edgar writes us that he sometimes gets blue about the continuance of *The Prison Cheer*. Gadzooks! We sometimes get so blue about the CRITIC that it has become permanently fixed in the color of its pages.

Membership in the O. E. LIBRARY LEAGUE requires a subscription to the CRITIC, 25 cents, and a registration fee of 10 cents. Voluntary contributions are solicited.

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Prison Items

Nebraska State Penitentiary. Warden Fenton has removed the ban of silence imposed on inmates during meals. It is said to be working satisfactorily. Of course it does. It is a safe rule to assume that a man, if sober, will behave as a gentleman if he is expected to, even in prison. Nebraska allows its prisoners to write one letter a week. Perhaps Warden Fenton will try the experiment of unrestricted correspondence privileges, which has been made in eight states without bad results.

Sing Sing Prison. It is reported that Thomas Mott Osborne is to be warden of Sing Sing. All the married men will be allowed to wear their wedding rings, and, let us hope, may also write to their wives and friends as often as they wish, instead of but once a month, as now.

Arizona voted down the proposed law abolishing capital punishment and as a result eleven men in the state prison will be done to death. It is at least a cause for consolation that the state went "dry" and that Governor George W. P. Hunt, one of the leading prison reformers of the United States, has been reelected.

Minnesota State Prison. Hereafter the men will be allowed to converse at dinner on Tuesdays, Thursdays and Sundays. Good as far as it goes, but I don't understand this hybrid arrangement of letting down every other bar in the fence.

Free Printing for Prisoners

A friend in the printing business has offered to assist prisoners who are just leaving prison, by printing business cards, letterheads, circulars, etc., for them entirely free and postpaid, provided they are unable to meet the costs themselves. The CRITIC will be pleased to give the address of this firm on request. The same firm offers specially low prices on charity work.

Give Books this Christmas

(All postpaid. Cash with order. Checks or U. S. postage stamps accepted)

Note. Owing to the disturbance of the publishing trade in England because of the war, those ordering foreign publications would do well to mention substitutes.

For small gifts to people of taste, nothing equals the little de luxe classics of the Mosher Press, of which the following are specially selected.

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Michael Angelo; The Sonnets. *Edgar Allan Poe;* Poems. *Edgar Prestage;* The Letters of a Portuguese Nun. *Ernest Renan;* My Sister Henrietta. *Dante Gabriel Rossetti;* The House of Life. *Robt. Louis Stevenson;* A Child's Garden of Verses. *Algernon C. Swinburne;* Atalanta in Calydon; Felise.

Brocade Series: each, Japan vellum, 75 cts.—*Fiona Macleod;* By Sundown Stories; The Four White Swans; Ulad of the Dreams. *William Morris;* The Hollow Land; The Story of an Unknown Church. *Walter Pater;* The Child in the House; The Story of Cupid and Psyche; Some Great Churches in France. *Oscar Wilde;* The Fisherman and His Soul; The Birthday of the Infanta.

Vest Pocket Series: each, blue paper, 30 cts.; limp cloth, 50 cts.; flexible leather, 75 cts.; Japan vellum, 1.00—*Eliz. Barrett Browning;* Sonnets from the Portuguese. *Charles Johnston;* From the Upanishads. *Fiona Macleod;* A Little Book of Nature Thoughts. *Edw. Fitzgerald;* Rubaiyat of Omar Khayyam. *Walter Pater;* The Child in the House. *Olive Schreiner;* The Lost Joy and Other Dreams. *Robt. Louis Stevenson;* Aes Triplex; Will o' the Mill; Virginibus Puerisque. *Algernon C. Swinburne;* Laus Veneris. *Walt Whitman;* A Little Book of Nature Thoughts.

Golden Text Series: each, paper, 50 cts.; boards, 60 cts.; Japan vellum, 1.00—*Robert Browning;* Rabbi Ben Ezra. *Francis Thompson;* The Hound of Heaven.

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Ideal Series: each, 50 cts.; Japan vellum, 1.00—*Fiona Macleod;* The Wayfarer; The Distant Country; Three Legends of the Christ Child. *Dante Gabriel Rossetti;* Hand and Soul. *George Meredith;* An Idyl of First Love. *Oscar Wilde;* Poems in Prose.

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Hazen, C. D.—Europe since 1815, 3.15.

Occult and Devotional

Alcyone—At the Feet of the Master, cloth, 50 cts., leather, 75 cts., miniature leather, 75 cts.
Bhagavad Gita, transl. by Besant, 50 cts., leather, 75 cts.
Collins, Mabel—Light on the Path, with comments, cloth, 50 cts., leather,

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75 cts., with historical introduction, cloth, 25 cts., leather, 50 cts., miniature leather, 50 cts.

Idyll of the White Lotus, 1.00

Through the Gates of Gold, 50 cts.

When the Sun Moves Northward, 85 cts.

Paramananda, Swami—Way of Peace and Blessedness, 1.00. Bhagavad Gita, 75 cts.

Sturdy—Narada Sutra; an Inquiry into Love (trans. from Sanskrit), 35 cts

Besant, Annie—The Spiritual Life; Initiation, each, 1.00.

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(Subject to change without notice)

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Theosophy; Occultism; New Thought; Religion; Psychology

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Buck, Dr. J. D—A Study of Man, 1.15 (new, 1.50).

Carrington, H.—The Coming Science (psychical research), 1.00 (new, 1.50)

Colville—Life and Power from Within, .50; The Throne of Eden, a psychic Romance, .50 (each, new, 1.00).

De Laurence, W.—Book of Death and Hindoo Spiritism, 1.00 (new, 1.50). The Book of Magical Arts, Hindoo Magic and Indian Occultism, 5.50 (a fine copy, good as new, new, 6.75).

Elbe—Future Life in the Light of Ancient Wisdom and Modern Science .75 (new, 1.20. One of the best treatises).

Flournoy—Spiritism and Psychology, 1.50 (new, 2.00). From India to the Planet Mars, 1.10 (new, 1.50).

Hyslop, Dr. James H.—Psychical Research and the Resurrection, 1.00 (new 1.50).

Jacolliot—Occult Science in India, 1.15 (new, 1.50. Authentic accounts of wonderful feats performed by yogis).

Marsland, A. E.—First Principles of Esoterism, .70 (new, 1.00).

Podmore—A Critical History of Modern Spiritualism, 2 vols., 5.00 (new 6.50. The standard history of spiritualism).

Ramacharaka—Fourteen Lessons in Yogi Philosophy; Advanced Course in Yogi Philosophy; Raja Yoga, each, .65 (new, 1.00).

Schofield—The Unconscious Mind, 1.40 (new, 2.00. Invaluable to students of the subconscious).

Sepharial—Second Sight, .30 (new, .40. Full directions for cultivating clairvoyance and crystal gazing).

Steiner, Dr. Rudolf—Theosophy, .75 (new, 1.00).

Sterns—Osru; a Reincarnation story, .45 (new, .75).

Towne, Elizabeth—The Life Power and How to Use It; Lessons in Living Joy Philosophy; each, .65 (each, new, 1.00).

Health, Sexology, Hypnotism and Suggestion

Atkinson, Wm. W.—Suggestion and Auto-Suggestion, .65 (new, 1.00).

Buttner—A Fleshless Diet, 1.00 (new, 1.35. One of the best books on vegetarianism).

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

THE MAN BEHIND THE BARS

The Man Behind the Bars, *Winifred Louise Taylor*.....postpaid.. $1.60

The Man Behind the Bars is the latest addition to the study of the prisoner from the personal standpoint and forms one of a triad of books which should be studied by all who are interested in individual work with convicts. I have had frequent occasion to recommend Donald Lowrie's *My Life in Prison* and Thomas Mott Osborne's *Behind Prison Walls*. The first is a narrative of ten years spent in prison, the second an account of a week's sojourn in Auburn prison by one who was prompted mainly by a desire to study prison conditions more closely. Miss Taylor's book approaches the subject from a different standpoint. It has less to say about life in prisons or details of prison administration, and consists largely of accounts of the lives and characters of several prisoners in whom she took special interest during the long period of her activity in prison work. Possessed of an unusual faculty of gaining the confidence of these men, she bound them to her in a manner which must seem surprising to those who regard the convict as a dangerous character, an enemy of society.

I must refer the reader to the book itself for the life pictures of the men behind the bars. Those of us who have come directly into touch with these men, whether in person or through correspondence, will be profoundly impressed with its truth. In reading these sketches I constantly found myself saying: "That is like this or that prisoner whom I know." There is one thing which stands out through it all above the mere personal details, and it is this. Whether the convict be guilty or innocent, whether he be a "confirmed criminal" or a "criminal by accident," whether he be reaping the just reward of his deeds, or is being unduly punished, there is always a germ of humanity, of honor, of love, which can be reached if you will use the same method you would use in reaching them in others. Hatred breeds hatred, distrust breeds distrust, confidence elicits confidence. The prisoner who has been buffeted about in the world, who has been made to feel that every man's hand is against him, is naturally suspicious; he is quite likely to

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distrust those who would help him until he learns that they are not trying to take advantage of him. But when once he has learned to trust you, when he feels that you desire to approach him as a brother, not as an outcast, he is even more ready than others to take you into his confidence and to prove himself worthy of yours. In this respect I think Miss Taylor's book is one of the truest I have ever read.

These life sketches of convicts do not by any means fill the entire book. Everywhere, incidentally, the author throws a strong light on our antiquated judicial and penal system. It is made perfectly clear to the reader that what we call "justice" is in large measure a system of injustice. The dangers of conviction on circumstantial evidence, the unwillingness of the state to admit or make amends for its mistakes, the crying need for a Public Defender, these and many other points are not only stated but illustrated by living examples. I have sometimes been criticized for my views on the administration of justice and of prisons and the treatment of convicts. It is therefore a pleasure to me to find that the conclusions I have drawn during my brief experience and which I have expressed in the CRITIC are fully in agreement with the opinions of this expert of many years' standing. There is hardly a sentiment set forth in the CRITIC, whether it be on the payment of wages to convicts, on state compensation for unjust imprisonment, on the Public Defender, or on the need of approaching the prison problem from the personal standpoint, which does not find support, expressed or implied, in Miss Taylor's book.

The Man Behind the Bars, from the first page to the last, is worthy of careful study not only by those who desire to work for the individual prisoner, but for all who are interested in the problem from the standpoint of legislative or judicial reform or of prison administration. There can be no real reform which does not take into account the individual convict. There are many questions which belong to experts and which involve a knowledge of economic and business principles, of sanitation, of psychology, but none of these can have more than a partial value unless you consider the prisoner from the standpoint of the individual. He is a man and must be treated as such; he must be regarded as one of ourselves, as a being of like passions with us. Each convict must be considered as worth as much solicitude as the child in the home. If we consider the ruined lives, the bad made worse, the families driven to desperation, the boys forced into crime, the girls led into prostitution, it is a grave question whether society, with its unfair legislation, its unjust justice, its ignorant worship of circumstantial evidence, its inclination to make anyone a scapegoat, its toleration of the liquor traffic, its desire for revenge, is not as responsible for as many sins as the man whom it confines and punishes. Side by side with the reformation of the convict must go the reform of

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the "respectables." Dismiss all the present prisoners and replace them with those who are the silent partners in crime, through neglect of their plain duty, and it may be questioned whether there would be one prisoner the less. And I must heartily concur with the closing paragraph of *The Man Behind the Bars,* which contains the conclusion of the whole matter: "As the words of the Founder of Christianity first led me into my prison experience, after all these years of study of the subject I find myself coming out at the same door wherein I went, and believing that every theory of social reform, including all the 'ologies, resolves itself in the last analysis to a wise conformity to the Golden Rule. On the fly-leaf of a little note-book which I carried when visiting the penitentiary were pencilled these words: 'The Christian religion is the ministry of love and common sense,' and I have lived to see the teaching of Christianity forming the basis of prison reform, and science clasping the hand of religion in this relation of man to man. Henceforth I shall believe that *nothing is too good to be true,* not even the coming of universal peace."

Convicts and Citizens

I recently called attention to the petition, signed by two-thirds of the inmates of the Eastern Penitentiary of Pennsylvania, asking the state legislature to enact prohibitive legislation against the liquor traffic. It was claimed, and the statistics seem to confirm it, that 80 per cent of the inmates of this institution owe their fall in some way to liquor.

Since then it is reported that the inmates of another large penitentiary—I will not name it, out of respect for the warden—proposed to prepare a similar petition, but permission was refused on the ground that convicts are under the law not citizens! I do not intend to insinuate that the liquor interests of this state, which is a notorious producer of "rot-gut," are responsible for this act, and the high standing of the warden as a reformer makes it improbable. But is there not something peculiarly idiotic in this attitude? Is there any law in that state or in any other which prohibits the presentation of petitions to the legislature by others than duly qualified citizens? Cannot aliens as well as citizens appeal to the state for protection against assault? Is it allowed to shoot, stab, poison an alien? By what right does this official stand in the way of the legislature being petitioned by sufferers from a social abuse? Who appointed him guardian over the legislature or authorized him to limit its right to be informed by the convict as to the reasons for his delinquency?

The whole matter is one of the most singularly asinine which has ever come to my attention, and that is saying a great deal.

It appears to be the law in most states that he who is condemned to a term in prison is thereby deprived of citizenship until

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it is restored by a special act. This is in itself an injustice. When a man is discharged from prison he is supposed to have paid his debt to society and to be dismissed with a clean bill of health. Most men vote, not from considerations of public welfare, but to further their private interests; their votes are influenced by mercenary considerations quite as much as if they sold them for cash and the most confirmed criminal could hardly do worse. Until criminals are in the majority, they will have to limit themselves to voting for such candidates and measures as come before the public. As long as we allow the franchise to the most ignorant portions of the community, it is somewhat absurd to draw the line at residence in prison, and prisoners are by no means necessarily ignorant or lacking in intelligence.

Is there any sound sense in depriving a man of citizenship even while in prison? Why should not the prisoner vote as well as the freeman? It is my conviction that if polls were opened in the penitentiary on election day there would be as great a proportion of votes cast for reform and good government as outside. If it is not so, it is the fault of the prison administration which, through its stupid rules forbidding the daily papers to prisoners, prevents them from informing themselves intelligently on public questions.

But quite apart from the question of the justice and expediency of depriving the convict or ex-convict of citizenship, on which there may well be a difference of opinion, to prevent him from telling why he has gone wrong, to forbid him to raise his voice against what in his own experience is one of the most prolific causes of crime, and to make an appeal to the lawmaking body to remove them; this is certainly an act opposed to the best interests of society. The more information our legislatures can get from this source the better.

Correspondents and Other Things Needed

We are urgently in need of further volunteers for our prison work. Will you not help? Membership in the LEAGUE, involving 10 cents registration fee and subscription to the CRITIC is all that is obligatory.

We are also urgently in need of contributions to our prison work, as it brings no material returns, but is a source of great expense in correspondence, clerical work and books bought for prison circulation. If you cannot contribute cash, such books as are on our lending lists will be gratefully received.

Book buyers can aid us by purchasing miscellaneous books through us.

Remittances may be made by money order, draft, personal check, or U. S. postage stamps. Canadian stamps accepted in small amounts at par; Canadian currency at 3 per cent discount, except fractional, which is taken at 10 per cent discount.

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Prison Items

Notable Reform in New York. Under new rules recently made by Superintendent Riley for the government of prisons in this state, which became effective in Sing Sing on the 11th inst, and in other prisons probably about the same date, very radical changes have been made with respect to the writing of letters and the reading of newspapers by the inmates. Hereafter a prisoner from the day he enters prison may write as many letters as he wishes to and may receive a daily newspaper, unless he forfeits those privileges by his own misconduct. *Star of Hope.*

Joliet (Ills.) Prison. In the CRITIC of July 1st I called attention to the antiquated and unsanitary cell system of Joliet Prison. Nearly all of the prisoners are confined in these boxes. It is now reported that a cottage system is planned, to be established for "first offenders" on the state farm near Lockport. It is stated that old offenders are still to be kept in the present quarters. Just how the health or morals of a hardened criminal are to be improved by confinement in a stink-box is not explained. Slums are crime breeders, and they may exist in prisons as well as out. The old-fashioned cell is a bit of slum, nothing else.

Arizona State Prison. Everyone must sympathize with Governor Hunt, who seems forced to hang eleven men as a result of the rejection of the anti-capital punishment law by popular vote. It is reported that Warden Sims threatens to resign rather than hang the men. Good for Mr. Sims! If Arizona wants such dirty work it should employ dirty men to do it. Nothing will arouse popular revolt against legalized murder quicker than the evidence that clean men will not be even unwilling instruments in gratifying the popular thirst for blood. We regret that one of our LEAGUE members is among the condemned.

Vermont State Prison has been undergoing many repairs and improvements since the late change in administration. The dining room and chapel have both been enlarged and are being otherwise renovated. The little fort-like windows of the old cell house have been cut out and three great sash windows have taken their places, letting in an abundance of sunlight and air. The old cells were built in 1835 and on their walls had accumulated four or more inches of whitewash, which is being removed and the walls painted. The new chaplain has started an evening school for illiterates. A new printing shop has been installed, from which will issue *The Monitor* and which will form the nucleus of a trade school system.

Washington. D. C. I understand that the new reformatory now being planned for the District of Columbia will be located on a farm of 15,000 acres in Virginia, and that the cell system will be practically done away with, as well as the rule of silence. Let us hope that the correspondence gag will share the same fate.

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The Young Citizen. Notice is given that the publication of this monthly for young people, edited by Mrs. Besant, will be discontinued with the December number.

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

DAS EWIG-WEIBLICHE

Das Unbeschreibliche,
Hier ist es gethan;
Das Ewig-Weibliche
Zieht uns hinan.

If the closing lines of *Faust* were true in Goethe's time, much truer are they today, and truer still will they be tomorrow:

The Woman-Soul leadeth us
Upward and on!

We no longer need a Chorus Mysticus to inform us that woman has always been a leader, even if unrecognized. Not content with being regarded as an ornament or a utility, and true to her ancient instinct as Hausfrau, she has taken her broom in hand and is proceeding to give our decidedly dirty social system such a sweeping out as it has never known before.

There are reforms and reforms. Usually reform consists in adjusting opposing interests so that each shall get its due share of the good things, rather than that one class shall monopolize them. Literally translated it means "More for me and my friends." Given an ideally constituted society after the views of most of our reformers and it amounts simply to this—a state in which no one can take undue advantage of another, in which everybody shall have a chance to enjoy himself. Everyone is supposed to get all he can, but is stopped when he tries to get too much. It is the old idea of each for himself polished up to meet modern ideas of fairness; the devil who is supposed to take the hindmost is eliminated.

Of course I have no objection to reforms which lead to such a condition. But from the moral standpoint they are not worth a tinker's damn. The community in which everyone gets all that the law allows, but is kept from getting more than his share, is in no respect more moral—if the word means anything more than being good because you can't help it—than a community of bandits. It involves nothing more than a nicely balanced set of conditions, the setting off of this interest against that interest; this force against

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that force, which some untoward event may throw out of gear, bringing destruction on all. Witness the affair now going on in Europe, where the balance of power is disturbed and forthwith men fall to killing each other with no more compunction than a herd of cannibals. In a really moral community the conditions will be wholly different; men will not act from fear of the law; there will be no such thing as penalties and laws will be made, not to restrain, but to direct; they will be simply a code of rules based on reason and experience which will tell men how they ought to act—the action will follow as a matter of course. Only such a community can be called truly civilized. And that means that individual character, not law, is the basis of the ideal state.

Shall we ever reach such a condition, where the law is within each man, not without? I believe we shall. There was once a time when there was no such a thing as conscience; everybody was for himself. In some mysterious way this flower of the soul has come into existence, and despite the howls of pessimists it is actually growing, and growing fast. You may have your theory of the reason. Mine is that altruism is as much a fundamental property of life as is selfishness—it is only somewhat later in the budding And I believe that the evolution of such a condition rests largely, if not mainly, with the female sex; it is the eternal feminine which will lead us to it. The reason is not far to seek. In the grand march of evolution towards altruism, towards the substitution of the Law of Love for the Law of Self the female has always stood first. In the first animal which consciously and voluntarily cared for its young, in the mother which interposed her body between her offspring and danger, we see the beginning of the eternal feminine. The spirit which woman has so long manifested in the home, as mother, nurse, teacher, will extend more and more to the whole race. As she now guides the child, so will she guide the entire world.

Men's clubs have generally been started for social purposes. with here and there an idea of self-improvement through literary or other pursuits; so also were women's clubs. But what do we see today? While the men are still smoking, drinking highballs, playing bridge and congratulating themselves on the size of their waiting lists—in other words on the number they can exclude from their benefits—the women have organized a General Federation of Women's Clubs, which now includes nearly a million members, which is starting to extend its activities into every branch of social reform. What an illustration of the force of Goethe's words, what a tremendous instrument of power, if the leaders and members will recognize and use it! Even now, if you will look for the origins of our greatest reforms, not of a political nature, you are likely to find a woman at the bottom of them. That nation is most civilized in which women take the largest part in public affairs.

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One of the problems which the women are beginning to take up is that of prison reform, and nowhere should she meet with greater success, because she is by her very nature better able to grasp the fundamental fact that reform must begin with the individual, that while the system may be improved, the real aim must be the betterment of the prisoner himself, and going back of that, the proper training of the child. It is only woman who can effectively link these two, and in this great Federation we have the most powerful implement ever devised, if its members will but see it and use the power they have.

A Chance for Our Women's Clubs

By Elinor Baldwin Rosa

The president of our National Congress of Mothers once said, "Our prisons are full today, because the mothers of yesterday did not teach their boys the sacredness of mine and thine, and the rights of all others that each should respect. It is, therefore, very fitting that the Mother's Congress should take up the work of prison reform, and do what it can toward remedying the conditions brought about by lack of early training. But the dominant note of the Congress should be the training of mothers to so teach their byos, today, that they may develop into good citizens instead of law breakers and criminals."

By all means, let us have this better training! There is a response to its need awakening all over the United States. The Mother's Congress declares as one of its chief aims, "to raise the whole country to a sense of its duty and responsibility to childhood." The Federation of Women's Clubs is giving attention to eugenics, school conditions, and the care of feeble-minded children and those with criminal instincts. The National Child Labor Committee, the Community Centers and a dozen other movements are all working slowly toward the ideal—"One generation, one entire generation of all the world of children, *understood* as they *should* be, *loved* as they *ask* to be, and *developed* as they *may* be."

But, however unnecessary it may be in the future, there is a prison system necessary today, and the inmates need training, justice, sanitary conditions as much as did the boys of yesterday. Here is work, not to supersede the preventive training, but to go hand in hand with it, to be recognized and endorsed by all bodies whose ideals are the betterment of home, state, and country. It is not a question of money alone. Alabama spent, last year, a million dollars on jails and prisons, that contain, so far as I have been able to find, not one single move toward improving the inmate and preventing their return. And with this amount of money, the stream of men and women who have offended against our laws are kept under such influence, and in such conditions that they go out *less* fit than before, in body, mind, and soul to take up life outside and

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be good citizens. Instead of constructive, corrective treatment, the prisons supply a destructive punishment, and its effect is such that those who have experienced it have more chances of going back the second time than they had for the first. Something entirely wrong, when such a result is shown! It is a problem to be solved by those who can realize that the first offense generally comes from lack of training, in some form or other. The only solution that there can be is an environment and training while in prison that will increase the will-power of the weak, the efficiency of the unskilled, the health of the diseased—in brief, that will tend to supply what the social conditions of the earlier years failed to give. The reforms that may have to be made to produce such results will probably be different in different states—a matter for each State Federation of Women's Clubs to look after! The General Federation endorses it, and has its national committee on prison reform. All that is needed to start it in any state is *one* well informed, enthusiastic member in *one* club. Let her present the matter, preferably on a day when she can have the entire program at her disposal. Let her present as many phases of prison life as possible. I would suggest articles from the CRITIC, the various prison papers, and letters from prisoners. After discussion of the subject, a motion will be in order to appoint a committee to investigate the conditions of the prisons and reformatories of that state, and to find out what legislation is needed. These reports should be presented to the club, which, after discussion, will embrace them in resolutions and agree to work for them. Then these resolutions may be presented to the State Federation for endorsement, after which, an appeal may be made to the other clubs in the state to join in working for these objects. An example of what these may be is given by the resolutions endorsed last year by the Oklahoma State Federation, and drawn up in the first place by the National Chairman on Prison Reform. These asked for "more humane laws for the government of these state institutions; for state aid for prison libraries; for recreation for prisoners; for a judicious extension of the parole and honor systems; for an extension of age of the suspended sentence law, now limited to twenty-one years; for laws permitting the indeterminate sentence; for vocational training in prisons and equitable remuneration for labor to be divided with the prisoner's family or kept for his future maintenance; for employment agencies and a state farm for paroled and discharged prisoners."

All the clubs of a state working together would be a force that could move even the weighty obstacles that block the path to such reform. It is peculiarly a work needing the help of women's clubs. It is linked with their temperance work, their educational work, their efforts for better laws—all their investigations of industrial and social conditions. May they awaken to the needs of those who,

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child-souls, untrained souls, or misguided souls, have missed in some way the help that may be supplied, even now, for the upbuilding of the individual and the advancement of the race!

Report of Special Committee on Prison Reform

Mrs. Percy V. Pennybacker,
President, General Federation of Women's Clubs.

Honored Madame President:

As chairman of the special committee on Prison Reform, it gives me pleasure to report that the distance left behind in our journey toward high ideals is little short of marvelous. "The world is our parish," and one must be bereft of prophetic ken who does not read aright the message of the new penology in the handwriting on the wall.

Within the past two years forty governors of states have recommended various reformatory measures; and in fourteen states radical improvements have been enacted into law. Boards of prison control in many states are engaged in the work of ameliorating conditions in our prisons, and the desire to remove the board from the domain of politics is general.

In many states the use of convict labor on public roads has been successfully tried. The Sky Line Drive in Colorado, and the honor camps in Texas, are noted instances of work successful both from an economic and a reformatory standpoint.

Vocational training in prisons and reformatories is being attempted in many states, with an equitable price for the prisoner's labor, which is paid to his dependent family or preserved for his future maintenance, thus keeping alive the prisoner's self-respect and his sense of responsibility as a bread winner.

The parole and honor system is now in use in many states, and the probation or suspended sentence law saves a first offender from the stigma of prison life.

The indeterminate sentence is now permitted in sixteen states, and by its carefully graded steps, the prisoner may climb to freedom. Much needed libraries have been placed in many prisons by private donations.

There is no convict lease or contract labor in the Pacific Slope Division and five of the Southern states have abolished it. It is now evident that this is not a problem of penology, but of economics; and it is hoped that the bill now pending in the United States Senate may remove its possibilities from the seekers after privilege. During the past year the state of Washington has abolished Capital Punishment.

Women are the conservers of Mercy. We are our brother's keeper, even as of old. Whatever our hands find to do in aid of the unfortunate and the submerged, we should do it with our might.

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With the hope of enlisting our army of club women, we present the following resolutions:

WHEREAS, The General Federation of Women's Clubs feels deep sympathy for "the Man in the Shadow" and the incorrigible and delinquent boy traveling towards it, therefore

BE IT RESOLVED: That we use our united efforts to secure more equitable laws for the treatment of prisoners and for the government of our prisons and reformatories; for the separation of youthful offenders and hardened criminals; for laws permitting the suspended sentence and the indeterminate sentence; for state aid in the establishment of libraries in our prisons and reformatories; for the judicious extension of the parole and honor systems; for vocational training in prisons and reformatories; for an equitable division of the prisoner's earnings with his dependent family, or their preservation for his future maintenance; for the abolishment of convict lease and contract labor system; for the establishment of state employment agencies for the temporary relief of paroled and discharged prisoners, and for the abolition of capital punishment.

BE IT FURTHER RESOLVED: That the administration of Federal prisons be vested in an adequately constituted department divorced from the prosecuting department of the Government and linked to the Department of the Interior, through which the employment of the convicts on roads in forestation, irrigation and other public works may be facilitated, and the federal prison system prove a model for the state prison systems and an aid to the states in the solution of their prison labor problems.

WHEREAS, It seems wise that prisoners should retain interest in the outside world as an incentive to reformation and consequent hope of release; therefore

BE IT RESOLVED: That we favor the immediate removal of unnecessary restrictions in regard to the mail of inmates of American state prisons and reformatories.

MRS. G. A. BROWN,
Chairman, Special Committee on Prison Reform.

Club Women and Others

into whose hands this number of the CRITIC may come, and who would like to take even a small part in prison reform work and especially in aiding in the uplift of individual prisoners through correspondence, are cordially invited to communicate with the Editor of the CRITIC, at the Headquarters of THE O. E. LIBRARY LEAGUE, *1207 Q Street, N. W., Washington, D. C.* The LEAGUE is largely devoted to prison reform work, and through its connections with prisons is in a position to assign prisoners to those who would like to correspond with them.

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Correspondence with individual prisoners brings one more closely into touch with the needs and character of these unfortunates than any study of the problem from the outside possibly can do. It is an education in itself. Prisoners as a rule are extremely responsive and appreciative towards those who show a genuine interest in them, and the opportunities for good in this direction are boundless.

Those who desire to undertake such work in conjunction with the LEAGUE are expected to go through the small formality of becoming LEAGUE members. This involves the payment of 10 cents registration fee and subscription to the CRITIC, the organ of the LEAGUE, 25 cents a year. There are no other pledges or obligations.

Those who wish to inform themselves on the life and character of the prisoner are advised to read the following books:

Donald Lowrie: My Life in Prison, price $1.35. This is a vivid narrative of ten years' sojourn in San Quentin Prison.

Winifred Louise Taylor: The Man Behind the Bars, price $1.60. Life sketches of prisoners, with other valuable matter. Based on many years' practical experience.

Thomas Mott Osborne: Behind Prison Walls, price $1.65. Account of a week spent in Auburn Prison for purposes of investigation.

A further list of publications relating to the subject is given elsewhere in this number, including a list of newspapers published in prison by prisoners, and a list of publications of The National Committee on Prisons and Prison Labor. All books—not pamphlets—may be bought or rented from the Library of the LEAGUE on the terms stated therein.

The Chairman of the Committee on Prison Reform of the General Federation of Women's Clubs is *Mrs. G. A. Brown, 211 South Robinson Avenue, Mangum, Oklahoma.*

Appeal from Nevada State Prison

Note. Extract from a letter from the Secretary of the local O. E. L. L. Group. We have a high regard for the writer, and trust that our readers will respond generously.

I am trying to start a school. The other secretaries have done the same, but no one has got anyhere yet. I am determined to make a reality of it. Now, the first thing on the program, I need about fifty slates and a few dozen slate pencils. These are absolutely necessary, first, because few of the men are able to buy paper, and second, education means lots of hard work with no immediate financial returns, so I must hold out some kind of an allurement before they will become interested enough to study any at all. Funny, isn't it? but none the less a fact.

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What I want to ask you is, do you know of any society, club o individual who would offer assistance in this matter? Just as ther are hard times outside, so it is in here. We have no funds fron which to draw and no attempt is made by the state to help us. Wit no outside help we shall remain at a standstill.

You can now see what I want the slates for. Also, should yo know of anyone having school books which they do not need an which they are willing to give to a cause of this kind I will thank fully receive them.

Address *Charles R. Burke, Nevada State Prison, Carson City Nevada.*

School Books for Prisoners

Every school book finally ceases to be of use to its owner an is laid on the shelf or thrown away. The children pass to highe grades; other books are subsitituted for those of the same grade In some places where the books are owned by the school, they ar burned after they have reached a degree of wear. We know of on town not far from here where the superannuated school books ar pitched into the furnace and the users of this high grade fuel ar so tangled up in official red tape that they would not let us hav these books for the use of prisoners! There was no precedent an no regulation permitting it! The state of Nevada prefers to kee its illiterates in prison and finally to discharge them as ignorant an useless as when they entered, rather than turn its obsolete scho books over for their benefit. What the deuce is a state system o education for, if not to educate? Is it not outrageous that a scho system, paid for by the community, cannot do better with its old books than to destroy them, while it keeps its prisoners in ignorance? It is not folly and selfishness to litter your garret with books, no longer of use to you, which might serve in the upbuilding of a man?

Does it not move you to see a man, like the writer of the letter quoted above, who is deprived of his liberty for some offense, anxious to give his time and effort to the uplifting of his companions in misfortune? Will you just pass it by, or will you get out those old books and send them to him? The time will come when every prison will contain a school supported by the state, as other schools are—there are a few now—but the time is not yet. Meanwhile all honor, I say, and all encouragement, to those who, like our friend Burke, will not wait, but are ready to pitch in and do what the state declines to do.

There can be few better services which the Women's clubs can render than to work for such prison schools, and meanwhile to seek out and help the men behind the bars who are willing to aid themselves and their comrades. Even the gods smile on those who try to help themselves.

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Selling Prisoners' Goods

Note. The following article is reprinted from the CRITIC of November 4th. How many replies do you think it brought? Just one! So ready are those who profess interest in the prisoner to put themselves to some trouble in his behalf!

As you may perhaps know, many prisoners occupy their spare time in making trinkets, fancy articles, etc., for sale. In many cases this is the only means offered them for getting pocket money, for contributing to the support of their families, for securing funds with which to educate themselves, or for accumulating a small capital with which to start life on their discharge.

In only a few cases are prisoners paid anything by the state for their labor. Generally they are discharged with nothing more than a suit of clothes and a five-dollar bill. The state seldom makes any provision for their employment on their release, and should they not be lucky enough to secure employment before their five dollars are spent, the chances are strong that they will be driven to theft by sheer want.

The problem of enabling prisoners to dispose of their articles under favorable conditions is therefore a very important one. It not only means much to the men themselves, but it has a distinct bearing on the question of recidivism. Whatever enables the prisoner to accumulate a small fund with which to start life anew means a possible saving to the state of the costs of trying and returning men to prison.

At the present time there seems to be no system developed by which prisoners can sell their products in a satisfactory way. Many of them send them to their friends, who generally are not in a position to dispose of them without trouble to themselves and annoyance to others.

I understand that there are places in large cities where women can send their fancy-work to be offered for sale. Would it not be possible to develop a plan by which prisoners could send their goods to a shop or shops in large cities, where they could be sold, on a reasonable commission? I imagine it would be more economical to utilize a shop already established than to attempt to start a shop with this object only. Probably it should be under the management of those who are directly interested in charitable work, and who could be depended on to treat the prisoners fairly and honestly. It has been suggested that some department stores might be willing to take the goods for sale and exhibit them.

I shall be glad to cooperate with those who understand this kind of work, and will add that the CRITIC will be ready to give free advertising to such approved shops as will undertake it.

We have offers to teach stenography to prisoners.

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THE O. E. LIBRARY LEAGUE

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

[List 12-A] Prisons, Criminals and Delinquents

(Subject to change without notice)

Prices are postpaid to any point.

All books may be rented, unless otherwise stated. Circulation not limited to O. E. Library League members.

Renting Terms. Two weeks or less, ten cents per volume; each additional week or fraction of a week, five cents per volume. Time in transit not charged. Cost of transportation both ways at borrower's expense. Books must be returned postpaid. Payment in advance by a deposit of two dollars (unless by special arrangement), the unused part being returned on request. Borrowed books may be purchased at the prices indicated or marked in them, but five cents a week each must be paid for all time in excess of two weeks. Borrowers may specify "reduced copies if available."

By joining an *O. E. Library League Group* the cost may be reduced to one-half or less.

American Academy of Medicine—The Physical Bases of Crime, $4.00.

Breckinridge, S. P. and *Abbott, Edith*—The Delinquent Child and the Home, $2.00.

Brockway, Z. R.—Fifty Years of Prison Service, $2.00.
Autobiography of an eminent warden and reformatory superintendent. Indispensable to students of prison reform.

Convict 1776—An Open Letter to Society, $0.75.

Ellis, Havelock—The Criminal, $1.50.

Flexner, Bernard and *Baldwin, Roger N.*—Juvenile Courts Probation, $1.35.

Fuld, L. F.—Police Administration; a Critical Study of Police Organizations in the United States and Abroad, $3.20.

Hart, Hastings H.—Juvenile Court Laws in the United States Summarized, $1.60.

Henderson, Charles Richmond—Editor. 4 vols. prepared from the 8th International Prison Congress.
Prison Reform and Criminal Law, $2.66.
Criminal Law in the United States (by *Eugene Smith*). 2d part Prison Reform and Criminal Law, $1.10, sold only.
Penal and Reformatory Institutions, $2.70.
Preventive Agencies and Methods, $2.68.
Preventive Treatment of Neglected Children (by *H. H. Hart*), $2.70.

Kenny, C. S.—Outline of Criminal Law, $3.15.

Johnson, Alexander—The Almshouse: Construction and Management, $1.25

Lowrie, Donald—My Life in Prison, $1.35.
An intensely interesting account of ten years' experience in San Quentin prison. Indispensable to prison work correspondents.

Lydston, George F.—Diseases of Society, $3.15.
The vice and crime problem.

McConnell, R. M.—Criminal Responsibility and Social Restraint, $1.75.

Modern Criminal Science Series—A series of translations of the most important works of European criminologists; issued under the supervision of the American Institute of Criminal Law and Criminology
Garofalo, Raffaelle—Criminology, $4.50.
Late President of the Court of Appeals of Naples.
Aschaffenburg, Gustav—Crime and Its Repression, $4.00.
Gross, Hans—Criminal Psychology, $5.00.

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A fascinating work, of great value to all students of human nature. How to judge a man from his words, actions and dress.

Lombroso, Cesare—Crime, its Causes and Remedies, $4.50.

De Quiros, C. Bernaldo—Modern Theories of Criminality, $4.00.

Saleilles, Raymond—The Individualization of Punishment, $4.50.
Professor of Comparative Law in the University of Paris.

Tarde, Gabriel—Penal Philosophy, $5.00.
Professor in the College of France.

Mosby, C. V.—Crime; its Cause and Cure, $2.00.

Osborne, Thomas Mott—Within Prison Walls, $1.65.
A faithful narrative of personal experiences during the author's voluntary confinement in Auburn Prison, New York.

Parsons, Philip A.—Responsibility for Crime, paper, $1.50.

Ribot, Th.—The Psychology of the Emotions, $1.50.

Taylor, Winifred Louise—The Man Behind the Bars, $1.60.

Whitin, E. S.—Penal Servitude, $1.65.

Wines, F. H.—Punishment and Reformation, $1.75.

Publications of the National Committee on Prisons and Prison Labor

To be obtained directly from the Committee, Broadway and 116th Street, New York.

The object of the National Committee on Prison Labor is "to study the whole problem of labor in prisons and correctional institutions, with a view to securing legislation among the states of the Union, to the end that all prisoners may be so employed as to promote their welfare and at the same time to reimburse the institutions for expense of maintenance, while preventing unfair competition between prison-made goods and the products of free labor, and securing to their dependent families a fair proportion of the rightful earnings of prisoners."

Bulletins, Leaflets and Pamphlets free to members of the Committee; to others, as stated. Membership $5 a year, open to those interested in prison reform, if not connected with prison contracts.

Bulletins; occasional; free

Leaflets

No. 2. Making Roads through Prison Labor, 10 cents.
No. 3. Prison Labor in the Party Platforms of 1910, 10 cents.
No. 4. Prison Labor in the Governors' Messages of 1911, 10 cents.
No. 5. The Prison Labor Movement of 1910-1911 as shown by Party Platforms, Governor's Messages and Legislation, 10 cents.
No. 6. Trade Unions and Prison Labor, *Dr. E. Stagg Whitin,* 10 cents.
No. 7. Prison Labor in the Party Platforms of 1911-1912, 10 cents.
No. 8. Prison Labor in the Governors' Messages of 1912-1913, 25 cents.
No. 9. The New Penology, *Theodore Roosevelt,* 10 cents.
No. 10. Women and Prison Labor, *Helen V. Boswell,* 10 cents.
No. 11. The Wage Earner and the Prison Worker, *John Mitchell,* 10 cents.
No. 12. Prison Labor and Prisoners' Families, *Jane Addams,* 10 cents.
No. 13. Why I Could Not Pardon the Contract System, *Geo. W. Donaghey,* 10 cents.
No. 14. Prison Labor on Public Roads, *Thos. J. Tynan,* 10 cents.
No. 15. The Reform of the Individual, *Dr. Frank Moore,* 10 cents.
No. 16. Prison Labor in the District of Columbia, *Wm. H. Baldwin,* 10 cents.
No. 17. The State Use System, *Collis Lovely,* 10 cents.
No. 18. Prison Labor and Social Justice, *F. Emory Lyon,* 10 cents.
No. 19. Prison Labor Reform in New Jersey, *C. L. Stonaker,* 10 cents.
No. 20. The True Foundation of Prison Reform, *Thos. M. Osborne,* 10 cents.

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No. 21. Employment of Prisoners, *Elizabeth Fry*, 10 cents.
No. 22. Convict Labor in the United States; a Debate Outline, *F. C. Hick* 10 cents.
No. 23. Prisoners; some Observations of a Business Man, *Adolph Lewisoh* 10 cents.

Pamphlets

Good Roads and Convict Labor, $1.50.
The Caged Man, $1.50.
Prison Labor, $1.00.
Report, Committee on Prison Labor, Am. Inst. Crim. Law and Criminolog free.
Prison Labor. Where Are We and Whither Are We Going? *Thos. I Slicer*, free.
The Attitude of Union Labor Towards Prison Labor, *John P. Frey*, free.
Prison Labor, *Dr. E. Stagg Whitin*, free.
Prisoners' Work, *Dr. E. Stagg Whitin*, free.

Books

also listed for loan by the O. E. Library League.

Whitin, Dr. E. Stagg—Penal Servitude, $1.65.
Osborne, Thomas Mott—Within Prison Walls, $1.65.

A Select List of Prison Newspapers

The study of the prison newspaper, written and edited by prisoners, indispensable to an understanding of a very important side of prison refor the convict himself. Subscriptions and inquiries should be sent to the a dresses given.

Leavenworth New Era, weekly. U. S. Penitentiary, Leavenworth, Kansa No subscriptions. Inquire of editor.
Lend A Hand, monthly. Oregon State Prison, Salem, Oregon. $1 a yea 50 cents for 6 months; 25 cents for 3 months; 10 cents a copy. Co tains an Arizona section.
The Prison Monitor, monthly. Vermont State Prison, Windsor, Vermon $1 a year; 50 cents for 6 months; 10 cents a copy.
The Umpire, weekly. Eastern State Penitentiary, Philadelphia. No sul scriptions. Inquire of editor.
Joliet Prison Post, quarterly. State Prison, Joliet, Illinois. $1 a year.
Good Words, monthly. U. S. Penitentiary, Atlanta, Ga. No subscription Inquire of editor.
The Better Citizen, bi-weekly, New Jersey Reformatory, Rahway, New Je sey. 25 cents a year.
The Star of Hope, bi-weekly. Sing Sing Prison, Ossining, New York. O gan of the N. Y. state prisons. $2.50 a year.
The Mirror, weekly. Minnesota State Prison, Stillwater, Minn. $1 a yea 25 cents for 3 months.
Our View Point, monthly. Washington State Prison, Walla Walla, Was $1 a year; 10 cents a copy.
The Index, weekly. State Reformatory, Monroe, Washington. 50 cents year.
The Prison Cheer, monthly. Festus, Missouri. Published by an ex-convi in the interest of prisoners. 25 cents a year.

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

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BY

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

OSBORNE AND SING SING

The idea dies hard that the prison is a place where life should be made as disagreeable as posible for the inmates. The public clings fast to the delusion that punishment, or in other words, retaliation, is of value in itself and that narrow, tuberculosis breeding and ill-ventilated cells and harsh treatment have a curative or at least preventive value. Whenever efforts are made to give the criminal a taste of the better life, the lack of which has often been the cause of his crime, there is sure to be howl from the newspapers, which claim to represent public opinion, but which really offer the views of writers who are frequently equally facile on all subjects and grossly ignorant of all.

It is preposterous to assume that because the public pays for the prisons it is entitled to run them. The public makes the laws, and a sorry botch it has made of them, so far as criminal administration is concerned. But granted the right to make laws, this does not extend to the details of administration, which must of necessity be a matter for experts. The question of how much liberty shall be given to inmates of prisons is no more a point for the public to pass on than is the diet of a patient in a public hospital, or the management of the postoffice or water works. Results are all that the public is reasonably justified in demanding, and when it appears from well established data that forty percent of the convicts become recidivists, it ought to welcome, rather than attempt to shout down experiments.

Sing Sing prison has long borne an unenviable reputation, in fact perhaps the worst of any large institution of its kind in the country. Politics, no doubt, has in great part been responsible, which means in this case that those in authority have been appointed, not for any previously acquired knowledge of penology, or any executive ability, but as a reward of "merit" in a political sense. The condition of affairs in Sing Sing has become so intolerable that the Governor of New York decided to place the institution under the charge of one who has at least given some time to the study of the subject, and whose standing could be depended upon to guarantee at least an honest administration.

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Thomas Mott Osborne, the new appointee, has long been a student of the subject, and has been distinguished for his sympathetic attitude towards the convict. The head of a large business, Chairman of the National Committee on Prisons and Prison Labor, member of the New York State Commission on Prisons, he spent a week in Auburn Prison, which enabled him to secure the introduction of a number of innovations, one of which was the formation of a Mutual Welfare League among the prisoners. I have been surprised at the tone of much of the criticism which has been evoked by Mr. Osborne's acts—criticism which has often been directed not only against his judgment, but his motives. *The New York Tribune* among others, in an article which openly displays the fact that the writer is densely ignorant of what has been done elsewhere in prison reform, soundly berates Mr. Osborne for his innovations, and the same spirit of faultfinding has not been altogether lacking in the prison journals.

I have no doubt that Sing Sing's new warden will turn a deaf ear to those criticisms, which predict his failure in advance. He has unquestionably a difficult task before him, that of undoing the mischief done by his predecessors in office, the problem of making human beings out of men who have been brutalized by years of harsh treatment. It is not to be expected that he will meet with unqualified success in every detail from the start. To manage a community of fifteen hundred convicts successfully requires a rare combination of qualities. It demands administrative talent of the same order as is required in any other large institution; it demands knowledge of the economic conditions involved in questions of prison labor; it requires an intelligent understanding of human nature, and equally it calls for sympathy and an appreciation of the Golden Rule.

Weakness on any of these points may modify the new warden's success, but cannot justify wholesale condemnation. The honor system cannot be condemned because the coffee or hash are not up to par, because here and there an inmate abuses his privileges, or because of the outcries of disgruntled petty officials who have found their claims to being treated as little tin gods, their right to bully the prisoners, interfered with. Prisoners are very much the same everywhere, on an average, and what has proved possible in Arizona or Oregon should be equally feasible in New York. Mr. Osborne is quite justified in going ahead with what has worked well elsewhere, instead of adopting a snail's pace under the assumption that Sing Sing prisoners form a species of their own. What if a pocket is picked now and then at his social gatherings? Do those attending them think that they are in church, and should they not give as much attention to their watches and wallets as they would in a department store?

In short, I regard the criticisms of Mr. Osborne as pure piffle

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and think that his appointment as warden of Sing Sing is one of the best things that has happened in New York for many a day.

The Restored New Testament

The Restored New Testament, *James M. Pryse*, 819 pages, illustrated, loaned; $4.00.

Those who have read the former books of Mr. Pryse, *The Magical Message of John the Divine* and *The Apocalypse Unsealed*, will know what to expect of this, his largest and latest work. Part one contains a general introduction, a Composite Gospel and a Composite Gospel in verse under the title "The Crowning of Jesus." Also a literal translation of the Apocalypse with commentary and a poetical version of the same under the title "Initiation." The second part contains a new literal translation of Matthew, Mark and Luke, with introduction and commentary, and an astronomical key to ancient religious mythology.

I have no idea how many dissections of the New Testament have been made, each writer arriving at his own conclusion. Mr. Pryse's theory is that the Gospels were originally a Greek allegorical drama, which has been worked over into a fictitious Jewish history by men who were not Jews, who were ignorant of the Hebrew language and in many cases distinctly dishonest. Fraud is written on every page of the Gospels as we have them. Jesus was not a "man of sorrows," but a candidate who wins his way into the Greater Mysteries. In fact, the whole New Testament, except the Epistles, which Mr. Pryse dismisses as worthless, is to be viewed in the light of the Mysteries, the esoteric and astrological.

This is a very interesting thesis. Perhaps the author is right, perhaps not. My knowledge does not permit me to decide between the views presented by different scholars. And it is to these, as well as to those who desire to know an unquestionably able presentation of a new viewpoint, that we must leave the study of the book. What appeals most to me are the new literal translations, for every new version made by a scholar must have value to the student.

I have but one criticism and that is that it appears to be a very questionable addition to the value of any part of the New Testament to translate or paraphrase it in different poetry, and especially in rhyming couplets, the form of verse least suited to the presentation of sublime subjects. I cannot help thinking of Pope's horrible murdering of the great poems of Homer, by turning them into rhyming doggerel.

How much is true, how much fiction, in the story of Jesus we shall probably never know. And after all, what difference does it make? Fiction is often more valuable than truth and truth does not require a genuine historical background. The small man demands authority, the man of true spiritual insight takes the finished work on its own merits and does not accept or reject on the ground of

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critical analysis. What difference is it who Shakespeare was, or Homer, or Moses, or Isaiah? He must be narrow indeed who would reject the Sermon on the Mount because it appears to be the product of designing priests. And my sincere conviction is that what most of us need is to know more of the New Testament as it is, rather than to trouble ourselves about what it is not; to obey its precepts rather than to ask who gave them. If we would enter the kingdom of heaven we must become as little children and not be overanxious about the "truth" of the fairy tales which are told us. The character of Christ as presented in the Gospels by "fraudulent interpolators" is of vastly greater value to the world, and is likely to be for generations yet to come, than any reconstructed initiate into the Mysteries.

Report of Prison Work in the Milford (Delaware) New Century Club

Note. The following report is of much more than local interest, as showing how women's clubs may take up the subject of prison reform work. We suggest that those seeking advice communicate with the undersigned, who is a LEAGUE member.

The Milford New Century Club, on Monday, November 23, gave a program on Prison Work to a very appreciative and sympathetic audience. The prisoner, particularly the first offender, was shown as one who has failed to get, under the existing social conditions, certain necessary training along physical and mental or moral lines, and so lacks the development that would have given resistance to the forces that swept him into his present surroundings. Prison reform, from this viewpoint, must be an attempt to supply, even at this late date in their lives, by means of sanitary conditions and treatment of the diseased, educational chances and vocational training, and moral influence and encouragement of their belief in their power to make good, that which they have missed in early life, and that which will tend to prevent their return for later offenses. The enormous financial saving that this would mean to the State was then discussed. The following articles were read:

What is a Criminal?

The American Prison System of To-Day.

Recent Changes in Sing Sing.

A Petition to Congress, September, 1914, signed by the Inmates of Arizona State Prison, Asking for Unlimited Mail Privileges for Other Prisons.

The Number Who Make Good When a Little Help is Given.

The work of the O. E. LIBRARY LEAGUE in Washington, D. C., and its bureau for correspondence with prisoners was explained. The enthusiasm of this meeting led to the appointing of a committee of seven to investigate the prisons of Delaware and find out what changes are needed in order to supply proper surroundings and con-

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structive training to our prisoners, and to make report of this to the club. The committee met with the chairman, Mrs. G. W. Marshall, December 2, to discuss methods of procedure. Investigation of the three prisons will be made personally by those interested, and the club members will be asked to help accomplish the following ends:

1. Sanitary housing.
2. Classification:—the first offenders to be kept from the old and hardened ones, and the healthy from the diseased.
3. State aid toward prison libraries.
4. Unlimited mail privileges.
5. Vocational training when desired.
6. A state farm or other provision for discharged and paroled prisoners to help them start toward an honest, industrious life.
7. The abolition of the death penalty in Delaware.

It was decided to present this matter to the State Federation of Women's Clubs, to ask the co-operation of the other clubs in the State Federation, and also that of the Delaware Branch of the Mothers' Congress and of the Women's Christian Temperance Union.

ELINOR BALDWIN ROSA, Secretary of the Committee.

The Prison Monitor

the organ of the Vermont State Prison (Windsor, Vt., subscription, $1 a year) has just resumed publication, the new printing office having been completed. It promises to be one of the best prison publications. Vermont is waking up in the matter of prison reform. We are credibly informed that each inmate had half a mince pie with his Christmas dinner—and they were Vermont, not Connecticut pies, too. Wish we had been there; we had only potatoes and sauerkraut.

Correspondents for Prisoners Wanted on aviation, architecture, automobile repairing, structural engineering, music, vocal and instrumental, real estate business and other special subjects.

If you have old periodicals or books which are *not on our lending lists* which you wish to give away, it is better to notify us rather than send them to us. We can tell you where to place them without incurring cost of double transportation. We are always glad to receive as gifts books which we can lend, but it is difficult to dispose of others.

Best Books on Prison Work. We advise you to read the following: *Lowrie:* My Life in Prison (price $1.35); *Taylor:* The Man Behind the Bars (price $1.60); *Osborne:* Within Prison Walls (price $1.65). The Library supplies these and also rents them. A full list of books on criminology will be found in the CRITIC of Dec. 30.

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Convict No. 6000—An Appeal

The Truth about the State Penitentiary at McAlester, by *"Convict No. 600* price, 50 cents .

"Convict No. 6000," an inmate of the Oklahoma State Penit tiary and a member of the O. E. LIBRARY LEAGUE—his real addr is No. 5094, Box 398, McAlester, Oklahoma—is a high school pr cipal who is confined on a technical point, and who has a family o wife and five small children entirely dependent on him for support a reduced to sore distress. The above book was written and publish with the object of raising funds for their assistance during incarceration. The authorities of the penitentiary have reco mended his case to the LEAGUE as one worthy of special help a consideration and have asked us to use our influence in selling book. The author writes us: "A technicality in law makes guilty of an offense against society, by which I, as well as my fam must suffer. In writing the book about McAlester Penitentiary had two points in view, that of helping my family primarily, a second, in a way to do justice to the System along reformed li employed at the Oklahoma Institution. And the people of this st surely should be proud of the officials in whose care the unfortuna or should I say, fortunate, prisoners have been placed."

Quite apart from this, the book is very interesting, as show the inside working of one of our state prisons, and as presenting appeal from a convict for the humane treatment of men of his cla We appeal to LEAGUE members and other readers of the CRITIC purchase from us one or more copies for distribution. We add this the assurance that all proceeds beyond the actual wholesale c of the book will be turned over directly to the family of the writ Send us fifty cents or five dollars now, while the matter is bef you.

To O. E. Library League Members

Delinquent Subscriptions. You are reminded that members in the LEAGUE (prisoners excepted) implies keeping up your s scription to the CRITIC. Those members who fail to renew th subscriptions after notice are automatically dropped from the roll

Prisoners who are LEAGUE *members* are notified that as they members by courtesy, their names will be dropped within a reas able time after being discharged unless they renew their members on the usual terms.

Prison Members are requested to notify this office when th are paroled or discharged. It is unfair to the LEAGUE to allow us continue to send the CRITIC to an obsolete address.

Members could help the LEAGUE very greatly, if they wo take the trouble by getting others to join, by securing subscripti to the CRITIC, by passing old numbers of the CRITIC to their frien

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Members who offer to correspond with prisoners or others are expected to adhere to their promises. If it is impracticable for them to correspond with any member assigned to them, they should notify this office promptly. Simply to ignore communications is not only a lack of common courtesy, but inflicts the greatest annoyance on the correspondent and on this office. In such cases the correspondent will be transfered to another member and no further names will be sent unless requested. The same applies to those who have asked for correspondents.

Membership in the O. E. Library League

Registration fee, 10 cents; subscription to the CRITIC, 25 cents; voluntary contribution, if desired. No pledges or other obligations. Advantages, a chance to help or be helped.

All Kinds of Books

It is a mistake to suppose that we supply only the books on our lists. These are lists of books which we *lend* as well as sell. We are glad to fill orders for any books which are in print and to try to secure copies of books which are out of print.

In our experience nine people out of ten neglect—and that means practically the same as refuse—to pay small accounts without putting the creditor to infinite trouble. That is why we require payment in advance by a deposit. You may be the tenth, the exception, but we have no means of knowing that; the chances are nine to one against you. We would as lief take nine chances in ten of losing your custom as of having you neglect to pay, and we save correspondence withal. We have enough delinquent accounts of less than a dollar on our books to build a good sized house, and these good people, who expect to go to heaven when they die, absolutely ignore bills. Funny, isn't it, but they are mostly for theosophical books.

SOME CHEAP BOOKS

(Subject to change without notice)

Books surplus or withdrawn. Sold only for cash with order. U. S. postage stamps accepted. State substitutes if desired. **These prices do not apply to books regularly loaned, but borrowers may ask for "reduced copies if available."** Address *O. E. Library League, 1207 Q Street, N. W., Washington, D. C.*

Theosophy; Occultism; New Thought; Religion; Psychology

Anon.—Twice Born, .35 (new, .75. A reincarnation story).

Bruce, Addington—Historic Ghosts and Ghost Hunters, .80 (new, 1.25).
Riddle of Personality, .90 (new, 1.50).

Corelli, Marie—Soul of Lilith, .30 (new, .75).

De Laurence, W.—God, the Bible, Truth and Christian Theology, .75 (new, 3.50).

Douglass—Spiritual Evolution, .60 (new, 1.20).

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Evans—The Spirit World Unmasked, .40 (new, 1.00).
Evarts—Light of Life, .35 (new, 1.00).
Farnsworth—Teachings from the Arcane Science, .70 (new, 1.25).
Funk—The Widow's Mite, 1.15 (new, 2.00. Psychical research).
Gordon, Helen Van Anderson—Carol's Conversion, .35 (new, 1.00).
Hartmann, Dr. Franz—With the Adepts, an Adventure among the Rosicrucians, .70 (new, 1.00).
Howard, Clifford—Sex Worship, 1.00 (new, 1.50).
Houllevigue—Evolution of the Sciences, 1.10 (new, 2.00).
Morton, Francis T.—The Proven Continuity of Life; its Relation to Jesuitism and the Christian Religion, new, .80, reduced from 1.65.
Phelps—Abbas Effendi, .65 (new, 1.25. Bahai).
Rogers, L. W.—Hints to Young Students of Occultism, .30 (new, .50. A splendid book for beginners).
Schofield, Dr.—The Knowledge of God, .50 (new, 1.50).
Tolstoi, Count—My Confession; My Religion, 1.00 (new, 1.50).
Seward—School of Life, .30 (new, 1.00).
Trine, Ralph Waldo—This Mystical Life of Ours, .60 (new, 1.00).
What All the World's A Seeking, .90 (new, 1.25).
In Tune with the Infinite, .90 (new, 1.25).
Uniake—The Living Wheel, .60 (new, 1.25).
Van Ness—The Coming Religion, .50 (new, 1.25).
Vedra, Yarma—Heliocentric Astrology, 100 (new, 1.50).
Whitehead—Dealings with the Dead, .65 (new, 1.50. Trans. from French)
Webster—Primitive Secret Societies, 1.10 (new, 2.00).
Williamson—Science of Happiness, 1.00 (new, 2.00).
Williamson—The Great Law, 3.50 (new, 4.50).
Wilson, Floyd B.—Discovery of the Soul, .65 (new, 1.00).
Man Limitless, .75 (new, 1.25).
Paths to Power, .65 (new, 1.00).
Waite, A. E.—Occult Science, 1.00 (new, 2.00. By one of the foremos writers).
Pictorial Key to the Tarot, 1.15 (new, 1.75. Full page ills.; authoritative).
Wallis—Guide to Mediumship, .65 (new, 1.00).
Wattles, Wallace—Science of Being Great, .70 (new, 1.00).
Ward—Light from the East, .20 (new, .35. Selections from Buddha, etc.)
Wood, Henry—God's Image in Man, .70 (new, 1.00).
The New Thought Simplified, .45 (new, .80).
Political Economy of Humanism, .85 (new, 1.25).
Zadkiel—Lilly's Astrology, 1.00 (new, 1.50).

Miscellaneous

Dorr—What Eight Million Women Want, 1.00 (new, 2.00).
Jacobs—Indian Fairy Tales, 1.25 (new, 1.75).
More Celtic Fairy Tales .90 (new, 1.25).
Lowell, Percival—Mars and its Canals, 1.75 (new, 2.50).
Meriweather—A Tramp Trip, .70 (new, 1.25).
Phelps—Woman Suffrage, .70 (new, 1.00).
Roosevelt—American Game Trail, 2.00 (new, 4.00).
Wilderness Hunters, 1.25 (new, 2.50).
Wachtmeister—Practical Vegetarian Cookery, .65 (new, 1.00).
Waugh—Landscape Gardening, .30 (new, .50).
Wheeler—Principles of Home Decoration, .90 (new, 1.80).
Wilbur—Everyday Business for Women, .70 (new, 1.25. Invaluable to all
Wright—Garden Week by Week, 1.25 (new, 1.00).
Young—First Aid to the Child, .75 (new, 1.25).

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

Vol. IV Wednesday January 27, 1915 No. 12

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

WHAT DOES IT MEAN?

It is a pleasant thought---for those who regard themselves as elect. and who believe in getting without giving—that the Almighty has so arranged things that certain of his beneficiaries are allowed to have a jolly good time in this world, and then pass on to a higher state where all is "beer and skittles." It is a delightful thing to be able to feel that you can eat your cake here and yet save it over for the next world, and that in your case a miracle is being performed which is only comparable to the famous story of the loaves and fishes.

On the other hand it is not particularly consoling to feel that you are given just this one chance at life. and a mighty poor one; that you must suffer misery here, with a good chance of having it still hotter when you pass over the line.

As a result, the world is divided roughly into two camps. The one sings hallelujas and hosannas, and is filled with gratitude, that is to say, with a keen sense of favors already and about to be received. The other is full of pessimism; it hates those whom it regards as "more fortunate," and it casts about for some method by which it can turn the tables. Often enough those who belong to it lose faith and deny the existence of a plan and purpose in things. "Now or never" is their cry.

From a moral standpoint there is but little difference between the two. The man who has, and the man who has not, but wants to have, are pretty much the same. One is more lucky than the other: that is all there is to it. The fellow who takes his chance and loses, and he who takes his chance and wins, are but gamblers in the great stock market of the world. It is somewhat absurd to hurl anathemas at the man who gets what he is after and to ask for pity for him who goes after it and fails. There is a lot of moralizing on the well known fact that when one loses his money he loses his friends. In most cases it is just what he deserves. He has sought them for what he could extract from them, not for what he could do for them. His friends were after his goods; they wanted a drink from his bottle, and when the bottle is empty they

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naturally turn elsewhere—good riddance. What does a man do when the gold flows his way? Why, of course, he joins a swell club; he buys horses and motors; builds a fine house where he can assemble his friends and dine and wine them, with the understanding that he is to be dined and wined; his wife goes in for society and tries to outshine her rivals by hanging all sorts of things on her body, no matter how grotesque, if they only cost enough; the man poses as a patron of art; he forgets that he was once a butcher and pays exorbitant prices for pictures by the Old Masters, or for first editions of famous authors, or rare manuscripts, hiring someone to tell him that they are what they claim to be; he subsidizes a church or university in which all references to the camel and needle's eye are scrupulously avoided. Now and then, after every conceivable want is gratified, he becomes a philanthropist and acquires great glory for giving away that which he can no more hold than a full cistern can hold more water.

The church has fostered two great delusions. One is, that there is a loophole of escape, that it doesn't matter what you are but what you believe, and that just as faith can remove mountains so it can remove the mountain of your sins. The other is, that there is a certain virtue in poverty and that the poor shall inherit the kingdom. That delightful story about Lazarus and Dives is nothing more than a sop thrown to the man who has not, to keep him from whining—or perhaps biting—just as Dives threw the bones to the dogs under his table. One may pity Lazarus for his sores, but I question whether he really deserved the inestimable privilege of resting his head on Abraham's bosom. He was probably as selfish as Dives and it was not he who offered, but Dives who implored that he might fetch some water. The Sermon on the Mount does not say "Blessed are the poor," but "Blessed are the poor in spirit." That is a totally different matter. The poor man who wants to be rich in order that he may enjoy life is no more poor in spirit than the rich man. It is simply a difference in having and not having, not in wishing and not wishing. He alone is poor in spirit to whom wealth and poverty are matters of indifference, both means to an end, but insignificant in themselves.

The logical outcome of the teachings of the church, as distinguished from the teachings of Christ, is materialism, that is to say selfishness. From the luxurious church where wealthy people are regaled with grand opera under the name of religion and are taught how they may enjoy the role of Dives in this life and that of Lazarus in the next, down to the humblest chapel where the poor are told that their turn will come next, they are preaching but one thing—get, get, lay up treasures for *yourselves*. But a few years ago the church taught that heaven is a place which differs in no way from a gladiatorial arena where the saved sit about on benches taking delight in the tortures of the damned. Nobody thinks that

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now, but little progress has been made. We still propose to sit on the benches and flatter ourselves that we are more humane than our grandfathers, because we do not take pleasure in the show, but turn our heads the other way.

Does not the belief seem preposterous to you, that your condition through all eternity is determined by your actions during the few years you spend on this earth? Born naked and ignorant, brought face to face for the first time with conditions of which you know nothing, the creature of appetite and impulse, does it not appeal to you as a travesty of justice either to condemn Dives for his misused wealth or to approve of Lazarus for his unwilling poverty? No, this conception must be relegated to the place whither the celestial bull fight theory has gone. We must remodel our conceptions. We must admit one of two things; either there is no such thing as Divine Justice and the world is just a place where we must take our chances of eating or being eaten; or, if we continue to exist, we must in the course of things be given another chance, not to get, but to make men of ourselves.

"Naked came I out of my mother's womb, and naked shall I return thither." A profound saying and one truly absurd if our present conceptions are right. In those few words of the ancient and unknown poet who composed the book of Job is to be found the key to the whole situation Probably nowhere have we a finer expression of the theory of cyclic birth, or reincarnation, the only rational theory of another chance. I am born, I live my life, play my little part better or worse as the case may be, and I return, literally, to my mother's womb, naked of all memories of the past, to try my turn again, to learn the lessons which I have neglected.

I do not insist that the theory of rebirth is true. It is hardly susceptible at present of absolute scientific demonstration, which is just what may be said of the common view. But this much is certain, that in it lies a philosophy which will give every man his chance, which makes it possible for the soul to evolve through the ages, and which lays emphasis on the fact that a man is not at any moment what he has or what he would like to have, but what he has made of himself. It shows that poverty and wealth, yes, even what we call righteousness and unrighteousness, are but incidents. "Before you can attain knowledge, you must have passed through all places, foul and clean alike."

And I present this thought, not with the idea that you will accept it at once, but rather that you shall try it out, by observing how many puzzling problems its assumption will solve. Think what it means that every man has to work out his own progress; that he is neither pulled out of the mire and set up in heaven as a parasite on the Divine benevolence, nor thrust into hell for no real fault of his own, but that he really has before him the problem of making a man of himself and is given almost endless time and chance to do it.

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A Prisoner on Women's Clubs

January 11th, 1915.

Dear Sir:—

A fellow inmate of the state penitentiary here handed me recent issue of the CRITIC, and I take this opportunity to wish th purposes proposed by your affiliated bodies God-speed.

Daily intercourse with unfortunates in an institution of th kind will reveal the fact that about eighty per cent of the populatio are illiterates, part of whom are illiterates from environment, an some illiterate by lack of interest in getting an education; there fore any movement towards their social development within th walls will be the means of solving the reform problem, more tha any other method. One of your articles sounds a keynote when says: "Reform must begin with the individual; while the syste may be improved, the real aim must be the betterment of the pri oner himself, and going back of that, the proper training of th child."

Your contributor, Elinor Baldwin Rosa, in an article entitle "A Chance for our Women's Clubs," in issue No. 10, voices in clear, precise way, an appeal that should find its way into ever humanitarian society in the country, and if the cue is taken u much good could be accomplished by its practical operation.

The prison system of today is an ascendant of a system o reform, which until some ten years ago was such that the outsid public could hardly have believed existed, and it is to the indefatiga ble efforts of the women of our country that those days are no mor and pleasant indeed is the realization that the good women are sti engaged to better the conditions morally and conditionally that exi today, in an effort to give the word "penitentiary" its rightful sig nificance.

There are thousands on thousands of Maud Ballington Booth' Elinor Baldwin Rosa's, Mrs. G. A. Brown's among our women o today. It is the spirit of womanhood, and if they all could only b reached, a wave of practical reformation would sweep the countr unheard of in history, and carrying only as its object "unto one o the least of these my brethren."

With kindest felicitations, I am,

Yours very sincerely,

J. McG.

Best Books on Prison Work. We advise you to read the fo lowing: *Lowrie;* My Life in Prison (price $1.35); *Taylor:* Th Man Behind the Bars (price $1.60); *Osborne;* Within Prison Wall (price $1.65). The Library supplies these and also rents them A good list of books on criminology will be found in the CRITIC o Dec. 30.

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Some Suggestions on Writing Business Letters

(With special reference to The O. E. Library League)

1. Write each different subject on a separate sheet, and give date and your name and address on each. This greatly facilitates reply, where each subject is handled by a different officer or clerk.

Write separately: requests for loans; purchases or cash orders; inquiries calling for special reply; complaints; personal matters. Never repeat a request or order without distinctly stating that it is repeated; otherwise it may be duplicated.

2. In replying, mention the date of the letter to which you are replying and state its subject briefly. If referring to a previous letter or order of your own, mention briefly the subject or the items ordered. Where there are several letters it is often impossible to know which is meant. Make each letter as complete in itself as possible.

Thus, do not say: "I have not received the book I ordered some time ago," but, "I have not received Bailey's Training of Farmers I ordered June 12th." If you are buying some of the books you borrowed, give their titles, and state that you already have them.

3. Repeat your address on each letter. Every concern having many correspondents is likely to have other correspondents of the same name.

4. Give prompt notice of any change of address, with old and new address, so that it may be entered on the files.

5. If you are a travelling man, or use a temporary address, always file a permanent address.

6. Some sensible people write their name at the top of the letter, thus: "From James Doe." This is practical, even if not the fashion. The first thing the reader wants to know is: who is it from?

7. If you are a woman, state whether Miss or Mrs. If the latter, always sign your name in the same way. Do not expect your business correspondent to remember that Mary Jones and Mrs. James T. Jones are the same.

8. Use a typewriter if possible, or at least remember that your correspondent is not a handwriting expert. Supplement your usual signature with your full name and address typewritten or in a clear hand. If you have a house and an office address, make it clear which you desire to be used.

9. Do not write communications on business or visiting cards, on very small sheets, or on thin, transparent paper. Write only on one side of the sheet and number each page. He who writes on scrap paper or backs of circulars does not invite credit.

10. Preserve all business letters which you receive, and keep an accurate copy of all which you write. Preserve your registry, express and money order receipts.

11. Do not sign other people's names without making it clear that you are acting on authority, and give your own also. Avoid

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using letter heads which give an address other than your own, unless you are connected with the firm mentioned.

12. Business letters should be addressed to the firm, not to an individual. If necessary to address a special person or department, write "Attention of Mr. X," or "Department X" after the firm's name.

Business letters to the Librarian, if addressed to him by name, should also say "Librarian, O. E. Library League."

13. Private letters addressed to a business office should have "Personal" conspicuously written on the envelope. If extremely confidential, an inside envelope, also marked "Personal" should be used. Never mark a common business letter "Personal." It isn't.

14. Always write your name and address on envelopes and packages.

The Library cannot identify packages which do not bear your name.

15. Leadpencils are not intended for business correspondence. Avoid their use if possible.

16. When you are supplied with blank forms, always use these in preference to writing a letter.

17. In ordering goods, give an address, if you have one, to which they can be delivered by your express or freight agent. Express and freight packages cannot be delivered at postoffice boxes.

Do not be too hasty in reporting shortages in shipments, as books are often ordered to be sent direct from the publisher, which may require a day or two longer, sometimes more. You will be notified if any considerable delay is to be expected.

18. Remember that price lists and announcements are subject to change, generally without notice and often in single items only. It is the present price or terms which hold and your possession of an obsolete list does not obligate your correspondent to supply you goods at the old rate, or on the old conditions.

It is not possible to issue a new edition of a book list every time a single item is changed.

19. Make remittances, if possible, by postal or express money order, bank draft or check. If you send coin, use a coin card or wrap in heavy paper; if you send stamps, fold them in waxed paper. Money and stamps are always at sender's risk.

In many cities, banks charge ten cents for collecting out of town personal checks. Do not send stamps of higher denominations than 2 cents to people whose business does not require them.

The O. E. L. L. accepts U. S. postage stamps to any amount; also personal checks without additional for collection.

Money orders and checks payable to your order will be accepted. but must be endorsed payable to the O. E. Library League.

You will often save time by ordering books to be sent C. O. D., for which there is a small additional charge, 10 cents by parcel post, 15 cents up by express.

20. If you live in a foreign country do not send *domestic* money orders, currency or stamps, none of which are of use in the United States. Use drafts, *international* money orders, or, for smal

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sums, international correspondence coupons (worth 5 cents each), which you can get at your postoffice.

The O. E. L. League accepts Canadian postal or express money orders, postal notes and checks at face value; Canadian notes of $1 or more at 2% discount; Canadian fractional currency at 10% discount; Canadian postage stamps up to $1 at par, more than $1 at 10% discount. Other foreign money or stamps will not be accepted, except British currency at 10% discount.

21. Do not avoid paying letter postage on written matter by enclosing it in packages. By so doing you show yourself to be either dishonest or ignorant, neither of which is a recommendation for further favors. A package containing a written communication of any kind is mailable only at letter rate.

The O. E. Library League holds the sender responsible for any additional postage collected for this reason.

22. Remember that letters and packages sent by ordinary mail are at your risk. Safety may be ensured by registering letters (10 cents) and insuring parcel post packages (5 cents), or by sending by express (stating value).

Books can be sent by *prepaid book express* between any points in the United States where there are express offices at 1 cent for each 2 ounces, minimum, 15 cents. For the 6th, 7th and 8th postal zones this is cheaper than parcel post. The value (not to exceed $10) can be recovered if lost.

23. Do not think that enclosing a 2 cent stamp for reply obligates your correspondent to answer. It is a courtesy to do this, but few letters cost less than ten cents to answer, while some questions would cost the recipient dollars to reply to. You have no right, therefore, to reproach him for keeping your stamp—it has cost him two cents' worth of his time to read your letter.

24. Do not try to save postage and paper by crowding a letter on a postcard or writing in a microscopic hand. If you do, you have no one to blame but yourself if your communication is ignored.

25. Make all your communications as brief as possible consistent with clearness. Come right to the point, say what you have to say and close. Small-talk and compliments are for after dinner, not for business hours. Civility does not require you to be lengthy. Better be abrupt than a bore.

26. Nothing is gained by losing your temper. Most difficulties arise from misunderstanding; you may not have made yourself clear, or may have failed to comply with the terms. Assume that your correspondent is as honest and well meaning as yourself.

Remember that the Library is not responsible for the mistakes and delays of the postoffice.

27. If you have a promise to make, make it, but do not tell how honest you are. The man who talks of his honesty is seldom to be trusted. If you have made an agreement or a promise, adhere to it even if it costs you more than you have estimated. The very

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worst kind of economy is that which is effected at the cost of your inner sense of honor, to say nothing of your credit.

28. Your handwriting and expression are signs of your character and education more convincing than anything you say. Many an elegant letter has "no credit" written all over it, while even an illiterate letter may inspire confidence.

29. O. E. Library League members are expected to acknowledge all letters which call for a reply. Especially is this the case where they refer to correspondents. To offer to take a correspondent and then to neglect to write to him, without notifying the office of this, is not only annoying but discourteous.

Second-Hand Books

We are constantly asked for our catalog of second-hand books. We publish lists occasionally in the CRITIC, but these are incomplete and are not issued separately, as the books are constantly changing. Before you can get a reply to an inquiry the book you want is likely to be sold.

As we are likely to have reduced copies of any books on our lists, especially theosophical, occult and new thought books, it is suggested that you make out a brief list from our regular catalogs of what you want, giving a number of substitutes in order of preference, and *stating the maximum amount* you are willing to spend. We will then send such reduced copies as we have available, collecting the actual price by parcel post or express on delivery. Thus:

"Please send me as many as possible of the following reduced books, preference in order given, and not to exceed $..... to be sent C. O. D."

This will save you time and disappointment.

C. O. D.

To save your time we will send any books *we have in stock* by parcel post or express, C. O. D. Books which are ordered direct from the publisher cannot be sent C. O. D., but if we are sending others direct from the Library at the same time the price can be included in the C. O. D., though the books will reach you separately.

When a renewal of your library credit is due we can also, if you wish, collect it with the next shipment of books, thus saving you the loss of time incident on notices and inquiries. A notice will be sent you in advance.

If you have old periodicals or books which are *not on our lending lists* which you wish to give away, it is better to notify us rather than send them to us.

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

Vol. IV Wednesday, February 10, 1915 No. 13

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

THE PUBLIC DEFENDER AGAIN

In his recent Indianapolis address President Wilson made the following remarks:

"There is another thing that needs very much to be done. I am not one of those who doubt either the industry or the learning or the integrity of the courts of the United States, but I do know that they have a very antiquated way of doing business.

"I do know that the United States, in its judicial procedure, is many decades behind every other civilized government in the world; and I say that it is an immediate and an imperative call upon us to rectify that, because the speediness of justice, the inexpensiveness of justice, the ready access of justice, is the greater part of justice itself.

"If you have to be rich to get justice, because of the cost of the very process itself, there is no justice at all. So I say there is another direction in which we ought to be very quick to see the signs of the times and to help those who need to be helped."

The object of our penal legislation, of our criminal courts, of our police system, is the protection of society from its individual members, and of these members from each other.

Nobody can question the need for such protection, but while we hear much of the dangers to which the community is exposed from the acts of individuals, few ever think that it is equally necessary that the individual should be protected from society; yet there is equal need of this.

Public opinion, as we all know, is not infallible, and neither is it, whether expressed under the rough and ready form of lynching, or the slower plan of getting twelve men in a jury box to conclude that a fellow-man should be hanged. There is a remarkable similarity between the man who stands on a barrel and incites the crowd to an act of revenge, and the hired prosecutor who does his best to secure conviction. If anything the odds are in favor of the man on the barrel, for he at least is sincere in his conviction, while the prosecutor is simply a man hired to secure conviction of anyone who happens to get in his way; his living depends on it; his job is at stake.

As with the prosecutor, so with the police. It is their business

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to arrest, and it is not to the credit of a police chief not to be abl to cast suspicion on someone.

Naturally the police keep their eyes on discharged con victs. We cannot object to this, especially as under our beneficen penal system a man is usually not reformed by imprisonment, is no taught how to live honestly or given a fair start. If a safe is rob bed, the first thing to do is to find whether there happened to be i the vicinity someone who has had a hand in a similar exploit befor and to run him in. And to that also one can hardly object.

But it is here that the injustice comes in. It is bad enoug for a man to be arrested the first time and to be forced to mee the brutal attacks of the public prosecutor, often without friends o means, and to know that his liberation or conviction is not so muc a matter of evidence as of cash and influence. But when he has onc served time in prison, everything is against him. The police watc all his movements and not infrequently play the part of informe against him when he honestly seeks employment. The presumptio that a man is innocent until he is proved guilty no longer holds He is assumed to be guilty unless he can prove his innocence, theo retically not, perhaps, but practically. This is true not only of th law, the courts and the police, but also of his friends, should he b so fortunate as to have any after his previous experience.

To prove one's innocence is often not such an easy matte Alibis are a matter of pure chance in any case. Usually it mean fat fees to lawyers, and that is just what the poor fellow can't com mand.

Let me cite a case which has just come to hand, that of a ma whose communications in the CRITIC have attracted the attention o all of its readers.

John Smith—I do not give his real name—a talented but way ward young man, has served a term in the penitentiary for ban robbery. There seems to be no question of his guilt and he doe not deny it. His natural and varied ability and his genial disposi tion have made him friends both in and out of prison. His priso record was the very best and he gave every indication of the in tention to make good, and finally was pardoned by the Governo and proceeded to make his living in an honest fashion, under condi tions which, because of the prevailing business depression are har enough for all, and especially for the man who has done time.

He seems to be getting on well, but in the town where he hap pens to be there is an attempt to rob the bank. He is an ex-convic and under the eye of the police and is arrested. The presumptio is against him; he needs a vigorous and capable attorney to pu him through, and said legal gentleman will look at his case for consideration of five hundred dollars, cash in advance.

Five hundred dollars! Lord, Man! The poor fellow is bu a few months out of jail. For several years he has faithfully serve

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the state which was detaining him for nothing but his board and lodging, giving expert service which outside would have commanded good wages, and the state has turned him loose with nothing but the clothes on his back and a five-dollar bill, after confiscating the product of his work for all these years. The little money he has been able to earn since his release has had to be spent for his daily bread and in traveling up and down in search of employment. Where is he to scrape up five hundred dollars at a moment's notice? The swine of a lawyer would rather see him in perdition than trust to getting his pay after he has secured his release; he assumes him to be a thief by not taking any risks about payment, and at the same time proposes to prove that he is not a thief on payment of so much cash.

But his family and friends, you say. Well, when he went to the penitentiary he went under a fictitious name; his relatives were given to understand that he was in a distant land; he wished to spare them the suffering and disgrace of having a convict in the family. When they learn that he has deceived them they are in no mood to help him; they share the conviction that if he has lied to them once, he is probably guilty and that money advanced for his defense would be simply so much presented to the attorney. The same attitude is that of his friends. They have aided him in the hope that he would make good, but when he has been nabbed, all their hopes vanish and they will take no risks, for the presumption is against him.

And so the man has to go up for trial without protection of any kind whatever. The bank robbery failed, so the bank, and the financial interests back of it, have plenty of cash left to back up the prosecution, and state their intention of so doing. The man needs defense against society and against the powerful interests which are just as much searching for a scapegoat as is the police. These interests have but one object. They care nothing about the actual offender—there are plenty of other potential bank robbers in the bushes—what they want is to set up an example which will frighten others from robbing banks. They don't care a straw whether he is innocent or guilty. What they are after is a warning to others and that is what they are willing to pay for. Anybody will do, if they can make a ghost of a case against him and escape the charge of conspiracy. Their pretense of paying to have justice done is bosh; it is insurance money against accidents of a burglarious nature.

You may call this justice, but I call it damnable injustice, from A to izzard. The man has been pardoned and society should cooperate with him in making good. It should give him every possible aid in proving his innocence, if possible, instead of jailing him and confiscating his work. As it is, unless John Smith has his alibi at his fingers' ends, or unless some incontrovertible proof should be speedily forthcoming—and without the assistance of Mr. Attorney

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that someone else made the attempt on the bank, the chances are that he will be sent up for another term, possibly guilty, but possibly also, innocent.

You can talk yourself blue in the face about our justice, but there is not and never will be justice until the community is just as willing to protect the individual, even though he has been an offender, against the suspicions of the police and the demands of rapacious lawyers and financial interests, by footing the bill for every defense just as it now pays for the prosecution. Until that time arrives talk about justice is pure piffle. It is the justice of the wolf towards the lamb.

A Fable From Aesop

As a Wolf was lapping at the head of a running brook, he spied a Lamb paddling, at some distance, down the stream. Having made up his mind to seize her, he bethought himself how he might justify his violence. "Villain!" said he, running to her, "how dare you muddle the water that I am drinking?" "Indeed," said the Lamb humbly, "I do not see how I can disturb the water, since it runs from you to me, not from me to you." "Be that as it may," replied the Wolf, "it was but a year ago that you called me many ill names." "Oh, Sir!" said the Lamb, trembling, "a year ago I was not born." "Well," replied the Wolf, "if it was not you, it was your father, and that is all the same; but it is no use trying to argue me out of my supper;"—and without another word he fell upon the poor helpless Lamb and tore her to pieces.

Moral.—A tyrant never wants a plea. And they have little chance of resisting the injustice of the powerful whose only weapons are innocence and reason.

A New Book by Mabel Collins

The Crucible, *Mabel Collins;* loaned; price, $1.00.

This book has to do with the war from a theosophical point of view. As might be expected, it takes the English standpoint. The famous maxim of *Light on the Path*, "Before you can attain knowledge, you must have passed through all places, foul and clean alike," still holds, but it is the Germans who are in the mud this time. The Belgians are suffering largely because they abuse their old horses. The book is very readable and full of incidents of the war. It presents much food for thought, while the last chapter, "Judge Not," does much to make up for the partisan spirit manifested.

So far, all the theosophical utterances we have read indicate that the devil has his headquarters at Berlin and Mr. Sinnett claims to have had some authoritative communications in this regard. Doubtless Dr. Steiner and the anthroposophists would place them at London.

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The Anti-Capital Punishment Society

It is with pleasure that we announce the formation of *The Anti-Capital Punishment Society,* whose headquarters are at 440 Fourth Avenue, New York City, and whose Secretary is Joanna Gleed Strange.

The formation of a national society for combating legalized murder is one of the best signs of the times. Hitherto effort has been limited to the individual states and has been but little organized. The officers of the Society are all prominent New York citizens, and it is to be hoped that we are now beginning to get down to work in earnest.

We understand that membership in the Society is open to anyone interested, and that there are no financial obligations, the Society being supported by voluntary contributions. Anyone interested should address the Secretary as above.

There is a bill before the South Dakota legislature to do away with the death penalty, and our friend Duke C. Bowers, Dresden, Tenn., is making things lively in his state in the same direction.

Free Printing for Prisoners

Mr. A. H. Centner, 3113 North Ashland Avenue, Chicago, one of our LEAGUE members in the printing business, has offered to assist prisoners who are just leaving prison, by printing business cards, letterheads, circulars, etc., for them entirely free and postpaid, provided they are unable to meet the costs themselves. The same firm offers specially low prices on charity work, and make a specialty of theosophical printing.

Piffle

Here is a quotation from a circular which came our way recently, and as an illustration of "piffle" it can't be beat:

"Names are merely sounds, all sound is vibration, and the vibratory electrical forces in the atmosphere, by a knowledge of which wireless telegraphy and phonographs are made possible, are working in a still more subtle manner in the Vibration of Names." You are further informed that your name is a "Wireless Force," and if you have not achieved success the quicker you grasp this fact and fork out fifty cents for the book telling you of these things, the better for you—and also for the author. No wonder that sensible people turn tail and run when they hear the word occultism mentioned. Like charity, it covers a multitude of sins.

Correspondents for Prisoners Wanted on aviation, architecture, automobile repairing, structural engineering, music, vocal and instrumental, clay modeling and sculpture, elementary English, spelling, penmanship (teachers preferred), tailor work and cutting, real estate business and other special subjects.

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As They Do It in Vermont

Note. Extract from a letter from a prisoner. I think we must al agree that Superintendent Walker is a jolly good fellow.

I want to tell you something of the place here. You read s much in the papers nowadays of what other prisons are doing, tha you will agree with me that they will have to go some to get ahea of us here. In the first place, the state gives the boys a plug o chewing tobacco and smoking tobacco every week, and we get th daily and Sunday papers. All kinds of magazines are sent in to us her and every night there is one man to each wing who has nothing t do but pass the magazines from one cell to another one. And th boys have oil stoves and send out once a week a store order and ge anything they want, as pork steak, beef steak, bacon and eggs an so forth and cook it in their cells. And the boys have razors here It is the first prison I ever heard of that lets the men have them And the boys make things and they are put in the west hall so tha the folks who come in can buy them, and the money is turned ove to the men. And we can write as many letters as we want to and have the yard every Saturday afternoon and play ball in th summer time and also Sunday afternoon too. And for Christma dinner we had oyster stew, chicken pie, mashed potatoes, turnips a half mince pie, cranberry jelly, bananas, apples, a half-pound ba of mixed nuts and another one of Christmas candy. And these ar only about one-half of the good things and times we have here, an I think you will say that we are way ahead of all other prisons.

Advice About Reading

Those who wish information about the best books to read o various subjects, and who are not already patrons of the Library o LEAGUE members, should enclose the usual borrowing credit o $2 with their inquiry, or at least authorize us to send books of ou own selection, collecting the deposit on delivery of the first con signment, by mail or express. Those who really intend to use th Library will not be hampered by this arrangement, while the numer ous inquirers who have no intention of using the Library and wh are simply seeking at our expense advice as to books which the intend to buy or borrow elsewhere, will have the opportunity o going to the same place for free information—if they can get i

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Paradoxes. A book has recently been published with the titl "The Soundless Sound." What most of us city dwellers need, how ever, is the invention of a Noiseless Noise and a Smellless Smel We shall then have the nerves left to give attention to the highe paradoxes. The producer of a breed of barkless dogs and crowle roosters would deserve the gratitude of those who suffer from sleep less sleep.

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Membership in the O. E. Library League

Registration fee, 10 cents; subscription to the CRITIC, 25 cents; voluntary contribution, if desired. No pledges or other obligations: Advantages, a chance to help or be helped.

Best Books For Prison Workers

Everybody interested in prison work and problems should read:
Donald Lowrie; My Life in Prison ($1.35).
Thomas Mott Osborne; Within Prison Walls ($1.65).
Winifred Louise Taylor; The Man Behind the Bars ($1.60).
Any of these may be rented from the Library.

Second-Hand Books Wanted

Those having theosophical, occult or new thought books, or others on our renting lists, which they no longer need, may arrange with us to take them at a valuation to be agreed on. This amount will be credited and may be used to rent or buy other books. We do not as a rule pay cash for such books, and when we do it, it is less than if taken for credit. We will not be responsible for books sent in without our consent, nor will we return them unless *double postage,* to cover return, packing, etc., is furnished within two weeks.

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not sufficient credit with the Library, it will be collected by parcel post or express on delivery.

Specially Recommended for Beginners. *Alcyone;* At the Feet of the Master (40 cts.). *Atkinson;* Reincarnation and the Law of Karma ($1); Thought Force in Business and Everyday Life ($1); The Will ($1). *Besant;* Ideals of Theosophy (75 cts.); Initiation, The Perfecting of Man ($1); The Path of Discipleship (75 cts.); Thought Power, Its Control and Culture (75 cts.). *Larson;* Mastery of Self (50 cts.). *Leadbeater;* An Outline of Theosophy (25 cts.). *Ramacharaka;* Fourteen Lessons in Yogi Philosophy ($1); Advanced Course in Yogi Philosophy ($1); Raja Yoga ($1). *Rogers;* Hints to Young Students of Occultism (50 cts.).

Abhedananda; The Divine Heritage of Man ($1.08); How to Be a Yogi ($1.08); Spiritual Unfoldment (55 cts.).

Alcyone; At the Feet of the Master (40 cts.); Education as Service (50 cts.).

Allen; As a Man Thinketh (50 cts.); The Path to Prosperity (50 cts.).

Atkinson; Memory; How to Train, Develop and Use It ($1); Mind Power, The Secret of Mental Magic ($1); Reincarnation and the Law of Karma ($1); Thought Force in Business and Everyday Life ($1) The Will ($1).

Besant; Ideals of Theosophy (75 cts.); In the Outer Court (75 cts.) Initiation, the Perfecting of Man ($1); Karma (35 cts.); The Path of Discipleship (75 cts.); Thought Power, Its Control and Culture (75 cts.).

Bhagavad Gita (The Lord's Song, Besant's transl., 50 cts.).

Call; Nerves and Common Sense ($1.25); Power through Repose ($1)

Collins; Light on the Path (50 cts.).

Cooper; Methods of Psychic Development (50 cts.).

Dresser; Health and the Inner Life ($1.35); Living by the Spirit (75 cts.).

Dubois; The Education of Self ($1.50).

Elbe; Future Life in the Light of Ancient Wisdom and Modern Science ($1.20).

Fallows; Mental Hygiene in Everyday Living (35 cts.).

Fletcher; Happiness, Forethought minus Fearthought ($1); Optimism (75 cts.).

Jordan; Little Problems of Married Life ($1).

Kingsford; The Perfect Way, or The Finding of Christ ($1.50).

Larson; Mastery of Fate (75 cts.); Mastery of Self (50 cts.); Poise and Power (75 cts.).

Leadbeater; An Outline of Theosophy (25 cts.); A Textbook of Theosophy (75 cts.).

Mallet; First Steps in Theosophy (75 cts.).

Marden; The Optimistic Life ($1.25); Peace, Power and Plenty ($1).

Newcomb; Steps Along the Path ($1.40).

Partlow; Training of Children in the New Thought ($1).

Ramacharaka; Fourteen Lessons in Yogi Philosophy ($1); Advanced Course in Yogi Philosophy ($1); Raja Yoga ($1); The Science of Breath (75 cts.).

Rogers; Hints to Young Students of Occultism (50 cts.).

Sepharial; The Kabala of Numbers. 2 vols. (each, $1).

Towne; Practical Methods of Self-Development ($1).

Trine; In Tune With the Infinite ($1.25).

Vivekananda; Karma Yoga (philosophy of work, $1.07).

Wilson; Through Silence to Realization ($1).

Wood; The New Old Healing ($1.20); The New Thought Simplified (80 cts.).

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JUSTICE AND CHARITY

Someone has said "If we had more justice we should need less charity," and another much greater has said "If thou wilt be perfect, go and sell that thou hast, and give to the poor."

Which ideal is right? Do we need less charity, or more? Can justice ever be a substitute for charity?

Not being a lexicographer, I shall not attempt a definition of justice. Some would say that it means that everyone shall get what he deserves, some, that he shall have an equal chance with others. In practice we are wavering between these two definitions. What a man deserves is a matter of opinion. Not so long ago he who stole a loaf of bread when he or his family was starving was just strung up by the neck—he got what he deserved. Today we are asking whether anything can justify capital punishment. Once justice consisted in a rigid enforcement of the saying, 'Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath." And as the laws were made by those who had, the man who had not had very little show. Today the wind blows the other way and legislation is largely directed towards giving the under dog a chance. But in any event, as long as man is a self-seeking being, just so long will the question of justice be one of balancing opposing interests; whoever can get the ear of the lawmaking bodies, by hook or crook, frequently by crook, will have the chance of proving that justice is on his side.

We are suffering today from the delusion that everything good can be brought about by legislation. Is anything wrong? Make a new law; follow this up by another law to counteract the unforeseen ill effects of the first, and so on *ad infinitum*. The body politic never underwent such a course of drugging as at present, and with it all we are as far from happiness as ever—there was never a time in the memory of anyone living when there was more misery than at present. What is the remedy? Why, more medicine, of course; more laws, more laws. You pass a white slave law and at once the blackmailers get to work. You pass a law forbid-

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ding women to work more than eight hours a day; the devil m
take those who have families to support and the energy to work t
or twelve hours. When girls are not paid enough to live on in t
way they would like, don't try to open new avenues of employme
and thus relieve the competition; don't educate them to see th
service in the kitchen or nursery, or on the farm, is just as respe
able as behind the counter; don't teach them that washing cloth
is as honorable as selling them; don't point out the moral of th
wonderful story of Christ washing the feet of the disciples; b
just pass a minimum wage law. If the employer can't afford
pay, let him throw some of them out into the street, or be throw
out himself. Pass a law taxing bachelors or paying a reward f
families with innumerable children, and then neglect the childr
which the parents can't afford to support. Forbid the convict
work at productive employment, so as not to compete with "fr
labor," and then tax "free labor" for his support and turn h
loose with no training and prepared to prey on the community or
more. Make a law that prison-made goods shall be for state co
sumption only, and shut your eyes to the fact that you are still by
much diminishing the state demand for the products of "free labor
Spend all your money on prisons, courts and police, till you have
starve your teachers and turn away children from overcrowd
school-houses. Close up the red light districts and pass eugenic ma
riage laws, and so place a premium on illicit relations. Forbid t
railways to charge paying rates, thus compelling them to curta
expenses and dismiss employees and then get to work and ma
new laws for the relief of the unemployed.

It may be seriously questioned whether the hard times fro
which we are suffering are not largely the direct result of the legi
lative drugs administered in the effort to secure justice, without t
least regard for secondary consequences.

Of course I admit that laws must be made, that society mu
impose certain regulations and restrictions on itself, but the troub
is that we are always thinking how we shall make the other fe
low behave, not what we shall be or do ourselves. We are
sorry for the shop girl who gets but four dollars a week, but n
one of us would patronize a store which charges a few cents mo
for a shirt or a pair of stockings. We all demand the lowest pric
and then growl at the shopkeeper for not paying higher wages. W
demand the pound of flesh for ourselves, even if we object to othe
doing it. We collect our rents regardless of whether the widow
and orphans starve—there is always a specially good reason in o
own case, and that is that we at least must be comfortable, we
least must be amused. Just as soon as the effort to secure justi
touches our own pocket nerve we squeal.

And in this lies the root of the whole matter. We want othe
to give, but we want all we can get for ourselves. We are carri

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away with the notion that we can get perfect justice and so do away with charity; that we can be just and selfish at the same time.

There was never a greater delusion. The universe is not built on that plan. Justice demands that we give the equivalent of what we get. We brought nothing into this world and it is certain that we can carry nothing out, except that which we have built into our characters. If you will be perfect, sell what you have and give to the poor; that is the expression of perfect justice and honesty; it means simply that if you will be perfect you will recognize and act on the fact that you belong to the world, not the world to you; that whatever you produce or acquire is yours only as trustee, not in fee simple. You may use it on yourself without stint when it is a question of increasing your efficiency, but to use more than that is to incur a debt you will have to pay sometime. The ideal of justice is efficiency, not opportunity to accumulate or consume; the ideal of justice is to give yourself to the world, not to treat it as your oyster.

Until you have charity you cannot be just. All legislation which does away with the ideal of giving, pure and simple, is just so much tinkering at the machine. It may accomplish its intended result or not, but if it does, it carries the world not one whit further, for the goal is not acquirement, but the giving of self. It is more charity, justly and judiciously applied, not less, that we need. Legislation which aims to do away with individual effort and sacrifice is distinctly pernicious, no matter how much it tends to relieve certain conditions. If we had more justice we should have more charity likewise. That society in which things are so nicely adjusted that no one has to think of giving would be spiritually defunct. Ask for money, if you wish, to promote legislative remedy for abuses, but in Heaven's name don't ask us to contribute a small sum in order that we may make it unnecessary to give more; don't tell us that when we get more justice we shall need less charity.

"The reward of one good deed," said Ben Somebody, "is the opportunity to perform another."

Against the Death Penalty

There is one question which rarely gets a reasonable reply, when answered on the spur of the moment. Try it and see. Ask your right-hand dinner partner if he believes in capital punishment, and hear him answer cheerfully, "Well, there are a lot of people I'd like to see hung." Try it with the guest on your left, and ten to one he will laugh and say, "If I could choose the victims, I'd believe in it." Pin them down to the question, make them think about it, show them what a relic of barbarism this death penalty is—which the United States stands for to the extent of 74 persons executed by law in 1914, 88 in 1913, and 145 in 1912, and perhaps

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there will be two new members for the Anti-Capital Punishmer Society. Not that we advocate a discussion of capital punishmer at every dinner party! There are more cheerful subjects to tal about, but we do advocate discussing this subject seriously whe ever the opportunity arises, for it should be thoughtfully considere by every man and woman in this country.

The movement to abolish the death penalty is growing. Or gon and South Dakota have abolished it in the last few weeks. a number of states there are bills before the legislatuare to do awa with it. New York State is one of these, and the Ryan-Dunniga bill has been presented to both houses and will be up for discussio before long. This bill is being supported by the Anti-Capital Pu ishment Society. If it fails to pass and become a law, a simil bill will be presented to the Constitutional Convention which a sembles in the spring.

It is the aim of the Society to organize all those interested the abolition of the death penalty into a strong association. Ju now we want members—up-and-doing, thinking members—who w talk about the Society and for what it stands.

The reasons for the abolition of the death penalty are so ma and so sane, and those against its abolishment are so antiquated a unreasonable, that it seems unnecessary to discuss them here, esp cially since the readers of the O. E. LIBRARY CRITIC doubtle remember the able article on the subject printed in the CRITIC f February 11, 1914.

Since the death penalty "does not reform, does not deter, do not protect, does not accomplish a single legitimate end of punis ment," as an authority on the subject has stated, then why shou we have it? Now is the time to join the Anti-Capital Punishme Society and help to rouse public opinion against it. The Societ headquarters are at No. 440 Fourth Avenue, New York City.

JOANNA GLEED STRANGE
Secretary, Anti-Capital Punishment Society

Prisoners' Mail

Note. The following is taken from a valuable pamphlet recently pu lished by Hon. J. J. Sanders, Box B, Florence, Arizona, an indefatigab worker in behalf of unlimited writing privileges for prisoners. We advise who are interested in prison problems to write Mr. Sanders for a copy.

Man was created for progress and advancement. The law evolution is incessantly working toward the goal of perfectio Incessant change is ever going on throughout the whole univers Man advances through physical, mental and spiritual training. St man's physical, mental and spiritual activity and the cells atroph Thought is the greatest force known to man. Everything man h ever done was a thought. Everything that encourages the thoug forces in man to become active in a constructive way should be e

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ployed in schools, prisons, and all commercial and industrial enterprises. The prison should be a school where the humans are trained physically, mentally and morally to make of them better and bigger beings, and it should not be a place where the state exploits its defectives for financial gain. As well require the public school to be self-supporting as require the penal and reformatory institution to be self-supporting. The first duty of civilized government should be to train, educate, advance and conserve its citizens. The government that fails to do this is on its way to take its place amongst the dead empires of the past.

Efficiency

Five hundred thousand persons pass through, it is estimated, American prisons every year. Had they been efficiently educated, efficiently trained to do something constructively this stream of inefficient humans would be perceptibly reduced. While they are passing through the penal and reformatory institutions every avenue of greater enlightenment should be at their service, every stepping stone to greatness should be given them.

Restricted Mail Privileges

The privileges of writing and receiving letters is greatly restricted in the great majority of American state prisons. A few of the states allow free and unrestricted mail privileges. No prison riots occur in the states that grant the inmates the privilege of writing as many letters as they desire to their friends and relatives. The reason is simple, for their minds are occupied with wholesome and elevating thoughts. Nothing will make a person more morose and sullen than to be denied the God-given liberty of communication with his loved ones and his own dearest friends. The wonder to me is that there is not more riots in the penal institutions denying the inmates the privilege of communicating with their loved ones whenever they desire. Put yourself in the place of the one who is denied the right to write and receive letters, magazines and newspapers. In ten days of such treatment you would be a fit subject for the alienists, yet state governments expect to make persons fit for the day of liberty by these insane and abominable restrictions. "Let there be light" was the greatest thought on record in this universe. It is time for the powers that be in American prisons to let there be more light within prison walls.

To O. E. Library League Members

About Buying Books. Members of the League and patrons of the Library are requested to remember that they can contribute to our work by ordering such books as they require through it. We supply all kinds of books that can be had in the market, and the dealer's profit is a help to us in meeting our expenses. It may not occur to some of our friends that many orders for certain

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classes of books, which they place elsewhere, are forwarded to us to be filled. The only result, so far as they are concerned, is to lose time, and to present the lion's share of the profit to someone not interested in the work of the LEAGUE. We would rather spend all our time on the prison work, but we have to get funds in some way, and selling books is more in our line than peddling shoestrings or going into the grocery business.

Waves. We have been much impressed with the cyclic nature of certain things. There will come weeks when we have more volunteers for prison work than we can provide with prisoners, these are followed by waves of depression. Just at present we find it impossible to get volunteers enough, and those whom we write will not even reply to our letters. Now is a good time to come forward and give us your help.

Interesting Your Friends. Instead of sending us names of your friends and asking us to interest them in our work, for which we have neither the time nor the money, why don't you send 25 cents for a subscription to the CRITIC to be sent to them?

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Books written by Mrs. Towne or mothered by her. Mrs. Towne is hardly a philosopher, but there is a splendid optimism as well as humor in her writings. She shakes her fist in the face of illness and misfortune in a way others should imitate. Her *Joy Philosophy* is a regular side-splitter for the melancholy. I read it six years ago and am still chuckling.

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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 bets 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 com-

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munity as a whole owes to its individual members, and which pub lic conscience has not recognized to the extent that society has boun itself by law to discharge them. Their name is legion, and som of them are of such kind that nothing but law can enforce them We now recognize that the community owes to each child a reason ably good education; consequently we have our public school system But with few exceptions we still think that the obligation of edu cation ceases with coming of age, for no very good reason. Conse quently we pay no attention to the illiterates in our prisons. W 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 hav them.

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

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

How do we act when a man is arrested on suspicion? Befor we have proven him guilty we allow him to be bullied and insulte 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, ofte for months, until we can give him a trial; we treat him as an of fender before proving him to be such. The detention may be un avoidable, but we owe him at least sanitary lodgings and wholesom food. True, if he has money, or can command it, he can usually b 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 entir system, or let the community pay for the bond. Feasible or not it is the grossest injustice to make liberty or imprisonment a ques tion of money. If it transpires that he is innocent, he should b indemnified; if he is proved guilty, the time he has been confine should be credited to him and deduced from his prison term.

When it comes to the actual trial, how do matters stand? Sim ply thus, that he must face a public prosecutor, whose aim is t secure conviction and whose job depends on his success in so doing If the defendant can hire a bigger lawyer than the prosecutor, h

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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

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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 of 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.

The Anti-Capital Punishment Society, address, 440 Fourth Avenue, New York City.

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The Auburn Mutual Welfare League

If you have read Mr. Osborne's *Within Prison Walls*, you will remember Jack Murphy and the *Mutual Welfare League* which he and Mr. Osborne started. Jack, who is a member of the O. E. LIBRARY LEAGUE, has kindly sent us a copy of the by-laws, which we reprint here, partly because it is interesting as one of the efforts of prisoners at self-government, partly because it may be helpful to some of our numerous prison members who may be contemplating a similar movement:

I. The name of this organization shall be The Mutual Welfare League, Auburn Branch.

The motto of the League shall be "DO GOOD, MAKE GOOD."

II. OBJECT: The object of the League shall be to promote in every way the true interests and welfare of men confined in prison.

III. MEMBERSHIP: All men held as prisoners in Auburn Prison shall be eligible to membership in the Auburn Branch of the League, and shall become members upon signing the following pledge: "I hereby enroll as a member of The Mutual Welfare League, Auburn Branch, and promise faithfully to abide by its Rules and By-Laws."

(A). Honorary Members of the League may be elected as hereinafter provided.

IV. GOVERNMENT: The Governing Body of the League shall consist of a Board of Delegates, representing and elected by the several companies existing in the Prison. Each Company shall elect at least one Delegate; companies having over 40 Members of the League shall elect two Delegates; companies having over 80 Members of the League shall have three Delegates.

V. ELECTIONS: Regular elections of Delegates shall be held semi-annually on some day to be determined by the Warden of the Prison between the first and fifteenth days of January and the first and fifteenth days of July. For the purpose of elections a poll list for each company shall be drawn up three days prior to each election containing the names of the voters who are qualified to vote in such company. In the case of members of so-called "Idle Companies," that is, men marching in one company but working temporarily in different parts of the institution, such members shall have the opportunity to signify the place where they desire to vote and such members may vote either with the companies where they work or with the companies to which they are assigned, but they shall vote only in the place where they have so signified their desire to vote three days prior to said election. The candidates receiving the highest number of votes shall be declared elected.

VI. SPECIAL ELECTION: Upon the death or permanent disability from holding office of any delegate, the Executive Committee (hereinafter provided for) may declare the office vacant and order a special election to fill such vacancy. Temporary appointments of Delegates may be made by the Executive Committee pending such election or whenever for any reason the office of Delegate is temporarily vacated. A special election shall also be ordered whenever a petition signed by two-thirds of the League Members of any Company is received by the Executive Committee. Such petition shall request that such election be held to replace a particular Delegate representing said Company; and if any candidate other than the Delegate receive a plurality of votes in such special election such candidate shall be declared duly elected in place of such Delegate and shall fill the said Delegate's unexpired term of office.

VII. TERM OF OFFICE: The regular term of office of the Members of the Board of Delegates shall be for six months and until their successors

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are elected and qualify. No delegate shall be elected for more than two con secutive terms.

VIII. Oath of Office: Each Delegate before beginning his dutie shall take the following oath of office: "I solemnly promise that I will d all in my power to promote in every way the true welfare of the men con fined in Auburn Prison; that I will cheerfully obey and endeavor faithfull to have others obey the Rules and Regulations of the duly constituted priso authorities, and that I will endeavor in every way to promote friendly fee ing, good conduct and fair dealing among both officers and men to the en that each man after serving the briefest possible term of imprisonment ma go forth with renewed strength and courage to face the world again. A this I promise faithfully to endeavor. So help me God."

IX. Executive Committee: The Board of Delegates shall select fro their members an Executive Committee of nine members to whom the execu tive powers of the League shall be entrusted. The Board may make chang in the Executive Committee at any of its regular meetings.

X. Officers: The Executive Committee shall appoint a clerk who sha keep the records and minutes of all meetings. The Executive Committe shall also appoint a Sergeant-at-arms who shall be responsible for maintain ing order at all meetings of the League and of the Board of Delegates. Eac Delegate shall act as an Assistant Sergeant-at-arms. The Sergeant-at-arm shall also appoint for special occasions such additional Assistants as he ma deem necessary.

XI. Grievance Committee: At the first meeting of each new Boar of Delegates, after nine members of the Executive Committee shall hav been chosen, the names of the rest of the delegates shall be divided by lo into groups of Committees of five. The first five shall be known as Griev ance Committee No. 1, the second five as Grievance Committee No. 2 an so on. All cases involving discipline or any question concerning the conduc or character of any member of the League, shall be referred to a Grievanc Committee. But in no case shall a complaint against a member of th League be heard by a Committee to which the Delegates of such Member Company has been assigned; in such case the complaint shall be heard b the next committee in order. No Delegate making a complaint shall sit upo the Grievance Committee that hears such case.

In every case the decision of the Grievance Committee shall be subjec to an appeal to the Board of Delegates.

XII. Meetings: Regular meetings of the League will be held onc every three months at such time and place as the Executive Committee ma determine.

Regular meetings of the Board of Delegates, shall be held on the fi teenth of each month or as soon after as practicable.

At any meeting of the Board of Delegates, Honorary Members o the League may be elected by the concurring vote of four-fifths of the Mem bers present.

Meetings of the Executive Committee shall be held immediately afte the adjournment of each meeting of the Board of Delegates and as ofte thereafter as necessary.

At each meeting of the League and of the Board of Delegates th Clerk shall call the meeting to order and a chairman shall be elected b plurality vote. At the meetings of the Executive Committee a Chairma may be chosen in like manner; or a regular Chairman may be elected to hol office at the pleasure of the Committee. .

XIII. Activities: The Executive Committee shall organize and super vise all arrangements for the activities of the League; the formation o clubs, the conduct of lectures, entertainments, etc.

XIV. Revision: These By Laws may be altered or amended by a vot of two-thirds of the members of the Board of Delegates; but in every cas

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after such amendment shall have been proposed and discussed the vote thereon shall be postponed until the next regular meeting.

Music from an Occult Standpoint

Those who are interested in the study of music from an occult standpoint especially, would do well to write to Mrs. Jessie Waite Wright, Forest Glen, Md., who issues a course of monthly lessons on this subject in connection with the Music Correspondence Bureau of the Theosophical Society. There are no dues or charges in this course, but contributions of money or stamps are accepted.

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Atkinson, Wm. W.—Suggestion and Auto-Suggestion, .65 (new, 1.00).
Buttner—A Fleshless Diet, 1.00 (new, 1.35. One of the best books on vegetarianism).
Cocke, H.—Hypnotism; How it is done, its uses and dangers, 1.10 (new 1.50).
Cornaro—The Art of Living Long, 1.00 (new, 1.50).
Davis—Consumption; How to Prevent It and How to Live with It, .7 (new, 1.00).

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THE O. E. LIBRARY CRITIC

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BY

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

THE PRISON AS A HOME

"There's no place like home," says a familiar song, and if we except the qualification of the man in the divorce court—"except hell"—and the few writers who have advocated the community idea, I think that most will admit that the virtues of our present civilization are largely due to the close relations which exist in the family, the near yet carefully regulated relations of the two sexes, as found between brother and sister, mother and son, or father and daughter, the opportunity for the development of the altruistic impulses under the guidance of the instincts born of relationship. Home is the breeder of virtues, of mutual consideration and forbearance, and is therefore antagonistic to crime.

That even an ideally managed prison can have any of the qualities of a home may seem preposterous, unless it be those features which the well regulated hotel contains in common with the private dwelling, things which administer to health or physical comfort, but which are devoid of moral quality or influence. Yet if home is a preventer of crime, a promoter of virtue, if it tends to inspire good ideals, everything which can be done to introduce the same features into our penal system should be welcomed. Many men are in prison because they have never had a home life worth speaking about.

Our laws and our customs expect a man to live with his family; they inflict penalties on him when he refuses to support it; and yet in the name of the law we actually prevent his doing what we demand of him; we separate him from his family and confiscate the products of his labor, leaving his wife and children to shift for themselves; we deprive him of the incentives to good conduct which family life affords, and often inflict endless suffering and temptation on the family itself.

As at present conducted our prisons are in every sense the destroyers of home life and influence. Everything possible is done to ruin them irretrievably, and often with malice aforethought. Not only does our system separate the convict from his family, confining him at a place usually many miles distant and making

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visits practically impossible, which is usually unavoidable, but it goes much further and with devilish ingenuity takes care to hamper his intercourse even through the mail. With nine exceptions our states place severe restrictions on the number of letters the inmate may write to his wife or children, varying from one letter a week to one a month or even less. No man in prison may communicate with his family by correspondence without having his letters and theirs pass under the eye of an inspector. I do not say that a casual inspection is wrong, as it may be necessary, as prisons are conducted at present, to prevent the smuggling of contraband, but there is no visible reason why the mere fact of his being in prison should necessarily deprive him of all the rights of privacy in his correspondence, or should exclude him from unrestricted communication with his friends. It is said that the eye of God is upon us all the time and that He knows all our thoughts. When we get into prison this Divine function is delegated to some official, usually the chaplain.

The exclusive masculinity of the prison population is not conducive to the growth of home ideals. It is a universal experience that man degenerates when deprived of the companionship of the opposite sex. Nothing is more impressive than the fact that a large proportion of those prisoners who apply to the LEAGUE for correspondents state that their preference is for a woman, and in this they are right. Experience has shown that the desire is justified by the results. The separation of the men and women in the same prison is without doubt necessary, but it would be an interesting and I believe a valuable experiment to allow the male and female inmates to associate socially under properly guarded conditions, and likewise to allow them to work together in the shops as they do outside.

Every prison has its chaplain, or more than one, whose duty it is to look after the spiritual needs of the inmates. In addition to the chaplain, the prison should employ women of strong and sympathetic character as matrons or in other official capacities, but whose function should be primarily that of guides. There are plenty of women engaged in settlement houses. Why should the same type of woman not be employed in prisons also?

The prison farm has met with great success. A further extension of this plan has been suggested, which consists in providing cottages on such farms where those who have families may live with them. "How horrible!" you may say. "Think of exposing women and children in a community of convicts!" The idea appeals to me. Quite apart from the fact that all bad men are not in prison and that but a fraction of the prison inmates are really bad, it is a fact that there are flourishing communities in various parts of the world which started as penal colonies, and which under the beneficent influence of family life and reasonable chances of

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making good have developed into a condition not to be distinguished from others. The risks which would come to a family under such conditions cannot bear comparison to those which follow on its now inevitable disruption.

In short, all in our present system which looks toward isolation of the delinquent from his family, all which tends to interfere with the natural social instinct is to be looked on with suspicion and to be done away with as fast as conditions will permit, while social gatherings, amusements of a healthy nature, association with the opposite sex should be encouraged, for it is such things which make the honest life worth while for the common man.

Red Tape

The following is taken from the recent annual report of the chaplain of the Washington State Penitentiary at Walla Walla:

The work caused by the supervision of the mail is very arduous, as it entails the reading of about twenty-five hundred letters per month. All incoming and outgoing mail passes through my hands, being read, examined and recorded by me. A careful record of all letters sent is made, showing date of letter, number of writer, and name and place of residence of addressee. In the case of letters received a record is made of date of receipt, before either mailing or distribution. All letters which in my opinion are of an unsuitable character are either referred to the Superintendent or are returned to the inmates at a personal interview, with advice for alteration or emendation. By means of this I have been able to get into a closer personal touch with the inmates than would have been possible by any other means.

The inmates, by institutional rules, are allowed to write letters once in every four weeks. All letters in excess of this are by special permission of the Superintendent and the number so granted is increasing. The beneficial effects resulting from the writing and receipt of letters cannot, in my opinion, be overestimated. I am strongly of the opinion and advocate that the letter writing privilege should be increased and the inmates be permitted, upon request, to write to their families at least once every two weeks. While the adoption of this suggestion would increase my work very materially, I am satisfied that the good resulting therefrom would more than outweigh any addition to my labors.

The spirit shown by the chaplain is to be commended, but why in heaven's name all this nonsense about recording dates and addresses of letters? Of what possible use to anyone can such a record be, which shows nothing whatever of the contents of the correspondence? Just think of all the devilish things that might pass between a convict and his wife or children if the eye of the chaplain were not upon them. Just think of the disasters which might come to the state if it were not a matter of official record that Prisoner No. 5000 wrote a letter to his little daughter on such a date. No wonder the task of supervision is an arduous one. Think of hiring a chaplain to look after the spiritual interests of the inmates and then taking up his time with work which is not only foolish, but which any trusty or office boy could do as well.

And in this you have one of the reasons for the persistence

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of the restriction on letter writing. It would be impossible for th chaplain or anyone else to read all the letters and make all th records if the boys were allowed to write all the letters they want and rather than do away with the senseless custom, the men are no allowed to communicate with their friends oftener than once i four weeks, unless by special permission, to get which doubtles calls for more red tape.

Two Books on Character Reading

The Laws of Scientific Hand Reading, *William G. Benham;* 800 illustration from Life. Loaned. Price, postpaid, $2.90.

Character Reading Through Analysis of the Features, *Gerald Elton Fos broke;* 56 full-page drawings. Loaned. Price, postpaid, $2.65.

The name of a publisher may afford a more satisfactory guar antee of the value of a book than any review. There are publisher whose standing is such that they simply cannot afford to lend thei names to anything which savors of superstition, humbug or char latanry. On the other hand, there are those whose imprint is i itself a condemnation, implying ignorance, faddism, self-deceptio and ill-digested treatment of the subject in hand.

That the two books above mentioned are published by the firm of Putnam is a higher recommendation than anything I could say Palmistry is the last refuge of charlatans, and rubbish without en has been written on the subject of physiognomy. But in each ther is a large residuum of truth, and these books are of a distinctl higher order.

Mr. Benham, a business man who spent years in collecting dat on the relations between the conformations of the hands and th character of the owners, collected much of his information in pris ons and hospitals and has embodied the results of his studies i this handsome book, which many of my readers have doubtles seen.

Mr. Fosbroke's book, a very recent publication, is handsomel illustrated and carefully arranged.

The study of character from the hand and features is no only an interesting diversion, but of considerable practical valu also, and those who desire to take them up will find in these book perhaps the best guides obtainable, free from most of the rubbis which has brought palmistry and physiognomy into disrepute.

Best Books For Prison Workers

Everybody interested in prison work and problems should read

Donald Lowrie; My Life in Prison ($1.35).

Thomas Mott Osborne; Within Prison Walls ($1.65).

Winifred Louise Taylor; The Man Behind the Bars ($1.60).

Any of these may be rented from the Library.

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Why They Want Correspondents

Note. We print the following letter recently received because it voices the feelings of a large number of prisoners. Who will step forward and do something to help this man and others like him?

March 7, 1915.

Dear Sir:—

I, as practically all of my fellows since coming to prison, have found myself devoid of friends or practically so. Not that I lament the situation, for I realize how very strained and unnatural a correspondence with old friends must be under these altered circumstances, yet I do feel the need of intercourse with some generous person whose nobility of soul and of character would allow their acceptance of me and my thoughts as coming, not from a poor beggar in distress, or a vicious transgressor paying his price, but from myself as I am and as I was ere having the brand of Cain seared into my soul. I am dreadfully homesick for a comradeship and intercourse which is not satiated by the gloom of prison environment, and though I am adverse to charity, or rather to that which the word has come to mean, still I am forced to appeal to it to satisfy that need; for, in return for optimism I can offer only a new-born but violent pessimism, for hope only despair, for cheer only sadness and for moral assets only liabilities. But I have a heart full of pent up gratitude to bestow upon someone who will bring to me some of those things I need, thereby lessening my burden of helplessness and broadening my perspective.

If you, in your work the purpose of which, if realized, will fill such a great need, if you have knowledge of any good soul who would be willing to accept the burden of relieving my loneliness and strengthening my courage, I will be most thankful to both you and them for any advice or comfort which they may be inclined to give. And on my part I shall accept such advice with an open heart and thoughtful consideration.

I have no knowledge of your organization, its work or results other than through the statement of its purpose in *The Prison Cheer.* I do, however, well know how much just such a plan is needed and feel sure that its result cannot but prove a boon to both the convict and to society as well. Therefore accept the gratitude both of myself and my fellows and the wish that your labor may continue and succeed.

Very respectfully,

R—— F—— S——

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A List of Prison Papers According to States

Every person interested in the politics of his own state reads the papers of that state. For the same reason, if interested in prison reform he should read the paper, if any, published in his own state's prison. It should be the duty of everyone to accquaint himself with local prison conditions because they lie more within his sphere of influence. Even though such papers are censored, by reading between the lines one can get valuable information as to the way in which his state treats its convicts. For general readers, we recommend *Lend A Hand*, Salem, Oregon.

Connecticut. *The Chronicle,* monthly, Connecticut State Reformatory, Cheshire, Conn. 50 cts. a year.

The Monthly Record, monthly, Connecticut State Prison, Wethersfield, Conn. 50 cts. a year; 25 cts. for six months; 5 cts a copy.

Illinois. *The Joliet Prison Post,* quarterly, Joliet, Ills. $1.00 a year.

The Pioneer, weekly, State Reformatory, Pontiac, Ills. 50 cts. a year; 25 cts. for 6 months; 5 cts. a copy.

Iowa. *Reformatory Press,* weekly, State Reformatory, Anamosa, Iowa. 75 cts. a year.

Kansas. *Penitentiary Bulletin,* weekly, Lansing, Kansas. 50 cts. a year.

Minnesota. *The Mirror,* weekly, Minnesota State Prison, Stillwater, Minn. $1.00 a year; 25 cts. for 3 months.

The Pillar, monthly, State Reformatory, St. Cloud, Minn. 50 cts. a year.

Missouri. *The Prison Cheer,* monthly, Festus, Mo. 25 cts. a year. Edited by an ex-convict in the interests of prisoners.

New Jersey. *The Better Citizen,* bi-weekly, State Reformatory, Rahway, N. J. 25 cts. a year.

New York. *The Star of Hope,* bi-weekly, Sing Sing Prison, Ossining, N. Y. $2.50 a year. The organ of the New York State Prisons, Sing Sing, Auburn, Clinton, Great Meadow and Woman's Prisons, with sections contributed from each.

North Dakota. *The Reflector,* monthly, State Penitentiary Bismarck, N. D. 50 cts. a year; 30 cts. for 6 months.

Ohio. *The Ohio Penitentiary News,* weekly, Columbus, Ohio 50 cts. a year.

Oregon. *Lend A Hand,* monthly, Oregon State Prison, Salem, Oregon. $1.00 a year; 50 cts. for 6 months; 25 cts. for 3 months 10 cts. a copy.

Pennsylvania. *The Umpire,* weekly, Eastern Penitentiary Philadelphia. No subscriptions. Inquire of Editor.

Vermont. *The Prison Monitor,* monthly, State Prison, Windsor, Vermont. $1.00 a year; 10 cts. a copy.

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Washington. *Our View Point,* monthly, State Penitentiary, Walla Walla, Wash. $1.00 a year; 10 cts. a copy.

The Index, weekly, State Reformatory, Monroe, Wash. 50 cts. a year..

United States Penitentiaries. *The Leavenworth New Era.* Leavenworth, Kansas, weekly; *Good Words,* Atlanta, Georgia, monthly. No subscriptions to either. Inquire of the editors.

Second-Hand Books

We are constantly asked for our catalog of second-hand books. We publish lists occasionally in the CRITIC, but these are incomplete and are not issued separately, as the books are constantly changing. Before you can get a reply to an inquiry the book you want is likely to be sold.

As we are likely to have reduced copies of any books on our lists, especially theosophical, occult and new thought books, it is suggested that you make out a brief list from our regular catalogs of what you want, giving a number of substitutes in order of preference, and *stating the maximum amount* you are willing to spend. We will then send such reduced copies as we have available, collecting the actual price by parcel post or express on delivery. Thus:

"Please send me as many as possible of the following reduced books, preference in order given, and not to exceed $...., to be sent C. O. D."

This will save you time and disappointment.

C. O. D.

To save your time we will send books by parcel post or express, C. O. D. If we are sending others direct from the publisher at the same time the price can be included in the C. O. D., though the books will reach you separately.

When a renewal of your library credit is due we can also, if you wish, collect it with the next shipment of books, thus saving you the loss of time incident on notices and inquiries. A notice will be sent you in advance.

Some Recent Additions

The Way to Godhood, *Dr. R. Swinburne Clymer.* Loaned. Price $1.25.
The Crucible, *Mabel Collins.* Loaned. Price $1.00.
The Bases of Theosophy, *James H. Cousins.* Loaned. Price $0.60.
The Philosophy of War, *F. Homer Curtiss.* Sold only. $0.25.
Direct Healing, *Paul Ellsworth.* Loaned. Price $1.10.
Character Reading through Analysis of the Features, *Elton Gerald Fosbroke.* Loaned. Price $2.75.
Criminology, *Baron Raffaele Garofalo.* Loaned. Price $4.50.
The Subterranean Brotherhood, *Julian Hawthorne.* Loaned. Price $1.60.
An account of his incarceration in the U. S. Penitentiary at Atlanta.

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The Renewal of the Body, *Annie Rix Militz.* Loaned. Price $1.08.
What Shall We Teach? *C. Jinarajadasa.* Loaned. Price $0.50.
The Restored New Testament, *James M. Pryse.* Loaned. Price $4.00.
The Man Behind the Bars, *Winifred Louise Taylor.* Loaned. Price $1.60.
Names, Dates and Numbers, *Dr. Roy Page Walton.* Loaned. Price $0.70.
Psychic Science Made Plain, *Edward B. Warman.* Loaned. 2 vols., each price $1.25.
Vol.1; Psychology, Personal Magnetism, Telepathy, Hypnotism.
Vol. 2; Suggestion, Clairvoyance, Hindu Yoga, Spiritism.

SOME CHEAP BOOKS

(Subject to change without notice)

Books surplus or withdrawn. Sold only for cash with order, or sent C. O. D. U. S. postage stamps accepted. State substitutes if desired. **These prices do not apply to books regularly loaned, but borrowers may ask for "reduced copies if available."** Address *O. E. Library League, 1207 Q Street, N. W., Washington, D. C.*

Health, Sexology, Hypnotism and Suggestion

Drake—What a Young Wife Ought to Know, .70 (new, 1.00. A standard book).
Dubois, Dr. Paul—Psychic Treatment of Nervous Disorders, 2.00 (new 3.00).
Gould E.—The Science of Regeneration, .65 (new, 1.00).
Gourand—What Shall I Eat? 1.20 (new, 1.60).
Hollander, Dr.—Hypnotism and Suggestion in Daily Life, Education and Medical Practice, .70 (new, 1.00).
Howard, Dr.—Facts for the Married, .75 (new, 1.00).
Plain Facts on Sex Hygiene, .75 (new, 1.00).
Howe—Excessive Venery, 1.50 (new, 2.00).
Kintzing—Long Life and How to Obtain It, .65 (new, 1.00).
Knopf—Tuberculosis; a preventable and curable Disease, 1.35 (new, 2.00).
Long—My Lady Beautiful, .65 (new, 1.00).
Lorand, Dr.—Old Age Deferred, 2.00 (new, 2.50).
McCombs—Power of Self-Suggestion, .30 (new, .50).
Mitchell—Self Help for Nervous Women, .75 (new, 1.00).
Moll—Hypnotism, 1.00 (new, 1.50).
Mosso—Fatigue, 1.00 (new, 1.50).
Pitzer—Suggestion in the Cure of Disease, .55 (new, 1.00).
Podmore—Mesmerism and Christian Science, 1.00 (new, 1.50).
Pope—Home Care of the Sick, 1.00 (new, 1.50).
Saleeby, Dr.—The Cycle of Life, .90 (new, 2.00. Wise advice to those growing old).
Worry, the Disease of the Age, 1.00 (new, 1.35).
Schofield—Nerves in Order, 1.00 (new, 1.50). Nerves in Disorder, 1.00 (new, 1.50).
Simons—Physical Perfection, .80 (new, 1.50).
Stall, Dr. Sylvanus—What a Young Man ought to Know; What a Young Husband ought to Know; What a Man of Forty-five ought to Know; each, .70 (new, 1.00).
Wood-Allen, Dr.—What a Young Woman ought to Know; What a Young Girl ought to Know; each, .70 (new, 1.00).
Fallows, Bishop—Health and Happiness, 1.00 (new, 1.50).

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THE DESERTER

One of my friends, who has resigned from a certain society of which I am also a member, has expressed to me the hope that I will "see the light," and thereby has furnished me the text for the present remarks.

I do not claim any special keenness of vision, but I have noticed a few things which seem to me very obvious in respect to this matter of getting out of and into societies. There are all kinds of societies, with as many different objects, but I have in mind such as have some religious, ethical or philosophical object, and it matters little whether I am talking of a church or of some semi-religious organization like the Theosophical Society. Those who join such societies do so for one or both of two reasons, to get something for themselves, or to be placed in a better position to give to others. If you join such a body, if you take part in its meetings or its work with the sole purpose of getting something for yourself, naturally the sensible thing for you when you find that you cannot get it, is to retire and seek your self-gratification in some other quarter. Your presence is of no use either to you or to your associates.

But assuming that you are prompted by altruistic motives, the question may arise whether it is better to limit yourself entirely to the company of those who think exactly as you do. Is it necessary or beneficial to run away from all that you cannot agree with?

There are few more delightful feelings than the absolute conviction that you possess the truth and that the other fellow is wrong, that you have nature and the sages behind you, while the other man is just a poor deluded creature, or, like the Greeks of old, is forever running after some new thing. In old days, we used to roast alive those who differed from us on some small matters, such as the question of sousing or sprinkling, or the interpretation of some passage of scripture, that is, if we could prevent them from roasting us. In our day we do not follow such drastic measures, but we wrap our robes about us and withdraw from the meeting, retiring to the company of those who think just as we do, listening to a

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preacher who says just what we agree with. Now and then we indulge in an attack on our opponent's honesty or morality; we slander instead of broiling him.

The spirit which prompts such action is composed of two elements. One of these is the spirit of Pharisaism, the holier-than-thou spirit; the other is that of fear, or I might say cowardice, for it assumes that you can be harmed by the opinions of others who are in all probability just as good as you are. It is one manifestation of the sense of separateness, the great opponent of progress and brotherhood. The tendency on the part of those who belong to a society for some sort of philosophical or ethical inquiry to get out of it when they find that there are some who do not think as they do is one of the shortest cuts to spiritual paralysis. You do not learn so much by listening to what you already believe as by hearing opinions from which you differ, for thereby your mind is stimulated, your critical faculties are rendered alert, your wits are sharpened, and, possibly, you may come to see that truth is not the monopoly of any one person.

If you are still sure that you are right, and most people are, no matter how greatly they differ, is it not rather your duty to stay where you are and stand up for the truth as you see it, rather than to run away like a dog with a bone, to gnaw it in solitude? Of what possible use can you be if you seek only those who think as you do? You are not serving them nor yourself.

The really brave and great man is he who stays and fights error if he sees it, not he who turns tail and runs. You know very well that you can effect more by staying within and arguing than by going outside and shouting. In the one case you are the differing brother; in the other, you are the hostile opponent, and everybody knows that taking the hostile attitude deprives your arguments of half their force. Still better is it, if possible, to overlook the minor matters and throw the whole weight of your influence on emphasizing the really great matters on which you all agree.

And there is a further consideration. All of our institutions are human; all men are subject to error, while most see a portion of the truth. If you run from that which does not suit you in one form, you will meet it in another form at every turn. I think there is a deep reason for this and that it is of a karmic nature. Probably you have observed that you cannot dodge trouble. If you escape one form it is sure to meet you in another shape. This is the form of karma commonly known as bad luck. The unlucky man is not unlucky by chance; he is unlucky because his destiny, or if you prefer, his karma, demands that he must go through a course of suffering, and no amount of ingenuity can overcome it. There is no dodging the lesson, no playing truant in that school. Just as you cannot dodge trouble, so you cannot dodge error. The only sound policy is to face it and fight it, or overwhelm it with a

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higher truth. That is the meaning of the game of life. You run away, you resign from one society and cast your lot with another, and sooner or later you will find error still lurking there in another form. And sooner or later, too, you will find that you have spent your time running instead of fighting, and all to no purpose.

We all know the man of fads. He tries this for a little while and then drops it; he works with this society, drops it and takes up another, finally only to learn that neither truth nor error is the monopoly of any one of them. You can assert with fair probability that he who is once a deserter is always a deserter. You can be tolerably sure that he who resigns from a society with the main principles of which he is in sympathy, just because some of the members think or do this or that, will soon be found doing the same thing in other cases. He becomes a chronic deserter, wandering up and down, seeking rest and finding none, not seeing that the world is not a place for rest and peace, but for struggle.

It needs hardly to be said that Brotherhood is nót the exclusive possession of any one body of mortals. You do not have to belong to any one society to accept and practise the fundamental principle of Theosophy, which is Brotherhood. To be a helper of mankind requires no certificate from this or that high and mighty one. But once within a society, once sympathizing with its general aims, it is unreasonable to withdraw just because you distrust the intelligence, the honesty or the morality of certain individuals, or because you disapprove of the burning of incense, or cannot agree with the views of your associates on the coming of a World Teacher or what not. If you think that your associates are going wrong, for heaven's sake stay and help them to get right. You have a voice and a vote and though you are but a unit, you can use them in pushing in the right direction, and it is by far the braver and nobler thing to do than to run. Do not forget the great example of One who fought sin, not by choosing the righteous, but sinners for his companions. And by running, by joining the forces of disintegration rather than of union, you are helping to cast contempt on the really great things for which your organization stands, you are neglecting your plain duty of fighting for the right in the midst of wrong. Overlook the small matters if you cannot remedy them. Do not allow your time to be wasted in personalities and in fruitless discussions of this or that matter which time will settle if you are but patient, but rather emphasize at all times the great ideals for which your society stands. "It matters not under what banner you march, if you but hold it high enough," says a well-known writer, and with equal truth it may be said that it matters not under what banner you march, if you persist in dragging it in the mire of petty quibbling and personalities.

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To The Open Minded

The interest and enthusiastic praise which is continually expressed regarding the earnest, albeit modest, efforts of the O. E. LIBRARY LEAGUE is most gratifying, and this reward we could not well dispense with—"the ego has to be fed," someone has said. Then, too, the work with the individual unfortunate, which brought the LEAGUE into existence, is, and has been a great source of joy to the helper and the helped.

But there's a material side to the matter which requires more or less overtime study. While the humanitarian work goes on, so does certain necessary expense, printers, paper men, rent, etc. etc. —even Uncle Sam requires to see the color of the coin for postage stamps.

The dynamic force which urges us on to work for the LEAGUE does not hesitate to carry us to the very "seats of the mighty" when it comes to asking for legislative help in much-needed reforms in our prison systems and other shady spots upon the escutcheon of the family human, but when it comes to asking generally for much-needed financial aid to meet the regular expenses of the work, our "dynamic force" begins to "miss," and there's a noticeable "knock in our motor." We just hate to ask for money, yet there must be money to carry on the work, not much, to be sure, but we need that little much!

So in our dilemma we beckoned across the continent and whispered to a lettersmith friend that we would appreciate it if "they" would write us a begging letter! because we just couldn't.

And what do you think was the outcome? "They" listened to the brief statement of facts, and replied, pointblank, "DON'T BEG! Why, every one of your correspondents, every one who knows and is interested in your work, will do the right thing! Maybe they have not thought of it. All you need is to tell them, frankly—give them the privilege of helping. Remind them to send in the little card saying how much they will contribute each month. Some author has said, 'True giving does not impoverish, neither does withholding enrich.' Show the people you want to reach, that their opportunity to do a little bit to advance the cause of humanity is right NOW, that 'what blesses one, blesses all,'—that the amount, little or big, put to interest right now, will yield a full 100 per cent in profits to themselves as well as those the LEAGUE is endeavoring to reach and help. Then ask for their autograph on the memorandum card, so that you will know what to depend upon each month, to defray expenses."

Sounds simple, doesn't it? Friends, fellow-workers, "are you ready for the question?" Today's mail will carry your contribution (and the autograph card) quicker than tomorrow's. And the need is today. The blue sky is the only limit to what you may send, but the dimes are appreciated, and the quarters, too.

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The Personal Touch

Note. We quote the following from an article on "The Personal Touch" in the March issue of *Our View Point,* the excellent paper published in the Washington State Penitentiary at Walla Walla, not so much because it refers to us, as because it emphasizes a point which we hope all of our members who are corresponding with prisoners will bear in mind, and that is, that they should not consider their work ended with the discharge of the prisoner, for it is then, more than at any other time, that their friendship and encouragement are needed.

There is a society with headquarters in Washington, D. C., whose members are actuated by a desire to establish this personal touch with those in prison, with a view to reclaiming them from a further life of crime. By personal correspondence, by the dissemination of helpful literature and other means—in short, by demonstrating that "some one cares" they have done more to bring hope and encouragement into lives that need it most than can easily be estimated. Their interest does not cease with the end of the prison term; in fact its most effective accomplishment takes place after release, when the subject timidly re-enters the world from which he has so long been exiled. This, indeed, is the critical period at which the personal touch is most urgently needed. Rendered sullen by imprisonment, regarding himself as hopelessly submerged, altogether discouraged and embittered, shunned by all who know of his disgrace, this is the time above all others when kindly, friendly guidance and brotherly, helpful sympathy will accomplish the most good to the individual, at the time, above all others, when it means the most to him.

A Blot In The 'Scutcheon

Dear Fellow-worker:

Are WE "knowing the Truth that sets men free" when we consent or submit to the iniquitous practice of

RESTRICTING PRISONERS' MAIL?

Some ten State Prisons permit their inmates the unrestricted mail privilege. The rest still remain (in glorious, "free" America) in the foulsome gloom of the Dark Ages—in a blind, apathetic, mesmeric state of thought, where Punishment means simply Vengeance! and prisoners are denied their God-given right of self-expression, cruelly limited in writing letters. It is barbarous, nonsensical, lacking in common reason and justice.

Do you know of a single "reformation" that can be traced to the SILENT system? Do you know of one prisoner's family and friends who have been comforted by prohibiting prisoners writing all the letters they want to? Where is there a prison that has materially reduced its running expenses, or reduced the number of its inmates by imposing this mail restriction? Has any good been accomplished anywhere by such "discipline?" Paul said, "LOVE is the fulfilling of the law!"

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Think you if the Master were here He would sanction such a repressive system? I think not, for has He not said, also, "As ye do unto the least of these, so do ye unto me!"

Let's away with the fiendish practice, O man of God, you who are in a position to influence in the right direction. It's a time to THINK, to PRAY, to WORK!

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light," said St. Paul (Romans 13:12).

Read the little booklet by J. J. Sanders, a man who knows what the Mail Privilege means to prisoners. It will surely interest and determine you to join the crusade to abolish this abomination of the devil.

In Christ's name,

HELEN LOCKE BURNS.

Note. The booklet can be obtained on request from Hon. J. J. Sanders, Box B, Florence, Arizona.

How To Buy Second-Hand Books

If you want to buy second-hand theosophical or other books just select the titles from our regular lists, with substitutes, stating the sum you do not wish to exceed, and we will send what we can C. O. D., giving you the best prices possible. In renting books you may also ask for "reduced copies if available," with a view to purchase.

The Public Defender A Success

Note. The following is part of an editorial in *The Umpire* of March 24th. Those who want to know more about the public defender are referred to the CRITIC of December 2d and February 10th, last.

The Public Defender was installed in Los Angeles county a little over a year ago, and he promptly commenced to "show" the people. That he has proved his case, note the following:

During the year 1914 the Public Defender had ten paid lawyers as his assistants, and despite this added expense, he has helped to reduce the tax rate materially—so much in fact, that the tax payers have willingly granted him two more assistants for the present year. Increase taxes and you will hear a howl, but reduce them and the county is yours.

Among the many ways in which the Public Defender has helped to pull down the tax rate in Los Angeles, are the following: he has settled thousands of cases before they came to trial, thus saving court expenses and fees; he has lessened the pressure on the courts; he has handled hundreds of criminal cases and has saved dozens of innocent men from going to prison, and their wives and families from becoming a burden on the community; he has brought out extenuating circumstances, and thus helped many a convicted prisoner to receive a shorter sentence than he would otherwise have received

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thus helping to reduce the cost and upkeep of prisons. Quite a saving.

But aside from the monetary viewpoint, he has saved dozens of innocent men and women from being branded as convicts. He has saved dozens of families from being broken up. He has saved hundreds of innocent children from being hailed as "jailbirds' brats." He has saved the honor of men and women, who but for his help, would be in prison today, innocent of all crime, but guilty of being too poor to hire a capable lawyer.

That the Public Defender idea is gaining ground, is proved by the number of counties which now have them. Temple, Texas, has a Public Defender, and so has Houston, Texas, Evansville, Indiana, and Portland, Oregon. Bills have also been introduced in the States of New York, Washington and Kansas providing for a Public Defender. Slowly but surely, the movement is spreading, and in time, justice will be impartially dispensed with his aid. May it come soon.

Weird Stories

If you like weird stories, read the following, which can be bought or rented from the Library. They are largely true narratives:

Leadbeater, C. W.—The Perfume of Egypt and other Weird Stories, $1.00.

O'Donnell, Elliot—Byways of Ghostland, $1.25.
Some Haunted Houses of England and Wales, $1.00.
Ghostly Phenomena, $1.25.
Werwolves, $1.75.
Animal Ghosts, $1.25.

Blavatsky, H. P.—Nightmare Tales, loaned only.

To the O. E. Library League, *Date*.....

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

I shall contribute each month for the work of the LEAGUE the sum checked in the margin, until you receive a notice from me to the contrary. This contribution will be sent as near the first of the month as practicable.

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for the general expenses of the LEAGUE, including publication of the CRITIC.
for PRISON WORK .....
for .....

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BRIEFER LIBERAL COURSE IN THEOSOPHY

These books are selected with the view of giving a broad view of the field, without special attention to a scientific basis. Those who wish a more scientific and philosophical course are advised to ask for the Liberal Course in Theosophy for Deeper Students (about 50 books). The books may be rented from the Library on the usual terms. Reading the entire course is not obligatory.

Make your requests on our Standing Request blanks, or check the books you wish on this sheet, stating the number to be sent at a time and how often, and enclose it to *The Librarian, O. E. Library League, 1207 Q Street, N. W., Washington, D. C.*, with your name and address and the usual credit of two dollars, if you have not such a credit already.

The student is recommended to practise daily meditation, and all esoteric reading should be in conjunction with the New Testament, especially the Four Gospels. The groups should be taken in the order indicated.

Daily Meditation. *Marsland;* Noontide Meditations for the Esoteric Disciple ($0.50).

Group 1. Introductory. *Leadbeater;* An Outline of Theosophy ($0.25). *Besant;* Theosophy ($0.25). *Rogers;* Hints to Young Students of Occultism (0.50). *Besant;* The Ancient Wisdom ($1.50).

Group 2. Psychical. *Myers;* Human Personality and its Survival of Bodily Death, abridged edition ($3.00). *Leadbeater;* The Other Side of Death ($1.50).

Group 3. Ethical. *Alcyone;* At the Feet of the Master ($0.40). *Besant;* In the Outer Court ($0.75). *Besant;* The Path of Discipleship ($0.75).

Group 4. Great Religions. *Besant;* Four Great Religions—Hinduism, Zoroastrianism; Buddhism; Christianity ($0.75). *Besant;* Universal Text-Book of Religion and Morals, part 1 ($0.75). *Besant;* Universal Text-Book, part 2 ($0.75). *Carus;* The Gospel of Buddha ($1.00).

Group 5. Great Masters. *Schure;* Krishna and Orpheus ($0.75). *Besant;* Esoteric Christianity ($1.50).

Group 6. Ethical. *Collins;* Light on the Path ($0.40). *Besant;* Translation of the Bhagavad Gita ($0.50). *Blavatsky;* The Voice of the Silence ($0.50).

Group 7. Advanced. *Leadbeater;* Man Visible and Invisible (colored plates, $2.75). *Leadbeater;* The Inner Life, vol. 1 and 2 (each, $1.50). *Sinnett;* The Growth of the Soul ($1.50). *Besant;* A Study in Consciousness ($2.00).

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Group 9. Miscellaneous. *Sinnett;* Incidents in the Life of Madam Blavatsky ($1.00). *Heindel;* The Rosicrucian Cosmo-Conception (Western or Christian Occultism, $1.50). *Scott-Elliot;* The Story of Atlantis ($1.25).

For continuous study: Light on the Path; The Bhagavad Gita.

For reference: A Working Glossary for Theosophical Students ($0.50).

The Librarian will be pleased to give further suggestions or advice, or information regarding the Theosophical Society.

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The O. E. Library League

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

MY LIFE OUT OF PRISON

My Life in Prison, *Donald Lowrie*.....postpaid, $1.35
My Life Out of Prison, *Donald Lowrie*.....postpaid, $1.65

Donald Lowrie's term of ten years in San Quentin prison was the direct outcome of an act of burglary caused by an empty stomach. According to your viewpoint you may say that he yielded to the temptation of the devil, that he was a moral coward for not preferring to starve to death rather than fill his belly at the expense of the well-to-do citizen whose watch he stole, or that society was punishing him for succumbing to conditions of its own making. If you are a theosophist, you may say that it was his karma which placed him in an unfortunate predicament and that instead of stealing, he should have boldly faced the result of his evil past and have wiped it out in one act of suffering, to wit, dropping dead from exhaustion. There is still another point of view, that it was not the devil who tempted him, nor the flesh and blood judge who sat on the bench who sent him to prison, but some higher Power acting through him, a Power with the wisdom to select one who was to pass through this bitter experience in order to be prepared to undertake the special work of a missionary on behalf of the convict, a preacher to society against its sin of revenge on those who have offended against it, while it neglects to remedy the deeper causes which lead to crime. And this standpoint is more plausible when one looks back on his life. Had Lowrie not been tempted, he might at this day be a successful but insignificant and unknown stenographer, like many another man, and like him throwing his stone at those who fall by the wayside, but the world would have missed the tremendous impulse towards prison reform which *My Life in Prison* has given it, and which, to cite but a single instance, is the cause of the present betterments in Sing Sing, and without doubt the direct reason for a large part of our reformed penal legislation. There was never a better example of good flowing from apparent evil, and one may well attribute it to that Power which makes for righteousness, and which through struggle and suffering and so-called sin has made man what he is.

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My Life Out of Prison is a sequel to *My Life in Prison*, and presents the author's doings from the day of his discharge. Many are called but few are chosen. There are many men who have served prison terms who possess the same or greater ability than Donald Lowrie, and who, if they would but harken to the higher call might devote their lives to remedying conditions which they know well enough, but who seem determined to forget the past and make good in the only way which seems worth while to most, for themselves. Verily they have their reward in many cases. What stamps Lowrie is his fixed determination to use his lesson to the best advantage, not for himself, but for his unfortunate fellow prisoners.

The period immediately following discharge or parole is the most critical one in the life of the ex-convict and is likely to be disastrous. Possibly you are aware of the fact that but few states make any effort to give the liberated man a fair chance. During his incarceration there is no effort made to train him in a manner which will further his success; either he is maintained in idleness—in the state of Pennsylvania, for example, the labor unions have decreed that not more than thirty-five per cent of the inmates shall be allowed to engage in industries—or he is put to work on the coarsest and most unskilled kind of labor, labor which gives him practically no training whatever. Seldom is he allowed more than a nominal remuneration; the honor system, valuable as it is, is but the honor of the slave. The result is that it is impossible for him to accumulate any capital towards helping him through the critical period after his dismissal. Usually he is the victim of a barbarous system of restricting his correspondence, so that it is next to impossible for him either to retain old friends or make new ones who will help him to some kind of employment. When the time comes for him to go he is given a suit of clothes—if such it may be called—a five-dollar bill, enough to keep his belly full for say ten days supposing he sleeps in the park, and sometimes a railroad ticket to the place where he received his sentence, where he will have to face the contempt of old friends—unless they are pals—the hostility of all who know his history and the nagging and suspicion of the police, who are ready enough to warn anyone who employs him that he is an "ex-con" and therefore a dangerous person, and who are sure to run him in should any criminal act be committed for which a suspected person is needed. The discharged man is practically an outcast; the hand of everyone is against him, and the result is that many who earnestly desire to go straight are forced by conditions beyond their control back to the old ways. For many an "ex-con" the strait and narrow way leads just as surely to perdition as the broad one. No prison reform legislation is more sorely needed than such as will guarantee employment as well as protection to the discharged convict for a reasonable time. It may

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be added that he who has spent years in prison gets so out of touch with the world that he finds he can but with difficulty adjust himself to its ways.

Donald Lowrie was spared these predicaments. After serving ten of his sixteen years' sentence creditably, which entitled him to parole, he was taken in charge by Mr. Older, editor of the San Francisco Bulletin, a noted friend of the convict and advocate of prison reform. "The big man," as Lowrie often calls him, set him to work writing the narrative of his experiences for that paper, in which form *My Life in Prison* originally appeared. The story excited intense interest in California, and Lowrie was kept fully occupied in filling lecture appointments in conjunction with Ed Morell, whom all readers of *My Life in Prison* will remember. These three men also conducted an employment bureau for discharged prisoners.

My Life Out of Prison is written in much the same style as the book to which it is a sequel. The author, if a philosopher, takes good care to conceal the fact. His method of instruction is by anecdotes, which follow in rapid succession, leaving the reader to draw his own conclusions. It is doubtless largely to this method that Lowrie owes his success; he teaches rather by incident than by precept. The reader often wonders at first why he is telling all these stories, often quite irrelevant, but it soon appears that a large part of them conceals a very obvious moral. This quality makes the book very readable and adapts it to a much larger audience than would a more philosophical treatise on the discharged prisoner. While it can scarcely claim the importance of its predecessor, it should be read by everyone who wishes to inform himself on this vital question.

To the Federation of Women's Clubs

Dear Madam President and Fellow-Workers:

The world owes much to the work of the Women's Clubs. There never was a time when activity along the many right lines was so widely manifest. The women are awakening—but there are vast numbers of them yet to be aroused from their seemingly harmless but nevertheless deadly Adam-dream.

We talk of waste—wanton waste of the country's resources, and urge measures to protect, to conserve the national treasures of field and forest, minerals, water, and so on, and we hear much talk of the "conservation of human life."—but who has ever heard of a movement to conserve and direct into proper channels, wasted resources and efforts of "the woman mentally asleep," who wantonly wastes the God-bestowed powers—talent, time, strength, energy, faithfulness, perseverance, patience, ingenuity, and resourcefulness so richly hers!

It is a harsh sounding, startling statement, perhaps, from a

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woman, but consider a moment. Do you not each know dozens o bright, so-called active women, who spend hours, days, weeks months, aye—years! on card parties, frivolous society doings, fanc needle-work, and the like? And these dozens you know are mul tiplied by the tens of thousands throughout the land. No norma person condemns a little relaxation along these pleasant lines, but be honest, do a little lightning calculation. Isn't it JUST to raise th question of "waste—wanton national waste" in this direction?

The writer was once a devotee of the fascinating game o "fancy work," and looks back regretfully, earnestly wishing som one had taken the trouble to "arouse" that one dreamer years ago Yet, one is grateful to have awakened finally, and found somethin to do really worth while. That past experience, with its subse quent awakening, makes one eager to help in the inauguration an promotion of any sane movement for the conservation of our mos precious "resource," the dreaming woman. All she needs is th awakening—and the conservation problem solves itself. Nothin is more active for good than the "awakened" woman—as witnes the splendid progress of the Women's Clubs. But there must b the awakening.

There's splendid hope in the fact that once this unconsciousl self-centered, erstwhile "chattel" feels the weight of the fetter of apathy, self-mesmerism, and irresponsibility lifted, the respons to the wholesome call of mental activity is marvelously, almost uni versally immediate.

And the clear, earnest, eager cry of the woman who has "found herself" is, usually, What can I do? Where can I work to bring the greatest good to mankind? Gloria! Gloria! All hail! to the "awakened" woman, whose power and strength is bounded only by infinity!

Now, for a specific illustration:

The Women's Clubs have done much, encouragingly much for human advancement, but one thing they have not pushed as it should be—a movement which should arouse the interest of every awakened woman . Let's touch upon it briefly.

INIQUITOUS PRACTICE OF RESTRICTING PRISONERS' MAIL!

Stop and think what it would mean to you, had you been caught in the whirlpool of evil tendencies and temptation, and been sucked in behind prison walls—and you were incarcerated in one of the State penitentiaries where they allow inmates to write but ONE LETTER A MONTH, or maybe One in Two Months, or, more generously, one in two weeks. Think what writing letters means to you, who, no doubt, are surrounded with many means of happiness and communication with your loved ones and friends. Think what it would mean if you were in prison, and deprived of, or restricted in that God-inherited right of self-expression? Would you not be inclined to curse and chafe, wrinkle down in despair, with "hope

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long deferred which maketh the heart sick unto death?" Would restricted mail privilege incline you towards any part of the method of "reform" (?) which such institution might impose upon you—under that awful, awful SILENT SYSTEM?

One of the first steps is to do away with the thought that there is such a frightful difference between the man "inside" and the man "outside." Round up the first thousand men around you, wherever you may be, and figuratively stand them in the stead of a thousand picked at random from the prisons. As to externals, they would look pretty much alike (visit any big prison before you say me Nay), and—you might not find such a tremendous difference on the internal view called consciousness. Not that all free, respectable men are criminals, any more than all inmates of prisons are abandoned, hardened crime-adepts. A multitude of circumstances may lead a man into prison, but as to fundamental intincts, "a man's a man for a' that!" Sudden transfer to the inside of a prison does not change the elements of human nature, nor a man's reasoning faculties. He may richly deserve imprisonment, may be a menace to society, may need retirement, restraint, discipline, reform—but regeneration will never be brought about by barbarous codes handed down from the Dark Ages when cruelty and fiendish practices were looked upon as the proper means of "breaking the spirit of the unruly," making him docile, crushed to the point where he will "eat out of the hand." Ye gods of little minds! Who wants that kind of Reformation, the MAN beaten into the ground, and a grovelling human "thing" "eating from his keeper's hand!"

Has society been benefitted? Has the criminal been uplifted by cutting him off from the innocent means of self-expression? Prisons are increasing, expenses—(aye! there's where you get the attention of many). Look at the statistics! Millions, millions of Dollars every year for the maintenance of criminals! The financial responsibility is becoming a serious one, to say nothing of the moral responsibility involved. "Awakened" women are asking Why here? Why there? The questions are of such a nature that, like Banquo's ghost, they "will not down!" And the awakened woman WILL Know and Say and Do.

Fellow-women, let us demand and accomplish a national abolition of the restrictions on prisoners' mail. It's a most important step in prison reform—it will do more to instill a clean hope in the poor unfortunates' thought than any other one human privilege. Let them write all the letters they want to. Look within, ask yourself what it would mean to you, and don't cringe before the thought that they're human like unto yourself—maybe far, far down the scale of moral sense, yet human, your own specie, and you are YOUR BROTHER'S KEEPER, willy-nilly!

Every Club woman should write the Governor, Representa-

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tives, Senators, prison warden and Prison Board in her state demanding immediate removal of the iniquitous restrictions placed on the mail privileges of inmates of all penal and reformatory institutions, not forgetting to address one to the President and the Postmaster-General.

HELEN LOCKE BURNS

Los Angeles, January 30th, 1915.

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

Sworn and subscribed before me April 6th, 1915.

FRANK B. TIPTON, *Notary Public.*

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ONE SHALL BE TAKEN AND THE OTHER LEFT

There shall be two men in one bed; the one shall be taken and the other left.

—*Luke xvii., 31*

In the case I have in mind two men were robbing a house; the one was taken and the other left; that is to say, one was nabbed while the other made his escape.

In the April number of *Our View Point* a prisoner tells a story which affords much food for reflection.

Briefly summarized, our friend and his companion Bob, mere boys, found themselves out of pocket in a distant city, and thoughtlessly attempted to fill the vacuum by burglarizing a house, much as they might have raided an orchard or melon patch. Having found a considerable sum of money, which they divided equally, Bob managed to escape, while his companion was seized by the owner of the house and landed in the penitentiary. Naturally our friend had to give up his share of the booty in addition to going to jail for his offense. Not so Bob. He held on to his share and with its aid settled in a town where he secured a good position, rose in the world, married into a first family and became a pillar of society. It is not even recorded that he returned the stolen money to its rightful owner. Our friend, having served a considerable term was discharged, but found that the term "ex-convict" clung to him so tenaciously that he could secure no steady employment, was driven to further unlawful acts, and so became a "repeater," a confirmed criminal.

Mere chance, you may say. But there is much more in it than that. It is an indictment of our whole penal system. Given two men, probably as alike as two pins, both equally guilty, one of whom escapes and is able to shift for himself, while the other is caught and put through the process which the law lays down for the protection of the community, and the outcome is, that he who escapes the law's clutches becomes a respected and useful citizen, while he who is caught is converted into a confirmed criminal. If

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the law had had the chance with Bob it would doubtless have done him in the same way, and society would have had two convicts to board for life instead of one.

It is said that there is an eternal and infallible law of Justice, often called the law of Karma, by which everyone, sooner or later, reaps the reward or punishment if his deeds. Our friend got his flogging at once, but the karmic rod is still in pickle for Bob. He will have to pay up in future, including refunding the money which helped him to rise. Nothing can be clearer than that such moral justice does not invariably work itself out in this life, and we are driven to the alternative of denying absolute justice, or of premising a continued existence in which it works out. A debt postponed is a debt unpaid, and some day Bob will get it in the neck just as surely and as severely as has his friend.

I cannot help believing that such a law, in some form, exists, and that it is probably much more wisely administered than we have any conception of, or could have if we had read all the books on Theosophy and Hindu philosophy in existence. I cannot help thinking that our friend the "repeater" has made a step ahead of his chum Bob; that his experiences, his sufferings, have placed him on a higher rung of the ladder of progress and that sometime he will find it out and be glad that he has paid his debt with interest, and that when he moves on he will carry with him a receipt in full which Bob will have to earn.

But quite apart from such considerations, which will be dismissed by many as speculative, what business have we with laws which work more mischief, both to the offender and to society in their execution than in their failure? Neither of these boys was radically bad; both were sowing their wild oats and both, probably would have made good citizens equally had the law missed fire. That is the kernel of the matter. A law which converts an accidental criminal into a confirmed one, which obstructs the normal course of his development and makes him one who preys on society equally whether he taxes it by acts of theft, or by imposing on it the obligation to guard and feed him when he was originally quite capable and willing to do both himself, does us no credit. We are serving neither common sense, justice nor our own interests. Thou shalt not steal—good. Thou shalt not steal thy neighbor's character, his opportunity of living a straight life, of making up for boyish excesses and errors. That is just what the law does in countless cases; it steals a man's life. Many, perhaps most confirmed criminals are so because of the law, not in spite of it. Crime is a subject of such extreme complexity that no rule can be laid down to cover all cases, but that is just what we attempt to do. So many years for housebreaking; it makes little difference whether he does it because he deliberately prefers that means of getting a

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living, or whether he is driven to it by desperation—into the hopper he goes and gets the same kind of grinding.

I know of a certain prison doctor who uses but one remedy for every ill among his patients—salts. We have but one remedy for every moral disorder, acute or chronic—the prison, and our remedy is likewise a purgative. No matter what our patient has done or omitted to do, we purge him; we purge him of self-respect and ambition; we purge him of the chance to make an honest living and of the desire to do it; we leave him no course but crime when he is liberated and then we blame him and order—more salts. Our legislators order salts; the judge prescribes them and the prison authorities administer them.

The rational doctor tries to avoid the use of drugs; he aims rather to discover the cause of the ailment and to eliminate it by right living. Give nature a chance and it will usually take care of itself. Give the moral delinquent a chance; place him in an environment which is wholesome, eliminate evil influences and he will generally go straight. Here we have the basis of the probationary treatment—with salts as a last resort.

Almost every person, of the male sex at least, goes through a stage which is designated as sowing wild oats, and which is marked by more or less disregard of the proprieties, moral or social. Most youths pass through a period when they consider it a mark of independence to go counter to the religious and moral principles on which they were brought up. You may say bad things about this, if you wish, but it is but the manifestation of a proper tendency, the spirit of independence. Prove all things; hold fast that which is good; that is the law of spiritual development. If, in carrying out this law of his nature the young man, like our friend above, makes a serious slip, it is unjust to give him a further push. The chances are that he will either right himself unaided, like Bob, or that he will do so with a little sympathetic assistance. That should be the aim of our corrective treatment.

I know a number of young men, or such as were once young, who are serving life sentences for a murder committed in a moment of rage. Nothing could be more unjust. The control of the temper is perfectly possessed by but few; it is the result partly of training, partly of normal development. Nothing could be more unreasonable than to ruin a man's life for the accidental outcome of a momentary impulse, when nature has not as yet brought the body fully under the control of the will. Think of tolerating the liquor traffic, the worst destroyer of self-control imaginable, and then punishing its victims. Brush up your memory and see whether you, when a young man, have not inflicted a blow in a moment of passion which, had it landed a few inches this side or that, might have made you a murderer and sent you to prison for life. If you

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were a normal boy, the chances are that you have, and I ask you to consider the result had your blow been stronger or better aimed. A hair's breadth determines whether the bullet shall inflict a relatively trivial injury or sever an artery or a nerve trunk, and on such things we make the whole future of a man depend. The one shall be taken and the other left. Does not that strike you as a procedure unworthy of a civilized age?

By Their Fruits Shall Ye Know Them

The following letter refers to a recently discharged inmate of a certain institution which is doubtless better than many, and which claims to be a perfect penal paradise, receiving its weekly whitewashing in the newspapers. After all, one can better judge of an institution by the condition in which it turns out its inmates than by what the censored material which reaches the eye of the public says of it. If the discharged convict shows the habits of a slave, one is hardly to be blamed if he assumes that the methods of the prison are such as produce the spirit of the slave—whitewashing notwithstanding.

April 7, 1915.

Dear Dr. Stokes:—

You asked me to let you know about A— C— of the ——— Penitentiary.

Mr. C— arrived here yesterday, and he is now working in my garden until another position is ready for him. He looks as though he had tuberculosis, but I think that with outdoor work, plenty of good food and rest he will improve greatly. He has not had half enough to eat for seven years; he hardly knows how to walk and seems helpless and frightened, looking furtively about expecting someone to give him orders.

I have been giving him orders—orders to stop work occasionally and straighten out his round shoulders and *breathe,* orders to go to his meals, and orders to rest.

We shall keep him at outdoor work all summer and in that time I hope the prison pallor and the unmistakable prison stamp will have been removed to a great extent.

How can the People sanction an institution that will turn men into such poor creatures, and then turn them out into the world so helpless—such wrecks? They gave A— C— five dollars. It cost him almost four dollars to get here, and they made him find his way alone, never notifying me that he was to come, nor telling him until just about ten minutes before he left the institution.

Sincerely yours,

L— E— L—

Best Books For Prison Workers

Everybody interested in prison work and problems should read:

Donald Lowrie; My Life in Prison ($1.35).

Thomas Mott Osborne; Within Prison Walls ($1.65).

Winifred Louise Taylor; The Man Behind the Bars ($1.60).

Any of these may be rented from the Library.

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Instruction For Prisoners

Among the subjects on which prisoners can get assistance by applying to the League are the study of English, mathematics, stenography, accounting, advertising, mechanical engineering, music, law, railroading, etc. We have a standing offer from a printing firm to do free printing of business stationery for prisoners who are about to be discharged and who are unable to pay for it.

R. F. S.

We have been much gratified by the large number of offers to write to R. F. S., the prisoner whose letter we published in the CRITIC of March 24th. It should be remembered, however, that this is but one of thousands.. The personal appeal comes constantly to us, but often not in such form as admits of ready publication. We could fill each CRITIC several times over with letters from prisoners who want someone to cheer them, to give them an encouraging word. The CRITIC has so many uses for its limited space that this is impossible, but that is no reason why you should not enroll as a member of the LEAGUE if you have not already done so, and help in this work. There is a lady in Washington who holds a Government position and whose time is therefore quite fully occupied during business hours, yet her name is known in almost every large prison in the country. Alone and with no help but her own hand she devotes her spare time to lifting the heavy burden of many a prisoner. Reports of her efforts come to us from the most unexpected places. It would be easy enough for her to plead weariness after her daily official duties are over, but she is not of that stamp. And there are others like her. It is up to you to pass by on the other side or to play the part of the good Samaritan. Which will you do?

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THE TRUE TEST

The CRITIC has recently had the fire extinguisher turned upon it in the form of a letter from an inmate of a certain prison, in which the LEAGUE has many appreciative members. The writer says, in part:

"Having read your O. E. CRITIC for some time, and being myself a convict of some eight years standing, it is only fair to say that your O. E. CRITIC is most misleading and apparently ignorant of important features of prison life and prisons.

"You appear to paint only the imaginary horrors and few of the benefits and realities. You actually condemn various features which are in reality not only needed, but which are actual blessings to the convicts themselves. The silent system for instance is a blessing to every convict, although you condemn it.

"A few other modern prison features which you appear to purposely overlook are: a fine library of several thousand well selected books; the convict under a competent doctor's care at all times; school in prison; a private cell and bed with clean pillow and sheets; clean, neat clothing, clean underwear, with bath and shave each week; hair cut when needed, and general cleanliness; plenty of good wholesome food three times a day (the CRITIC notwithstanding) * * *

"During over eight years of imprisonment I have looked into the ignorant, vulgar faces of hundreds of convicts, studied them at work and at play, and have been thoroughly disgusted by their lack of manners, especially at table, where they show entire lack of decent etiquette. Really the only tribute I am able to pay them is to say that they act like human hogs. Even at best the very great majority (probably 98 per cent) are the scum and riff-raff of the slums of humanity," etc.

All this is entirely beside the question. The CRITIC recognizes with pleasure that recent years have seen many improvements in prison discipline and management, that there are many good and kind-hearted officials, and that there is in increasing tendency on their part to treat their wards as human beings. The editor receives many letters which indicate that the inmates are most responsive to all such efforts in their behalf. But the concern of the CRITIC is not so much with what has already been accomplished as with what remains to be done. Its business is to consider these questions from certain broad standpoints rather than the minor matters of detail which must of necessity be left to experience and the judgment of experts. It is certainly desirable that prisoners shall have proper

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medical care, clean clothes, clean beds, a library, a school and a shave and bath every week. But when the writer of the letter says that after eight years in this prison he has come to the conclusion that the great majority of his companions act like "human hogs," one may well ask whether there is not, in spite of all the good things, some room for criticism of present methods. Fully 98 per cent, says our friend, are now living under conditions many times better than ever before their imprisonment—and they are still "hogs" in his estimation.

We are very careful of our hogs. Until recently the Government spent many times more in studying the diseases of domestic animals than in seeking a remedy for human ailments. The hog represents money and must be preserved at any cost until his time comes. As for the "human hogs," they have until recently not been thought worthy of much attention—they could not be eaten, even if their labor could be exploited. Admitting that most of the inmates are "hogs," riff-raff and all that, the problem before us is not simply to feed them and keep them clean—to make healthy animals of them. The true test of prison management is to be found in the skill with which it turns this refuse material into something of permanent value; its problem is the making, or re-making of men. The higher average health in those discharged over those received, the low percentage of recidivism, the number of men started on the right track; these are the true tests. It is a question of efficiency; all else is incidental.

It is doubtless true that in the case in point many of the men live much better than ever before in their lives. It is even possible that a man may seek prison for this very reason. Why not? It is certainly worth while to give him a taste of what a cleanly life is. Do we attempt to make our schools and our hospitals so unpleasant that folks will avoid them? Why then our prisons? When these are run on an efficiency basis, instead of being factories for criminals, when they make men instead of unmaking them, the more of the down-and-outs who seek their shelter the better, both for themselves and for society.

We are coming to see that rational charity does not consist in indiscriminate giving, but in helping the recipient to help himself. Our sympathies are so easily worked on, and our inertia is such that we have found it less trouble to feed the hungry than to give them work. Only of late is any systematic attention being paid to the unemployment problem. We must be prepared to see the same phase in prison matters. The physical comfort of the men is a much simpler problem than rational training. The latter demands experiment, it calls for expert service in a field which is as yet but little understood. But some things are already obvious. One of these is that you can never make a freeman by treating him as a slave, no matter how well you care for his body. Discipline is necessary, but

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unnecessary interference with the impulses which are right and natural in the free man can never fit anyone for freedom. Every day we hear of new concessions being made to prisoners, and invariably also we hear that they are followed by improved conduct. It is stated that breaches of discipline in Sing Sing have decreased seventy per cent under the new regime of Mr. Osborne. This is the result of rejecting the "human hog" theory which our friend still holds. The silent system, more or less complete, still exists in many places, while its co-partner, restriction of letter writing privileges, is the rule rather than the exception. Men are locked in their cells nearly all of their spare time when they should be out of doors turning their energy loose in some other way than on their own nerves.

But the discussion of these matters must be left for other occasions, and the object of these remarks is not so much to express our own opinions as to give our friend the opportunity to tell what he thinks of the CRITIC as well as of his companions, and also to suggest that those who find their prison a place "where all creation pleases, and only man is vile" should look a little into the hearts of those whom they desipse. We are sure that if they seek it they will find much that is lovable, as we have done.

Organized Responibility for Crime

By F. EMORY LYON,
Superintendent, *The Central Howard Association*

Social responsibility for crime is being realized to a greater extent each year. It is no longer a question of what a few more or less irrational or irresponsible individuals have done, but what society, in its organized capacity is doing to create delinquency.

In America as in other countries, the licensed drink traffic produces a large percentage of our crime, not only directly, but indirectly through the transmission of feeble-mindedness from generation to generation.

During the past year the acute conditions of unemployment have already resulted in an increased population of prisons and workhouses. It can hardly be wondered at that men with limited resource and initiative, after waiting weary weeks for an opportunity to make an honest living, should take the necessities of life, which society seems to deny them.

It is because of these organized aspects of the great problem of crime, that it is important for society to do much also in an organized way, for the cure and prevention of crime.

The Central Howard Association, with headquarters in Chicago, is one of the agencies of the public, which has been working for fifteen years in these directions. It stands as a mediator between the public and the prisoner, and as society's representative to work for remedial legislation, and for the man who is down.

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Many of its dreams of a better prison system are coming true, but greater things remain to be accomplished if the Golden Rule is really to be put into practice. The chief hope lies in the fact that constant progress is being made, and the attitude of society toward the prisoner has changed with the process of the suns, and with the progress of the sons of men, and the introduction of more and more of the spirit of the Golden Rule.

It takes time, however, to build new prisons, and to change obsolete rules and ancient customs; it takes time to secure larger opportunities for the inmates of prisons and the recognition of their essential manhood. Time also is teaching us that a large number of offenders may be dealt with upon their honor outside of prison, in camps, under parole and probation and kindly supervision. In the meantime there are at least 150,000 of our fellowmen behind the walls of state prisons and reformatories. A still larger number of those whom society's institutions and lack of proper care, have made weaklings, are marking time in various Houses of Correction.

If just one of these men were your Brother or your Son, then you would be concerned as to their welfare and preparation for a better citizenship.

If just one of the many men who are to be released from prison tomorrow were your kin, then you would spend dollars and time to see that he had an opportunity to make good. Yet each each one of these men is somebody's Son or Brother, and The Central Howard Association speaks for those who cannot speak for themselves and extends a friendly hand to those who have no friends who are able to help them.

More than 12,000 of these men have come to its doors during the past fifteen years. The annual number was increased by 500 last year owing to lack of employment; 2,200 men asked us for aid and we secured them work, working tools, working clothes and new-found friends.

Needless to say, all kinds and conditions of men appeal to the Association; young and old; educated and illiterate; accidental and deliberate offenders; but all just men underneath the surface of whose lives, we are able to find something of the elements of manhood upon which we may build.

Eighty percent of the men who came to us under parole during these years have made good, and thousands of men are now established as good citizens throughout the country who at one time came to us stranded and discouraged.

We assisted 2,200 men who came to us last year, at an average cost of $5.49, but the earnings of these men for themselves amounted to many times the total cost of maintaining the work of the Association.

Many of them have not only become self-supporting but own-

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ers of real estate and tillers of the soil, as well as the support of those dependent upon them.

The Association does not maintain a prisoner's home, as it prefers to help each man individually upon his own merits to help himself.

The invitation card of the Association reads: "We will help you to self help. Write or apply to The Central Howard Association, 1245 Monon Bldg., Chicago. We secure work for the worker, and a new environment, new companions, new opportunity, new employer, and a new life."

We seek to cultivate personal independence, and to help the released prisoner to reunite all the ties of social contact and confidence, upon the merits of his industry and honesty.

The Superintendent sends an annual Christmas message to all prisons of the United States and invites correspondence from prisoners for any particular purpose, such as encouragement, planning for the future, seeking relatives, or any way that we may benefit the prisoner in his present welfare, and his hopes and aspirations for the future.

We hope to be of assistance to many readers of THE O. E. LIBRARY CRITIC.

Letter from a Lifer

March 9, 1915.

I am enclosing slip for membership. I would like if you could obtain a lady to write to me. I shall appreciate your kindness very much. I am sorry to state that I am under a life sentence in here. I have been here ten years, and I have no relations of any kind, so you can see how hard it is. I am willing to give the lady, if you can get one to write tome, a full account of my troubles, and different things that happened in my case. As stated above, I shall appreciate very highly any correspondence.

Hoping to receive a reply at your convenience, I am, sir,

Very respectfully,

L— E— S— C—

Second-Hand Books Wanted

The following, and other theosophical and occult books, for exchange or credit, and in fair condition. Contributions of such books for the benefit of our prison work will also be gratefully accepted. Books should be sent for credit only after previous agreement as to value.

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Benham—Laws of Scientific Hand Reading.
Besant—Anything, especially Ancient Wisdom; Changing World; Esoteric Christianity; Hints on Study of Bhagavad Gita; Pedigree of Man; Study in Consciousness; Thought Power.
Besant and Leadbeater—Occult Chemistry; Thought Forms.

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Collins, Mabel—The Blossom and the Fruit.
Das, Bhagavan—Science of Peace.
Dreamer—Studies in the Bhagavad Gita, vols. 1, 2, 3.
Dumont—Personal Magnetism.
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Haddock—Power of Will.
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Kingsford—The Perfect Way, cloth only.
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vols. 1, 2. Hidden Side of Things, vols. 1, 2, and others.
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Millitz, A. R.—Renewal of the Body.
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Olcott—Old Diary Leaves, vols. 1, 2.
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A Victim of "Kultur"

Drowned, May 7th, in the sinking of the Lusitania, Elbert Hu
bard, prison reformer. There seems to be a difference of opini
as to whether it was sucide or murder.

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

TOO PROUD TO FIGHT

Let us, for diversion, spend a few moments in considering some of the aspects of non-resistance.

Non-resistance is sometimes supposed to be a cardinal principle of Christianity. "Unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also." These are the words of the same man who drove the merchants from the temple and upset the tables of the money changers, and one may well ask whether Christ intended His words to have the extreme meaning which is given to them by some of His followers. "Love your enemies" is a beautiful principle, and I believe a right one without exception, but this does not of necessity imply allowing your enemy to have his way with you under all circumstances. It is sometimes claimed that there is an occult law which works in favor of those who do not resist aggresion, but invariably the time comes when this occult law, if it exists, is disregarded, and its believer acts just like any other man—he loses his temper and hits back. There is a very good reason for this, and it is to be found in our physiological make-up, and in this make-up is also to be found the justification for non-resistance.

Of course I am not talking of the kind of non-resistance which comes of fear, and which is but a confession of weakness. There is another kind which means strength. You know what a reflex action is. A sensory impression is conveyed along certain nerves to the central nervous system, which elaborates and sends out along another set of nerves a coordinated system of impulses which bears a direct relation to the impression received and is often of a protective nature. In fact, it was originally wholly so, having to do with protecting the organism against injury or starvation. Take a simple instance. You inadvertently grasp a piece of hot iron and are burned. The reflex action, which is due to an entirely different set of nerves, causes your fingers to relax, and you drop it; another set of impulses causes you to give an exclamation of pain; you really can hardly help yourself. If a dog is hungry and sees a piece of meat in a stall, impulses proceeding from his stomach set in motion certain muscles operating his jaw and legs;

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he grasps the meat and runs away with it. So far all is pure mechanism, as truly so as if you or the dog were a machine operated by electric wires. In the lower forms of life these reflexes operate with the certainty and regularity of a machine; you can count on the result every time. But as you advance in the scale of evolution, this remarkable thing happens—the reflexes can no longer be counted on to occur. While the ape or the savage would invariably drop the hot object, the intelligent man would be influenced by its nature. If it were a lump of gold which he could have by holding on, he might suffer a severe burn before letting go. The dog cannot resist the impulse to steal the meat, but by fear of punishment he may be made to do so, while most men for the same reason, resist the temptation, be they ever so hungry. Something within steps in the way and hinders the reflex action from coming to fruition, and always with a definite object. Cases might be quoted indefinitely where the primitive impulse, which had a good reason, is nevertheless stopped—inhibited, as we say—by something within the central nervous system, which takes the future into consideration as well as the present. When we compare the animal, or the primitive man, with the developed man, in the ultimate analysis the difference is largely in this matter of checking the impulse of the moment for some ultimate and often remote purpose.

The man who resists, resents, strikes or answers back, is allowing sway to his reflex actions; he who controls such actions, who practises non-resistance, is acting on the level of the more developed being; he is exerting self-control. And self-control is the thing to be desired more than almost anything else. To sit in the castle of your body and to feel that you are its full and complete master; that every muscle acts or refrains from acting as your mature judgment dictates, and that no man can make you do otherwise—there are few things more to be desired; and yet this self-mastery is only to be attained by practice. It is useless to say that you are the master unless you are put to the test; it is useless to say "I would not hit back, I would not steal" unless you have been placed so that the desire to do these things has been very strong. Non-resistance is resistance transferred from the external to the internal; non-resistance is self-resistance. Every day we are confronted by situations where non-resistance, that is to say, self-control, means a chance to strengthen our inner power, while giving way and striking back means a chance for self-mastery lost. One may well be too proud to fight, too proud to allow his poise to be upset by someone who chooses to injure or insult him.

And in a very large proportion of cases, since the aggressor is himself acting under a momentary impulse, to ignore it means to allow it to burn itself out, while resistance means to start a chain of actions the end of which no one can foresee.

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This, I take it, is the essence of the doctrine of non-resistance; it means self-mastery; it means that you shall not go off half-cocked; it means that you shall not let your reflexes get the better of you.

But this cannot be carried to an extreme. On the contrary, necessary as the inhibition of the reflexes is, these reflexes have been developed for good reasons and cannot be wholly ignored. There are times when self-mastery means action rather than inaction; to be master of yourself does not mean that you shall not act, but that you shall act with judgment. Persistent and destructive aggression may call for action. The whole story of progress is one of resistance to obstacles, sometimes within, sometimes without. Those who would not or could not resist have gone to the ground, and rightly. Force must be met by force, whether it be the unconscious force of nature, the wind, the water, the fire, the cold, or the conscious force of armed opponents or pirates. Brotherhood is a beautiful ideal, but you cannot preach brotherhood to the hurricane, neither can you preach it to the untamed man, or the civilized man who has determined to run amuck. Nothing but force can meet force in such cases. It is useless to imagine that the gods help those who will not help themselves; all history is against it. On the contrary, the way of God with the world is that man must fight his way upward by his own efforts; if his wits do not suffice to protect him, he must use his fists. It must be so, for how else can self-mastery be attained? That is the whole object of the world's battlefield. And further progress means liberty to choose for oneself. There can be no real virtue or manhood without freedom to act as one will, restrained only by self-imposed laws, as little as there can be real virtue among those who are restrained from vice only by force. Progress demands resisting to the uttermost those forces which stand in the way of your freedom; if you do not resist you are doomed to slavery and consequent degeneration. As long as there are those who will force their ways on you at the point of the bayonet, so long are you justified in using force to resist them, and you would be neglectful of your highest duty if you did not.

The extent to which you may carry non-resistance with regard to yourself and your individual belongings is a matter for judgment, but you have no right to apply it when those are involved who count on you for protection. You may let one take your coat as well as your cloak, but you may not allow him to defile the temple of your house or your nation. You may well and nobly bear an insult to yourself, but you may not allow your wife or child to be attacked. The virtue of your non-resistance lies in bearing an injury to yourself, but not in bearing an injury to another. You cannot rightly stand on the doctrine of non-resistance when your fellow countrymen, who have the right to demand your protection,

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are murdered by foreigners. You may be too proud to fight for yourself, but to be too proud to fight for another who needs your aid, when other means fail, is but another expression for cowardice—it means saving your own skin at the cost of your brother's, it means shirking your plain duty.

Letters

We commend to your consideration the following, written by a prisoner and printed in *The Leavenworth New Era.* Write to us for the name of a prisoner whose dreary life would be cheered by a letter now and then *from you.* Don't forget the time when you yourself waited every day for the postman, and for the letter that never came.

There are letters "buried in sweet lavender" and letters hidden away in old-fashioned cedar, where pale and faded ribbons and tear stains soil and moil them; where they lie crushed together with forlorn kisses, and bruised like broken hearts.

Letters, letters, letters! But not a letter for the man who is buried but not dead.

There are foolish letters that fly about like foolish birds from place to place, thinking nothing, saying nothing, doing nothing for anybody. One of these were welcome by the man who follows the mail carrier with his hungry eyes.

There are heavy, sullen, curt, rigid business letters that call on a man to surrender the blood out of his veins. Any kind of letter would be better than NO LETTER.

Once as the world turns round in the while, there is a bounding, joyous, cheerful, buxom, breathing letter. It is full of wakeupfulness out of lethargy. Wholesome and happy, brave, game and true, with sun on its stamp, moonshine in its mucilage and stars at its top. It has a rousing slap for a bent shoulder and pours brandy into the soul.

It tears up smaller dimensions and stretches a man out into a zodiac with twelve or fifteen signs, and every one a sign that better days, times and things are on the way, that heaven is not the myth of imagination.

Do you know of anybody locked up in a penitentiary who, to the best of your knowledge and belief, never received a letter from you? Send him such a letter, and it wouldn't hurt to put in a pair of socks to show good faith—just to prove that it's not a case of "jolly."

San Quentin Agricultural Club

San Quentin, one of the two state prisons of California, the one whose terrors have been immortalized by Donald Lowrie, has at last begun to awake. The inmates—I was about to say the students—have formed an agricultural club, which is being aided by instruction from the University of California, and is attempting to aid such inmates as are desirous of devoting themselves to agricultural pursuits. Unfortunately, for the time being, the men are compelled to limit themselves to book learning, for California has not yet come to the point of establishing a farm where they may not only be usefully and healthfully employed, but where they can

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be drilled in the practical features of farming and stock raising. This step is a most essential one, and has been adopted with entire success in several other states. The Province of Ontario has one, possibly more farms, where the prisoners are at work, and where they possess, without abusing it, nearly as much freedom as the average farm hand has. The prison farm has this great advantage over other ways of employing convicts. It is more healthful than the indoor industries, and at the same time it feeds that industry which is nearly the only one which is not overcrowded at present, and which therefore offers to the discharged convict the best opportunity of securing employment.

We hope that the State of California will soon direct the members of the Agricultural Club half-way, and reward their earnest endeavors with the opportunity of putting their book learning into practice.

The Agricultural Club publishes monthly a unique Bulletin, which, for want of a regular printing outfit, is gotten out with the hectograph. The State, or failing in that some private individual, could not render a much greater service than presenting the Club with a real printing outfit, the cost of which would not be great, and which would help the boys in their efforts to bring their self-improvement efforts before the world in better shape.

Some Theosophical Booklets

The Three Great Truths Series, from the Writings of Annie Besant, No. 1, The Law of Rebirth. No. 2, The Garment of God. No. 3, Whatsoever a Man Soweth. Each, 12 cents; in lots of ten or more, assorted, 10 cents each.

Theosophy Simplified, by Irving S Cooper; paper, 25 cents.

The Spiritual Powers and the War, by A. P. Sinnett; paper, 25 cents.

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

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

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

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

—MABEL COLLINS, *"Idyll of the White Lotus."*

Quite the best thing I have seen in the way of theosophical propaganda literature is to be found in three vest pocket booklets recently issued under the general title *The Three Great Truths Series,* and which consist of passages from the writings of Mrs. Besant. Most of the theosophical tracts so far published have not only been unattractive, but their contents are not calculated to con-

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vince one that he is face to face with a great system of thought. Say what you will, if you want to get a booklet read, the first point is to make it attractive in appearance. If a tract looks like a circular, it is likely to meet the fate of the circular—the waste-basket—but an artistic cover, good paper and good printing go far towards getting a hearing.

Mrs. Besant has said so many fine things on the three great truths that the editor has done wisely to make use of them rather than saying them over in a less lucid fashion. Besides, they all say so loudly, "Keep me and read me" that those who want something to hand to their friends would find that the somewhat greater cost has been well spent.

The person who has read the above would make no mistake in following with Mr. Cooper's *Theosophy Simplified*. Mr. Cooper is one of the National Lecturers of the Theosophical Society and his experience as a teacher fits him for presenting the subject in a clear and not too detailed manner. In fact one could hardly find the subject presented elsewhere so clearly in so brief a space. Readers of the CRITIC know that my standing criticism of most theosophical literature is that it stimulates more to thought than to action; it sets one to thinking how he may better his own prospects, but it is deficient in that which sets one to work for the betterment of the world. While I cannot wholly withhold this same criticism in the present case, I none the less regard Mr. Cooper's booklet as one of the best, possibly the very best, of its scope.

In *The Spiritual Powers and the War*, Mr. Sinnett presents the subject of the war from an occult standpoint. As I may have something to say on this in the near future, I will only state that it represents one view of the causes behind the conflict, and is calculated to produce a feeling of profound satisfaction in the hearts of those who sympathize with the Allies, while it may ruffle the temper of those who do not.

Some Cheap Books

(Subject to change without notice)

Books surplus or withdrawn. Sold only for cash with order, or sent C. O. D. U. S. postage stamps accepted. State substitutes if desired. **These prices do not apply to books regularly loaned, but borrowers may ask for "reduced copies if available."** Address *O. E. Library League, 1207 Q Street, N. W., Washington, D. C.*

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CALIFORNIA TO EDUCATE ITS CONVICTS

I quote the following from a clipping recently received from California:

San Quentin convicts are to be provided with all the facilities of a modern elementary education, under the provisions of a bill passed by the Forty-first Legislature, which provides that text-books shall be given any State institution upon request.

Just as soon as the law becomes effective, between 10,000 and 15,000 elementary text-books, including readers, grammars, arithmetics, spellers, geographies and writing books will be sent to San Quentin.

Hyatt expects Folsom will follow this example. The passage of the law means a heavy demand upon the State.

California has been rather slow in the matter of prison reform; much slower than many of the Western states, and almost as slow as Massachusetts. We have heard nothing of honor camps, of state farms and other indications that the prisoner is to be given a chance to make something of himself. With the exception of some amelioration in the severity of its discipline, the San Quentin of today does not differ much from the San Quentin of which Donald Lowrie wrote in *My Life in Prison*.

The past few months, however, have witnessed a remarkable awakening. The appointment of humanely disposed wardens in its two state prisons, the organization of an Agricultural Club in San Quentin, and the abolition of restrictions on letter writing both in San Quentin and Folsom show which way the wind is blowing. And now the inmates are to be provided with text-books, which doubtless points to the development of a system of instruction.

The passage of the law providing free text-books will without doubt mean a heavy demand upon the State. If this is carried to its logical conclusion and prison schools are organized, the expense will be still greater, but it is expense leading to economy. In his thirteenth annual report, Dr. Frank Moore, Superintendent of the New Jersey State Reformatory, says that the average cost to the State in giving a practical education to inmates is $413. He says further: "It is estimated that the average cost of police, private watchmen, constables, justices of the peace, loss of time of witnesses, jurors, lawyers, judges, jailers and sheriffs in securing a

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single conviction is $1,500." As a very large proportion of the discharged men are enabled through their training to keep out of mischief, and to become producers, it is obvious that from the financial standpoint alone education is economy.

At the present time some of our prisons have schools which those who wish may attend, but in few cases, if any, outside of the reformatories, is attendance compulsory. Whatever arguments may be adduced for compulsory education of free children hold with equal force for prisoners. There is no reason whatever for drawing the educational line at twelve or fifteen years. If free education is good for the child, it is good for the man who needs it. It is well known that a large percentage of our prison inmates are uneducated, and in many cases wholly illiterate. The reasons for this are clear enough. I do not claim and I do not believe that education is in itself opposed to criminal tendencies. There is no obvious connection between the moral sense of a knowledge of arithmetic or geography. Our prisons are filled with illiterates, not because illiteracy in itself breeds crime, but because it means inefficiency; it means less chance to succeed. Education will never be a panacea, but it will go far towards enabling the prisoner to make good.

As the object of a prison, according to our modern views, is not punishment but reform, the proper education of the prisoner should be as much a matter of compulsion as is his confinement. It should not be optional with him whether he learns or not. If he cannot learn and do work enough to pay his keep at the same time, better by far to pay it for him and turn him out in some measure fitted to shift for himself, than to make him earn his way, only to be discharged in the same condition in which he entered.

Elementary education is, however, but a part of the problem which our state prisons will be forced before long to consider. For those who are prepared for it there must be higher education, not of the ornamental kind, but such as will enable the inmate to acquire knowledge which he can put to use at once on his release—technical education, in short. The problem of elementary education for prisoners is a relatively simple one; a few text-books, a few blackboards and other equipment of the school, and the teachers, who often can be found among the prisoners themselves. But the technical training is a different matter. That means a specially arranged plant; nothing can take its place. Shop work must be learned in shops; farming must be learned on a farm. You may read all the books on mechanics ever written, but unless you work in a shop your knowledge will not enable you to turn out the simplest piece of work with credit; you may cram your head full of book knowledge about farming, but you be but a greenhorn when you first set foot in the field. The biggest humbug of our age is the correspondence school which claims to teach by books and correspondence that which demands training of the eye, the muscles, the

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judgment, by actual contact with the things talked of. I have heard of correspondence courses in chemistry. They possibly give a smattering of the science, but a practical knowledge, never.

This means that the prison of the future will be equipped to give technical training along certain, probably limited, lines—limited, because the prison, unlike the university, does not draw those who desire special instruction. It must specialize on a few subjects, and such as are in most demand, or best adapted to the majority of the inmates. In some states the state university gives some assistance in the way of lectures, but it is but a beginning; it is at best adapted to arousing the ambition of the men. The San Quentin Agricultural Club is a striking example of an attempt at self-education. The Club reflects the highest credit on its members, but it is enough to make one weep to see men who never set foot outside the prison enclosure, trying to learn the art of fruit and stock raising. It must be obvious to anyone that no one can master the details of agriculture except on a farm. The existence of this Club is the loudest sort of a demand on the State of California to provide these men with a farm where they can find a proper outlet for their enthusiasm. The prison farm has long since passed the experimental stage in several states. The uncleared land has been cleared by the prisoners, prisoners have built the buildings, planted the crops and reaped them, have provided the water and drainage systems, have made themselves self-supporting, and in so doing they have gained health, self-confidence, self-respect, and have in other ways fitted themselves for freedom.

A Dollar-And-A-Half A Month—For the Lawyer

Dr. Stokes, May 28, 1915.

My Dear Sir:—

I hardly know how I can thank you for writing to me, as this is the only one that I have received that gives me any pleasure. . . . I wish you could have got me someone from Philadelphia to write to me, so I could try and get them interested in me and have my sentence reduced, as the 30-year law is out of commission and my sentence should be from 2½ to 10 years instead of 30 years. So you see how I am fixed—no friends and 30 years staring me in the face. I am working in the sole leather department and I receive $1.50 a month and I was over three and a half years saving up $150 and gave it to a Philadelphia lawyer to try and get me out, but he failed, so now I have to begin over again. I am making bead work in my spare moments and selling it to the other inmates and saving every cent I can get. I think I have some folks living in ———, that is, they did, if they are not all dead. . . .

S—— D——

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Some Remarks on Courtesy

It is a matter of frequent occurrence that members who have volunteered to correspond with prisoners neglect to write to them after we have furnished the names. While the right to withdraw a promise so made is unquestionable, to neglect to keep it, without giving us prompt notice, must be designated as the rankest discourtesy. It is not only that a promise should be kept as a point of honor, and that any inability to keep it should be reported, but it is a direct injury, I might say insult, to the prisoner himself. Not only is he subjected to keen disappointment, but his faith in human nature, at best not great, is lessened the more when he sees how lightly those to whom he looks for help regard their own word. We have received letters from prisoners which speak in no uncertain terms in this regard, and we agree with the writers. It should be a matter of honor with those who have offered their services as correspondents either to accept the duty they have assumed, or to report to the LEAGUE, and if possible to the prisoner also, that circumstances prevent their so doing, in order that other arrangements may be made.

It also frequently happens that prisoners who have joined the LEAGUE and have had correspondents assigned to them, neglect to reply. Doubtless there are often good reasons why a correspondence cannot be continued, such as the restriction of writing privileges, inability to pay postage, or lack of congeniality. At the same time we ask our prison members to remember that at least an acknowledgment is due to those who feel sufficient interest to write to them. We have not the least desire to swell our membership list by adding the names of those who are in no way benefited by the association, and unless it is reasonably obvious that we can be of some use, such names might as well be dropped. A surprisingly large number of prisoners neglect to notify us of their discharge and allow us to continue to send the CRITIC long after they have left, to be thrown into the prison waste basket. This throws an entirely needless expense on us, and to a corresponding extent hampers us in helping those who really need help.

How Can I Help The League?

By cash contributions, no matter how large or small.

By buying your books through it, rather than through others who charge you the same price, while having no motive other than personal profit.

By enrolling as a member and volunteering as a correspondent, especially with prisoners. Correspondents for prison work are urgently needed.

By paying the subscription to the CRITIC and subscribing for your friends.

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By interesting your friends in any branch of our work.

By donating such books as we can use directly, or sell.

By keeping your promises faithfully, whatever they may be, without putting us to the cost of follow-up letters.

Another View Point—From A Prisoner

Dr. H. N. Stokes, May 31, 1915.

Dear Sir:—

After reading the comment of a certain convict upon the character of the CRITIC and its misleading nature, I must say that the poor fellow has displayed a startling lack of knowledge of the real nature of imprisonment and its ultimate effect upon the man.

What, I would ask, are clean clothes, clean beds, clean food, shaves, haircuts and the numerous things he mentions in his letter, if the individual is but an animal, a mere "human hog?" Of what avail the prison school if it cannot teach the man to be a MAN?

Though my incarceration has not been for the long number of years the other fellow's has, nevertheless, I believe I have devoted as much study to my fellow-men as he, and I make the definite assertion that the old prison tactics do not improve the moral or physical attributes of more than one per cent of the prisoners, while, on the other hand, and in spite of all the good things of the prison, the other ninety-nine per cent degenerate morally and sometimes physically, at the same time developing a startlingly shrewd, animal intelligence.

I agree with the other prisoner that at least seventy-five per cent of the prisoners are little more than animals, were we to judge them by their manners and their speech. However that may be let us go a step further and see just what constitutes real intelligence and good breeding.

Are such things other than the teachings of parents, associates and the element of society with which we mingle? Are such beautiful attributes anything else than constant training during youth, as man evolves from the child into the full-blown flower of manhood ?

How then are we to expect one deprived of these years of careful training and parental care, one sunk, yes, steeped, in the detrimental filth of the slums, deprived of most if not all of the things that go to make life a pleasure and every duty a joy, how are we to expect one of these to be other than a "human hog?"

Put them in prison and see if they change. There they come in contact with those who have long ago lost every vestige of honor, every principle of real manhood; in fact, men who take a supreme joy in pulling the innocent and the pure down to their depths of degradation.

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I have seen and talked with men from almost every prison in the United States, and I can see no difference in any of them. All show the utter failure of the prison to make the inmates better men when they are ready to go forth into the world. All show that instead of improving they have gone the other way, slowly but surely degenerating into the animal.

Except in very few cases men who go into a prison come out worse than when they went in. Especially is this so with the youth who is weak in will power and at the same time eager to learn the ways of the world. I do not hesitate to state that the underworld and its vices appeal more strongly to the youth than anything else.

Consequently, in confining young men in prison with those who have degenerated in every admirable thought and deed means nothing more than a thorough education in criminality.

Go, Dr. Stokes, on the way you have chosen. It is the right path and you may be sure you have back of you many hundreds of grateful fellows who want to rise in the world.

Ever yours truly,

CHAS. R. BURKE

C. O. D.

To save your time we will send books by parcel post or express, C. O. D. If we are sending others direct from the publisher at the same time the price can be included in the C. O. D., though the books will reach you separately.

When a renewal of your library credit is due we can also, if you wish, collect it with the next shipment of books, thus saving you the loss of time incident on notices and inquiries. A notice will be sent you in advance.

To the O. E. Library League, *Date*.....

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

I shall contribute each month for the work of the LEAGUE the sum checked in the margin, until you receive a notice from me to the contrary. This contribution will be sent as near the first of the month as practicable.

My contribution is to be used

for the general expenses of the LEAGUE, including publication of the CRITIC.

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Books On The Social Evil

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Addams, Jane—A New Conscience and an Ancient Evil, $1.10.
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Ball, E. H.—Traffic in Souls (fiction), $0.50.
Bell, E. A.—War on the White Slave Trade, $1.50.
Bingham, T. A.—The Girl that Disappears, $1.00.
Ellis, Havelock—The Psychology of Sex. Six volumes These will not be sold and will positively be loaned only to physicians, lawyers, clergymen and advanced students and social workers. No notice taken of requests from others.
Vol. 1. The Evolution of Modesty.
Vol. 2. Sexual Inversion.
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BY

The O. E. Library League

Vol. IV Wednesday, June 30, 1915 No. 23

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

MR. SINNETT ON THE WAR

The Spiritual Powers and the War, by *A. P. Sinnett*.....paper, 25 cents

Occult students, says Mr. Sinnett, have long been aware of the existence of opposing intelligences in the unseen world; beneficent intelligences which are trying to lead man upward and which are often spoken of as the White Lodge, and intelligences of a malicious nature, which are aiming to compass his destruction. The former work with the "Plan of Evolution," the latter oppose it.

One does not have to seek among the followers of the occult for this view. The belief in contending powers of Light and Darkness is as old as history and older. Our current religion is saturated with it—it has its angels and its devils. Milton has presented it in splendid form in *Paradise Lost*. And while the belief in an individual devil is growing unpopular, it still forms a part of the popular religious teaching. It is decidedly interesting to see it expressed so fully by an orthodox writer of the standing of Mr. Sinnett. According to his view, and he claims to speak with authority, the Dark Forces are engaged in a titanic struggle with the Powers of Light, in the effort to prevent the human race from advancing along the path laid down for it. The war is a manifestation of this; it is but one phase of the struggle going on in the invisible world, which at present is apparently more energetic than usual. Milton's War in Heaven is being acted over again. As Satan of old entered the garden and attempted to upset the work of the Almighty, the Evil Powers have obsessed the leaders of the German nation and have persuaded them to play their game for them.

I do not deny the possibility that Mr. Sinnett's statements are true; in fact, if we make certain assumptions, common alike to Sunday schools and theosophical lodges, it is quite likely that they are. But from the practical standpoint I regret to see so much emphasis laid on them. There are some things in the universe which we cannot help, and which it is better not to think too much about even if we admit them, and one of these is the existence of devils, big or little. Sensible people are just pooh-poohing Satan, even if they believe in him, and are coming to regard man as the creator of his own destiny. We remember the excuse that Adam made to the

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Lord—"The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat." If we postulate Powers of Darkness, we are likely enough to throw the blame on them for what we do amiss. Whenever we attempt to shift the responsibility on some other being, human or superhuman, we are making the plea that we should be excused, that if the Lord had only kept the devil away from us we should have behaved ourselves. We overlook the fact that the real cause of the evil is within ourselves and must be eradicated by our own efforts. When we blame the supernatural powers for the war, we are likely to forget that our duty is not, to wait till the Big Fellows above have fought it out, but to seek the reasons in human nature. The same may be said of the prevailing view of Sin. We have adopted a religion which teaches that man is saved through a supernatural agent, not through his own efforts: we have postulated a Savior who does the work for us, instead of seeking in His life and teachings a way we should follow if we would clear ourselves.

There are two tendencies contending for the mastery in man's nature, without doubt; but they are within and wholly of himself. Every man is tempted when he is led away of his own lusts. They do not belong to man alone, but are inherent properties of life—if protoplasm, if you wish. And if there are superhuman beings they too probably have the same tendencies. These tendencies may be termed the egoistic and the altruistic, the self-seeking and the self-giving. Next to the problem of the very nature of life itself nothing is more significant. Nobody needs to be told that self-preservation is the first law of life, yet we see it constantly violated. The simplest organism, so far as it is free to act, acts for its own preservation; it seeks food, it endeavors to escape danger. The lowest animals have a certain rude sensibility, whether conscious or not we cannot say, but in course of time conscious senses develop, and the gratification of these senses which at first existed for protective purposes ultimately becomes an object in itself, and often, as in man, to the utter defeat of the object for which they originated. The craving for food becomes the desire to gratify the palate; it leads to gluttony, gout and Bright's disease. Then we have the esthetic sense, the craving of the intellect, the desire for wealth, for power, not as instruments, but as ends in themselves. We all know these things; they mean, when carried to an extreme, self-gratification at any cost to others; they represent the progressive stages of the egoistic tendency of life.

But on the other hand, we have the tendency of life to sacrifice self; not so strongly pronounced at first, but still to be found at a very early stage where consciousness as we understand it has not developed. Certain cells are sacrificed for special purposes; their fuller life is given up for the good of the organism; they become epithelium, hair, cartilage or what not. This is not voluntary

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in the ordinary sense, but it marks the beginning of the altruistic tendency.

More obvious is this when we reach the higher stages where the animal shows voluntary self-abnegation, and this is clearest in the case of those which undergo hardship or suffering in protecting their young. Instinct? Without doubt. You can say that it has been developed for the preservation of the species. But all the same the fact remains that it acts for other than the self. What does the lioness care for the future generations of lions? Nothing whatever. She defends her young because she loves them. Her altruism is as genuine as that of the human mother or of the soldier who gives his life for his country. Race preservation is a wholly inadequate explanation of the higher forms of altruism.

I hold that both of these qualities are equally inherent in that which we call life, that evolution is not just one long process of improvement which has for its end an eternal *getting*. The time comes when the opposite quality—*giving*—comes to the front. I hold that if there is any reason in evolution at all, it lies in this—life begins with self-seeking; it evolves into self-giving; it means the gradual elimination of self, or, at least, its subjugation.

Readers of Mr. Sinnett's book will naturally inquire why, if it be true that there are superior intelligences of an evil nature their existence is "permitted." Those who believe that God destroyed mankind in the deluge when their behavior became intolerably bad are quite likely to be surprised that He permits evil at all. The fact of evil unrebuked is clear enough, but why? For this reason. If we accept the idea of continuous evolution at all, if we admit that man is not a being whose conscious existence ends with death, whatever progress he makes must be through his own efforts. The angelic mollycoddles we were told of in Sunday school are not more advanced beings than man struggling with temptation. The two tendencies of which I have spoken are waging war with each other. It is in the mastery of the self-seeking tendency, right enough in the beginning, but ultimately becoming what we call evil, that normal progress consists. Man should evolve towards the Divine, towards that condition in which Power and Love are inseparable. It rests with each whether he will fight this fight, or will allow to self the continued victory. The soul can grow in power and yet remain wholly self-seeking. We do not have to look far for this—unscrupulous ambition, the desire to gratify the lust of power, with total disregard of the rights of others, is common enough. Whatever may be the conditions in the unseen world, he who loves power for its own sake, who cares for nothing but self-gratification of the intellect or of ambition, is not likely to change when he passes on. The conception of the ambitious and unscrupulous Satan which Milton presents is not a mere fancy; it is a possibility, yes, even a probability that it may represent a truth. Hence the Dark Pow-

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ers, of which Mr. Sinnett speaks. Malice and hatred are not limited to earthly life; he who is moved by them does not cast them aside automatically by the act of dying. It is a terrible conception, but a plausible one, that evolution may progress along the line of power and intellect only, and that the altruistic sentiment may be suppressed, the result being the Powers of Evil, but it follows from the law that man is the builder of his own destiny. It is maintained by some that the egoistic tendency finally becomes self destructive, that those who have deliberately chosen "the left-hand path" will finally meet with annihilation, not through any act of God, but because they carry the seeds of destruction within themselves. But this would lead us too far. We are not responsible for the struggles of hypothetical angels and devils, of White and Black Lodges, but we are called on to master those qualities which exist in ourselves and which lead us through self-love to war with our neighbors. We shall do much better to seek the means by which selfishness in the human heart can be eradicated and the sentiment of brotherhood extended, than to look for reasons behind the visible everyday world. And on each one of us rests the responsibility to do his part.

Letter from A Prisoner

June 13, 1915.

Dear Dr. Stokes:—

I wish that one of your members would be so good as to correspond with me and cheer me up a little. I am a foreigner and a "long-timer," and would like to improve my English. If any friend is willing to help me by exchange of mail, I should be much obliged to him or her.

Respectfully yours,

S————

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Prisoners' Waiting List

At this writing we have 47 prisoners who have asked for and are waiting for correspondents, as follows: Arizona, 1; Atlanta, Georgia, U. S. Penitentiary, 6; California, Folsom, 4; California, San Quentin, 1; Leavenworth, Kansas, U. S. Penitentiary, 8; Maine, 11; Missouri, 1; Nevada, 2; Oklahoma, 1; Oregon, 1; Pennsylvania, Eastern State Penitentiary, 7; New York, Sing Sing, 3; Vermont, 1.

Those who would like to help these men by correspondence are invited to offer their services to the LEAGUE, and are recommended to state, if they desire, whether they have any special knowledge or qualifications as teachers or otherwise which can be used to advantage. Many of these prisoners have not a friend in the world. There is a considerable demand for help in English, elementary or advanced, and in the study of law; we have also requests for agriculture, botany, medical botany, Spanish, navigation, mechanical engineering.

All volunteers are expected to enroll as members of the LEAGUE; for conditions see coupon on another page. All prisoners who are assigned correspondents are LEAGUE members, and positively no names of prisoners will be given except to members. All names are confidential.

An Appeal

Dr. H. N. Stokes June 5, 1915.

Dear Sir:—

Mr. G. L. Mason, of Toronto, Ohio, has written me that he is forwarding some magazines to our institution at your suggestion. We wish to thank you for your kindness and this expression of your interest. Our men will appreciate the reading matter; we are very short on books, old encyclopedias, dictionaries and histories. Many of these are cast aside by people who have secured up-to-date books of their description also religious and standard works. I am not asking you for any of these, but if opportunity offers I am sure you would remember.

Very cordially,

DONALD B. OLSON, *Superintendent.*

Washington State Reformatory,
Monroe, Washington.

Lend A Hand

Our valued contemporary, *Lend A Hand,* issued from the Oregon State Prison, at Salem, Oregon, and one of the best prison papers published, complains of a marked decrease of subscriptions in the past few months. *Lend A Hand* costs $1 a year (50 cents for 6 months), and is worth much more to any one interested in prison reform.

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The Critic

The CRITIC has the same complaint to make as *Lend A Hand*. People are glad enough to read it, but they appear to think that as the LEAGUE is a philanthropic affair they should get it for nothing, no matter who pays—and somebody must. Now is the time to send 25 cents subscription for yourself or a friend. Every subscription helps to send a free copy to a prisoner.

A Roll of Dishonor

The United States Government allows the prisoners in its penitentiaries at Atlanta and Leavenworth to write but one letter a week. The Department of Justice in Washington is responsible for this.

The following states allow their prisoners to write from but one letter a week to but one letter a month:

Colorado	Minnesota	South Carolina
Connecticut	Missouri	South Dakota
Georgia	Montana	Tennessee
Idaho	Nebraska	Texas
Illinois	New Hampshire	Utah
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Iowa	New Mexico	Virginia
Kansas	North Carolina	Washington
Kentucky	North Dakota	West Virginia
Maryland	Ohio	Wisconsin
Massachusetts	Oregon	Wyoming
Michigan	Pennsylvania	

The following head the Roll of Dishonor—Virginia, which allaws but one letter to be written in two months, and Connecticut Georgia, Kentucky, Ohio, South Dakota, Tennessee, which forbid certain classes of prisoners to receive any letters whatever.

On the contrary, the following states place no restrictions on prisoners' mail—Alabama, Arizona, Arkansas, California, Florida Louisiana, Maine, Mississippi, Nevada, New York, Oklahoma Rhode Island. Four of these have dropped the restrictions within the past six months.

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PRISON LABOR AND SLAVE LABOR

There is an old story about a man who hired laborers for his vineyard at a penny a day. New York State goes that man fifty per cent better, it pays the convict a cent and a half a day, or $4.50 a year, that is, if he does not break any of the petty rules and so get bad marks. Out of this munificent wage he has to provide all but the barest necessities, to support his family if he has one, and to accumulate enough capital to keep himself going after his discharge, until he can find work, and after the five dollars which the state gives him has been used. Other states do much the same, some a little better, others worse.

Labor may be classed as free labor and slave labor. The free laborer is nominally free to work or not for such wages as are offered, and to seek elsewhere for better if he can find them. The slave on the contrary has no such right. He is owned by a master, and is compelled to accept his terms, no matter what they may be, and this means working for nothing more than such board and lodging as the master may think necessary to maintain him in efficient working condition. He represents so much capital invested, often a considerable sum, and like any other machine he has to be kept in good condition to get the maximum out of him. It is only where the supply of slaves is cheap and abundant, as in some tropical countries, that the master can afford to neglect this rule and throw away a worn out instrument and replace it by another.

The notion that we have done away with slavery in this country is an illusion. Penal servitude is slavery pure and simple. Slavery exists in America today in a form just as evil as before war times. In fact, the position of the slave was rather to be preferred to that of the prisoner of today. He was reasonably well taken care of, his family was provided for, and he was usually allowed to live with them, and he was assured of not being turned out with no means of support to starve or prey on the community. Outside of working hours he could do pretty much as he pleased. The prisoner, on the contrary, is not regarded as an asset, but as a nuisance, a blot on society. He is driven to work, he receives as a rule no

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remuneration worth mentioning, his accommodations in the way of lodging are usually worse than those of the negro slave, and instead of being allowed his freedom when not working, he is usually kept locked in a box, a so-called cell, often no larger than a horse stall and frequently quite as unsanitary, to become the victim of tuberculosis, rheumatism and other results of unnatural conditions.

Slavery, then, exists in the United States just as much as it ever did, and its results are fully as pernicious, its injustice fully as great. The facts may be so carefully hidden or so neglected that the public is not aware of them, but they are there. Justice outraged has a way of taking revenge, and in the case of prison slavery it gets back at us in four ways at least, each of which would be a separate chapter. The families of the prison slave may become dependent on the community, they may starve, or become thieves and prostitutes, without the public being the wiser. Prison slavery has a disastrous effect on the character of the prisoner, bad as it may already be. Few men work for the mere fun of it; they require some incentive in the way of tangible returns if they are to labor with efficiency. The superiority of paid labor over slave labor is proverbial, and this has proved itself in prisons where convicts are remunerated. When the prisoner is discharged with no accumulated surplus to give him a fresh start, and then fails, we attribute it to his innate badness, not to our slave system; we see in it the delinquency of the criminal class, not the revenge which justice is taking. Just so long as our prison slavery system exists, so long will it come back at us in the form of inefficiency, pauperism, recidivism. Finally we have the purely economic problem of prison labor *versus* free labor.

In the effort to make prisons self-supporting, various trades have been introduced. As the prisoners received no remuneration the goods manufactured by them could be and have generally been sold at a lower price than the same articles made by free laborers, and this produced disturbances in the market by diminishing the demand for the products made by men who had to be paid for their work. This naturally and justly aroused the ire of the free workers, and where the labor unions have been sufficiently powerful they have succeeded in securing legislation restricting prison labor. In some cases prison labor has been limited to certain fields supposed to be the least competitive; in other cases only a certain per cent of the prisoners are allowed to work at a trade, in Pennsylvania, for instance, only thirty-five per cent. The rest are employed in various capacities as hands about the institution, or may work at occupations which are frequently voluntary, and which compete only with women, cripples or others who are not in a position to prevent it.

The position of the labor unions that their work shall not be undersold by the products of prison slave labor is entirely right, but the methods of preventing it do not always indicate a high de-

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gree of intelligence. It is a delusion that it is economical to prevent competition by maintaining a certain portion of the community in idleness. Somebody has to pay for the support of the idle ones, and the tax falls on the community of which the workers are a part. If it is rational to keep up prices by preventing a certain number of thieves, forgers and murderers from making shoes, it would be equally rational to prevent the same number of free shoemakers from working and to give them free board and lodging. So far as the disposal of the product is concerned, it can make no difference whatever whether the worker has been guilty of some offense or not, or whether he is kept confined in a cell when not working, or may go home and sleep in his own bed and eat his breakfast with his family. Work is work.

In order to solve the question of competition between free and convict labor, some brilliant genius conceived the plan of limiting consumption to certain channels. The "state use" plan was born, amidst a chorus of hallelujahs. Prisoners might work, but their product was to be consumed only by the state, in its offices, its hospitals, its asylums, its prisons, its schools. The state use system may be necessary as a temporary expedient to get around certain prejudices and to hoodwink the labor unions, but as an economic measure it is simply ludicrous. Nobody stops to consider that a broom is a broom whether made in prison or out, whether used by a charwoman in the state capital or by a housewife in her kitchen, and that if the state takes over a thousand prison-made brooms it must buy just one thousand less brooms made by free labor—precisely the same result as if they were sold in the open market.

Another form of the state use system, which has captivated many, is the plan of using prison slaves in public construction work, notably in road building. Nobody would listen to commandeering a number of free citizens, taking them from their families and from remunerative pursuits and making them work gratis on the roads, yet when it is proposed to take the same number of men who have been guilty of some offense and making them build roads in competition with free labor we hear of the great economy effected. The governor in his message tells how much he has "saved" the state, and receives the votes of the automobile owners and good roads societies at the next election. The wrong is not in using prisoners for road building; it a healthful occupation; it keeps the men out of doors and to a certain extent places them on their honor not to escape. The wrong is in the boasted saving to the state, which is in the form of money which rightly belongs to the men and their families, and to which the state has no more moral right than if it were to hold up a gang of free laborers at the day's end and take their wages from them. It is a form of legalized highway robbery. It is said that the great construction works of ancient times were

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made by slave labor. That is just what some of our states ar proposing today. If it is sound policy for a state to save by own ing slaves and using them on public works, then the policy of econ omizing by using prison labor is a sound one; otherwise it is no except in so far as the state may justly save by doing its own wor rather than by subletting to contractors.

The problem of prison labor today mainly resolves itself int the question whether slave labor is still to be permitted. When w have set our faces resolutely against that, the difficulties will largel vanish. As long as we apply the principles of slavery to our prison ers, as long as we assume that the right of the community to pro tect itself and to restrain evil doers carries with it the right to po sess ourselves of them soul and body and to pocket the proceeds o their slave labor, so long we shall be confronted with an insolub problem, so long will it continue to bob up in some new form. man is a man, in prison or without; his muscles are the same, th product of his labor is the same and it must be treated as such b paying him the value of his work. As soon as prison labor and fre labor are on a parity as far as wages are concerned, there will b no longer a question of difference. Free labor has its problems, an the adjustment of wages for prisoners is not a simple matter b any means, but just as it is coming to be recognized that the fre laborer is entitled to an equitable share of the product of his wor so must the same hold for the man within the walls. Penal serv tude must be abolished *in toto*. When the prisoner is paid curre wages, his products must be sold at current prices; he ceases to b in any sense more the competitor of the free laborer than the la ter's own companions. Everything like the state use system is t be decried, not only because it is fallacious in itself, but because withdraws attention from the real issue—the laborer is worthy o his hire.

Best Books For Prison Workers

Everybody interested in prison work and problems should read

Donald Lowrie; My Life in Prison ($1.35).
Thomas Mott Osborne; Within Prison Walls ($1.65).
Winifred Louise Taylor; The Man Behind the Bars ($1.60).

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Ask for our list of books on prisons and prisoners.

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A Fable From Alsop

A certain Woman required a particular Occult Book. She spent 10 cents car fare and an hour's time in going to the library and was informed that it was out. The next week she spent another 10 cents and another hour, and secured it. As she was not ready to return it on time she was fined 3 cents a day for the extra week and spent 10 cents and an hour taking it back. Total, 51 cents and 3 hours. Incidentally she was late twice to dinner, lost her umbrella and her temper and spent five dollars for something she saw in a shop window which she did not need. Total cost, $7.51.

Her Neighbor, who wanted the same book, rented it from the O. E. Library. The postman brought it and took it away and she spent three weeks rent and postage; total, 31 cents.

The first Woman, when calling on her Neighbor, said: "Why do you rent books? I always get mine for nothing."

Moral—That which is to be had for nothing is not always the cheapest.

Letter From A Prisoner

Dr. Stokes June 15, 1915

Dear Sir:—

I am an inmate of the State Prison, and I was talking to Mr. Otson last evening. He is a member of your LEAGUE and I am pretty lonely as I have no one to write to me. He said, "Why don't you write to Dr. Stokes; he will have someone to correspond with you. . . . I tell you it is pretty hard for a young man to be in a place of this kind without any kin-folk or friends to write him a few lines of cheer once in a while, and if you know of anyone who would care to write to a convict I would be very glad to answer their letters. I have a long time to stay here and it makes me feel pretty blue to see the boys here get mail every day or so and never get any myself. If you can do this for me I will be forever grateful for your kindness.

Yours respectfully,

F—— J—— I.——

An Appeal From St. Louis

If any of our readers who live in St. Louis, would like to interest themselves in the young wife of a man who has been recently sentenced for a long term, and who is in great need of encouragement, the Editor will be glad to send her address.

By One Of Them

Men who are in prison are pathetically grateful for the least consideration shown them; for any kindly human treatment accord-

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ed them. Their response is pitifully eager and appreciative. I tell you, you can bind them to your interests with hooks of steel so strong that no contingency which might arise could tend to swerve their loyalty. If you were to extend to them the hand of personal interest and of friendship at the time above all others when they need it most, your action would not only advance your own interests but would spell all the difference between hope and despair, success and failure, rehabilitation and irretrievable disaster in the many lives you would thus be able to influence.

—*Our View Point.*

Vacation Thoughts. While you are enjoying the cool night in the mountains or on the coast, do not forget the men who are sleeping by twos in cells six and a half feet high, seven feet long and three and a half feet wide, with no ventilation and not even permission to keep the door open.

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GIVING THE DOG A BAD NAME

Man is a classifying animal. Primarily, he divides objects into two groups, the good or pleasant, and the bad or unpleasant. He draws a line right across and condemns those on one side without qualification, while he accepts those on the other. And he classifies his fellows in the same way, usually picking out some superficial attribute as the basis. Those who use the knife to convey food to the mouth are vulgar, and not to be associated with, while those who use it only for cutting, and know how to make an exception of fish, are respectable, and may be invited to one's table. In a certain city the test of respectability is whether one lives south or north of Market Street. If a student gets 80 on an examination, he is a success and wins a diploma; if he gets 79, he is a failure and is set back. Hundreds of such superficial classifications will occur to anyone who thinks about his own ways of regarding men.

In his religion it is the same. He attributes to his God his own narrowness. All men are divided into the good and the bad, the sheep and the goats, the saved and the damned. It is either one thing or the other—to Heaven you go, or else to Hell—there is no half way; a hair's breadth decides. Have you ever heard a group of old ladies discussing the merits and demerits of a recently deceased friend, and speculating as to whether he had a credit or a debit on the Book of Life, and whether he was at that very moment harping before the Throne, or wailing and gnashing his teeth? I have. You could almost hear him sizzle. A good part of our time in church is spent in classifying ourselves and others in this respect. We are all sure that we are on the right side, or at least will get there before we die—else why are we so self-complaicent? But our neighbor in the next pew, that is a different matter; we are ready enough to judge him.

This method of drawing a line and placing everybody on one side or the other has the merit of simplicity and for certain purposes it suffices, but in general the results mean little. Everybody knows that the men who get 80 on the examination do not necessarily distinguish themselves, while the fellow who gets 79 may be

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the better student, the better man. When we attribute such method to the Deity we are guilty of perhaps the worst form of blasphemy we are making Him out as big a fool as ourselves; we assum that He judges by appearances as we do.

Put an object on a delicate balance. A hair's weight will tur the scales this way or that. You buy ten pounds of meat at th butcher's. He weighs it before your eyes. You are satisfied if h gives you a few grains overweight, but if his weight is a few grain short you consider yourself cheated. But you never stop to conside the quality of what you are getting; you never ask yourself whethe it is fresh or stale, tough or tender. It is in just the same wa that you judge men. You think of the hair's weight more or les but disregard the sum total of his qualities. He may have all th virtues, but he uses his knife for a fork, and you turn him dow He may be a whited sepulchre, but if his dress and manners ar correct, you accept him. He may have overstepped the line whic the law lays down by ever so little, and he is a criminal; but if h has robbed thousands without doing it contrary to law, he is fit fo public office and may be an acceptable son-in-law.

One of the vices of the habit of classifying is that we thin that people must stay where we have put them; it is exceeding painful to find oneself mistaken. Next to the disappointment o finding a man worse than we supposed, is the chagrin at findi him better. If you know anything of the history of science and o the way in which it progresses, you will know that the most pain ful thing a scientist may have to do is to admit that he is mi taken; to have to pull down and build over the system which h has labored for years to build up. Very few submit gracefull The introduction of the theory of evolution in the sixties of th last century played hob with the classifiers. Scientists were scare to death lest the systems they had devised would topple and the would have to make them over anew. The church took the sam view. Once admit that beasts would not remain just as God ha made them, would not stay put, and religion would go, and with morality and society—everybody would land in hell. The idea tha progress is the law of life was horrible; everything must stay ju as it was created—a huge caste system.

All of that is passing away. Science has accepted a limite sort of evolution and some of the churches are beginning to adm that man progresses, while now and then you will find those wh admit that such progress is not alone between the narrow limits o what we call savagery and civilization, the man of the stone ax and him of the chlorine bomb, but that it is a process with limits i neither direction; that the humblest form of life is working upward and that the future of man has no limit short of divinity itself.

It was neither science, blinded with its infinite details, nor wa it the church, which first saw this wider application of the concep tion of evolution. You will find it clearly expressed in some o

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the poets—Browning, Tennyson, Walt Whitman, are full of the conception of unlimited progress. They are simply drawing the logical conclusion from the conception of evolution. And in our days certain schools, notably the theosophical, have done so.

You may have a knowledge of a great variety of men, such as men of affairs are supposed to have, but it will not suffice you. You may have a separate pigeon hole for each variety and shade of character, but it will not constitute you a knower of men, a mistake which is often made. Your old-fashioned naturalist was crammed full of knowledge; he might classify every kind of stone, or plant, or animal, and have the habits and uses of each at his fingers' ends, but when the theory of evolution was presented he was too blind to see it. The old astronomers had a surprising knowledge of facts, but they could not see the simple fact of the rotation of the earth.

To know men is a different matter from knowing MAN. You can only understand MAN when you accept the fact that his evolution is without limit, that we all have the same origin, the same destiny, and that the visible differences are but superficial. All are traveling along the same road; some are a little in advance of others, but the difference is slight; some are soiled and travel-worn, others may have been refreshed and cleaned, but that which you condemn in others may have been yours yesterday, may be yours tomorrow. The analogy of the balance used above holds fully here. You must judge men, not by the hair's weight more or less, which turns the scales this way or that, but by the sum total of their qualities. To do this you must learn by studying your own heart intelligently, as well as that of others. As long as you stick to your petty classifications, and place men on the one side or the other of an artificial and arbitrary line, you will never understand MAN.

One of my friends, a man of wealth and education, who had the misfortune or rather let me say, the good fortune, to spend some months within prison walls as a *bona fide* inmate, has wondered how it comes to pass that I understand the prisoner so well. He thinks I must have "done time" myself. No, it is not that. It is because I do not classify, because I look for resemblances rather than differences. I know that our popular classifications are radically false. We judge by accidental and superficial attributes, not by the inner nature. "A man's a man, for a' that." Man has made certain laws for his own convenience and safety, often, too, for his own profit. These laws correspond in a rough, a very rough way with the true moral laws, which are laws conducing to progress. Furthermore these laws are administered by men who do not and cannot take anything but the letter of the law into account. We blindly assume that he who transgresses the imperfect human law, administered by fallible men, is on the wrong side of the line in every respect, while he who is fortunate enough to escape is to be placed in a different class.

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The recognition of this principle is at the basis of the idea of brotherhood. It does not concern criminal questions alone; it is necessary for all kinds of social reform. To reform implies to understand what you are reforming. You can only do that when you do away with your pharisaical attitude and regard each as a counterpart of yourself. Practise this constantly with the people you meet every day. When you find yourself condemning anyone try to put yourself in his place, analyse his motives, his opportunities, past and present, and think what you would have done were you similarly situated. Cultivate the acquaintance of those whom you would judge. When you begin to fight your natural tendency to classify, you will find in so doing an immense satisfaction, and further, you will be cultivating in yourself that divine quality which made Christ the friend of publicans and sinners; you will be wiping out that pharisaism which is one of the chief foes of spiritual progress.

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Prisoners' Waiting List

At this writing we have 69 prisoners who have asked for and are waiting for correspondents, as follows: Arizona, 3; Atlanta, Georgia, U. S. Penitentiary, 9; California, Folsom, 14; California, San Quentin, 9; Leavenworth, Kansas, U. S. Penitentiary, 14; Maine, 8; Montana, 2; Nevada, 1; Oklahoma, 1; Oregon, 1; Pennsylvania, Eastern State Penitentiary, 4; New York, Sing Sing, 1; Vermont, 2.

Those who would like to help these men by correspondence are invited to offer their services to the LEAGUE, and are recommended to state, if they desire, whether they have any special knowledge of qualifications as teachers or otherwise which can be used to advantage. Many of these prisoners have not a friend in the world. There is a considerable demand for help in English, Elementary or advanced, and in the study of law; we have also requests for agriculture, botany, medical botany, Spanish, navigation, mechanical engineering.

All volunteers are expected to enroll as members of the LEAGUE. All prisoners who are assigned correspondents are LEAGUE members, and positively no names of prisoners will be given except to members. All names are confidential.

The Harvest Is Great—The Laborers Few

Notwithstanding our incessant requests for more volunteers, we are receiving six requests from prisoners for correspondents, to one who offers to help them. This is entirely too small a proportion. We should have three times as many volunteers to keep up to date. We secure these volunteers mostly through our own efforts and through the representations in the CRITIC. Is it not about time that some of our earnest members were making a serious effort to interest their friends? We do not need promises; we need actual help, and it is much better to nail anyone who is interested at once with an application blank than to depend on their remembering our address and writing to us. We will then take the matter up with them directly. Much better than just talking prison reform is to get one directly interested in one or two prisoners—it starts thinking as nothing else can.

A Fable From Alsop

A certain Lady once wanted to rent books from a Library at a distance. She wanted them badly, but when told that she would have to make a deposit of two dollars in advance to cover charges she indignantly refused, saying to her Mother-in-Law that she considered she ought to be allowed to pay afterwards, or not pay, as suited her convenience. Instead, she sent the two dollars to a popular Magazine as subscription in advance, after trying to persuade

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the publisher to let her have it on credit, and received each month a compilation of advertisements of automobiles, patent disease eradicators, safety razors and anti-snorers, with a residuum of reading matter not one-quarter of which interested her.

When talking with her Mother-in-Law, she remarked that she was glad she had done as she did, for the Magazine, when once paid for, was her own, even if she did not care for it, but as for the books, she would have had to send them back anyway, and would have had nothing to show for her money.

Moral—Possession is nine points of the Law—trying to cheat the Library of its dues is the tenth.

Mrs. Besant on the War. A selection from the material written by Mrs. Besant, has just been published under the title "War Articles and Notes," price 50 cents.

Some Cheap Books

(Subject to change without notice)

Books surplus or withdrawn. Sold only for cash with order, or sent C. O. D. U. S. postage stamps accepted. State substitutes if desired. **These prices do not apply to books regularly loaned, but borrowers may ask for "reduced copies if available."** Address *O. E. Library League, 1207 Q Street, N. W., Washington, D. C.*

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THE REBIRTH OF THE CONVICT

The kind of rebirth I am about to speak of is not that of which one hears of in the churches, although there is a certain relation between them. What I have in mind is the rebirth into society of the man or woman who has served a term in prison. This rebirth may take one of two forms, absolute discharge, or parole. In the former case the prisoner has served his term to the end; he is supposed to be washed clean of his sins, or at least to have had as thorough a laundering as the prison officials have been able to administer in the time allotted by those experts on moral uncleanness, the legislator and the judge. He cannot be returned except upon a new trial for a new offense, or, as is unfortunately the case under our system, rearrest and trial for an old offense for which an indictment has been held pending during his imprisonment. Formerly the only way a prisoner could get his freedom, short of pardon or escape, was to serve his fixed and arbitrary sentence to the end, subject to reduction for good behavior.

This system is based on the notion that the offender must be punished, and that there is a certain time equivalent of immorality. One needs but to read the laws inflicting imprisonment in the different states to see that the method is wholly arbitrary. One state will confine a man five times as long as another for the same offense. Nothing could be more absurd. Imagine a doctor sentencing a patient to the hospital for a fixed period, subject to a reduction of one-fourth for rapid convalescence, quite irrespective of whether he gets well in the meantime or not. Think of a hospital which would discharge a half-cured patient suffering with an infectious disease, and you have the exact parallel of what used to be done, and still is largely done, in criminal procedure. He with acute moral indigestion is kept in prison for years after he is well; he with moral leprosy is discharged when he is as bad as at the beginning.

The absurdity and injustice of such a course having been recognized, attempts to remedy it have been made, and these consist in the indeterminate sentence and the parole. The former makes the time of the man's confinement depend largely on his behavior,

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and when he is discharged he is scot-free. Under the parole system the prisoner, who has distinguished himself by good behavior, or pull with the authorities, or through any other plea that may appeal to the board, is discharged on probation, subject to return and completion of his sentence if he does not walk the strait and narrow way. He is not absolved; he may be rearrested and returned at any time if he violates the parole rules.

The parole laws of the several states differ considerably, and the matter is still in the experimental stage. It is not my business to consider the details. Usually the parole covers the time of his sentence; frequently he is not allowed to leave the state where he was imprisoned; in every case he is required to make report of his doings at stated times. In some cases he can be paroled only when he has friends who will undertake a certain degree of responsibility for him, a piece of good fortune which the prison authorities, with their absurd restrictions of correspondence, do their best to block. Usually a prisoner cannot be considered for parole until he has served a definite portion of his sentence, say a third or a half—an entirely unreasonable requirement. The consideration of eligibility for parole should be possible at any time, and with first offenders even at the moment of conviction, just as is the case in the juvenile courts; the same should be true even of second offenders, where it appears that the offense is due to stress of circumstances.

The duty of the parole board is a peculiarly delicate and difficult one. It is not an easy matter to decide whether a man can be set at liberty on his word of honor. No one can truly know the heart of another; prison officials, and especially the guards who come into daily contact with him, are not by any means always the best judges they are frequently men of little tact or insight, and not infrequently are biased by personal motives. It is not by any means a foregone conclusion that he who has the best record for obeying rules is the one most to be trusted by himself; in fact, the very best of us, if we have spirit, might be fractious under restraint. The position of the applicant for parole is too often that of the defendant before the court; he is placed at a disadvantage and is unable to speak for himself. In this is to be found one of the arguments in favor of the prison attorney. There are few positions which call for a deeper insight into human nature, for greater ability to judge with sympathy and firmness, than that of a parole officer.

But no matter how perfect the methods of granting parole may be, no matter how just the judgments of the board, there is a fundamental defect in the system which largely neutralizes its good effects. When a child is born, he is not provided with a suit of prison shoddy and a five dollar bill and turned out the front door to shift for himself. For years he is, or normally is, under the charge of his parents; only after a long period of training is he prepared to be independent; only gradually is the parental bond severed.

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Who fill our prisons today? Very largely those who have been compelled to face the world with no training whatever. The boy has to eat and sleep, and he takes the shortest cut to getting these necessities; he helps himself to whatever he can lay his hands on; he has not been taught self-control, and he ends in confinement for some act of violence or uncontrolled passion. It is the worthless home, the worthless parents who are to blame.

So it is with the man who is paroled. He gets his parole because he shows evidence of good intentions, but what are good intentions to him who cannot carry them out? Is he to go hungry and sleep on the park benches till someone gives him employment? The state has thrown every obstacle in his way. The prison has been his home, the officials his foster parents. He has been confined under circumstances not conducive to learning how to use freedom; generally he has been put at work for which he is mentally or physically unfitted, or which will serve him little when set free, if, indeed, he has been made to work at all. Every obstacle is thrown in the way of his forming helpful outside connections, and instead of having been paid fair wages and allowed to accumulate capital to tide him over, he is turned out with enough money to last him perhaps a week, helpless, afraid of his new life, and with the prison stigma upon him. And if he fails he is brought back to complete his sentence. He is a repeater, and has forever forfeited his right to parole.

Until recently the State of California presented a brilliant illustration of the way not to treat a convict, and I mention this state, not because it was worse than others, but because its methods have been more fully shown up in readily accessible literature than those of other states. One can find these fully stated in Donald Lowrie's two books, *My Life in Prison,* and *My Life Out of Prison,* and G. J. Griffith's *Crime and Criminals,* all of which deal mainly with San Quentin prison. The prisoner was allowed to write but one letter a month, consequently he was hampered in his efforts to secure employment in advance. He was not allowed to read the California papers, which might have pointed him to a job, and while he might read others, the parole law forbade him to leave the state. Was he taught a trade? Yes, in a way. Probably he spent his time in the jute mill making bags; it mattered not whether he was a lawyer, a doctor, a farmer or a plain bum, jute bags he must make for five, ten, twenty years. And as there is no great demand for this peculiar kind of skill, and as he had forgotten whatever trade he once knew, he was finally turned out, as innocent of a knowledge of how to take care of himself as a new born babe.

It is an admirable thing to place a prisoner on his honor, and nothing has been such a revelation to those who do not understand human nature as the brilliant success which experiments of this kind have met. But honor has its limits. Heine said that a tooth-

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ache is harder to bear than a bad conscience, and the same may be said of an empty belly. You yourself would in all probability steal before you would starve. It is the plain duty of the state to place the convict, from the moment of his sentence, in the hands of those who can determine his capacity and his aptitude for one kind of work or another. It is the duty of the state either to educate him or to employ him in a way which will enable him to go out into the world with a little money to start him; or at least to find him a position, or give him work. It would be much cheaper than paying the costs of rearresting and trying him, and taking care of him for another term of years.

These are but a few points of one of the biggest subjects in prison reform. Let me summarize them:

There should never be a time during which the convict is not eligible for having parole considered.

Confinement should be a training in advance for parole.

No prisoner should be discharged absolutely, but only on parole.

The state should make some provision for the paroled man either by finding him work, giving him temporary employment, or through a system of wages, enabling him to accumulate a small fund to start on.

The parole period should not depend on the length of the original sentence, but should be indeterminate, to be ended when the man is clearly fit for entire freedom.

Freak Rules

Man is an animal with a mania for rule making. Put him in a position of authority and the first thing he does is to begin to make rules and post them in conspicuous places. Satan finds some mischief still for idle heads to do, and one has but to read some prison regulations, a sample of which is given below, to see that they are often not only needless, but positively harmful or irrational. For the information, as well as the meditation of my readers, I quote the following from the latest rules of the United States Penitentiary at Leavenworth, adding that it is not the Warden who is responsible for these relics of barbarism, but the Department of Justice in Washington, which has not yet awakened to the fact that twelve states have abolished such nonsense, with the most beneficial results.

"First Grade men are permitted to write each Sunday."

"Second Grade men are permitted to write every other Sunday."

"Third Grade men are deprived of all writing privileges, and may neither write nor receive letters except by permission of the Warden."

Comment. The Department of Justice clearly still regards letter writing as an indulgence to be awarded for good behavior, just as the good child is allowed to suck licorice root or chew gum. Third grade men, who are presumably most in need of the educational benefits of letter writing, who

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most need friends, are the ones who are entirely deprived of it. Punishment by withholding letters is on a par with punishment by deprivation of sufficient food, air or light. Put in other words, these rules read: "First class men are gagged every day but Sunday; second class men are gagged except every other Sunday; third class men are gagged all the time."

"Letters writen in a foreign language, and addressed to post-offices in the United States, are not mailed except by special permission of the Warden."

Comment. It is clearly a sin, as well as a misfortune, to be ignorant of the English language, for those so ignorant are penalized to the same extent as the worst grade of convicts, the third grade. It is a sin to have a wife, child or friend who does not understand English, *provided* that person resides in the United States of America. If the prisoner's Spanish speaking wife lives in El Paso, both he and she are punished; not so if she lives in Juarez. This is simply wonderful, and is the only case, so far as I know, where our Government discriminates against its own citizens.

"Correspondence with prisoners in other institutions, and discharged prisoners from this institution, is not permitted except by permission of the Warden."

Comment. All frendships formed in prison, and doubtless close ties are often so formed, must come to an end with the discharge of one of the parties. Death and discharge are equivalent.

"Newspapers, magazines and periodicals not coming direct from the publishers are destroyed or otherwise disposed of."

Comment. Why this discrimination against periodical literature? This affords a very valuable means of education, and there are any number of people who are glad to send it to prisoners, who cannot afford to pay for subscriptions. It is silly, because many prisons admit and even solicit such literature without baleful results.

Second-Hand Theosophical Books

If you have theosophical or occult books which you do not need, send us names of authors and titles and we will make you an offer. We give good rates for such books when sent in for exchange or credit, and often pay cash outright. No responsibility for books sent without previous agreement.

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Compte de Gabalis, 2.65. Loaned.
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Clymer, R. Swinburne—The Way to Godhood, 1.25. Loaned.
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A Fable From Alsop

A certain Periodical called the CRITIC was frequently reviled for its small size. Few of its colleagues condescended to notice it; some people called it a "Leaflet," or even a "Circular," while the Library at Beanville refused it admittance. Finally someone asked: "Don't you feel abashed, little fellow, to appear among so many big Fifteen-Centers, and uncovered too, at that?" "Not by a jug full," said the CRITIC. I feel just like a peach in a barrel of pumpkins."

Moral—Size counts—among those who buy literature by the pound, and read it by the yard.

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