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DRIFT AND THRIFT

The present number begins the seventh volume of the CRITIC. For six years I have never missed writing the leading article and most of the other material, no matter how high the mercury climbed in Washington. I have written the CRITIC when it was so hot that everybody who could was scurrying away to the mountains and the seashore, while those who could not were living in roof gardens and at soda fountains. I have stuck at it when it was so cold that one could hardly write and I had not enough money to buy coal to keep myself warm. I have gone on when the printer threatened to shut down on me, and when I have not had postage to mail my letters, which has happened at times and still happens, I have sought consolation in speaking for my friends, the convicts. I have made not a few enemies, but the friends I have made have been mostly those whom the world regards with suspicion, contempt and dread.

All of this is intensely enjoyable. There is a deep consolation in feeling that no one can deprive me of my material possessions, as I have none to worry about. As for my good name, there is some question about that, but when I read the recent newspaper articles which have appeared in abundance all over the country, and compare them with the letters of appreciation coming from numerous prisons—from both inmates and officials—I am led to feel that even if the saintly public which never broke a law of man turns against me, I shall still have a home to go to.

My ideal is to keep this thing going just as long as I can, as long as my strength holds out, and then to retire gracefully to the penitentiary to die, or better perhaps, to get myself convicted as a corrupter of the public and be sent by order of the court to one of my favorite penitentiaries to spend my remaining days with the men I have loved. Could anything be better than that? The airy cells and dormitories at Atlanta sound good, when one is with plenty of wholesome, plain food and no fear that the coal will run short, or that a fall of temperature will cause suffering. I served the Government for many years, and it would be Government justice to provide for me in one of its institu-

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tions during my declining years. Yes, I would prefer a penitentiary with live men to an old man's home inhabited by living corpses.

It would appear, therefore, that I am a glaring example of drift rather than of thrift. It might be supposed that as I make no effort to lay up treasures upon earth, I may be after the other kind. But I confess I know nothing about it. If the newspapers are right the weather will be still hotter where I take up my permanent abode—I shall have suffered the combined disadvantages of Lazarus in this world and of Dives in the next.

Well, so be it. But being tired, I propose to allow one of my prison friends to talk on the subject of Drift and Thrift, partly for the information of the public as to what a convict can do, partly for the encouragement of prisoners who want to make good and do not know how, and not the least for the benefit of those in authority who regard their duty to the prisoner as fulfilled when they do all in their power to hamper—that is, to punish—him. The remarks form a portion of a letter, not written for publication, from the same George C. Wagner, in fact, whose letter I quoted in the last CRITIC, and whose address is Box 1025, Marquette, Michigan. Incidentally it may be mentioned that there is not a prison in the land where the rules—"to which there is no exception"—allow an inmate to write to this enterprising developer of prison industry for advice as to how he can do likewise.

In 1916 we had a thrift meeting here—I believe it was in March. A banker gave us a very interesting talk after a short introduction by the Chaplain. The national thrift campaign was in full swing then. Interesting as his talk was I could not help but think that this whole gigantic campaign was not so much a philanthropic movement by the bankers to help and guide the people, as a fine and efficient campaign to lure the lucre to the coffers of the national banking institutions so as to be able to loan money to the allies.

And while still thinking about that, up steps one of the members of the Pardon Board and tells us that Thrift eventually would result in a decrease of Drift. We'd stop drifting, become more reliable, etc., etc., if we were more thrifty. Now, I'd been more or less (mostly more) thrifty while here, first, because I had to—had and for that matter have no one here that'll look out for me if I don't do it myself; belong in Holland, you see, and I'll be darned if they'll ever know about me being here—and then because after I'd saved some money, I knew I could more easily supply my needs in the future than if I had just a few odd pennies.

But the exercise of thrift would be well nigh a farce, the prevention of drift almost impossible with the small amounts of moneys to be gained here. Therefore in order to do anything worth while along these lines we'd have to add an honorable, a respected grift.

Now they were making things here in the spare hours. I looked them over and decided that I'd make a try, if possible a go, with doilies. But I did not merely want them on exhibition in the "cage" (barred room between entrance of prison and prison corridor) but wanted to be able to sell them all over. One man had doilies in the cage and one man had quit making them. At least as far as I know these two were the only exhibitors. There were three more doily makers here then, making five in all (not working though).

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I asked and received permission of the Warden to start this doily business, ordered silk (wholesale), ordered twenty frames to make the doilies on, ten needles to make them with, and started with breaking in twelve men aided by my own expert and of course learning myself at the time.

Of these twelve men, I was able to use three men. So I broke in another ten men. This time I had more luck and four became experts and stuck. But already of the first batch two began making doilies for themselves and others—contrary to agreements. But what of it. Business became better, so I needed more men. I broke in ten more. Of these I have three left at present. Instead of trying to dispose of my output in half-dozen or dozen lots I soon found that luncheon sets of nineteen pieces are as easily sold, and lately I am selling fifty-four piece dinner sets, while I sell or offer my articles in lots of one hundred to different bazaars, fairs, etc.

So here are your answers. This enterprise is entirely and solely mine—no cooperative organization. I give out the work I want or need and pay a certain fixed and agreed amount for each article according to the size. The men are paid promptly and regularly once a month. In case they absolutely need the money for the kiddies they can of course get it. I assume all risks. I even help my men to fix up their "dens" so they may feel more at home and more like working faithfully for me. If they want it I buy a little desk, give a "hall-boy"a certain sum to paint a cell a little extra, put in a linoleum cover over the cement floor. Of course they all pay back and you realize that it also helps to make the fellow understand better and quicker that I want to be his friend.

I have doilies made of four sizes: center-pieces 19 in., dinner plate, 12 in., dessert plate, 9 in., tumbler doilies, 6 in. One center-piece and six of each of the others make a $4.75 luncheon set. Dinner sets are made to order with one 19 in. center-piece and four 15 in. pieces (more if wanted) and twelve of each of the other sizes (more if wanted) for $11.50. I have ten men making these; will break in ten more Aug. 1st.

So at present I have nearly always a dozen or more working, not figuring the truck driver whom I pay for getting and bringing packages and a blacksmith who does odd jobs for my many sign advertisements, or the sign painter, or the boy that takes care of the stuff in the cage.

There are about four hundred men here, so four per cent of these are nearly always (the doily men always) working. Next month with Warden Russell's permission I'll break in ten more, making five per cent working for or with me.

The expenses to keep the bee hive a-buzzing are great! What with samples and mailing expenses, Red Cross and other donations, a fellow's got to look out and hustle.

Don't forget please that without the Warden's permission, without Deputy Catlin's cooperation, without the Hallmaster Mr. Johnson's help (he's been *such* a friend of mine), without our (let me say) mutual friend Mr. Reinhart's patience to read all my scribbling and twirling of trade-teasing talk and without some sort of faithfulness on the part of my fellow-inmates, I would not be able to do anything at all but just "time."

As an example of thrift, as an effort to overcome the hopeless drift of prison inmates back to the very door which opens into the prison again, the above speaks for itself. You will say, as I do, that all this requires brains and business enterprise, and that the average prisoner is content to drift. Why not, when the state gives him no encouragement to do otherwise? Of course it requires brains, but almost every prison contains at least one or two men not only of brains, but of latent energy, energy which needs nothing

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but official encouragement and the stimulus of success to become effective. Men of this stamp should be watched out for, encouraged, given every possible opportunity to develop, no matter what rules and red tape may stand in the way. They should be set to work on their fellows; they should be encouraged in every possible way to organize the odds and ends of individual enterprise among their companions. A glaring fault of our prison management almost everywhere, no matter what virtues it may possess, is that it leaves little room for individuality. The state wants to do the whole thing. After all, success seldom comes through being forced into it. The prisoner must in the end make himself over. This is the rule outside and human nature is no different just because it is within the four walls of a prison.

The policy of Warden Russell, of the Marquette Penitentiary, should be given the widest publicity.

A General Lubricating Assistant

One of our members, who holds the official position of "General Lubricating Assistant" in one of the great petroleum companies of America—not a man who goes about with an oil can and greases the machinery, but the General Sales Manager of the lubricant department—has written me the following letter, which I reproduce because it illustrates one kind of lubricant which is needed in a work like ours, where there are many discouragements, much hostility on the part of the ignorant public and a great deal more mental wear and tear than one might imagine.

Dear Dr. Stokes:

The man who has the hardihood to step aside from the beaten paths of accepted and duly authorized methods of uplift and give real aid and assistance to his fellow-man regardless of circumstances and conditions—that man may expect to live in a continuous storm of criticism, faultfinding and calumny.

From a strictly business point of view your good work among unfortunates behind prison walls can only be considered as highly important and valuable aside from all moral or ethical considerations, and those of us who know of you and of your work hold both in the highest esteem.

I trust that the recent tempest over the Joliet incident may promptly blow over leaving you unscathed and unworried.

Very sincerely yours,

The writer of this letter does not limit his lubricant to the verbal variety. Each month his letter is accompanied by another lubricant in the form of a check which is a substantial aid in greasing the wheels which must be kept in motion if we are to accomplish anything, yes, literally, ANYTHING.

To come right to the point, the past two months have been ones of extraordinary difficulty. Besides having to meet the usual summer dullness and apathy and the distractions brought about by the war and the consequent temptation to drop what one has already

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undertaken and to run after something newer, more popular and more in line with social activities, the LEAGUE has had to face a widespread attack in the press on two separate occasions, based on prejudice, ignorance and misrepresentation as well as absolute falsehood, it is true, but which has been calculated to mislead the thoughtless and to deceive even the elect. The effects of these combined conditions have not been perceived as far as the prisons are concerned, it is true. On the contrary, we have received many expressions of approval and sympathy from inmates, and a marked disposition on the part of prison authorities to cooperate with us. But there has been a marked falling off in the accession of new members, and some—happily but a few—of the old ones have withdrawn, some gracefully, others ungracefully. The old mole, slander, is still working underground. Other members must be found to take their places, for the demands from the prisons do not decrease.

But this is but a part of the difficulty. Members who have been contributing towards the support of the LEAGUE have gone to the war and their help has ceased for the time. Others have diverted their funds and their efforts in other direction—liberty bonds, Red Cross and other popular movements and activities.

Now, I can get along without kind words and can stand any amount of abuse, but the office cannot go on without enough clerks to do the necessary work. Recent events have confirmed what I knew already, that it is needful to keep accurate records and to avoid everything of a slipshod nature. We cannot get on without publishing the CRITIC, which has proved itself more than ever a necessary means of communication and information for outside members and prisoners alike. For two weeks previous to this writing the LEAGUE has been faced with the danger of having to suspend its activities because it cannot get enough support from its members to do the absolutely necessary work. For one week, in the face of growing demands, the work of arranging correspondence had to be stopped entirely—there was not money enough in the exchequer to pay the postage on the letters; it has even faced the difficulty of getting the needful stationery. Many members who have been kind enough to offer small monthly contributions have ignored our suggestion to come across with the money, or have put us to much expense and time in trying to collect it.

It appears to be a common impression that the LEAGUE is being financed by people of abundant means and that it has no need for small contributions. This is a mistake. Apart from the generous aid on a larger scale received from one or two of our members, our work is carried on entirely by small donations, rarely amounting to as much as one dollar a month, and generally much less than this. It has been estimated that if *every* member contributed at the rate of 30 cents a month, our running expenses would be just about covered. But very few do even this. Not one in ten contributes a cent

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above the subscription to the CRITIC, which is issued at just about cost. We like to receive contributions in monthly installments, no matter how small, but any one who finds it too much trouble to remit monthly, or who fears to forget it, may very well send in a lump sum, specified to cover a given period of time. During such period they will not be subjected to the possibly tiresome, to some irritating, but to us very necessary approaches of our soliciting department.

But why multiply words? Think the matter over; remember that it is the LEAGUE which is making possible this work for the benefit of the prisoner; do not forget that every dollar may mean the turning of a hitherto barren and hopeless life into new channels of success and noble aspirations; remember that it is a contribution towards one phase of the national efficiency problem, a contribution towards diminishing the national crime tax bill, and the opportunity of feeling that you are aiding these—in short, as I started out to say, of being a "general lubricating assistant."

More Correspondents Wanted

Members who feel able to take on one or more additional correspondents are urgently requested to report their willingness to us as promptly as possible. We have many prisoners waiting for correspondents.

In certain cases prisoners have asked for additional correspondents, especially when their present correspondents write infrequently. Many of these want perhaps one letter a month more, enough to fill out their limited writing privilege. Where it is distinctly stated we will provide the member with one of these who want "additional correspondents."

We cannot urge on members too strongly, the desirability of interesting their friends in our work—not by merely telling them about it, but by getting them to enroll as members at once and take up prison correspondence.

Misunderstandings Avoided

While our experience has shown that the motives leading prisoners to ask for correspondents are usually honorable and proper, there are occasional misunderstandings which cannot be ranked as really discreditable, but which result from ignorance and can be remedied by the use of a little tact. The man who has always associated with people of the underworld and who is not familiar with the usages of society is likely, not only to fail to grasp the motives of others, but to fall into breaches of etiquette which really have no moral significance whatever. He should be forgiven for this. One should not take offense, but try to handle the matter in a kind and tactful manner. If necessary, such cases should be reported to us to be taken up with the prisoner directly.

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We seldom feel called on to drop a prisoner, unless in cases of intentional misrepresentation and deceit.

The following is from a recent letter from Chaplain Harmon Allen, of the Kansas State Penitentiary:

"I am glad that you returned W.'s letter. He is a poor ignorant fellow, and has no clear conception of anything.

"So many of these men take advantage of a lady writing to them. I have been here four years and have observed very closely men in prison. Away from the kindly and good influences of pure womanhood they seem to degenerate, and mistake every good intention of the good unsuspecting woman for the bad. I feel sorry for them, but as yet I have found no remedy."

Now, it is obvious, that if the deprivation of "the kindly and good influences of pure womanhood" leads to degeneration, what is needed is, not continued deprivation, but supplying that which is lacking as far as possible. This our experience has abundantly proved. We have seen innumerable men and boys who started out with the grossest misconceptions of our purpose gradually enlightened and turned in the right direction. But toleration and patience on the part of the correspondent is called for, not irritation and offense. Some of our older members have returned letters sent to them from this office, declining to correspond with the writer on the ground that he asks for a "young girl" as a correspondent. This is a mistake. We send these letters to older members with a definite purpose. Our aim is to bring these boys into touch with people who can guide them, not to gratify their whims. In most cases the boys find that we are right; in those cases where they do not, no greater harm results than a cessation of the correspondence.

In any event, do not drop a prisoner correspondent without making some sort of explanation to us, and giving us the chance to find someone else for him.

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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Vol. VII | Wednesday, September 5, 1917 | No. 2

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AN ENEMY OF SOCIETY

It is perhaps a rather thankless task to be the friend of an enemy of society. One is likely not only to be suspected of all sorts of evil motives, of perverted tastes and diseased imagination, but also of wasting good ammunition, good energy which might be employed to better purposes.

Now, I am a believer in that saying of Christ—"Love your enemies." I look on it as a highly practical precept. I do not interpret it as precluding the necessity of licking them upon occasion, in fact, I am an enthusiastic advocate of licking. It is said, "Whom the Lord loveth he chasteneth," and what is good enough for the Lord is good enough for me. But hatred is a wholly irrational emotion, a survival of barbarism. Without doubt it has had its function in the past; it has driven men to do things which had to be done and which they would not have done otherwise. Antipathy, like hunger, is a driving force for those who are not influenced by reason. Likes and dislikes are for those who have not progressed far enough to act dispassionately for the purpose of attaining or avoiding certain ends. But for the rational man—is it not rather amusing that he should place an objectionable human being in a wholly distinct class from an objectionable organism of a lower order, or an objectionable force of nature? The fact that our enemy wears trousers is no reason for regarding him in another light than we regard the lower forces of nature which oppose themselves to our comfort and well being. What would you think of the man who should entertain towards the tubercle bacillus or the tornado the sentiments which he freely allows himself to feel towards a hostile nation, or towards the individual who takes an unfair advantage of him, who robs or assaults him? As we are constituted at present we take this difference as a matter of course. We have made one step beyond the savage or the child who smashes an unsatisfactory toy; we set about forcing nature to our ends in a wholly impersonal way, but we still indulge in that peculiar emotion, hatred, towards those parts of nature which most closely resemble us, that is to say, towards our fellow beings who do not act as we would have them act.

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The degree of moral or spiritual advancement of a nation may be judged in a way by the degree to which it allows itself to give way to the sentiment of hatred. It is even a safer criterion of civilization than the use of soap. Among civilized nations it has become the fashion to treat the subdued enemy as one would treat a friend—he has been made innocuous, hence, why deal harshly with him? He can do us no further harm, hence, why harm him further? You can judge of the civilization of a nation by the way it deals with its prisoners of war, with the wounded, or with non-combatants. That nation which mutilates or kills the wounded, which takes no prisoners, or, having taken prisoners, ill-treats them needlessly, that nation is in its spiritual childhood, no matter to what heights of scientific achievement or industrial organization and efficiency it may have attained. That nation which treats its prisoners humanely, which lends surgical aid to friend and foe alike, that nation has made some progress towards spiritual manhood, because while it clearly sees its aims, it does not act harshly except with the direct object of attaining those aims.

What I have in mind, of course, is especially the prisoner. By this term I mean any one who is held under restraint for the benefit of society. It matters not whether he is what we call a convict or a prisoner of war, or one who for any reason is interned because the safety of society for the time being demands it.

We draw a sharp line in our minds between the criminal and the prisoner of war. The distinction exists largely in our imagination. The ordinary convict is restrained in order that he may not continue his activities which are pernicious to society. He may not be a bad fellow at heart, he may love his country and be willing to fight for it, he may be a good husband or father, but he is the victim of predatory instincts which have to be held in check; society is better off without his presence. Once under restraint, it is folly to treat him in a fashion which will increase his anti-social tendencies, which will foster the spirit of hatred and revenge, for, as he will in most cases ultimately regain his freedom, it is plain common sense to prepare him for that freedom, to avoid making him the more completely an enemy of society.

Now, the prisoner of war is in precisely the same position. If he is a soldier, he must be held as long as the fighting continues, so that he shall not again shoot or bayonet our fellow citizens. The chances that he would kill somebody if set free are vastly greater than that a condemned murderer would repeat his crime. With his motives we have nothing to do; what we have to do is to protect our lives. And then the other types of interned prisoners, those who have been guilty of acts of violence, of plotting against society —our society,—or who are regarded as dangerous. In what essential way do these men differ from the criminal? Essentially in this, that while the criminal is the enemy from within, the prisoner

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of war is the enemy from without. He, too, may be a good fellow, loyal to his country, inspired by just the same feelings of patriotism which prompts us. He may or may not be a man who under the excitement of war will pillage, assault women, mutilate children, acts which very few criminals so-called would commit. In short, about the only broad difference which can be found is, that the prisoner of war is an enemy of our particular society; his criminality has a geographic limitation; it is restricted to a certain period, the duration of the war.

I have often enough stated my reasons for believing that a manifestation of friendship on the part of intelligent people towards the convict is enlightening and beneficial for both parties. It is something which no longer admits of doubt. In suggesting a similar display of friendship towards enemy prisoners of war, much the same principles hold. It is not to be denied, of course, that these men are not criminals in the ordinary sense. Their standing in their own country and community is good; they are, however, in the same relation to us as is the convict; they are dangerous people to be at large; they have, it may be, inflicted damage to a far greater degree than most penitentiary inmates. But one must consider the future likewise.

Nobody can deny that the less we know of a people, the more likely are we to entertain suspicion and hatred and contempt. He who is not a Roman is a barbarian. Prejudice against foreigners is still prevalent even in this country of composite nationality. It is said that familiarity breeds contempt; it is equally true that unfamiliarity breeds fear, suspicion and hatred. The time will come when this bloody affair will be finished. We suppose that the German race will still exist on earth and that we must get along with them somehow. A little personal insight into the character of these, for the time being, enemies, a little view of their human nature apart from their race or political convictions, will be most helpful in producing that mutual good understanding which must exist if we are not to be in a constant squabble. That is but one side of the matter. If we want to understand, we must open the way to being understood.

It is, of course, distinctly understood that in asking our friends to interest themselves in interned enemy prisoners of war, we are not doing anything which can in the least reflect on our loyalty and our patriotism. These men have been placed out of action; their mail is rigorously censored and nothing of a political nature, or bearing on the war, is permitted. It is simply extending the hand of brotherhood to an enemy who is down and out, an enemy who sometime in the future must be our friend if we are to get on comfortably in the world with him. It is disarming of hatred and suspicion; it is lending a helping hand to those who are separated from friend and family and who suffer as you or I would suffer under the same conditions.

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This little matter of taking an interest in our helpless enemy is a matter of real loyalty, apart from other considerations. These involuntary guests will some day go home, carrying with them the impressions they have received while here. If they are treated with kindness, if their isolation is alleviated as far as may be, it will not be forgotten in the healing of the wounds which the war has caused. That feeling of universal brotherhood which we desire to see realized is not some vague, indefinite feeling; it is an individual matter; it is made up of the feelings of individuals towards individuals. We judge of a nation by the individuals we have known. If but a single one has treated us with kindness it tends to modify our whole feeling towards his race. To show such a spirit towards our interned enemy for the time being is therefore distinctly a loyal and patriotic act; it is building for the future, if not for the present moment, and it need not in any way interefere with our energetic defense of our cause during the period of the war.

Write to Prisoners of War

The LEAGUE desires to secure volunteers to write to interned prisoners of war in the United States and Canada. We have received a number of requests from such prisoners. These men are Germans, many of whom have been interned since the beginning of the war, and who find it difficult or impossible to communicate with their friends at home.

All Germans have a fair degree of education and many of them are highly educated.

Ability to write German is desirable, but not essential, as some of the prisoners are masters of English, or prefer to write English for practice. All letters are censored, and discussion of the war and of political matters is forbidden. German or English must be used. With these exceptions there is no restriction. The censor states that German letters should be written in Latin, not in German script.

Members volunteering should state definitely whether they are able to write German or not.

The LEAGUE will accept on the usual conditions of membership (stated below) those who will write to prisoners of war, but who do not wish to correspond with inmates of penal institutions. You are invited to interest your friends in this branch of our work.

Membership In The O. E. Library League

Registration fee, 10 cents; subscription to the CRITIC, 25 cents; voluntary contributions, if desired. Free to prisoners.

Names of Prisoners will positively be given only to members of the LEAGUE. It is entirely a waste of time for others to ask for them.

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The Passing of the Humanitarians

With the most profound regret I have to announce that THE HUMANITARIANS, with whose active work in finding employment for prisoners all of our readers are familiar, has been forced to the wall and has had to suspend its operations. Its work has been turned over to another association, so that no prisoner who has joined, or whose membership has been paid by one of our members, will be the loser.

As I have often stated in the CRITIC, I have thought, and still think that the basic principles of THE HUMANITARIANS were the correct ones. We hear much in these days about "coddling" prisoners. Now, indiscriminate charity is a form of coddling. It is right to help a fellow mortal over a rough place, but if he is a real man he will not accept charity except in exchange for his "I. O. U." He will pledge himself, if not in writing, at least mentally, to pay back all costs. The ex-prisoner who accepts transportation to the place where he is to work, and who is unwilling to pay it back as soon as he can, is not the right sort of stuff. The charity which encourages this spirit by telling him that he owes nothing is not only stating what is not a fact, from the ethical standpoint, but it tends to foster a spirit of sponging on others which is in every way the reverse of true manhood. To "make good" means much more than to keep out of mischief and earn one's living honestly; it means to recognize one's moral obligations and—to meet them.

THE HUMANITARIANS frankly adopted this obvious principle of paying back what you get, and received its quota of abuse for so doing. But that was not the only difficulty. Theoretically, a prisoners' aid association should consist, as far as may be, of the people who are to be benefited, that is to say, of prisoners. But what a howl went up when it appeared that this organization, sponsored though it was by men of national reputation, was largely engineered and managed by actual prison inmates, working within prison walls! Evidence enough of this spirit of bigotry has reached me from many sources.

These things would not have stood in the way indefinitely. But the war broke; it became more and more difficult to secure funds; the office work had to be carried on within prison walls, with insufficient help in conducting the necessarily huge correspondence. Finally almost the whole thing fell on the shoulders of one man, an inmate, who in addition to this work which was pure benevolence on his part, had to do something towards earning his living, that is to say, something which was remunerative and which would put him in a position to keep on after his liberation. It became too much and the only thing left to do was to stop and turn the work on hand over to another society.

The passing of THE HUMANITARIANS makes is necessary for us to arrange means by which we or our members can find work for

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the prisoners in whom we are interested. We hope to make more definite announcements in this regard within the near future, that is to say, if we have not written our own obituary in the meantime. Meanwhile we suggest that if any of our members desire to help their protèges to a job, they can send us the dollar which formerly went to THE HUMANITARIANS. We pledge ourselves to forward this, with the prisoner's name, and without any deduction whatever, to such prisoners' aid society as seems to us best suited for this particular case, and there are several. We feel that as these societies have to depend on public support, and as a dollar really goes but a small way towards meeting the expenses of starting the ex-prisoner (which have been found to average over $6), they should receive at least that much. Personally, I should feel ashamed to give a prisoner's name to such a society without a small donation towards helping them. As heretofore, any funds which are sent to us for the specified purpose of aiding outgoing prisoners who may appeal to us will be used in the same way, without deduction for general LEAGUE expenses. We shall be glad to receive such contributions.

Obituary

It is with real sorrow that we learn that *Our View Point*, the monthly published for the past four years by the inmates of the Washington State Penitentiary, has been forced to suspend publication because of lack of financial support and increasing costs. *Our View Point* has been, especially of late, one of the very best of the prison publications. It has been characterized by its very free and able discussion of penal problems and by its freedom from the often too obvious spirit of toadying to the powers above. In being thus the organ of the prisoner it has silently testified to the liberal views of Warden Henry Drum. Speaking for himself the Editor of the CRITIC feels it a distinct personal loss. In this connection, it is most astonishing that a periodical which should have been read by every prisoner's friend and every advocate of prison reform in America should have had a paid subscription list of only 140! Let us hope that it will soon resume publication.

Obituary—Prospective

You have read the above obituary notices of *The Humanitarians* and of *Our View Point*. We commend these to the thoughtful consideration of our members. The LEAGUE is also meeting with just the same increasing difficulties, and unless its members bestir themselves and are willing to make a little personal effort and sacrifice in its behalf the time is near at hand when the CRITIC will be forced to print its own obituary and that of the LEAGUE. There is no other organization to which our work can be turned over and the

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cessation of the LEAGUE means practically the ceasing of interest in the individual prisoner.

We want to get all of our members to contribute a monthly sum, even if a very small one, towards keeping the LEAGUE going, or, if preferred, a proportionately larger one at greater specified intervals. Please look intently at the coupon on this page.

But we do not insist that all contributions shall come from members. About a year ago one of our member got an unnamed friend to contribute $100. That is not easy, but many of them could collect small sums and forward them to us, and a few have done so. We have about 2,500 members, exclusive of prisoners. If each of these would collect an average of even a dollar a year, it would be a great help. Any one who desires to know just how these contributions are expended will be given full information on request.

Members would assist us greatly by sending in their CRITIC renewals without requiring two or three notices.

My Tickler

Date

.....Renew my subscription to the CRITIC.
.....Send in my monthly contribution to the O. E. LIBRARY LEAGUE.
.....Write to prisoner A.....
.....Write to prisoner B.....
.....Special contribution of $1 towards getting a prisoner employment.
.....Report to the LEAGUE about progress of correspondence.
.....Return all prisoners' letters received from the LEAGUE.
.....Send in a CRITIC subscription for a friend.

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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for.....

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Theosophy; Occultism; New Thought; Philosophy

Wattles, Wallace D.—Science of Being Rich; Science of Being Well; Science of Being Great; each, .60 (new, 1.08).
Weissman—Heredity, vol. I., 1.40 (new, 2.20).
Weltmer, Ernest—Realization, .40 (new, 1.00).
Whipple, Leander—Mental Healing, .65 (new, 1.00).
Manual of Mental Science, .50 (new, 1.00).
White, Bouck—The Carpenter and the Rich Man, .60 (new, 1.45).
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Wilson, Lloyd B.—Discovery of the Soul, .65 (new, 1.00).
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Worcester, McComb and Coriat—.80 (new, 1.50).

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Abbott, Lyman—The Home Builder, .40 (new, .75).
Abbott, Ernest H.—On the Training of Parents, .50 (new, 1.00).
Abrams, Dr.—The Blues, .75 (new, 1.50).
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Alexander, William—The Insurance Company, .85 (new, 1.65).
Allsop—The Turkish Bath, construction, etc., .75 (new, 2.00).
Angell, Norman—The Great Illusion (about war), .50 (new, 1.00).
Archer, F. M.—The Dog in Health and Disease, .25 (new, .50).
Arabian Nights Entertainments, .40 (new, .75).
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Askew—Pros and Cons (for debaters), .30 (new, .60).
Askins—Rifles and Rifle Shooting, .35 (new, .75).
Avebury, Lord—Prehistoric Times, 2.00 (new, 3.50).
Babbitt—Principles of Light and Color, out of print, 5.00.
Bagley, W. C.—The Educative Process, .70 (new, 1.35).
Educational Values, .70 (new, 1.35).

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A GENEROUS RETRACTION—AND A MORAL

Clara E. Laughlin, novelist and writer for the Chicago *American*, was one of those who joined in the shout against us at the time of the Joliet riot. Since then Miss Laughlin has been investigating the LEAGUE at first hand and has published a most generous retraction in the *American* of August 17th and 18th. We value this all the more because Miss Laughlin has long been interested in prisons and in personal touch with inmates and is therefore in a position to judge the evidence coming to her attention. It is needless to state that her readiness to do the fair thing adds force to whatever she may have to say.

This may seem to you a very trivial incident. But it has certain bearings on human nature and human action which should not be overlooked, and which concern every one of us. In fact, they run deep down into the roots of our character.

"With what judgment ye judge, ye shall be judged." What we are shall be decided from the way we act in judging others and from our readiness to reverse our judgment, should facts show it to be justice to do so. It is a commonplace to say that we all make mistakes. Unfortunate, doubtless, but unavoidable. We have allowed a certain court to grow up in our midst, the court of journalism, too often, alas, acting with the Old Maids' Court. We assume that the statements of the newspapers must be correct, and on occasion we act accordingly. In hundreds of other ways we commit blunders which may affect the interest of others.

Now a court of law does not condemn without giving the accused the fullest opportunity for self-defense; it requires that the evidence on both sides shall be presented before a working decision is reached—at least that is the ideal. That is what we call "justice." Is there any reason why the private individual, or the editor of a newspaper, should consider himself superior to a court of law, should give the evidence, if such it can be called, on one side, and proceed to judge from the same and to pass sentence, without giving the accused a chance for a hearing? Obviously not, and still more obvious is the fact that the individual, or the editor, who sticks to his decision and refuses to admit the evidence in rebuttal is in

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precisely the position of that judge who would pass sentence while refusing the accused an opportunity for a hearing. You know what would happen to such a judge. Even if he were not impeached, the court of appeals would grant a new and impartial trial. But the individual or the editor is not so bound. Short of a complicated legal process there is nothing to compel him to retract his statements, to admit the evidence on the other side, to undo publicly the mischief he has done.

I say nothing short of a legal process. But there is that something within, you can call it conscience, the sense of fair play, the instinct of justice, or by any other name, which may do so. It is by the existence of this something that you may judge the man, and the degree in which he possesses it is a measure of the man himself. If we are judged by the way we judge, still more are we to be judged by the way in which we act with regard to our own judgments. Have we acted precipitately? That is unfortunate, but it is human nature. The question then becomes: How do we act when we are confronted with the evidence that our judgment or our action was premature?

A large portion of the so-called intelligent humanity is infatuated with the notion that it is impolitic to admit having made a mistake, that to do so reflects on its good sense and power of judgment, that the important thing is not, are we right? are we willing to undo any mischief we have done? but, what will people think of us if we confess to a blunder? This attitude is one of pure cowardice, and when it bears on the character and well-being of others who may have been made to suffer from our snap-shot judgment, it shades off very rapidly into the immoral and the positively criminal. This applies to the large body of newspaper editors, with some exceptions. They are willing to besmirch the reputation of others in order to print a good story, but they are unwilling to admit that they have made a mistake, supposing they have. To save their reputation for infallibility they are willing to keep silence. I could mention a string of leading newspapers in the largest cities of this country which have been confronted with the indisputable evidence that the charges they have made in their columns were false, and have met it with—silence. It ill becomes these men to throw stones at "criminals." There is a certain saying about people who live in glass houses.

Somewhat in advance of this large portion of the community are those who are willing to admit their mistakes, but who do it grudgingly and of necessity. They feel obliged to do justice, but indicate by every word that it hurts them, that they fear that in so doing they will suffer in some way, consequently they spoil what would otherwise be a generous act by all sorts of qualifications and self-justifications intended to clear themselves. They point out that while the one they have wrongly accused is innocent, the appearances were really very strongly against him and that they were not

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to be blamed for being mistaken; that while he was doing something laudable, it was something—in their opinion—attended with grave risks and subject to great abuses. In this way they contrive to clear themselves in a sickly way of the charge of injustice, while really doing more mischief than if they had kept silence. Their verdict resembles that famous jury decision: "Not guilty, but don't do it again."

Finally there are the few, very few, who are willing to say "Thank God I was mistaken and thank God I am able to do something to undo the mischief I am responsible for." We call such people magnanimous—great souled. It is an apt term, because such folks have grown beyond the petty fear that doing right can ever in the end bring harm. And to act in this way has this great advantage. You can never be sure of the man who sticks to his words and acts, right or wrong. You will always suspect that he is acting from motives of policy. But of the man who frankly admits a mistake, who shouts it from the housetops if need be, you can always be sure of this, that he means just what he says, that he is fully convinced that he is right, but that the moment he finds he is wrong he will tell you. That is the kind of person you can trust.

It is perhaps unfortunate that we make mistakes; better it may be that we should be infallible. But I doubt it. The mistake has this great advantage, that it puts before us the opportunity of undoing it; it affords the test of our own character, the chance to develop it. And therefore one should feel a certain pride in being able to say cheerfully "I was mistaken."

There is nothing surprising in the fact that those who manifest this unwillingness to retract are the very ones who cast stones at others, who find fault with those who take an interest in the convict, who designate such as "geese," "maudlin," "mushy," and God knows what other opprobrious terms, and to whom every one who is behind prison bars is a "thug" or a "dip." Watch these human squids closely and you will find that they are endeavoring to conceal their own moral ugliness with an abusive cloud of printer's ink, that they see in others what they have in themselves. And, on the other hand, it is among those who understand the prisoner, who are willing to look for the points in his nature which can be used as a basis for improvement, the people who have an instinctive insight into human nature, that you will find the spirit of justice, the willingness to retract. It is of such that the future humanity, the Kingdom of God, will be built up, unless humanity is to recede into the darkness from which it has evolved. And it is both from the desire to make a personal acknowledgment and the wish to point out the extreme value of the incident as an example, as a manifestation of a spirit which we should all strive to cultivate in ourselves, that I have mentioned the matter at the outset of this article.

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The Row At Walla Walla

An extensive disturbance occurred recently in the Washington State Penitentiary at Walla Walla, in which about 350 out of 650 inmates took part, and which lasted for three days and four nights. Apart from the smashing of windows no serious destruction of property occurred and no one was injured, possibly because the rioters appear to have been locked in their cells. The chief manifestation of the spirit of discontent was the uproarious behavior of the prisoners, who made night and day hideous by means of their voices and such other noise producing implements as were at their command. The officials seem to have acted with the greatest forbearance and moderation. Finally the men were allowed to present their grievances through a committee. They consisted in the demand for the removal of certain officials, for restriction of the system of solitary confinement, for more recreation in non-working hours, for the use of sanitary cooking utensils and dishes, and for a fair trial before the Warden of those charged with violating the rules.

It is not my business to consider these demands. They seem reasonable enough with the possible exception of the question of the objectionable officials. The Warden is well known as one of the most liberal and broadminded men at the head of any penal institution, and there can be no doubt that every effort will be made to treat the men with justice and consideration. But what interests me is why, this being the case, any one should feel called on to back up his demands by acting as a lunatic. It is said that many of the men were unable afterwards to explain why they behaved as they did. What interests me is the manifestation from a psychological standpoint.

Do not forget that these men did not behave as they did because they were "criminals." It is a phenomenon observable everywhere. Their behavior is not to be distinguished from that of the man who throws a turnip or decayed egg at an orator or actor of whom he disapproves; it is not to be distinguished from the students' riots which occur in some countries, where the participants are not only normally sane, but exceptionally intelligent. In short, it is a manifestation of human nature which may occur anywhere, at any time and in any class of the community.

There is hardly a man or woman in the world who has not, deeply hidden away in the depths of the mind, some sort of grievance. Normally they are too much occupied with the affairs of life to give heed to this; possibly they are not aware of its existence. Then comes some chronic sorehead, a person who makes it his life's business to nurse his grievances if he has any, or to invent them if he has not, and who makes a point of stirring up discontent in others. Such agitators may become the center for the spread of an epidemic of grouch, which rapidly grows and may run into forcible demon-

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strations. Under their influence, if they are good talkers and men of some personality, those who are generally satisfied fish up these hidden causes for dissatisfaction and are induced to exploit them. Trifles are magnified, wrong interpretations are placed on the words and acts of others, until finally the victim of the epidemic entirely loses his reason for the time being. I think that each of us can recall cases where our ire has been aroused over matters which, had we been left to ourselves, we would never have regarded as worth thinking about. This is not criminal or even pathological; it is a fundamental defect of human nature; it is the lack of that sense of perspective which, did we possess it, would enable us to see all things in their true relation and relative values.

There is no certain remedy, least of all brutality, for that only feeds the spirit of resentment. But the man who has the least to do, or the least personal interest in what he is doing, is the one who is most engaged with his grievances. This must of necessity be the case in prisons, where the inmates have but little reason to regard themselves as anything but slaves of the state, made to work without reward at tasks in which they have no personal interest, and who feel with every breath they draw the lack of co-operation, the absence of everything which can be of direct benefit to them. This is precisely the attitude of the laborer who goes on strike, the attitude of the I. W. W. and other fosterers of disorders.

Disorder can be prevented in two ways; one, by force, the other, by giving the inmate a personal interest in his occupation, and by keeping him busy, physically and mentally. The men at Walla Walla demanded more access to the recreation yard when not working. Good; if they are amusing themselves, if they are engaged in healthful exercises and sport, the less time will they have to foster grudges and to listen to grumblers. Add to these, educational training and other interests of a constructive nature.

Walla Walla allows its inmates to write but one letter a month. If the state would directly foster the formation of decent outside interests by removing this restriction, allowing unlimited writing privileges and providing for the necessarily increased censor's duties, thus helping to keep the men's minds off of local conditions and their own misfortunes, it would do much to make them contented. It has frequently been called to my attention that those inmates for whom we have provided correspondents are very generally more contented than those whose interests are limited to within walls. Many a prisoner has applied to me for a correspondent on the ground that he has observed the change it has wrought in his friends. Of course I do not claim this as a panacea; it is merely an indication that the more the man can be provided with rational and wholesome influences, the less inclined will he be to indulge in moodiness, and therefore to listen to those disorderly and incorrigible inmates who would stir up the spirit of insurrection in him. The spirit of self-government as developed by Osborne's Mutual Welfare Leagues,

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while it would not apply to the worst elements in a prison, would at least create a public opinion in the institution adverse to disorder.

Leavenworth—An Acknowledgment

The thanks of the LEAGUE are due to the Mail Inspector of the United States Penitentiary at Leavenworth, where the LEAGUE has been active for the past three years. The courtesy of the Inspector, Mr. Tice, in frequently giving us information which will guide us in deciding as to the kind of correspondent a prisoner should or should not have, whether he already has enough correspondents to take up his writing privilege fully, etc., is exceedingly helpful and goes far towards avoiding abuses and misunderstandings.

A prisoner who has a wife and children, and who is limited to writing one letter a week, should naturally give his first attention to his family, and it is far from our aim to withdraw his attention from this prime duty and to provide him with outside distraction, unless, it may be, that he requires special help of some kind which cannot be obtained from them.

It would be of great assistance to us if all mail inspectors would briefly note on the letter such information as would be of help to us, and likewise if they would inform us if there is anything objectionable in the character of the letters written.

Mailing Envelopes For The Critic

The LEAGUE still owes $70 on the last lot of mailing envelopes for the CRITIC, which must be gotten out of the way before we can order more, which must be soon. Which of our members will help us towards settling it?

Note. Kindly spare our time and yours by refraining from suggestions as to how we can get along without envelopes. It is a present indebtedness, not the possibility of the CRITIC's going naked in winter, which is under consideration.

All Kinds Of Books

It is a mistake to suppose that the Library supplies only the books which are on its lists. These are lists of books which are rented as well as sold. The Library will be glad to fill orders for any books which are in print, and the profits go towards our prison work.

The Library will be glad to receive donations of theosophical, occult and new thought books, new or old, to be sold for the benefit of the prisoners. The Library does not handle the general run of miscellaneous second-hand books, nor does it desire old magazines.

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A Member Writes

"Have just read the CRITIC of August 22d. I wish to say that the influence of the work to which you have introduced me has been salutary in the extreme. I had just reached the *cui bono* stage of life, where nothing I could do seemed worth the doing. The possibilities it holds out seem to me unlimited, and the actual interest I feel in my men and their thoughts and doings has given me a new lease on myself. I had gone stale, but now I feel like living for a long time to watch the development of my friends."

Wanted—Correspondents For Colored Prisoners

We are again greatly in need of the help of those who will volunteer to write to colored prisoners, of whom we have a large number on our waiting list. Here is what a member says about them:

"There was evidently some mistake at the office, as I should have refused to write to a colored prisoner if I had known. The outcome, however, has been so satisfatcory that I am glad the mistake occurred. He is making great progress in writing and spelling and will not be illiterate long. If members were not afraid to start in with colored correspondents I am sure they would feel well repaid for their trouble."

Correspondents Wanted

We need correspondents who will write to illiterate white prisoners and who will not throw up their jobs without notifying us. Many of these men have a keen intelligence and are simply unfortunate in not having had the advantages of an education. Often they show rapid progress under the care of a correspondent.

Wanted, correspondents who can write Spanish.

Wanted, some one who will write to a German prisoner of war who is a sculptor and who desires a German writing correspondent familiar with this subject.

Wanted, German writing correspondents for interned prisoners of war.

Wanted, correspondents who will not drop their prisoners without notifying us, and who have conscience enough to stick at what they undertake until some other arrangement can be made. If anything will wreck the LEAGUE it is the unscrupulousness of many of our members in this regard.

San Quentin Bulletin

The *San Quentin Bulletin*, published monthly by the inmates, has hitherto been sent gratuitously to friends of the prison. Increasing demands and costs have made this no longer possible, and the management has adopted the policy of charging a subscription of fifty cents a year for the public and twenty cents a year for inmate readers.

In order to reduce the postage rate from a cent a copy to the second-class rate of a cent a pound, the *Bulletin* must present to the post office department a respectable list of paid subscribers.

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The LEAGUE is interested in many inmates of San Quentin, and in order to aid this promising publication to secure the great economy of second-class rates, our members and others are urged to send in a subscription promptly. Address, with 50 cents in money order, check or stamps, *Editor of San Quentin Bulletin, San Quentin, California.*

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, Business, Educational and Miscellaneous

Bailey, Liberty H.—Beginner's Botany, .35 (new, .70).
Botanizing, .55 (new, 1.10).
Manual of Gardening, 1.15 (new, 2.15).
Principles of Fruit Growing, .85 (new, 1.65).
The Pruning Book .85 (new, 1.65).
Principles of Vegetable Gardening, .85 (new, 1.65).
The State and the Farmer, .70 (new, 1.35).
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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 BACK STAIRS

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 splendor have no limit.

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

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

—*The Idyll of the White Lotus*

When we say that we are fighting in order that the world may be made safe for democracy we mean, of course, that we are fighting in order that we, and all other peoples, shall have the opportunity of governing ourselves instead of being ruled by others. When we are fighting for democracy, we are fighting for freedom in a political sense. There is, however, much more in the conception of freedom than most of us imagine. Freedom is the opportunity of the individual to work out his own destiny, unhampered by any limitations other than those opposed by the conflicting and equal rights of others.

The three truths stated above are the essence of religion. The third truth has to do especially with the matter of freedom. It is the expression of the law which is stated in the Christian scriptures in the words: "Whatsoever a man soweth, that shall he also reap." It is otherwise known as the law of Karma, a Sanskrit word which is used because the western tongues have devised no term equally convenient. It asserts that the progress of the individual is entirely in his own hands, that it rests with him whether he shall advance or recede, that he must himself inevitably bear the results, good or ill, of his own voluntary actions, and that nothing will or can take them off his shoulders. It is the embodiment of eternal justice and, likewise, of eternal beneficence, the only road to true manhood, to sainthood, to divinity. It is also the expression and definition of freedom.

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The necessary corollary of freedom is that man must accept the responsibility, that he must suffer for the evil which he does, for the mistakes which he makes, as well as profit by the good; that he must work out his own salvation.

Eager as man is for freedom when it permits the gratification of his desires, he is equally eager to shirk the responsibility when it implies suffering for his mistakes and conscious misdeeds. He seeks that kind of law which will reward him when he does well, but which will let him off when he does ill. Consequently he has always been ready to accept the views of those who would teach him that he can escape with little or no effort when the game has gone against him through his own fault. The result has been that he has engrafted on the great truths above enunciated, and in many cases with the assistance of a priesthood which exists because it fosters this delusion, the idea that there is a back stairs by which he can escape to perfection, to salvation, without the necessity of over-exerting himself, and after doing pretty much as he pleases. He assumes that there are certain Beings, Forces, or what not, which will in some way, upon compliance with prescribed formalities, boost him over his difficulties, shoulder the responsibility for him when it becomes unpleasant, and, in short, do for him what the Eternal Law demands that he must do for himself.

The assumption is not a wholly unnatural one. Seeing that he can be spared from purely external evils by others, that the government, the Associated Charities, or his father-in-law may protect him from cold, hunger, debt, when he is too idle to protect himself, he assumes that this can be done for internal shortcomings also; that there is a Big Father-In-Law who will relieve him of his spiritual or inward failings. The Law of Karma asserts that this is impossible, that what is within must be healed from within.

We have long heard that religion is a failure. It is doubtless largely true and, it seems to me, partly for this reason, that it fails to impress on the man that he must extricate himself, that he may have ever so many chances, but must accept the results of his own acts. Consequently, instead of having this great truth constantly before him, he thinks that he can do what he wishes and cast the burden on the Lord; that he can sin, repent and be forgiven, without any real effort on his part. And so we have the doctrines, dear to the sinner, of the vicarious atonement, of the absolution and remission of sins, and the belief that a sentimental devotion, a fawning on the Lord, or the Saints, or the Masters, can curry favor with them and so profit himself without a real effort to make a man of himself.

Just as the burning question in the political world is the question of democracy versus absolutism and paternalism, so in the moral and spiritual world the burning question is the struggle between the acceptance of freedom with all it implies—the practical law of Karma—and a sort of spiritual Kaiserism.

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When the devil took the young Jesus up into a high mountain and showed him all the kingdoms of the world and their power and glory, and told him that all these should be his if he would but fall down and worship him, he was engaging in a rather gross sort of temptation, the temptation of personal ambition, with the object of sidetracking him from his destined career, from the purpose for which he was born into the world. Fine natures require a more subtle temptation than the gratification of material, social or political ambition. Consequently the devil—and by the term I do not mean of necessity a personal evil spirit, but rather the spirit of self-seeking—makes use of other means to blind his victim to the great law of Karma by presenting all sorts of substitutes and qualifications, by devising ceremonies, forms, rituals, which, however harmless in themselves and often exceedingly beautiful and soul-satisfying, just like a symphony or a cocktail, nevertheless have this great danger, that they soothe the soul into oblivion of the fact that nothing can compass its progress but that which comes from within. In this way those who are not susceptible to the grosser forms of temptation are led away from the truth. Understand I have nothing whatever to say against these just so long as one is not deluded into thinking that the feeling of spiritual exaltation has any real value in itself. Devotion to a Master is an admirable trait; it is a manifestation of the law of love, of loyalty, but it means absolutely nothing unless it leads him who experiences it to action of some kind. Real Masters are such as have clear and pronounced ideas as to the progress of the race; they seek those who will work for these ideals. Real devotion lies in imitating the Master, not in courting. If the spirit of devotion produces such results it has value; otherwise it has none whatever, but rather is misleading.

I am not speaking of those who belong to the churches. I am thinking rather of those who have grasped the great truths, who accept the conception of Karma, as expressed in the third great truth, who have seen that all progress must come from within, but who yet allow themselves to be obsessed by notions which are now being put forward in certain high quarters regarding the spiritual value and inner significance of rituals, and which have gone so far as to proclaim the conception which is the basis of priestcraft and all evils attendant upon it, that a human being, apart from his qualities as a man, and simply in virtue of the fact that he has been "ordained" to do so, can exercise an influence on the soul which another, equally advanced, or more so, but not so "ordained," cannot do; that this power can be communicated from one individual to another—a sort of spiritual vaccination—attaching a special value to his words and acts, irrespective of contents; that water, wine or bread over which a formula has been pronounced by such men is not common water, wine or bread, and that it can exert some mysterious influence, and other similar teachings which you can

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find in the recent literature of the believers in Karma. It is not surprising to find those who teach such doctrines preaching about "pernicious magnetism," and asserting things which are in direct conflict with the teachings and practice of Christ.

Such teachings are in direct conflict with the great truth of Karma; they assert that one can be benefited or injured spiritually by wholly external influences apart from his own acts; that virtue and beneficence can be injected into one, and communicated from one to another, yes, that they can be attached to purely material objects and absorbed therefrom. Coming from the sources and appearing in the quarters where they do, they are exceedingly dangerous and a manifestation of that subtle influence which ever seeks to draw man from the true path. For the refined soul they are infinitely more corrupting than all the attractions of the world and the flesh. If I am told that these things are demonstrable clairvoyantly, then, I say, this does not prove their truth, but it proves that clairvoyance, no matter what truths it may reveal, is an exceedingly dangerous rock to which to anchor one's faith. Beautiful and plausible as are many of the supposed revelations of this mysterious psychic power, no one who has had the least opportunity of observing the absurdities and contradictions which have been put forward under its cloak should be deluded by the assertion, common to all clairvoyants, "There is a true and a false clairvoyance: there are trained and untrained clairvoyants. But I am a trained clairvoyant and my vision is of the true kind." Such claims will be listened to only by those who have resolved to throw reason and common-sense to the winds.

We are threatened with an epidemic of emotionalism and ritualism, a reign of Masters and saints galore, to whom we are to pray and who will fill us with some mysterious force if we will only believe in them and go through the incantations which we are told that they prescribe, while we forget the great teaching that "man is his own absolute lawgiver, the dispenser of glory and gloom to himself, the decreer of his life, his reward, his punishment;" that the utmost the Master will do or can do is to point out the way which we ourselves must tread—nothing more. Read that profound but of late sadly neglected book, *Light on the Path*, which claims to be inspired and which well may be, and you will not find one word about all of these recent notions, not one. On the contrary you will read that "each man is to himself absolutely the way, the truth and the life." These are a "later revelation" of clairvoyants, and, I am convinced, a manifestation of the spirit of evil which attempts to deceive even the elect.

Note. The two books above referred to can be obtained from the Library; *Light on the Path*, 15, 25, 50, 75 cents, according to style and edition; *The Idyll of the White Lotus*, $1.00.

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"Made In Oregon Prison"

Every article of use or beauty, apart from the value which it may have in itself, has an added value when we know something of its history. The old silver spoon which you prize so highly may be worn and battered, it may not possess one-half the artistic quality of the spoon you can buy in the store today—but it belonged to your great grandmother; it carries that about it which links you with other times and other people. The ring on which you specially pride yourself was not bought at Tiffany's; it was the product of some perhaps crude workman in a distant land; possibly it was worn by some savage man or woman. But it has a history and there is that about it which gives it a value which no similar ring, turned out by an indifferent artisan in a New York shop, could possibly have. Could you learn its story, could you read in it the hopes, the fears, the joys or sufferings of him who made or wore it, it would inevitably have an enhanced interest.

It is needless to follow out this idea with reference to articles made by prisoners. Other things being equal, there is a certain interest attaching to them which the shop bought article does not possess. They speak of the artisan, working in his 4 by 9 foot cell at night, after his day's work for the state is done and when the outside laborer is in bed or enjoying himself, of the prisoner who is trying to scrape together a little money to send home for the wife or kiddies who have been deprived of his support, the prisoner who knows that when his time is up he will be sent out into the world friendless, without employment and with nothing but a five dollar bill between himself and starvation, and with every chance of having to steal if he does not starve. There is a lot of pathos behind many of these trinkets; they all tell of the man who is trying to rescue himself.

You can get all of this thrown in cost-free with useful articles which you can buy from prisoners. You can dream over them if you do not know their history; in many cases that history can be obtained if one wishes it. It is always interesting, often fascinating.

Recently I described an industry carried on in the Michigan Branch Prison at Marquette, under the direction of George C. Wagner. Now it appears that a similar prisoners' organization has been established on a cooperative basis in the Oregon State Prison, which is known as *The Inside Art Service*. It supplies a variety of articles, among which I may enumerate inlaid silver knives, spoons, manicure sets, paper knives, glove buttoners, hand painted ladies' bags, hand painted pin cushions, men's belts, canes and many more.

Christmas is coming, so is someone's birthday, or perhaps a wedding. Drop a card to the head manager of the Inside Art Service, *W. C. Galloway, Route 6, Box 1, Salem, Oregon*, and ask for the price list. Don't forget to ask him to tell you a little about the organization and how and why it was started.

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The Inside Art Service does not offer to give information about the makers of the articles. The men want to sell their products, that is all. But for myself I think that in many cases the purchaser would be glad to know something of the personality and history behind them, if it could be guaranteed.

Mr. Galloway informs me that having perfected the organization they are now "waiting for orders." It is up to our readers and their friends to decide how long they shall wait.

Return those prisoners' letters promptly—they belong in our files.

To Whom It May Concern

Judging from the reading within, the printing of the Latin cross on the back page of the September *Messenger* is one step towards adorning the front page with it likewise.

Knitting For The Soldiers

Everybody knows that the Red Cross is making an effort to get people interested in knitting sweaters, wristlets, socks and other articles for the soldiers. There is no limit to the demand.

Our friend George C. Wagner, himself a prisoner and interested in individual industries in prisons, makes this interesting suggestion. Prisoners are as patriotic as anybody else; almost without exception they are anxious to do their bit. Mr. Wagner suggests that the Red Cross Chapters in localities where there are prisons and jails shall organize knitting classes among the prisoners and send knitting teachers to instruct them. It is a splendid idea. There are great numbers of these men who are not putting their spare time to any use. It would be good for them, good for the soldiers and worth while for those Red Cross women who know nothing of prisons to get into direct touch with the men behind the bars. There are about 150,000 men in prison and a very respectable knitting army might be mobilized.

I suggest to the Red Cross women who may read this to take it up with their comrades and consult with the local prison wardens with a view to putting this idea into effect. I shall be glad to hear from any of our members or others with regard to it. Probably Mr. Wagner, whose address is Box 1025, Marquette, Michigan, who, though a prisoner, is donating one-tenth of his own products to the Red Cross, may have some further suggestions.

Mailing Envelopes For The Critic

The LEAGUE still owes $70 on the last lot of mailing envelopes for the CRITIC, which must be gotten out of the way before we can order more, which must be soon. Which of our members will help us towards settling it?

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Atlanta or Leavenworth?

In the CRITIC of August 22d I considered the claims of the United States Penitentiary at Atlanta as a desirable retreat when I shall have become a "worn-out philanthropist," in preference to an old men's home. My reason for doing this was based on the fact that Washington offenders have in the past usually been sent to this institution. But now comes the Leavenworth penitentiary with a claim for consideration in the form of a letter from an inmate, which follows. The correspondent referred to is No. 3654:

Dr. H. N. Stokes — Leavenworth, Sept. 2, 1917

Dear Sir:—

I have wanted for quite some time to express my appreciation for the correspondent you assigned to write to me about a year ago. The malice and prejudice heaped upon you recently prompt me not to defer another moment.

Miss ——— has been most kind and her intelligent discourse in the interesting letters with sunshiny sentences have greatly aided me morally and mentally and have helped to keep me above the lower stratum in the unavoidably bad environment that is always found in a place of this kind. I feel indebted to her and you for it.

Being one of your silent admirers, I should feel it keenly if, as you say in your last issue of the CRITIC, you may have to spend the remainder of your days in Atlanta. I pray you, if that is necessarily the case, come to us and we will show you how we love you and heap about you the solace you deserve. You will see how our hearts will swell with kindness.

I am, dear sir, most gratefully yours,

B———

What surprises us is that people who undertake to write to prisoners do not read some of the books about prisons, a list of which is sent to each new member, and which may be had by each old one on request accompanied by a stamp.

Wanted—Correspondents for illiterate white and colored prisoners.

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.

for PRISON WORK.....

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Carrington, Hereward, and Meader, John—Death, its Causes and Phenomena, 2.50 (new, 3.25).
Cason, Herbert N.—Advertising, 1.10 (new, 2.20).

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

NEW LIGHT ON JOLIET

A prison official who spent a day at Joliet Prison shortly before the riot in June has written me the following impression of its cause:

"I was fortunate in spending the day before the riot in Joliet Prison. I sensed trouble brewing at once. The sole cause of it is "Idleness," not correspondence. Every well regulated prison censors and waste-baskets objectionable correspondence, as should have been done at Joliet if it was not. But imagine 1,453 men turned loose indiscriminately before 2 o'clock in the afternoon to do as they pleased altogether after they had practically idled away the forenoon too. Bear well in mind, however, that this condition of affairs is but slightly chargeable to the prison authorities. They did the best they could under the circumstances. The real trouble is that they cannot sell their product in the open market for some particular reason. Consequently the Warden cannot keep them busy and would work a positive hardship to keep them locked in their cells."

Side by side with this I shall quote from a recent letter of a Joliet inmate which came into my hands in an indirect way. While I claim no responsibility for the truth of the details, it is valuable as presenting the viewpoint of an inmate, and the two letters taken together give a fair view into the workings of this famous institution, supported by the people of Illinois for their own protection and for the reformation of their delinquents. Whether the plan is a success, and whether the state, through its laws and the men whom it appoints to manage the institution, is getting the best possible results may be left to the reader to decide. It must be remembered that there were two riots, one June 5th, involving nearly two-thirds of the inmates and a minor outbreak September 10th, involving about fifty men.

Sept. 26, 1917

I find that I am not listed on the books here as a League member, and as soon as I hear from you I shall write you through the regular channels. So when you write do not mention the League or Dr. Stokes; also refrain from commenting on what I disclose.

"The riot of June 5th was caused through the former mail clerk, Mr. E. F. Remick, complaining that he had too much mail to handle, so he made up the story with which you are acquainted. The warden at that time, A. F. Bowen, Superintendent of Charities, then put the ban on the O. E. League and also stopped friends from visiting the inmates. The boys thought this unjust and the uprising occurred. Every man was locked in

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the cells and the leaders were separated from the rest. Along with some leaders many innocent ones were punished. As soon as the present warden, E. J. Murphy, was appointed, he appointed some of his old keepers and brutal ones at that. One gallery was set aside as a solitary and those supposed to be ringleaders, about fifty or sixty, were hung by the wrists to the cell doors for eighteen hours out of twenty-four, fed on bread and water and in many cases blackjacked until they became unconscious, then handcuffed in that state by one wrist to the door and no attempt to administer medical aid. Some who yelled were gagged. No blankets or anything else was allowed the men to sleep on, nothing but the cold stone was their lot. I was kept locked up for two weeks after the riot, but as I remained loyal to the state I received a ticket from the Board of Pardons signed by Warden E. J. Murphy, also a number of recommendations from the officials, so I do not write with prejudice. I am fair and I swear that what I write is the truth. After some of the men were beaten and abused they naturally bore a grudge against the keepers who beat them and awaited their chance. Three Sundays back one of the men who is mentally deficient was taken to the solitary and demanded to see the Deputy or Warden. The keeper in charge Mr. T. C., tried to push the man into the solitary, whereupon the man spit in his face. C. drew his revolver (which he had no right to carry inside the walls) and shot the man through the left breast. Evidently he tried to reach his heart, but a rib deflected the bullet.

"This so incensed the men that the next morning after breakfast those who were still under punishment turned on the keepers who had previously beaten them and almost cut three to death. Soon other keepers appeared in the yard with riot guns and the warden ordered the keepers to shoot into the men. The keepers would not do so, whereupon the warden tried to wrest a rifle from one keeper, but was unable to do so. Had the keepers obeyed the order to shoot, many poor innocent men would have been killed. There is a law against hanging men by the wrists for longer than twelve hours out of twenty-four.

"Although acknowledged loyal, I was punished along with the others. My course was taken from me and only last week some of my materials were restored to me. Now I hope to continue my drawings."

From the above letters it would appear that the trouble which involved two-thirds of the inmates of Joliet Prison, which led to a violent demonstration during which many thousands of dollars worth of property was destroyed, and which the acting warden attempted to lay at the door of women who were writing to or visiting prisoners, was in reality due to two chief causes acting conjointly. One of these was idleness, caused by the impossibility of disposing of products in the open market, and therefore of keeping the men at work. This afforded the fertile soil in which the new acting warden proceeded to sow the seeds of discontent by withdrawing privileges which the inmates had enjoyed, especially those of writing to and receiving letters from friends and of receiving visits. It further appears that the inmates suspected that these steps were but the beginning, that other privileges would likewise be restricted or withdrawn. Having little to occupy their time, and the less since the letter privilege was curtailed, the men had nothing to do but to nurse their grievances, stirred up, perhaps, by chronic soreheads. Angry over what was already done and fearing what might still come, the spirit of the men grew worse and worse, until they lost control of their reason and an outbreak occurred, just as

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often happens in the outside world. It was not the correspondence, but the deprivation of it, and therefore of friendships which had been established, which probably were in most cases harmless and often beneficial, and which served to keep the men's minds occupied despite lack of work, which caused the dissatisfaction. The statement that the then mail inspector worked up a story about the LEAGUE in order to cut down the work in his office is not improbable, as I have seen a letter written by this official to a LEAGUE member since the riot, in his own defense, which was nothing but unadulterated falsehood. One may well ask why in other prisons, where the mail is well censored and the men are freely allowed to form outside relationships of proper character nobody ever thinks of suppressing correspondence and nobody attributes such minor disorders as may occur, to the influence of such correspondence.

Imagine nearly fifteen hundred men, of which you yourself are one, suddenly and arbitrarily deprived of the privelege of friendships which they had learned to value, cut off from these friends by a silence equal to that of death, and as unending, with no chance for explanations, for farewells, and you can imagine that the result would be a storm of protest, a tempest of anger which would easily lead the less prudent to acts of violence . That some of the correspondence was improper makes no difference whatever. While such correspondence should not have been allowed the warden, had he acted tactfully, could easily have warned these men that it must cease and that they could, if they desired, seek friends of a better class. The interruption of legitimate correspondence would have produced all the worse effect. The man who is stopped from doing that which is wrong is not half as likely to feel aggrieved as he who knows that he was doing nothing improper; in the latter case he feels himself to be the victim of injustice. Such was the action of the tactless acting warden, and the result was to have been expected.

According to our official friend the root of the riot lay in insufficient employment, caused by the impossibility of disposing of the products in the open market. Why can they not be sold in the open market? Presumably in this case as in other states there are laws which forbid it and which have been enacted through the efforts of manufacturers and free laborers who have found the competition of prison made goods disastrous. We cannot too often remember the reasons for this opposition; they are perfectly legitimate.

The man who receives no wages, no remuneration other than his mere board, lodging and clothes, can produce goods which can be sold more cheaply than those which are produced in a factory where the hands receive a wage which will enable them to do a little more than just live; which will enable them to support a family, to put something into the savings bank or into an insurance policy, or get a little more out of life than mere drudgery. There is not a free laborer, no matter how humble, who does not get more than

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the inmate of the average prison, and who is not better lodged than he. In Joliet the men are lodged in boxes, yes, literally boxes, 4x9 feet, I believe, rooms so small that when they are occupied by two men as they usually are, one of them has to go to bed or stand up against the wall and draw in his stomach if his cellmate wants to walk from one end of the cell to the other. There are no sanitary arrangements; the excreta are kept in what are practically open buckets; the men have to live and sleep in conditions which would not be tolerated for a moment in a public toilet. Such accommodations naturally make the cost of keeping the prisoner very small, thus still further reducing the cost of production. Then too the employer desires to get something in the shape of profit; he is not running a factory for the fun of doing it. Both he and the laborer are justly entitled to a reasonable surplus. Hence the very righteous opposition of free labor to the unrestricted sale of cheap prison products in the open market.

But, after all, it is not a question of competition between free labor and prison labor as such, for it must be obvious that the mere matter of the worker being confined day and night in his factory, the prison, instead of being allowed his freedom can cut no figure. What counts is the competition between free labor and slave labor, that is, unpaid labor, for prison labor is usually just slave labor.

The only remedy is to pay the prisoners the full market value of their labor, less their keep. When this is done it can matter nothing whether they are free or confined, the economic results will be the same. This, with the repeal of the present restricting laws, will enable the state to give a full day's work to each man, enough to send him tired to bed. Add to this the development of a system of training in trades which the prisoner can pursue when liberated, attending school when needed, plenty of sensible exercise and recreation in spare time, some interests to keep him occupied in his cell, among which may be enumerated the development of remunerative individual industry such as I have described elsewhere (CRITIC, August 8th, 22d), and the encouragement of a sensible plan of correspondence with outside friends under a benevolent but strict censorship, and the men would have little reason and little time to nurse grievances.

The cause of the trouble at Joliet may, I think, be summed up by saying that there existed and still exists gross mismanagement of the prison labor problem on the part of the state, gross misunderstanding by the acting warden at the time of the riot not only of facts, but of human nature, and a continuance of the same by the present warden who, however competent in some ways, is a representative of the rule of suppression and still more suppression. It is quite clear that as long as these things continue Joliet Prison will be but a pent up volcano and that the men sent out into the world will not only be lacking in training for any useful pursuit, but will be filled with bitterness and resentment.

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A Mirror For Your Mind

The writer of the following letter will be recognized by members 6860 and 6922. For the benefit of others, I reproduce it exactly as written, as the spirit of the prisoner who wrote it is made clearer thereby.

My Dear Kind

Friend Sir, Mr.

H. N. Stokes,

I will take great pleager in writting you a few lines just to let you know that I am well and also during well and I also hope when these few lines reach your good true helpful hand it will fine you the same way my kind sir well I am much please with those Two ladies that you give me I also thank that they are very nice and kind to me. Sir I will tell there names one is Miss —— and she is a very nice Ladie to me and the otherone is Miss —— these to ladie are very nice and kind to and unforten boy like me and they works very heard to help me well, Mr. Stokes I myself thanks these too ladie is the fineness ladie every I saw they write me a very nice helpful letters every week well I myself wood not take millinds Dollars for the good lesson that those too ladies have gave me well if some one had touth me those lessons when I was out I realey dont believe that I wood haven got in trouble no no well, Mr. Stokes if all the ladies in the world was as nice as these two ladies that is written to me, dont you think the world wood be better the mens wood be more friendly than they are today and it wood not be no prisons at all then we could call the world parricedice cood we that if all of womans and mens sisters and brothers then what there are well I hope that you will write too these too ladies and tell them that you got a letter from me given them the prace cretted of been very helpful to they League large well I dont have any thing only what these to ladies send me so here is some work that I do in my sell when I come from the shop. I sell these to get some tooth powder toilet soap to wish my face and to get me stamps to well if I had the tools I would put your name on this paper weight my kind sir. O well sir I hope that you will tell these too ladie what I said about them to you next week when you write to them I told them that I was going to write to you my self want them to fell happy indeed so I will ask you in a very niceway I know of will you be so please and nice and kind and write to them and tell them what I said abott them to you so I will close by saying good Luck to hopeing to here from you soon from

.....

please excuse Bad hand written and please correk all misstake

Doubtless I could give a discourse on this letter, but I suggest that each one who reads it analyze his or her first impressions. Are you inclined to laugh at the bad spelling and quaint English, or do you overlook these and get the spirit of the writer? Do you feel contempt, or even pity for his lack of education, so-called, or can you see that there is something in this man—a convict—which many of us lack, which none of us can get in the schools and which we might be glad to possess? Are you one of those who talk wisely about the dangers of having anything to do with prisoners and the impossibility of helping them, or can you see that the prisoner may be quite as human, and in the best sense, as yourself?

For my part, when I read such letters I cannot help thinking of the Great Man who chose his friends, not from the scribes and doctors, but from the fishermen. I know that many of my readers

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would feel happy if they could be the recipients of such grateful expressions, even if coming from a convict.

To my prison friends I say: do not imagine that you ought to have someone write your letters for you, that you will be thought less of if your writing is poor and your spelling not of the dictionary kind. The people who are really worth knowing will understand you the better if you stick to your own writing and spelling. In the one case you are genuine, and what you say makes a genuine appeal; in the other you are but an actor, and have none but yourself to blame if you are taken as such.

Write To Prisoners Of War

The LEAGUE desires to secure volunteers to write to interned prisoners of war in the United States and Canada. We are receiving a number of requests from such prisoners. These men are Germans, many of whom have been interned since the beginning of the war, and who find it difficult or impossible to communicate with their friends at home.

All Germans have a fair degree of education and many of them are highly educated.

Ability to write German is desirable, but not essential, as some of the prisoners are masters of English, or prefer to write English for practice. All letters are censored, and discussion of the war and of political matters is forbidden. German or English must be used. With these exceptions there is no restriction. The censor states that German letters should be written in Latin, not in German, script.

Members volunteering should state definitely whether they are able to read and write German or not.

The LEAGUE will accept on the usual conditions of membership (stated below) those who will write to prisoners of war, but who do not wish to correspond with inmates of penal institutions. You are invited to interest your friends in this branch of our work.

Membership In The O. E. Library League

Registration fee, 10 cents; subscription to the CRITIC, 25 cents. voluntary contributions, if desired. Free to prisoners.

Names of Prisoners will positively be given only to members of the LEAGUE. It is entirely a waste of time for others to ask for them.

Members can help our work by ordering miscellaneous books through the Library. We supply all kinds of books that are in print, and the profit goes to our work.

Members or others having occult, New Thought or Theosophical books which they can spare, are invited to donate them, to be sold for the benefit of the prisoners.

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Hurrah for Wagner!

George C. Wagner, maker of fine doilies, etc.,—see CRITIC of August 8th and 22d—address, Box 1025, Marquette, Michigan (Michigan Branch Prison), makes the following offer in behalf of the LEAGUE:

"I wish to advise you that as a sort of Christmas gift to the LEAGUE, I shall donate 10 per cent of receipts from all articles sold to LEAGUE members during November, either for immediate delivery or for Christmas delivery; just so they are paid for in *November.*"

As Viewed At Leavenworth

The following is quoted from a letter from a life prisoner in the U. S. Penitentiary at Leavenworth to one of our members:

"Some of the boys here say that Dr. Stokes is very much disheartened by recent occurrences which petty politicians are heaping on his shoulders. I wish that you would write him and impart the following information. The O. E. L. L. is a monumental success here. Without his work here many men would not receive a single letter. The O. E. L. L. boys here, without exception, are the best prisoners here. They do their work better and they play better and can never be found loafing, feigning sickness. And further I believe every official here heartily and sincerely endorses his work. Individually, I know I am the lost sheep but was found through his work—thanks to you and Dr. Stokes."

More Members Needed

Now that the summer is over it is time for our members to think about ways of increasing our membership. I am glad to report that notwithstanding the numerous distractions caused by the war there has never been a time since the LEAGUE started when the average member has shown so much interest. It is a cause for much gratification and a proof that our basic ideas are correct and that the work has given satisfaction to most of those who have undertaken it. At the same time, many members have been drawn off into other activities or have found that they were not suited for this special form of social service. It is absolutely necessary that new members shall be found to take their place.

Who will help us to meet the growing demand from the prisons for "More Light?"

The New York Public Library desires a copy of the CRITIC, vol. 5, number 5, October 20, 1915, to complete its file for binding. We are entirely out of this issue and if any friend can send us one, it will be much appreciated.

Newspaper clippings. Readers are requested to send us newspaper clippings on all subjects relating to prisons and prisoners. Please indicate date and name of paper.

Cerrespondents Wanted.. We are in need of more men who will correspond with prisoners. Is there any male member who is practically familiar with engraving and photo-engraving?

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Some Cheap Books

(Subject to change without notice)

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

SPIRITUAL RAINMAKERS

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

—The Sermon on the Mount

Some years back a gentleman by the name of Dyrenforth conceived the idea that if he could bombard the sky with a sufficient amount of gunpowder, fired off in cannon, it would send down its rain on the thirsty earth, and he attempted to induce Congress to make an appropriation for the purpose. The scientists, as well as the congressmen, were skeptical, and the events of the present war show that there is no connection between rain and noise. When you want your field watered you must do it yourself; there is absolutely no method known of getting heaven to do it by bombarding it. The rain falls, to be sure, when it wishes, but you must collect and use it for your purpose; you simply can't get the Lord to produce a shower when and where you wish by firing off gunpowder at him.

If we are to believe some of our modern prophets things are quite otherwise in the "spiritual" world. According to these seers there is a great reservoir of spiritual power somewhere "above," which can be tapped by those who are able to bombard it sufficiently with words of the right kind. Understand I am not speaking against the habit of prayer. Human experience testifies overwhelmingly to the value of prayer as a source of strength, although the assumption that the power comes from without rather than consisting in a better utilization of what is within is another matter. The value of prayer as an agent acting externally has been put to a pretty good test during this war. Heaven has been bombarded unceasingly with the appeals of hundreds of millions of people on both sides, but the war still goes on. Perhaps the Lord is unable to decide, be-

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tween so many conflicting claims, but the more probable theory is that he is not soliciting advice, and knows how to run the world without being told.

But what I want to call attention to are certain ideas which are quite in conflict with the teaching of the Sermon on the Mount. It now appears that such a formality as entering into one's closet, or even that of joint prayer in church, is needless. According to the Rt. Rev. J. I. Wedgwood, Bishop of the Old Catholic Church, who has been going about the country addressing Theosophical lodges and trying to persuade them that he is a Theosophist, such methods as individual prayer or even going to church are quite old-fogyish. A properly "ordained" individual—he assures us that the private character of this person is a minor consideration—has simply to wear certain vestments and to bombard heaven with certain prescribed rituals, when there will be a downpouring of the Divine blessing which "will affect people for miles around." I use his own words. You can be in your home, reading the newspaper, or in your club, sipping highballs, or riding in your motor; it matters little; you will get much the same results as if you devoutly prostrated yourself before the throne. It is to be expected that the outline of this circle of influence, which could easily be determined by experiment, will be chalked out on the road maps, so that you can keep within its limits when you are taking your Sunday morning ride. The advantages of this are obvious; you can have your fun and pay a man who has been properly "ordained," that is, one who has had this rainmaking power conferred on him by communication from another, to stay at home and work out your salvation for you.

Now if some voodooist had told me these things I should not have been surprised, but to hear such teachings in the place where I did, which happened to be a Theosophical hall—although the speaker, while claiming to be a Theosophist as well as a bishop of the Old Catholic Church, is clearly nothing but a refined voodooist—that made me rub my eyes; I could have thought that I had been dreaming. But no, the speaker went on to say that "the wave of devotion is receding; the wave of ceremonial is rising." He further stated that devotional people are rather of the weak sort and that those who practise ceremonials and rituals are on the right path. He had even the effrontery to assure us that these were secret teachings of Christ, the same Christ who said, "But thou, when thou prayest, inter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

The Bishop gave a very illuminating description of the process, guaranteed to be correct. The influence of the ritual is gathered up by an attendant on the astral or some other plane, who is on hand to receive it, and carried up to the reservoir of "power." The "power" is then sent down through the priest, flows up the brass fringe on his left sleeve and pours out of the brass ornament on

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the back of his coat—he gave these things some sacerdotal name I must be excused for having forgotten—and thence reaches those in attendance, likewise those in their houses or automobiles "for miles around." This is important to remember. When you feel the influence of the Divine love, what you are really getting is a dose of a sort of electricity that flows along wires.

There is a certain danger about truth, which is not the fault of the truth itself, but of those accepting it. You can start out by enunciating some great truth such as all of your hearers accept, and after you have convinced them that your ideas are sound, you can proceed to tack on a lot of stuff which is utterly rotten, utterly subversive of religion, rational as well as traditional, as well as of common-sense, and that the whole mass will be swallowed. The truth serves as the bait, as the sugar coating for the pill. "How wonderful," they say, "How beautiful." The only wonderful thing about it is the ease by which normally sensible people can be led by the nose by such a trick. The speaker on the occasion referred to was simply using the truth, as accepted by his audience, as bait to make them swallow one of the most pernicious doctrines from a spiritual standpoint which could be imagined. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." But, says this new Master, that is not so; "The wave of devotion is receding; the wave of ceremonial is rising," and he left no uncertainty as to the fact that he proposed to help its advance. The law of love, that is to say, the goal towards which all creation moves, "God's plan of evolution," is to be subordinated and a manipulation of supposed occult forces by a man who has been "ordained" to do so, clad in livery with brass ornaments and fringes for conducting the currents, is to take its place. In future religion will be, not devotion, but ritual.

That is the story of the decay of religion in all ages.

It is no longer a question of loving the Lord or the Master, of obeying and imitating him; it is learning to go through certain rites or employing someone else to do so, which will enable you to get all you can from him, or, to use a rural expression, to induce the Divine Cow to let down its milk for your benefit.

The people who accept these things feel mighty good, so they tell me. It means nothing whatever than they have discovered some new and easy way of indulging in spiritual sensualism.

This rank spiritual nonsense has its root in the supposed visions of certain clairvoyants who have the power of grafting endless absurdities on to a minimum of truth and of deluding their followers, and without doubt themselves, into accepting them. It should be sufficiently obvious by this time what are the results of

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thinking more of the invisible world than of your duties in the visible world, of forgetting to love your neighbor as yourself and running after entities, real or imaginary, on the astral plane, instead of seeking the inner light which, as fragments of the Divine Being, we all have within us. Truth is simple; endless as the details may be, the fundamental spiritual principles can be reduced to a few words. Christ did this; other Masters have presented them with equal simplicity. If the vision of a clairvoyant conflicts with these, no matter who he is, it is safe to assume that he is not to be trusted as a guide. Even if some of the occult principles which he claims are true, if they tend to withdraw the mind from the simple but higher truths, if they tempt one to try to obtain spiritual strength other than by following the simple rules; they should be let alone, for their use is nothing but black magic.

The spiritual combat consists not only in the fight against the lusts of the flesh, but on a higher stage, in the endeavor to protect the nucleus of spiritual truth from the crust of falsehood which tends to gather around it, from everything, even though true, which may lead the soul to other desires. Just as soon as anything of a clairvoyant nature begins to cloud the simple truths, to lead us to imagine that there is such a thing as divine communion by proxy, that the Lord needs vestments and brass ornaments and rituals to communicate with those who earnestly seek him, that he will listen to a priest, no matter what his character, when he will not listen to him who enters his closet and seeks him, then it must be regarded with suspicion, no matter who advocates it. Regard these assertions as interesting curiosities if you will. Let him who claims to see clairvoyantly what is going on during a religious ceremony prove that he is not hallucinated, by some proof better than self-assertion. It is a notorious fact that those clairvoyants who have deluged us with endless details about the invisible world—and every one will know to whom I refer—have not given the first proof that they are seeing what corresponds to reality, that they have not given the slightest evidence of their trustworthiness or authority by predicting a single scientific fact capable of demonstration, that they have never helped to decide a single mooted question, predicted the discovery of a single new chemical element or compound, an unknown species of plant or animal, a new mineral, an undiscovered comet. Not one of the recent marvelous discoveries of chemistry, radium, the argon group of elements, has been foreseen by them. They cannot today give us a plausible interpretation of any scientific fact, such as the nature of gravitation, while the obviously to a great extent chemical and physical phenomena involved in the growth and opening of a flower are to them nothing but the results of pink and blue nature spirits pulling and shoving the molecules hither and thither. Their whole stock in trade is their *ipse dixit;* they are at home in revelations by the volume of supposed prehistoric events down to the crawling of an astral

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worm up the leg of a hero, or the dropping of a handkerchief on the steps of a temple in Atlantis; they can predict with confidence the condition of the world a thousand years hence down to the kind of pudding people will eat, when they could not, or did not, even foresee the Great War. Their confidence in their visions, as well as the way in which their followers eagerly swallow everything they say, has grown to be a huge comedy.

Dabbling in these things would be a harmless pastime up to the point where one begins to take them in earnest and to shape one's life accordingly. But when they lead one to the point of giving up his spiritual backbone, of forsaking the idea that God helps only those who help themselves, of thinking that He stands ready with his spiritual watering pot to sprinkle those who have the good fortune to be within a mile or two of a priest in colors, it is really time to think whither one is drifting. The upward path must of necessity be difficult; it means rooting out the primitive impulses, conquering the lower self by sheer force of will; it means living down the past, it means self-sacrifice. He who proposes to make it a pathway of roses, to compass progress by some sweet and easy method, by some process which yields a gratification other than that which comes from the joy of self-mastery, of knowing that one is really cooperating in "God's plan of evolution," is a dangerous leader.

If the Theosophical movement, which in the past stood for all that is most ennobling in Christianity, in all the great religions, continues to be the prey of psychics and clairvoyants and ritualists, it is on the certain road to becoming Theosophical in name only, and its work will have to be taken over by others.

An Open Letter to George C. Wagner

Mr. George C. Wagner
Box 1025, Marquette, Michigan
(Michigan Branch Prison)
Dear Mr. Wagner:—

I have your letter in which you make the following offer to the LEAGUE:

"I wish to advise you that as a sort of Christmas gift to the LEAGUE, I shall donate ten per cent of proceeds of all articles sold to LEAGUE members during *November* either for immediate delivery or for Christmas delivery, just so they're paid for in November."

The uncharitably inclined person might easily say that what you were after was simply making use of the LEAGUE as a means of selling your fine products, your "dandy doilies," which, as you say, would be an ornament on the dinner table of the King of Great Britain and Emperor of India.

Now, let me say that the CRITIC accepts no advertising and that nothing whatever could purchase a line of its space which did not

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recommend itself to the Editor as having merits of its own; that it is not open for business propositions even of the first water. What has interested me in your doilies is this. They are things of beauty in themselves, to be sure, but there is much more in your scheme. You are a man who, for some reason which does not concern me, has come within reach of the long arm of the law. Instead of grumbling over your lot, as the majority of prisoners do, wasting your time in futile efforts to secure influence, telling people how determined you are to make good some day, you have determined to make good, not from the day you get out of the jug, but from this very moment. You are going to work to prove that a man may make a success of himself just where he is, under the circumstances in which he finds himself, and regardless of the fact that you can't call on your girl or go to the movies in the evening, or take a dip in Lake Superior on a hot day. That is splendid in itself. But much more, you have given abundant proof that you believe that success for oneself alone is worthless, that the real success is in helping others to succeed. And so you are doing all you can to encourage your fellow prisoners, to help them to use their spare time in learning a trade, in getting a little money to send home to the wife and kiddies, or to roll up a wad of notes which will be handed to them when the gates open, so that they will not find themselves confronted at the end of the first week with the alternative of starving, begging or stealing.

I am not taking your word for this. I see what you are doing, but one who was very critically inclined might say that you were just a plausible cuss, one of the scheming sort of criminals who cannot wait till he gets out to soak the public with his pretensions of love for humanity. But here comes your good chaplain and writes me a letter in which he recommends you to me and the members of the LEAGUE as "one of the noble men behind bars." If I didn't depend on my original estimate of you I should at least have to accept his statement.

I have had several letters from you and the inspiration I have received from them leads me to say that in my estimation any one who could secure one of these letters at the price of your biggest set of doilies would be getting it dirt cheap.

Now, if any of the LEAGUE members are looking out for table furnishings, are seeking a birthday gift, a wedding present, or something to give to a lady friend at Christmas, you are the man to go to, and if you are really generous enough to present to the LEAGUE ten per cent of the proceeds of sales to LEAGUE members paid in during November, on sales for immediate or Christmas delivery, why, I'll just accept your kind offer without hesitation. You know, as I do, that all such cash will go towards helping your fellow inmates and other fellows' fellow inmates, all over the country. It will go towards helping them to make men of themselves

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So I hope that all members ordering as above will mention the fact of their membership.

Cordially yours,

EDITOR OF THE CRITIC.

Price list of articles referred to above:

Doilies may be had in any color and any quantity.

6	inch doilies;	each,	20 cts.;	per dozen,	$2.00
9	" "	"	25 cts.;	" "	2.75
11	" "	"	30 cts.;	" "	3.50

18½ inch centerpieces, $1.00.

Tea Sets, consisting of one 11 inch and six 6 inch doilies, 7 pieces in all, packed in neat glazine envelope shipped in cardboard box, each $1.50, postpaid.

Luncheon Sets, consisting of one centerpiece and six of each of the smaller doilies, nineteen pieces in all, packed in solid wooden box, weight about 5 lbs., price $4.75, *postage extra.*

Paper weights, glass, oval, with souvenir picture of Marquette prison, 31 cents.; celluloid top with picture of prison, mirror back, 35 cts.

Pincushion, slipper, heavily gilt enamelled, plush top, 25 cts.

Statement of the Ownership and Management of The O. E. Library Critic required by Act of Congress, of August 24, 1912, for October 1, 1917.

The O. E. Library Critic, published bi-weekly at Washington, D. C.

District of Columbia, s.s.

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

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

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

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

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

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

2. That the owners are:

The O. E. Library League, a philanthropic association, not incorporated. H. N. Stokes, Editor and Librarian.

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

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

Sworn to and subscribed before me this 8th days of October, 1917.

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

My commission expires November 8th, 1921.

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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Health, Business, Educational and Miscellaneous

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Dealey—Sociology, .75 (new, 1.50).
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Deland—Imagination in Business, .30 (new, .50).
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Dewey, John—Studies in Logical Theory, 1.25 (new, 2.50).
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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

Vol. VII Wednesday, November 14, 1917 No. 7

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

THE INSIDE ART SERVICE

When I promised the manager of *The Inside Art Service* of the Oregon State Prison that I would give him the front page of the CRITIC it did not occur to me that I had already written two articles on the subject of organized prisoners' industries, and that I had so completely driven the nail in to the head that there was little more to say. The subject is such an important one, however, that it will bear repeating.

Imagine yourself friendless and penniless and in the grasp of the law, housed in a prison where you are either unable to work at all, or, if you are required to work you do so, not for your own profit, but for that of the state. Suppose that you are not contented with the situation and that you begin to think what you are going to do when you get out, as you will sooner or later, in all probability, and that it occurs to you that being suddenly thrust out into the world without cash and without means of support is not a pleasant fate to look forward to. What will you do?

There are two ways of meeting such a situation. You can count on luck placing you in a good position, or if that fails, on stealing the wherewithal to keep your body alive and warm—or, you can ponder over some means by which you can accumulate a fund to start you on the path of freedom. Seeing that the former is a hazardous matter, you may settle on the latter plan.

Now, how can men in prison accumulate funds? Clearly they can do so only by working. If the state pays them no wages they must earn something in the spare time which they have at their disposal. This is a very common plan among prisoners. With the aid of a few tools, paint brushes and the like which they may have, they make various articles which they endeavor to sell to those who will buy them.

To whom can they sell them? Why, to people who visit the prison, or to such as they can get into touch with by correspondence. The former is a wretchedly poor way because not so many people visit prisons. Often the latter is not much better, because it means selling by correspondence, when one has but few friends and is likely to be restricted by the prison rules to writing one letter a

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month, or perhaps one a week. Most of these men are not good salesmen and do not have the faculty of interesting others in their products.

It is a common thing for prisoners to ask our members to assist them with small sums of money, or with donations of articles of one sort or another. In doing this the prisoner is putting himself in the place of a pauper, and the self-respecting inmates are loath to do this. Now and then it cannot be helped, as in case of illness, but in general there is no more reason for handing over cash or its equivalent to a prisoner who has a certain amount of spare time in which he could work, and the strength to do it, than to give it to an able-bodied beggar in the street. Prisoners generally have enough spare time in which they can work for themselves, and the men who do this should be encouraged. It is much better to buy the trinkets made by those who will do this even if you do not want them yourself, than to give outright.

Now, assuming that this is one of the best ways of helping the prisoner to get what he wants, the way in which he does it makes a great difference. Organized industry is much more efficient than individual industry, in prison as well as out. Unfortunately this has not come to be generally recognized. Assuming that better sales can be made through greater publicity, through better methods of salesmanship, an enormous amount of time is saved for actual production where the men unite into a co-operative association. See how much time is saved. Instead of each man being his own producer, his own buyer of raw materials, his own advertiser; mailing clerk, etc., one man can handle all of the outside correspondence, all the advertising, all the purchasing, others will do the packing and shipping, while those who are the skilled workmen can do the producing.

That the individuals who are doing such work in prisons do not generally get together is due in part to the rules, which make co-operation difficult, but in a still greater degree to the lack of appreciation by the men of the most elementary rules of co-operative enterprise. Then, too, the attitude of the authorities is usually such as to make the man hesitate to ask for the few small additional privileges required. Instead of picking out the best men and encouraging them to work for co-operation, they tacitly throw cold water on anything savoring of originality. I have asked men in prison who were trying to induce me to interest people in buying their products, "Why don't you join into a club with others of your fellows who are making things for sale and pick out the best man among you, the fellow who has the best command of language, the most business sense, and get him to handle your selling for you?" They don't even reply. Now that is just what they should do. I haven't the time to push the individual products of a dozen or forty men each separately, but I am willing to give time and space in the CRITIC to calling attention to any such group or club of prisoners.

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It takes no more time to do it for fifty men than for one, and the result is fifty times as big.

Out in the Oregon State Prison is a man by the name of Galloway who has seen the point of what I am saying and has gotten together a co-operative association under the name of *The Inside Art Service*. He acts as the sales agent for a group of men working with him. Those who purchase any of the products sold by the Inside Art Service are benefiting all of the men belonging to it, not just one man. Besides helping them to accumulate a fund for the day of their discharge they are aiding them to cultivate independence and self-respect. Those of our members who have corresponded with many prisoners will know that every now and then one of them gives distinct evidence that what he is after is "GIFTS." This should not be encouraged. If any of these men asks for cash he should be told distinctly that he ought to earn it; that you do not wish to encourage giving, but that as far as you are able you will aid him by purchasing articles which he has made which show some merit, some evidence of patient labor and a desire to acquire skill. You know the man who is constantly complaining of his hard lot, often wasting ever so much time in nursing his grouch which might be spent with tools in doing work which would add to his happiness, to his cash, and to his self-respect.

Besides just writing to these men who do not know what to do with themselves in their spare time, you would be doing them a service by suggesting some line of handicraft which they could take up. Women spend their leisure in knitting or fancy work; men as a rule spend it in smoking or card playing, and apart from a very few, the male sex does not know how to make use of its odd moments profitably. Here is a field of work for those who are writing to prisoners and who may have a knowledge of some sort of handicraft.

The men of *The Inside Art Service* make a variety of articles, among them inlaid spoons, forks, knives, buttoners, manicure sets, hand-painted pincushions, hand bags, couch covers, hand-painted gowns, slippers, etc. A price-list can be had on request. The address of the manager is *W. C. Galloway, Route* 6, *Box* 1, *Salem, Ore*. He invites you to write to him and even if you don't buy, get acquainted and learn about the work they are doing.

Leavenworth Needs Magazines

The *New Era* states that the library of the U. S. Penitentiary at Leavenworth is in need of magazines for the use of the inmates. Any one who subscribes for a periodical of any kind will do a service to the prisoners by sending it after reading to *The Librarian, U. S. Penitentiary, Leavenworth, Kansas*. As there are about 1,500 inmates, no one need hesitate for fear of duplicating the contributions of others.

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Write to Your Congressman!

To Readers of THE CRITIC:

SHOW YOUR PATRIOTISM! LOOK AFTER THE WELFARE OF AMERICAN PRISONERS. READ RESOLUTION NO. 111, House of Representatives, June 28, 1917:

"Mr. Rodenberg submitted the following resolution, which was referred to the Committee on the Judiciary and ordered to be printed:

RESOLUTION.

" 'Resolved, That the Attorney-General of the United States be, and is hereby authorized and directed to investigate and to report to the House of Representatives regarding the organization and operations of the Oriental Esoteric Library League of Washington, District of Columbia, and all similar organizations having for their purpose the establishment of correspondence between young girls and the inmates of penal and reformatory institutions throughout the United States.

" 'Resolved, further, That the Attorney-General be requested to recommend to the House of Representatives such legislation as in his judgment, will prevent a continuation of this pernicious, maudlin and demoralizing practice.' "

Every reader of the CRITIC interested in human advancement should communicate with his or her Congressman and have him work for this Investigation.

Tell him that progressive men and women the country over are interested personally in the education and development of the wards of the state, so that they will be able to face responsibilities and lead a new life on their release. Tell him what you are doing in your correspondence with prisoners.

Further, state to your Congressman that he should cooperate with the voters and public-spirited women by voicing their demand for an Amendment to the Rodenberg Resolution to the end that the custom of restricting United States and international mail in American penal institutions be *also* investigated.

LEAGUE members because of their constructive work and on account of their numbers can render splendid service in writing their Congressmen to insist on a thorough investigation of mail privileges of prison inmates.

Let each man and woman appoint himself or herself a committee of one to attend to this matter—in unity is strength.

Yours very progressively,

D. L. WEHLE.

Note—The above resolution, referred to in the CRITIC of July 11th, was not acted on by Congress, it being understood that the special session was to be devoted entirely to war matters. It is stated that it will be brought up in the coming session commencing December 3. Do not neglect to write your views to your Congressman.—The Editor.

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Catholizing the T. S.

Those who are interested in learning about the raid made on the T. S. by the Old Catholic Church, with the co-operation of certain leaders and members who have forsaken the original principles and taken to ceremonial magic as a means of spiritual development, will find the subject amply and forcibly treated in the monthly periodical DIVINE LIFE, published at 614 Oakwood Boulevard, Chicago, at $1.00 a year, single copies 10 cents. While this is a subject which will not interest most of our LEAGUE members, those who want to know what is going on in this phase of the great struggle between the powers of light and the powers of darkness should read this vigorous publication. DIVINE LIFE is "devoted to the Science of the Self-Evolution of Man." Between those who believe in this and those who believe in salvation by proxy and by ceremonial magic there can be no compromise.

Back to Blavatsky

As an antidote to the pseudo-theosophical doctrines now being put forward by certain leaders of the T. S., who are using their position and influence to push the Society into the arms of the Catholic Church, I recommend the study of the following books, most of which can be purchased or rented from the Library:

Blavatsky, H. P.—Key to Theosophy, $2.00.
The Voice of the Silence, paper, $0.20; cloth, $0.50; leather, $0.75.
Isis Unveiled, 2 vols. (temporarily out of print).
The Secret Doctrine (temporarily out of print).
The Bhagavad Gita, various translations, at $0.20 (paper); $0.50 (cloth), $0.75, etc. Poetical version by Sir Edwin Arnold, The Song Celestial, $0.50.
Collins, Mabel—Light on the Path, paper, $0.15; cloth, $0.35 and $0.50; leather, $0.50 and $0.75.
The Idyll of the White Lotus, $1.00.
When the Sun Moves Northward, $0.85.
Sinnett, A. P.—Esoteric Buddhism, $1.25.
The Occult World, $1.25.
Incidents in the Life of Madame Blavatsky, $1.00.
Theosophy, published monthly by the United Lodge of Theosophists, $2.00 a year, single copies 25 cents. Subscription through the Library.
Some of the *earlier* books of Annie Besant, especially *The Ancient Wisdom*, $1.50.
In the Outer Court, $0.75; The Path of Discipleship, $0.75.
Specially to be recommended are The Key to Theosophy, The Occult World, the Bhagavad Gita, and the books by Mabel Collins, particularly Light on the Path.

The four hundred inmates of the Michigan Branch Prison at Marquette subscribed $4,650 to the Liberty Loan. These are men whom the Government of the United States does not regard as fit to serve in the army or navy.

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Another War Problem

Among the many many difficult problems which the LEAGUE has to face is the increased postage on letters. This is an added expense which it will have to bear as long as the war lasts, if it should be fortunate enough to survive that period. We have a very large correspondence, and this item alone, quite apart from the indirect effects of war taxation, will add several hundred dollars a year to the charges on our already overtaxed revenues. Now is the time for members to step forward with the offer of a monthly or other periodical contribution.

Please look intently at the coupon on this page.

Wanted—Correspondents for illiterate white and colored prisoners

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Laura Fitzhugh Preston

It is with great sorrow that we have to announce the death of one of our earliest members, Mrs. Laura Fitzhugh Preston, of Fernandina, Florida. Mrs. Preston became interested in prison work through the LEAGUE and was widely known through the interest she took in individual prisoners, as well as through her numerous prose and poetical contributions to prison papers.

Newspaper Clippings Wanted

The Editor invites members to collect and send in clippings from the papers on all matter relating to prison reform and allied subjects. While it will be impossible to acknowledge these they will be much appreciated. The name and date of the paper from which they are cut will be helpful. Ordinary news reports of crimes and trials are not desired unless they have an important bearing.

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.

for PRISON WORK.....

for.....

Name and Address.....

$5.00	50 cts.
$4.00	40 cts.
$3.00	30 cts.
$2.00	25 cts.
$1.00	20 cts.
75 cts.	15 cts.
60 cts.	10 cts.
.....	.....

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Birthday of Annie Besant

On October 1st Mrs. Annie Besant passed her 70th birthday, probably the most widely admired and beloved woman in the world. The Editor of the CRITIC desires to add his small tribute to those of others. He desires to say that his work and his philosophy of life have been influenced more by the writings of Mrs. Besant than by those of almost any other living person, and he hopes that no matter how widely he may differ at times from her views and those of her associates, and no matter how emphatically he may express his dissent, he may never forget this debt, never cease to entertain the deepest feeling of gratitude for the inspiration which he has received. Those who may think that occasional comments in the CRITIC are inspired by the slightest feeling of hostility, that they are intended as an assent to the criticisms of those who impugn her motives, would be far indeed from the mark. It is one thing to question the beliefs, the wisdom or the policy of an acknowledged leader, but quite another to think that they are inspired by anything but the deepest sincerity and conviction.

Notes for Prisoners of War

The Editor wishes to explain to those interned prisoners who write to him that while he spent several years in Germany as a student and his professional duties have made a reading knowledge of the German language imperative, lack of practice has long since made it difficult for him to write it and he is compelled to reply to all communications in English.

Those asking for correspondents should make it clear whether they are able to read or write English. It is somewhat difficult to find correspondents who write German easily, while some, like the Editor, can read but not write it. A little information on this point will be helpful and prevent delays.

Any prisoners who have difficulty with their correspondence are at liberty to report the same to this office, when it will be remedied as far as possible.

Mr. Leadbeater's Occult View of the War

Containing among other interesting things an interview on the astral plane between the author, in the role of an "invisible helper," and Bismarck. Price 11 cents.

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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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, Business, Educational and Miscellaneous.

Fess, S. O.—History of Political Theory, etc., in the U. S., .85 (new, 1.65).
Finley, J. H.—The American Executive, .70 (new, 1.35).
Fowler, N. C.—Starting in Life, .75 (new, 1.50).
Flower, Sydney—The Mail Order Business, .55 (new, 1.10).
Fisher, Dorothy C.—A Montessori Mother, .70 (new, 1.35).
Fiske, John—Critical Period of American History, .90 (new, 1.80).
The War of Independence, .40 (new, .75).
Fiske, Amos K.—The Modern Bank, .70 (new, 1.40).
Ellis Havelock—Man and Woman, 1.10 (new, 1.65).
Studies in the Psychology of Sex, 6 vols.
1. The Evolution of Modesty, etc., 1.75 (new, 2.65).
2. Sexual Inversion, 1.75 (new, 2.65).
3. Analysis of the Sexual Impulse, 1.75 (new, 2.65).
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5. Erotic Symbolism, 1.75 (new, 2.65).
6. Sex in Relation to Society, 2.45 (new, 3.70).

Fletcher, Horace—The A. B. Z of our own Nutrition, .85 (new, $1.35).
The New Glutton or Epicure, .70 (new, 1.35).
The New Menticulture, .70 (new, 1.35).
Happiness, .60 (new, 1.35).
Fletcher, Ella Adelia—The Woman Beautiful, .50 (new, 1.00).
Flower, Sidney—The Mail Order Business, .50 (new, 1.00).
Foght—The American Rural School, .70 (new, 1.35).
Forbush—The Boy Problem, .50 (new, 1.00).
Forrest, G. D.—Development of Western Civilization, 1.10 (new, 2.20).
Fowler, G. W.—Electricity, .25 (new, .50).
French, George—Art and Science of Advertising (colored ills.), 1.00 (new, 2.00).
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Frank—Science of Organization and Business Development, 1.40 (new, 2.75)
Franklin and McNutt—Electricity and Magnetism, .90 (new, 1.75).
French—Homes and their Decoration, 1.60 (new, 3.20).
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Corporation Accounts and Voucher System, .75 (new, 1.50).
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Hague, George—Banking and Commerce, 1.50 (new, 3.00).
Hall, S. Roland—How to get a Position and how to Keep It, .25 (new, .50).
Writing an Advertisement, .50 (new, 1.00).
Hall, Bolton—A Little Land and a Living, .50 (new, 1.00).
Hall, Dr. W. S.—Nutrition and Dietetics, 1.00 (new, 2.00).
Hall, Dr. G. Stanley—Youth, its Education, Regimen and Hygiene, .75 (new, 1.50).
Hamilton, C.—Marriage as a Trade, .60 (new, 1.35).
Hamilton, Clayton—Materials and Methods of Fiction, .75 (new, 1.50).

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THE O. E. LIBRARY CRITIC

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

A PLEA FOR THE PRISON PAPER

We have piped unto you, and ye have not danced.

There are three ways by which the public can inform itself regarding prisoners. One is through the popular newspapers and magazines, or by reading books and periodicals devoted to penology or criminology. A second is through making the personal acquaintance of prisoners, which can generally best be done by correspondence. A third is by listening to what convicts have to say in their own behalf in the prison press.

The newspapers, with few exceptions, have little sympathy with the prisoner and lose no opportunity to make him out a sort of wild beast walking on his hind legs. Newspaper articles are not written for information but for sensation; they are usually the product of reporters or hack writers who know nothing whatever of the subject and are calculated to prejudice readers needlessly. The strictly penological and criminological journals are few in number, not easily accessible, and are devoted to elaborate and special discussions of questions of prison administration, utilization of prison labor, criminal law, criminal psychology and other matters concerning the specialist only. All of these are interesting problems, but you can learn from them just about as much of the heart of the convict, of his struggles and difficulties, as you can learn of the psychology of the cow from a dairy journal. To the dairyman the cow is a useful animal which must be kept in health for the profit to be gained from her, nothing more. Only a few years ago nobody worried about the welfare of the prisoner except so far as it was a question of exploiting him as a laborer. He was, and it must be confessed still is regarded in most places as a sort of human cow, to be cared for for what can be gotten out of him. Read even today the endless discussions about utilizing convicts on public works, and except here and there you will find but one idea, "How can we get the most out of him?"

To grade a man according to the Binet test, to put him down as having the intelligence of a child of twelve or six years old, is interesting enough and may be of help in selecting the proper kind of labor to give him, but it tells you little more about the inside of the

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man, his motives, his hopes, his weaknesses and the way to remedy them than would a measure for a suit in the tailor shop. That he may be mentally defective because his parents were drunkards, that he may be morally defective for the same reason and because said parents brought him up in the slums and with hoodlums for companions, that does not in the least detract from the fact that he has an inalienable right to life, liberty and the pursuit of happiness, subject only to absolutely necessary restraint. He should therefore have the opportunity to make himself heard, to speak in his own defense, and to show the world whatever good there is in him.

Should you not happen to be a prison chaplain, a probation officer or other person who has to do with the convict in an advisory capacity, there is no better way to get to know him than by getting him to write letters to you. It is not infallible, but my observation is that it comes nearer to giving you the truth in the long run than any other way.

Rational prison reform demands that we shall reform prisons not only according to our notions of what is good for the prisoner, but equally also according to his own ideas of what is good for him. The world is full of social doctors who want to doctor the victims of social ills without consulting the patients. It is a very sensible plan to allow the prisoner to discuss all measures of reform intended for his benefit—or for his exploitation. It is quite likely that being the patient he may have some ideas which may not occur to you. Just imagine that we were setting out to make life a little better for our domestic animals. Would it not be a great help if we could know how they would regard our ideas, to know what they themselves feel? The prisoner is in the position of the penned animal which cannot speak. True, he may express himself to the warden if that official is willing to listen to him and is not of the kind who is simply wedded to old rules, to keeping in the old rut, afraid to adopt innovations which will cause trouble with his superiors or call the newspapers down on him.

In response to this demand of the prisoner to be heard there has gradually grown up the prison press, papers or magazines written by prisoners and printed within prison walls. These may be roughly divided into two groups: those which appeal chiefly to inmates and which contain a summary of the news of the day, stale to the outside world, but fresh to the prisoner who is unable to secure the daily or weekly newspapers, as well as inside matters of purely local interest, news about prison baseball and the like. With this group we are not concerned, as they do not interest the outsider.

The second group contains articles, often of great merit, bearing on criminal problems from the standpoint of the convict himself, which it must be confessed, is often the most sensible one. Such papers not only throw light on the internal management of prisons, on the honor and parole systems in vogue, and the like, but frequently make it clear, which can be found nowhere else, why the man comes

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to be in prison. Frequently there are autobiographical sketches by convicts, which are exceedingly illuminating. In what outside paper can you find the biography of a convict written by himself, or by any one not unduly prejudiced against him? It is unquestioned that most if not all of these prison papers are censored, a fact which one must bear in mind. This, however, detracts but little from their value, except where criticism of the prison administration is concerned.

The function of the prison paper, therefore, is largely to enlighten the public as to the convict. Every one interested in a particular prisoner should read the paper issued from his prison, if there is one, as well as one or more others. There is absolutely nothing which takes their place, except correspondence with inmates. Even those who feel themselves too good to hold converse with the individual convict should, if they are interested in prison problems, subscribe for and read at least one of these publications.

This article is a plea for the support of the prison paper by the public. It is a matter for great regret that none of them are able to secure the financial backing they deserve. Nearly all of them are wholly dependent on subscriptions, and these are few. And this is a time when such support is not only hard to get, but for other reasons their maintenance is peculiarly difficult. Let us consider the facts.

The prison paper is the product of volunteer work. The writers and printers give their time and there is no charge for office rent. But materials have to be paid for. Two or three years ago, when Mr. Osborne was stirring things up on the platform, when women's clubs were looking about for something to do and prison reform was in the air, the prison paper had a fighting chance, notwithstanding the well-known fact that periodicals cannot be made self-supporting without advertising and that such a paper would hardly constitute a good advertising medium. But how is it today? Not only is it hard to get attention for anything not connected with the war directly or indirectly, but the cost of all kinds of printers' supplies has gone up. Paper costs double what it did; machinery costs more; type metal is made largely of lead, but now lead is needed to shoot holes in people; those who want it for the peaceful pursuit of printing must pay much more.

I have been watching the situation with much solicitude. Several of the best prison papers have suspended publication, while those which continue have a lean and hungry look which does not bode well for the immediate future of prison reform. Here are several examples. *Our View Point*, one of the best monthlies, issued from the Washington State Penitentiary, and which was worth reading from beginning to end, ceased publication a few months ago. The editor stated that after four years of effort the paper had a list of only 140 paid subscribers. Think of that, will you! People were

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glad to read it, but to come over with a dollar, no, not as long as some poor penniless fellows in prison were willing to work for nothing that they might get it gratis. The *Joliet Prison Post,* also an excellent magazine, changed from a monthly to a quarterly and then went out altogether. *The Prison Monitor,* of the Vermont State Prison, after several years of publication, had to cut itself down to one-half of the size and then expired last month. That huge veteran bi-weekly, *The Star of Hope,* of Sing Sing Prison, changed to a monthly of one-half its former size and finally, to stay alive, had to consolidate with the *Bulletin of the Mutual Welfare League,* a consolidation which was one in name only, as the combined paper was no larger than the *Bulletin* itself. *The Index,* a small but well edited weekly from the Washington State Reformatory, changed from an eight-page to a four page issue. Even *Lend A Hand,* one of the ablest monthlies, has grown perceptibly thinner. In fact, only certain of the best papers which are subsidized by the state, as *The New Era,* of Leavenworth, and *Good Words,* of Atlanta, both United States Government publications, and which are not issued at a subscription price, seem not to be affected.

A complete list of prison papers may be had from the LEAGUE. Below I give a list of a few of the best, without intending to reflect on those which receive no mention here. I think these especially worthy of support, and this is an appeal to our readers to aid them by subscribing and—in the rare intervals when they are not collecting subscriptions for the CRITIC—to interest others to subscribe. Samples of any of them can be had by sending a stamp to the LEAGUE. And I suggest that after you have subscribed yourself, and after you have read each number, you do not store it up or throw it away, but that you pass it on to someone who might be interested. I have to confess that my work for the prisoner, which has occupied most of my time for the past three years, was largely instigated by having read some copies of such papers that casually came into my hands. After the war is over and things become normal once more and prices have sunk to their original level, these papers will be able to go on. But just now they need a boost. They need it badly and need it right now, not some time in the future. Don't postpone your medicine until after the patient is dead, please.

Here is the list.

Lend A Hand; Oregon State Prison. Monthly; **$1.00 a year**; single copies, 10 cents. Address, Route 6, Box 1, Salem, Oregon.

The Square Deal; Kansas State Penitentiary. Weekly; 50 cents a year. Address Box 2, Lansing, Kansas.

The San Quentin Bulletin; San Quentin Prison. Monthly; 50 cents a year. Address, San Quentin Prison, San Quentin, Calif.

The Wyoming Pen; Wyoming State Prison. Monthly; **$1.50 a year**. Address, Box 407, Rawlins, Wyoming.

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The Forward; New Mexico State Penitentiary. Monthly; 50 cents a year. Address, Box 426, Santa Fe, New Mexico.

Ohio Penitentiary News; Ohio State Penitentiary. Weekly; 50 cents a year. Address, Chief Clerk, Ohio State Penitentiary, Columbus, Ohio.

Prison Papers. We shall be glad to send samples of papers edited and published by prisoners on receipt of a stamp or two to cover postage.

A New Book by the Author of Light on the Path

To Mabel Collins the world owes one of its most priceless spiritual gems, *Light on the Path*, a small book indeed, but one which contains not only the fundamental principles of the spiritual life, and in fact of the practical life also, but likewise inexhaustible food for meditation. Numerous interpretations of this classic have been written, but now we have one by the author herself, under the title *Our Glorious Future*, which may be borrowed from the library, or purchased for $1.00. A specially bound autograph edition may also be had for $3.00.

Light on the Path

(*Reprinted from the Critic, Vol 2, No. 26.*)

Probably the best test of the value of a book is that we never outgrow it. So many books are written, valuable, it is true, but valuable as stepping stones only. The time comes sooner or later, when we have assimilated all they have to teach, and we can lay them aside with the feeling that they are no longer of aid to us. At rare intervals a book is given to the world which may be said to be a lodestar rather than a stepping stone. Such books possess certain marked characteristics. Often almost incomprehensible at first, to the Jews a stumbling-block and to the Greeks foolishness, the more one ponders over them, the clearer do they become, and especially if one endeavors to practice the precepts they enjoin. In fact, it is only by living them that they can be understood, and yet one never gets to the end. With each step in the path of life that one makes, so many more are the truths which come to light, formerly hidden beneath what seemed unmeaning phrases. And this happens without the least attempt to read one's own ideas into them and without for one moment getting off the basis of sound common sense. One does not have to work himself into any mystical state of consciousness; on the contrary, he distinctly recognizes—and what is perhaps better proof, his friends recognize—that he is with each step becoming more wideawake to the world and its duties. The further he progresses and the more he understands, the more clearly does he see that what is written here is just what the world needs if it would cure itself of its everlasting groaning and struggling.

Such a book is *Light on the Path.* The more one studies it, the more one attempts, little by little, to live by it, the more convinced

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does one become that whoever wrote it must be one who has in his personal experience acually lived these things; that he has far transcended the common man or even the genius and speaks from a level far above that which the world has at any time reached. In the New Testament we have this feature, which marks its chief character as a Superman, as a Leader, as one who has realized these things in himself and can vouch for their truth. And in *Light on the Path* we have just this same quality, the quality of speaking of what man may and shall be, not as one who dreams, but as one who sees with wide open eyes. It has all the characteristics of what we usually call inspiration. Great as is our reverence and admiration for the Christian gospels, we have no hesitation in saying that this book may be placed on a level with them, that each throws new light on the other and that each should be read as a commentary on the other.

* * * *

Those who are delving into the hidden side of things, or what is supposed to be such, and who feel inclined to adopt the idea that sin is a "twist in the ether," as Mr. Leadbeater puts it, which can be set right by a priest, but which it is beyond the power of the sinner himself to remedy, would do well to take up the study and practice of this sadly neglected classic. I say practice, for with its practice will come the conviction that only by living the life can progress be made, and that such doctrines and practices as are now being advocated by certain leaders of the T. S., however "soul-satisfying" they may be, have very little bearing on spiritual progress, if indeed they are not directly opposed to it.

Here are a few books by Mabel Collins. The first three are specially recommended:

Light on the Path; paper, 15 cents; cloth, 35 cents, 50 cents; leather, 50 cents, 75 cents.

The Idyll of the White Lotus; $1.00.

When the Sun Moves Northward; $1.00.

The Story of Sensa; an interpretation of the Idyll of the White Lotus; 35 cents.

The Awakening; containing an account of how *Light on the Path* was obtained; 75 cents.

Through the Gates of Gold; 85 cents.

The Transparent Jewel; an interpretation of Patanjali's Yoga Aphorisms; 75 cents.

As the Flower Grows; 85 cents.

Our Glorious Future; an interpretation of *Light on the Path;* $1.00.

Some Ways in Which You Can Help the League

"I am sure God will take care of you," wrote a kind friend the other day. Possibly, but what I am most solicitous about is that He will induce you to help us take care of our prisoners during these strenuous times. And, to tell the truth, it frequently looks as if things could not be kept going. Considering the demands and appeals in every direction, invidious remarks would be out of place.

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At the same time it seems that our members do not always appreciate the difficulties we have to meet. There is no invisible source of supply. Every cent which goes towards meeting our office and publishing expenses, amounting to about $125 a week, is contributed, except a trifling amount from the sale of books. No amount of good wishes, or faith that God will do what man does not, will meet the smallest part of these expenses. There are various ways in which members can help. Here are some of them.

Make a monthly or quarterly contribution.

Try to interest your friends to contribute..

Get your friends to join the LEAGUE.

Subscribe to the CRITIC for your friends.

If you have offered a periodical contribution, send it without putting us to the expense of a notice.

Renew your CRITIC subscription without notice and save us the cost.

Don't forget that our last bill for CRITIC envelopes is $106—ten per cent. more than for the last lot of the same amount.

If you are buying books, order them through the Library.

Write a letter to some newspaper about the LEAGUE and help us to get members.

Don't ask us to ship you books and send a bill. Send cash with order or authorize us to send them C. O. D. If you order second-hand books mention substitutes. Remember that the war has caused much disorganization in the publishing business and many price changes.

If you have ceased to write to the prisoners assigned to you notify us and ask for others.

Wagner Offers to Help the League Further.

In the CRITIC of October 31st we published a notice to the effect that George C. Wagner, maker of doilies, Michigan Branch Prison, Box 1025, Marquette, Michigan, had offered to donate to the LEAGUE ten per cent of his receipts from LEAGUE members during November.

Mr. Wagner has kindly offered to extend this to cover the time up to Christmas.

Get busy and help the prisoners at Marquette, and help the LEAGUE. The list of fine doilies and prices thereof is given in the CRITIC of October 31st, page 7. Write to him at once.

THE O. E. LIBRARY LEAGUE

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

Some Publications of William Rider & Son, London

(Subject to change without notice.)

Prices are postpaid to any point. Books may be sent, or borrowers' credits paid, C. O. D.

Discounts to lodges and dealers. Any book not on this list will be supplied, if possible.

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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 (or the full value of the books, if less than two dollars), 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."

Second-hand theosophical, occult and new thought books sold, bought or taken in exchange or for credit by arrangement.

Baba Bharati—Sree Krishna, the Lord of Love, $1.50.

Bennett, Edward T.—Twenty Years of Psychical Research, paper, $0.50.

Automatic Speaking and Writing, paper, $0.50.

The "Direct" Phenomena of Spiritualism, paper, $0.50.

Boirac, Emile—Psychic Science, $2.00.

Bolton, Gambier—Ghosts in Solid Form, paper, $0.50.

Brackett, E. A.—Materialized Apparitions, $1.25.

Bruce, Finetta—The Mysticism of Color, $1.50.

Carrington, Hereward and Meader, John—Death: Its Causes and Phenomena, $1.50.

Clergyman of the Church of England, A—Reincarnation and Christianity, $0.50.

Cranford, H.—Ida Llymond and Her Hour of Vision (fiction), $1.25.

Dallas, H. A.—Mors Janua Vitae? $1.00.

Denis, Leon—Here and Hereafter, $1.25.

Desertis, V. C.—Psychic Philosophy, $1.25.

Eckhartshausen, Karl von—The Cloud Upon the Sanctuary, $1.25.

Fiction, Psychic and Occult.

Brodie-Innes, J. W.—The Devil's Mistress, $2.00.

For the Soul of a Witch, $2.00.

Cranford, Hope—Ida Llaymond and her Hour of Vision, $1.25.

Filkin, Roland—Agar Halfi, the Mystic, $2.00.

Leland, Chas. G.—Flaxius, $1.25.

Lees, R. J.—An Astral Bridegroom, $1.25.

The Car of Phoebus, $1.25.

The Heretic, $1.25.

The Life Elysian, $1.25.

Through the Mists; Leaves from the Autobiography of a Soul in Paradise, $1.25.

Hodder, Reginald—The Vampire, $2.00.

Hume, Fergus—A Son of Perdition, $0.60.

Hartmann, Dr. Franz—With the Adepts; an Adventure among the Rosicrucians, $1.00.

Prospero and Caliban—The Weird of the Wanderer, $2.00.

Praed, Mrs. Campbell—Nyria, $0.50.

Schure, Edouard—The Priestess of Isis, $0.85.

Stoker, Bram—Dracula, $1.45.

The Lady of the Shroud, $0.50.

The Jewel of Seven Stars, $1.50.

The Lair of the White Worm, $2.00.

The Mystery of the Sea, $0.50.

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TWISTING THE ETHER

Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap.

—Paul the Apostle

The Rt. Rev. C. W. Leadbeater, a bishop of the Old Catholic Church, who claims likewise to be a Theosophist, has recently (*The Theosophist*, September, 1917) announced his opinion, or perhaps I should say his discovery, that he who commits a sin "makes a twist in the ether." He further states that it is not in the power of the sinner to untwist the ether, but that by going to a priest, who belongs to one of the regular, as distinguished from the dissenting churches the latter will do the untwisting quickly and neatly, leaving the ether, as well as the sinner himself, as straight and orderly as before. This is what is known as the sacrament of the absolution of sin and I understand that the Bishop, by means of his clairvoyant power, is actually able to see the ether being untwisted.

This is a very soul-satisfying view, and is likely to become extremely popular, because one does not have to trouble himself in the least about the mischief he does to mankind and to his own soul by flagrantly disobeying the laws of God. The one important thing he has to look out for is that there is a priest of the right sort somewhere where he can reach him. If this is the case he can twist the ether as many times as he chooses and as it suits his cupidity or his lust to do so, and have it untwisted as many times. In short, this delectable doctrine of the absolution and remission of sin by a priest is about on a par with that of the young man who thinks he can do pretty much anything he likes, because his rich and powerful Pa will fix things up for him, pay his fines in the police court and foot his gambling debts.

I know that I am referring to what some consider a most sacred doctrine, and I have been asked to keep quiet lest I disturb the peace of mind of those who are adopting this easy way of escaping the consequences of their sins. That is not my affair. A doctrine may be as sacred as the Sacred Bull of Egypt and yet be in its logical conclusions, in the inevitable inference which will be drawn from it, the most pernicious imaginable. And having the most thoroughgoing belief that the Divine Parent does not offer

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such easy way out to His erring children, I feel wholly at ease in protesting against such a young-mannish conception.

Of course, such a doctrine is not Theosophy, and those who accept it are not Theosophists, even if they pretend to be. One must distinguish clearly between a "Theosophist" and a "member of the Theosophical Society." Almost any one may belong to the Theosophical Society and he is at liberty to believe pretty much what he chooses without interference, and this is well. But membership in this society no more makes one a Theosophist than does membership in the Geographic Society make one an explorer, or the label "perfectos" on a wooden box prove that its contents are tobacco and not cabbage leaves or brass tacks. The label affords a certain presumption which may be a matter of no account or may be exceedingly misleading. The label "Theosophy" on what is Roman Catholicism or any other kind of Catholicism is certainly misleading and should be condemned under the pure spiritual food act. This is not saying anything against either Theosophy or Catholicism—it is a protest against fraud.

There has been much misunderstanding about the term Theosophy and much reflection has been cast on it, partly unjustly, partly justly. One may be a Theosophist and at the same time believe all sort of things which are not inconsistent with it, but which are unessential. One may be a true Theosophist although he has never heard the word, and there are many such. To believe in spooks, astral bodies, thought forms, elementals, chackras, moon animals, Atlantis or the reincarnation of Hypatia as Annie Besant does not make one a Theosophist nor does one have to believe in a single one of these things to be one.

What then constitutes that *Divine Wisdom* which is a translation of the word Theosophy? It is nothing else than the highest and most philosophical view of the nature of the Universe, the broad conception of man's origin and still more important of his destiny, and most of all, a knowledge of the fundamental principles of motive and action which will lead him to attain to that destiny. All of the other things are but needless frills. You can believe them or not, as you choose.

The principles of Theosophy have never been better expressed than they are in the so-called "Three Truths," which are:

The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit.

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

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

One may be a member of the Theosophical Society if he believes in universal brotherhood, but he can hardly by any stretch of

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the word be a Theosophist unless he accepts these truths and certain conclusions which follow from them.

The first two truths do not directly affect human action. The third is in some respects the most important to know, because it is a practical truth, one on which human action must be based if man is to realize the destiny which the first truth says is in store for him. One may or may not believe that there is no limit to his evolution; that matters little so long as he acts on the principle which produces that evolution. That is why the third truth is more important for us than the others, from the practical standpoint, and at the same time it is the reason why he who denies it, who offers substitutes or evasions, is throwing a most serious obstacle in the path of evolution.

Nothing could be clearer than this third truth. Man's progress depends on himself alone. Every evil deed must be atoned for, every backward step retraced. Every good deed is a step forward. There is no evasion, no compromising or bargaining with the Powers in control of things. The penalty of sin, the debt which one incurs thereby, will be exacted to the uttermost farthing, not in wrath, but in love, because manhood demands that one must pay his debts, and evolution is towards higher manhood, not towards the condition of the shirker. Great teachers have taught us the way, but they can neither compel us to walk in it, nor can they drag us along it. Whatever progress we make we must make for ourselves.

He who has grasped the principle that he is absolutely and solely responsible for his evolution, and that no other power can effect it for him—that is to say, the principle of Karma—and who endeavors to act on it, is the one whom I call a Theosophist, no matter whether he accepts the designation or not. Whatever other conceptions as to the nature of things he associates with this matters not, provided only that they are not inconsistent with it. But he who holds anything in conflict with this third truth is not a Theosophist, no matter in how many minor points he may adopt the ideas of some Theosophists.

The doctrines of the vicarious atonement and of the absolution and remission of sins by a priest or any one else, in fact, are a flat denial of the doctrine of full and individual responsibility, of Karma, and are therefore inconsistent with the third truth of Theosophy. And believing as I do that the recognition of such individual responsibility is the fundamental basis of right conduct, and that the belief that there is a loophole by which one can escape from the consequences of his actions is a most dangerous one, I cannot but regard as misleading in the highest degree those teachings to which I have referred, which are being put forward by certain persons who claim to be Theosophists. They are not only pernicious in themselves, but they lead to loose thinking on moral and spiritual matters.

One of the symptoms of spiritual decay brought about by such

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ideas is to be found in the use of ritual. I do not desire to condemn the use of ritual unqualifiedly. I imagine it to be a sort of spiritual pepsin or stimulant designed to aid the assimilation of truths by those whose digestion is weak. Under such circumstances it may be justified within limits, like wine with dinner, provided it is not misunderstood, as it almost invariably is. But to claim that he who goes through a fixed form or ceremonial will be in any way the recipient of Divine favors which are not accorded to him who does not, is to degrade the Almighty to the level of an African chieftain who demands that those who approach him shall prostrate themselves before him as a token of submission and as a condition of getting favors. The conception is not only belittling to the Supreme Intelligence, but beclouding to the intellect of man. Bishop Leadbeater gives a striking illustration of the extent to which this may be carried. The aromatic gum benzoin may, for aught I know, be beneficial to the scalp, but Mr. Leadbeater tells us that it purifies the soul likewise, and that for this reason it is smeared on top of the head by the priest, in the form of a consecrated oil, or "chrism," in order that the soul, when it passes through the top of the head, may come in contact with it and be purified of its faults. Talk of heathen worshipping idols of stone or wood! There was never a heathen with his most degraded notions who could equal this idea. Why try to purify the soul by right living and right thinking, by obeying the commands of God and by loving one's neighbors, when a drug which can be purchased from an apothecary and applied by a priest to the scalp, will have the same effect? And this, as well as much more of the same sort, we are asked to accept as a part of the "Divine Wisdom"!

Bishop Leadbeater—I mention him because he says as much in the article to which I have referred, though there are others who have been quite as outspoken—is an open advocate of the use of magic, that is to say, the manipulation of the hidden forces of nature in an intelligent fashion for spiritual purposes. In fact, all of these things, including the ritual of the Mass, are to be comprised under the term "magic." The remission of sin, that is, the untwisting of the ether by a priest, is an example of the use of magic. Those who have used this term have long distinguished between white and black magic, the former being a manipulation of the hidden forces of nature for purely beneficent purposes, while their use for securing personal benefit at the expense of another is called black magic, and whether real or imaginary, is sinful in its intent. To take advantage of another by the use of any force whatever, is sinful, because it is a kind of theft, a sort of transcendental highway robbery.

The ritual for the remission of sin, which according to Bishop Leadbeater, is a form of magic, is beyond question magic of the black variety. That which enables the sinner to sin with impunity, by escaping the natural results of his sin—or which leads him to

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think that he is escaping---is quite as pernicious as the sin itself. *To use magic to escape from the untoward results of gratifying one's sinful desires differs in no respect from using magic directly to gratify such desires. That is what is commonly called black magic, and what Mr. Leadbeater is openly advocating is, in reality, nothing but the use of black magic. Whether addressed to god or demon, whether done by the sinner himself, or at his instigation by a priest, is a matter of no importance whatever.*

The labeling of such stuff "Theosophy," the assertion that it has any connection whatever with the Divine Wisdom expressed in the Three Truths, and the implication that those who are putting it forward are Theosophists, is something which every believer in these truths should resent and protest against, no matter what the prestige of those who advocate it. If "there is no religion higher than truth," it is a sorry show of religion to keep silence when the truth is attacked.

An Appeal to Members—NOT by the Editor

WEST NEW YORK, N. J., Nov. 30, 1917.

My Dear Fellow Members:

The very fact that you have joined the League shows that you are in sympathy with the work. If you are trying earnestly to help the prisoners assigned to you, your efforts have surely brought comfort to some unfortunate deprived of his liberty, and you have already told your Congressman about it; have you told Dr. Stokes, too?

You know that, while he is wonderfully strong, our leader is called upon to give of himself constantly; he is working under very trying and unfavorable conditions; those who oppose him are prone to tell him so, and they don't mince their words. Is there any reason why WE, who understand his aims and approve of his methods, should keep our thoughts to ourselves?

If the hope and cheer you are scattering about has warmed your own heart and the help you are trying to give makes your lot seem brighter, if you are watching souls grow and are growing with them, if the work gives a deeper meaning to your life, if you find inspiration in the CRITIC or in Dr. Stokes' example of devotion and sacrifice, then do not let Christmas go by; write to him and tell him so. Let us all join and give him an opportunity to count his friends, and let us enclose a generous contribution in our letter.

Very cordially yours,

A. B.

A Plea for the Prison Paper—Supplement

In our plea for the public support of the prison paper, in the last CRITIC, we omitted mention of *The Star-Bulletin*, Sing Sing Prison, Ossining, N. Y. Published monthly at $1 a year.

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You Should Read These Books About Prisoners

Lowrie, Donald—My Life in Prison, $1.60.
An intensely interesting account of ten years' experience in San Quentin Prison. Indispensible to correspondents.

Osborne, Thomas Mott—Within Prison Walls, $1.90.
A narrative of experiences during the author's voluntary confinement in Auburn Prison.

Taylor, Winifred Louise—The Man Behind the Bars, $1.60.

Dostoieffsky, Fedor—The House of the Dead, or Prison Life in Siberia, $0.55.

These books can be purchased from the Library, or rented on the terms stated below.

Write to Interned Prisoners of War

The LEAGUE needs more volunteers to write to interned German prisoners of war. Ability to write German is desirable, but not absolutely essential, as some of the men can write English. Volunteers should state distinctly whether they can write German. There is no special restriction on such correspondence except that all political discussion is forbidden.

A Plea to Prison Members

Prisoners who are members of the LEAGUE should feel it a duty which they owe the LEAGUE to interest their fellow-inmates in our work. We know that prisoners are rarely able to give financial aid, but this is one way in which all can help. It is disheartening to us when an inmate secures a good correspondent and then is unwilling to take the trouble to increase our membership. Get busy and bring in some of your friends.

Answers to Correspondents

Mr. A. B. C.—Your announced withdrawal of your financial support of the LEAGUE because you do not like my expressions of opinion on certain theological subjects in another publication is somewhat entertaining. Expressed in simple terms your logic is this: You propose to get back at me by depriving prisoners, to the extent of your ability, of the assistance and encouragement which the LEAGUE has been providing for them—nothing more. Your dollars do not go on to my back nor into my stomach. They do help the prisoners. Without the responsibility of investing your contributions for the aid of prisoners I shall have so much more time to spare to ventilate my opinions in the way to which you object, an opportunity which, I assure you, I shall not be slow to avail myself of.

Mr. D. E. F.—There is no reason in the world why we should not differ on such questions as the spiritual value of rituals, the employment of magic and the use of brass buttons and fringes in saving the soul, and still be the best of friends. But you appeal to me to cease my public criticism of doctrines which are publicly expressed by their adherents and which I regard as dangerous and degrading, lest I alarm some of the lambs and cause discord within a society whose motto is "There is no Religion higher than Truth." You are asking me to shut up for the sake of harmony and to let the others do all the talking, and to cease to defend what I regard as the truth. You are asking me to cease to be a man. Why don't you move to

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have the motto changed to "There is no Religion higher than Harmony?" Then those who prefer truth to harmony can leave the meeting. "I came not to send peace, but a sword," was said by one of the greatest of teachers. I cannot help thinking that He, too, preferred truth to harmony. In fact, dear sir, your letter, as well as others I have received, has convinced me that these notions have a tendency to make people believe that harmony is better than a sincere love of truth. Consequently I shall use every opportunity to combat them. I have only begun.

Letter from a Prison Chaplain

Dear Sir and Brother:

I enclose herewith a list of names of convicts who are no longer with us. Some have gone out on parole; others have served their full time and have gone out free men. I find that on the whole you are furnishing our men some very good correspondents and I think after a few months of carefully watching matters that on the whole the men are helped in this way to think of some better things than they would if left to themselves. Coming as it does from strangers, they are disposed to accept some of the "preachments" they get better than they might from the "Chap." I am continually talking to the men not to take advantage of the kindness of some who ask them what they can send to cheer and make their days easier; but it is here as on the outside; some persons will take advantage no matter what you do or say. But on the whole I think you are helping the men to have many good things brought to their attention, and the practice of writing is a good one for them.

Yours truly,

Maine State Prison,
Thomaston, Maine.

H. W. Norton,
Chaplain.

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Grand Orient—Manual of Cartomancy, $1.00.
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CAPITAL PUNISHMENT AS LEGALIZED CRIME

There is a superstition, older than history, that if you do something as bad to your enemy as he has done to you, you have squared things up, have balanced the account and are ready to appear before the Throne of Justice with clean hands. In primitive times the doctrine of an eye for an eye and a tooth for a tooth was recognized as sound religion and was taught from the pulpit on alternate Sabbaths with the statement "'Vengeance is mine; I will repay,' saith the Lord." Theoretically we still believe in the latter statement. We think that he who takes the life of another will suffer damnation in hell for it. But we are impatient with the Lord's slowness; we desire to expedite matters, to help Him out, by sending the offender to his doom as quickly as can decently be done. So we hang or otherwise forcibly dispose of him. This would be highly laudable could we exhibit the badge of a Divine deputy sheriff, but lacking this it is mere meddling with the affairs of the Almighty and raises the question whether we are not collectively as criminal as the fellow whom we do away with. And if we analyze our feelings we are likely to find, underneath a distorted idea of ourselves as administrators of Eternal Justice, a large residuum of that very feeling of revenge which is without reason, the relic of savage impulse and often differing little from the motive of the murderer himself.

All punishment, whether for a capital offense or not, is nothing but retaliation unless it has for its exclusive purpose one or all of three objects; the protection of society from further acts by the same individual; the reformation of the offender, and discouraging others from committing the same offense. Unless strictly limited to the minimum necessary to effect these results it becomes excessive, extortionate and therefore criminal.

How far does the death penalty accomplish these aims? If it accomplishes them, is it more effective than milder measures? Even if it is the most efficient means of combating capital offenses, is it justifiable on the basis of principles which must be observed in a civilized community?

The second consideration may be dismissed at once. The death penalty does not take the offender into account at all. It does not

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ask whether by any possibility he may be turned into a useful citizen. It simply wipes him off the face of the earth without any regard for the question of his possibly having some rights, bad as he may be.

Nobody can deny that so far as the particular person is concerned, the mass of bones and flesh known as John Doe or Richard Roe, society is most effectively protected against further misdeeds by hanging, shooting, electrocuting, decapitating or disemboweling him. It is a rough and ready method. Possibly it may be justified in a community where no other means of restraint are available and in sudden emergencies, just as one dynamites a building to stop the spread of a fire. But such questions are hardly worth discussing. We are not savages; we have a very efficient means of restraint in our prisons. Getting rid of a dangerous person by death is much the same, no matter for what reason he is dangerous. If we are after saving ourselves trouble we would be equally justified in killing the man who has the misfortune to develop smallpox or tuberculosis. There is no question that such a method would be the most efficient possible. The germs of a contagious disease can be disposed of by killing and cremating the victim, but it is an open question whether moral disease can be disposed of in the same way. There are many of us who are not quite sure that the physical body of John Doe is all there is of him. Many, if not most, believe that the real John Doe cannot be destroyed by death; that all we do is to force him out of his body, to go we know not whither, and possibly only to acquire greater powers of mischief. This is theory, but it is just as well to consider such a possibility.

But quite apart from the fact that if we were asked whether we are really protecting ourselves from John Doe by killing him we should have to reply that we don't know, does the death penalty protect society by preventing others from committing similar offenses? Nobody denies that the fear of punishment has a certain restraining influence. But here we meet with a strange but well established fact. Reliable statistics have shown that murder does not increase when a severe punishment is substituted for the death penalty. Several of our states have abolished capital punishment, some of them years ago, and yet the percentage of capital offenses does not grow, or, at least does not grow faster than where it is still in force. The same is true of other lands. The most striking feature of the crime statistics is this, that the nature of the punishment seems to make but little difference. Many years ago the death penalty was inflicted in England for nearly two hundred different offenses; yet crime was not suppressed. Neither has it increased as capital punishment has been gradually restricted. Why is this?

Consider the psychology of the matter. Gambling houses are run for the profit of the keeper. No gambling concern could hold out and pay the rent if the chances were exactly even. Everybody who patronizes such a resort must know that the odds are against

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him; that if he keeps on long enough he must lose all he has. Does this act as a deterrent? By no means. The gambler knows that the odds are against him, but he hopes to be favored by luck; he hopes to escape the inevitable law that he must lose in the end. So on he goes with the game. He who commits a premeditated crime is in the same position. He figures that chance will favor him; he lays plans which he trusts will enable him to escape detection; he magnifies these and minimizes the chances against him. By increasing the severity of the penalty we exercise no markedly deterrent influence; we simply cause the prospective offender to sharpen his wits the more—and still take the chance. It is not the severity of the punishment, but its certainty, which counts. In fact, the severity of the penalty imposed by law is a direct stimulant to offense for this reason. There is a strong undercurrent of opposition to extreme penalties. Juries sometimes refuse to render a verdict of "guilty" for just this reason. This renders the certainty of conviction less and therefore gives the prospective offender a better chance to escape. A milder punishment, unfailingly inflicted, but which can be annulled should it appear later that the defendant is innocent, is much more likely to lead to conviction. It is, then, not the severity, but the certainty of punishment, which acts as a restraint. No one gambles against the certainty of losing.

It should be a fundamental principle of all punitive measures that they can be revoked should it appear later that they have been unjustly imposed. That there is a possibility of this goes without saying. Remember that he who commits a premeditated offense, let us say a murder, is hardly likely to do it in public, with everybody looking at him. Usually he lays his plans so as to reduce the possibility of detection to a minimum, or what he regards as such. Consequently the evidence available for his conviction is more or less indirect and presumptive, or to use the common phrase, circumstantial.

Circumstantial evidence is evidence which consists of a greater or less number of indications or circumstances all of which can be explained on a single assumption, that is, the guilt of the defendant, but each of which, taken alone, could be explained in another way. The fact that they occur together might be coincidence, but the more of such facts there are the greater becomes the presumption that they have a common cause. Circumstantial evidence is not to be despised. It plays an enormous part in all of the affairs of life. In fact, it may be said that if we were compelled to act on certainties only we should practically never act at all. We all know the man who will do nothing unless he is cocksure; he never gets anywhere. Even some of our best established scientific theories are based on a variety of observed data, any one of which could be explained in some other way. It is the theory which forms the con-

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necting link. No one has ever seen an atom; our belief in atoms is absolutely the product of circumstantial evidence. When it comes to the still more complex problems of human nature and action circumstantial evidence plays a still greater part. How many of us understand the motives of others? Yet how readily we judge another, piecing together the few individual facts which we may observe, or worse, the supposed facts which we hear, and thereby evolve a theory of that person's character and motives. There is no mathematical process by which we can figure out the probability; we are biased in our judgment by hundreds of prejudices and influences. Just as the prospective criminal distorts a reasonable probability of escaping detection into a certainty, so do we, or the jury, distort a reasonable probability of guilt into certainty—and conviction follows. That is the way we all act, and provided the decision is not irrevocable it is right. Human action would come to an end, society would disintegrate, the repression of crime would be impossible otherwise. The important point is that while all other penalties are revocable, the death penalty is not. No amount of evidence, coming too late, can bring a dead man to life and consequently there is always the possibility of a horrible injustice being done.

To argue against the death penalty inflicted on the basis of circumstantial evidence is not to argue against capital punishment as such. It says that you must not kill unless you are absolutely certain, which at times you may be. If you are absolutely sure, what then? Does the death penalty violate some fundamental law to which there is no exception? If so, what is it?

Probably the largest and most active association having for its object the abolition of capital punishment is *The American League for the Prevention of Legalized Crime.* Although somewhat paradoxical the term is an apt one. Can there be such a thing as legalized crime, and if so what is it? I know that there is a lawyer listening to me, so I shall not attempt a legal definition of crime. From his standpoint a crime is undoubtedly anything which the law defines as such. If the law says a thing is permissible, or if it commands it, then from the legal standpoint it is not a crime. Remember, please, that in a democratic community law is nothing but public opinion and sentiment formally expressed through the elected legislative body, or—and it is well to remember this—the public opinion of our ancestors which has gained this formal sanction which has descended to us; it remains on the statute books even if we would not put it there ourselves. In a crude way the law represents the opinion of the average man on what is just and equitable, but equally it reflects his prejudices, his animosities, his desire for revenge or self-gratification. There is nothing, no matter how absurd, unjust, cruel, which cannot be enacted into a law if there are enough men interested in voting for it; there is nothing, no matter how

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good, which cannot be made a legal crime if enough people find it to interfere with their desires or their prejudices. Don't forget that it is not so long ago that the God-fearing people of New England burned lunatics and epileptics under the witchcraft laws and bored holes through the tongues of Quakers and other heretics.

Morally, anything is a crime which is grossly unjust or cruel, or which conflicts with the basic principles of the rights of the individual. Are there really such fundamental rights? The answer depends on whether you believe in them or whether you are an advocate of the right of the strongest. Here is what the founders of this nation, the signers of the Declaration of Independence, subscribed to:

"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

The right to life is God-given and inalienable. If that means anything it means that the man's life is his own beyond the right of any one to take it from him on any pretext whatever. Granted that the dangerous individual should not be allowed to run loose, granted that having as much right to my life as has the man who attacks me to his, I may defend myself even to the extent of killing him, this has no application in a community where high walls and strong bars are provided for such emergencies. In going to the point of killing in self-defense, except in an emergency, the community becomes itself the criminal, the murderer. In inflicting punishment beyond the limit of absolute necessity, it is itself breaking a moral law on which all law is theoretically founded, the right of every man to life, liberty and the pursuit of happiness.

Of course, it will be said that the murderer by his own act outlaws himself, that he deprives himself of this inalienable right to life, that he tears up his God-given certificate. This is not the place for theological or metaphysical quibbling. That he has lost his right to life does not prove that the community has acquired it and can dispose of it as it wills. The right of the community is limited to self-protection and this, as we have seen, does not require the taking of life. And finally, if it be said that the murderer's life must be taken as a warning and example to others, then, I say, you are not only making him responsible for his own crime, but for the prospective crimes of future murderers; you are asking him to suffer for sins not yet committed. The scheme of Justice has no place, I think, for such a vicarious atonement. To kill a man in order to discourage others from committing murder, when you otherwise would admit the punishment to be excessive, is the exact parallel of the German plan of shooting every tenth citizen in order to discourage sniping. To every man according to his desert, but not one iota more.

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More About Joliet Prison

The following is from a recent letter from a Chicago friend:

In regard to the situation at Joliet, it is still very unsatisfactory, though the new, old warden is restoring some of the privileges he abolished when he came upon the scene. Some two weeks ago I saw Mr. Bowen for a few moments and tried to find out whether he really determined that any of the undesirable letters found at the institution had come from your correspondents. I could not seem to pin him down to the real question, or get him to make discrimination; he merely stated that so many of the letters coming to the inmates were bad, that it was not worth while bothering with any of them, and so he abolished all correspondence. As to whether this wholesale method was an injustice to you, seemed to be a matter of indifference to him, however, that seemed to be the best I could get.

American League for the Prevention of Legalized Crime

Those who are interested in the abolition of the death penalty—or legalized murder—may obtain information about the above League from *Mr. M. H. Recktenwalt, 466 Connecticut Street, Buffalo, N. Y.*, Secretary of the New York Section.

Answers to Correspondents

Mr. H. G. I.—I understand from you that I am alienating some of my friends by the recent articles which I have written in the CRITIC and elsewhere. I am quite aware of the fact. Some of these friends think that I can be called to order by making use of a starched demeanor when greeting me. Others are trying to manifest their alienation by hitting the prisoners, because they cannot hit me. They are unable to starve me out because they in no way contribute to my board and lodging; consequently they withdraw the support they have given to the prison work of the LEAGUE. Frankly, I don't need such friends—they are too much like the fellow who goes about kicking children and dogs because he cannot get at the person he dislikes. Further, I do not need the friendship of those who have so little respect for me as to think that motives of policy would prevent my speaking the truth, or what I consider such. I can only remark to all of these "alienated" friends, who consider my silence the price of their friendship—"Get thee behind me, Satan."

Mr. Edward L.—I understand entirely that you do not feel that you can longer continue conscientiously to support a periodical which, while you are in accord with its chief aims, incidentally criticizes the views of those who have made your life worth living. I understand, of course, that you refer to the CRITIC. Considering that the subscription price of 25 cents a year does not pay the cost of issuing it, that you have never subscribed or contributed a cent for its support, and that the person whose copy you have been reading is also in arrears, it would seem that your conscience runs in a peculiar groove. Why not say that you are too conscientious to accept gratuitous favors from one with whom you disagree?

Bill for Critic Envelopes

The CRITIC has a bill for $106 for mailing envelopes, which must be paid before others are ordered. A new order must be given soon, owing to the unusual delay incident on war conditions. We want to get this bill out of the way before the end of January.

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Who will send us a nice fat check—or even a lean one—for this purpose?

Back to Blavatsky!

The present effort to convert the T. S. into a Catholic organization with a Theosophical label can succeed only with those who are ignorant of what H. P. B. wrote. If the psychic Old Catholic souse now being fed out from Adyar and Krotona is right, H. P. B. was wrong and so were the Masters who taught her. Read the books below, which can be bought or rented from the Library, and subscribe for one or more of the periodicals mentioned.

Blavatsky, H. P.—Key to Theosophy, $2.00
The Voice of the Silence, paper, $0.20; cloth, $0.50; leather, $0.75.
Isis Unveiled, 2 vols. (reprinting; loaned),
The Secret Doctrine (reprinting).
The Bhagavad Gita, various translations, at $0.20 (paper); $0.50 (cloth) $0.75, etc. Poetical version by Sir Edwin Arnold, The Song Celestial. $0.50.
Collins, Mabel—Light on the Path, paper, $0.15; cloth, $0.35 and $0.50; leather, $0.50 and $0.75.
The Idyll of the White Lotus, $1.00.
When the Sun Moves Northward, $1.00.
Our Glorious Future, $1.00.
Sinnett, A. P.—Esoteric Buddhism, $1.25.
The Occult World, $1.25.
Incidents in the Life of Madame Blavatsky, $1.00.
Some of tht *earlier* books of *Annie Besant,* especially The Ancient Wisdom, $1.50. In the Outer Court, $0.75; The Path of Discipleship, $0.75.
Specially to be recommended are The Key to Theosophy, The Occult World, the Bhagavad Gita, and the books by Mabel Collins, particularly Light on the Path.

Periodicals:—

Theosophy, published monthly by the United Lodge of Theosophists, $2.00 a year, single copies 25 cents. Subscription through the Library.
Divine Life, published monthly at 614 Oakwood Boulevard, Chicago, $1.00 a year; single copies, 10 cents. Write to above address.
The Theosophical Quarterly, $1.00 a year. Samples, 25 cents.

T. P. H. Book Notes

The Librarian has found the quarterly *T. P. H. Book Notes,* published in London, to be the most reliable guide to new publications on Theosophy, Occultism, Mysticism, Comparative Religion and Philosophy. The Library will receive subscriptions at 15 cents a year, and supply sample copies for a stamp. In general, it will supply the books reviewed, or undertake to procure them.

Note for Prisoners of War

German prisoners of war applying to the LEAGUE for correspondents should state whether they are able to read or write English. We are glad to get them German-writing correspondents

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when possible, but it should be remembered that but few of our members understand German, and there is, therefore, likely to be some delay unless they can get along with English.

Prisoners: Reply to Your Correspondents

We get frequent complaints that inmates do not acknowledge letters written to them by correspondents assigned to them on their own request. This is an unpardonable lack of courtesy. No one is required to continue an unsatisfactory correspondence, but at least to acknowledge an attention paid is the part of a gentleman. Other correspondents will be assigned on request, but those who are unwilling to take this small trouble will do well to send in their resignations. If the matter is reported to us we will do their resigning for them. The LEAGUE expects as much consideration to be shown by those within walls as without.

Membership In The O. E. Library League

Registration fee, 10 cents; subscription to the CRITIC, 25 cents: voluntary contributions, if desired. Free to prisoners.

Names of Prisoners will positively be given only to members of the LEAGUE. It is entirely a waste of time for others to ask for them.

THE O. E. LIBRARY LEAGUE

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

Some Publications of William Rider & Son, London

(*Subject to change without notice.*)

Shirley, Ralph—The New God and other Essays, $1.25.
Simmonite, W. J.—Complete Arcana of Astral Philosophy. $4.00.
Stoker, Bram—See Fiction, psychic and occult.
Tarot of the Bohemians—
Papus—The Tarot of the Bohemians, $2.00.
Set of 78 Tarot Cards, with Key, $2.75.
Waite, A. E.—Pictorial Key to the Tarot. $1.75.
Taylor, Thomas—Select Works of Plotinus, $1.50.
The Twice Born (a case of reincarnation), $0.75.
Valentinus, Basilius—The Triumphal Chariot of Antimony, $1.50.
Translation of a famous alchemical classic.
Villars, Abbe de—The Comte de Gabalis, $2.65.
Waite, Arthur E.—The Way of Divine Union, $2.50.
Azoth; the Star in the East, $2.00.
The Secret Doctrine in Israel; a Study of the Zohar, etc., $3.50.
Life of Louis Claude de Saint-Martin, $2.00.
Whitby, Dr. C. J.—The Wisdom of Plotinus, $1.00.
Wright, Dudley—Vampires and Vampirism, $1.10.
The Occult Review, monthly, edited by *Ralph Shirley*, $1.75 a year. Subscription through the Library.

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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THE O. E. LIBRARY CRITIC

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

The O. E. Library League

Vol. VII | Wednesday, January 9, 1918 | No. 11

ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

NOT PEACE, BUT A SWORD

Think not that I am come to send peace on earth; I came not to send peace, but a sword.

—*Matt.* x; 34.

Writing on Christmas day, one naturally thinks of the song of the angelic host, "On earth peace, good will toward men," which is said to have heralded the birth of Christ. The present state of the world is a sad commentary on this, and one is reminded rather of the words of that grand fighter, Christ himself, "I came not to send peace, but a sword."

I do not intend to discuss the war. I am thinking rather of peace of mind. This is largely because my attention has been called of late to a spurious kind of peace which seems to be advocated in certain quarters. "Nothing can bring you peace," said Emerson, "but the triumph of principles." Principles as a rule do not triumph in the individual without a struggle, neither do they triumph in society unless there is some one who is willing to fight for them. And much as peace is to be desired, there is a false and dangerous peace which consists not in the triumph of principles, but in learning to do without them, and the equally false peace which comes from thinking that harmony is of more importance than truth and that principles should not be discussed should any lack of harmony result. Man craves peace of mind just as he craves a warm room, a full stomach, in short, just as he desires the absence of all disagreeable sensations. And just as this freedom from unpleasant physical sensations may be secured through the sacrifice of honor and honesty, so can peace of mind be secured through the sacrifice of spiritual honor, of the love of truth and justice. As with everything else one must consider whether it is worth the price paid, whether it is an honorable or a dishonorable peace.

In the past, as well as at present, the church has played upon this craving for spiritual ease. It has quieted the fears of the sinner by giving him the doctrines of the vicarious atonement and of the absolution and remission of sins, and not content with leading its followers away from the truth that peace can come only from the triumph of principles it has deadened the tendency in that

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direction by the use of spiritual narcotics, prominent among which are rituals, or, to use the words of Bishop Leadbeater, ceremonial magic. It is for this reason among others that the encroachments of the Old Catholic Church and its methods in a society which has for its motto "There is no Religion higher than Truth" is most earnestly to be deplored. For it is in such a society above all others that peace should be secured through the triumph of principles alone, not through any mystical method of spiritual intoxication. One has but to read the recent literature on this subject to see that the society referred to is being led away from a desire for genuine peace and is being persuaded to accept a spurious sort, secured by the use of spiritual lightning rods and outpourings of a supposed Divine blessing brought about by the incantations of a priest, as well as by an overwrought and emotional devotion to leaders and Masters whom they worship but do not obey.

That peace comes from harmony there can be no doubt whatever, and that rituals and ceremonials tend to produce it can also not be denied. That is why normally sensible people are willing to go through the most absurd antics, to pray in words they do not understand, and to watch a priest arrayed in fantastic garments. Anything which relieves one of the duty of thinking for himself, which reduces the mental processes to a mechanical routine, is conducive of peace. To believe what others tell us without question, to imitate, to bow when the other fellow bows and cross oneself when he does so, all of these things are conducive of peace and may well make one think that his sins are forgiven. But the thinking individual may well consider whether he is not, by so doing, reducing himself to the level of a monkey, despite the delight he receives during the process. Conformity, that is the ideal of these seekers after fraudulent peace. And as a consequence they are not slow to manifest their irritation when one ventures to express opinions differing from their own.

I have been much interested by various letters which I have received from those who object to certain recent articles of mine in the CRITIC and elsewhere. Few of them deny the truth of what I say, but their argument is directed against my attitude. Some of these critics talk about toleration and accuse me of intolerance, while others insist that I am a disturber of harmony, and both are an illustration of the disease which I am combating and which I think is largely the outcome of the psychic and ritualistic tendencies to which I have referred.

The Century Dictionary defines "toleration" as "The recognition of the right of private judgment in matters of faith and worship." In former days this right was not recognized and those who attempted to judge for themselves were treated—or ill-treated—most severely. They had to accept what the church taught them at the risk of being roasted alive. When, however, they had gained the upperhand they in turn treated their opponents in the same

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manner. At the present day, of course, at least in civilized countries which have admitted the God-given and inalienable right of every man to life, liberty and the pursuit of happiness, one is allowed to believe whatever he chooses in religious matters. True, this is not always a safe procedure, and he who does not agree with his friends is likely to be made more or less uncomfortable. This is what is known as the *argumentum ad hominem* and is quite as much so as the variety of theological argument which Christ and the glorious army of martyrs had to meet.

I am much surprised to find that my critics, who are members of a society which lays much stress on toleration, have invented and preach to me an entirely new definition of the term, which is not to be found in the dictionary and which may be concisely stated thus: "Toleration is the duty of keeping your mouth shut when any one who has attained to the dignity of a recognized leader publicly teaches doctrines which appear to you to be obviously subversive of good sense and good morals." In reality there could hardly be a better expression of the intolerant spirit of mediæval times, minus the physical torture of the Inquisition. In fact, one of my critics has hinted that the Higher Powers, those at the upper end of the lightning rod, are likely to wreck my work in revenge for my audacity in criticizing their supposed terrestrial exponents at Adyar and elsewhere. Now, of course, toleration means no such thing. It does not mean to smile benignly on whatever crack-brained notion may be put forward under the cloak of authority and the claim of a clairvoyant revelation. There is nothing in the law of toleration, which is a subsection of the law of the right to individual freedom, which says that you must keep silence when you disagree. It means that you must not interfere with him with whom you disagree in a forcible manner, or by snubbing, maligning or otherwise ill-treating him. It does not mean that you have not the same right of public utterance that he has, and it does not mean that it is your duty to refrain from exercising that right. Even more, it does not mean that for motives of policy you should keep silent. Just think where such a perverted notion of toleration would land you. The Pharisees were the leaders of their day, highly honorable and respectable, but quite dwarfed in their spiritual conceptions, and they did not hesitate to express their views in public. It was the duty of Christ, if we accept the views of these moderns, to have kept quiet lest he ruffle the faith of the weaker part of the community. It was the duty of Luther, of Savonarola, of many another whose name will occur to you, to have remained silent. I have but one reply to these critics. The society to which they and I belong does not hold such a definition of toleration even if some members do. If it did, I would stay in it for the sake of more effectively fighting such fool notions and any other absurd notions which might be put forward under the cloak of its respectability and with the sanction of its leaders.

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While we desire to regard religion as something which leads to lofty ideals and virtuous actions, nobody can deny that it has often done precisely the opposite. Many a religion has adopted cruel human sacrifices. Phallic or sex worship was at one time a widely prevalent religion, or annex to religion, and it led to practices which we in this day would consider the grossest immorality. As a religion it may have been worthy of toleration, but that in no way means that one should not have pointed out the inevitable results of such creeds. And if one today teaches that sin does not of necessity involve a penalty, that there is a way by which it may be absolved and remitted and the punishment escaped, provided one has access to a priest with sufficient pull with the Almighty, he who thinks that such a doctrine is an invitation to go and sin once more is entirely justified in so saying and in proclaiming his views with as much publicity as does he who makes such assertions. I consider that some of the teachings of Bishop Leadbeater and his associates with Old Catholic tendencies are not only subversive of Theosophy, but of the Christianity of Christ likewise, that they inculcate the notion that sin can be blotted out by a mechanical process, that they tend to create false ideals of peace, and that they are therefore dangerous and degrading. I am not intolerant when I express my opinion. but my critics are intolerant because they deny my right to teach what I consider true. Further, some of them are intolerant because they attempt to show their disapproval of me in petty ways, such as by hitting back at the prisoners in whom I am interested. They behave like the man who kicks the dog because he can produce no impression on his master. It is a sad commentary on the value of the psychic trash on which they have been feeding, as a means of spiritual development.

Another group of critics insists that it is impolitic to say what you consider true, if it is not in agreement with the recognized leaders, on the ground that it will confuse the lambs and tend to bring discredit on other teachings which may be good and true. These are they who hold out for peace at any price; they are the people who are always talking of the "virtue of discrimination"—it is the very first virtue in the text book given to the lambs to study. Yet the moment one begins to exercise discrimination, up goes a howl—"Let us have peace, peace, peace." And the peace they desire is the devouring of the whole fowl by the student, lest he be distressed by the effort to distinguish flesh from feathers.

The truth, as we now conceive it, has been reached through a constant struggle with error and superstition. If it be true that the grand principles of religion and ethics were originally communicated by great leaders and teachers of infant humanity, it is nevertheless true that they have been preserved only by the efforts of those who were willing to fight for them, and often to lay down their lives for them, against the encroachments of those who would substitute these very same ideas of peace at any price, of ritualism, with

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which the truth is threatened today. Nobody denies that one may fight for a wrong cause, but that is not the point. The point is that he shall be willing to express his honest convictions no matter what sacrifice it may involve, no matter what the prestige of those who think differently. To fail in this, to seek peace and harmony at the cost of spiritual slavery, rather than the truth which we are told will make us free, is to invite moral degeneration. Christ had counted the cost when he said "I am not come to send peace, but a sword." And a better example I could not hold up to my critics.

Hurry Up Call for Correspondents

Our "unfinished business" baskets are again becoming congested with requests from prisoners for correspondents, and we wish to appeal to our members to write to these men. Offers to take on one or two more will be much appreciated.

Members who for one reason or another are no longer in communication with the prisoners assigned to them are requested to report the same at once, with names, in order that others may be given to them.

It is also desired that members endeavor to interest their friends to write to us. We do not ask for names of people to whom we may write with the hope of interesting them. Our office work is too congested, and the results too small to make it desirable to do this. We make it a rule not to communicate with any but those from who we hear first, or who have directly expressed their desire to cooperate with us.

We also ask our members, especially those who are more familiar with our work, to write to local or other newspapers inviting those who are interested in prisons and prisoners to communicate with this office. All such communications will receive prompt attention.

The following classes of correspondents are specially needed:

Correspondents for illiterate or poorly educated prisoners. Many of these men are naturally intelligent and make good correspondents if encouraged. They are simply suffering from a lack of education.

Correspondents for colored prisoners. We need both white and colored correspondents. Some of our members who have taken an interest in colored inmates have expressed themselves as greatly pleased with the results.

Correspondents for interned prisoners of war. We have a long waiting list of men in one of the Canadian internment camps who are unable to communicate with their friends abroad and who would be cheered by a little attention. Some of them write English, but most are limited to German. Those who can write German should distinctly state the fact. We also ask our members to interest any of their friends who can write German to join with us.

Male correspondents. We have a very long waiting list of in-

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mates of certain prisons where the prisoners are allowed to communicate with men only. We find it specially difficult to meet this demand. Military duties have wihdrwn many of our male members and it is obligatory on us to find others to take their places.

P. S. Please get busy at once. Don't put it off till tomorrow.

A Blanket Acknowledgment

The Editor has been made very happy by the many kind and appreciative letters received at Christmas time, both from outside members and from inmates. Nothing would give him greater pleasure than to acknowledge every one of these by a personal letter. He asks his friends kindly to bear in mind the extraordinary situation brought about by the present war conditions, which includes the impossibility of securing and retaining competent office help, and which therefore makes it needful to limit his personal correspondence as much as possible. It is necessary that the writing and publishing of the CRITIC, the providing of prisoners with correspondents and supplying books promptly shall have the right of way over everything else. Certain things must be done at once in order that our work shall not fall into hopeless confusion. The Editor therefore trusts that none will feel slighted should they not receive the prompt personal recognition he would give them, and which might be given in normal times.

Christmas Greetings from Folsom Prison

December 14, 1917.

Dear Dr. Stokes:

Again this day of peace and good will approaches, and as I have not written you for one year, I believed the time opportune to enclose a missive, couched in simple words, that might, perhaps, be instrumental in conveying to you, in some measure, our gratitude and sincere thanks for your constantly unswerving efforts for the betterment of the man that is down.

We have, through the columns of the CRITIC, followed your great work for the year fast drawing to a close, and have at times been lost in wonder and astonishment, when we undertook to account for your perseverance and ultimate success in the face of the seemingly insurmountable barriers that were continually thrust in your path, from almost every angle, by those who are openly opposed to progress in any form other than a mercenary one, especially if that progress has for its purpose and aim the reclamation of the man in durance vile.

We have read the false assertions and base calumnies generating in Illinois, in New York, in Pennsylvania and in other states, and found it impossible to prevent a smile of derision at their mirth-producing, as well as groundless mouthings and mumblings.

Again we have found great pleasure in reading of the liberal mindedness of great men like Governor Hunt of Arizona, Governor West of Oregon, ex-Governor Johnson of California, the Honorable T. M. Osborne and others, and have found great consolation in the knowledge that this is truly an age of progress, and that the world has advanced to a point where the day of the reactionary is past, and the clamours of the superstitious go unnoticed and unheard.

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We realize most fully that the fault belongs to the man behind the bars. He has of his own free will violated the law and brought upon himself the degradation, the stigma and the pain. Yet it is far more profitable and economical to society to undertake the reformation of the culprit, if for no other purpose than to return him to freedom better morally and physically than when he entered the prison gate. This being the case, we often wonder why the majority are opposed to giving the offender a chance to reform. Yet, upon second consideration, we do know for the greatest man that ever lived, the "Man of Sorrow," whose birthday we celebrate the twenty-fifth of December, clearly defined their actions when he said: Father, forgive them, they know not what they do." Yet, we are ever hopeful, and believe the time is not far distant when the majority of the people the world over will become enlightened to the point where they will see that their old brutal system in dealing with prisoners is all wrong, and the only sane thing is reformation by education. When that time arrives, then and then only will a great burden be lifted from the taxpayer, for the population in our prisons will decrease by leaps and bounds.

Few, if any, of the so-called criminal class are so far removed from the path of right and legitimate living but they can be reclaimed, providing they are given the opportunity. And when society does at last embrace the truth, when they acquire the intelligence to class the man in prison as a victim of a diseased brain, who are to be treated scientifically instead of brutally, then, Doctor, will the seeds you have sown begin to bear fruit.

You have been, for many years, blazing the trail that is sure to be seen and followed in the future, and not only the poor misguided prisoner will owe you an everlasting debt of gratitude, but those who are so eager to scoff today, will have you to thank for pointing out the way, and their false assertions and foolish clamourings will return and smite them; their eyes will be opened at last, and they will see at a glance just how small they really and truly are in the world in this epoch of progressiveness and social enlightenment. In conclusion, I wish you a very Merry Christmas and Happy New Year.

Yours fraternally, W. C.

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.

for PRISON WORK.....

for.....

$5.00	50 cts.
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Supplement to List No. 2.—Theosophy

(Subject to change without notice)

Containing additions and changes in List No. 2 since October, 1916. The complete list will be sent on request.

The war is greatly hampering the publishing business in England. Books marked as reprinting, or temporarily out of print may, however, be ready for delivery at any time.

Prices are postpaid to any point. Books may be sent, or borrowers' credits paid, C. O. D.

Discounts to lodges and dealers. Any book not on this list will be supplied, if possible.

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 (or the full value of the books if less than two dollars), 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."

Second-hand theosophical, occult and new thought books sold, bought or taken in exchange or for credit by arrangement.

Arnold, Sir Edwin—Indian Poetry and Indian Idylls, $2.65.

Barker, Elsa—Letters from a Living Dead Man, $1.60 (from $1.35).

War Letters from the Living Dead Man, $1.60 (from $1.35).

Songs of a Vagrom Angel (poems), $1.35.

A collection of poems communicated by automatic writing by a spirit mentioned in the above books and of high quality.

Bartlett, Harriet Tuttle—An Esoteric Reading of Biblical Symbolism, $1.60

Bharati, Baba—Sree Krishna, the Lord of Love, $1.50.

Besant, Annie—Death and After, Karma, Seven Principles of Man (Theosophical manuals), temporarily out of print. Loaned only.

The Future that Awaits Us, out of print.

Occult Chemistry (pamphlet), out of print.

The Riddle of Life, out of print.

India—a Nation, withdrawn by publisher.

How India Wrought for Freedom, $1.50.

Duties of the Theosophist, $0.50.

Mrs. Besant's latest book.

Balzatsky, H. P.—The Secret Doctrine, reprinting.

Isis Unveiled, 2 vols. ($6.50), reprinting. Loaning copies.

Practical Occultism, cloth, $0.40; leather, sold only, $0.75.

Bosman, Leonard—The Music of the Spheres, part 2, sold only, $0.60.

Buck, J. D.—Mystic Masonry, out of print. Loaned only.

Burnett, Dr. Mary H.—Principles of Occult Healing, $0.75.

Collins, Mabel—Our Glorious Future; an Interpretation of *Light on the Path*. $1.00.

Mabel Collins' latest book.

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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THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington, D. C.
BY
The O. E. Library League

Vol. VII | Wednesday, January 23, 1918 | No. 12

ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

A NEW FEDERAL PRISON LABOR BILL.

A bill has recently been introduced in the United States Senate by Senator Hoke Smith (S. 3076, Dec. 4), and in the House of Representatives by Representative Booher (H. R. 7353, Dec. 11) which has in the main the object of utilizing the labor of Federal and other prisoners in manufacturing Government supplies, especially for war purposes and in time of war. With a single exception this bill represents a great advance over present methods and conditions, the exception being so extraordinarily misleading, dangerous and reactionary that it is a matter for surprise that it should have been fathered by the National Committee on Prisons and Prison Labor. It is to be questioned whether the advantages to be gained by the enactment of this measure will offset the pernicious effects of the one clause to which I shall refer later on. I regret that space does not admit of quoting the bill in full.

Remember, please, that there are three Federal penitentiaries under the direction of the National Department of Justice, namely, at Atlanta, at Leavenworth, and at McNeill Island, Washington. Besides these there are several military and naval prisons under the direction of the War and Navy Departments respectively. The bill allows the purchase of supplies by the Government not only from these, but from any state, county or municipal penal institution under conditions stated below.

Section 1 makes the highly important provision that on the one hand the prices paid by the Government shall be as nearly as possible the market prices prevailing in the same locality for the same commodities, while on the other hand not only shall the hours of labor be the same as those prevailing in the same vicinity, but the same rate of wages shall be paid to the prisoners, subject to the necessary deduction for maintenance.

Just what does this mean? It means this, that so far as prison made goods are purchased by the United States Government they shall be made by labor which is in every respect on the level of free labor. It means a recognition of the principle, for which the CRITIC has long contended, that the true solution of the conflict between free labor and prison labor lies in abolishing

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entirely the present system of unpaid or slave labor and paying the convict the full market value of his work. It means that the Government shall not confiscate one iota of the labor of a convict, just because he is a convict. It gives the prisoner the opportunity of supporting his family, of laying up a fund against the day of his discharge, a fund which will carry him along until he has firmly re-established himself. And further than these, it sets an example of justice and honor to those states which still think that because a man is confined for a violation of the law, they have the right to enslave him wholly. And incidentally it offers an opportunity to these men of serving the nation in war time, even if they are unable to go to the front.

Section 2 forbids specifically the purchase of supplies by the United States Government from "any private person or persons or companies using the labor of persons convicted of crime and incarcerated in a penal or correctional institution."

What does this mean? It means that the United States Government shall not purchase the products of contract prison labor. This is not the place to discuss the vicious contract system under which some states rent out the bodies of their convicts to private contractors for exploitation. Suffice it to say that it is almost universally recognized that such a system is pernicious and frequently leads to the grossest abuses. It is proposed that the Government shall go on record as protesting against it, by refusing to patronize such contractors.

Section 3 provides for the establishment of a factory in the United States Penitentiary at Atlanta for the weaving of textiles and the manufacture of mail sacks and similar mail-carrying equipment; also for a factory in the United States Penitentiary at Leavenworth for the manufacture of furniture and office equipment for the use of the Government, and at the United States Penitentiary at McNeill Island for a pulp and paper mill for the manufacture of print and other kinds of paper for the Government.

In the CRITIC of July 26, 1916, I have discussed somewhat at length the necessity of legislation establishing industries in the Federal penitentiaries. This bill is essentially in agreement with my conclusions at that time. The proposed industries are of such a nature as to give the inmates training in trades which are not too limited in their scope or practically confined to prisons and which will, therefore, afford them the education which will enable them to find steady employment on their discharge. Further, Atlanta is in the cotton region and, therefore, near to the source of supply of raw material for the textile industry, while the same is true of the pulp and paper making proposed for McNeill Island. Whether the Government could take over the entire product of these three penitentiaries working with full force is a matter for experts to decide. Nothing should stand

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in the way of the sale of any surplus in the open market, a procedure to which there could be no valid objection, seeing that the operatives are to be paid the full market rate of wages.

It is further provided that United States prisoners may be utilized in the building of military roads, in which case they are likewise to be paid the current rate of wages for such work.

With the further details of the bill we need not concern ourselves, as they have to do mainly with administration and finance. We may sum up what has been said as follows:

1. That Government prisons shall be operated on an independent basis, the Government purchasing the supplies from them as it would from a private concern.

2. That all prison made goods bought by the Government either from a Federal, state, county or municipal penal institution must be made by fully paid labor, working under the same conditions as to hours as prevail in the vicinity.

3. That the purchase of supplies made by contract prison labor is forbidden.

4. That United States prisoners employed in road making must be fully paid.

5. That suitable industries shall be established in the three Federal penitentiaries.

And now let us turn to the objectionable portion of the bill. This is contained in *Section 2*, and reads as follows:

Provided, That all goods, wares, and merchandise manufactured, produced, or mined wholly or in part by convict labor, except paroled convicts, or in any prison or reformatory, transported into any State or Territory of the United States or remaining therein for use, consumption, sale, or storage, except those disposed of by sale to the Federal Government, as above provided for, shall, upon arrival and delivery in such State or Territory, be subject to the operation and effect of the laws of such State or Territory to the same extent and in the same manner as though such goods, wares, and merchandise had been manufactured, produced, or mined in such State or Territory, and shall not be exempt therefrom by reason of being introduced in the original package or otherwise.

This is what is called a "rider," as it has absolutely no relation to the other objects of the bill, and is obviously inserted for the purpose of getting through a piece of irrelevant legislation. It is identically the same (except the ten words referring to the Federal Government) as the bill introduced by Mr. Booher in 1916, which was strongly opposed at the time and to which I have paid my respects in the CRITIC of April 5, 1916, under the title "The Nigger in the Woodpile," to which I refer my readers, as it was analyzed more fully than present space permits. The objection does not lie in its being irrelevant, but in its making an unfair limitation of the interstate commerce laws, to the injury of the prisoner. The following is quoted from the article referred to:

By way of explanation attention may be called to the fact that the Supreme Court has decided that no state law could interfere with the im-

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portation into and sale in that state of goods produced in other states, provided that they are imported and sold in the "original package," unless Congress by special act shall limit the interstate commerce law in the particular instance. Thus, as is well known, liquor could be and has been sold in prohibition states in defiance of state law and public opinion, provided it was sold in the "original package," which might be nothing more than a pint bottle. In that pioneer prohibition state, Maine, the writer has purchased openly and without question pint bottles of liquor.

Thirteen of the states have laws intended in one way or another to limit or regulate the manufacture and sale of prison products and while they are able to do this effectively so far as such articles are produced within the state, they have been helpless when they have been brought in from other states and sold in the "original package." The result has been practically to nullify the action of the state law.

* * * * *

To return to interstate commerce. Just as a prohibition law can be largely nullified in effect when the interstate commerce laws allow liquor to be imported in original packages, so, no matter how wise the prison labor laws of a state may be, no matter if prison slave labor is replaced by a rational wage system, still they can be only partly beneficial as far as the public is concerned if other states, still adhering to slave labor, are allowed to dump their products on its market.

The professed aim of the proposed legislation is to allow each state to protect itself by permitting it to apply its own laws to imported prison made products. Now, if the effect could be limited to preventing states which maintain a body of prison slaves from forcing their cheap slave made products on other states, in competition with paid labor, no objection could be raised. But it does much more than that. It allows any state to exclude prison made goods, even if made under ideal conditions, even if the prisoner is fully paid for his labor. That is to say it is a sweeping discrimination aganst the prisoner as such—a piece of class legislation of the worst sort.

Suppose that in legislating against "negro slavery" we should omit the word "slavery," and make our laws apply to negroes without discrimination—that is an exact parallel of what we have here. Congress has limited the interstate commerce law in respect to articles which no one can dispute are detrimental to public health and welfare, impure foods, adulterated drugs. whiskey. But here is quite another matter. It is now proposed to allow any state to discriminate against articles produced by prisoners in other states, no matter how good these articles may be in themselves. It is legislation. not against a certain class of goods, but against a certain class of men. namely, convicts. Prison made goods are not in themselves dangerous to public welfare, like whiskey, impure foods or articles fraudulently labeled. On the contrary they are just as honest as the same things made by the outsider, provided they are made by honest and fair methods, and are just as entitled to the protection of the interstate commerce law. To allow a state to exclude them at will is not one whit more sensible than to allow it to exclude wheat or potatoes because the farmers demand it. Why not? If the farmers control the legislature they could easily stop outside competition and doubtless would, did not the interstate commerce law stand in their way.

One effect of the proposed legislation will be to make it the harder for those states which may hereafter adopt a rational wages system for prisoners to find a broad market for their products, and therefore to pay them rational wages. The measure is fundamentally wrong—no matter what good it may do here and there, and should be defeated.

What is really needed is the prohibition of interstate commerce in prison products when it shall appear that the prisoner is not paid, or is underpaid. for his labor, or that the state is making a profit out of him. For such a law would be just this—a law to prohibit interstate commerce in the products of slave labor. This would quickly bring those states to their senses which still think the convict a person whom they may exploit with impunity. Under

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such an act, the decision as to whether the goods are fairly made or not would be a function of the Interstate Commerce Commission.

An open Letter to Adolph Lewisohn

Mr. Adolph Lewisohn
President of The National Committee
on Prisons and Prison Labor

Dear Sir:

I have read your letter of December 22d to the Editor and wish to express my gratification that the National Committee on Prisons and Prison Labor has been instrumental in bringing before Congress a measure which involves such a greatly to be desired reform as the requirement that prison made commodities purchased by the Government must be made under a system excluding contract labor and requiring the payment of the full market rate of wages to the convict. In my opinion therein lies the most important advance in the solution of the prison labor problem ever suggested and one which, if adopted, could not fail to be an example to state legislators.

When, however, you state that "none of the fundamental principles of social reform have been ignored by the framers of the pending prison labor bill," I must emphatically dissent. The proviso in Section 2, which is nothing more than a verbatim repetition of Mr. Booher's bill of 1916 (H. R. 6871) has not only no connection with the main obect of the bill, but is antagonistic to the principle involved, namely the protection of the prison laborer. It proposes to limit the action of the interstate commerce law in such a manner that any state so disposed may exclude not only the cheap products of prison slave (unpaid or underpaid) labor, but equally commodities made under the rational system of fully paid prison labor of which your bill is such an admirable example. It is not legislation against the products of unpaid labor, but against the prisoner himself, because it tends to or opens the way to restricting the market for honestly made goods. Nobody can doubt the danger of placing in the hands of a state the power to exclude commodities not in themselves detrimental to public welfare, such as are intoxicating liquors, narcotics, adulterated foods or fraudulently labeled articles. The commodity made by a prisoner whose labor is paid for in full by the state should be protected against all such possible arbitrary exclusion, just as are wheat or potatoes raised by a farmer in a neighboring state. Nobody doubts that interested parties with political influence would endeavor to suppress outside competition through legislation in many a field of production, did not the interstate commerce law forbid it; in fact, it is to prevent this that the law exists. Yet you propose to limit this law in the case of the product of the prisoner, without the least precaution that it will not be

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abused. To do this appears to me not only unjust to the prisoner, but a most dangerous precedent.

Instead of fathering such a piece of reactionary legislation, why does not the National Committee on Prisons and Prison Labor devote its efforts to securing the passage of a law prohibiting interstate commerce in prison made goods not made by fully paid labor? That would be equivalent to legislation against slave labor and on a parity with the new law against interstate commerce in the products of child labor.

Very truly yours,

EDITOR OF THE CRITIC

Answers to Correspondents

Mr. R. A. B. ——— Prison. I join with you in the hope that you may find a suitable lady to take care of your ten motherless children and incidentally of yourself after your discharge. What you need, however, is not one of our LEAGUE members, but the matron of an orphan asylum, or still better, two of them.

Mrs. J. A.—I appreciate your kind suggestion that I should talk more about prison reform and less about Theosophy. The letter before yours urged me to talk more Theosophy and less prison reform. Some of my friends berate me because I am a Theosophist, while others chide me because I am *not*. The great majority of LEAGUE members have the good sense to do their bit and let me think and write as I choose.

Back to Blavatsky!

Readers of the monthly magazine *Theosophy* will find in it a presentation of the subject either in the words of the original founders, now often difficultly accessible, or of others who are familiar with their teachings, and lacking the various recent annexes, perversions, diversions, inversions, conversions and subversions originating in the Clairvoyance and Old Catholic Departments. The kind of version especially needed today is a reversion to the Theosophy of H. P. Blavatsky. *Theosophy* is a magazine for students edited by students. Subscription, $2 a year, single copies 25 cents (from The O. E. Library).

Not A Matrimonial Bureau

A few prisoners still have the idea that the LEAGUE will help them to find sweethearts and wives. Needless to say these gentlemen are wasting their time by writing to us, as we are not running a matrimonial bureau. We think it very nice that they should get married—if they get a chance, but advise them to address the editor of The Matchmaker's Gazette.

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Who Should Write First?

There seems to be some misunderstanding as to whether correspondents should write first to prisoners. We expect the correspondent who receives the name of a prisoner to write first. Prisoners are always at liberty, however, to write to the correspondent without waiting for a letter, and we advise them to do so should they not hear within a reasonable time.

Prisoners must at least acknowledge letters received from correspondents if they wish to remain members of the LEAGUE, even if they do not wish to continue the correspondence.

THE O. E. LIBRARY LEAGUE

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

Supplement to List No. 2.—Theosophy

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Additions to Periodicals

Theosophy (monthly, Los Angeles).....one year $2.00
Organ of the United Lodge of Theosophists. A high class journal, largely devoted to reprinting now unobtainable articles by Blavatsky, Judge, etc. An exponent of Theosophy as taught by the founders of The Theosophical Society. Samples, 25cts. Subscriptions taken by the O. E. Library.

Divine Life (monthly, 614 Oakwood Boulevard, Chicago) one year, $1.00
Devoted largely to combating the Catholic and ritualistic movement in the Theosophical Society. Samples, 10 cts. From the editor, above address.

The Channel, ceased publication.

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January, 1918.

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The O. E. Library League

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

THE GREAT COMMANDMENT

Kill out all sense of separateness.

— Light on the Path

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

—Luke x. 27

A Master, who has given us the above precept in *Light on the Path*, has also contributed to the same book the following comment:

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 you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire.

Another Master has given us a briefer comment on the second quotation, but of like tenor: "On these two commandments hang all the law and the prophets." When Christ said, thou shalt love the Lord thy God and thy neighbor as thyself, he was expressing the identical sentiment conveyed in the words "Kill out all sense of separateness." In fact, it may be said that in this precept rests the essence of religion as Christ taught it.

The term "separateness" is an unfamiliar one to most. It may be defined as that feeling of aloofness which causes us to shun association with others, to despise, look down on, or otherwise find their natures incompatible with our own. In it are included all sorts of race and class antipathies, the social and caste feelings which cause us to decline to tolerate the presence of those who do not belong to our social set, who have customs, or who entertain

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views different from our own. Strictly speaking, it applies equally to aloofness from God, but that does not have to be insisted on to the same degree, for as a rule man is much more likely to persuade himself that he loves God, of whom he desires favors, than to love those fellow beings whom he regards as beneath him and from whom he believes that he can receive nothing. In so doing he loses sight of the fact that he is asking God to do that which he is unwilling to do himself, that is, to turn his attention from the cherubim and other members of the Divine social set in order to pay attention to him; that he is demanding of the Lord to kill out the sense of separateness which he himself feels toward his fellows. He erects magnificent places of worship on the boulevards, with elaborate rituals and paraphernalia for attracting the Divine attention, while only here and there a humble chapel or mission room in the slums attests his consideration for his less fortunate fellows. Christ expressed his opinion of such one-sided devotion in the words, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

It is not to be denied that the sense of separateness has had and still has its justification at times, just as many another quality, once useful, has ceased to be so and should be outgrown. On other occasions I have pointed out that our present vices are often what were primitive virtues, the anti-social remnants of what was needful or useful when man lived under the old regime of each one for himself. This is quite true of the sense of separateness. There are incipient qualities in human nature which are of high value and which require protection and isolation for their development. Just as one protects the infant against the rough physical forces of nature, so too must these budding virtues be protected from the coarser influences which would cause them to succumb. But this very fact is a confession of weakness. The real test of any virtue is that its owner can maintain it in the presence of hostile influences, that he does not have to keep it in a hothouse, or protect it with the armor of separateness. In fact, virtue unexposed to hostile influences ceases in a large measure to be virtue at all; it takes on the quality of a good digestion or a normally functioning liver—very good in themselves, but in no sense moral in their character. Virtue becomes virtue because of its power of resistance. In no way do we "respectable" people delude ourselves more than in our idea that we are better than the man who sins when we have absolutely no incentive to do as he does, or when our environment, social or otherwise, actually protects us. The sense of separateness implied in the hatred of the sinner, even of the sin itself, spells weakness, nothing else. Really great men, and of course I set Christ at the head of them, have an understanding of the sinner which draws them closer to him. Witness the action of Christ toward the woman taken in adultery as compared with the horror of those virtuous married

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Pharisees, who are able and willing to gratify their lusts whenever the inclination prompts them, toward the sexual irregularities of others. Witness his sitting down to dinner with sinners as compared with the repulsion of those who have everything in the world they desire toward him who nibbles a little of the joy of life in an irregular manner. Witness the occultist who talks about pernicious magnetism and who refuses to touch an ungloved hand lest he be polluted, or who desires to exclude the non-elect from his meetings. There are those who consider it a sign of development to suffer from the objectionable "vibrations" of other people. The only development which it indicates is an hypertrophied sense of separateness. Such people are still in the primary grades.

With the occasional exceptions noted, the sense of separateness is a barrier to further development. Evolution, both physical and spiritual, is largely brought about by the play of outside forces on the individual. He who excludes these forces through separateness is placing an obstacle in his own path. He who sets the demon of separateness on guard over his mind, who reads or listens to nothing but that which pleases him, with which he agrees, or which he already knows or thinks he knows, is bound never to progress. Separateness has the result of bringing together those who are like-minded and of isolating them from those who differ from them in manner or ways of thinking. It is the result of mental inertia, of the unwillingness to take the trouble to understand others. Having once formed a conviction one seeks those who think likewise largely in order to bolster up one's self-confidence.

It is stated in *Light on the Path* that "before you can attain knowledge you must have passed through all places, foul and clean alike." That is a hard saying. It means that you have yourself either once occupied the place of the criminal whom you despise, or that you have that experience yet to go through with. This will of course be indignantly denied. In a very limited way we can watch the working out of this law, but it is fully comprehensible only when one understands the doctrine of reincarnation. Who has not wondered at the apparent injustice of the Creator in placing some of his children in fair and happy circumstances, while others are plunged in misery and subjected to every kind of temptation? It is only in this statement that is to be found the conception of absolute impartiality. The differences are but temporary. All have the same opportunities, receive the same treatment. Therefore the feeling of separateness is based upon an illusion. Great as is the difference between the "good" man and the "bad" man, it is vanishing as compared with the difference between the good man and the divine man.

"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

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that it cannot be isolated." In other words, it is impossible to escape a responsibility; it must always be met, and it will encounter us at every turn in one form or another till we have discharged our obligation. This, according to the Master who gave us *Light on the Path* is equally true of the dodging of responsibility under the prompting of the sense of separateness. "The sin and shame of the world are your sin and shame," and will remain so as long as you do not try your level best to remedy them.

It is comparatively easy to recognize that one should overcome the sense of separateness. To do this is to admit, theoretically, the principle of universal brotherhood. But to kill it out, to be the brother in fact as well as in theory, that is different indeed. No harder task is set before the developing soul. It is easy enough to feel devotion to an ideal being, to a Master; it is easy enough to experience the religious sentiment under the influence of music and ritual; and for many it is easy to seek development through knowledge. But to go out into the world, to see the man beneath the criminal, the divine nature in those whose outward characteristics repel us, that is difficult indeed. That is why I call this "the great commandment." The blindness of separateness, if not checked by persistent effort, grows with age. Children show separateness to a much less extent than adults. You remember that Christ said that he who would enter the kingdom of heaven must become as a little child. I have often puzzled over that saying, but it seems to me that He had in mind this very matter of separateness. It is not the ignorance—the so-called innocence—of the child which is a virtue, but his feeling of brotherhood toward all things, which disappears as he grows up, under the influence of his elders. And in killing out the sense of separateness in oneself, one should always guard against promoting its growth in the children with whom one is thrown.

As you may expect, I have in mind largely the application of this principle in our relation to what are known as criminals In no instance is the sense of separateness more marked. Most people shudder at the thought of a convict, and in indulging in this feeling they are not only doing their utmost to foster the sense of separateness in themselves, but they are directly contributing to the spirit which produces crime, because separateness begets separateness in others. I am not now referring to the matter of helping the prisoners, but to helping oneself. I know of no better way of fighting separateness than by interesting oneself in prisoners, not indirectly and at a distance, not through work for more humane penal methods, but by direct contact. My work brings me in contact with thousands of people who desire to help prisoners. Not a few of these are prompted by the desire to "save their souls." That is a commendable object, provided one undertakes it with the full recognition of the fact that in so doing he has just as much to learn

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from the convict as the convict has from him. Those who have really made a success of this work assure me that they have received as much or more than they have given. The reward of this work lies, not in running up a credit balance for oneself on the Book of Life—so many souls saved, so many credits—but in the broadening of one's nature and sympathies. For the scheme of things has provided that only in killing out the sense of separateness in oneself, can one hope to overcome separateness from God.

Letter from a Business Man

SEATTLE, Jan. 11, 1918.

Dear Dr. Stokes—

My compliments to "A. B.," who wrote the "Appeal to Members" in the Dec. 12th CRITIC. He is entirely right. We are prone to forget that you are human yourself, and would probably like to know that the work you started is bearing fruit.

In some ways the correspondence work I have been doing with prisoners is the biggest thing that ever came into my life. I would sacrifice many other things before I would give it up, because I believe it is doing me quite as much good as it is my correspondents, and I should feel as if I were getting under false pretenses the gratitude they are apt to pour out on one whom they think has helped them in some way. In these days of hatred and lust to hurt it is a solace to be able to be a channel for a little of love and service.

So, Dr. Stokes, because you have been the instrument through whom I have come in touch with this work and because I think you are doing a unique and most important work which should not be allowed to fail, I send this belated word of appreciation with a little extra donation for the good of the cause.

Faithfully yours,

A. L. L.

You Should Read These Books About Prisoners

Lowrie, Donald—My Life in Prison, $1.60.
An intensely interesting account of ten years' experience in San Quentin Prison. Indispensible to correspondents.

Osborne, Thomas Mott—Within Prison Walls, $1.90.
A narrative of experiences during the author's voluntary confinement in Auburn Prison.

Taylor, Winifred Louise—The Man Behind the Bars, $1.60.

Dostoieffsky, Fedor—The House of the Dead, or Prison Life in Siberia, $0.55.

These books can be purchased from the Library, or rented on the usual terms.

Concerning the Raid of the Old Catholic Church on the T. S.

Read the following pamphlets, which can be obtained for one cent each from the Editor of *Divine Life*, 314 Oakwood Boulevard, Chicago.

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The Incompatibility of Theosophy and the Teaching of the Old Catholic Church.

Shall the American Section T. S. be sold into Catholic Bondage.

Proof that the Old Catholic Church is the Roman Catholic Church.

Theosophy and Pseudo—Theosophy by the Editor of the CRITIC.

Bought and Sold: The Hidden Side of the Scheme of uniting the T. S. and the Old (Roman) Catholic Church—Exposed.

The Bishop Retorts

My article on "Spiritual Rainmakers" in the CRITIC of October 31st has called forth the following letter from Bishop Wedgwood, which I take pleasure in publishing:

The Editor of the O. E. Library Critic—

Sir—In your endeavor to be clever and amusing you have been fairly successful, but you have succeeded even better in being unjust.

On page 2 of your issue of October 31 you accuse me of teaching that a person "sipping highballs" or riding in his motor gets much the same results from being fortuitously in the neighborhood of a church where the consecration is taking place at the Mass as does a person who is devoutly prostrating himself before the throne. I said and say no such thing. Nor have I ever said anything to imply that devotion is at a discount, or that "it is no longer a question of loving the Lord, of obeying and imitating Him."

Such teaching truly is "rank spiritual nonsense," but it is entirely of your own invention and does more credit to your imagination than to your fairness of mind.

Between the attitude of "salvation by proxy" and that of understandingly using and actively co-operating with the laws of nature there lies a gulf spanned by centuries of evolution.

It is a pity that you should so misrepresent things as to make it appear that I am perpetrating the crime of the one whereas one's whole endeavor is toward emphasizing the other.

The question of ceremonial and its value is a large one and ranges over unfamiliar ground. You probably were a little hasty in coming at your conclusions. I thank you, nevertheless, for being courteous and impersonal in your criticism.

London, December 30, 1917. ✠J.I. WEDGWOOD.

I did *not* quote the Bishop as specifically mentioning highballs or motoring. What he said was that people are affected by the ceremonial "for miles around," and even those who are engaged in entirely unreligious occupations or thoughts. Whether those motoring or sipping highballs are excepted from the general blessing I do not know, but the Bishop did not say so. I presume not, however, for here is what Bishop Leadbeater—also an exponent of Old Catholic "Theosophy" says (*The Hidden Side of Things,* Vol. 1, page 228). Speaking of the celebration of the Mass in a Roman Catholic church in a village in Sicily he continues:

Many people far away from the church, walking along the village street or pursuing their various avocations upon the lonely hillsides, felt for a moment a thrill of affection or devotion, as this great wave of spiritual peace and strength passed over the countryside, though assuredly they never dreamt of connecting it with the Mass which was being celebrated in their little cathedral.

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Motoring may not be an avocation (i. e., a diversion) of Sicilian peasants, but unquestionably wine drinking is. The idea is that one may be doing about anything somewhere miles away from a church where a priest is celebrating Mass and yet be a partaker in the downpouring of divine blessing. In fact, if one wants to learn what is being forced on theosophists in the name of Theosophy by the Old Catholic Church he cannot do better than read chapter 7 of the above book. It will show him how far Theosophy, so-called, has wandered from the teachings of its founders, to say nothing of the precepts of Christ.

The Bishop certainly said just what I quoted with regard to devotion—"the wave of devotion is receding; the wave of ceremonial is advancing." His colleague, Bishop Leadbeater, says much the same (*Theosophist*, September, 1917):

> The future is with the Church, for the seventh ray—the ray of ceremonial magic—is beginning to dominate the world. The day of blind and unreasoning devotion is passing, but that of the intelligent comprehension and use of Nature's forces is dawning upon us."

The glorious army of martyrs, those victims of a "blind and unreasoning devotion" have been canonized, but their spirit is becoming obsolete. We now have the sacerdotal magician in his vestments and a vastly more agreeable and convenient method of salvation than that of standing by one's convictions even unto death.

Between the spirit of the Nazarene and religion as an intelligent manipulation of Nature's forces by magical processes there can be no compromise.

Knitting for the Soldiers

In a recent CRITIC our friend, George C. Wagner, an inmate of the Michigan Branch Prison at Marquette, Michigan, suggested that LEAGUE members who are interested in Red Cross work should persuade their local chapters, in localities where there are prisons or jails, to take up with the officials the matter of knitting by prisoners, and to supply knitting apparatus and teachers. This plan has been adopted with success in several prisons. I quote the following from a letter from one of our members:

> Perhaps you will be interested to know that the Red Cross put a machine to knit socks in the Niagara County Jail and a man named L. B. knitted 175 pairs of socks since the middle of December. Only one machine was supplied. Another has been given and a man by the name of L. will start. Miss Smith, a Red Cross worker, one of our teachers, taught them and also showed three women how to knit. These women made six sweaters, which were turned into the Red Cross. Could you make a note of this in the CRITIC the coming month? It might help to introduce the same into the penitentiaries.

Information as to how to proceed can be obtained from the writer of the above, *Mrs. Morris Cohn, Jr., 610 Riverside, Niagara Falls, N. Y.*

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A List of books by Mabel Collins

These books may be purchased from the Library or rented on the usual terms.

Prices are postpaid to any point. Books may be sent or borrowers' credits paid C. O. D. *Discounts to lodges and dealers.*

Light on the Path, with Comments and an Essay on Karma, cloth, $0.50; leather, sold only, $0.75.

"A treatise written for the personal use of those who are ignorant of the Eastern wisdom, and who desire to enter within its influence. Written down by M. C." A classic which should be read every day, but which can be fully understood only by those who live its teachings. Said to have been communicated by the Master Hilarion.

Light on the Path, with Historical Introduction by *C. Jinarajadasa* cloth, $0.35; paper, sold only, $0.20; leather, sold only, $0.75.

Shows the very ancient origin of this book.

Light on the Path, miniature leather edition, $0.75.

The Idyll of the White Lotus, $1.00.

Adventures of a youth among the occult priesthood of ancient Egypt. One of the most valuable of Mabel Collins' books, and said to be a true account of the experience of the Master Hilarion in an earlier incarnation.

Our Glorious Future; an interpretation of *Light on the Path,* $1.00.

Mabel Collins' latest book. *Light on the Path* has been interpreted and misinterpreted by writers of various nationalities, but never before by the author, who until now has been silent on the subject.

When the Sun Moves Northward, New edition, $1.00.

A record of the occult ceremonies and festivals of the six sacred months. One of the most valuable of Mabel Collins' works. With portrait of the author.

As the Flower Grows, $0.75.

The Awakening, $0.75.

Contains a very interesting account of the manner in which *Light on the Path* was obtained.

The Builders, $0.40.

A record of human work in the unseen world.

The Crucible, $1.00.

Has to do largely with the war and its occult side.

A Cry From Afar: to Students of *Light on the Path,* $0.40.

Illusions, $0.60.

Love's Chaplet, $0.40.

Fragments of Thought and Life, $0.75.

Seven Essays and seven Fables in illustration of the Essays.

One Life, One Law, $0.40.

Against killing animals.

The Scroll of the Disembodied Man (with *Helen Bourchier*), $0.40.

The Story of Sensa, $0.40.

An interpretation of *The Idyll of the White Lotus.*

Through the Gates of Gold, $0.85.

The Transparent Jewel, $0.75.

The famous Yoga Aphorisms of Patanjali, with commentary by Mabel Collins.

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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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

Vol. VII Wednesday, February 20, 1918 No. 14

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TO BE SEEN OF MEN

When I am sorely pressed for a subject one of my correspondents usually supplies the text. The text this week was furnished by a member who asked me in behalf of a woman's club for some information as to my personal history, who I am and what I was before I took up prison work, and what representative people endorse me. All of which is quite feminine and natural, and also quite amusing, or perhaps I should say, pathetic.

I say amusing and pathetic because those who ask such questions show an inability to grasp things in their true relation. If I were asking anything for myself, the question of my personality and my *bona fides* would be perfectly in place. But I am not. I am not asking any one to do anything for me, no, not the least little thing. The work of the LEAGUE stands on its own merits, not on mine, if I have any. I am inviting people to take part in a humanitarian work which is of benefit to prisoners and incidentally helpful and enlightening to themselves. Whether I am of royal descent or an hereditary tramp, an aristocrat or a proletarian, an ex-railroad president or an ex-convict makes not the least possible diifference. The biggest compliment ever paid me was to be taken for an ex-convict. I am sorry to say I am not, for had I been, it would be one of the best testimonials I could present, it would be a certificate of familiarity with the subject in which I am interested, and that, if anything, is what is wanted. These ladies are like him who would demand a letter of introduction from one who asks him to pull a drowning man out of the water, instead of giving evidence that he himself knows how to swim.

In certain positions in life it is necessary to know something of the personality. One does not vote for a president, a mayor, or even a sheriff without knowing something of him. He has certain public work to do and his fitness must be ascertained in advance. But it would be rather absurd to make this a condition of being a good citizen oneself. These ladies overlook the fact that I am not a candidate for their votes. I am not asking their approval and endorsement and permission to work. No, I am asking *them* to do

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the work, and instead of requiring my references they should come to me with their own.

Certain of the Pharisees came to Christ and demanded a sign, a miracle, as proof of the truth of what he said. They required a letter of introduction from the Almighty before they would believe that which carried truth on its face. "Thou shalt love thy neighbor as thyself"? Prove it by turning water into wine. "Blessed are the peacemakers"? Demonstrate it by calling down lightning from heaven. Not far removed from these, and suffering under the same delusion are those people—I will not call these good ladies Pharisees—who want my testimonials as a proof that they should obey the precept of Christ and visit the sick and in prison.

My education, my experience in the past, these are the tools which I use in my work. One must judge of them by the efficiency with which the work is performed. If the tool performs its work what matter where and by whom it was made and by whom it is recommended? People who are obsessed with the notion that one must have references first may do well enough in organizing church fairs and charity balls, where contact with the elite is essential, but they are absolutely of no use in work like ours unless they rid themselves of these ideas. They would demand references from a prisoner before they would interest themselves in him. No, this work is for those who have no references, and by those who demand none.

To comply with your request for references would be to stultify myself. It would be to admit the utterly false principle that my personality has something to do with the way in which you fulfil your duty to your fellow men, that you will do right because of what I am or of what someone says of me, rather than because it is right in itself. This I am unwilling to do. You are right in wanting to know whether the work is worth while. I will put you in touch with prisoners who know that it is; I will introduce you to members who have found by their experience that it has been worth while to them. But to give you the names of Mr., Mrs., or Miss So-And-So who knows it only by hearsay and indirectly, no. I have no time to bother with such people.

But there is more in this question than this. "Kill out ambition. Work as those work who are ambitious," says *Light on the Path*. One kind of ambition is the ambition to be seen of men, to meet with public applause, to have one's good works get into the newspaper and have oneself invited to dine with big people and high up philanthropists by proxy. No one is immune from such infection. It is one way of looking for a reward, and it is no better than any other way. The desire for approbation is innate in human nature. To gratify it, when that is the particular form of gratification you crave, differs little from gratifying any other desire. Probably it is worse than most, for he who allows the love of approbation to enter his mind will soon be making it an aim, and when he has made it an aim he will act for the sake of approbation whether he is

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doing the right thing or not. He who would serve God, and by that I mean serve his fellow man, must kill out this thing at all costs. If his work is of such a nature that he must play the role of a society favorite, let him do so, provided he is willing and ready to turn his back on it at the first call. But if—and that is the case in the present instance—he is looking for workers *de facto,* not workers by proxy or talkers, he will proceed quietly with the duty in hand. utterly oblivious of what the world thinks of him. It is right to obey the command "Let your light shine before men," and not hide it under a bushel; but that does not mean that your candle is to be adorned with a tag bearing your pedigree and a list of names of those who certify that it is a candle and that it is giving light. He who works for the love of his work will feel an abhorrence for such things.

And so, ladies, I regret that you must be satisfied with the mere fact of my name and address. Not until you have earned my confidence by doing something for the world can you claim the privilege of asking personal and private details which is accorded only to those who are my intimate friends.

Electrocuted at 16!!

A New York judge has just sentenced a sixteen year old boy to the electric chair. Children next! Why not? The Germans do such things, why shuldn't we?

If you are opposed to the presence of primitive savages on the bench, or to letting them have their way if they are there, get in touch with THE AMERICAN LEAGUE FOR THE PREVENTION OF LEGALIZED CRIME. Address *M. H. Recktenwalt, Secretary,* 466 *Connecticut Street, Buffalo, N. Y.*

Theosophy as it is Taught

Elementary Theosophy, *L. W. Rogers,* $1.00.
A Simple Study in Theosophy, *Michael J. Whitty,* $1.35.

Mr. Rogers is one of the national lecturers of the American Section of the Theosophical Society, whose duty it is to go about the country delivering public lectures on this important topic. He is a remarkably lucid speaker and it is largely to his efforts that we may attribute the rapid spread of certain theosophical conceptions—and likewise certain conceptions as to what Theosophy is. In his recently published book, *Elementary Theosophy,* one finds the same characteristics, clear expression and an entire avoidance of technical or Sanskrit terms, once so prevalent, and which were calculated to mislead the novice and the public to the conclusion that Theosophy is a sort of Hindu religion which it was proposed to substitute for Christianity, instead of being, as it really is, the basis of Christianity and other great religions.

In judging of the value of a book intended for beginners one must be guided not only by what it includes, but by what it omits, not

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only by the topics treated, but also by the weight and space allotted to each. A certain relation and proportion of parts must be observed if the student is to obtain a well-rounded conception of the subject. What Mr. Rogers has said, he has said well; it could hardly be said better. But has this due proportion been observed?

Mr. Rogers is evidently a disciple of Bishop Leadbeater, and in following that eminent perverter of Theosophy he has succeeded in giving us what to the ordinary reader would appear in the main to be a clearly written text book of spiritualism. In this volume of 204 pages 58 pages are devoted to the subject of death and the after-death condition, especially to the astral world, which monopolizes 34 pages. 64 pages are given to the subject of reincarnation and the consequences relating to it. But when it comes to the subject of "Karma," a subject which is inextricably interwoven with the question of human action and human destiny, one finds a short chapter of six pages near the end with the title "The Vicarious Atonement," which contains nearly all he has to say on the subject. In fact, the word Karma does not occur in the book at all—probably the first theosophical text book to make the omission. The famous "Three Paths," the Path of Devotion, the Path of Knowledge and the Path of Action, are not even mentioned. In short, the whole ethical side of Theosophy is sadly neglected. Instead of presenting Theosophy primarily as a mode of life, inseparable from our past and our future, it is presented largely as an exposition of what happens to us when we are "dead," especially what happens to us just after we have died.

It is this method which, in my opinion, is rendering the present day teaching of Theosophy of very little value to the world, which is raising a breed of "theosophists" who differ from other people in nothing but in assembling together and talking wisely about planes, astral bodies and permanent atoms and about "who's who" in the unseen world. It is well to know that one keeps on living after what we call death, but the church teaches that and most people believe it already. Those who do not, and who will not accept it on the say-so of Mr. Rogers or Bishop Leadbeater, may be convinced by the few data which he gives from the annals of psychical research, but they still may question the luxuriant mass of details about the astral world which depend on clairvoyant testimony. These things have no right in a text book for beginners to crowd out weightier matters. If we assume that man is compelled to live for a space in a physical body for some other reason than for having a good time if he can, and for putting up with a bad time if he must, it is obvious that a system of philosophy or religion must concern itself largely, in fact mainly, with this world, with the reasons for our being in it and with the way in which we must conduct ourselves. We cannot act in the future till the future is upon us, but we can and must act now, for better or worse. If our future well-being does not depend on our present actions we may let the tomorrow take care of itself. If, on the other hand, it does so depend, then what we do now is the

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all important question. The man who has a garden to hoe must hoe in his garden instead of asserting that practical horticulture consists in knowing just as much as possible about what is growing on the other side of the fence in his neighbor's plot. This neglecting of one's own garden, this continual peeping over the fence and through the cracks, and listening to the statements of others who claim that their clairvoyant faculties enable them to see through a pine board is quite worthy of idlers, but that it should be put forward by a teacher as "Theosophy" is positively shocking.

In my judgment the subject of Karma, which emphasizes the fact that our actions determine our destiny, that these actions, and therefore our destiny, are within our control and that there is no way whatever by which we can sin and escape the full consequences of our sin, should be made made the cornerstone of all theosophical instruction for beginners. It should crop out and be reiterated on every possible occasion. It is "at the flaming forge of life" that our fortunes, now and hereafter, must be wrought. There is absolutely no use in teaching Theosophy to people if it is merely to gratify their curiosity about the world of the dead, and unless it is to make them do something, become something. One never does or becomes unless he has either within himself, or has urged on him from without, the absolute need of doing and becoming. No amount of refined spirtualism can take its place, even when accompanied by an elucidation of the theory of cosmic evolution. He who appears before a theosophical lodge today to talk on the absolute necessity of doing and becoming elicits nothing but yawns. Why? Partly because they have been taught to believe that knowledge of the unseen world is the all important question, and partly because they are led to believe that the theosophical life consists in idle devotion, dreaming about coming teachers, generating beneficent thought forms and doping themselves with spiritual intoxicants such as are provided by the Old Catholic Church.

He will be a benefactor who shall produce an elementary text book of Theosophy, written in Mr. Rogers' lucid style, but in which the order of things is reversed, in which six pages are devoted to the astral world and at least ten times as much to the subject of Karma, avoiding technical and speculative features and pointing out that the future of man is "the future of a thing whose growth and splendor have no limit," but that "each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment," which explains the paths by which this glorious evolution is attained and which presents in simple terms a system of self-discipline, or call it yoga, if you wish, which can be pursued by all as a means to this end rather than for getting a clairvoyant insight into what is going on on the other side of the fence, and which makes it clear beyond doubt that man's present duty is chiefly concerned with the problems of today, not with his future a million, or even a hundred years hence. The synthesis of this

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ideal with the grand conception of endless evolution is what the world needs, not this constant chatter about planes, bodies and thought forms.

It is evident that the Theosophical Society cannot officially fill this role when it accepts as one of its leaders a man who implicitly denies the doctrine of Karma by asserting that sin is a "twist in the ether" which cannot be set straight by the sinner himself, but which can be ironed out by a priest, and as long as it continues its flirtations with the Old Catholic Church with its advocacy of the absolution and remission of sins, its defense of the use of magical processes for personal ends. As long as this unholy alliance exists or is countenanced one must seek elsewhere for a truly theosophical teacher who shall lead the masses to a rational solution of the problem "What must I do to be saved?" To put such a teacher in the field today would be to deny the false gods it has set up for itself.

Smaller, but on a distinctly higher level is Mr. Whitty's *Simple Study of Theosophy*. In one-third of the space he has succeeded in giving a much fuller and more comprehensive presentation. It makes no appeal to morbid curiosity about after-death conditions, but treats quite fully and symmetrically the laws of cosmic evolution. Over one-half of the book is devoted to the laws of man's growth, in which the doctrine of Karma is given its proper weight and space. The treatment is untechnical and as simple as such a vast subject allows, even if he has not been as successful as Mr. Rogers in dodging the Sanskrit. Mr. Whitty is to be congratulated on having produced one of the best, if not the best, elementary treatises on Theosophy extant. It is to be recommended to all who desire a knowledge of the subject and is to be commended for study classes. Further, I do not think that I am going too far in commending it as an antidote for those who have saturated themselves with "Theosophy" of the official type. It is refreshing to find one who regards Theosophy neither a spiritualism nor mysticism, but as a broad theory of man's origin, nature, duty and destiny, and his relation to God.

Death of Francis H. Griffin

I have to announce, with deep sorrow, the death of Francis H. Griffin, editor of *Good Words*, of the Atlanta Penitentiary. All readers of *Good Words* will remember the able articles signed F. H. G. and have doubtless been impressed by the writer's deep understanding of and sympathy with his fellow inmates. Both Mr. Griffin and his editorial predecessor, Mr. Stone, have been warm friends of the LEAGUE and of myself personally, and their kind words have helped me in moments of disouragement. Atlanta Penitentiary will be fortunate indeed if the new editor, Mr. Raine, succeeds in keeping the paper up to its past high standard. Prison isn't exactly the place for happy thoughts to spring unaided; there is a lot in good wishes when expressed as well as felt, and I suggest that those of

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our members who are interested in Atlanta and who know *Good Words,* write to the new editor and wish him great success.

A Raid on the Treasury

In additon to meatless, wheatless and heatless days, the Management of the LEAGUE has to contend with a new form of evil in the form of moneyless days. Thus far, however, the billless days have not turned up. The Editor does not mind going cold or hungry, if need be, if his work can be kept going, but the pointed remarks which accompany some of these bills cause a feeling of sinking at the seat of digestion which no amount of cake or venison could overcome.

If those members who have promised periodical contributions and have not sent them would do so without taking our time and purple postage stamps in asking for them, and if other members would also do their bit even in a small way the pathway of the LEAGUE would be, even if not a pathway of roses, at least not a bed of thorns. See the coupon below.

Back to Blavatsky!

A selected list of books on Theosophy as taught by its Founders.

Theosophy, as presented by H. P. Blavatsky and her colleagues, comprises a system of philosophy of the origin and nature of the Universe and of the spiritual evolution and destiny of Man, and a rational and practical theory of ethics consistent with this, and of the highest value and dignity. In recent times certain ideas have been advanced under the cloak of Theosophy and by those claiming to be theosophists, which are reactionary, irrevelant and often misleading and inconsistent with the ideals of its Founders and the Masters.

The following list of books, which makes no claim to completeness, has been compiled for the use of those who desire to learn what Theosophy is, without being confused by what it is *not.*

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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NOTE—*The United Lodge of Theosophists* is the exponent of Theosophy as taught by its Founders. Its headquarters are at Metropolitan building, Broadway and Fifth street, Los Angeles, California, but associates are accepted in any part of the country. There are no dues and no formalities to be complied with and every possible assistance is furnished associates in their studies and in efforts to form local Lodges. Address inquiries to *The Registrar*, as above.

Prices subject to change without notice.

Prices are postpaid to any point. Books may be sent, or borrowers' credits paid, C. O. D.

Discounts to lodges and dealers. Any book not on this list will be supplied, if possible.

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

Second-hand theosophical, occult and new thought books sold, bought or taken in exchange or for credit by arrangement.

A complete list of Theosophical Books (List No. 2) will be sent on request.

Because—For the Children Who Ask Why, $1.00.
A presentation of Theosophy for children. Not a spook book.

Besant, Annie—The Ancient Wisdom, $1.50.
The most popular and most read of Mrs. Besant's books.

Four Great Religions, $0.75.
Hinduism; Zoroastrianism; Buddhism; Christianity.

In the Outer Court, $0.75.
An admirable book on the first steps towards becoming a disciple.

Initiation; The Perfecting of Man, $1.00.
One of Mrs. Besant's most inspiring books.

An Introduction to Yoga, $0.75.
An interpretation of Patanjali's Yoga Aphorisms.

The Path of Discipleship, $0.75.
One of the least technical and most inspiring of Mrs. Besant's books Sequel to "In the Outer Court."

Theosophy, $0.30.
A brief but comprehensive survey of the whole subject.

The Three Paths to Union with God, cloth, $0.40; leather, sold only, $1
Karma Yoga, the Path of Work; Gnana Yoga, the Path of Knowledge, and Bhakti Yoga, the Path of Devotion.

Universal Text-Book of Religion and Morals, vols. 1 and 2, each $0.75; vol. 3, part 1, Hinduism, $0.25.
The fundamental principles of religion with illustrative quotations from the great Scriptures of the world.

The Wisdom of the Upanishads, $0.75.

Bhagavad Gita. A section of the great Hindu epic, the *Mahabharata*, containing the dialog of Krishna and Arjuna before the battle of Kuruksheta. In religious value it is comparable with the New Testament. There are many translations, of which the following are in current use
Besant's version, cloth, $0.50; paper, sold only, $0.20; leather, sold only, $0.75.

M. M. Chatterji's version with commentary, $2.00.

Charles Johnston's version, with introduction and commentary, $1.10.
Free from Sanskrit terms and suited for Western readers.

W. Q. Judge's version, cloth, $0.50; leather, sold only, $0.75.

Swami Paramananda's version, $0.80. Historical and critical introduction.

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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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

ASKING FOR BREAD AND GIVING A STONE

Of late there has been a considerable accession to the LEAGUE membership of people of pronounced religious convictions, and it is necessary to point out to these new members certain principles which should regulate their correspondence with prisoners. The suggestions which I have to make are not in any sense prompted by a feeling of hostility to religious teachings, but are given solely on the basis of experience and with the view of aiding such new members to make their work a success.

It is a very common impression with the class of members to whom I refer that it is their duty to talk religion to prisoners and to send them literature of a religious nature. Those who do this do so either under the impression that the prisoner desires to be talked to about his sins, or that if he does not, he ought to. Be that as it may, it is about the quickest road the correspondent could adopt to put an end to all further communications.

If the correspondent really desires to help the prisoner he must select some way of so doing which will meet with his approval and fit in with his nature. Prisoners as a rule do not want to be talked to about their sins. The prisons provide for the religious instruction of their inmates and usually they receive quite as much as they desire. Very generally they are compelled to attend services, and it is possible that when one has to sit for an hour something of what he hears may stick. But you cannot compel him to read your letters or your tracts. Further, there exists a very common impression that those who approach them with the usual formulas about faith and redemption do so not so much because they really care anything about the prisoner himself as because they are trying to run up a credit in heaven, are aiming to save themselves rather than the prisoner, or, at best, that they are doing it for the Master, not for a brother man. I am convinced that there is a good deal of truth in this impression. I am convinced that there are many who try to save souls in the accepted way, not because they care in the least about the souls saved, but because they expect to appear before the Throne with so many saved sinners to their credit, just as

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an Indian brave might appear before his chief with so many scalps attached to his belt. Of course I do not mean you. But how is the prisoner to know that? Prisoners are very quick to discern genuine interest and to appreciate it, but when they are seeking a friend they are not seeking such as will tell them to turn to God if they want to be saved. No, they are seeking friends who will take an interest in them for their own sake.

If you want to help the prisoner, you must first of all take an interest in him as a fellow man. When you tell him that he must turn to God and seek to be saved what you are doing is simply passing him on to someone else, just as you might pass an applicant for help on to the Associated Charities, or to a policeman. The applicant will certainly think none the better of you for so doing: he will think you are simply trying to save yourself trouble. He is quite right. You insist in making God your proxy in a work of love when in reality you should be God's proxy. If you wish to convince your prisoner that your religion is worth anything you must let it shine forth in your own actions. One little word of sympathy and real understanding, one little act of kindness proceeding from your heart is worth all the religious talk you could give, did you write a letter every day about it.

And then, remember, too, that the prisoner is a man who is at odds with society. Society has turned him down. In turning him down it has acted with a view to its own protection, but usually without the least regard to his interests. Some day, in most cases at least, that man will be turned out into the world to shift for himself. If by your talk you imply that you agree that there is little chance for him, that the best he can do is to prepare to die and meet his Maker, you are removing one of the incentives to hope and courage. If you talk as if you believe that the first chance he will have is after he is dead, you are doing your best to make success in life difficult. One does not talk to a sick man about death, one does not send him pamphlets on disease. On the contrary, one tries to make him concentrate his thoughts on health, on the beautiful world outside the hospital, on what he will do when he is on his feet again.

I am convinced that talking religion to prisoners, while there may be exceptions, does more to decrease their respect for religion than to increase it. You can truly teach it only by example.

This is not in the least saying that prisoners never take an interest in religion. If your correspondent asks you for tracts and discourses, send them, if he asks you to write about it do so, provided you are sure he really means it, and provided you understand it yourself better than he does. Otherwise you would do well to ask him to teach you. Let him take the initiative. If you want to prove to your prisoner that religion is worth anything to

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him you must begin by proving that it has been worth something to you. This you cannot demonstrate by mere assertion, or by telling him how happy it makes you to believe it, for such happiness is no proof of either truth or of value. The only demonstration worth anything, seeing that you are still alive and have not sprouted wings, is the demonstration of its effect on your own character, and that comes from your actions, not your words. So, I think, the less you talk about religion the better. Live religion and you prove its value—talk it and you prove nothing. When you have so interested your friend in yourself that he asks you what made you as you are, then it is time enough, but until that time it is but a poor testimonial to its value to recommend it as a medicine to him.

Those who make a failure of prison correspondence are largely those who insist on forcing religious topics on prisoners against their desire. Very generally prisoners are too polite to say so directly to the correspondent, but they constantly do so to me. And quite apart from failing to interest them one is very likely to increase their distaste for such subjects, to create an aversion which may persist for years.

Note—The following from a prisoner's letter just received, is a sample of what comes to my attention every day:

"I realize, Dr. Stokes, that you have already given me two correspondents, but it seems that I am unfortunate; somehow those that have been assigned me were so imbued along religious lines that every letter is just 'chock full' of nothing else. I don't object to religion, but I don't believe in pounding it in."

Hard Times—and Wagner

It is a commonly accepted idea that he who is being taken care of in a state institution does not suffer in any way from the difficult times through which we are passing. The state, we say, pays his board and lodging, and guarantees them even if he has to work for them.

This is only partly true. There are many men in prison who have no dependents and whose beans and cabbage come to them quite as easily when the nation is at war as at other times. But a very considerable number of men in prison have families, and even though you may not believe it, these men are doing their best, when conditions admit of it, to continue to support them through labor done in their spare hours. Many a prisoner runs a little industry of his own and the proceeds from the sale of articles he makes go to the aid of his wife and children. I have known of men who, at the very time they were being "punished" for some offense against society, were helping in this way to educate their little brothers and sisters and thus were contributing to making them better citizens. In times like these the high cost of living is largely offset by high wages and the ease of getting employment, that is, for the free man. But what does this count for the family whose natural caretaker is in

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prison and whose labor, instead of being devoted to their support, is confiscated by the state for its own purposes?

The efforts of these men to help their dependents is most creditable and should be encouraged. In previous issues of the CRITIC I have told you of the doily industry headed by George C. Wagner, of the Michigan Branch Prison. Wagner has been doing a lot of good to his fellow inmates by giving them profitable employment and aiding them in supporting their families.

Lots of our members know Wagner, and those who have taken the trouble to cultivate his acquaintance are proud to know him. But Wagner tells me that since Christmas his business has fallen flat. People are not buying doilies, and the kiddies of his inmate helpers are suffering for shoes and clothes. Since I wrote last of this subject many new members have come in who know not Wagner—to their loss, be it said. Recently I had the pleasure of visiting a home to which I had introduced him, and one of the prettiest things I saw there was the dinner table laid out with a set of Wagnerian dandi-doilies. So, says I, just as soon as I get home I'll begin talking Wagner again. I say talking Wagner, but I really mean getting Wagner a chance to talk for himself. For I am sure that if you follow my advice and write to him—his address is George C. Wagner, Box 1025, Marquette, Michigan—you will get in return a letter which will do you a lot of good, which you will read over and over, and which you will pass around among your friends. You'll crow louder than Mr. Aesop's rooster which found a jewel in a dunghill. You will say, as I did, that you have found a real man in a human scrap pile.

But I don't intend to limit my remarks to Wagner. There is *The Inside Art Service,* with W. G. Galloway as manager, at the Oregon State Penitentiary, Salem, Oregon, which makes all sorts of hand-painted articles for use and ornament, and inlaid silver articles for the table and for toilet use. There is Alex. McRae, of the Maine State Prison, at Thomaston, Maine, who has gotten up a similar co-operative club called *The Friends,* which makes doilies, table and bed covers, inlaid boxes and much more. I mustn't forget to mention W. B. Campbell, of the Wyoming State Prison at Rawlins, Wyoming, maker of portieres, shawls, hand bags, table covers, horse hair and leather goods, and Lavin & Smith, alias Jerry & Jack, of the same institution, silversmiths and engravers.

How much more of real live interest attaches to an article made in a prison cell at night by a convict, trying in this way to live down his past and build up his future, than to the shop-bought article made by a machine in a factory! Try having some of these prison-made trinkets about you, as I have, and you will find in them, as I have found, endless food for reflection, a constant appeal to help the under dog.

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"An Alien Enemy"

Editor of "The Critic"

Dear Sir—It is inconceivable that you can expect the co-operation of Theosophists after so many bitter and unwarranted attacks on them, after a profanation of all the vows you took in the E. S. to make such gross misstatements concerning the higher work.

I do not see how you can expect to gain anything by your alliance with the "Lords of the Dark Face" (as that is evident you have done). I have helped in many ways to further your work in the prisons (more than you know about) but I decline henceforth to ally myself to an "alien enemy." No letters, no money, no influence from now on to a man who has at last shown his true colors.

Your loss is great to fall from the high path of true spiritual development to the black teaching of the Dark Ones.

I cerainly pity you. You are blind, soul blind!

Please discontinue the CRITIC, as I never wish to see another copy.

R. L. F.

The writer of the above has evidently been playing the role of an "invisible helper," as the assistance referred to, cash and otherwise, exists only in her dreams. Who the colored gentlemen may be with whom she accuses me of having allied myself I don't know. I suppose they must be a sort of theosophical devil which it is one of the objects of the "higher work" to study about. Studying about devils may be interesting from a theoretical standpoint, but one who wants to do "higher work" should begin by making some attempt to live the higher life. Theosophists, like others, are subject to the delusion that they can accomplish something by joining a secret organization or section and taking vows. Apart from the fact that this is a direct encouragement to cultivating the sense of separateness, to thinking that one is in some way better than his fellows because he has been enrolled in such an inside section, there is absolutely no use for it. The principles of the higher life, and therefore of the higher work, are written not only in the theosophical books which are accessible to everybody, but in the great scriptures of the world. Until one has built these principles into his own nature it is useless to think of getting anywhere through this door. On the contrary, it offers a temptation which few can resist, to think that mystical and intellectual studies can take the place of living the altruistic life. When one joins a secret inside section he builds a wall about himself. Regarding himself as one of the elect, he keeps for his own gratification that which, if it is really worth anything, he should be glad to give to all who can comprehend, whether insiders or not.

That is not all. These inner circles afford to those who are so inclined the opportunity of misleading those who are under their guidance. I have seen that often enough. I am not, as my correspondent avers, in any way connected with this select body, nor have I taken any vows. But here are the facts. My correspondent assails me because I have objected to the encroachments of the Old

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Catholic Church on the Theosophical Society. This inside section is clearly one of the means being used to herd members of the Society into that church. The inner section is under the direct guidance of the President of the American Section of the T. S., the same gentleman who recently toured the country with an Old Catholic bishop, who addressed lodges on the subject and performed Mass in theosophical halls and before theosophical meetings. My correspondent is clearly suffering from a bad case of Old Catholic infection.

When one is accused of allying himself with devils when he demands a return to the original principles as taught by the Founders and communicated to them by the Masters, and when he protests against the prostitution of Theosophy to psychism on the one hand and to the practice of ceremonial magic, as advocated by Bishop Leadbeater and his colleagues of the Old Catholic Church on the other, it is quite time that theosophists were waking up and seeing where they are drifting.

Do You Read "Theosophy?"

"THEOSOPHY" is published monthly by The United Lodge of Theosophists of Los Angeles, California. Like the Association of Free and Independent Theosophists which has sponsored it, this monthly magazine is devoted to the promulgation of Theosophy as it was given by Those who brought it.

"THEOSOPHY" is reprinting the wonderful magazine articles of H. P. Blavatsky, and Wm. Q. Judge, first printed in *Lucifer, The Theosophist and The Path* by these writers, many years ago. Old workers for Theosophy have for the most part quite forgotten these articles, which are of inestimable value to the sincere student. To most Theosophists of later years they are quite unknown. Other articles concerning the history of the Theosophical Movement and related subjects appear monthly; but the writers for and editors of the magazine remain anonymous, as it is the desire of the publishers of "THEOSOPHY" that its readers should judge the value of its original matter from the inherent quality perceived in the articles themselves, and not from the names signed to them.

Subscription price, $2.00 yearly. Single copies, 25 cents. Subscribe through the O. E. Library.

Reissue of "The Secret Doctrine"

We are glad to announce that *The Secret Doctrine* is being reprinted and that it will probably be possible to supply sets by the first of May. It is expected that the price of the set of three volumes and index volume will be as hitherto, $16, and that when possible the volumes will be sold separately at $5 each for the volumes of text and $2.50 for the Index volume.

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The Librarian receives sundry complaints from friends who are unable to get promptly the books they have ordered, and who appear to think that we are personally responsible for delays which in fact are wholly beyond our control and are caused by the war. Most of these books come from abroad and in addition to the fact that the foreign publishers are struggling with great difficulties due to lack of help and increased costs of publication, ocean transportation is greatly interfered with. Foreign mails take from two to four times the normal time for the ocean trip. We are absolutely helpless in the matter. We suggest that those who feel called on to make weekly protests to us vary by addressing them to the British and American governments, in whose hands the conduct of the ocean mail service rests.

Recently Published Book Lists

Any of the following lists can be obtained from the Library on request. As far as possible all of the books listed are carried by the Library for sale and for loan.

List No. 12-A.—Prisons, Criminals and Delinquents.

List No. 2.—A comprehensive list of books on Theosophy, with separate supplement revised to January, 1918.

A list of books by Mabel Collins, author of *Light on the Path.*

A list of occult publications of William Rider & Son, London.

Back to Blavatsky! A select list of books and periodicals on Theosophy as taught by its Founders.

List No. 7—New Thought and allied subjects.

Back to Blavatsky!

A selected list of books on Theosophy as taught by its Founders.

Theosophy, as presented by H. P. Blavatsky and her colleagues, comprises a system of philosophy of the origin and nature of the Universe and of the spiritual evolution and destiny of Man, and a rational and practical theory of ethics consistent with this, and of the highest value and dignity. In recent times certain ideas have been advanced under the cloak of Theosophy and by those claiming to be theosophists, which are reactionary, irrevelant and often misleading and inconsistent with the ideals of its Founders and the Masters.

The following list of books, which makes no claim to completeness, has been compiled for the use of those who desire to learn what Theosophy is, without being confused by what it is *not.*

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NOTE—*The United Lodge of Theosophists* is the exponent of Theosophy as taught by its Founders. Its headquarters are at Metropolitan building, Broadway and Fifth street, Los Angeles, California, but associates are accepted in any part of the country. There are no dues and no formalities to be complied with and every possible assistance is furnished associates in their studies and in efforts to form local Lodges. Address inquiries to *The Registrar*, as above.

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

Second-hand theosophical, occult and new thought books sold, bought or taken in exchange or for credit by arrangement.

A complete list of Theosophical Books (List No. 2) will be sent on request.

Blavatsky, H. P.—

Isis Unveiled, 2 vol., $6.50. Temporarily out of print. Loaning copies. Vol. 1, Science; vol. 2, Theology. The first great work of Mme. Blavatsky. The volumes will be sold separately, when possible, at $3.75 each.

A Key to Theosophy, $2.00.
A very clear presentation of Theosophy as taught by the founder of the Theosophical Society. In the form of questions and answers, with glossary. Highly recommended.

A Modern Panarion, $2.50.
A collection of miscellaneous papers of Mme. Blavatsky, throwing many interesting sidelights on her character.

Practical Occultism and Occultism versus the Occult Arts, cloth, $0.40; leather, sold only, $0.75.

The Secret Doctrine. 3 vols. and Index vol., the set, $16.00. Reprinting and ready about April, 1918. The volumes will be sold separately, when possible, at $5.00 each for vols. 1, 2, 3, and $2.50 for the Index volume.

Abridgement of "The Secret Doctrine," by *Katherine Hillard*, $2.00.

The Stanzas of Dzyan, with Introduction and Notes, cloth, $0.40; leather, sold only, $1.00.

The Voice of the Silence, cloth, $0.50; paper, sold only, $0.20; leather, sold only, $0.75.
Cloth edition also contains the Stanzas of Dzyan. This claims to be a paraphrase of very ancient manuscripts and is of high occult and spiritual value.

Blavatsky, H. P.—Books on:

Besant, Annie—H. P. Blavatsky and the Masters of Wisdom, paper, $0.40.

In Memory of H. P. Blavatsky by Some of her Pupils, paper, $0.40.

Olcott, Old Diary Leaves (see below), is filled with personal reminiscences of H. P. B. and the early days of the Theosophical Society.

Sinnett, A. P.—Incidents in the Life of Madame Blavatsky, $1.00.
The best life of H. P. B.

Wachtmeister, Countess—Reminiscences of H. P. Blavatsky and the "Secret Doctrine," cloth, $0.65; paper, sold only, $0.50.

Whyte, Herbert—H. P. Blavatsky: an Outline of Her Life, $0.50.

The magazine *Theosophy* (see under periodicals), now in its 6th year, has reprinted large numbers of articles by H. P. B., otherwise difficultly accessible, and is invaluable to students.

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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A QUESTION OF LOYALTY

But if thou wilt not carry on this righteous warfare, then casting away thine own duty and thine honor, thou wilt incur sin. —*Bhagavad Gita, ii:33.*

In his profoundly suggestive book, *The Philosophy of Loyalty*, Professor Josiah Royce begins by giving as a preliminary definition of loyalty "The willing and practical and thoroughgoing devotion of a person to a cause," and after more than three hundred pages of analysis he concludes with the final and more generalized definition "Loyalty is the Will to Believe in something eternal, and to express that belief in the practical life of a human being." And the lesson which he draws from his analysis is that "in loyalty, when loyalty is properly defined, is the fulfilment of the whole moral law."

Loyalty, according to Royce, is the highest of the virtues, and further, it is the virtue of the highest and most supreme importance as a factor in the evolution of the soul. Those who are familiar with the theosophical teachings have heard of "the three paths," one of which is the path of devotion. The evolution of the soul upward to the Divine presents two quite different phases. One of these is in the direction of ever increasing power and intellect, the other from self-seeking to selflessness, from egoism to altruism. The former alone leads devilward, for the satanic quality is that of infinitely developed power and intellect devoted *wholly* to personal and selfish ends. It is only when this development is accompanied *pari passu* by the growth of the spirit of devotion, of loyalty, that the evolution is towards that divine state which is summed up in the expression "God is Love."

No one can be considered as having made any spiritual progress, therefore, unless there has been some development of the sentiment of loyalty, active or dormant, whether it be loyalty to an individual, to a cause, to a principle. The essential point is that one must be loyal to something, and that in the sense of expressing it, not in words or thoughts alone, but in his practical life. Loyalty means nothing if it is not practical in its effects. Without

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doubt it is better to be loyal to truth than to error. Human progress and welfare, both of the individual and of society, depend on the triumph of certain principles. But the triumph of no principle is of much value unless loyalty exists, for loyalty is in itself the greatest of all principles. Fidelity to a lost cause, yes, even to error mistaken for truth, is no less noble in itself, no less valuable as a means of spiritual progress than is fidelity to the cause which succeeds, or to that which finally proves itself to be truth.

So essential, indeed, is the cultivation of loyalty to the developing ego, that Nature, or if you choose, the Higher Power which directs the evolution of the race, sacrifices much to it which seems to us desirable. We wonder how an omnipotent and beneficent Power can allow the struggles which are constantly going on between groups of human beings. Yet is it not obvious that in just such struggles the sentiment of loyalty is called forth and trained? It is only on a comparatively high level that the mind is capable of loyalty to a great general principle such as that of universal brotherhood. Long before it has reached that level it is trained in loyalty to the family, to the tribe, race or nation, or to the faith. Conflict is necessary because conflict calls forth loyalty and puts it to the test. Small centers are formed, the individuals in each of which are loyal to their own ideals, to their own leaders. To my mind one of the most wonderful things is the way in which Nature is always trying to develop this quality, working out the higher aims through eternal conflict, through the struggle for existence, but all the while benefiting alike him who throws his devotion on the side of truth, and him who casts it on the side of what eventually proves to be error.

One might follow out this subject of loyalty along many lines, but I have a definite object in view, and while I intend to make a special application, still the matter is one which may occur in the lives of any one of us with reference to a church, an order, a society to which we claim allegiance.

Loyalty, let me repeat, is an essential factor in the development of the soul which absolutely nothing else can replace as long as man is man. Most of us require a peg of personality on which to hang our loyalty. Consequently most forms of religion are intimately associated with loyalty to a personality, usually some leader, living, dead, or even yet to live, a dreamed of Teacher or Messiah. And it is a common occurrence that this form of loyalty, originating in devotion to the principles for which the leader stands, stood, or is expected to stand, becomes perverted into a blind subservience, a sacrifice of one's own intelligence and will to the thought and will of another. Quite often this devotion to the leader eclipses devotion to the principles for which the leader originally stood. One comes to accept the principles, not because they are intrinsically noble, but because the leader says so. What-

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ever the leader teaches, accepts or claims to accept, that is also swallowed by the disciple, who sees not through his own eyes, but through the eyes of another. Authority usurps the place of insight.

It is not my intention to condemn this wholly. It is adapted to brainless and willless people, and while it is not to be admired or recommended for others, for such people it has the advantage of cultivating loyalty when otherwise they would drift about aimlessly, a prey to every fad and wind of doctrine which may blow their way. Nobody can deny that a loyalty based on intelligent insight, which senses that which fits into the general plan of evolution, is to be preferred to a blind and unreasoning devotion. But there is nothing which can replace loyalty, and blind and unreasoning devotion is far better than no devotion at all.

When Bishop Wedgwood, of the Old Catholic Church, in the course of his flirtation with the Theosophical Society, says that "the wave of devotion is receding; the wave of ceremonial is rising," and when his colleague, Bishop Leadbeater, of the same church, asserts "The future is with the Church, for the seventh ray—the ray of ceremonial magic—is beginning to dominate the world. The day of blind and unreasoning devotion is passing but that of the intelligent comprehension and use of Nature's forces is dawning upon us," they may be stating an unfortunate truth, but they are stating in so many words the triumph of materialism over religion, the prostitution of the church to self-seeking. For real religion is essentially devotion; it is loyalty to something outside of oneself; it is giving, not getting. But "the intelligent use of nature's forces," whether by the approved methods of science, or by the methods of ceremonial magic, has absolutely nothing to do with loyalty or religion. He who attempts to secure the divine blessing by any process whatever other than by loyalty, by offering himself, whether by baptism, sprinkling with holy water, having a priest perform incantations or what not, may get something which is agreeable to himself, but it is no more religious in its nature than is getting a good crop by sprinkling fertilizer on one's field. Both are examples of the "intelligent use of nature's forces" entirely for one's own gratification. There is no more of the spirit of loyalty in the ritualism which Bishop Leadbeater and his followers advocate than there is in scientific agriculture. But it is much worse. Nobody can object to the utilization of nature's forces for promoting the physical well-being of the race, but no one deceives himself to the extent of making a religion of it. But he who proposes what Bishop Leadbeater does is deluding himself into the notion that what he is doing is "religion." And just as the physical forces of nature can be used, not for the good, but for the harm of humanity, for blowing up ships and destroying human life, so Bishop Leadbeater actually proposes to put these forces of which he speaks to the most pernicious use imaginable. He claims that they

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can be used to secure the remission of sins; he proposes to allow a man to sin as often as he chooses and then to get off scot-free through the process of absolution by a priest. He proposes a method of "magic" by which, even if it is not supposed to be used directly for one's own advantage to the detriment of others, allows one to act to the detriment of others and escape the consequences. And this system of black magic—and it is magic of the blackest variety, or would be if it had any real efficacy—he proposes to substitute in the name of the Church for the old-fashioned spirit of loyalty. Nothing could be more materialistic and destructive of religious ideals. Devotion, whether blind and unreasoning or not, is a spiritual attitude which no process of pumping out the reservoir of Divine power by magical processes can possibly replace. Considered as a form of "Kultur," Mr. Leadbeater's application of occult science may be admirable, but from the standpoint of the religion of Christ, to say nothing of the principles of Theosophy, it is the rankest and most pernicious humbug imaginable; it is a form of transcendental burglary.

Often enough it happens that one finds that the society or the church to which he belongs is coming under the domination of leaders whose views and policies he disapproves. What is then his duty from the standpoint of loyalty? Of course I do not have in mind matters of business detail or policy on which a compromise may be made without compromising principles. And while I have in mind the present state of affairs in the Theosophical Society, some of whose leaders are openly proclaiming doctrines subversive of the great principles on which the Society stands, while others, notably the President, wink at these, at the same time what I say will apply to any church where a similar state of affairs has arisen.

People belong to a society or a church for one or both of two reasons—for what they can get out of it and for what they can give to it. In the first case there is no question of loyalty, for they are there for purely selfish reasons and if they do not find it to their taste the sooner they move on the better. Those who belong for the second reason are prompted by motives of service or by love of truth, and here the question of loyalty comes into play. Having taken up the cause of the society as a fighting cause what is their duty when they find themselves no longer in agreement with the leaders? Should they carry the point of loyalty to principles to the extent of separating themselves, or should they consider that loyalty demands that they stand by their guns and fight?

Without doubt one can study the truth quite apart, but when it comes to laying the truth before the world, that is quite a different matter. He who earnestly believes in the necessity of urging the truth upon the world, who believes that the truth which makes him free will make others free also will do his bit in propagating it. Here as elsewhere organized and concerted effort is necessary.

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The society becomes, not just a club of students or devotees, but a machine for propaganda. In other words, a society with organized methods is a valuable working asset; nominally, if not actually, it stands for certain principles to which one feels that he owes loyalty.

The deviation of such a society or of certain influential members from the path of rectitude, far from being a signal for those who disagree with them to turn tail, should be a call for those who are faithful to their principles to rally and fight that to which they object. This, as I conceive it, is true loyalty to principle. Remember that the principles of the society are practically a composite of the principles of its individual members. It is not the written declaration of principles or the creed which makes it what it is, but that which the members think or do. According to the nature of that composite will the character and value of its work be. If you withdraw because there are certain things of which you do not approve, you are shifting that composite in the wrong direction; you are leaving it more off color than before; you are helping to make it less efficient and therefore you are committing a disloyal act. You say you withdraw as a protest. What folly! The man who protests by running away is quickly forgotten, or if his protests are heard they are heard as coming from an enemy and a renegade. He will be told that as he is no longer within the society what it does is none of his affair. Do your protesting from the inside. By so doing your protests will be regarded by sensible people, even if they do not agree with you, as proof that you are inspired by loyalty to your cause, and you will have the better chance to gain a hearing. Either skulking in your tent or throwing stones of criticism from the other side of the fence is a decidedly foolish proceeding in my estimation.

If you are one of the brainless and spineless people of whom I have spoken and if you are really afraid of being contaminated, doubtless it is better for you to seek refuge with those who think only after your own fashion. But if you have in you the material of the loyal man who has his own convictions and is willing to defend them, if you really accept the precept of *Light on the Path*—"Kill out all sense of separateness"—you will think twice before you kick yourself out of the very place where you can do the most good.

In conclusion let me quote some words of the President, Mrs. Besant (*The Changing World*, p. 258), with which I agree fully:

> I admit to the full that principle should guide, not personality; but I cannot admit that a love for a personality is wrong, whilst a hatred of a personality is right and admirable. Both may put persons above principles if the two come into clash. And it is putting a personality above a principle when you desert the Theosophical Society, forgetting the great principles which make it immortal, and leave it, protesting against it, because one or two people hold views with which you do not agree. It is the *ne plus ultra* of personality. Mr. Leadbeater and Mrs. Besant are both comparatively old,

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and cannot at the most live very long. What utter folly, then, to desert the great principles incarnated in the Society because of the antagonism of two transitory personalities! ..... Suppose a hundred murderers were members of the Society, is that any reason why you or I should go out of it? It seems to me that the fact that we disapprove of that so much is a reason for staying in the Society, in order to strengthen it in the hour of its peril and to carry it through.

And even if one admits, as I do, that to be a theosophist does not require allegiance to any organization, and while I believe that one can derive as much, probably more benefit in certain ways from other organizations, such as the United Lodge of Theosophists, which stands for the highest principles and has not taken up untheosophical fads, still the fact remains that the Theosophical Society, commonly known as such, is at the present day the one efficient machine for spreading its truths. Its rivals in the field are nowhere to be compared with it. Therefore, I still maintain that loyalty demands that even its dissenting members stand by their flag and fight for the purity of its teachings; that they try to save the ship instead of deserting it.

The Murphy Honor Lodge

Everybody has heard of the *Mutual Welfare League* founded by Thomas Mott Osborne in the New York state prisons of Sing Sing and Auburn. Somewhat similar organizations have been started in various prisons, some of them based on the idea of training in self-government, while others are intended more for mutual improvement along educational lines.

One of the latest of these prisoners' associations is the *Murphy Honor Lodge* of the Oregon State Penitentiary, named in honor of the present warden, Charles A. Murphy, who is an advocate of the honor system and not to be confused with Warden Murphy of the Joliet Prison. The Oregon State Penitentiary was one of the first prisons to adopt the honor system which was introduced by ex-Governor West.

At the present moment I have not the data for a full account of the *Murphy Honor Lodge,* but present the following letter from the secretary, appealing for cooperation from those interested in prison reform. I suggest that the writer will be glad to give further information to our members, and that more can be found in *Lend a Hand*, an excellent monthly published by the inmates, at $1 a year.

Route 6, Box 1, Salem, Oregon, Feb. 18, 1918

Editor of O. E. Library Critic

Dear Sir:—

We have no state or institutional fund for our vocational education, but since the birth of our organization there has been a growing ambition for our improvement, in spite of obstacles. We need a typewriter and some trades books, etc. Can you advise us?

Letters, open letters to our Lodge would help us. May we receive some?

Will you refer our educational need directly to some one who might be interested?

Very respectfully yours,
Murphy Honor Lodge, Paul A. Williams, Secretary.

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A Hurry up call for Correspondents

It is a relatively easy matter to provide correspondents for those prisoners who show by their letters that they are possessed of a considrable degree of education. Their names go like hot cakes.

What worries me is the accumulation in my baskets of letters from inmates who may be classed as illiterate or semi-illiterate, and likewise of letters from colored inmates. Many of these letters are from men who complain that their correspondents neglect to reply to them.

We want volunteers who will offer to write to men who have not had the same educational advantages as themselves, and who will try to realize the fact that after all schooling is but skin deep. These are really the men who most need help and encouragement, and for those who can see the man beneath the educational whitewash which society has given him, or beneath the black skin which God has given him, they are frequently the most interesting.

We do not ask those who volunteer for this work to continue if they find it unsatisfactory, but we do consider that courtesy to the LEAGUE and to a fellow man, demands that we be notified promptly if a correspondence cannot be continued.

Our Glorious Future

The Librarian regrets that there has been unexpected delay in getting a supply of Mabel Collins' new book, *Our Glorious Future*, owing to the temporary inability of the London agent to supply them. They will, however, be received in due—or overdue—course of time and no orders on file will be overlooked. Blame it on the war and you will be about right.

Cablegram—Woodchester, March 3. Stokes, Washington. My publisher forwarding you my book. *Mabel Collins.*

Answers to Correspondents

Mr. Fritz B....., Prisoner of War, ... Internment Camp. You are quite right in asking me to remove your name from our list and to discontinue sending you the CRITIC since, as you say, you believe that the world has no use for spiritual teachings and that the money could be put to letter uses. After carefully considering a better use to which I could put the 25 cents which it costs to send it to you, I have finally decided to invest it in a war savings stamp. I think that this will benefit the world more than by trying to inflict the principle of loving one's enemies on a disciple of "Kultur." Thanks for the permission.

The Librarian apologizes for a typographical error in the recent book list, "Back to Blavatsky!" The printer, who rendered the title of Col. H. S. Olcott's well-known history of the Theosophical Society as "Old Dairy Leaves" evidently thought, as we do, that it conveys "the sincere milk of the word."

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M

Back to Blavatsky!

A selected list of books on Theosophy as taught by its Founders.

Theosophy, as presented by H. P. Blavatsky and her colleagues, comprises a system of philosophy of the origin and nature of the Universe and of the spiritual evolution and destiny of Man, and a rational and practical theory of ethics consistent with this, and of the highest value and dignity. In recent times certain ideas have been advanced under the cloak of Theosophy and by those claiming to be theosophists, which are reactionary, irrevelant and often misleading and inconsistent with the ideals of its Founders and the Masters.

The following list of books, which makes no claim to completeness, has been compiled for the use of those who desire to learn what Theosophy is, without being confused by what it is *not*.

Collins, Mabel—Most important books of:

Light on the Path, with Comments and an Essay on Karma, cloth, $0.50; leather, sold only, $0.75.

"A treatise written for the personal use of those who are ignorant of the Eastern wisdom, and who desire to enter within its influence. Written down by M. C." A classic which should be read every day, but which can be fully understood only by those who live its teachings. Said to have been communicated by the Master Hilarion.

Light on the Path, with Historical Introduction by *C. Jinarajadasa*, cloth, $0.35; paper, sold only, $0.20; leather, sold only, $0.75.

Shows the very ancient origin of this book.

Light on the Path, miniature leather edition, $0.75.

The Idyll of the White Lotus, $1.00.

Adventures of a youth among the occult priesthood of ancient Egypt. One of the most valuable of Mabel Collins' books, and said to be a true account of the experience of the Master Hilarion in an earlier incarnation.

Our Glorious Future; an interpretation of *Light on the Path*, $1.00.

Mabel Collins' latest book. *Light on the Path* has been interpreted and misinterpreted by writers of various nationalities, but never before by the author, who, until now, has been silent on the subject.

When the Sun Moves Northward. New edition, $1.00.

A record of the occult ceremonies and festivals of the six sacred months. One of the most valuable of Mabel Collins' works. With portrait of the author.

Conversations on Theosophy, $0.10.

An excellent propaganda pamphlet. Ten or more copies, 6 cts. each; 50 or more, 4 cts. each.

Five Years of Theosophy, $2.25.

A valuable collection of articles reprinted from the first five volumes of *The Theosophist*. Throws much light on "The Masters."

Hartmann, Dr. Franz—Magic White and Black, $2.00.

One of the best and most popular treatises on occultism. By an eminent pupil of Mme. Blavatsky.

Hillard, Katherine—Abridgement of *The Secret Doctrine*, $2.00.

Hoult, Powis—A Dictionary of Some Theosophical Terms, $1.75.

The best theosophical and occult dictionary, containing about 2,700 definitions, covering all fields of occultism.

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

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

The O. E. Library League

Vol. VII Wednesday, April 3, 1918. No. 17.
ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

SELF-SUPPORTING PENITENTIARIES

A man endowed with the average degree of intelligence and located in a reasonably fertile region can support life up to the limit of the working age. All over the world there are countless communities, small and large, not highly intelligent or possessing the advantages of advanced civilization, who manage to live, rear children and get considerable enjoyment out of life in odd hours without drawing on the outside world for anything, or if they do so draw, do so only in the way of barter. A village which insisted on demanding an annual appropriation from the state would be branded as a public nuisance. It may be assumed as axiomatic that an aggregate of able-bodied men, if allowed to engage in production, can produce enough for its own needs, if not a surplus.

We may safely admit that a hospital or a lunatic asylum cannot be made self-supporting. In the one case physical, in the other mental disability stands in the way. But is there any sound reason why a penal institution whose inmates are for the most part able-bodied men should not be as self-supporting as a village on an island? Is there any good reason why a penitentiary should cost the state one cent for its maintenance, or why it should not contribute, as others do, to the support of the state? Why cannot this be effected and at the same time give the inmates as much comfort, barring actual freedom, as is enjoyed by the members of any community of from two hundred to two thousand souls? And is there any reason why such an aggregate of adults, neither too young nor too old to work, should not show up as well as the town in which a considerable fraction of the population consists of children below working age, old people, people who live on their income and women who do nothing more than the society stunts?

There are reasons, of course, why the state makes an appropriation annually for the maintenance of its penitentiary, but are they good reasons? With a single qualification to which I shall refer later, I think not, and here is one reason why I think not, and it is a matter of evidence, not of theory. It has been demonstrated that a penitentiary can be made a source of income to the state. In Minnesota the state penitentiary turns into the state treasury something over a quarter of a million dollars annually as a profit from

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its manufacturing industry, in this case mostly the making of binding twine, while at the same time instead of paying its prisoners nothing it pays wages of from 15 cents to $1.25 a day in addition to board.

Minnesota does not differ markedly from other states; its citizens and its convicts are like citizens and convicts elsewhere. It has simply recognized certain economical principles and enforced them. What Minnesota has done, other states can do if they will.

I am not advocating making a profit for the state out of penal institutions. As much as possible of the surplus should go to the men themselves or their dependents. Whether the state should retain any of it depends—after reasonable wages have been paid—upon regarding it as a form of taxation. A man who is earning should pay taxes whether he is in the penitentiary or not. He should pay about the same as he would have to pay under the same conditions if he were free. Whether the per capita amount of $275—and this is the average amount each Minnesota convict turns in to the state—is a fair tax for men earning wages of from 15 cents to $1.25 a day, I do not pretend to say. But it is reasonably clear that on the one hand the convict should not be overtaxed for the benefit of the community and on the other that the community should not be taxed for the support of the convict. Under conditions existing in most places both of these things occur at the same time. The convict works for nothing but his keep while on the other hand there is a deficit which the community is taxed to meet.

What are the reasons that a community of convicts does not earn its own way as well as the same community would in a state of freedom? There are several and I do not claim to give them all.

One of these reasons is that the community which pays the taxes is too indifferent to see to it that the institution is economically managed and run on the well known principles of efficiency. It is used to the idea that a state institution must be paid for by others than those who are in it. Hence the request for an annual appropriation is taken as a matter of course. There may be a kick if the demand is too great, but nobody troubles himself to learn whether the prison is economically and efficiently managed. Consequently it is constantly "in politics." The men on whom it rests to manage the prison may be out-and-out grafters or simply incompetents, men selected for some other reason than sheer business ability, and ability of the special brand needed. A prison conducted as a manufactory needs just what any other manufactory of the same kind needs—it needs trained executives and technical experts, men who are paid good salaries for doing good and profitable work and who would promptly lose their places if they did not. He who is financially interested in an industrial corporation knows that if he does not put the right men at the head of his business it will simply go to the dogs, but the citizen knows he must have a prison whether it pays for itself or not; and he knows that if it does not the community will be taxed to

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support it. So he gives himself no further concern about it—he just pays; he allows himself to be bled for the support of incompetents and perhaps worse, political grafters.

Thanks to the unpaid prison labor system and the consequent possibility of dumping cheap goods on the market and underselling the independent manufacturer and the free laborer, these latter have combined to secure the passage of laws designed to limit the amount of work done in prisons, so as to restrict the output, and also to prevent the sale of prison products in the open market, or to limit their sale by that monstrous fallacy, the state use system. No blame can be attached to these opponents of cheap prison goods—they are simply defending themselves against slave labor. The fault lies with the community which thinks it can justly force the convict to work for nothing; it lies with those who think it more sensible to maintain a body of loafers and to pay their board and lodging rather than to let them work to support themselves; it rests with those who are afraid to pay honest wages for honest work, and prefer to be taxed for state appropriations after the present system. Wherever a group of men is maintained in idleness or partial idleness, or where obstacles are placed in the way of their disposing of their products, thus making it impossible to keep them fully employed, there will be a loss and the taxpayer must meet it. Even a self-sustaining community must hustle to meet its bills.

Ill advised legislation, therefore, is largely responsible for the failure of the prisons to maintain themselves. Apart from meeting a few special conditions due to the fact that the prison population is not mobile and that it cannot strike in defense of its rights and to secure proper remuneration there should be very little legislation on prison labor other than the general legislation which applies to all private industrial concerns. Appropriations for meeting deficits in penitentiaries should be regarded with the same suspicion as would attach to subsidies to private corporations.

At the present time there is a measure before Congress which is a glaring example of what prison legislation should not be. This measure has ostensibly the laudable object of allowing the United States Government to purchase supplies made by Federal or other prisoners, on condition that the prisoners are paid the normal rate of wages prevailing among free laborers in the same locality, less maintenance. This is excellent, but the bill contains a rider which limits the action of the interstate commerce law so that any state which so chooses can exclude articles made or mined in other states by convict labor , wholly irrespective of the conditions under which they are produced. This means that any state can keep another state from selling its prison products, and this means that the latter cannot keep its prisoners employed. Such a measure deserves no better title than "A bill to prevent penitentiaries from being self-sustaining," and should be opposed by every citizen who objects to paying taxes for the support of able-bodied men who can and should support themselves.

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One of the reasons why prisons are not self-maintaining lies in the lack of efficiency due to slave labor. If you were a slave you would do all the shirking you could. Experience has shown that where prisoners are paid the rate of efficiency rises enormously. Astonishing results have been obtained where wages are paid, and it has been proved that notwithstanding the outlay for wages the increased product more than makes up for it. That is one reason why the Minnesota prison can pay a dividend.

There are three sound reasons which justify state appropriations for prisons, and these hold only when the conditions calling for them actually exist. One of these, of course, is occasional. It is for the erection of new buildings, purchase of farms, or other increase or betterment of the plant, and may be ranked with a bond or stock issue by a corporation. The second is where the prisoners are employed on public works, such as road building, work which is in its nature not remunerative. The third reason is educational. The prison population consists largely, in fact mainly, of undisciplined and poorly educated members. Many of them are there just because they are lacking in the needful self-control and education, general or special, which would enable them to support themselves honestly. It is not only the duty of the community to protect itself by confining these men; it is equally its duty to utilize the time of their enforced isolation in preparing them to be self-supporting on their release. That is, it is the duty of the state to educate the illiterate as far as they are capable of education, and to teach them such trades as may be advisable. It is just as proper a state function to provide education for its prisoners as for its children. Nothing can be said in favor of our public school system which does not apply here also. This means a certain expenditure for educational purposes and the support of those who are spending part of their time in the school instead of the shop. It is a great deal more important to turn the inmate out in a condition in which he can support himself than to employ him profitably without regard to after effects. If it is poor policy to sacrifice a child's future earning capacity by keeping him out of school and making him work, so it is in the case of the prisoner.

Placing a penal institution on a paying basis is not so much a matter for legislators as for specialists. It is doubtless impossible for the smaller institutions to employ the very best business talent. But in these days we have a class of efficiency engineers whose servods. It is useless to expect success when antiquated methods and machinery are in use. It is also useless to expect it when discipline is but another word for punishment, for bullying and suppressing. ices can be secured when necessary to overhaul and supervise meth- As in the factory, the school, the army, discipline should mean just one thing—efficiency. It is useless to expect efficiency from men who are ill fed, ill used, kept locked in stuffy cells when they should be enjoying recreation and exercise. Therefore there is a sanitary and a moral factor entering into the problem.

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The subject is a large and complicated one, a matter for trained skill, but the beginning must be made by leading the public and its representatives to see that the profitable administration of a prison is essentially the same as the profitable administration of any other business, that a constant deficit is just as unreasonable and needless as it would be in a private concern and that the first steps are in the direction of paying reasonable wages and in securing an unrestricted market by the repeal of all hampering laws. There should also be agitation for the enactment of a Federal law prohibiting interstate commerce in prison products made by unpaid or underpaid labor. This would strike at the root of the matter by forcing the states to adopt the wage paying system and so knock the props from under present restrictive legislation.

And don't forget that Minnesota has proved that it is needless to pay taxes for running prisons.

What is Krotona?

The property known as "Krotona," located at Hollywood, California, does not belong to the American Section of the Theosophical Society, but is held by a separate corporation which has made it the home of various organizations, as it is doubtless legally entitled to do. Even the American Section pays a nominal rental for the use of the premises. This is a mere matter of legal technicality, but the impression prevails that these organizations are either affiliated with the Theosophical Society, or at least are of a theosophical trend. The latest arrival on the scene is the Old Catholic Church, the official letterhead of the Church of Saint Alban and the Angels bearing the address "Krotona."

The trustees should make it clear whether their appeals to theosophists to contribute to the mortgage raising fund are based on the theosophical character of the activities, or whether they are seeking aid in running a general caravansary with a possible future accession of Mormons or Holy Rollers.

Photographs Supplied

As some prisoners importune their correspondents for their photographs and as no prudent lady would place her own picture in the hands of a stranger, we have provided a stock of a standard photograph for the use of feminine members who do not know how to say "no." Besides being the likeness of a professional beauty and therefore handsomer than most correspondents are likely to be, this picture is calculated to cause a pleasant surprise if different inmates of the same institution are inclined to compare notes.

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Who are the Masters?

The Work of the Masters, *C. Lazenby*, $1.00.

Theosophical literature contains many references to "The Masters," most of which are of the vaguest description and leave in the mind the impression that a Master is a hypothetical being, part of a speculative system of philosophy which postulates the idea of continued evolution and therefore assumes that supermen must exist, either in the visible or the invisible world. Most people believe that certain great teachers have lived on earth, such as Christ or Buddha, but their history is more or less veiled by tradition. The church has its saints to be sure, but these do not correspond to what the theosophist understands by a Master. The saints are simply men—or women—who have been distinguished by particularly virtuous or devout lives. It is not claimed that they were supermen or superwomen. The theosophical conception of a Master is that of one who has through a series of incarnations outrun the normal progress of evolution and attained to a level distinctly higher than that of the highest humanity known to us. But even such books as Mrs. Besant's *Superhuman Men in Religion and in History* leave one with a feeling of doubt as to whether most of these beings are not after all hypothetical. The average talker or writer seems to have no more definite information than that a Master is Somebody who is entitled to have the personal pronoun written with a capital initial.

There are several books, notably Sinnett's *Occult World*, and Mrs. Besant's *H. P. Blavatsky and the Masters of Wisdom* which give pretty convincing evidence that such beings with supernormal powers exist, yet even these fail to give any concise information. At the same time there is much scattered through theosophical literature in a not readily accessible form, showing that the Masters are real beings, each with his own definite character, his special line of thought or action.

Mr. Lazenby has gathered together some of this scattered information in the form of a book which all who are interested in the Masters as personalities would do well to read. From this it appears that each of the twelve Masters mentioned has a certain line of action, certain duties which he performs for the progress of the world. From no other book with which I am acquainted is it possible to gain such a clear conception of the different personalities and the distinct roles which they play.

"Because"—For The Children Who Ask Why

"Because"—for the Children Who Ask Why, $1.00.

Of books intended to teach Theosophy to children there are several. Some of them are simply loaded down with statements which the child is asked to accept solely because Mr. Leadbeater or Mrs. Besant says so and which have little effect, if accepted, other than to convert him into a sort of theosophical parrot, ready to

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repeat what is told him without knowing why. Not only does this delude the parent into the notion that the child is making some progress, but it is likely to give the child himself wholly erroneous ideas of the reasons for virtuous action. "Abstain because it is right to abstain, not that yourself shall be kept clean," says the Master Hilarion. "'Abstain because you are otherwise filling your astral body with gross matter and attracting ugly red elementals about you," is the moral of Mr. Leadbeater's teaching and of those who follow in his footsteps. No wonder that there are those who try to become virtuous through a system of diet and forget that it is not what goes into the mouth, but what comes out of it that defileth the man.

If there is any truth in the statement of Christ about children, "Of such is the kingdom of heaven," what is needed is not to stuff them with theosophical twaddle about anger-filled astral atoms and the like, but to awaken the heavenly nature that is already within them. That delightful fairy tale of Charles Kingsley, "Water Babies," is the best theosophical book for young children that I know of, although it was written by a canon of the Church of England, contains not a word about "thread-selves," has no colored pictures of astral bodies bristling with red pitchforks and does not mention the word Theosophy. It should serve as a model for those who think they can improve on it.

The author of "Because—for the Children Who Ask Why," has mostly, though not wholly, avoided the snags and has produced a book which can really be said to be the best of those which are confessedly theosophical. The writer says "It is intended to serve as a guide to the mother who wishes to teach her children the basic facts of life, the purpose of life, and the laws of living it." It deals mainly with the theosophical subjects but also has some simple teaching on the nature and functions of sex and reproduction. It can be safely given to children to read. The writer, who has charge of a theosophical school for children, offers to give help to parents who may be perplexed by their children's questions.

Wanted Male Correspondents

The diversion of many of our male members to war activities has made it exceedingly difficult to secure help enough to meet the requirements of those prisoners who are not allowed, or do not desire to correspond with women. We have a long waiting list of such prisoners.

This statement is made with the hope of persuading our members to interest their men friends and also as an invitation to men members to take on additional correspondents.

The Editor is compelled to postpone the reading of letters over 20 pages long until next vacation. Not even a 3-cent stamp enclosed will command attention. (*Note*, a five dollar bill might.)

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Back to Blavatsky!

The following list of books, which makes no claim to completeness, has been compiled for the use of those who desire to learn what Theosophy is, without being confused by what it is *not*.

NOTE—*The United Lodge of Theosophists* is the exponent of Theosophy as taught by its Founders. Its headquarters are at Metropolitan building, Broadway and Fifth street, Los Angeles, California, but associates are accepted in any part of the country. There are no dues and no formalities to be complied with and every possible assistance is furnished associates in their studies and in efforts to form local Lodges. Address inquiries to *The Registrar*, as above.

Johnston, Charles—Bhagavad Gita, translation with introduction and commentary, cloth, $1.10; limp leather, India paper, sold only, $1.60.
Free from Sanskrit terms and suited to Western readers.
From the Upanishads (selections), cloth, $0.55; leather, sold only, $0.80.
Patanjali's Yoga Sutras, $1.30.
Translation, with introduction and commentary, of this famous classic on Raja Yoga.

Judge, W. Q.—Bhagavad Gita, cloth, $0.50; leather, sold only, $0.75.
Culture of Concentration, paper, sold only, $0.10.
Letters that Have Helped Me, vol. 1, $0.50; vol. 2, $0.75.
The Ocean of Theosophy, $0.75.
A succinct presentation of the teachings
Yoga Aphorisms of Patanjali, with introduction and notes, cloth, $0.50.
W. Q. Judge is regarded by many as the most authoritative writer on Theosophy after H. P. Blavatsky. The magazine *Theosophy* is reprinting his letters and articles.

Krishnamurti, J.—At the Feet of the Master, cloth, $0.40; paper, sold only, $0.25; leather, sold only, $0.75; London ed., cloth, sold only, $0.50.
A very simple presentation of some of the ethical principles of Theosophy. Very widely read and translated into many languages.

Lazenby, C.—The Work of the Masters, $1.00.
On the personality and characteristics of the theosophical "Masters."

Masters, Books on the—
The following may be mentioned as containing definite proof of the existence of the Masters of Wisdom as actual, not hypothetical beings:
Besant: H. P. B. and the Masters of Wisdom, paper, $0.40. Superhuman Men in Religion and Hstory, $0.75. The Masters, paper, $0.30.
Five Years of Theosophy, $2.25.
Lazenby: The Work of the Masters, $1.00.
Olcott: Old Diary Leaves, vol. 1. Out of print; loaned only,
Sinnett: The Occult World, $1.35.

Mead, G. R. S.—Fragments of a Faith Forgotten, $3.25.
A contribution to the study of Christian Origins. Contains accounts of all the important Gnostic writers.
Thrice Greatest Hermes, 3 vols., $10.00; not sold separately.
A complete collection of the extant writings of Hermes, with introduction and commentary. Vol. 1, Prolegomena. Vol. 2, Sermons. Vol. 3, Excerpts and Fragments.

Olcott, Col. Henry Steel—Old Diary Leaves, 4 vols. 1, 2, 3 out of print: loaned only. Vol. 4, $2.00.
A very valuable history of the Theosophical Society. Vol. 1 narrates the founding of the Society, with information about H. P. B. and the Masters.

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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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

AN ACT TO INCREASE TAXATION FOR PRISONS

The bill now before Congress (Senate bill 3076 and House bill 7353) has ostensibly the object "To employ convict labor for the production of war supplies," but it can more appropriately be called "A bill to increase the burden of taxation for prisons." While it proposes to give employment to prisoners, it is obviously designed in part, and intentionally so, to keep prisoners from working and to make the taxpayer support them in idleness.

The bill has several admirable features. It is to the credit of all concerned that they have recognized the justice of lending the the sanction of the National Government to the principle that he who labors should be paid the full value of his labor, whether he be bond or free. But what concerns us here is the following clause in Section 2:

Provided, That all goods, wares, and merchandise manufactured produced, or mined wholly or in part by convict labor, except paroled convicts, or in any prison or reformatory, transported into any State or Territory of the United States or remaining therein for use, consumption, sale or storage, except those disposed of by sale to the Federal Government, as above provided for, shall, upon arrival and delivery in such State or Territory, be subject to the operation and effect of the laws of such State or Territory to the same extent and in the same manner as though such goods, ware, and merchandise had been manufactured, produced, or mined in such State or Territory, and shall not be exempt therefrom by reason of being introduced in the original package or otherwise.

Everybody knows that men engaged in production are prompted solely by motives of gain, that when they get a chance they will attempt to put their competitors out of business and that when they can they will use legal methods of so doing, that is to say, they will secure legislation favorable to themselves and unfavorable to the competitor. We as a nation have built up a so-called protective tariff wall about ourselves. For the very same reason producers with sufficient political power in individual states would undoubtedly attempt to secure legislation excluding the products of their competitors in other states. To prevent this and to put everyone in the nation on the basis of natural competition the interstate commerce law does not allow one state to discriminate against importations from another state.

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It is this, not patriotism, which prevents the states from building up a tariff wall about themselves. In certain cases, however, where the articles concerned are notoriously objectionable, as intoxicants, narcotics, adulterated, misbranded or impure foods, Congress has limited action of the law either by prohibiting interstate commerce in them or by allowing the individual states to do so.

But the only just reason for limiting the action of the law of free commerce is when the products are in themselves pernicious, or when they are produced by some method which is objectionable, such as child labor. A broom is unobjectionable in itself; it becomes objectionable when it is made by the labor of children at the expense of the health and education of the community. Therefore the child labor law passed by Congress does not prohibit interstate commerce in brooms as such; it prohibits it only when child labor is used in their production. It is the labor factor, not the broom itself against which legislation is aimed. No Congress in its right mind, and not hoodwinked by schemers, would allow interference with interstate commerce in brooms as such. It would do so only in the case of brooms made by methods subversive of public welfare and would define concisely what the objectionable feature is. To allow a state to exclude brooms made by convict labor is to assert that convict labor is contrary to public policy. To limit the action of the interstate commerce law with regard to the products of convict labor, without specifying what kind of convict labor is, and what kind is not objectionable is to assert that all convict labor is objectionable. If there are any kinds of convict labor which are unobjectionable, then the limitation should not extend to these.

What kinds of convict labor are objectionable? What kinds are not? Enough light has penetrated the minds of the framers of this bill to enable them to see this, for they provide that the United States Government may purchase the products of convict labor only when they are made by convicts who are paid the full local rate of wages, who are employed for the number of hours required of local free laborers doing the same class of work, and who are not working under a private contract system. And just in this way they have stated what makes a prison product honest and what makes it dishonest; they have defined concisely the grounds on which any sort of limitation of interstate commerce in prison products should be based. And yet in the face of their own declaration they propose to allow the individual state to declare illegal what is declared legal for the United States Government; they propose to allow any state which chooses, to exclude prison products whether made by fully paid convicts or not. It is just as sensible, and not one whit more so than to allow New York, for the protection of its own farmers, to exclude the squashes and tomatoes raised on the truck farms of Jersey.

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I call this "a bill to increase taxation for prisons." Why? For this reason. It aims to restrict the market for prison made products by allowing any state which wishes to exclude them. To restrict the market is to restrict production.. To restrict production is to restrict prison labor. To restrict prison labor is to prevent prisons from being self-supporting, and to throw on the taxpayers the burden of supporting convicts in idleness, partial or complete. That is just what this clause means, and it means nothing else. It is a direct attempt on the part of certain persons to cut out competition and to make the general taxpayer support in idleness those who are thus retired from active production. Putting it still more bluntly, it is an indecent dicker between the National Committee on Prisons and the Federation of Labor. To the primal curse "In the sweat of thy face shalt thou eat bread," it adds "except thou be a convict," in which case the curse is transferred to the free citizen and taxpayer. The new law proposes to say to the taxpayer "In the sweat of thy face shalt another man eat thy bread."

It is bad enough when a single state becomes infected with the craze that it is better to pay taxes to support prisoners in entire or partial idleness than to make them work for their living as every free man has to do. But the most the individual state can do at present is to inflict this luxury on itself by restricting the sale of its own prison products in its own markets. It still has, thanks to the interstate commerce law, the markets of the entire nation to fall back on for customers; it can still keep its prisoners for the most part employed and at least partly self-supporting. But vastly worse is it when Congress proposes to allow every state in the Union to build up a wall against the prison products from other states and so to force the latter, by restricting their market, to pay still more taxes for prison maintenance. And that is not all. It is a direct invitation to each state to pass restrictive laws which will throw a further burden on its own taxpayers. There may be no great inducement for a state to exclude its own prison products from its own markets when it still has to accept those of all the rest of the nation. But once allow it to exclude the latter on condition of its having restrictive laws of its own—and this is just what the clause in the proposed law provides—and it will not be long before restriction will become universal and the state prisons, instead of being hives of industry, partially self-sustaining as they now are, and wholly so as they should and could be, will become loafing places filled with idlers supported by the taxes and therefore the labor and the self-denial of free citizens Who will suffer first? The schools, of course, for education is the first thing on which to economize when economy is in order. You can give your children less or cheaper education, but you must keep your convicts locked up. You do not have to build more schools, but you will have to face the alternative of more prisons. Education and crime are antagonistic.

Every taxpayer who is opposed to supporting able-bodied men in idleness at his expense should write to his congressman and op-

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pose the passage of this bill until the objectionable feature is eliminated.

Our Glorious Future

Our Glorious Future, the Interpretation of "Light on the Path," *Mabel Collins*, $1.00. De luxe edition, limited to 100 copies, each signed and numbered and with photograph of the author, $3.50.

When Saint Paul was "caught up into the third heaven . . . and heard unspeakable words, which it is not lawful for a man to utter," he passed through an experience which many another has had who was not possessed of his prudence and who has attempted to describe his experiences to the world. After reading many of these attempts which fill the literature of mysticism one is inclined to supplement Saint Paul's statement that "the wisdom of this world is foolishness with God" with the assertion that the wisdom of God is foolishness with this world. Many a seer of visions has told what he has seen in the full conviction that it was filled with transcendent meaning and value, only to get credit for insanity, or to find students who have attempted to interpret them, assuming that the less comprehensible or more paradoxical they were the greater the jewels of truth concealed within them.

Those who are inclined to delve into the supposed revelations of mysticism should read the illuminating chapter on mysticism in William James' *Varieties of Religious Experience*, and the chapter on Hegel in *The Will to Believe*. James tells us that "our normal waking consciousness, as we call it, is but one type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different." He describes some of his experiences under the influence of an anaesthetic and tells us how the word "drunk,—*unk*" seemed filled with infinite significance. Any one who chooses can produce these states of consciousness by the use of appropriate drugs. It is quite easy to demonstrate that such forms of consciousness frequently do not correspond to any reality whatever. The state of consciousness is real, but the reality is not there so far as the outer world is concerned.

This of course proves nothing one way or the other with regard to mystic visions. They may be true, they may be hallucinations. However convincing they may be to those who experience them, others can judge of their value only when they convey some definite truth which harmonizes with and serves as an extension of what we already know. "By their fruits shall ye know them," is quite as true of psychical or mystical experiences as of men or peach trees.

We may then divide mystical experiences roughly into two classes, though the demarcation is not a sharp one—those which stand by themselves, interesting doubtless, as being among those forms of consciousness which James speaks of, but which do not

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appear to connect up in any way with the world as we know it, and those which are seen clearly, by the student at least, to fit into and have a definite bearing on our conceptions of life, its duties, its aims, its goal. The former kind of mystical experience is a scientific curiosity and simply to be classed with other things which are interesting, but which tend to divert attention from the very serious problems of existence and are objectionable if they take up too much time or lead to false ideals. That mysticism is practical, on the contrary, which, even if far removed from bread and butter questions, still throws some light on the path which all must tread sooner or later. If a mystical experience yields a valuable practical result one may safely assume that it is something more than hallucination. One should be suspicious of anything of a mystical nature, such as a clairvoyant vision, which darkens rather than illuminates the way, no matter what the prestige of those who experience it. To quote a single example, the so-called clairvoyant insight which has come to the front of late, practically denying the truth of individual responsibility by asserting that a man's sin is to be remedied, not by himself but by a priest, proposing to substitute ceremonial magic for the old way laid down by the Masters, is simply to be classed along with revelations like those of Professor James, when he was fascinated by the word "drunk,-*unk*."

Our Glorious Future is a distinctly mystical book; it contains many mystical visions. Whether these are of the practical and rational kind must be judged largely from the little classic *Light on the Path* itself, of which it is the author's interpretation.

The origin of *Light on the Path* is most interesting. It is said that the precepts which it contains were known and recorded many ages ago among the initiates of Atlantis. Be that as it may, these records are inaccessible to any who are living at the present time. The way they became known is as follows. Mabel Collins, an Englishwoman of considerable literary reputation, tells us in her book, *The Awakening*, how she was taken out of the body and led by a Master, the Master Hilarion, in fact, to a place called the Hall of Learning, somewhere in the invisible or astral world, and was shown the aphorisms of *Light on the Path* written on the wall. She was directed to return time and again, to memorize them and to write them down for the benefit of mankind. The Master Hilarion later added a series of illuminating notes.

What can be said of such an experience? By many the whole story—the veracity of the narrator being unimpeachable—will be explained as a "dream." By others the way in which these aphorisms were secured will be regarded as a proof of their value and their truth. By still others, and this is my own view, the proof that the mystical experience was not a simple dream will be found in the exceeding value of the material so acquired. *Light on the Path* is not to be judged in the least by the manner of its revelation. It stands quite apart from the great bulk of so-called mystical experi-

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ences in its abviously intimate bearing upon the deeper problems of the spiritual life, yes, even upon the conduct of every-day life, and as such is an intensely practical book, albeit there are parts which require prolonged study.

The title of the new interpretation, *Our Glorious Future,* has its origin in the first of the so-called Three Great Truths, which is stated in the *Idyll of the White Lotus* in these words: "The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit." The purpose of *Light on the Path* is to set forth the steps by which this glorious future may be attained —not the steps to be followed in some far distant future alone, when man shall be other than he is today, but beginning from this very moment. I say it is practical, for had even but the first six rules, which are not beyond the attainment of the man of resolution, been practised by the intelligent ruling classes the world would not find itself in the condition existing today. It is a book which can be placed side by side with the most profound sayings of Christ without suffering by the comparison. No one can seriously study it without finding new and unexpected meanings in Christianity. *Light on the Path* and the four Gospels elucidate and supplement each other at every step. And if the superhuman nature of Christ rests not so much on external authority as on the internal evidence of his teachings, so one may assume that *Light on the Path* is of superhuman origin, not because of the visions which the amanuensis, Mabel Collins, may have had, but from the palpable truth of what it says, the internal evidence that this is "The Way." It is not the Hall of Learning as a mystical fact that concerns us, but what comes forth from it.

The study of *Light on the Path* is not to be undertaken lightly. It is a book for those who are really in earnest, who not only desire to shape their lives according to the principles which lead to that Glorious Future, but who are determined to do so in dead earnest. The world is filled with people who want to learn how to live, but who are unwilling to take the very first steps towards so doing if they require real labor, perseverance and sacrifice, and who in place of these are casting about for some easy and pleasant way. There are those who eagerly anticipate the coming of a Great Teacher who will show them the path, whilst they coolly ignore those teachers whom they already have. Getting ready to meet the Master, how to be numbered among his disciples, how to get on the reception committee, these are the subject of much talk in certain circles which base their anticipations on supposed revelations from Adyar. Yet is it not obvious that those who forget or neglect the teachers they already have, who fail to recognize the transcendent importance of their words, who are not satisfied with what they have already said but expect them to return and say it all over again, will be the very ones who will fail to recognize a new one? Is it not likely that those who neglect the past teachers will turn their backs on a new

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one, should he demand that they get to work? Is any mention of *Light on the Path* ever made by them, to say nothing of any attempt to study it? Does one ever hear a single aphorism of *Light on the Path* quoted in a Star meeting? The first six precepts of *Light on the Path* tell the student what qualities of his nature it is needful to subdue before he can be regarded as having made any progress. "Those that ask shall have," says the Master Hilarion. But, he adds, "not until the first twenty-one rules (of *Light on the Path*) are past." Until this has been done it is useless to seek or expect a new teacher.

If we could have a body of students who would talk less about a "coming teacher" and who would in its place resolutely face the problems of self-discipline laid down in the first twenty-one rules, determined to master them at all costs and to pin themselves down to the task, who would recognize the fact that devotion to the Master means obeying his commands, not indulging in ritualism or in the emotionalism and spiritual intoxicants now being offered in the place of obedience and determination, there would really exist a reason for a new teacher to appear sooner or later, for there would be a body of disciples capable of giving real aid to his work instead of just singing paeans of praise. After the workers have been provided it is time enough to think of the orchestra. That I consider to be the plain brutal truth. A new teacher will need people trained along the lines of *Light on the Path*, not chasers of butterflies. "For when the disciple is ready the Master is ready also."

The extent to which students of *Light on the Path* will be helped by the new interpretation by Mabel Collins will depend largely on temperament. These are those to whom a simple maxim speaks more than a sermon and who will learn most by practice combined with meditation, whilst to others the comments will prove of exceeding value. The treatment is so varied, however, the subject is approached from so many angles that no one who has learned to love *Light on the Path* can fail to glean at least some illumination. But no one should forget that the real way to understand this book is to live it. Light comes with practice and without practice commentaries and interpretations without end are valueless.

Note. **Copies of *Light on the Path* can be obtained from tthe Library at 20 cents. (paper), 35 cts. (cloth), 50 cts. (cloth), 75 cts. (leather). There are two editions, the one containing an historical sketch, showing the ancient origin of this book, the other without the historical sketch, but with comments by Mabel Collins. Also referred to above, *The Idyll of the White Lotus*, $1.00; *The Awakening*, 75 cts.**

Mailing Envelopes for the Critic

The LEAGUE owes a bill of $97.50 for the last lot of mailing envelopes for the CRITIC, which must be gotten out of the way before we can order more, which must be soon. Which of our members will help us towards settling it?

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A nice fat check to cut a big slice off of this bill would make the Editor laugh and weep at the same time.

Back to Blavatsky!

The following list of books, which makes no claim to completeness, has been compiled for the use of those who desire to learn what Theosophy is, without being confused by what it is *not*.

Patanjali's Yoga Aphorisms in the following editions:

Besant, Annie—Introduction to Yoga, $0.75.

Collins, Mabel—The Transparent Jewel, $0.75.
Translation and commentary.

Dvivedi, N. M.—Yoga Sutra, with Commentary, $1.25.

Johnston, Charles—The Yoga Sutras of Patanjali, $1.30.
Translation and commentary.

Judge, W. Q.—The Yoga Aphorisms of Patanjali, $0.50.

Stephen, D. R.—Patanjali for Western Readers, paper, sold only, $0.25.

Reincarnation, Books on—

Abhedananda, Reincarnation, $0.65. *Besant*, Reincarnation, $0.35. Jinarajadasa, How We Remember our Past Lives, $0.50. *Pryse*, Reincarnation in the New Testament, $0.60. *Pascal*, Reincarnation; a Study in Human Evolution, $1.25. *Walker*, Reincarnation; a Study of Forgotten Truth, $1.00.

Sinnett, A. P.—Esoteric Buddhism, $1.35.
A famous work, based upon information received by the author from one of the Masters.

Incidents in the Life of Madame Blavatsky, $1.00.
The best life of H. P. B.

The Occult World, $1.35.
Contains more information about the Masters than any other book.

Theosophy and the Theosophical Movement, paper, $0.25.
Some extracts from the writings of two messengers, H. P. Blavatsky and Wm. Q. Judge.

Upanishads—The Upanishads, transl. by F. Max Mueller, 2 vols., each, $4.90.

Besant, Annie—The Wisdom of the Upanishads, $0.75.

Johnston, Charles—From the Upanishads (selections), cloth, $0.55; leather, sold only, $0.80.

Old, W. Gorn—The Yoga of Yama (translation of the *Katha-upanishad*), $0.75.

Walker, E. D.—Reincarnation, a Study of Forgotten Truth, $1.00.
The standard work on reincarnation in history, religion and literature.

Whitty, Michael J.—A Simple Study in Theosophy, $1.35.
A very clear and symmetrical presentation. Suited for beginners.

Periodicals.

Theosophy (monthly, Los Angeles) ..... **one year, $2.00**
Organ of the United Lodge of Theosophists. A high class journal largely devoted to reprinting now unobtainable articles by Blavatsky, Judge, etc. An exponent of Theosophy as taught by the Founders of the Theosophical Society. Indispensable to students. Subscriptions and samples 25 cts., from the O. E. Library. Vols. 1, 2, 3, 4, 5, bound, each $1.00.

Divine Life (monthly, 414 Oakwood Boulevard, Chicago) **one year, $1**
Devoted largely to combating the old Catholic and ritualistic movement in the Theosophical Society. Samples, 10 cts. From the Editor, above address.

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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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

A NEW PLAN FOR WINNING THE WAR

On the front page of *The Messenger* for April Mr. L. W. Rogers has an article containing some very sensible suggestions to theosophists on "Our Part in the War," and while perhaps nothing more than has been said elsewhere they are in striking contrast to another suggestion made in the same issue and otherwise advertised in theosophical circles.

Mrs. Besant has recently declared her belief that the war will not be won until Great Britain gives home rule to India, and that such an act would lead to the raising of a huge Indian army to fight on the side of the Allies. Mrs. Besant doubtless knows India, and one may well sympathize with her desire to secure home rule for her adopted nation. But whether the Hindus are a people so inclined to gratitude that they would rush to arms for this reason may well be questioned. It is one thing to be prospectively grateful for a hoped-for favor, and quite another to manifest that gratitude in a practical form after one has obtained one's desires. Nations do not go to war from gratitude, but to gain ends. If the specter of German rule is not sufficient to frighten India into fighting today, it is not likely to tomorrow, with home rule. Whether a home rule government in India would support conscription is questionable, seeing that even Australia, of the same blood as the British, turned it down and that it was only with difficulty adopted even in Canada. If it has taken the United States, one of the most enterprising and energetic nations in the world, a year to place a hundred thousand or so men on the firing line, what is to be expected of a race as backward and lacking in physical energy and push as that of India, a race which lives from hand to mouth and is not capable of sustaining heavy taxation and of liberal investments in Liberty Bonds? It would be slow work, you may be sure.

But assuming that Mrs. Besant's view is correct, what concerns us here is another matter, her deliberate attempt to force the American Section of the Theosophical Society into British politics. It is announced that a request has come from Adyar that Mrs. Besant's speech be given the very widest possible publicity in America. She has sent two agents to this country. Committees have been appointed and the sectional machinery set in motion—unofficially, of course—with the object of placing Mrs. Besant's

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speech, demanding home rule for India, in the hands of all public men in America, from the President down, to say nothing of others. The matter is to be engineered through the lodges, and through the *League for World Liberation*, a separate organization having for its object "to support the Allies' plan of democracy for subject peoples."

America, as a democracy, will naturally sympathize with India's craving for self-government, and with Mrs. Besant's work in its behalf, but this movement evidently has something more behind it—else why bother our busy public men with it at this critical juncture? Home rule in India is an affair of the British Government. Great Britain is not maltreating the natives; on the contrary a man's life and property are just as safe in India as they are in the United States, and the customs and religions of the people are respected. It is quite impossible to compare British rule in India with Germany's rule in the countries she has conquered. Besides, steps are being taken to introduce home rule gradually.

Sympathy with India is one thing, interference is another. And this is just what this movement appears to mean. There can be no possible reason for stirring up the responsible men in this country unless it is hoped to get some public expression from them as to how the British Empire should conduct its internal affairs in one of the greatest crises of its history. Resolutions have every now and then been introduced into our Congress and state legislatures advising Great Britain as to her internal affairs. These have very properly been looked on as the acts of a few imprudent enthusiasts.

Imagine that word should be sent out from Krotona to the British Section of the Theosophical Society to start an agitation from the King down concerning our management of the Philippines or our treatment of the negro question! Would we not look upon it as a piece of impertinence?

At the present moment all the energies of America and Great Britain are bent on winning the war. It is more than ever essential that perfect harmony should prevail, that nothing should be done which can in any way lead to the suspicion of meddling, of going beyond the limit called for by war's necessities. Anything tending to create the feeling in this country that Great Britain is not acting squarely and honorably with its own people, and any attempt on our part to tell them so, can but lead to discord. Further, it is an attempt to support the German gibe that England is after all no better than Prussia, and as such, it is disloyal in its tendencies, although not in its intent.

There is a further result which might follow. Rightly or wrongly Mrs. Besant was interned by the Indian Government for her political activities—probably wrongly, as the decree was revoked. But nothing could possibly give more color for suspicion of her methods than this attempt on her part to stir up public sentiment in America with the view of furthering her objects. The Theosophical Society, or at least that part of it which blindly obeys her orders, is likely to do more harm than good. There can

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be no doubt that public men in England have been properly advised by Mrs. Besant and others in India and in England who share her views and her hopes. But as far as the American Section of the Theosophical Society is concerned, the insertion of its fingers into the British political pie can have but one effect, to make it appear ridiculous.

Another View Of The Smith-Booher Bill

By F. Emory Lyon,

Superintendent of The Central Howard Association

The enactment of "war measures" is the order of the day. No doubt many good laws may be secured in response to this emergency appeal.

On the other hand many vicious laws are likely to be "put over" under this pretext.

Among the measures which contain not only futile but injurious provisions, is Senate Bill 3076, relating to prison labor. As a war measure the enactment of this bill would prove a joke and as a means of teaching prisoners trades or providing adequate employment, it promises the same failure which has attended the application of the state use system in most of the states.

Anyone who is acquainted with the slow processes of carrying out public enterprises of this kind, know full well that the provisions of this bill would never get beyond the preparatory stages within three or four years. Few, if any, have ventured to predict that the war will continue so indefinitely. This applies particularly to the installing of certain industries in the Federal prisons for which the bill provides. The Government is notoriously slow in these matters.

The same delay would attend the effort to secure cooperation between the Government and state, county or city prisons. In most cases there would be endless difficulties in securing funds for materials to manufacture articles for war purposes.

As to teaching trades, as claimed by advocates of the bill, the same industries, viz., weaving, furniture manufacture and paper mill work, have been operated in various state prisons, with the result that inmates have not learned a trade at which they could work profitably after their release.

The provision in section two of this bill, forbidding the interstate sale of prison-made goods, was found in a measure which failed to pass the last Congress. It is evident that this provision would greatly limit the sale of goods by the states themselves, regardless of the fact that they may be made precisely as well as any other goods, and be sold upon their merits at the market price.

This would not only injure these states, which have invested thousands of dollars in machinery, but would force thousands of prisoners now profitably employed, into idleness and insanity.

Already the degree of idleness and inefficiency in the average prison is appalling. This would seem particularly absurd when the

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men, women and children of America are working overtime to provide the necessities of war.

Instead of being a war measure, therefore, the bill now before Congress, if passed, would create more idleness in the prisons, and more released prisoners who have learned the lesson of inefficiency.

The provision for the "compensation of prisoners" after their maintenance is covered is a subterfuge which ought not to deceive anyone who knows that scarcely any prison in the country is self-supporting, and that there will, therefore, be nothing left for "compensation" either to the inmates or to the state or Government.

The tax-payers should be interested, not only in the above showing as to the failure of this measure to solve the prison labor problem, but also in the fact that the bill puts absolutely no limit on the amount of money which may be expended to carry out the experiment. And it is well to remember that most efforts to solve the prison labor problem have been experiments that have failed.

In these cases, however, at least a limited appropriation has made it impossible for impractical schemes to be carried too far. In this case the throttle is thrown wide open, and it is left merely to the judgment of certain Government officials, who may or may not be men of business and industrial experience, to create an indefinite capital fund, and to expend any amounts they may desire, without qualification, to establish industries and to employ an indefinite number of agents, both at the Federal prisons and in Washington, to carry out the provisions of the Bill. Unless human nature shall change over night, one can readily imagine that the "limit" expended will not be low.

Under Sentence Of Death

The following letter is published partly with the object of interesting our readers in the industries carried on in the Nevada State Prison, but especially because the writer, although under sentence of death, has not given up and proposes to go ahead and educate himself and support his family as long as the state will allow him to live. It forms a striking contrast to some of the whining and lamentation I receive. For my part I would much rather be a guilty convict who has determined to make good than one unjustly imprisoned who sits down and howls about his hard lot and the injustice of the world. One need not be ashamed of his past when he has resolutely turned his back on it. We have all come out of the mire—whether yesterday or ages ago matters little, so long as we are out. I take off my hat to the prisoner who is able to go ahead even with a noose dangling over his head.

Will some of our members who are stenographers note the request in this letter?

Nevada State Prison,
Box 607, Carson City, Nevada.

I have read your article, "Hard Times and Wagner," and I take the liberty of asking you to help me in my perplexity if possible. Could any

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of your members furnish me with the names of firms which handle rawhide goods or hair work? The inmates of this prison certainly turn out first-class rawhide goods and hair work.

I enjoyed reading your article on "Capital Punishment;" the fact that I am sentenced to death being the main cause of my interest. My case is now pending before the Supreme Court for decision on a new trial. I was convicted solely on circumstantial evidence and am a victim of rank circumstance.

I have a wife and little son whom if I possibly could I certainly would love to help support and if through your influence or in some way I could sell a few orders of rawhide or hair work I assure you I shall be your eternal debtor.

Also I wish to know if there are any educational institutions which grant to prisoners any reduction or favors in regarding to taking studies. We have no classes of any kind whatever in this prison and there are a great many of the boys who neither read nor write and others who would take up studies, myself included. I am very anxious to study shorthand, in fact am studying from an old text-book, but wish to study a later, more up-to-date method, that I may prepare myself when I am turned loose, if I ever will be, to step out into a position of some consequence and support my loved ones as I have always longed to. . . . One word further in regard to getting a knitting machine such as they have or had in Sing Sing. I am wondering whether if we had such a machine here I could make sweaters, underwear, gloves and stockings and I could probably do business with small-town merchants throughout the state.

I beg to remain, yours for life,

B. E. KUHL

Twisting The Truth

Old Catholic Church of Saint Alban and the Angels
Krotona, Hollywood
Los Angeles, Calif.,
April 10, 1918.

Charles Hampton
Priest-in-Charge

To the Editor of THE CRITIC
Dear Dr. Stokes:

Being quite brainless and spineless and willess as defined by you in the CRITIC (I am a member of the T. S.; E. S.; O. S. E.; O. C. C. and Co-Masonry), it is perhaps a little presumptuous even to address the august editor of the CRITIC.

When he takes pen in hand (and there is sufficient ink around)—well, why *not* be reckless,—there is no "come-back" because you say "space is limited."

Sometime ago I offered to answer your attacks on the O. C. C. When you told me that space was limited, I offered to limit myself to whatever number of words you decided should be the limit of my answer. Not receiving a reply, I now content myself with a letter which embodies what I have to say without attempting to argue each point.

1. In "Spiritual Rainmakers," (Oct. 1917, CRITIC), you assert that Love and God's plan of evolution are to be subordinated to ceremonial magic in the Old Catholic Church. This is not true. The Love of God and the plan of evolution are restored and emphasized in our revised liturgy of Holy Mass. The fact is that fear, hell, damnation, and other corrupt features of Christianity are eliminated from all Old Catholic services.

Your attack on the Sacraments of the Christian Church ("The means of grace" or the means of conveying spiritual force), is equally an attack on Masonry, Hindu and Buddhist ceremonial and all forms of ritual. Millions of your fellow-men will be much edified to learn at last (from you) that they have been practising "refined voodooism" without knowing it!

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2. In "Twisting the Ether," (Dec. 12, 1917, CRITIC), Bishop Leadbeater has nowhere said or in *any way implied* that the Sacrament of Absolution enables a man to sin with impunity or escape the karmic effects of sin. You reveal a colossal ignorance when you assert that forgiveness of sins is in flat contradiction to the doctrine of karma. (See my article on this subject in the March number of *Esoteric Christianity.*)

Bishop Leadbeater does not advocate the use of black magic, but the intelligent comprehension and use of Nature's, (God's), forces operating through the Sacraments of the ancient Catholic Church. These Sacraments were inaugurated by the World-Teacher Himself—it is *too* bad you don't agree with Him!

3. "An Alien Enemy," (March 6th, 1918, CRITIC.) No member of the T. S. ever has been or will be "herded into the O. C. C." If you really wish to state the exact truth regarding the relationship of the T. S. to this reformed, purified Catholic Church it will be found in Bishop Wedgwood's article in the Sept., 1917, *Messenger*, and in Mr. Warrington's article on page 519 of the same magazine. Both writers give there the objective truth.

You continually harp on "twisting the ether." The remedy for you, my dear friend, is more knowledge of the law of karma. Study and realize a little of the enabling power of karma and quit saying "kismet." Karma is not so much a meticulous book-keeper as it is (coupled with the law of evolution) the "power that maketh all things new."

4. In "A Question of Loyalty," (March, 20, 1918, CRITIC), you continue your ignorant attack on ceremonial magic and make a number of wild statements that are far from the truth. You dogmatically imply that more than half the population of the world (who use ceremonial in worship) have no devotion, no loyalty, are practicing rank and pernicious humbug, are transcendental burglars, merely because *you* are ignorant of the purpose, the value and the use of ceremonial and do not care to use certain forms of specialized spiritual forces. What colossal conceit!

5. Your attack on Mr. Rogers' book, "Elementary Theosophy," is a sample of prejudiced bigotry. Anyone who had read the book would not make the rash statements you make. You needn't worry about Mr. Rogers being a perverter of Theosophy or taking his Theosophy from "polluted sources." He has never been a member of any church and is not likely to become a member of the O. C. C.

On the same lines your theosophical orthodoxy in the expression "Back to Blavatsky!" is apt to land you on a sand-bank of vegetative existence while the great Theosophical Movement (note I do not say "Society") will sweep by.

I shall, in the course of time, cover these points in articles which will appear in *Esoteric Christianity* magazine. A good title for one would be "Twisting the Truth" if it were not for the fact that that magazine is dedicated to finding points of harmony and unity, and not for the purpose of putting up men of straw in order to have the pleasure of knocking them down, as you are doing in your writings on the O. C. C. I shall not, therefore, use your unlovely methods of controversy in these articles.

With kind regards,

Yours most cordially,

CHARLES HAMPTON

Editor's Note.—The Editor has no desire to take up space with a personal controversy. Those who want to know who has "twisted the truth" are referred to the original articles and others bearing on the subject. They are found in the following issues of the CRITIC, which will be sent to any one on request: The Back Stairs, Oct. 3, 1917; Spiritual Rainmakers, Oct. 31, 1917; Twisting the Ether, Dec. 12, 1917; Not Peace, but a Sword, Jan. 9, 1918; Theosophy as it is Taught, Feb. 20, 1918; An Alien Enemy, March 4, 1918; A Question of Loyalty, March 20, 1918; Our Glorious Future, April 17, 1918.

Others will follow. As to the relationship of the Old Catholic Church

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to the T. S., one does not have to accept the statements of any one. It is sufficient to note that the above letter is dated from the Old Catholic Church at "Krotona," the American Headquarters of the Theosophical Society and now also of the Old Catholic Church in the United States. Whether it is a case of formal marriage or informal cohabitation matters little.

A Fable From Aesop

An ass, having put on a Lion's skin, roamed about, frightening all the silly animals he met with, and, seeing a Fox, he tried to alarm him also. But Reynard, having heard his voice, said, "Well, to be sure! and I should have been frightened too, if I had not heard you bray."

Moral. Not even a theosophical lion's skin, nor the label, "Made at Adyar," can conceal the true nature of the animal within it, once he begins to say Mass.

Mailing Envelopes for the Critic

The LEAGUE owes a bill of $97.50 for the last lot of mailing envelopes for the CRITIC, which must be gotten out of the way before we can order more, which must be soon. Which of our members will help us towards settling it?

A nice fat check to cut a big slice off of this bill would make the Editor laugh and weep at the same time.

Answers to Correspondents

Mr. L. M. N., ...Prison. I have your letter asking me to find you "a pretty young widow" as a correspondent As it can make no possible difference to you in your present situation whether your correspondent is a "widow," or as another inmate puts it, "an unattached spinster," and whether she is good looking or as ugly as a mud fence, I imagine you have a view to the future. Be assured, therefore, that this LEAGUE is not a matrimonial or flirtation bureau, and you are requested to inform those of your friends who are inclined to make similar requests that their letters will be turned over to the waste paper department of the Salvation Army. For present purposes I suggest a collection of photographs of stage beauties, which you can find in any Sunday newspaper.

Mrs. R. A. S.—I thank you for kindly sending me the extracts from *The Messenger*. They have fully convinced me that "There is no Religion Higher than Truth"—except the Old Catholic Church. Send me some more of the same dope.

Statement of the Ownership and Management of The E. O. Library Critic required by Act of Congress, of August 24, 1912, for April 1, 1918.

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

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

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

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

Sworn to and subscribed before me this 9th day of April, 1918.

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

My commission expires November 8th, 1921.

Some Recent Additions to the Library

These will also be loaned, unless otherwise stated.

Barrett, Sir Wm. F.—On the Threshold of the Unseen, $2.65.
An examination of the phenomena of spiritualism, and of the evidence for survival after death. The best recent work.

"Because"—for the Children Who Ask Why, $1.00.
The best presentation of Theosophy for children.

Bhavagad Gita, Notes on—By W. Q. Judge and by a Student Taught by Him, leather, pocket size, $1.00.

Collins, Mabel—Our Glorious Future; the Interpretation of "Light on the Path," $1.00.
Latest book by Mabel Collins. See CRITIC of April 17.
Our Glorious Future, de luxe autograph edition with photograph, limited to 100 copies. Sold only, $3.50.

Conversations on Theosophy, paper, sold only, $0.10.
An excellent propaganda pamphlet. Ten or more copies, 6 cts. each; 50 or more, 4 cts. each.

Dunlop, D. N.—The Science of Immortality, $1.50.
The Path of Attainment, $1.00.
By a leading English theosophist.

Fiction, psychic and occult—
Brodie-Innes, J. W.—The Devil's Mistress, $2.00.
For the Soul of a Witch, $2.00.
Filkin, Roland—Agar Halfi, the Mystic, $2.00.
Hodder, Reginald—The Vampire, $2.00.
Hume, Fergus—A Son of Perdition, $0.60.
Stoker, Bram—Dracula, $1.45.
The Lady of the Shroud, $0.50.
The Jewel of Seven Stars, $1.50.
The Lair of the White Worm, $2.00.
The Mystery of the Sea, $0.50.

J. K.—The Prophecies of Paracelsus, $1.00.

Joire, Dr. Paul—Psychical and Supernormal Phenomena, $3.20.

Lazenby, Charles—The Work of the Masters, $1.00.
On the personality and characteristics of the theosophical "Masters."

Entered as second-class matter April 5, 1914, at the Post-office at Washington, D. C., under Act of March 3, 1879.

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BY

The O. E. Library League

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

THE PHYSICAL BASIS OF REFORM

The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature though for cheap ends.

—Emerson

One of our good friends has written me with regard to a prisoner who offers to sell articles which he has made: "He does not think of his soul's need; it's his pocket-book above all." I give the prisoner's letter on another page. Let us consider whether this harsh judgment is justified.

The German poet Heine once said that a bad conscience is easier to bear than a toothache. That is quite true. I have tried both and I pronounce emphatically in favor of the bad conscience. Understand, this is not saying that it is better, but that it is easier to bear, which means simply that while you might be willing to trade off a bad conscience for a toothache, you would be still more willing to trade back again. While there are those who, under the influence of intense emotion, of deep faith or strong principle, are able to bear suffering amounting to agony without flinching, the fact remains that with the great majority of human beings physical distress, if driven far enough, will overcome all principles. You will doubtless say that you would rather starve than steal, but—have you ever tried it? If you have not, your opinion is worthless, because while you may be able to form a vivid picture of the sin of stealing, you cannot possibly imagine the pangs of hunger. Unless you are put to the test you cannot possibly predict what you would do, and the probability is that you would prove Heine's saying. Of the average man it may be safely said that unless his body is kept in tolerable order, is free from actual pain and in the long run from nerve-racking discomfort, not much is to be expected of him in the moral or spiritual direction. There is a story which you all know about the multitude who were gathered together to listen to Christ, and who had to be fed before the sermon could proceed. It is not on record that they were accused of thinking only of their bellies. On the contrary, the preacher knew well enough that it was useless to talk religion to the hungry.

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This being the case, it must be held that the basis for spiritual progress is a fairly sound body, free from serious physical distress, and the possession of, or at least the ability to secure that which will keep it in such condition. And this means money. There are undoubtedly certain qualifications and exceptions, but they are more apparent than real and need not concern us here. If we come into the world for any other reason than mere chance or the play of unconscious forces, we are here for certain definite objects. These are generally, and I think rightly, regarded as being of a spiritual nature. We have to undergo the drill which life affords us. Unless some great object is to be accomplished by doing otherwise—as in the case of the soldier—it is our business to stay in the game as long as possible, that is, to look out for the physical basis. It is wholly wrong to suppose that he who looks after the physical needs and pays little attention to "his soul" is wasting time. The care of the body, that which we call "earning a living," affords just the lessons the average man requires, perseverance, industry, thrift, foresight, duty to dependents. He who neglects these in order to "think about his soul" is shirking the duties obviously laid on him. The very best way to care for the soul is faithful attention to the duties of life, humble though they may be, and contemptible as some of the spiritual high-fliers would have us think them. This means careful attention to the instrument. The real basis of reform is a material basis.

How is it with the prisoner who wanted to sell things and who did not ask to be talked to about his soul? This prisoner, and others, like him, knows that sooner or later he will be turned loose with nothing but the five dollars allowed him on his discharge, with no prospect of employment and with all the world against him, as a "jail bird." He knows that the pittance the state gives him will pay his board and car fare in seeking work at most three or four days, and that if he has not found work by that time he must either starve or steal—unless he adopts that polite way of getting something for nothing, begging. Consequently, if he earnestly desires to lead an honest life he will try to earn and save up something before he goes out. Very likely he will admit that it is well to lay up treasures in heaven, but he will tell you that if he has not thought about earthly treasures in the meantime, he will have to face a situation where he will considerably overdraw his celestial bank account and have to start it all over again.

And add to this the fact that many prisoners have families who were dependent on them for support and who have been left to shift for themselves. If the prisoner is the right sort of man he will make every endeavor to continue to help them, and that means money.

God help the soul of the person who casts reproach on the prisoner under such circumstances.

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I am every time for the man who makes use of his spare hours in prison in doing remunerative work and who tries to sell his products. I have a vastly greater respect for him than for the one who idles away his time when he might be doing something, who thinks about how good he is going to be when he gets out, yet neglects the eternal "Now" to listen to advice about his soul. To those who want to give spiritual advice to prisoners I would say, you will be doing much more for your prisoner's religious welfare if you aid him in such ways as you can in laying the real basis for reform, in learning how to accumulate something which will give him a start as an honest man. If he does not have this, all the thoughts about the welfare of his soul which you have given him will vanish into thin air in the face of an empty belly. Let your thoughts be of Christ, who said "These people are hungry. Let us first feed them and have the religion afterwards." And should you think of the sacrament of the bread and wine, let it remind you that the body and blood of religion is real commonplace meat and drink, the physical basis on which all further progress must rest.

I know that you do not want to buy many of the things he makes. But, if you are willing and able to give a little material assistance, give it by buying from him even what you do not want, rather than give to those who ask gifts. Help him to cultivate the spirit of independence and self-respect, rather than the spirit of dependence. Help him to dispose of his products. If you are interested in any kind of arts and crafts work, help him with suggestions as to how he can earn money.

This is not intended to discourage those who can give really good advice on spiritual matters. It is an appeal for common-sense, for the recognition of the fact that priority must be given to that which is fundamental and bears on the duties of everyday life. The idea that he who tries to support himself or his family is thinking on a lower level than he who thinks about religion is not common-sense and it is subversive of the principles of religion. It is asserting that the Almighty made a mistake when He placed the vast majority of mankind where they must hustle for a living. Had He intended otherwise, He would have made the world, instead of a hive of industry, a huge monastery. Consider your own life and you will see that you too are paying most attention to material affairs.

Here are a few prisoners who are trying to lead the religious life in a practical way, and you are invited to communicate with them.

George C. Wagner, Box 1025, Marquette, Michigan. Doilies and centerpieces for the dinner table, in sets of all sizes. (Prince of prison industry men.)

Wendell C. Galloway, "The Inside Art Service," Route 6, Box 1, Salem, Oregon. All sorts of inlaid silver articles for table and toilet; hand-painted articles, leather goods, etc. Lists on request.

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James H. Grady, No. 7322, Route 6, Box 1, Salem, Oregon. See letter below.

W. B. Campbell, No. 2122, Lock Box 407, Rawlins, Wyoming. Horsehair and leather goods; portieres and window drapery of all sizes made of eucalyptus buds, etc. (You'd buy these from an Indian squaw if you were traveling; why not from a prisoner?)

Alex. McRae, "The Friends' Club," Box A, Thomaston, Maine. Doilies, table and bed covers, inlaid boxes, etc.

Jacob Pesendorfer, B-1381, 2107 Fairmount Avenue, Philadelphia. Knitting needles made of white holly, 10 cts. a pair. Much used by Red Cross people. Serving a life sentence and sells these to support his old mother.

B. E. Kuhl, Box 607, Carson City, Nevada. Rawhide and hair goods. See letter in last CRITIC. He is under death sentence, and is trying to help his wife and child.

Other lists will be published from time to time.

"His Pocket-Book Above All"

This is the letter referred to in the article "The Physical Basis of Reform."

Route 6, Box 1, Salem, Oregon.
Dec. 2, 1917.

Dear Sir:—

After reading one of your letters to a fellow prisoner here in prison and thinking perhaps you would assist me along the lines I will mention, I have taken the liberty of writing to you.

I understand it is your aim to bring prisoners having no friends or relatives in touch with people on the outside who are interested in their welfare.

I am in that predicament, friendless, but my object in writing you may seem selfish to explain. I am in a position to work for myself during my spare time, but am unable to dispose of my wares, having no one on the outside that I could send them to.

They are useful as well as artistic, viz., butter knives, tongs, button hooks, paper knives, etc., all made of silver inlaid with pearl and abalone.

Now Mr. Stokes if you know of any one who would care to purchase any of my wares, or could dispose of a few, thereby helping me to help myself, I will be pleased to hear from you. Trusting I am not asking too much,

Respectfully,

JAMES H. GRADY, No. 7322

Still More Light On Joliet

Warden Murphy, of the Illinois State Prison at Joliet, writes to one of our members, a responsible business man, refusing to allow him to communicate with an inmate on the ground that he. Murphy, has made a rule that "inmates shall not correspond with people with whom they have had no previous acquaintance."

"No previous acquaintance!" That means that a prisoner may be allowed to correspond with any tough or prostitute with whom he has had previous acquaintance, but that he may not communicate with a business man and a gentleman who takes an

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interest in him, if he has not known him before his confinement. Murphy proposes to keep these men on their own level, to make it impossible for them to open up any prospect of betterment in the future and to cut them off from every ray of light from the upper world.

One need not ask why Joliet is the scene of disorders; the management is a sufficient explanation.

There are just two places for men like Murphy; one, the lunatic asylum, the other, the sub-basement of their own prison.

The Ass in the Lion's Skin.

Having for some time observed the flirtation going on between the Old Catholic Church and the Theosophical Society, I am reminded of nothing so much as of Aesop's fable of the Ass in the Lion's Skin. The camouflage was tolerably effective until the ass attempted to roar. The ass is a very respectable animal and as churches go, the Old Catholic Church is a very respectable church. I have not the least desire to reflect on the ass by the comparison—nor on the church. But when the Old Catholic Church dresses itself in the theosophical lion's skin—it is but skin, for there is none of the lion inside of it—and parades before theosophists, those who know what the true theosophical roar is, those who know the voice of the Master, are not likely to be deceived when it opens its mouth and emits—the Mass.

The reason that it is possible to delude so many members of the Theosophical Society into thinking that the animal inside the skin is really a theosophical lion is due to a variety of causes. Membership in the Society has been increased largely by sensational methods of propaganda. Its public lectures and propaganda literature appeal largely to those who are interested in the psychic and in the invisible world, and who are ready to accept as truth the so-called revelations of any clairvoyant, especially when endorsed by Adyar. What the clairvoyant-in-chief says goes, without the least regard to sense, or to its consistency with the fundamental principles taught by the Masters, or laid down by the founders of the Society. If it disagrees with those principles, so much the worse for the principles—they are simply ignored, and a shout goes up for a new teacher. Another reason is the craving for devotional excitement, natural enough, and quite justifiable when it is controlled by reason and by a true understanding of the meaning of devotion, by a real effort to realize that devotion means service, that it means sacrifice, not sacrament, but which is quite likely, especially among women, to run off into all sorts of vagaries. The instinct for devotion has its own justification, but between devotion to a Hindu boy instigated by a clairvoyant, and devotion to a pet poodle, dictated by the heart, the latter is decidedly to be preferred and is not likely to lead to misconceptions.

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These conditions, combined with the almost entire neglect of the study of real Theosophy and of the duties devolving on a theosophist, have afforded just the opportunity for the animal parading in the theosophical skin to carry on his operations.

It is claimed that the Old Catholic Church is not carrying on a propaganda in the Theosophical Society. Bishop Wedgwood, in the September, 1917, *Messenger,* says: "Members of the Theosophical Society are not solicited to join this movement."

The agent of the Old Catholic Church located on the theosophical premises known as "Krotona" says, in *Publicity Leaflet No. 1,* issued from Krotona, "The Old Catholic Church is not a proselyting church, but, on the other hand, it places no obstacles in the way of those who desire formally to unite with it."

Just how far it is true that the Old Catholic Church is not fishing in the theosophical pond will be seen from the following. It is just as true that it does not solicit membership in the Theosophical Society as it is true that I am not fishing when I hang a worm on a hook in the water. I do not solicit the fish to bite. I only "place no obstacles in the way of" those fish who "desire formally to unite with" the worm. The Old Catholic Church hangs its bait everywhere in the Theosophical Society and has the face to say it is not proselyting!

What is the meaning of the Old Catholic pabulum which is constantly put before members in the official organs of the Society, not only in Mr. Warrington's organ, *The Messenger,* but in Mrs. Besant's organ, *The Theosophist,* to say nothing of others? What is the meaning of the statement in another of Mrs. Besant's organs, *The Adyar Bulletin* (Feb., 1918, page 40), that the Theosophical Society "has given birth to the Old Catholic Church," when that church itself claims an apostolic pedigree?

Why did the President of the American Section of the Theosophical Society escort a bishop of the Old Catholic Church over the country last autumn and have him lecture in theosophical lodge rooms and in public, under the auspices of the Society, and parade in the lion's skin before his audiences? Why was he invited to perform Mass at Chicago, at the Convention in New York? Was Mr. Warrington taking him about like a performing bear, for the amusement of his listeners, or just for their "information," as I might hang the bait in the water for the "information" of the fish?

Why has an Old Catholic Church been established on the premises at Krotona, on property purchased with the understanding that it was to be devoted to theosophical uses, and which has been largely paid for by cash contributions from members with this understanding?

Why is Mass regularly performed on the premises at Krotona?

Why is the Assistant Publicity Director of the American Section a priest of the Old Catholic Church?

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Why is Old Catholic literature issued by this same gentleman, under his title "Priest in charge," with the heading "Krotona," thus giving the impression to members and others that it is specially endorsed by the Section?

Why is it attempted to hoodwink members who become too inquisitive with the excuse, "Oh, we are just renting accommodations to the Old Catholic Church?" Does any one suppose that a business or other irrelevant concern to which space had been rented would be allowed to print "Headquarters of the Theosophical Society" on its letterheads? For that is just what "Krotona" stands for in the minds of most members, and for nothing else. It is an endorsement of whatever is written under it.

In short, why is there every evidence of the existence of a "ring" within the Theosophical Society, which is clearly dominated by the Old Catholic Church and which proposes to use its powers for furthering the interests of that church?

Let us suppose that Mr. Warrington had traveled about with a bishop of the Church of Rome, had had him address lodges on Roman Catholicism and perform Mass at theosophical meetings or on theosophical premises? Suppose that the Assistant Publicity Director was a Roman Catholic priest, who issued Roman Catholic tracts from the headquarters once sacred to Theosophy? Imagine that a Roman Catholic Church was established at Krotona and that many of the theosophists there had been baptized into it? Suppose that Mass was regularly said at theosophical headquarters, that is, at Krotona, by a Roman Catholic priest, regularly ordained on the spot by a Roman Catholic bishop?

Would any one believe for a moment that the Roman Catholic Church was not proselyting within the T. S., not secretly, but with the connivance of officials elected to protect and further Theosophy? They would not, and they would very properly denounce any statement to the contrary as a lie.

Whether Old Catholic or Roman Catholic is a matter of little practical importance in this connection. The question is not whether the Old Catholic Church is or is not openly or secretly subject to the Pope at Rome, or whether its claim to apostolic lineage is justified. That it calls itself a church of religious liberty and that it "welcomes to its membership those who are still earnestly *seeking* truth" are statements which may be admitted without dispute. We are not in the least concerned with any of these things, but we are concerned with the question whether its teachings are essentially those of the Church of Rome, and if so whether they are consistent with the teachings of Theosophy. We are concerned with the question whether Adyar or Krotona is foisting a good imitation of Romanism on the members.

(*To be continued*)

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Letter From Mr. Rogers

My dear Dr. Stokes:

I have read with much interest your comment on "Elementary Theosophy." I wish to thank you for the friendly spirit of the criticism, but also to point out that you have—of course quite unintentionally—given a wrong impression about the amount of space—or proportion of the work—devoted to the subject of Karma.

Apparently you did not observe that the chapter called "The Forces We Generate" is devoted exclusively to the subject of "Cause and Effect." If we add the other six which you mention there are really twenty-four pages instead of only six pages devoted to the subject.

Trusting that you will do me the justice to set the matter right in the CRITIC and with kindest regards, I am,

Most cordially yours,

L. W. ROGERS

German Prisoners of War

Members who have had prisoners at the Amherst internment camp assigned to them and who have not heard from them recently are requested to inform us promptly. There seems to be a general interruption of such correspondence, which I presume is due to the action of the censor.

All Kinds of Books—A Hint to Members

Members are reminded that they can help our prison work by ordering books through the LEAGUE. Any kind of book can be obtained just as promptly and at the same price as elsewhere, and the profit goes towards supporting our work. In these difficult days such thoughtfulness and assistance on the part of members and readers would be especially appreciated.

Some Recent Additions to the Library

Lodge, Sir Oliver—Raymond, or Life and Death, $1.65.
One of the most important recent works on psychical research.

Maryatt, Florence—There is No Death, $1.00.

O'Donnell, Elliott—Twenty Years' Experience as a Ghost Hunter, $2.50.

Pavitt, W. T. & K.—Book of Talismans, Amulets and Zodiacal Gems, $2.75.

Randall, Edward C.—The Dead Have Never Died, $1.60.

Rogers, L. W.—Elementary Theosophy, $1.00.

Stoddart, A. M.—The Life of Paracelsus, $2.00.

Sturge, Carta—Theosophy and Christianity, $0.50.

Taylor, Thomas—Select Works of Plotinus, $1.50.

Theosophy and the Theosophical Movement, paper, $0.25.
Extracts from H. P. Blavatsky and W. Q. Judge.

Veritas—Mrs. Besant and the Alcyone Case, $0.75.
History, evidence and documents presented in the famous case of the father of "Alcyone" *vs.* Mrs. Besant, to recover his minor children. Not polemic. Interesting to members of the Star in the East.

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

ENFORCING IDLENESS BY NATIONAL LEGISLATION

Within the past few months legislation has been proposed in several states, and in some cases (New York, New Jersey, Maryland) actually enacted, making it an offense for any man in good health and between the age limits within which he can reasonably be supposed to engage in some sort of productive employment, to be idle. Penalties are affixed which are aimed at chronic loafers irrespective of class or condition.

These measures are based on the assumption that when the nation is in need of all its available productive energy it is disloyal and therefore criminal for any man to remain idle, that he should be doing something to keep the wheels going. They assume, and rightly, that he who lives without working is not only producing nothing himself, but is absorbing the labor of others in keeping himself alive, that he is not only a zero, but worse, an actual drag on the community. There still exists the idea, prevalent chiefly among those who profit by it, and supported by laws which these same individuals have made, that he who by hook or crook has managed to secure a "competency," or who has inherited one, is entitled, together with his descendents forever and ever, to live without doing anything whatever but behave himself, living on his income, that is, on the labor of others, securing a never-ending return from a limited capital. It is not a radical or extreme position to say that this is preposterous, that the man of wealth does not escape his obligations by reason of his wealth, and the new legislation wisely draws no line between the millionaire and the tramp. All must produce, must contribute something. The world is rapidly becoming too small a place of loafers, and one may look forward with confidence to the time when he who is not doing his bit in one form or another when he is perfectly able to do so will either be forcibly put to work or at least subjected to such ostracism and contempt that life will be made unendurable.

In the face of this plainly manifested and rapidly growing public sentiment that every one should be working it is surprising to find a measure before Congress which, although disguised in the

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wording, amounts practically to this: "A bill to enforce idleness among convicts." (See House bill 7353 and Senate bill 3076).

I have referred to this bill before in some of its aspects (CRITIC, Jan. 23d, April 3d, 17th, 1918) and I believe have given it all the credit it deserves, for it has its merits. But what is the use of an act which, professedly claiming to give employment to convicts, is designedly framed so as to throw a still greater number out of employment? Section 2 of this bill limits the action of the interstate commerce law—which, as everybody knows, prohibits states from building up restrictive walls against trade from other states, thus making this one nation rather than a collection of independent principalities—by allowing any state which discriminates against prison-made products to extend the discrimination to the prison-made products of other states likewise. In other words, it means national legislation limiting the market for such products and thus making it impossible to produce and dispose of them profitably and therefore to keep the convicts employed.

There are many ways of concealing the real effect of a proposed piece of legislation, to which the now popular word "camouflage" may be applied. The camouflage in the present instance is the proposition to employ convicts in producing war materials. But when it comes down to plain common-sense one will see that no one, whether bond or free, can continue to work unless he can dispose of his products, that he cannot dispose of his products unless he has a market for them, and that he cannot have a market for them if every state which is so disposed and whose legislature is acting at the behest of those to whose selfish interest it is to crush competition, can prohibit the sale of prison products in its markets.

To throw obstacles in the way of the sale of prison products means nothing less than to promote idleness. And as convicts have to be fed, lodged and clothed it means that some one else must pay for them what they should pay for themselves, it means that just so much productive energy which might be used in winning the war, just so much cash which might be invested in Liberty Bonds, is absorbed in the form of taxation for maintaining a body of idlers.

Disregard all this fine talk about utilizing convict labor for war purposes—it is simply camouflage. There are perhaps four thousand Federal prisoners, inmates of the three United States penitentiaries, a goodly part of whom are already employed in what one might call household work, necessary work about the institution, in the tailor shops, laundries, kitchens, as mechanics and what not. To provide steady labor for the rest of these men is admirable. But consider, please, that there are about 150,000 prison inmates in this country, and remember that the same bill which proposes to allow prison products made under certain commendable conditions to be purchased by the United States also contains a clause (in

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section 2) aimed against the labor of these 150,000 men. There are at present thirteen states which have laws restricting prison industries or limiting the sale of their products in the open market, but these states can keep their convicts largely employed because they can sell their products in other states, while other states can sell them in these. But put a stop to this, allow any state to keep out prison products under the proposed limitation of the action of the interstate commerce law and is it not clear that many more prisoners will be thrown out of employment than are put to work? To be sure, the measure provides that the United States Government may purchase products made in state, county or municipal institutions if the prisoners are paid full wages, an excellent provision, but in how many states is this done? The Government can legislate regarding the compensation of Federal prisoners, but there would have to be special legislation in each state, county and city, a slow process you may be sure.

I have not the time to indulge in platitudes about idleness. Even though Satan may not find some mischief still for the idle convict to do, it is clear enough that a prison course in loafing is not the best discipline, the best preparation for an honest and active life after discharge.

This is what the proposed law will do unless the objectionable section 2 is eliminated:

It will restrict the market for prison-made goods to an almost unlimited extent, thereby making it impossible to keep the prisoners fully employed.

It will throw the burden of their support on the public.

It will take the bread out of the mouths of free laborers to support loafers.

It will divert money from war purposes. The more taxes for prisons, the less for Liberty Bonds.

It will divert money from educational and other public uses.

It will mean punishing those who have hitherto led a useless life by forcing them to continue it.

It will mean the further corruption of a class of men already off color, training them in habits of idlness, instead of habits of industry.

It will mean that these men are the more likely to become recidivists, thereby adding to our costs for police, for courts, for prisons.

It will encourage the false notion that prison-made commodities, even if fairly made, are not as good as others, that the work of the man in prison is something to be shunned and despised. It will brand the product as well as the producer, and so retard the reforms which are based on the idea of regeneration as opposed to suppression and punishment.

It will be the opening wedge for further limitations of the action of the interstate commerce law whenever any party or

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clique—in the present case it is the labor party—finds it to its supposed interest to influence Congress, and in disregard of the principle that such limitations should be granted only when the commerce restricted is clearly against public interest. Child labor, trade in intoxicants, impure foods, adulterated or otherwise fraudulent articles are contrary to public welfare. But articles made in prison are just as good and as honest as any others, provided they are not made in defiance of fair competition, that is, if they are made by men who are reasonably remunerated for their work.

So far as I know, this is the first case where it has seriously been proposed to legislate out of existence through limiting the action of the interstate commerce law, a whole group of commercial products, simply because they are made by a certain class, namely, convicts, irrespective of their intrinsic quality or the conditions under which they are made; it is the first attempt on the part of interested schemers to get Congress to put a whole class of men out of business, in order that they may profit by the reduced competition. It could hardly be more pernicious, because while the free laborer may still seek employment in other fields, the convict must remain a convict; with him it is the alternative of convict labor or idleness.

The Ass in the Lion's Skin

(Continued from THE CRITIC *of May 15th)*

If any one wants to know what the Old Catholic Church teaches, let him read the recent writings of Bishop Leadbeater, and the "Liturgy of the Holy Mass," issued by the Book Concern at Krotona (for "information!"), and certified by Bishop Wedgwood as authentic and authorized. Can you find in any of the teachings of the Masters imparted to the Founders of the Theosophical Society and communicated by them to the world a single reference endorsing "the wonderful grace and virtue declared in holy Mary, the ever-virgin Mother," the immaculate conception, the Apostles' creed, the absolution and remission of sin by the Lord at the request of a priest, the real presence of Christ in the bread and wine, and a hundred other things in this remarkable document? Whether one prefers these crossings and bowings and genuflections to the methods of dancing dervishes or Holy Rollers for securing divine attention is doubtless largely a matter of taste. I do not doubt that he who devoutly dances, or rolls on the ground, or stands on his head as a matter of sacrament will derive from his gymnastics whatever good there is in a sacrament, but it is an insult to the Higher Powers to imagine that they will be pleased by such performances. The whole ritual of the Mass as endorsed by Bishop Wedgwood assumes that the Almighty is a sort of Hindu Maharaja, who delights in adoration and flattery and who sprinkles his favor-

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on those who shout his praises loud enough, and so liberally that they slop over on everybody for miles around. It is a flat denial of the command of Christ, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." And yet it is hinted about that this same Christ, as the Lord Maitreya, is soon to appear again and that he will be the head of the Old Catholic Church and tolerate these exhibitions! And today Theosophy is being so prostituted as to use it as justification for these things. It is claimed that they rest on clairvoyant evidence, and the theosophical reputation of the official clairvoyant—Bishop Leadbeater—is the lion's skin which is being used to deceive those who would never otherwise think of listening to them.

Read the writings of that old theosophical lion, H. P. B., read *Light on the Path,* a direct communication from one of the Masters, and you will not only not find a line in support of these methods of lip service, of artificial stimulation of the emotions, but you will find everything against them. Compare the fundamental principle of Theosophy, the "Third Great Truth," that "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment," in other words, the law of Karma, with the doctrine of the Old Catholic Church of the absolution and remission of sins by the Lord at the behest of a priest, who, it is openly admitted, does not have to be a morally presentable person, does not have to possess the qualifications of one who can "stand in the presence of the Master," as defined in *Light on the Path,* provided only he has the right sort of spiritual pedigree, that is, provided he has been ordained by another priest, and so back to some apostle. To put forth such doctrines under the cloak of Theosophy is worse than camouflage in a lion's skin; it is using it to spread a pestiferous spiritual dry-rot in the Theosophical Society fatal to all the laws of the higher life as inculcated by the Masters.

This is an old story re-acted. The Church has always degenerated into an exponent of lip service and patent methods of salvation by proxy. Theosophy came into existence largely as a protest against the perversion of Christianity by the Church; it came to point out the true Path, to revive the knowledge of the Narrow Way. The Old Catholic Church accepts and advocates these very things which Theosophy opposes, and by clothing them in a theosophical skin and putting them under a theosophical patronage it thinks to make them acceptable to those who have but a smattering of the unessentials of Theosophy, to those who have been moved to join the Society through a desire for psychic information and emotionalism. While the right to "worship" as one pleases cannot be denied, one must not be misled by the stock quotation that "all paths are mine." Doubtless all paths lead to

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God, to say nothing of the ditches alongside them. No path will lead to God, not even the theosophical path, if you face about and walk in the opposite direction. It is of the highest importance that those who have been attracted to Theosophy should study its real meaning in the works of its Founders, and should see, as they will if they study seriously, that these things are not Theosophy and are incompatible with it. The subtle insinuation of the teachings of the Old Catholic Church, with its incense, its Mass, its sacraments and vestments and its sky rocket methods should be resisted in every possible way. How can this be done?

While one may frankly admit that no one writer has presented every phase of the subject, and that there may be aspects of Theosophy outside of the writings of H. P. Blavatsky, a return to a more serious study of this great teacher is imperative. Equally so is the study of *Light on the Path,* which is indisputably a revelation from one of the Masters, the *Bhagavad Gita* and one or two other books. It is not sufficient to study these privately; they should be used for class work, and if, as is likely, official lodge recognition and encouragement of such classes cannot be obtained, they should be organized privately under the leadership of such students as are competent to guide them. H. P. B.'s *Key to Theosophy* is an admirable book for class study. The study of the four Gospels should be undertaken in conjunction with *Light on the Path* and the *Bhagavad Gita,* as it will not only show the intimate connection between theosophical teachings and the teachings of Christ, but will help to distinguish between the Christianity of Christ and the pseudo-Christianity of the church, including Bishop Leadbeater. The United Lodge of Theosophists, Metropolitan Building, Los Angeles, is an independent organization devoted to the study of Blavatsky and the earlier writers, which offers its help to all who wish to pursue it. Membership is without obligation and in no sense implies disloyalty to the Theosophical Society. Every one who undertakes such work should remember that Theosophy is above all a mode of life, not an intellectual exercise, and that devotion to a Master, in other words, loyalty, is of little value if it manifests itself in emotionalism and sentimentality, and that it is best shown by self-discipline and service to the world. No one who earnestly undertakes this program will feel the need of peering through his telescope in search for a coming Teacher.

Members of the Theosophical Society who desire to see real Theosophy flourish should recognize the fact that there appears to exist a determined effort on the part of what in politics would be called a "ring" to run the American Section in the interests of the Old Catholic Church. I have pointed out some of the indications of this above. The new set of by-laws imposed on the Section is clearly adapted, if not actually designed, to place autocratic powers in the hands of the sectional President, whose affiliations are well known, and to suppress freedom of discussion. Care

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should be taken in the case of proxies not to place them in the hands of those who are not loyal to real Theosophy. It is not a time for those who are displeased with the present trend of affairs to skulk in their tents or to leave the Society in disgust. On the contrary, true loyalty to the cause of Theosophy demands that these stand up openly for their convictions, as well as use whatever private influence they may have towards unmasking the animal parading in the lion's skin.

There is a feeling prevailing among some members, which has come to my attention through correspondence and conversation, that while they have no use for the Old Catholic Church themselves, they consider it none of their business what is done or thought by other members. It is a distinctly disloyal attitude. What this church, or any other church, in fact, may do outside of the Society may be none of their affair. But to say that one does not care what is done within the Society, that is to express indifference to the cause of Theosophy itself. Surely if Theosophy is worth while, it is worth fighting for! surely the sword of the Masters is worth keeping clean and sharp.

Reprints of the article "The Ass in the Lion's Skin," in pamphlet form, can be had from the CRITIC at two cents a copy

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The LEAGUE still owes $47.50 on the last lot of mailing envelopes for the CRITIC, which must be gotten out of the way before we can order more, which must be very soon.

One of our members cut the original indebtedness on this bill in half. Who will serve us the same good turn with the remainder?

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We take this occasion to thank those who have so efficiently aided us in this way during the past year. Several of these have had to discontinue because of urgent duties, while the approaching vacation season will interfere with others. Our work never ceases, and for this reason a prompt response is hoped for.

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

THE THIRD GREAT PLAGUE—AND THE FOURTH

The Third Great Plague; A Discussion of Syphilis for Everyday people, by *John H. Stokes, M.D.* $1.60, postpaid.

The author of the above book, who is one of the leading American authorities on a disease which is not usually mentioned in mixed company, regards it as necessary that the public shall be better informed on the subject of syphilis and has prepared this book for the general reader. The need for this and the timeliness of the work appear from his estimate, which he regards as conservative, that one man in ten in America has syphilis and that including women, but excluding victims under fifteen years af age, and these are numerous, there are about four million syphilitics in our country alone. Up to the present time, largely through false modesty, since syphilis is usually although not invariably a venereal disease, open discussion has been hushed up. It is supposed to be a matter between the victim and his physician—in short, that no one should concern himself with it until he has it. Nothing could be more foolish. It is impossible to estimate the loss to national efficiency, to say nothing of individual suffering, which results from this "third great plague"—the first and second plagues being tuberculosis and cancer. It is not restricted to the morally delinquent, but is passed on to wives, mothers and sweethearts as well as to still unborn children, whose lives are ruined by it. Not only in the forbidden way, but through the innocent kiss, through the drinking cup and other channels does the *spirochaeta pallida* pass from one human being to another, resulting in innumerable forms of physical and mental deterioration and in shortening of life. It is therefore absolutely essential that the layman shall be forewarned as to the means and risks of infection and its results. Hushing the matter up from sentiments of modesty is nothing but criminal negligence. The author therefore handles the subject "without gloves," from the standpoint of the scientific physician as well as the moralist. The medical, moral and social aspects of syphilis are fully discussed as far as they can be of interest to the general reader and the social reformer.

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Until recently syphilis had decidedly the better of the physician. Thanks to the labors of Prof. Paul Ehrlich and his colleagues we have now what may be regarded as a safe and almost certain cure, provided it is applied intelligently and before the ravages of the disease have progressed beyond repair. Salvarsan is a compound of arsenic which contains this element in a form of combination which is practically innocuous to human beings, but disastrous to the organism which is the cause of syphilis, if injected into the blood of the patient. Every spirochaeta which can be reached by it simply dies at once. Salvarsan is sometimes known as "No. 606," as it is the six hundred and sixth in a series of compounds which were tried out by Ehrlich on animals before results were obtained which would justify an experiment on a human being.

The efficiency of salvarsan is not a matter of speculation or uncertain statistics; it has been demonstrated beyond the possibility of cavil. We set the health of the army of four million syphilitics in this country, the still larger army in other lands and the health and happiness of future generations of men, women and children against the lives of a few hundred rabbits whose lives were sacrificed in order to work out the discovery. Those kind-hearted people who would prefer that countless millions of human beings should suffer from this and other diseases rather than that a few animals should be made uncomfortable, the so-called anti-vivisectionists, the active opponents of animal experimentation, constitute what I would call the "fourth great plague." I do this advisedly because I consider these people, so far as they have any influence, to be vastly more dangerous to the welfare of society than the common criminal, yes, even the murderer. We have laws which will restrain the criminal, and prisons to confine him, but there is no law which can restrain the individual whose good intentions are only exceeded by his dense ignorance of the facts—or who, if he knows the facts, makes his solicitude for the suffering of animals ridiculous through his indifference towards his fellow mortals—from doing all in his power to block the advance of knowledge, from attacking, abusing and vilifying those who follow the only method by which knowledge can be obtained.

Medicine is an experimental science. For ages it has progressed by experiment, and experiment on the living organism. It has grown hand in hand with physiology and pathology. While it is true that much has been learned about the structure of the body through anatomical methods, this is true but to a very limited extent of the laws governing the living organism. Physiology and medicine have been built up by experiment on the living animal, not by the inspection of carcasses, not by looking at the body from the outside. It is not necessary to prove this. Let any one read a text-book on physiology or pathology and take the trouble to go back to the original sources to learn how the facts were discovered and he will find that in the great majority of cases they are the

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direct outcome of experiments on living animals—so-called vivisection—and that they could have been discovered in no other way. Let him study the history of the great diseases which have been all but conquered or which are in clear process of being subdued and he will find the same thing. How was the cause and cure of anthrax discovered by Pasteur, who, by sacrificing a few sheep ensured the lives of countless domestic animals? How was the cause of yellow fever, of the bubonic plague, of cholera discovered? Why has diphtheria ceased to be a dangerous disease?

The harrowing stories which are raked up by the anti-vivisection people are for the most part grossly misleading. They are put forth with the object of creating a general prejudice against animal experimentation as a method. I do not deny that experiments on animals have at times been performed at haphazard and for mere purposes of demonstration rather than of answering scientific questions, but these are the exception. Whether or not a given experiment is justified is a matter for the expert to decide, not for the layman. The scientific investigator is as a rule one who makes an experiment with perfectly definite objects in view; he is in no sense like the boy in the chemical laboratory who mixes the contents of different bottles at random "to see what will happen." And he is intolerant of such trifling, which he would regard as a mere waste of time.

Bear in mind, please, that the acquirement of knowledge through experiment is through a series of failures to final success. This is true of all the experimental sciences. Just as Lavoisier spent years in fruitless experiments before he discovered the true nature of oxygen, just as von Baeyer spent years in the endeavor to produce indigo from coal tar before he finally succeeded, just as all the great technical inventions are the outcome of failure upon failure, just as Ehrlich had to try out over six hundred possible remedies for syphilis before he discovered salvarsan, so is it in all physiological and medical experimentation. To speak of useless experiments, useless because they lead to no definite result, and to base on this an argument against animal experimentation, is simply to display crass ignorance of the means by which knowledge progresses.

You will be told that Harvey discovered the circulation of the blood without such methods, and will be asked to assume that this proves that experiment on the living animal is unnecessary. Strange logic, indeed! This simple fact, which can be inferred from the anatomy of the circulatory system, bears about the same relation to our present information on the circulation as does the knowledge of the cook in the kitchen about the gas and water pipes to the knowledge of the gas or hydraulic engineer. I once spent a year under a leading investigator of the physiology of the circulation, and the most important conclusion I came to was that our knowledge of this subject is based almost wholly on vivisectional methods and could have been obtained in no other way.

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The debt which humanity owes to animal experimentation is a matter of fact, not of speculation. No amount of kindly feeling towards dumb animals—and it is a beautiful sentiment—is a justification for those who make themselves ridiculous in the sight of all who have a working knowledge of the subject by asserting that such experiments lead to no useful results, or that the results, even if useful, do not justify the methods. To deny the beneficial results flowing from experiments on the living animal is simply to prove oneself a conceited ignoramus. To admit them, but to hold that no possible benefit to mankind can possibly justify taking the life of a beast may be the logical outcome of that person's philosophy, and one can respect him if he follows it to its logical conclusion in his own life. But that no one really accepts such a philosophy, or carries his contempt for others into his own life is clear enough. Where is the man who believes that beasts of prey should be allowed to roam at large, who allows himself to be devoured by vermin rather than exterminate it? Where is the member of the society for prevention of cruelty to animals who would allow his house to be overrun by rats rather than dose them with arsenic, which causes far more suffering than most of the scientific experiments? You do not find such people, at least in this part of the world, because their humanitarianism, except in so far as it refers to perfectly "needless" suffering, is for the most part a mere sham; it works only when they are not themselves inconvenienced. It is a beautiful thing to refrain from eating flesh so that the animals may be spared, but what do you think of him who does this, which is no great hardship, but who at the same time dresses himself up in the hides and furs of animals which other people have eaten, or which have not even afforded food? Is it worse to put a slaughtered animal into the stomach than on the back or the feet? How would the animal regard it?

Consider for a moment a day in the life of a member of the anti-vivisection society, one of those kind people who would rather have countless children go blind from syphilitic infection than allow a few animals to suffer for their relief.

After sleeping on a pillow made of feathers—which did not grow on bushes—our anti-vivisection friend rises, whets his razor on the hide of a murdered steer, lathers and washes with soap made from the refuse fat of the same animal, brushes his teeth and hair with the bristles of a slaughtered hog and among other garments puts on shoes made from the skin of another animal and a silk tie made from a few dozen silk worms which have been boiled alive without anaesthetics. The buttons on his clothing are largely made of pearl and bone. He sits down to breakfast on a chair glued together with the extract of the bones of freshly slaughtered animals. His breakfast may contain no flesh, but he certainly uses sugar refined with the aid of animal charcoal, and the cooking is probably done with gas passed through a meter filled with glycerine,

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a byproduct of the soap manufacture, and ignited with a match tipped with phosphorus made from bones. Finally his dishes are washed with animal soap. After breakfast he writes his letters on paper sized with one or two per cent. of glue from the slaughterhouse, When he goes out he puts on gloves of skin, a hat made from fur and possibly a fur or silk lined overcoat. He pays his carfare from a wallet made of leather, with a glue sized note, and hangs on a leathern strap for most of his trip. In the afternoon he attends a concert where the music is produced from instruments the strings of which are made of guts—yes, GUTS—and if tears come to his eyes, it is not for the original owner of the guts, either. In the evening, arrayed in the insides and outsides of dumb animals which have died to make him comfortable and attractive he stamps his beleathered feet, shakes his begloved fists and talks about the sin of making animals suffer for the progress of medical science. His eloquent and heart-moving address appears next morning in the newspaper, printed with ink which also traces its pedigree in part to the slaughterhouse. Should he be so unfortunate, on reaching home, as to find his child attacked with diphtheria, he sends for a physician who, instead of talking about the funeral, administers a dose of antitoxin discovered through animal experimentation and made from the blood of a horse. And so, greatly relieved he retires to rest, after reading in his leather-bound Bible and thanking God that he is not like the wicked doctors who experiment on animals.

If God smiles on such a man it must be because his virtue is amusing rather than consistent. Nobody compels him to make use of some part of a murdered animal every minute of the day. There are places where he could go and avoid it, but they would not be places where he could air his humanitarianism. But he will not make such a sacrifice for conscience's sake. It is so much more comfortable to stay at home and find fault with others who have larger and more philanthropic aims than personal comfort and adornment when they take life. It would be unkind to call this gentleman a downright hypocrite, but in any event he has clearly forgotten the precept, "Let him that is without sin among you first cast a stone."

There is a tendency on the part of those whose thoughts are largely directed towards the invisible world to show their ignorance of physical science by attacking those who follow the only dependable method of learning about physical nature, the method of observation and experiment. It is an old story. It is not so many years since those who attempted to pry into nature's secrets were persecuted by the church. The attack I have referred to is prompted by the same spirit. Those who are loudest in their denunciation of the narrowness of men of science are the very ones to show the same narrowness by ignoring or opposing that which they do not and will not take the trouble to understand. Nothing would be

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more welcome to the real man of science than a method by which the facts of nature could be reached otherwise than by the slow and groping methods of experiment. But it is a well known fact that even those clairvoyants who claim to be able to give us minute details about the invisible world have never once discovered the cause and cure of a disease. No expert on the astral plane, on unravelling the finer forces of nature, has yet told us how to combat cancer, notwithstanding no greater service to the race could be performed. The world is waiting for them to do so. A writer in the February *Theosophist*, who surpasses almost anything I have seen in his ignorance of scientific results, his misinterpretation of scientific methods, and who denounces animal experimentation because some experiments have been fruitless, coolly dismisses the subject of serum therapy with the implication that people have no business to be sick and that they would not be if they behaved themselves. As well maintain that good behavior is a prophylactic against being bitten by a mad dog or a rattlesnake. How about the child who is born with his body full of syphilis microbes?

Why Not?

A recent paper says:

Why can't those fellows in stripes that fill our prisons and are of no earthly use to themselves or anybody else and are a big expense to the rest of the community, be sent to the front and made to fight in the first lines? Felons should be given the opportunity of going to the front and kept at the front. It would mean a saving of the respectable youth of the country.

The writer puts it tersely if not elegantly or considerately. The "felons" would not have to be "made to fight." Judging from the experience of other nations it will be a sorry day for those Huns who have to encounter the first regiment of "felons" sent out from America. But the Government won't give them the chance. All the same it is willing to accept their money for Liberty Bonds, and it is a fact that the prisons have raised more money for the Government than the same number of outsiders of equal means anywhere. I know of one prison where the inmates voted to give one-half their tobacco allowance for the soldiers. I'd rather be a "felon" giving his scanty means for aiding the fight for a liberty which he will never enjoy than one of the "respectable" sort who thinks himself too good to fight beside him.

Patriotism

By a League Member

Nothing is more gratifying than to see the enthusiasm of a great nation perfectly united in a tremendous effort to bring about the triumph of right. A powerful wave of patriotism is sweeping the land and leaves no one untouched; we are all patriots. But, there are different grades of patriots. Some will rise reverently when the national anthem is played or sung, cheer loudly at the

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flag, greet a patriotic speech with a thunder of applause, and stop there. Others will do something for the great cause; they are ready to give to the Red Cross so that the sufferings of others may be relieved, but *they* must not incur any inconvenience, they must live as comfortably as before, therefore they will stint or suppress other donations. As a result, many worthy organizations which have done good work for years, are now agonizing.

"Give to the Red Cross, give until it hurts," is what you hear at every turn. Yes, by all means do that, and then turn around and give some more; give to the organizations you were supporting before the war, give until it hurts no longer. You know it is only your selfish, greedy self that feels the pain; subdue that. Until you have accomplished that, you will never realize that it is more blessed to give than to receive and you will miss one of the purest joys that life can afford.

You can buy stamps, the ordinary three cent stamps, I mean; your money will go into the Treasury of the United States and speed the day of victory. Buy all the stamps you can use and as many more as will express your patriotism, and then send them to the O. E. L. L. Dr. Stokes can use a great many more than he has now, in his effort to help failures to become useful citizens. If you could see with what wonders of economy he is trying to keep things going, if you could realize how far he has gone himself on the way of self-denial, I feel sure that you would give more regularly and more generously, without being asked. Did you ever stop to think that unless you do that the prisoners will have to pay for your patriotism? *A. B.*

The Proposed Theosophical Research Laboratory will be discussed in the next CRITIC.

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PRISON SLACKERS, AND OTHERS

The Leavenworth New Era describes some of the attributes of the "prison slacker." Most of these refer to his conduct within the prison and do not concern us here. One of them, however, is of general interest and is stated as follows:

"A prison slacker is a beggar who, under the pretense of poverty and 'necessity' solicits contributions for tobacco, books and various supplies from liberally inclined correspondents who can often ill afford such donations."

I am frequently asked by correspondents whether certain requests of this nature should be complied with. It is often a difficult question to answer. The prisoner is as a rule a poor man. Generally he is paid little or nothing for his work, while he often feels the need of saving up something to help him through the critical period immediately following his discharge and before he has secured remunerative employment. Many a man desires to educate himself and good books are always helpful. What we call luxuries are often necessities, especially under the stress of a difficult and trying life.

I do not wish to speak unkindly of requests coming from such men. I know well enough how I should feel under the same circumstances. I like to smoke, and I have even been known to eat candy when I could get it. But I do not go about among my friends asking for these things. I don't think the prisoner should do so either. This is not saying that such things as are usually called luxuries should not be sent to prisoners when one feels inclined and is able to do a little in that way. The people who are so thoughtful about the candy and tobacco for soldiers should remember that prisoners also like these things and as a rule have less chance of getting them.

But what is given should be given of free will as to a friend. Begging should be discouraged. The minute the prisoner begins to ask for things which are not absolutely essential for his well-being he places himself on a par with a common street beggar, and worse, for the beggar is often in sore distress, while prisoners at least have food and shelter provided for them. I have seen requests amounting to demands, for watches, suits of clothing, expensive

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musical instruments, boxes of cigars, ending up with a more or less abusive letter because the correspondent does not come over with the goods. Correspondents are advised not only to ignore such requests, but to notify me, in order that other correspondents may be saved from being annoyed in the same way.

The prison slacker often attempts to secure money on the assertion that it is needed for some necessary purpose. I have known prisoners to secure money on the pretext of employing a lawyer, and to use it in gambling. A favorite request is for money for purchasing a special kind of spectacles. These artful dodgers must be looked out for, and unfortunately they cast suspicion on many a prisoner who is really needing help. I advise correspondents to secure the advice of the warden, the chaplain or the physician where any considerable expenditure is concerned. Prisoners often need money for correspondence courses. The funds, if it is decided to give such assistance, should be sent direct to the source of supply. If prisoners need special food, or eye glasses, the physician is the one to advise.

Preference should always be given to prisoners who offer articles for sale. It is better to spend a dollar in buying some trinket that the prisoner has made even if you do not want it, than to give the money outright. The reason is obvious.

Correspondents should learn to say "no" where needless requests are made. There are plenty of self-respecting prisoners who will not beg, and who would be glad of your friendly interest.

Another type of slacker is he who asks for a correspondent, and then, because the first letter does not appear promising simply ignores it. Nobody is required to continue an unsatisfactory correspondence, but courtesy demands that an attention from a stranger should at least be acknowledged. It is our rule to exclude such slackers from all further participation in the benefits of the LEAGUE until they have at least apologized to the correspondent for their negligence.

Now and then a prisoner assumes that the receipt of a letter from a stranger of the opposite sex entitles him to address her in terms of familiarity. I advise correspondents who receive such letters to advise the inmate kindly that he must address them as he would any other stranger on whom he has no claims whatever. Such familiarity is often due to ignorance and we are more tolerant towards a first slip of this kind than towards some other forms of slacking, but inmates are specially cautioned against it, and no repetition will be tolerated.

Many prisoners ask for "single" correspondents, and sometimes give more or less transparently false reasons for such a request. It is our custom to ignore such specifications entirely. We understand that a young fellow naturally assumes that a young correspondent would be more congenial, which may or may not be the case. We try to meet such requests when convenient, but do not feel under the least obligation to do so.

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The last kind of slacker, and the most common one, is he who allows us to continue sending the CRITIC to his prison address after he has gone. This is usually through thoughtlessness, but it means a great waste and loss to the LEAGUE, and we are seriously considering discontinuing sending the CRITIC to inmates of all prisons except those which notify us of the departure of prisoners. I think I am safe in saying that ninety-nine out of a hundred prisoners, to whom we have given correspondents, do not take the trouble to show us this small courtesy. It is the most discouraging feature of our work.

I might add here that it is an extremely silly and imprudent thing for a woman to send her photograph to a prisoner, and all such requests should be kindly but firmly refused.

So much for the prison slacker. The slackers among correspondents are almost as numerous and as a rule much less excusable. The person who offers to correspond with one or more prisoners is usually prompted by kindly motives, except in those cases, which are rare, where the motive is mere curiosity or love of adventure. But kindly feelings are of no value whatever if they lead to no result. To offer to correspond with a prisoner and then to ignore one's promise, to keep him waiting and watching for the letter which never comes, when he often has not another person whom he can call a friend, is one of the meanest and unkindest things I know of. I am sorry to say that a great many of our members are guilty of this ungentlemanly or unladylike conduct. And it is so wholly unnecessary. A promise is a promise, whether for cash or for a letter. Nobody is asked to continue if they find it inconvenient, impossible or uninteresting. But everybody can at least notify us that they have changed their minds, or that they do not wish to continue, or that they want a change of correspondent, so that other arrangements can be made for the prisoner. It costs but a postcard and a minute's time. Those who are unwilling to take this trouble are worse than thoughtless; their conduct cannot be excused in any one who makes the least claim to refined feelings.

Another kind of slacker is the member who makes an offer of a periodical contribution for the support of the LEAGUE, to hold good until we are notified to the contrary, and who then allows us to send reminders month after month without attention. Nobody understands better than I do about "hard times," and "numerous demands in other directions," and the like. But for heaven's sake why don't those people who make promises which they are unable or unwilling to keep, say so, and at least save us the time of one clerk?

In talking of slackers I should be unfair if I did not include myself. I get hundreds of letters which I should answer and do not. I am asked hundreds of requests which I do not attend

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to or postpone indefinitely. I never read letters of over twenty pages long (unless a check is enclosed). I never take an afternoon off to attend to shopping commissions for members, or to bother the President with appeals for executive clemency. I coolly confiscate the three-cent stamps which are sent me with the idea of obligating me to elucidate in full my theory of the universe, or to submit a complete bibliography of the literature of the ancient Egyptians or to talk about something of which I know nothing to an inquirer who has no idea what he wants. Some of my correspondents even hint that I am a miserable sinner and that there is no health in me. So be it: I have no defense to make other than to suggest that as I am already giving all my time to this work, I can do no more. But if the slackers I have referred to would cease their slacking it would save a very considerable amount of energy which might be put to better use. At least one-half of my time is devoted to trying to get funds for our work, in trying to collect small sums which have been promised, in reminding people that their CRITIC subscriptions are due, and in adjusting the delinquencies of correspondents and prisoners. Incidentally I should be relieved of the fear of death, due chiefly to the thought that to whichever world I may go, I shall meet a host of former friends who will be subjected to the mortification of making apologies.

A Theosophical Research Laboratory

A project is on foot for the establishment of a laboratory for scientific research, under the auspices of the American Section of the Theosophical Society, and funds are being collected for this purpose.

This is highly interesting and would be very encouraging were there any visible guarantee that the money so contributed will be wisely expended. It is encouraging that theosophists, who sometimes have pronounced views on matters pertaining to the physical universe, are beginning to feel that their theories should be put to the test of experimental demonstration where this is possible. The motto of the Theosophical Society is "There Is No Religion Higher Than Truth." Any effort on its part to discover truth is therefore commendable, provided it is undertaken in an impartial scientific spirit, backed by sufficient preparation and knowledge of the methods on which research must be based. Many researches of an experimental nature are made by testing out preconceived theories — so-called "working hypotheses." Theosophy furnishes many such working hypotheses which could form suggestive and legitimate subjects for laboratory investigation. Just as the true man of science can view the destruction of his theories without regret, so the theosophical investigator should be prepared to see his most cherished idols dashed to the ground, and to thank God that he

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has cleared away one more veil which hides the perfect truth. The fostering of such a spirit in the Society would be most salutary.

Besides the various chemical, physical and biological directions and the mixed sciences, there is a large field open in the psychological, especially in those subjects which can be grouped together under the rather broad term "psychical research," which is pre-eminently an experimental science. Theosophy lays much stress on clairvoyance and has furnished through this means a huge mass of material which, interesting as it is when regarded as a speculative system, has very little scientific value because it depends on the assertions of one or more people who have given no proof that what they claim to perceive has any existence outside of their imagination. Clairvoyance as a method of investigation can command respectful attention only when some evidence is forthcoming that it is a reliable method. I do not maintain that everything which the clairvoyant claims to see is susceptible of investigation by present physical methods. But it is quite possible to test out his clairvoyance on things which can be otherwise demonstrated. When his power to see has been fully tested and proved on these then one may assume with some plausibility that his deeper visions into the invisible world are worthy of serious consideration. But not till then. If he will not or cannot submit to such a test he has no one but himself to blame if he is regarded as either self-deluded or a charlatan. I have searched theosophical literature in vain for such demonstrations. As an example, the authors of that widely read book, *Occult Chemistry,* have given us a mass of statements which no chemist would accept, simply because the writers, Mrs. Besant and Mr. Leadbeater, operating by clairvoyant methods, have neglected the very first check test which would occur to a scientifically trained mind, that is, to make a clairvoyant chemical analysis of a substance of unknown composition, such composition to be confirmed later by the well-known methods of chemical analysis. In the absence of this the work can be regarded as a psychological curiosity only, without value from the chemical standpoint.

Much, however, as I agree with the overwhelming importance of submitting theosophical theories and methods to scientific tests, I must regard the establishment of a special laboratory under the auspices of the Theosophical Society as inadvisable, because the funds could be better and more economically used in other ways in pursuit of the desired results. Having spent the best part of my life in scientific research and having equipped and directed one of the large government chemical research laboratories, I have in a general way a fairly good conception of what is and what is not sensible, and what are some of the mistakes which enthusiastic but untrained people are likely to make.

A research laboratory worthy of the name must be under the direction of one or more persons who have had a real training and

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experience in the general methods of scientific research. No person with a mere text-book knowledge, no matter how extensive, no person who has done a little chemical or microscopical work, or who can make flashy lecture demonstrations, even if his head is jammed with ideas which he would like to see worked out, is thereby competent to fill such a position. No amount of energy, enthusiasm or push can take the place of actual experience combined with a scientific instinct. It is not discrediting the Theosophical Society, which is a relatively small organization, to question whether it possesses the personnel for such work. It has plenty of enthusiastic members, people of education and intelligence, some of them with a smattering of science, but so far as I know none whose familiarity with the technique of research methods would enable them to direct such a work unaided. Much of the "scientific" talk which is put out by theosophists is simply horrifying to one who, like the present writer, has spent his life in laboratories and in close association with investigators in various fields, even if he is deeply sympathetic with theosophical aims and principles.

A research laboratory worthy of the name must have a suitable equipment of apparatus and supplies judiciously selected by one who knows his business, while needless expenditure is avoided. To equip such a laboratory is a matter of very considerable cost at best. Nothing is more hampering to the investigator than poor equipment.

Further, no sensible person undertakes an investigation without first familiarizing himself with all that has been written which can bear on the subject; otherwise he risks wasting time in needless repetition or in trying that which has been proved impossible. This means a library stocked with files of scientific journals running back for many years, some of which are very costly. Running off to another city to study up the literature which is likely to be needed any moment is exceedingly costly and wasteful of time.

It is a mistake to suppose that any one who has ideas he would like to work out can make a success of research. There is no way in which inexperienced people delude themselves more than in thinking that valuable results can be obtained by untrained students or in a short time. Unless the investigator is already well trained he must work under the supervision of one who has the needful experience. This cannot be emphasized too strongly. Every practical investigator is familiar with the man who is loaded to the brim with ideas which a little practical knowledge would show him to be visionary.

I am not speaking from imagination or hearsay. Thirty years' daily experience with the practical problems and difficulties of the scientific laboratory, of co-operation with investigators in other fields than my own, and of contact with visionaries of all sorts, makes me exceedingly skeptical of the plan for a research laboratory with the letters T. S. over the door. Nowhere is the beneficial result of centralization more apparent than just here. The larger

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the laboratory, the more varied its activities, the more economical it is. Small laboratories are either extravagant or inefficient and are justified only where a few simple operations are to be performed. And this means that it would be much better for the Theosophical Society to make use of one or more of the excellent plants for scientific research which have been established in conjunction with some of our larger universities, where almost anything that can be desired in the way of equipment already exists and where there are men who are able to give the benefit of their wide experience in scientific technique to the student. Such funds as can be collected for research on points bearing on Theosophy would be much better spent in one of two ways—in establishing scholarships or fellowships for such work, or better, by paying the costs of the work, with possible financial assistance to the student, in any institution which offers the best facilities for the special research contemplated. There are two universities, Harvard and Stanford, which already have departments for psychical research and which would probably be glad of co-operation in the field of clairvoyance. It may sound bigger for the American Section to have its own laboratory, but if it is after the truth rather than self-advertising, it will take the shortest route to results and the one which at the same time will bring theosophists and scientists into closer touch. It really is not necessary to label a new discovery "Made at Krotona."

Incidentally, the Section could not do better than to require a laboratory course in science, with as much research work as would entitle them to a doctor's degree in a first-class university, from those of its public teachers who propose to deal with scientific matters. An attempt to discover something new in the realm of animal physiology, implying as it would some practical acquaintance with the methods by which such knowledge has been reached in the past, would be just splendid for those theosophists who now feel themselves entitled to talk against animal experimentation, in blissful ignorance that what they say is mere balderdash.

At The Periscope

The 885 inmates of the Minnesota State Prison have invested $34,300 in Liberty Bonds and $12,720 in war saving stamps. They have also been notified that hereafter inmates of penal institutions will not be accepted as recruits in either the Canadian or British army.

Called Off.—I learn from the June *Messenger* that the proposed plan (see CRITIC, May 1st) to get up an agitation in America in favor of home rule in India, by the wide distribution of a recent speech of Mrs. Besant, has been indefinitely "deferred." The reasons are not stated, but it is to be hoped that it is due to an awakening sense of propriety in theosophical circles.

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In Theosophy in Australasia (quoted in the June *Messenger*) Bishop Leadbeater tells us that the chief duty of a member of a theosophical lodge is to constitute himself a "pipe" through which Those Above can pour their blessings on the world. The most important thing is harmony, that is, to believe just what your fellows believe, or what Bishop Leadbeater tells you; otherwise you are a leaky pipe and the blessing gets wasted. With its hose and sprinkler theory Adyar Theosophy is rapidly developing into a system of transcendental hydro dynamics. Blessed is the perfect "pipe."

To feel that you are a "pipe" must be very consoling. You just sit still and Those Above do the rest. But there are still some people who think that the Master of the Garden expects something more of them than playing the role of garden hose. If there are any of these looking for a job, and if they will communicate with the LEAGUE, they will have a chance to hoe some of our prison plants. To watch them grow and blossom is quite worth the trouble, and those who try it will not envy the passivity of the irrigating apparatus.

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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.*

Christian, Eugene—Uncooked Foods, .60 (new, $1.00).
Churchill, Winston—The Inside of the Cup, .75 (new, $1.50).
Clark, J. K.—Systematic Moral Education, .50 (new, $1.00).
Clergyman of the Church of England—Reincarnation and Christianity, .30 (new, .40).
Clodd, Edward—Animism, .25 (new, .40).
The Childhood of Religions, .65 (new, $1.25).
The Story of Creation, .65 (new, $1.25).
Clymer, R. Swinburne—Christhood and Adeptship, .50 (new, .75).
The Illumined Faith, St. Matthew, .85 (new, $1.25).
Mystical Interpretation of St. John, .85 (new, $1.25).
The Way to Godhead, .85 (new, $1.25).
The Philosophy of Fire, $1.00. (new, $1.50)).
The Rosicrucians and their Teachings, $1.00 (new, $1.50).
The Way to Life and Immortality, .85 (new, $1.25).
Coates, Dr. James—Self Reliance and Personal Magnetism, .90 (new, $1.75).
Cocke, Dr. James R.—Hypnotism; How It Is Done, Its Uses and Dangers, .75 (new, $1.50).
Collins, Mabel—Fragments of Thought and Life, .52 (new, .75).
Illusions, .42 (new, .60).
One Life, One Law, .28 (new, .40).
The Transparent Jewel, .52 (new, .75).

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BY

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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CONTRABAND

The varying rules of penal institutions with regard to articles which inmates are allowed to receive from outside friends are the cause of much confusion and perplexity among correspondents, and the justice of such rules is frequently called in question, sometimes rightly, often wrongly. What I have to say is not intended to be exhaustive, but may be of assistance to those who are inclined to think the regulations unreasonable.

Without doubt some of these restrictions are relics of the old regime and have little reason other than isolating the prisoner and making his life as hard and unpleasant as possible; in other words they are based on the idea of retaliation rather than restraint, discipline and reformation. On the other hand they frequently proceed from the difficulty of making a thorough inspection of articles which are sent in, with the view of excluding contraband, and of drawing lines between those inmates who can, and those who cannot be trusted in the matter of receiving forbidden things from outside. The warden knows that if he allows a privilege to an inmate whom he regards as trustworthy, which he would gladly do, he is likely to be charged with favoritism and to be faced by the demand for similar privileges from those who cannot be trusted. Nothing is more subversive of discipline than favoritism, and nothing is more destructive of the morale of the whole body of prisoners. He who thinks himself unjustly discriminated against becomes morose and refractory and spreads his spirit to others. This, of course, does not apply where a definite honor system has been introduced, carrying specified privileges with it and which acts as an incentive to good behavior on the part of others. But in its absence, discrimination is fraught with danger.

There is a good deal of justice in restricting the receipt of what may be regarded as pure luxuries, that is to say, articles which do not exert a positive beneficial influence on the morale of the prisoner, but rather administer to his vanity or his appetite. I am not an advocate of aimless discipline, but there can be no question

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that a somewhat rigorous life is necessary. A prison is a very democratic institution as far as treatment is concerned, just as in the army. No man who has money or friends should be allowed to lead a markedly different life from his fellows, especially in the matter of food, clothing and lodging. If I were a warden, and could feed the inmates on plain wholesome food in sufficient amount, I would prohibit the purchase of eatables of any kind, and their importation except on special occasions, unless recommended by the medical officer. No man should be allowed to have what the poorest and most friendless prisoner could not get, just because he has money or friends.

Everybody knows that many prison inmates have been drug users and if deprived of their dope use every effort to secure it in clandestine ways. Further it has often happened that where the rules are lax and drugs can be smuggled in, many first acquire the habit in prison. To prevent this is a difficult matter, but it must be effected at all hazards, else there could be no talk of reformation. Drugs are smuggled in in nuts which have been cut open and glued together again, in foods of almost all kinds, in cigars and tobacco and even in "original packages," such as sealed cans which might be supposed to come direct from the factory, but which have been opened, doctored and resealed. Cases are on record where starched linen has been found to be saturated with morphine, cocaine or heroine which the recipient has simply to soak out. The inspection of such articles is difficult and in many cases would require a chemical analysis, which of course is impracticable. Further it is not possible for the officials to know with certainty whether the sender is a dependable person.

Smuggling in tools and dangerous weapons is not as difficult as it would seem. Naturally guns and jimmies could not get through without gross carelessness, but it is a fact that fine saws for cutting through the bars have been bound into the covers of innocent looking books, or into the soles of shoes, with the connivance of outside parties, while thin knives can be introduced in the same way. Nothing short of an x-ray examination would betray their presence. Those who do not understand the common rule that books can be sent only from a publisher or dealer will see one reason in this.

As a rule prisoners are required to wear uniform. The rule is a reasonable one and apart from the fact that it affords a certain security against escape, it is much easier to clothe a large number of men in uniform apparel and it prevents undesirable distinctions and display. When clothing is sent to prisoners it should be such as will not interfere with the uniform, such as underclothing or other articles conforming to the requirement of uniformity. In some prisons the inmates are specially prone to ask for clothing because the state does not supply what is adapted to extremes of temperature, or which allows of frequent enough changes to permit

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cleanliness. In a certain prison in the Adirondacks the inmates are particularly disposed to ask for heavy clothing. The reason in this case is twofold; the weather is very cold in winter, and also prisoners who are victims of tuberculosis or otherwise delicate are sent there from other prisons for their health.

One of the most difficult questions is that of supplying prisoners with reading matter. Not infrequently they are subjected to the arbitrary dictum of ignorant or bigoted officials who presume to judge what is or is not good for their morals or their spiritual health and who throw out this or that on the ground that it does not coincide with their own notions. It is a safe rule that in a country where indecent literature is not allowed to be circulated anything which does not come under the ban of the postal or other laws is not likely to be seriously prejudicial to prisoners. Dr. Healy, in his work on *The Individual Delinquent,* states as a result of his observations as a criminal psychiatrist that the deleterious influence of newspaper reading by delinquents can be dismissed as unfounded. In many prisons inmates are allowed weekly but not daily papers. One of the most curious rules is that of the California state prisons forbidding the receipt of anything published within the state of California. A prisoner may receive a yellow journal from without the state, but cannot receive even a religious or scientific publication printed within the state. Some wise man doubtless conceived the idea that criminal news originating within the state might be used by the prisoner, and that local newspapers would be used for smuggling, so he cut off one of the best means of educating the prisoner could have and further made it next to impossible for a man who is expecting parole or discharge to avail himself of the help wanted notices and other information to be found in the papers of the very state in which he would in all probability have to secure work.

The most usual rule regarding literature is that forbidding it to be sent by private individuals and limiting it to that which is sent direct from a publisher or recognized dealer. The reason for this is obvious. Books, magazines and newspapers afford wide opportunities for certain classes of smuggling. Saws and knives can be bound into book covers, while clandestine communications can be written on or enclosed between the pages where only an elaborate search would reveal them. Some prisons prohibit cigarette smoking and emphasize the possibility of smuggling cigarette papers between the pages. This is somewhat trivial. One cannot roll cigarettes without tobacco and the amount of tobacco allowed to inmates is usually limited. Besides, the most recent scientific experiments have shown that weight for weight tobacco does less harm in cigarettes than if smoked in pipes or cigars. The prejudice against cigarettes originates in the fact that boys who could not smoke pipes or cigars can use cigarettes, a proof in itself that it is the least harmful way of smoking.

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While admitting the serious tax on the inspectors which unrestricted sending of literature would entail, the restriction is one of very questionable wisdom. Almost all literature is of educational value. Even the daily paper with its mass of trivialities is far better than nothing and its reading is coming to be recognized as part of the curriculum of the public schools. Thousands of people who would not go to the trouble or expense of ordering a book or a subscription for a prisoner whom they know would be glad to send the book, the magazine or the paper which they have read. There are constant and urgent demands from prisons for more reading matter, and those institutions which have no such restrictions have not found the difficulties of inspection and the occasional abuses sufficient to offset the great advantage of free literature. In those cases where it is forbidden to send literature direct to an individual prisoner it may often be sent to the prison library for distribution.

It is perhaps needless to say that where rules exist correspondents must observe them and decline to be a party to anything of a clandestine nature. Wardens cannot be expected to make exceptions to rules in favor of people of whom they know nothing, and discussion is entirely out of place.

Pipes

Man is by nature inclined to be a slacker. He is constantly on the lookout for methods by which he can get the most and give the least, by which he can attain to salvation with the minimum of trouble and self-denial. "Casting your burden on the Lord" has a very distinct and rational meaning, but it has everywhere been interpreted to mean that you could get the Lord to shoulder your duties and finally give you the reward of having performed them yourself. The great teachers of the world have always taught that your progress depends solely on your own efforts and, expressed on a larger scale, that the progress of mankind must be made by itself, not by having progress forced on it. But no sooner have their eyes closed in death than their followers have perverted what would, I should think, be recognized as a perfectly obvious fact. A few years ago certain people, headed by a very clear-headed and far-seeing woman, H. P. Blavatsky, revived this view of individual responsibility in the form of the doctrine of Karma, which means that you must reap as you have sown, that if you do not hoe your own garden nobody is going to do it for you, that while there are without doubt beings of a higher intelligence than ours, it is no part of their plan to do your work for you. But no sooner did this great thinker pass away than her followers began the same old dodging. While the practical people of the world have been gradually awakening to the fact that the destiny of the race lies in

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its own hands, and the more unselfish and level-headed of them have started various movements for social betterment, some visionary, perhaps, but all based on the idea that what was needed was a clear field, high ideals, and *action,* certain people claiming clairvoyant powers began to muddy the clear waters by talking about the way in which the Higher Powers were really doing things. And they had just the sort of stuff on hand to suit the easy-going kind.

One of the first of these freaks was the emphasis laid on the power of thought. If you would only think hard enough and get together in meditation groups you could generate invisible thought forms which would do the work for you. It is a nice and easy occupation, this getting results with thought forms. People who would hardly have endeavored to use thought power instead of gasoline in running their motors, or to dig a railway cut by means of faith, have actually been led to believe that they could help to win the war by co-operating in the generation of a huge thought form of victory which would hover over the enemy and act somewhat like a poison gas. And all that could be done by just lying in bed or sitting on a chair—and thinking! Then there was the idea of "invisible helpers." Many a person who was too selfish or too engrossed in his own pursuits to help a live man, aspired to make himself useful while he slept by wandering around in his astral nightgown and giving lessons in Theosophy to those who had just died and who didn't quite know whether they were in heaven or hell.

Then came the Old Catholic Church, with its absolution and remission of sin by a priest who, by virtue of his apostolic succession, had received the special gift of drawing down the divine power by magic and smells and scattering it broadcast, teaching that the soul could be purified by drugs smeared on the scalp, blinding its followers to the teachings of the Masters and telling them that progress was to be secured by ritualistic performances and belief in the efficacy of holy water—all of which was duly certified by the clairvoyant-in-chief.

We now have the latest addition to the host of perversions which have been thrust on the followers of Blavatsky by the clairvoyants. According to the lucid account given by Bishop Leadbeater in *Theosophy in Australasia* (reprinted in the June *Messenger*), Those Above are constantly employed in pouring down streams of force on the world, in fact, one of the chief ways in which this force reaches the world is by being poured through individuals who are willing to act as passive channels—"pipes," they are called—for its distribution. The conditions for becoming such a pipe are described. To be a pipe is the highest duty of a lodge member and while brotherhood is all very well, being a pipe is the most important thing of all. Says the Bishop: "When you are not thinking about it at all, you can be used by these stupendous cosmic forces." To be a perfect pipe you must be in perfect harmony with those about you who are also trying at the same time to be pipes.

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I once knew a man who finally became so completely convinced that he was an elephant that he endeavored to put his food into his mouth with the assistance of an improvised trunk. It was a harmless sort of madness, but it is as nothing to convincing yourself that you are a pipe and that while you are sitting calmly on your chair at the lodge, thinking just as the others in the room are thinking, or not thinking at all, tremendous cosmic forces are pouring through you for the uplifting of the world. If any other than the eminent authority Bishop Leadbeater had told me that the best way in which I could serve the Masters, and incidentally my brother man, was by sitting down quietly and imagining myself to be a pipe, I should have called it durned tommyrot. As it is, I must accept it, for is not Bishop Leadbeater a man who has been pronounced to be on the threshold of divinity, and must I not accept whatever he pours into my mental funnel as the living truth? But with it all, I cannot refrain from looking back at those good old days when we were taught that the way of brotherhood was the way of service, that the way of service was the way of action and self-sacrifice, not the way of inaction. The old teachers were very exacting, they called for work. But the new teachers demand but one thing of you—to sit quiet and harmonize, and let Those Above do the rest. We all know of the Three Paths, the Path of Devotion, the Path of Knowledge, and the Path of Action. They are all but phases of the one path which each must tread. We now have added a fourth, the Path of Passive Inertia. To have inflicted this idiocy on the Theosophical Society is the crowning achievement of its inventor, Bishop Leadbeater.

I am not inclined to attribute the missteps of man to the work of Dark Beings opposing his evolution so much as to his own ignorance, his selfishness and his idleness. But if I could accept anything as the work of evil forces I should certainly attribute to them these constant attempts to shift the thoughts of theosophists away from the conception that the world is to be bettered only by real hard work, active service and self-sacrifice. The force which the Powers Above pour on the world is not something mysterious which works while you sleep or think, and which can be seen by clairvoyants; it is the call to action, it is the awakening of the sense of responsibility. Nothing could suit the Dark Powers better than to set those who have been privileged to hear this call to work at making thought forms and constituting themselves "channels" through which some supposed force is going to act. Nothing could please the enemy of the Owner of the Vineyard more than to have those whom He calls to labor in it sit about on the fence and imagine that He is working through them. Even though not all are foolish enough to be caught in this way it is obvious enough to him who reads the current literature that a very considerable number are being withdrawn from the working force of the world to act as "pipes" and in other ways which result in nothing.

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Hurry Up Call for Correspondents

In these days hardly any one thinks of the prisoner. A new member is a cause for excitement in the office, and very few old members even take the trouble to answer our suggestion that they should take on another inmate. Just why those members who claim to be so delighted with their work will not take the least trouble to help us to further it, is something I have often speculated on. I think a good many are ashamed to have others know of the good they are doing, or are afraid of being laughed at. Others think that the Editor will look after it.

Now, as a matter of fact, the Editor is extremely tired with the effort and needs your co-operation more than you can possibly have any idea of. He is not only physically tired, but he is tired of being told that this is an excellent work and that the writer sincerely hopes that *someone else* will lend a hand. Some of the letters he gets are more than sufficient to exhaust his repertoire of profanity.

We need more general correspondents.

We specially want correspondents who will take an interest in colored and illiterate prisoners.

And we want correspondents who will either do what they undertake, or notify us that they are unable to continue.

Help These Prisoners to Help Themselves

Jos. S. Brown, No. 18968, Box 47, Jefferson, Missouri. Pen and ink expert. Cards, invitations, diplomas, engrossing and all sorts of pen and ink work.

George Washington, Box 7, Deer Lodge, Montana. Hair belts, hat bands, etc.

Charles F. Mulligan, B-6478, 1207 Fairmount Avenue, Philadelphia. A member writes: "He makes most beautiful inlaid cabinet work, trays and boxes."

George C. Wagner, Box 1025, Marquette, Michigan. Doilies and centerpieces for dinner table, in sets of all sizes. (Prince of prison industry men.)

Wendell C. Galloway, "The Inside Art Service," Route 6, Box 1, Salem, Oregon. All sorts of inlaid silver articles for table and toilet; hand-painted articles, leather goods, etc. Lists on request.

W. B. Campbell, No. 2122, Lock Box 407, Rawlins, Wyoming. Horsehair and leather goods; portieres and window drapery of all sizes made of eucalyptus buds, etc. (You'd buy these from an Indian squaw if you were traveling; why not from a prisoner?)

Alex. McRae, "The Friends' Club," Box A, Thomaston, Maine. Doilies, table and bed covers, inlaid boxes, etc.

Jacob Pesendorfer, B-1381, 2107 Fairmount Avenue, Philadelphia. Knitting needles made of white holly, 10 cts. a pair. Much used by Red Cross people. Serving a life sentence and sells these to support his old mother. A member says: "His work is *excellent* and worth more than he asks for it."

B. E. Kuhl, Box 607, Carson City, Nevada. Rawhide and hair goods. See letter in CRITIC of May 1st. He is under death sentence, and is trying to help his wife and child.

James H. Grady, No. 7322, Route 6, Box 1, Salem, Oregon. Table and toilet articles of silver inlaid with pearl and abalone.

As space permits we will publish such notices on request.

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Literature for Prisoners

If any of our prison members will inform us if it is desired to have literature sent to their prisons, for general use, we shall be glad to publish a notice to that effect.

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Colville, W. J.—Ancient Mystery and Modern Revelation, .50 (new, $1.00).
Creative Thought, .60 (new, $1.25).
Life and Power from Within, .60 (new, $1.00).
Psychology, .50 (new, $1.00).
Throne of Eden (psychic fiction), .45 (new, $1.00).
Universal Spiritualism, new, .60 (reduced from $1.00).

Giles, Lionel—Sayings of Confucius (Wisdom of East Series), .40 (new, .65).

Cooper, Irving S.—Methods of Psychic Development, .35 (new, .50).
Ways to Perfect Health, .35 (new, .50).

Cooper, Sir W. E.—Spiritual Science, Here and Hereafter (spiritualist), $1.00 (new, $1.50).

Coryn, Sydney—The Faith of Ancient Egypt, .65 (new, $1.00).

Cornaro—The Art of Living Long, .75 (new, $1.50).

Coriat, Dr. Isador H.—Abnormal Psychology, $1.00 (new, $2.15).
The Meaning of Dreams, .60 (new, $1.00).

Cranford, Hope—Ida Llymond and Her Hour of Vision (psychic), .80 (new, $1.25).

Crawford, F. Marion—Dr. Claudius, .70 (new, $1.60).

Crowell, Frank—Man—God's Masterpiece, .40 (new, $1.00).

Curtiss, Dr. F. Homer—The Voice of Isis, $1.05 (new, $1.50).

Chase, Dr. R. H.—General Paresis (illustr.), $1.00 (new, $1.75).

Chance, Mrs. Burton—The Care of the Child, new, .25 (red. from .55).

Clark, Kate Upson—Bringing Up Boys, new, .25 (red. from .50).

Dallas, H. A.—Mors Janua Vitae (psychical research), .60 (new, $1.00).

Dana, Prof. Edward S.—Minerals and How to Study Them, .80 (new, $1.60).

Dasent, Sir George W.—Norse Fairy Tales, .80 (new, $1.75).
The Story of Burnt Njal (from Icelandic), .50 (new, $1.50).

Darwin, Charles—The Origin of Species, $1.25 (new, $2.50).
A Naturalist's Voyage Around the World, $1.00 (new, $2.00).
Vegetable Mould and Earth-worms, .75 (new, $1.50).

Davenport, E.—Education for Efficiency, .55 (new, $1.00).

Davenport, Chas. B.—Heredity in Relation to Eugenics, $1.00 (new, $2.00).

Davis, Dr. C. H. S.—Consumption, Its Prevention and Cure, .50 (new, $1.00).

Davis, M. Evelyn—Revelation of the Life Beautiful, .50 (new, $1.00).

De Laurence, L. W.—Book of Death and Hindu Spiritism, $1.00 (new, $1.50).

Del Mar, Eugene—Divinity of Desire, .65 (new, $1.00).

Denis, Leon—Here and Hereafter, .85 (new, $1.35).

Deussen, Prof. Paul—The Philosophy of the Upanishads, $1.90 (new, $2.75).

De Voe, Walter—Mystic Words of Mighty Power, $1.35 (new, $2.00).

Dewey, John—Studies in Logical Theory, $1.00 (new, $2.50).

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THE O. E. LIBRARY CRITIC

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

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BEAUTY AND SPIRITUALITY

Says a writer in the April *Adyar Bulletin*: "What is important to realize is that for artistic development there must be a continuous communion with Beauty and a definite avoidance of what is the not-beautiful. . . . Men find it difficult to be virtuous largely because so much ugliness surrounds them. . . . The visible and invisible uglinesses in life are responsible for the crimes of men sometimes far more than their own criminal propensities."

It is far from my intention to take issue with the writer on his general proposition as to the value of beauty. I agree with him entirely as to the desirability of eliminating the gross and ugly from human life. But there are certain qualifications which must be considered by him who has definitely resolved to follow the Path. Artistic development and spiritual development are two wholly different things. They are not incompatible, but it is quite possible and in fact very usual to follow the former to the great detriment of the latter. The love of the beautiful, desirable as it is, is the rock on which spiritual progress most frequently goes to wreck in the case of those whose tendencies are not of the grosser sort.

There are two ways in which one may go about eliminating ugliness from one's life. One of these is what the writer calls "a definite avoidance of what is the not-beautiful;" the other is actively to do one's share in removing it, and at the same time to attempt to arrive at a real understanding of the ugly. By far the larger number of people who are of a sensitive disposition take the former course. They isolate themselves from unpleasant people, sounds and sights and seek association only with that which is agreeable.

We may well admit that there is a difference between the delights of the so-called lower animal senses and the gratification of the eye or ear, but the difference is by no means as great as is generally assumed. I may be so constituted as to prefer the pleasures of taste, while you may be so made up as to prefer the delights of art. In either case it is a matter of personal gratification. It is quite as possible to be grossly selfish in the one case as in the

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other; in fact, lovers of the beautiful are usually about as selfish as other people.

It is told of an Eastern sage—I do not remember which—that he said he would be unwilling to enjoy the bliss of heaven as long as there was one human being who could not share it with him. It is told of another that he declined to enter heaven unless he could take his faithful dog with him. One may or may not accept the theory that there are men who have progressed far beyond the average and who voluntarily forego the bliss of Nirvana in order to remain behind and aid their less fortunate brethren. One may or may not believe that the Son of God voluntarily descended and incarnated and suffered for the salvation of the world. But whether true or not, this is just the way a truly great being would act. To be able to forego Nirvana, not to be keyed up to the point of enjoying it, that is the true aim and test of spiritual advancement. We all profess to admire these sacrifices, but if we would reach their level, if we would be capable of making them ourselves, we must begin right now. To say nothing of the saints and martyrs there are thousands of humble people today who are sacrificing happiness, prosperity, the opportunity of gratifying those very cravings for the beautiful, in order to go into obscurity, poverty, contact with ugliness in every form, with disease and death, with all that shocks our friends with hypertrophied aesthetic sensibilities which cause them to stand aloof and seek that which gratifies their highest senses and which, if we are to accept the neo-theosophist's views, is feeding them spiritually. It is right to cultivate the beautiful in one's life to the extent and provided that it does not interfere with his playing this higher part. But he who would follow the right path must see to it that his desire for beauty does not get in the way of service. When one begins to feel loathing for that which is physically or morally ugly he is on the wrong track and should check himself at once.

If he does not do this he is breaking the first and greatest commandment, "Kill out all sense of separateness." *Light on the Path* says, "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 being or person till your soul recognizes that it cannot be isolated." It may be true as the writer quoted says, "Men find it difficult to be virtuous largely because so much ugliness surrounds them." Well, is there any virtue in being virtuous when there is no difficulty in so being? I think not. He who is good because he has no incentive to be bad is just as virtuous as an oyster and not one whit more. Whatever else may be said of the reason for evil—and we may include ugliness with it—it gives one something to fight, to test his metal on. Virtue is playing the game to the best of one's ability, whether he wins or loses. I believe the man who has constantly to contend with difficulties and temptations, who tries, and if he fails, gets up and tries

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again, to be more virtuous than the respected and respectable man who walks straight because that is the easiest for him.

From two modern poets, Robert Browning and Walt Whitman, neither of whom ever heard of Theosophy so far as I know, I learned more of Theosophy than from all of the clairvoyants who are continually talking of the corruption of the astral body and the evil effects of pernicious magnetism. From Browning's *Christmas Eve* you can learn the true relation of beauty and spirituality, while Whitman is one long sermon with the text "Kill out all sense of separateness." In his poem on "Compost"—in short, on manure—Whitman has this to say about the ugly and corrupt things of the world:

"Now I am terrified at the Earth! it is that calm and patient,
It grows such sweet things out of such corruptions,
It turns harmless and stainless on its axis, with such endless successions of diseas'd corpses,
It distils such exquisite winds out of such infused fetor,
It renews with such unwitting looks, its prodigal, annual, sumptuous crops,
It gives such divine materials to men, and accepts such leavings from them at last."

I conceive that this alchemy, which is an established physical fact, is but part of a wider and greater alchemy through which the ugly, and as we call them, the pernicious and sinful things of the earth are being put to good uses. There is a divine purpose in all which is low and corrupt. It is our business to seek this purpose, to utilize these things and turn them to higher ends, but not to turn aside from them with the idea that we ourselves shall be corrupted.

One of our modern theologians—Jonathan Edwards, wasn't it?—actually taught that the joy of heaven consists in leaning over the front rail and looking down on the tortures of the damned. Naturally such a thing is impossible, for the real saints would forthwith jump over into the pit and try to help those in distress, carrying heaven with them, while the pseudo-saints, those who believe in "a definite avoidance of what is the not-beautiful," would turn away and try to forget. But there is a truth behind this horrible notion and it is that contrast is necessary for enjoyment. It is in a great degree to the existence of ugliness that we owe our enjoyment of the beautiful. Every sensation palls in time. Those who live amidst the most beautiful scenes of nature soon become indifferent to them. The idea of an eternity of bliss is but a dream. One would soon tire of the very best sort of heaven that has ever been imagined and would welcome the importation of a set of gambling paraphernalia. People who surround themselves with all the beauty that wealth can procure and that the cultivation of the artistic faculties enables them to enjoy are seldom satisfied; they demand one new sensation after another; they fill a house with beautiful

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things only to dump them out and try others; they build one home after another; they wander from city to city seeking rest and finding none; they become more and more intolerant of that which grates on them.

In my work, which brings one in an unusual degree into touch with the ugliness of human nature, I have found that those people who are worshippers of the beautiful, who are constantly on the search for beautiful sensations, are just the ones who are of the least use. The moment they touch that which grates on their sensibilities, and that one must do who attempts to come into contact with the convict, they lose interest and abandon their work. They may be willing to stand at a distance and pull ropes, organize committees for prison reform and what not; but they want someone else to come into actual contact with the man; they fear the soiling of their spotless aesthetic robes. It is the plain people, those who have seen and felt much of the ugliness of life, who make the greatest success.

I would say then finally: cultivate the sense of beauty wherever and whenever you can, but never lose sight of the fact that if pursued too exclusively it leads directly away from true spiritual development. Do not allow yourself to think that the ugly things, if properly understood, will work you harm. Do not become a victim of the popular delusion that the emotions which religious ceremonials produce in you have any virtue in themselves or that you are the more virtuous for having experienced them. Never forget that the Great Ones of the earth have voluntarily foregone the bliss which they might have enjoyed and have stuck by this ugly world of ours in order to raise it to their own level. To have that feeling, to be unwilling to enjoy what you cannot share, that is the real spirituality, the real imitation of the Master, and therefore the true devotion. Follow that call and stop thinking of the effect things are going to have on your astral body; you will have no more reason for so doing than will the man who is living a healthy life to keep thinking of his stomach and liver. If, in the course of doing your duty, your astral body or other "vehicles" get damaged, why, accept it in the spirit of the soldier who receives wounds in fighting for his country. This constant talk about "vehicles" reminds me of nothing so much as of a lot of invalids in a sanatorium talking about their bowels; it has no place in a fighting world.

Putting the Boys at Work

Up to the present time the Government has provided no definite employment for the inmates of the Federal penitentiaries other than the necessary occupations connected with maintaining the institutions. A step in the right direction is taken in the Sherley bill which has just been signed by the President, and which applies only

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to the Atlanta penitentiary. The law provides for the establishment of a factory for the manufacture of cotton fabrics for the use of the War and Navy Departments and the Shipping Corporation, including cotton duck suitable for tents and other army purposes and canvas for mail sacks. The purchase of a tract of land to be cultivated by the Atlanta prisoners is also provided for. The products of the factory are to be purchased from the penitentiary by the Government at current market rate, and the inmates are to be paid such compensation as the Attorney General may decide.

While the bill contains a sop to the Federation of Labor in adopting the fallacious state use system, it may be assumed that for the present, with the great demand for cotton fabrics for Government use, this will make little difference. Possibly, however, the war may be over before the factory is in full operation and eventually the question of a surplus may arise. A prison factory should stand on the same basis as any other factory, selling its products in the open market and paying its laborers the current rate of wages. Whether an industrial enterprise is a proper function of the Department of Justice may well be questioned. But in any event, the law gives employment to a considerable number of idle men, and if its passage can thwart the Smith-Booher bill, with its pernicious restriction of interstate commerce in prison made goods, it will have served a good purpose.

Letter From a Prisoner

Editor's Note.—**The following letter contains some good suggestions. It expresses the sentiments of the majority of prisoners.**

June 24, 1918.

Some two months ago you were kind enough to put me in touch, at my request, with one lady and one gentleman who, you thought, would be suitable correspondents for a man in my position. I received one letter from each of them, and answered promptly and to the best of my ability; but I have never heard again from either of them, and presume they did not care to write again.

Notwithstanding this disappointment, I venture to write you once more, making the same request—for suitable correspondents. Lest my first letter may not be on file, I state again a few facts about myself. I am middle-aged, and educated, a college man, widely traveled in nearly all countries of the globe, and a newspaper and magazine writer of some little experience.

I would like very much indeed to have as correspondents men or women who are able to understand that a man in my position does not care to be constantly reminded of his trouble, and who can see that the best means of helping a prisoner is to talk to him about the subjects that interest other ordinary men. I have not a few friends and acquaintances, but none of them know of my plight; hence it is pretty lonely sometimes, and a little intelligent, human intercourse, free from the Salvation Army or uplift methods—just cheerful, sympathetic letters on ordinary human topics—would be a god-send to me. I thank you greatly for your previous help, and if you feel that I am coming too often and asking too much, merely ignore this and I will understand. But if you can find one or two who are willing to thus sacrifice themselves, I shall be grateful.

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What can I do?

Persons desiring to learn something of the prisoner at first hand are invited to enroll as members of THE O. E. LIBRARY LEAGUE. They will then be placed in communication with one or more prison inmates. This is a form of charitable work which can be done without leaving home and with the expenditure of but little time. The terms of membership are: 10 cents registration fee and 25 cents annual subscription to the CRITIC. Full instructions are sent to each new member, who is requested on joining to give a little personal information which will prove of assistance.

Do You Read "Theosophy?"

"THEOSOPHY" is published monthly by The United Lodge of Theosophists of Los Angeles, California. Like the Association of Free and Independent Theosophists which has sponsored it, this monthly magazine is devoted to the promulgation of Theosophy as it was given by Those who brought it.

"THEOSOPHY" is reprinting the wonderful magazine articles of H. P. Blavatsky, and Wm. Q. Judge, first printed in *Lucifer, The Theosophist* and *The Path* by these writers, many years ago. Old workers for Theosophy have for the most part quite forgotten these articles, which are of inestimable value to the sincere student. To most Theosophists of later years they are quite unknown. Other articles concerning the history of the Theosophical Movement and related subjects appear monthly; but the writers for and editors of the magazine remain anonymous, as it is the desire of the publishers of "THEOSOPHY" that its readers should judge the value of its original matter from the inherent quality perceived in the articles themselves, and not from the names signed to them.

Subscription price, $2.00 yearly. Single copies, 25 cents. Subscribe through the O. E. Library.

NOTE—*The United Lodge of Theosophists* is the exponent of Theosophy as taught by its Founders. Its headquarters are at Metropolitan building, Broadway and Fifth street, Los Angeles, California, but associates are accepted in any part of the country. There are no dues and no formalities to be complied with and every possible assistance is furnished associates in their studies and in efforts to form local Lodges. Address inquiries to *The Registrar*, as above.

Best Books for Prison Workers

These books may be purchased or rented from the Library.

***Lowrie, Donald*—My Life in Prison, $1.60.**
***Osborne, Thomas Mott*—Within Prison Walls, $1.90.**
***Taylor, Winifred Louise*—The Man Behind the Bars, $1.60.**
***Field, Annie P. L.*—The Story of Canada Blackie, $1.10.**
***Dostoieffsky, Fedor*—The House of the Dead, or Prison Life in Siberia, $0.70.**
***Fornaro, C. de*—A Modern Purgatory, $1.35.**
***Woodruff, Helen S.*—The Imprisoned Freeman (fiction), $1.45.**

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At the Periscope

Prison Post-mortems. We are often asked to ascertain why prisoners do not answer letters. To do this would involve us in endless correspondence with very little hope of getting satisfaction. The prisoner who does not answer a letter would not thereby be made to do so, while if he is not allowed to write, and this is sometimes the case, our inquiries would produce no result. A letter with return address on the envelope will be returned to the writer if it cannot be delivered to a discharged inmate.

The chief outcome of Mrs. Besant's attempt to use the American theosophists in furthering her plans for home rule in India appears in several articles in the popular magazines attacking her. As might be surmised some of the statements in these articles are grossly unfair and untrue. But what else was to be expected when she placed herself in the position of inducing a set of blindly obedient Americans to start an agitation which could have but one of two results—to create prejudice against Great Britain, or failing in this, to recoil on herself? The charge that she is using the Theosophical Society, or at least the American Section, as a political machine appears unfortunately to be true. It may be unconstitutional for the President of the Society to persuade the American Section to undertake "officially" what was purely a movement intended to cause American interference in British politics, but to one not versed in Jesuitical casuistry there is no difference whatever between this and sending representatives to America who "unofficially" use the Section's mailing list and organ, as well as other agencies centered at Krotona, for circulating literature and calling on all theosophists and theosophical lodges to get busy telling the American public how Great Britain is oppressing India. One may well believe that Mrs. Besant in her enthusiasm for home rule committed an error of judgment and one may, like her, regard political activity as a part of his Theosophy, but for either the Section or the President to dodge behind the distinction between "official" and "unofficial" is highly discreditable.

No matter what the pretext it is also discreditable for any American at this juncture to circulate literature *tending to reflect* on Great Britain's treatment of India; it is *calling her motives* and her sincerity in the war into question and fanning the smoldering embers of hatred of England, once so common in America. "Great Britain is little better than Germany," that is the conclusion many people would draw, people who have money which they may—or may not—invest in aiding our common cause.

Nothing could better illustrate than this incident that a considerable portion of American theosophists have ceased to think and that they blindly believe and obey whatever is dictated from Adyar, even to the extent of virtual disloyalty. As compared with Mrs. Besant, the Holy Father at Rome simply isn't in it.

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The Viceroy of India and the Secretary for India have just laid before Parliament a comprehensive plan for establishing home rule. After all, Britain is moving in the right direction without the assistance of foreign meddlers.

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.*

Dhole, Heeralal—Mystery of Being, .25 (new, .50).

Drake, Dr. Emma—What a Young Wife Ought to Know, .60 (new, $1.00).
Maternity Without Suffering, .25 (new, .50).
Preparation for Parenthood, .25 (new, .50).

Drummond, W. B.—Introduction to Child Study, .90 (new, $1.80).

Dresser, Horatio W.—Health and the Inner Life, .75 (new, $1.35). Man and the Divine Order, .80 (new, $1.60). Power of Silence, .80 (new, $1.35). Voices of Hope, .70 (new, $1.25). In Search of a Soul, .70 (new, $1.25). Book of Secrets, .50 (new, $1.00). Philosophy of the Spirit, $1.50 (new, $2.50). Education and the Philosophical Ideal, .75 (new, $1.35). A Message to the Well, .75 (new, $1.35). A Physician to the Soul, .60 (new, $1.10). Human Efficiency, .90 (new, $1.60). Methods and Principles of Spiritual Healing, .50 (new, $1.25).

DuBois, Prof. Paul—Self Control and How to Secure It, .75 (new, $1.50). Psychic Treatment of Nervous Disorders, $1.75 (new, $3.00).

Dumont, Theron Q.—Power of Concentration, .70 (new, $1.25). Advanced Course in Personal Magnetism, .70 (new, $1.25).

Duncan, R. K.—The New Knowledge (latest advances in science), $1.00 (new, $2.00).

Du Maurier, George—Trilby (psychic fiction), .90 (new, $1.70).

Ebbard, Richard J.—Bedrock of Health, $1.00 (new, $2.00). Will Power, How to Acquire and Strengthen, $1.00 (new, $2.50).

Edgar, Lilian—Elements of Theosophy, .52 (new, .75). Gleanings from *Light on the Path*, .52 (new, .75).

Elbe—Future Life in the Light of Ancient Wisdom and Modern Science, .85 (new, $1.30).

Elliott, S. M.—Household Hygiene, .75 (new, $1.50).

Ellis, Havelock—The World of Dreams, $1.30 (new, $2.00). Man and Woman, $1.10 (new, $1.65).)
Psychology of Sex Series:
Vol. 1. Evolution of Modesty; Sexual Periodicity, $1.75 (new, $2.65).
Vol. 2. Sexual Inversion, $1.75 (new, $2.65).
Vol. 3. Analysis of the Sexual Impulse, $1.75 (new, $2.65).
Vol. 4. Sexual Selection in Man, $1.75 (new, $2.65).
Vol. 5. Erotic Symbolism, $1.75 (new, $2.65).

Ellwood, Chas. A.—Sociology and Modern Social Problems, .50 (new, $1.00).

Ellsworth, Paul—Health and Power Through Creation, .95 (new, $1.35).

Emerson, Ralph Waldo—Essays, vol. 1, vol. 2; Conduct of Life; English Traits; Lectures and Biographies; Poems, each .80 (new, $1.25).

Fairchild, Geo. T.—Rural Wealth and Welfare, .65 (new, $1.30).

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A MODERN PURGATORY

A Modern Purgatory, by *Carlo de Fornaro*. $1.35 postpaid.

Carlo de Fornaro, born in Calcutta in 1871, of Italian-Swiss parents and educated as an artist and architect, came to America while still a young man and turned his attention to caricature, in which function he served several leading American newspapers. Having gone to Mexico on a visit he became interested in Mexican politics and summed up his views in a book entitled *Diaz, Czar of Mexico,* which was published in 1909, and which, through its free criticism of the then president, Diaz, of his methods and associates, led to a suit for criminal libel which was brought in one of the New York City courts. The interesting story of this book and of the libel suit arising from it is narrated in the introduction and does not concern us here. Suffice it to say that the forces arrayed against Fornaro were powerful enough to secure his conviction and sentence for one year to the New York City penitentiary on Blackwell's Island.

Fornaro's own story begins with his trial and includes an account of his temporary incarceration in the City prison commonly known as the Tombs, with his ten months' sojourn as a "convict" on Blackwell's Island.

Perhaps I cannot pay a higher compliment to the author of *A Modern Purgatory* than to say that every page reminds me of Dostoieffsky's famous narrative of his confinement in a Siberian prison, *The House of the Dead.* Like Dostoieffsky Fornaro indulges in little moralizing or psychopathic analysis; he tells you just what he saw; he describes the characters, both inmates and officials, with apparent impartiality. A keen observer and apparently not embittered by his treatment, he allows the record of the facts themselves to serve as an indictment of our system of detecting and punishing criminals. Those who may expect to find an exaggerated sympathy for the criminal will be disappointed. He makes it clear that many of the inmates are desperately weak and degenerate and quite unfit to be at liberty, while on every page it

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is apparent that by brutal and wholly unreasonable treatment the City of New York is doing its level best to make the good bad and the bad worse. In fact, New York could not find a more appropriate legend to inscribe over the doors of its prisons than: "This is the Gateway to Hell." Listen to this if you would know something of the effect which prison life has on the weak, but not naturally vicious:

Within two months he was back again in the hospital to be operated on for another tumor.

What a transformation! Instead of the gentle, well-mannered, repentant young sinner, we found a pale-faced young tough, with a sneering grin, walking with stooped shoulders, chin forward, arms curved, closed fists, in imitation of gorillas looking for trouble.

In his speech there was also a great change. Where there had been little personality or color, there was now a picturesque wealth of blasphemies; names and adjectives and punctuations were expressed by short but intensely vile words.

When we remarked at the astonishing change, he answered, speaking through one side of his mouth: "Ah, quit your kiddin'! You talk like a preacher. I ain't no sissy no more. When I gets out o' here I'll pull something big that'll knock you stiff. You get me?" And he spat sideways on the floor in supreme contempt. But when we laughed at his pretence and strutting, he blushed in anger and disappointment.

It seems that when he was sent down-stairs after his first operation he was "doubled up" with a notorious burglar, who undertook to train him, with a view to using the lad to assist him in his work after his release.

Two years later the boy and his instructor were sent to Sing Sing to serve a long term for safe breaking. This was the end of a youth of respectable family, who should in the first place have been sent to a sanatorium for a cure of the drug habit.

Passing over the endless cases of degenerate men, many of whom showed gleams of real nobility, Fornaro gives a vivid pen picture of the officers who have been appointed to care for this motley crowd. And with few exceptions the distinction is vanishing except that the one is the master, the other the slave. The best that can be said of the officials, from the warden to the guards and the doctor, is that their duties left them no free time for preying on society themselves. The warden was an outrageous brute. Men requiring medical attention were almost invariably accused of faking without the least attempt to discover whether they were ailing or not, and were frequently punished for complaining. One of those who were accused of faking was the boy mentioned above, and that when he had a tumor on his back as large as a cocoanut. A man suffering with typhoid fever was locked up for a week without attention; a woman in childbirth was locked in her cell and refused attention, until finally both mother and child were found dead from neglect. Men suffering with syphilis were allowed to work in the kitchen. The head keeper is the one to make the first diagnosis, and if he decides on faking, down to the dark cell goes the patient, to undergo a rest cure on bread and a trifle of water. Says Fornaro:

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Most cases of consumption, paralysis, insanity, or any internal disorder, are considered fake cases. Only when a man breaks a limb or splits his head open, or when some disease "breaks out" on him, is he believed to be sincere.

One finds some interesting sidelights on the methods employed in running down criminals, from which it appears that the police, and especially the detectives, are frequently in collusion with the criminals, who are compelled to divvy with them under penalty of arrest and imprisonment.

Like other prisons Blackwell's Island receives the attentions of religious missionaries. These are of all kinds, mostly hunting for souls to save and some of them quite ready to use abusive epithets towards those who do not respond to their approaches. The Sisters of Mercy stand quite apart from these. Of them Fornaro says:

They are loved and venerated by the convicts. I have noticed that, unlike other missionaries who take care of our spiritual welfare, the Sisters never ask a convict: "What crime did you commit?," but always: "How long must you serve?" "Have you mother, sister, wife or children?" "What can we do to help them?"

The Sisters never argue, discuss or theorize about religion, but they help the convicts in the only practical, useful and efficient ways; they visit and appeal to judges and district attorneys; they call on the families of the convicts and their friends; they furnish money to needy relatives and to the men themselves when they come penniless out of prison.

It is a long way from Siberia to New York and from New York to California. But if one reads this book on the one hand, and Dostoieffsky's account of prison life in Siberia and Donald Lowrie's narrative of his ten years in San Quentin Prison on the other, one will come to the conclusion that not only are convicts pretty much the same everywhere, good and bad, but that everywhere there is the same brutality, the same notion that clubs, the dark cell and general ill treatment are the proper remedies. We have heard much of the brutality of the Russian prison system, but no one could fail to prefer the Siberian prison of Dostoieffsky's day to the San Quentin of Lowrie's time and the Blackwell's Island as seen by Fornaro. The problem of regenerating these human derelicts is a terrible and perhaps in some cases an impossible one, but this much is certain—brutality brutalizes. Only a man of strong character can go through one of these American institutions without emerging from it embittered and cynical. Side by side with the problem of regenerating the criminal is that of regenerating the system of justice and of punishment. As long as we set thieves to catch thieves, as long as we entrust prison management to men who cannot distinguish between discipline and brutality, who have no real understanding of human nature and of the possibilities latent in even the worst of men, we cannot expect much improvement. We talk of the brutalizing influence of the Prussian military system while we tolerate an even worse system in our midst. Our so-called "third degree," which allows the police to in-

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flict mental and even physical torture on persons who have not even been convicted of crime, in order to extort confessions or information, differs only in degree from the brutalities practised on the civil population of Belgium. That nation which allows the ill treatment of presumably innocent persons—and the law assumes innocence until guilt is proved in court—should look within itself before indulging in too much self-adulation. As far as the administration of justice is concerned we are in great danger of overlooking the beam in our own eye.

Psychical Phenomena and the War

Psychical Phenomena and the War, by *Hereward Carrington*. $2.15 postpaid.

It is just as well to divest ourselves at the outset of the idea that the war is producing any unusual crowding or disturbance in the invisible world. The slaughter which is going on is terrible enough, to be sure, but the increase of the world's death rate is not as great as one might suppose. Under normal conditions about forty million people die every year, or one hundred and sixty million in the four years' period covered by the present conflict. If we assume that eight million people have died in the same period from causes brought about by the war, that would still represent an increase of the world's death rate of only five per cent. Those dying normally are just as dear to their friends, they love life as much and are just as ignorant of the future facing them as those who die in battle; their confusion on finding themselves alive without a body—if that be the fact—is presumably just as great. The importance of the war for questions of psychical research is therefore trifling; it concerns us simply because it strikes near home because everybody is interested; it is sentimental rather than scientific.

Of the forty millions dying each year by far the greatest part are simply never heard from again; they vanish from the scene and give no evidence of continued existence. Nevertheless it is a fact that a small number, which cannot possibly exceed four thousand, or one in ten thousand, do apparently make their survival known in one of several ways, sometimes as apparitions or through dreams, and more frequently through one of the several forms of mediumship.

I say "apparently," because, excluding the innumerable cases of hallucination or fraudulent mediumship there remains a very considerable residuum which cannot be explained in this way. The number of those which give apparently indisputable proof of survival—that is, proof satisfactory to the intelligent and not too credulous, but yet untrained person—is very small indeed, and in many of these cases the supposed indisputable proof falls to pieces under critical analysis. Nevertheless there are a few cases which

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after having been examined by men of critical ability and scientific training and attacked with every possible weapon which scientific ability, criticism and reasonable skepticism can furnish, cannot be explained away. They rest on a basis as firm as that of most of the scientific facts which we accept after mature study. That they are not more generally admitted is due in part to the fact that most people have not the time or interest to examine them, or are under the sway of preconceived ideas which lead them to pooh-pooh that of which they know nothing.

The scientific examination of such cases has long been carried on in the leading European countries, notably by the Society for Psychical Research in England, while much strictly first class work is being done by the American Society for Psychical Research, of which Dr. Hyslop is the leading spirit. One of the most prolific American writers is Dr. Hereward Carrington, who has done much to bring the scientific results before the public.

Dr. Carrington's latest book, *Psychical Phenomena and the War,* is to be regarded, rather than as presenting essentially new viewpoints or evidence of a novel kind, as an attempt to utilize the now popular subject, the war, as a means of attracting further public attention to psychic phenomena in general, and especially such as are concerned with visions and spirit return. The first third of the book has to do with the psychology of the soldier rather than with psychism, and discusses the psychology of the soldier considered as a unit in an organized body of men under the sway of dominating ideas, the psychology of the barbarous acts of cruelty which have distinguished the Germans and the general mental attitude of the soldier, especially under fire. This is followed by the psychic portion proper, beginning with a valuable account of the contributions of the several leading nations to the study, followed by a collection of prophesies and premonitions having to do with the war.

The last half of the book, and the most interesting, is a collection of well authenticated narratives of apparitions of soldiers and of communications through mediumistic individuals, some of which, such as the celebrated cases of Raymond Lodge and of Private Dowding, have great evidential value. To make the story more complete Dr. Carrington has added a number of collective visions seen by soldiers, such as fighting celestial warriors and celestial visitors, but without adding anything materially new in the way of an explanation of these mysterious but apparently well authenticated phenomena.

Psychical Phenomena and the War is not intended to be a strictly original scientific contribution, but is intended rather for those who have friends at the front and who would like to know something of their feelings, as well as to have a fairly reasonable basis for the hope that death does not terminate existence. This being the case I think that the author should have added a chapter devoted exclusively to the risks of deception to which those are

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exposed who attempt to communicate with the dead and the precautions which should be observed if results of any value whatever are to be secured. The data which I have given show that there is small hope of getting authentic communications from dead people. Why this is we do not yet know, but those who have lost relatives in the war are not as a rule in a frame of mind conducive to critical anaylsis; they will be prone to grasp at any straw of hope held out to them, and without doubt the fraudulent, or in any event self-deluded mediums will reap a rich harvest of shekels in exchange for something which, however consoling, is absolutely worthless. Those who propose to attempt to establish communication with the deceased should first fortify themselves by a preliminary study of the elementary principles of psychical research and have a comprehension of the innumerable pitfalls and opportunities for self-deception as well as deception by designing mediums. Above all those who profess to communicate should be required to give proof of their identity which is unimpeachable. The seance room and the supposed presence of a departed son, husband, or brother do not furnish the best conditions for impartial judgment. At such moments the mind becomes the prey of innumerable suggestions. Mere assertion is no proof whatever of the genuineness of the communication. Information should be required from the communicator which is not only impossible of access by the medium and unknown to the sitter also, but which is susceptible of subsequent verification, such as revealing the locality of some article such as a letter or trinket. In fact, so numerous are the possibilities of delusion and deception that it would be far better for the average person to refrain from consulting mediums and to interest themselves only when the phenomena occur spontaneously in their own homes and in the presence only of trustworthy friends. Calling up a dead person by telephone and trying to find out whether he is in hell or in heaven is only too likely to result in some sportive fellow at the other end getting on the wire and giving a lot of bunk, or in the subconscious mind of the operator, the medium, acting the part. If one is really in search of truth it is the poorest kind of policy, and one which is morally destructive, to accept any- or everything just because it gives consolation.

At the Periscope

The Imprisoned Freeman. This is the title of a new novel by Helen S. Woodruff, which is one of the most important recent contributions to the literature of prison reform. The book will be fully reviewed in a near issue of the CRITIC. Price, $1.45, postpaid.

The League Investigated. Members will remember that about a year ago there were certain charges brought against the LEAGUE in the press, and that a resolution was introduced into Congress

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calling for an investigation by the Department of Justice. Shortly thereafter the Department sent a special agent to the two United States penitentiaries at Leavenworth and Atlanta, and after a careful investigation lasting about a week at each prison nothing was found which could in any way discredit our work or compromise our members. So quietly was this done that it was only recently brought to our attention in an indirect manner.

The Old Catholic Church and Women Priests. A writer in *The Vahan* for July (page 371), states that Bishop Wedgwood informs her that the Old Catholic Church will not admit women to its priesthood. This, she rightly says, is proof enough of the incompatibility of the methods and ideas of this church with Theosophy, which knows no distinction of sex in spiritual matters. Any kind of man is competent to administer the sacraments, no matter what his morality, provided he has the apostolic succession conferred on him—and nobody knows better than Bishop Wedgwood the polluted source through which he obtained this right. But a woman, no; she is distinctly without the pale, and fit only to sing responses to some (possibly) saintly he-devil in livery. Nothing could show more plainly than this the utter humbug in the assertion that this church has any connection with Theosophy, or be a better proof that it is reactionary and a partial reversion to barbarism.

I am not prone to squeamishness, but the Old Catholic Church openly teaches through Bishops Wedgwood and Leadbeater that ordination is a more essential qualification than moral cleanliness in its spiritual teachers, and I shall continue to protest when it lays its claws on the T. S. The church which would refuse the priesthood to a woman like Mrs. Besant, while its leading Bishop received his ordination through a notorious rake has no proper place in our civilization, let alone among theosophists. Considering the fact that all of our American Old Catholic theosophists who have been ordained to the priesthood have as a spiritual grandfather a man who was thrown out of the priesthood of the Church of England for being a sexual pervert and a corrupter of boys, I wonder they do not organize an excursion to the river Jordan to be purged of possible spiritual leprosy.

Soul Salvage and Common-Sense

Miss ————

Replying to yours of July 20th, I am not in the least surprised that you have not received a reply from ————, if the enclosed is a sample of the literature you sent him. I have no criticism of the literature, but ———— distinctly stated that he wanted some one to write to and learn something of the outside world. I am constantly calling attention in the CRITIC to the fact that that prisoners as a rule do not desire religious literature or correspondence. Whether this is right or not I am not discussing, but the surest way to break off relations with a prisoner

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is to talk religion to him. What they want is cheerful letters, talk about the outside world and the like. The prison amply provides for their religious instruction, and if that was what they were after they would find plenty of it inside the walls without going outside for it. Those who persist in forcing it on them in spite of my constant advice to avoid it, which is based, not on prejudice, but on experience, have only themselves to blame if the prisoner does not reply.

I will send you another name in a day or two, but I strongly advise to eliminate this, and not to send them tracts or sermons. You will simply have to adapt yourself to the needs of the prisoner as he feels them, not to what you think he ought to feel.

Some Recent Additions to the Library

These will also be loaned, unless otherwise stated.

Carrington, Hereward—Psychical Phenomena and the War, $2.15.
See review in this CRITIC.

Cooper, Irving S.—Reincarnation, the Hope of the World, $0.75; paper, sold only, $0.50.

Barrett, Sir Wm. F.—On the Threshold of the Unseen, $2.65.

"Because"—for the Children Who Ask Why, $1.00.
The best presentation of Theosophy for children.

Bhagavad Gita, Notes on—by W. Q. Judge and by a Student Taught by Him, leather, pocket size, $1.00.

Collins, Mabel—Our Glorious Future; the Interpretation of Light on the Path, $1.00. Same, de luxe autograph edition with photograph, limited to 100 copies, sold only, $3.50.

Conversations on Theosophy, paper, sold only, $0.10.
An excellent propaganda pamphlet. Ten or more, 6 cts. each; 50 or more, 4 cts. each.

Curtiss, F. Homer—Realms of the Living Dead, $1.35.

Dunlop, D. N.—The Science of Immortality, $1.50.
The Path of Attainment, $1.00.

Fornaro, Carlo de—A Modern Purgatory, $1.35.
See review in this CRITIC.

Grand Orient—The Book of Destiny, $1.10.

Jinarajadasa, C.—The Nature of Mysticism, $0.50.

Judge, Wm. Q.—Echoes from the Orient, $0.50.
A broad outline of theosophical doctrines.

Kosminsky, Isidore—Zodiacal Symbology, $1.25.

Lazenby, Charles—The Work of the Masters, $1.00.

Levy, Eugene—Mrs. Besant and the Present Crisis in the Theosophical Society, $0.75.

Marryat, Florence—There is no Death, $1.00.

Randall, Edward C.—The Dead Have Never Died, $1.60.

Stokes, Dr. John H.—The Third Great Plague; a Discussion of Syphilis for Everyday People, $1.60.
By the leading American authority. Should be read by all people, decent and indecent; by clergymen, teachers, parents and young people entering manhood or womanhood.

Veritas—Mrs. Besant and the Alcyone Case, $1.00.
History, testimony and documents. Not polemic.

Woodruff, Helen S.—The Imprisoned Freeman, $1.45.
An admirable novel dealing with the abuses in our prison system and the administration of justice.

Wright, Dudley—The Epworth Phenomena, $1.00.
Psychic phenomena in the life of John Wesley.

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THE O. E. LIBRARY CRITIC

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THE IMPRISONED FREEMAN

This too I know—and wise it were
If each could know the same—
That every prison that men build
Is built with bricks of shame,
And bound with bars lest Christ should see
How men their brothers maim.

The vilest deeds like poison weeds
Bloom well in prison air:
It is only what is good in Man
That wastes and withers there:
Pale Anguish keeps the heavy gate,
And the Warder is Despair.

—Ballad of Reading Gaol.

The Imprisoned Freeman, by *Helen S. Woodruff*. $1.45 postpaid.

Mrs. Woodruff's object in writing *The Imprisoned Freeman* was to call attention to the evils of our reformatory and prison system and to place the responsibility for these, as well as for the criminal himself, squarely where it belongs, at the door of society itself. In the next CRITIC she will give our readers an account of how she came to write this book.

I shall not spoil the reading of a good story by telling it in advance. Let it suffice to say that it presents the career of a youth of fine character and sensitive nature who was sentenced for a robbery of which he was innocent, that it portrays his life in the state prison, the gradual undermining of his principles through brutal treatment, his escape and subsequent openly respectable but secretly criminal life, his efforts to rehabilitate himself, his downfall and ultimate death in prison as a reformed inmate. The story further tells how his infant son was repudiated by his highly respectable mother as being the child of a criminal and placed by her in an orphanage, whence he graduated successively into the reform

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school, the reformatory and the penitentiary. Finally there is a description of an ideal prison.

It will doubtless be said that fiction proves nothing and that the conditions here stated are exaggerated. This is not the case. Not all prisons are as bad as those described by Mrs. Woodruff, but nearly all of them present some of the evil conditions which she shows. If you do not believe this, read Donald Lowrie's *My Life in Prison,* or the more recent book by Fornaro, *A Modern Purgatory;* both strictly records of facts. There are several other books written by men who have been in prison which confirm these. Notwithstanding the efforts of the authorities to prevent information from leaking out I have gleaned much information to the same effect myself. *The Imprisoned Freeman* is one of the first three or four most valuable books which we have on the subject and were prison reform as popular as it was a year or two ago, it might well play a part like that of *Uncle Tom's Cabin* in the abolition movement.

While Mrs. Woodruff has not chosen the most propitious time for launching her book, as we are at the present time entirely too absorbed in "making the world a fit place to live in" to concern ourselves with the necessary conditions for a successful democracy, still, the reform spirit must be kept alive and every such effort as this creates a countercurrent to the inevitable stream of reaction which must follow and too obviously is following in the intense concentration of the public mind on other matters. I do not assert that the past year has not seen isolated cases of betterment in prison management, but the tendency has been towards reaction. Witness the passing of the influence of Osborne in New York state and what is practically the death of his Mutual Welfare League system, which still exists to be sure, but in name only; witness the return to barbarism of Joliet prison under a savage and brutal warden of the old school.

Richard Dennison, the hero of the story, was innocent. But the jury thought otherwise, so he was sent to prison and given the same treatment that the most confirmed criminals received. The sense of injustice under which he suffered led to an attitude towards the authorities which soon placed him among the incorrigibles; he was beaten about and confined in dungeons until he soon resolved to get even with society. His innocence, however, is a mere incident. If prison life can convert an innocent man into a criminal, is it to be expected that it will have any other effect on the guilty than to make them worse than before? And this is a well established fact. Brutality may sometimes control temporarily through fear, but it cannot convert a brute into a human being. But it can, and very generally does, turn the human being into a brute. It is undeniable that the prison population consists largely of the abnormal and subnormal. But while we hear much of this, and it is exploited on every possible occasion, we hear but little of

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the effect of prison life and "discipline,"—one rule for all and no exceptions—in dwarfing and distorting the character; we hear little of the men who have had whatever good there was in them crushed out by harsh treatment. It is a notorious fact that many men are driven insane in prison. It is easy enough to make the excuse that these men were previously abnormal, but what one of us could endure the treatment to which many inmates are subjected —the silent system, locking up in boxes, commonly called cells, for many hours each day, clubbing, hanging by the wrists, solitary confinement in dark unventilated dungeons with not enough water to meet the demands of the body, and what not—and not lose either our mental or our moral balance? And what would we think of a hospital where every kind of contagious disease was put together in one ward, where one sort of medicine was used for every ailment and where the patients were sentenced for a term of weeks or years irrespective of whether they were healed or not, and worse, where they were discharged at the end of a specified term whether cured or not?

It is not my object to repeat here what I have said time and time again, but to call attention to *The Imprisoned Freeman*. All of these points are ably discussed by Mrs. Woodruff. And she makes it clear enough that society is itself to blame. Society is to blame because it tolerates the political system which places the convict in the hands of ignorant and brutal wardens and keepers, who often hold their positions for political reasons alone, and reasons of the lowest kind. As long as men and women are so engrossed with their selfish aims that they have no time or inclination to see that they are governed respectably, just so long will we have the politician, the grafter and the crime factory. Just as long as we, who are engaged in getting all we can out of the world, and limited only by laws which we have ourselves made, regard the convict as something entirely different from ourselves, while in most cases he has been doing exactly what we have been doing, so long we shall have the prison as it is today. The church member who grinds down his female employes and drives them to prostitution in order to stay alive, so that from their labor and their downfall he may contribute to the church and church charities, to say nothing of securing a few necessaries such as yachts, summer homes and diamonds for his wife, is equally to blame with the so-called criminal. Before any essential progress can be made we must learn to see ourselves in the convict and the convict in ourselves. No machine made system, which runs a prison on the principle of a sanitary dairy or pig-sty, and which overlooks the individuality of the prisoner, the need for personal interest on the part of those entrusted with his care, can be other than one-sided. What made the success of Osborne? There have doubtless been better executives, but what touched the hearts of his wards was his direct and personal interest in each of them.

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In these matters Mrs. Woodruff's vision is much clearer than that of most of those who sympathize with the prisoner and want to see him receive better treatment. Our reforms must necessarily begin largely with ourselves. The prison problem is not a simple one; it ramifies into all of the activities of society. Most interesting is her delineation of the society woman who repudiates her husband when he has committed a theft which she forced him into through her persistent and selfish demands for more luxury.

It is a well known fact that the reformatories are feeders of the prisons. Many a boy gets his first lessons in crime in one of these institutions. Mrs. Woodruff carries this back a step and shows that the church orphan asylum is the feeder of the reformatory. She traces the course of Richard Dennison's son through all of these, from the day when his mother, detesting him as the son of a criminal, abandons him at the door of an orphanage. As in the prison, so in the reformatory and the orphanage the same abuses prevail; it is the reign of the hireling, the lack of personal interest and the consequent dwarfing of the nature, which drives these young people, not necessarily of criminal heritage, into the paths of crime. If Mrs. Woodruff has omitted anything it is to pay her respects to the parents of those virtually orphan children who are compelled to spend most of their time in the company of hired and usually indifferent and ignorant nurses, while the mothers are busy with their social "obligations." Let me quote a part of what she says about "The Home for His Lost Sheep," a typical church institution for "caring for" those infants who lose or are abandoned by their parents, or whose parents for obvious reasons do not wish to acknowledge them:

Rules were strict and food scarce. A housekeeper who kept the bills down was considered an example of righteous perfection. She had honors heaped upon her humble head. To send a young offender to bed without his always-meager supper accomplished two things, and was indulged in freely. Laundry was an expensive luxury, and dark-brown homespun showed little dirt, while beneath the homespun nothing showed! The occupancy of beds by other creatures besides the children was a matter of no moment—for vermin, along with flies in food, was a natural and harmless accident in the daily routine of the Home of His Lost Sheep. The nurses could not be expected to notice such things. Hired by the Church and partly by the State, they were too busy both religiously and politically. The officers could not see to it that the children were taught anything beyond the recognized rudiments of education. Their time was too taken up with politics pertaining to those who had already learned to sin to waste it in trying to keep these little homeless beggars from learning how to sin!

The church-goers who supported the home? Why, embroidered altar cloths, cathedral spires and deep-toned organs were needed too much to throw away money on orphans and foundlings! And the City—the State—the Government? There were too many ward-heelers and the like to be supported—too many votes to buy. . . . Besides which there were plenty of perfectly good penitentiaries erected with taxpayers' money ready and waiting to receive these children when they entered the world from out of the righteous confines of the Home for His Lost Sheep. . . .

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One would think that professed followers of that great lover of children, Christ, would consider it a first duty to care for those of whom He said: "Of such is the kingdom of heaven," and especially when they have no natural protectors, or are, as the matron of the Home for His Lost Sheep described them, "a lot of bastards." Why is it then that they are so neglected? Why is it that after being brought up under conditions which so often land them in the reformatory and finally in the prison, we persist in denouncing them as "criminals" and turn aside from them with nothing better than the wish that God may have mercy on their souls? The fact is, it is our own souls which are in need of mercy, for the Church today exists for two purposes, for social intercourse and for saving ourselves with the least possible trouble and self-sacrifice. It is corrupted to the core by the doctrine that we can sin and cast the burden of our sins on the Lord, or get some priest to absolve us. The thing is impossible. In no way can we dodge the responsibility which it is our duty to bear. Our sin—and indifference and neglect of duty is a sin—will find us out, if in no worse way, then by forcing us to pay our share of the six billion dollars a year which crime costs our nation and in the constant fear that those whom we have neglected in our selfish pursuits and ambitions will break into our houses and rob or murder us.

New Jersey Prison Wants Literature

Rev. Charles H. Elder, Chaplain of the New Jersey State Prison, Drawer N, Trenton, N. J., informs me that he would be pleased to receive books and other literature for distribution among the prisoners.

The New Jersey State Prison was until recently one of the worst institutions in the country, but has lately been reorganized. I hope our members will co-operate with Chaplain Elder in the above way, in his efforts in behalf of the inmates.

The Source of "Light on the Path"

In discussing that wonderful classic, *Light on the Path,* in the CRITIC of April 17th and elsewhere, I have stated that it was communicated to Mabel Collins by the Master Hilarion. This statement was based on a very positive assertion to this effect made by Bishop Leadbeater in his introduction to an edition of *Light on the Path* dated 1911, and by Mr. C. Jinarajadasa in his introduction to an American edition. These statements are so clear and detailed that it seemed impossible that they could be unfounded. One may well suppose that Mr. Jinarajadasa obtained his "information" from his teacher, Bishop Leadbeater, and while I have often called the latter's assertions in question, it seemed hardly likely that he would make such a statement without taking the trouble to verify it by consulting Mabel Collins.

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It seems, however, that my confidence was misplaced. As my assertion was called in question in an editorial in the magazine *Theosophy* (June, page 381), I wrote to Mabel Collins (Mrs. Cook), and have received the following reply:

The Priory,
Woodchester, Gloucestershire,
England,
June 30, 1918.

Dear Mr. Stokes:

I have always stated that *Light on the Path* was not given me by any Master, but that a Master in the ethereal world enabled me to read it where it stands for all to read who are able, or helped, to reach that place. I give the detailed account in Chapter X of *When the Sun Moves Northward*, pages 147-148-149, and I shall be grateful if you quote these. No embodied Masters, neither "Hilarion," or the two mentioned by the writer in "Theosophy" had anything whatever to do with the giving out of *Light on the Path*.

The Committee of the T. P. H. recently asked me if I had any objection to the Jinarajadasa edition being published in England. I said *certainly I had*, because of the statements in the preface, page 8, which are untrue.

Very sincerely yours,

MABEL COOK

The passages in *When the Sun Moves Northward,* which are very interesting, but which do not add to the emphasis of Mabel Collins' denial that the Master Hilarion had anything to do with her receiving *Light on the Path,* are too long to quote here. One may well consider her denial as final.

Except as a matter of history, the origin of *Light on the Path* is unimportant. It is one of those books whose value does not depend on authority but on what it says. That, after all, is the criterion which one must apply to all spiritual teachings. My interest in the matter is not concerned with the question whether the Master Hilarion, or any Master, revealed the book to Mabel Collins. But I am interested to know how it came about that Bishop Leadbeater, whose least word is regarded as final by so many, and who certainly might have consulted Mabel Collins before making such an assertion, should have been so cock-sure of what is not true. He has made innumerable statements, mostly based on his clairvoyant faculties, some of which lead to extremely objectionable conclusions as to the way in which the spiritual world is conducted. Have these any better foundation?

The Enemies We Have Made

MR. H. N. STOKES.

Dear Sir:—I am obliged to ask you to remove my name from your O. E. Library Prison League, and to assign the two prisoners I have to other correspondents.

I had hoped that you would accomplish some good along real brotherhood lines, and although my time is overcrowded, I was glad to take two correspondents and do what I could. I cannot however be in any way affiliated with a league organized and vitalized by a man who can-

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not find anything more worthy to write about in his League's official organ than disgruntlements regarding the Theosophical Society or any other society. You must yourself see that this is not accomplishing one iota of upliftment for prisoners. That's all I joined your league for.

I stand for constructive brotherhood, and have no time to waste with people or groups of people, who are defeating their own purpose (if an expression of brotherhood *is* their purpose) by blunderingly shredding the garments of truth in the mistaken belief that they are revealing the truth unveiled.

Very truly yours,

Note by the Editor—The above letter is not, as might be supposed, an isolated case of mental twist. It is selected from a considerable number of like tenor received from persons entitled to write "F. T. S." after their names, and which I can explain on no other theory than mental fogginess caused by certain doctrines which I have criticized and which are greedily absorbed by minds otherwise vacuous. Other members who belong to orthodox churches and who do not share my views have invariably stuck to their work and allowed me to talk as I wished.

I am quite prepared to have people differ with me and even to be offended at what I say. But this is a wholly different matter. The writer claims to "stand for constructive brotherhood." As an illustration of this she proceeds to dump overboard the two prisoners to whom she has been writing, not for any fault of theirs, but because she does not like me. It would be quite as reasonable to drop them because she does not like the Kaiser. Because she does not like my views she takes revenge on two unfortunate men who are in no way responsible for my opinions. In so doing she places herself squarely in that class of unbalanced individuals who go about kicking children and dogs, and beating their wives, because they cannot thrash the man they would like to.

Mental attitudes are sometimes contagious and on the whole I think the two prisoners are to be congratulated; they have made a narrow escape—they might have refused to write to her because of their dislike for von Papen or the Czar of Russia. It would have been equally logical.

You are invited to aid the prison work of the LEAGUE by filling out and sending us the below coupon.

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

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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

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Fallows, Bishop Samuel—Health and Happiness, .70 (new, $1.60).
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Fischer, Dr. Louis—Health Care of the Baby, .35 (new, .75).
Fisher, Dorothy C.—A Montessori Mother, .65 (new, $1.25).
Martin, Prof. H. Newell—The Human Body (physiology), .70 (new, $1.35).
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Gospel of Ramakrishna (by *Swami Abhedananda*), $1.10 (new, $1.60).

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THE O. E. LIBRARY CRITIC

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WHY I WROTE THE IMPRISONED FREEMAN

By Helen S. Woodruff

So many "Whys" are being received by me from all parts of the country that I shall, through the courtesy of The Critic's editor, try to tell *why* I wrote *The Imprisoned Freeman.*

I remember seeing from my earlist childhood "chain gangs" working the streets of the small city of my nativity—a sight which caused me to shudder; for even then, somehow, I realized that though these men had sinned against society, society was sinning against them in an even greater degree by thus branding them to all the world. Hollow-cheeked, feverish eyed, their emaciated bodies working laboriously, they were never allowed to talk to each other; and did they so much as move a muscle which indicated anything but strict attention to their toil, the pistol-butt of their "overseer" descended upon knuckles, head, shoulders or anywhere it happened to hit; Once, in my early recollection, one member of a gang working in the blistering sun upon a railroad not far from our house, went "bug-house," and was shot dead upon the spot because in his delirium he had dared to "sass" this all-powerful brute of a political ward-heeler!

Little did I realize that these men of my childhood recollections were counted the fortunate ones among prisoners, and were drawn from those who were docile, or "spirit-broken" enough not to be considered dangerous; and that instead of finding road-making and the like a *hardship* they were envied by all other prisoners because they could "work out in the sunshine!"

It was not until years afterwards (about two years ago to be explicit) that my slumbering conscience fully awoke to the atrocities which are being committed by us upon other beings like ourselves in the name of "law and justice." I had read with horror Charles Reade's "It's Never Too Late to Mend," and devoured with palsied excitement Dickens' descriptions of the barbaric cruelties commonly practiced here as well as in England; but until I was allowed to become a visitor in one of our largest prisons I had

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not in the least realized what imprisonment could, and oftentimes *did*, mean to an offender. And here I must ask the reader: Did you ever go through a prison? Did you ever talk to the men there? Many of them are shut away for life from the birds and flowers and out-of-doors. Can you picture to yourself never being allowed a free thought or action? Never having converse with your fellows? Never seeing the sky except through degrading bars of black which sear your soul and sight with shame?

Last year I met and talked to a man who has been thus robbed by the state of all possible happiness since he was a boy of 18. At that age he was arrested for a crime he did not commit and sentenced to two years' imprisonment. When this happened he was a splendid, virile, high-minded lad filled with youth's idealistic dreams of future greatness. He wanted, and intended, to make his life count for helpfulness toward others, but suddenly he was shut away in a loathsome cell, deprived of everything of humanizing influence. The occasional men he saw and surreptitiously talked to were men coarsened and made brutal and profane by long years of dissipation, disease and crime. In that prison he lost his virility, for beatings and abuse, coupled with bread and water diet and an underground cell are not very conducive to health. He lost also his dreams of greatness in his determination to "get even" with a civilization which could and would impose such harsh injustice in the name of the law. Of course, when his sentence was up and he took occasion to "get even"—by becoming a prey upon society—he was apprehended, sent up again and eventually became a confirmed crook. For days after I talked to this man, now old and broken with illness, I could not get the shadow of the bars which had so shattered his life, both physically and spiritually, from my mind. My imagination had been fired, the deepest well of my sympathy touched, and it seemed to me that as one of the atoms composing that civilization I was in part responsible for his misfortune. I began to read every book I could find on penology and criminology; I longed to atone in some way for my share in the wrecking of his life, for each and every one of us must be held accountable "some day, somewhere" for our share in the things done or left undone which add to the wrongs of humanity.

It was thus that the plot of *The Imprisoned Freeman* grew in my mind and finally took physical shape upon paper. In writing it I was compelled to use my pen by the same motive which prompted those men of genius to use theirs, to help unfortunate fellow creatures. I wanted in my small way to tell: not what used to occur in prisons, but what actually occurs in prisons today.

If there is any one thing that I have heard more than anything else it is that the reading public does not like "fiction with a purpose." If there is one thing that I do not believe it is this; for the reading public, especially the American reading public, enjoys a

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real chapter from the page of life. Had I not always thought this, the appreciation accorded certain of my books, notably *The Lady of the Lighthouse,* would have convinced me that this is so.

Doubtless I shall be accused of exaggeration, hysterical imagination, or morbid mis-statements by those readers of *The Imprisoned Freeman* who have fallen so far away from the teachings of Him who preached compassion towards all, as to be unable to feel sympathy for a criminal; but nowhere in my book have I told of any prison abuse which has not come directly to my attention.

There are three prominent men of today who for many years have had their faces turned towards real prison reform: Judge Morris W. Seymour, who gives his time to the helping of the embryo criminal (boys in reform schools, where, by the way, the most terrible abuses often exist); Hon. Richard M. Hurd, one of the most broad-minded of the New York State Commission on Prisons, and Thomas Mott Osborne, the idealist who put his ideals into a beautiful practice which has meant the salvation of thousands of his erring brothers. To these men I have dedicated my story, for to them I owe the securing of much of my material.

It was in the company of one of these gentlemen that I made my first trip to a prison, and there learned to know what it felt like to be shut in a cell—though my sentence lasted minutes rather than months, or years, and I knew that the door could be opened at my bidding.

Thus, though *The Imprisoned Freeman* is a novel, I have endeavored to give it an underlying note of serious prison reform propaganda. I only hope it may help better the conditions for which it was written. In my author's note I say: "In this story the author has not written of Dickens' and Reade's times, nor of their country. Neither are the atrocities of which she tells those committed by Germany; but are one and all committed here and now in our own country, the United States of America."

Unfortunately we humans are prone to be like the ostrich, which when hiding its head in the sand thinks itself hidden. Because we all do not take the trouble to go through our prisons and therefore cannot *see* their pernicious evils, we state in parrot-like phrases that "our prisons have all been reformed." Smug in our own selfish and wilful blindness we still help commit murder—by lending such a practice as capital punishment our support—we still deprive citizens of their citizenship along with liberty and the ordinary decencies of life; and yet, while all this is going on, prate of our "spirituality" as a nation—vow eternal vengeance upon other perpetrators of atrocities, while thinking little and seemingly caring less of those which are right within our midst.

I believe in this war against the Germans because I believe in ridding this earth of every inhuman practice now rife upon it; but I believe just as much in stamping out such things as I tell about in my book. *That* is why I wrote *The Imprisoned Freeman.*

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Dandi-Line Wagner

"Dandi-Line Wagner? Who's he?" Answer your own question by reading what follows, first getting it clear in your head that I wouldn't talk for three pages about a fellow, and run the LEAGUE in debt to the printer about twenty-five dollars, if he wasn't worth talking about.

As you know, prisoners are as a rule paid little or nothing for the work which they do for the state. You may call this justice, but I call it slavery. Whether right or wrong, however, this much is true. Most prisoners have considerable time on their hands, which they spend in their cells doing nothing but grouching. At the same time every one of them knows that when his time is up he will be sent out into the world, a free man, yes, but free to do what? Free to try to get honest employment in the three or four days the five dollars given him by the state will last, including board, lodging and travelling expenses; free to tell a prospective employer that he is an "ex-con." and to be shown the door, or, if that is too risky, free to lie to him with the chance that the first policeman who comes along and spots him will whisper the truth in his employer's ear. Failing in honest endeavors he is free to help himself to whatever he can find, to keep body and soul together. To the "ex-con" freedom is very likely to mean freedom to go back to prison, and nothing but this. Nothing comes in so handy for such a man as a little cash accumulated, which will keep him afloat till he can reach the dry land of safety. And quite apart from this, many of these men have wives and children who are dependent on them and who are now deprived of their support, and who in many cases are dependent on charity. Statistics made in one of the United States penitentiaries show that by the end of the third year of confinement 85 per cent. of the married prisoners have been deserted by their wives. It is, perhaps, unkind that a woman who has taken a man for better or worse should abandon him when it turns out to be worse. But then one must remember that most women require support for themselves and their children and that a man who is neither at home nor doing anything for his family is likely to be forgotten. Love alone will not keep the family going, and love letters from a prison, with no cash now and then, run a poor chance in competition with possibilities in other directions. It is a mere parody of justice which inflicts the punishment not so much on the offender as on his wife and children, and which allows divorce for non-support when it makes such support impossible. It is one of the gravest duties of the state, either to pension dependent families of convicts or else, which is infinitely better, to make it possible for the convict, even while in confinement, to support them. "Protecting society" by pauperizing individual families is a farce.

Of course this is pretty generally admitted and a few of the

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more progressive states either are, or are considering, paying decent wages to convicts, to be saved up for them or paid to their families.

Besides the compulsory labor demanded by the state there is a voluntary kind of labor which can be done in spare time and which can be made a source of income. Usually this takes the form of making various articles of use or beauty for sale. A very few prisons encourage this, some tolerate it, while others forbid it. It is just as legitimate and honorable employment as raising potatoes; every man has the right to labor, and the prison official who places obstacles in the way is an enemy of society and should be made to find another job as quickly as possible. Yet they do not like it because it interferes with the "rules" or makes extra trouble. There is the State Penitentiary of Washington, for example, which allows its inmates to write but one letter a month. How could any man do business on such a basis? And you find that while this prison does not prohibit individual industry, it will not allow inmates to solicit business. And the Oregon State Prison, which once had the reputation of being the most progressive institution in the country, has just wrecked a co-operative business established within its walls by making transfer of money impossible.

Still better than the individual industry is some form of combination or co-operation. Instead of each man making and trying to sell his own products, economy is effected by some handling the advertising, others the ordering and shipping, others the producing. This assumes officials in sympathy with the work, and still more it means management by one or more inmates with some business ability.

I know of but one prison at the present time where such a system is carried out in anything like an ideal form, and that is the Michigan Branch Prison at Marquette. This prison happens to have a warden who is not hidebound by precedent and who has sense enough to see that the institution exists as much for the good of those inside as for protecting the public. And, which is quite as important, it happens to have Wagner. I don't know why Wagner is there, and I don't care, because I judge him solely by what I have seen of his work during the past year or more—a real jewel in a dunghill is Wagner, and while I do not claim to be the cock that discovered him, I found him for the LEAGUE, and there is not a LEAGUE member, I think, to whom I have introduced him who would not say that the only reason why Wagner should not be at liberty is that he is just the right man in the right place, doing the biggest thing for his fellows that any man behind the bars is doing today.

Wagner started a business of making table doilies and other novelties, which he calls the Dandi-Line Novelty Company. He runs the business and employs a lot of the inmates. These boys are busy daytime, mostly making gloves, I think, in the prison shop. But at night they do weaving, weaving just the prettiest doilies

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you ever saw. And while Wagner is the owner of the business and assumes all the risks, he pays these men good wages and so helps them to accumulate an account at the prison bank, or to send money home for the wife and children each month. Wagner takes a personal interest in each of his men. Now and then where there is a baby coming, or cold weather is at hand and the kids need warm clothing, payment in advance is not refused; the fellows have to be helped, you know; strong shoes are cheaper than doctors' and undertakers' bills and giving birth to children is a thankless job when the father is in prison.

Here is a man who never complains, never says he has too many troubles of his own to help other people, never talks about making good when he gets out, but who has just gone to work not only to help himself from this minute on, but to help everybody around him—one of those men who makes his own destiny instead of waiting for destiny to make him.

What the warden thinks of Dandi-Line Wagner is perhaps best shown by the fact that he has been given the unprecedented privilege of spending his entire time on this work he is doing. Convicts represent a cash asset of the state, so Wagner is excused from shop duty and pays the prison the value of his time as a laborer. Fortunately, only as a laborer, for, I think, if Wagner were compelled to pay the prison the real value of his services as a helper of his fellows, as an example of tireless energy and the founder of an industrial system, it would bankrupt the Dandi-Line entirely.

I want you to know Wagner. Write to him. He will fire Dandi-Line at you, but if you are fortunate and can get into real touch with him, it will open your eyes to many things you never dreamed of. But remember, please, that he has to work hard; he can't talk just for talk's sake; he doesn't want tracts or consolation; he can't talk unless it furthers his aims. He is out for work, not gab.

Wagner has just published a souvenir of the Marquette prison, containing colored pictures of the inside, showing the Dandi-Line men at work in their cells, and among them a picture of the Dandi-Line chief himself, not in his Sunday clothes, but in fighting gear, to wit, shirt sleeves, and going about among his boys. Send him ten cents for a copy. Address *George C. Wagner, Box 1025, Marquette, Michigan.*

South Dakota Prison Paper

The Messenger is a monthly publication just started by the inmates of the South Dakota State Penitentiary. These are hard times for the prison paper and I don't want to see these boys disappointed in their efforts. So send them 50 cents for a year's subscription just as soon as you have read this. Address *G. C. Redfield, Warden, Sioux Falls, South Dakota.*

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The Old Catholic Church Repudiates "Bishop" Wedgwood

In a document just issued by direction of the Archbishop of the Old Catholic Church in Great Britain and Ireland it is stated, in terms that cannot be misunderstood, that the "Right Reverend" J. I. Wedgwood, "Bishop" of the Old Catholic Church, never was a bishop of that church at all; that he secured his "consecration" from a man who had already been suspended from the church on account of his gross immorality, because all the Old Catholic bishops in Great Britain, Holland and America to whom he applied "had refused his preposterous request." Further he is not even a member of the Old Catholic Church, having withdrawn from it in a written document over his own signature, which is on file in the church archives, having been given the choice of resigning from the church or the Theosophical Society. Notwithstanding these facts, Mr. Wedgewood is posing as an Old Catholic Bishop and as such has "consecrated" Mr. Leadbeater as a bishop, whose infallible clairvoyance did not enable him to detect the fraud perpetrated on him. As such he has toured America under the patronage of the Sectional President of the Theosophical Society, has performed Mass and has conferred "orders" on various theosophists in America, some of whom are now conducting an "Old Catholic" Church at the theosophical headquarters at Krotona. Unless the Archbishop is falsifying the whole Old Catholic movement in the American Section and the Theosophical Society elsewhere is based on fraud, and its priests—doubtless unwittingly—are fake priests.

And this is the movement which is endorsed by the infallible Mrs. Besant. The "Ass in the Lion's Skin" seems to have turned out to be a fox.

The Archbishop's statement, which is too long to repeat here, can be found in *Divine Life* for September, and can be had for 1 cent from 614 Oakwood Boulevard, Chicago. I heartily concur with the Archbishop when he says "All *honest* Theosophists understand that no one man can at one and the same time be a Catholic and a Theosophist."

The Imprisoned Freeman, by *Helen S. Woodruff*, $1.45. From the O. E. L. L.

At The Periscope

In the April *Theosophical Quarterly* the editor reviews a recent article of mine, and while he agrees with what I said he objects to my style. He says: "As the writer is a member of the Adyar Society, it is inevitable, perhaps, that his style should be as it is."

I admit writing a style more forcible than elegant. I am sorry, and do not object to being told so. But I do not like to see the Adyar Society held responsible for it. The truth is, I acquired

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this style long before I joined Mrs. Besant's Society, in fact, when my theosophical reading was limited mostly to the *Theosophical Quarterly*. My denunciation of Mr. Leadbeater's psychic vagaries may be emphatic, but it pales into insignificance before the *Quarterly's* description of them as "a grotesque fancy, a nightmare dreamed upside down and backwards, amid the waves of the psychic sea." My account of the Leadbeaterian method of "milking the Divine Cow" must therefore be amended by adding that it is milked "upside down and backwards." Truly, one should apologize for belonging to a society encouraging such practices.

Some Cheap Books

(Subject to change without notice)

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THE CROSS WITHOUT THE CROWN

To those who read the prison newspapers—and all people interested in prisons should read them—there is nothing at the present time more in evidence than the desire of inmates to enter the army. From every prison in the land there is going up the shout, "Give us a chance to fight for our country." The cynic will say, "Of course, these men want to get out of prison, that's why they are patriotic, that's why they say they want to fight." I admit that every man in prison wants to get out and seeks every excuse for begging for his liberty. So would you. But it would be a very serious error to assume that it is desire for freedom more than love of country which prompts the convict to want to enlist in the army or navy. Those who read the prison papers have been impressed with the fact that prison patriotism does not limit itself to the desire to fight. In every prison there is going on a vigorous campaign to support the war in other ways, in ways which have no connection with individual freedom and which are all the more creditable because they aim to support the fight for a liberty which the prisoner cannot enjoy and of which he cannot be the beneficiary. Here are a lot of men who are practically slaves; most of them are wretchedly poor; some of them have small means which they have accumulated from the meager wages paid by a few states, or from the sale of articles manufactured in spare hours when you or I would be amusing ourselves; many of them have families which they are trying to support; others are saving up every penny to educate themselves, or to carry them over the difficult period following release; still others are saving to pay a lawyer to help them to get free. All of them have every motive for being "close." Yet what do you find? There is no prison where the inmates have not invested in Liberty Bonds, or failing in that, which requires some capital, in war saving stamps. The sums spent in this way are very considerable and considering the conditions it may be safely said that prisoners have done as much towards the financial support of the war as the same number of men of

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equal means on the outside. There are other evidences. The contributions to the Red Cross have been in proportion—an out and out donation. In one large Western prison the inmates voted to give one-half of their monthly tobacco allowance to the men in the field. The inmates of an Eastern prison invested a surprising sum in flour to be sent to the Belgians. These are the signs of patriotism and humanity; here is your "enemy of society."

There is a rule holding in the United States Army and Navy that no one will be accepted for service who has served a term in a penal or reformatory institution. This rule—I do not call it a law, because it is a departmental regulation only—has a certain foundation; it recognizes the fact that he who has been so imprudent as to disobey the law of the land may *possibly* be incapable of obeying with credit the rules and regulations imposed on the soldier. But in its present form it is simply a manifestation of prejudice and bigotry, a reflection of the popular notion that the convict will always be a criminal at heart, that he will be deficient in those qualities which are requisite in a soldier.

The idea is baseless. What constitutes a good soldier? Physical fitness, amenableness to discipline, courage, fidelity and endurance. I do not know how many different crimes are recognized by law, but everybody is familiar with most of them. Compare the defects of the offender against the law with the defects which would stand in the way of efficient military service and you will find that there is very little connection. There are without doubt those who are so abnormal or subnormal that they would never make good soldiers. It would be possible to eliminate these and yet to admit the majority of men who have gone wrong. The objection is not to the policy of precaution, but to the absence of all discrimination, to the hard and fast rule, a rule which has no direct relation to its purpose, the exclusion of the unfit, and the unfit alone. Every man who is taken into the army has to conform to certain physical requirements. But there is no moral test; that is something which can be made only by trial. And what is the result of this trial? On August 30th there were 1,853 inmates in the Federal Penitentiary at Leavenworth, of whom 514 were military prisoners. These represent but a portion of those who have broken down when it came to the moral test, for there are besides, several exclusively military and naval prisons.

At the present time there is but one way in which a convict or ex-convict can be accepted for service, and that is through the channel of pardon by the proper executive, the President in the case of Federal prisoners, the state governor in the case of state prisoners. This is an absurd farce as far as the question at issue is concerned. The man who has been proved innocent of the offense for which he has been imprisoned should be thereby free. To pardon an innocent man is like the famous jury verdict, "Not guilty, but don't do it again." To the innocent man the state does not owe

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the insult of a pardon; it owes him an apology and an indemnity for having ill-treated him. To pardon an actually guilty man may be an act of grace which is well placed, if the presumption is strong that he will make good; otherwise it has no more justification for military purposes than for getting his vote or his political influence. But if such presumption exists, he should be paroled, not pardoned. The pardon does not wipe out the past, say what you may. To forgive an offender does not in the least modify the fact that he has been a criminal! it makes no change whatever in his nature; no executive edict can make black white. If it is just and right that the Government shall exclude all convicts and ex-convicts without distinction from the army and navy, the signature of the President or Governor to a pardon cannot make it otherwise. If it is wrong, it is wrong irrespective of executive action.

The true solution, it seems to me, lies in the parole. The recommendation of a parole board should be accepted by the military and naval authorities and the parole board could well afford to be much more liberal when an inmate is paroled to enter the fighting service, where the strictest discipline and supervision exist, than if he is to enter civil life with its endless temptations and chances for going wrong. This, of course, would not apply to already discharged prisoners, but in the case of ex-convicts it might well be assumed that a good prison record, a parole faithfully observed to the end, followed by a straight life should be recognized as the equivalent. Without sound reason nothing is more unjust than to fasten on a man for the remainder of his life the stigma of having served a prison term. Even recidivists should be no exception, as recidivism is largely the fault of the state and society, which make the success of the outgoing convict difficult. No matter what the past, no matter how many terms he has served, evidence that he is now leading a straight life should render the ex-convict eligible for service.

There is much difference of opinion among those who favor admitting convicts to the service whether they should be grouped in separate bodies or mixed with others. There is a feeling that the soldier would resent being forced to associate with them. How that may be I do not know, but it would certainly be unworthy of a soldier to resent associating with any man who is prompted by the same motives, who is as willing as himself to die for his country.

Without doubt the honorable discharge of a paroled convict from the army should automatically terminate his parole period if this is still in force. Nothing could be more graceless than to dismiss him with the possibility of a return to prison hanging over his head. Honorable service on the firing line should wipe out all scores which the state may have against him.

Great Britain, which has had more need of man power, has not been so squeamish. Many convicts have been taken into the

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army and as a rule they have acquitted themselves creditably. Witness the following official statement regarding 7,000 prisoners released to go into the army:

Killed in action and died of wounds	599
Wounded	1,350
Awarded distinguished conduct medals	25
Mentioned in despatches	20
Commissioned	8
Awarded the Victoria Cross	3

From the present outlook there are no decorations awaiting any of *our* prisoners and the only cross which they can hope to win is the cross of being told by their Government that "we want no criminals in our army," that all that they are fit for is to contribute to Liberty Loans and Red Cross donations, the cross of making the sacrifice and forgoing the crown of reward and praise so liberally given to the fighter. How many of us who are not in prison would be willing to do as these convicts are doing?

Male Correspondents Wanted For Clinton Prison

The inmates of Clinton Prison, Dannemora, N. Y., one of the New York State prisons, are allowed to correspond only with men. We have a long waiting list from that prison and it is hoped that some of those male members who read this will be willing to take one or more additional correspondents there; also that any other male readers of the CRITIC who would be willing to spend a little time in this way will enroll as members. The conditions of membership are, 10 cents registration fee and 25 cents for the annual subscription to the CRITIC.

The Critic In Wrappers

We regret that the impossibility of securing a sufficient supply of mailing envelopes for the CRITIC has necessitated sending some of them out in wrappers. The difficulty lies in the crowding of the mills with government orders, in freight embargoes and in confusion in the express service. When one considers the extra labor there is no material economy in using wrappers, but we are likely to be compelled to resort to them occasionally for some time to come.

At The Periscope

A guard on a German railway train refused to allow an old woman to bring a parrot on board with her. On being asked why he replied that the rules prohibited dogs, and that for railway purposes "cats is dogs, rabbits is dogs and parrots is dogs." The post-

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office, having refused the CRITIC the special postage rate allowed to publications of philanthropic associations not conducted for profit has also placed a liberal interpretation on the word "advertising," and has ruled that a request for contributions in aid of prisoners is "advertising matter," and as such must pay a much higher rate of postage. Evidently for postal purposes "cats is dogs, rabbits is dogs and parrots is dogs." As the LEAGUE is to be penalized for asking its own members to support its work, it is hoped that these members will act voluntarily and without solicitation.

In these times one need not begrudge the Government the few additional dollars accruing from deciding that the CRITIC is published in my personal interest and that the LEAGUE either does not exist, or, if it does, is conducted for someone's personal profit. As an official of the Department remarked, "It looks as if *you* are the LEAGUE." The two thousand active members who are really doing the work which I have simply organized and am directing at the cost of endless worry, suffering, anxiety and poverty may well resent the imputation that I am the whole thing.

Probably no one can undertake a philanthropic work which is not in line with and recognized by the official charities without being suspected of ulterior motives, and the more devotion he shows to it, the greater the sacrifices he makes for it, the greater is the suspicion. No one, it is commonly held, could possibly work without the motive of profit and reward; therefore any claims to that effect must be mere camouflage.

A Fake Bishop?

Lees Cottage, Walmer,
Kent, England.
2d July, 1918.

To the Editor of the *Divine Life Magazine*.
Dear Sir—

The April number of your publication *Divine Life* has been brought to the notice of Monsignor Mathew, Archbishop of the Old Roman Catholic Church in Great Britain and Ireland.

As you appear to be mistaken on several points, I am directed to inform you of the following facts:—

(1) Mr. J. I. Wedgwood and his associates are in no sense either Old Catholics or Roman Catholics.

(2) They received such "consecration" as they have, not from the Old Catholics, but from one, formerly an Old Catholic, who had been suspended for the gross immorality of his life, both by the Anglican and Old Catholic Authorities.

(3) This person (i. e. Mr. Wedgwood's "consecrator") obtained Old Catholic Orders by concealment and misrepresentation.

(4)) Owing to certain providential omissions at this person's consecration, together with the lack of the "intention" and faith which the Catholic Church considers necessary for the giving and receiving of valid Orders, which "intention" and faith no true Theosophist could possibly have or hold, the "orders" received and given by Mr. Wedgwood and his friends are of such a doubtful character that no one, not even the Old Catholics themselves can acknowledge them.

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(5) Mr. Wedgwood did not accept "consecration" from the suspended cleric in question until all the Old Catholic Bishops to whom he applied for consecration—both in Holland, America and England had refused his preposterous request.

(6) Mr. Wedgwood and some of his friends in England were for a short time, in communion with the English Old Catholics, BUT NEVER AS BISHOPS. As soon as the Old Catholics became aware of the extent of the claims made by Theosophy, a fact that had been minimized and glossed over by Mr. Wedgwood, they understood, as all *honest* Theosophists understand, *that no one man can at one and the same time be a Catholic and a Theosophist.* Mr. Wedgwood, in common with his friends, was therefore asked to withdraw either from the Old Catholic Church or the Theosophical Society. They all, without exception, elected to withdraw absolutely from the Old Catholic Church and remain Theosophists. Every one of them made a written and signed statement to this effect, the originals of which are carefully preserved by the Old Catholics.

(7) Catholics very naturally desire the conversion of all non-Catholics, because they are absolutely convinced that thereby they desire the greatest possible good for their fellowmen. There is, however, no desire or intention on the part of the Old Catholics to take an unfair advantage of non-Catholic organizations. They have no desire to capture the Theosophical Society. On the other hand, they are very strongly opposed to the Old Catholic Movement being captured by the Theosophical Society. Mr. Wedgwood's object in promoting a spurious so-called Old Catholic Movement, if indeed he has one other than his own aggrandizement, is unknown and of no interest to Old Catholics either in England or elsewhere.

(8) It should be clearly understood that the Old (Roman) Catholics are in no way responsible for, or involved by Mr. Wedgwood's activities, and that they do not regard them with approval.

Believe me to be

To— Yours faithfully

The Editor of *Divine Life.* —BERNARD M. WILLIAMS.

Notes by the Editor—The above letter, written by direction of the head of the Old Catholic Church in Great Britain and Ireland may be presumed to be authoritative, being a statement of facts, not opinions. If these statements are true it follows:

That "Bishop" Wedgwood is not and never has been a bishop of the Old Catholic Church.

That he is not even a member of it, *a fact of which he is well aware, as his signed resignation is on file in the archives of the Church.*

That notwithstanding these facts he pretends to be an Old Catholic bishop, as is attested by various documents signed by him as presiding Biship of the Church, and numerous letters published in the periodicals up to a very recent date, and by his conferring Old Catholic orders, giving public addresses as such, and performing the Mass.

That these things can be explained only on the theory of wilful and deliberate misrepresentation.

One may further conclude:

That on the theory of apostolic succession, or any other theory, in fact, the orders conferred by him have no value whatever. The ordination of Mr. Leadbeater as bishop is fraudulent, and the same applies to all of those members of the Theosophical Society who have been ordained as priests by him. Consequently the Church of Saint Alban and the Angels at Krotona is in no sense an Old Catholic Church, and the sacraments administered by its priests have no validity whatever.

That marriages performed by these priests who have been ordained by Mr. Wedgwood are possibly legally invalid and the children born under them illegitimate.

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That leading members of the T. S. whose opinions are usually regarded as final and authoritative, have been grossly deceived. The only other alternative would be that of conscious deception.

While the antics of Mr. Wedgwood have no direct bearing on the merits or demerits of the theological views of genuine or Pseudo-Old-Catholics, they do have an exceedingly important bearing on the Theosophical Society. The charges of the Archbishop, coming as they do from the very highest authority in the Church, cannot possibly be disregarded, slurred over, pooh-poohed or laughed away. There can be but one honorable course open, either to prove definitely that the Archbishop is telling a series of untruths, or to admit that the Society has been hoaxed, and to purge itself as quickly as possible of the offender and his influence. It is a painful thing, no doubt, to admit to oneself and to others that one has been deceived, but it is infinitely better than to submit to the moral degeneration caused by trying to accept or pass as truth what one knows in one's heart is a lie. To those who know the inside history of the T. S. the present situation will be seen very plainly to be the karmic result of a previous attempt to palliate a serious offense. The connection is perfectly obvious. That a considerable portion of its members should have accepted a man who claims to be a bishop in a church of which he is not even a member is undoubtedly due to his endorsement by Mr. Leadbeater and Mrs. Besant. These personages, who claim to be in direct touch with the Masters, to be under their guidance and to speak as their mouthpieces have simply been "taken in." The members have followed them because, instead of being guided by common-sense and by what should have been learned from Theosophy, they have allowed themselves to be ruled by blind subservience to "authority." And what sort of authority? Primarily the self-assertion of a man who claims to be an infallible clairvoyant and who has never, *until now,* had his clairvoyance put to the test. I have often expressed the wish that Mr. Leadbeater would give us some tangible proof that his clairvoyance has any basis other than imagination, that he should try it out on something capable of proof or disproof. Here we have it, and it has failed miserably. Mr. Leadbeater claims that by clairvoyant means he can distinguish between a genuine priest in the line of apostolic succession and a dissenter. Only the former can make the "host" luminous during the celebration of Mass. Yet here, in the first test on record, he has himself been taken in, has allowed himself to be "consecrated" by a false priest, and didn't know it! And on the basis of such "clairvoyance," which cannot protect its possessor from deception, the members of the T. S. swallow the most preposterous and comical assertions about the invisible world, the value of ceremonial, of magic, the power of a priest to clean up the soul of a sinner, and all sorts of stuff which conflicts with Theosophy and the teachings of Christ. And incidentally they swallow Wedgwood and Wedg-

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wood's company of pseudo-priests; they swallow Leadbeater's psychic visions about a Hindu boy at the same time that they swallow his demonstrably false statements about the book *Light on the Path*. In short, they allow themselves to be buncoed to such an extent that there is no more room in their minds for the real Theosophy, and until they cannot perceive that instead of following the ideals of service and brotherhood they are being misled into seeking salvation along the lines of psychism and magic.

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AS THE FLOWER GROWS

Kill out ambition.
Kill out the hunger for growth.
. . . . Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not the desire of growth. For, in the one case, you develop in the luxuriance of purity, in the other, you harden by the forcible passion for personal stature.

—Light on the Path

When one has come to the point of perceiving the vanity of worldly ambitions as ends in themselves, of wealth, social standing, political power—in short, has "killed out ambition"—then one is at once confronted with a subtler and equally dangerous form of temptation, the hunger for spiritual growth. And innumerable are those who, having escaped the one pitfall, immediately fall into this. Just as worldly ambition is "the first curse—the great tempter of the man who is rising above his fellows," precisely so is spiritual ambition to him who is rising above his fellows in this regard.

Of course I do not assert that one should be indifferent as to whether one progresses or not. Spiritual growth being the purpose of evolution one must of necessity desire it. But it is something to be desired entirely apart from the personal, just as all forms of worldly success are to be desired, not for themselves, but for the use one can make of them. For each level of the moral world there is a special form of self-seeking which to him who stands on that level is just as pernicious as the lower forms are to those on lower levels. Through it all runs the principle that seeking for self, as for self, is to be avoided. Just as the desire for social, political or financial power is commendable only when these are sought for the unselfish use which can be made of them, so spiritual growth is to be desired, not as an end in itself, not as a form of personal gratification, but for what one can do with it.

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If one has grasped the fundamental object of evolution the reason for this is not difficult to see. Evolution, if normal, is essentially progress from selfishness to selflessness, from egoism to altruism. All of us recognize the distinction between the Divine and the Satanic. The one is Power developed in the direction of love, the other Power developed in the direction of self; the one uses Power for altruistic purposes, the other for self-aggrandizement. And the desire to feel oneself big, to see that one is growing faster than one's fellows, or to have a Master see it, this is nothing but the rankest sort of desire for self-gratification.

We see this kind of thing everywhere and it takes all sorts of forms. Whole societies and inside circles of societies are simply eaten up by it, obsessed by the hunger for growth and showing that the only object their members have is to grow just for the sake of being big. How many there are who desire to cultivate the qualities demanded of those who would stand in the presence of the Masters, not so much for the use they can make of them as because they desire to "stand in" with these Beings, to be among the elect, the spiritually elite, to receive recognition as being of the worthy, and who, if they are not seeking more selfish ends are at least looking for approbation, much as a dog likes to be patted and called "good doggie." And in pursuit of this aim they devote valuable time to the cultivation of "astral vision," or try by processes of meditation to meet with some superior Being.

Here is a whole society of thousands of members obsessed with the desire to meet a "coming Teacher." Why? The desire to meet a Master is wholly needless for any one alive at present. The great teachers of the past have laid down rule after rule for growth, so many rules that not one of us, not one person alive at this time can honestly say that he has fully mastered and is obeying them. These rules are not hidden away in some secret library, they are not in the possession of some invisible body of Adepts who will give them out only to those who have swelled their astral or other vehicles to a sufficient extent, no pledge of secrecy or of "obedience without equivocation" to any human being is required, no financial consideration of any kind is demanded. The Masters have fairly shouted them from the mountain tops; they are to be found in all of the great scriptures of the world which are accessible to every one. Which of us can say that he has made the Sermon on the Mount, the Bhagavad Gita, or the first twenty-one rules of *Light on the Path* a part of himself, that he is fully obeying these words of the Masters? And yet you find countless people who have every opportunity to hear and obey, not content with concentrating their efforts on what the Masters have said, eagerly stretching their necks in the search for a new Teacher. Says a recent writer who is close to the sources whence this folly originates: "With the advent of His teaching we shall have something NEW. It will not be the familiar truths with which we are

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all acquainted; He will give us something entirely new and startling." It is the maddest infatuation I know of; it is preposterously absurd. A new and startling lesson when we have not mastered the primer! I can explain it only on the assumption that they either think that a new Master will give them something easier to do, or more sensational, or that they will receive some flattering recognition, something pandering to their vanity.

One may be sure that "when the disciple is ready, the Master is ready also." But only then. And getting ready means mastering (not just reading) all that has been publicly given out—and who has done it? It does not mean climbing up a psychic ladder, or indulging in any of the mystical performances so much in vogue among those who are obsessed by the hunger for growth. I go farther and say that it is a reflection on the Master to think that He will accept any of these things in lieu of mastering the rules which have been laid down. It is a reflection on the Master to think that rituals, incense and fulsome flattery such as is found in the Mass can be of any avail in reaching him.

The study of mysticism would in most cases be harmless if one regarded it as a sort of scientific diversion, an attempt to arrive at some consistent hypothesis on the nature of the soul and God and their relations. But it is far from harmless when it diverts attention from the practical problems of life and growth. There are those who neglect all the patent duties of life in order to sit at the feet of some "teacher" and dream on problems which do not bring them one step further. There are systems of philosophy without end, each fascinating and consistent within itself, but inconsistent with the others. The pleasure we experience in grasping one of these is frequently mistaken for realization of truth. But it is not this; it comes rather from the perception of logical relationship, which may exist as much in fiction as in truth. This fact should be too obvious to mention. One has but to observe the various cults, whose devotees think that they have found the truth and rejoice with exceeding joy, when what they have found is not truth, but a logical and harmonious system, possibly wholly fictitious. We all know the person who goes from one cult to another, each time thinking "Now I finally have the truth," only to be disappointed and to pass on to something else.

The joy which one thus experiences is greatly enhanced when the system in some way includes oneself. Those systems of mysticism which aim to make one feel good rather than take up self-sacrificing work are the most popular. He who claims to teach how to reach "God-consciousness" or to get in touch with a Master by whatever means—fancy methods of breathing, looking for hours at the tip of one's nose, meditating on "OM," or what not, meets with ready acceptance because he deludes one into the notion that he is "growing." And the same may be said of those systems which employ ritualistic methods. They are all based on cultivating the

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"hunger for growth," combined with a method of gratifying it—quite a delusive method, because the devotee does not manifest any difference in his daily life from the common herd; he is as selfish, as prone to return evil for evil and to slander his neighbor as any. And they all substitute one or another form of spiritual sensualism for the true growth which ,like the growth of the flower, is unconscious.

Those who are obsessed by the hunger for growth are prone to be humbugged by the current talk on the subject of "initiation." There is a great deal of often harmless foolishness practised by occult and other societies under this name, to which I am not referring. I allude rather to some supposed spiritual change which one is imagined to go through at certain periods in the course of his spiritual development. It is well to pay no attention whatever to such talk, which usually proceeds from people who show by their words and their actions that they have no conception of what growth is, and that they imagine that some abnormal psychic experience is evidence of being initiated. The soul is no more initiated into a new level than is the boy initiated into a man. The college boy is an undergraduate today at 11.59 A. M. At noon he receives his diploma and is a graduate, an "initiate." Has anything happened to him in that minute? Nothing whatever except the sticking on of a label. His studies have brought him to the point where he receives his degree, and however much we may value a diploma and however much it may count as a token of what is within, it is folly to delude ourselves with the notion that Those who know the heart place any value on such things. It is the man within, not the tag of initiation which counts, and to desire initiation is but to desire a tag just where it means nothing.

One hears much foolishness, especially in theosophical circles, about how the Masters are on the lookout for pupils and how one may be accepted as a disciple or "chela." It is delusion. There is no such thing as a Path which can be entered upon only after much preparation. The moment one begins, no matter in how humble a way, to look beyond and live beyond purely selfish desires, at that moment one enters *ipse facto* on the Path and becomes a disciple and is accepted as such. The act of "acceptance" is not a matter for any Master; it is one's own conscious act. Whether the Powers Above see every little act of unselfishness or love I have no means of knowing, and it is quite immaterial whether They do or do not. But I am convinced that if They do They look with more approval on the hen brooding her chicks than on the human being who is always forgetting his humble duties in order to prepare himself to "meet the Master," and who places his desire for chelaship, or initiation, or whatever you may call it, above obedience to the simple rules. I understand that there are those who feel disappointed that in spite of all their efforts to attract attention no Master has appeared to them. Of course not. The Master

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has spoken. Do they expect him to appear and drive it into them with the sledge-hammer of his personal presence?

I take it that the quality of humility is summed up in the phrase: "Kill out the hunger for growth." Humility does not consist in self-derogation, in calling oneself a miserable sinner, an unprofitable servant and other terms which are commonplace in religious expression. The truly humble man, so far as he indulges in introspection at all does no precisely as does the engineer who examines his engine with a view to efficiency only, not with the object of condemnation. But still more, humility is the entire absence of self-consciousness in any form. The growth of the humble man is like the growth of the flower. The flower grows unconsciously; it obeys the force within it which makes it grow; it asks no reward, no recognition; it does not glance about to see if the Gardener is watching it approvingly; it does not seek to transplant itself to some more favorable soil where it may bloom more luxuriantly. Wholly unconscious of these things it does the best possible with the conditions and means at its disposal. It is the perfect symbol and example to those who earnestly desire spiritual growth.

And this spirit is to be found everywhere today, and increasingly so. The mother who is trying in the midst of poverty to raise her children aright, the soldier, the common laborer who does his work from the divine sense of duty, the scullion who prides herself that her dishes are immaculately clean, the man of wealth who serves the public without desire of notoriety, every one who does his work irrespective of reward, all of these are growing as the flower grows and growing in the only true way. And whatever value the fads and fancies of the various esoteric societies may have, they can have none whatever until this is the spirit in which they are pursued. No seeking a Master, no desire for initiation, can count for anything until they are undertaken solely in the spirit of service, without the desire for growth as such.

From Prison to the Army

A recent inmate of the Washington State Penitentiary writes:

"I am in the army at Victoria and getting along fine. I wish to notify you that I have left Walla Walla (the Penitentiary) and also to tell you that possibly fifty or sixty others who were also LEAGUE members have also joined the army."

Please bear in mind that it is the Canadian Expeditionary Force which is referred to, not the United States Army. The latter will not accept ex-prisoners, who are therefore compelled to enlist under the British flag. From the daily reports which reach us from men who have just gone out and who have entered the Canadian army, or who are just about to do so it appears that Canada is glad to have these men if physically fit. In fact, it appears that some Amer-

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ican prisons grant parole on condition that the prisoner will join the Canadian army and that they are examined before discharge as to their fitness, presumably by Canadian officials. This shows that they are not accepted on misrepresentations. Canada has had nearly four years' experience in this sort of thing and judging from the rate at which it is gobbling up our ex-prisoners and even bidding for them in advance, it seems to have a pretty good opinion of them.

It is interesting to note that the first member of the American Expeditionary Force to set foot on the soil of France was an ex-inmate of the New Jersey State Reformatory, who, in spite of the regulations, managed to get into the army. He succeeded in being the first by jumping overboard and swimming ashore. This story comes from the Superintendent of the Reformatory.

A member of the New York Exemption Board states that many men claim exemption on the ground of being ex-convicts. As the writer says, a man has simply to get sentenced to prison for a short term in order to secure exemption and the army regulation is therefore an incentive to crime. It is quite conceivable that some might prefer this to maiming the body, a plan which some slackers have adopted.

Mr. B. Ogden Chisolm, a well-known worker for prison reform had an article in a recent *N. Y. Evening Post* on "Man Power in Prison," which is an argument in favor of military service for ex-convicts. A reprint in pamphlet form can be obtained from Mr. Chisolm, 66 Beaver Street, New York City, for 15 cents.

Many large business concerns have adopted the excellent plan of publishing paid patriotic announcements and incidentally calling attention to their business. The Harriman National Bank of New York recently published a good sized advertisement in the New York papers, advocating the admission of prisoners to the army. It was one of the best written things on the subject which I have seen and no one should begrudge the bank any business it may derive from it. Incidentally one wonders whether in its clerical force the bank would draw a sharp line at ex-convicts.

What's In A Name?—Lots

Will members who have occasion to write to this office about prisoners please always mention them by name? In many letters which we get the writer speaks of "one of my prisoners." Omission of names not only prevents us from answering questions, but, which is a very serious matter, prevents us from eliminating from our list those who have been discharged or are otherwise delinquent. Carrying these names entails considerable expense.

If you really can't contribute a few cents a year to the support of our work, at least help us on the economy problem by assisting us to eliminate deadwood.

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At the Periscope

The President has signed an executive order permitting the Government to purchase prison made products provided that the convicts employed in their production have been paid the current rate of wages prevailing in the vicinity for similar work. Heretofore the Government has not been allowed to buy the products of prison labor. This is a splendid move and should go far towards inducing the states to put rational wage systems into effect in their penal institutions. It is a cause for congratulation that our national government is taking the lead in the abolition of prison slave labor.

Why women cannot be Old Catholic priests. I have no idea why the genuine Old Catholic Church does not admit women to its priesthood, but the "Right Reverend" J. I. Wedgwood comes out in the August *Vahan* (page 4) with a statement why his "Old Catholic Church" will not do it. The reasons are various, but among the most important is that "the spinal current" in a woman runs in the reverse direction than in a man. Then, too, during ordination, "the causal body can be seen to swell out enormously." Probably the female causal body refuses to swell, notwithstanding the assertion of Mr. Leadbeater that this body is permanent from one incarnation to another, sometimes occupying a male body, sometimes that of a female. "Bishop" Wedgwood's causal body must have been strained beyond all recovery in the process of swelling, when he was ordained, otherwise we cannot understand how it is that he persists in claiming to be a bishop of the Old Catholic Church when the Archbishop of that church in Great Britain flatly denounces him, denying that he, Wedgwood, ever was a bishop and stating that he is not even a member, while the American Archbishop states that he is unable to produce any documents substantiating his claims.

Important Notice to Prisoners

Notwithstanding the frequent warnings in the CRITIC we continue to receive letters from prisoners who evidently have some other motive than those which the LEAGUE considers permissible. Frequently these letters specify that the correspondent shall be single, or of a certain age or personal appearance. A recent letter asks for a lady correspondent who has a home of her own.

I entirely understand that the matter of age cannot be disregarded. Young prisoners naturally find young correspondents more congenial. But the personal appearance, the color of eyes or hair, the weight or height, or the financial standing of the correspondent, these are things which can have no possible relation to legitimate correspondence and such specifications indicate an ulterior motive. I call the attention of those who would make such requests to the urgent demands of the Government relative to saving paper.

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They can do their bit in a patriotic way by saving their writing paper, instead of starting it on a career which ends in our waste-basket.

Members are instructed to decline to send their photographs to prisoners.

Male Correspondents Wanted For Clinton Prison

The inmates of Clinton Prison, Dannemora, N. Y., one of the New York State prisons, are allowed to correspond only with men. We have a long waiting list from that prison and it is hoped that some of those male members who read this will be willing to take one or more additional correspondents there; also that any other male readers of the CRITIC who would be willing to spend a little time in this way will enroll as members. The conditions of membership are, 10 cents registration fee and 25 cents for the annual subscription to the CRITIC.

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Hunter, Rev. W. J.—Manhood Wrecked and Rescued, .50 (new, $1.00).
Hutchinson, Dr. Woods—Preventable Diseases, .50 (new, $1.00).
Hutchinson, Dr. Robert—Lectures on the Diseases of Children (ill.), $1.00 (new, $2.00).
Hatha Yoga Pradipika, by *Swami Swatmaram*, $1.50.
Hyslop, Dr. James H.—Enigmas of Psychical Research, $1.00 (new, $1.65).
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Kinzing, Dr.—Long Life and How to Attain It, .50 (new, $1.00).
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Clairvoyance, .52 (new, .75).
Invisible Helpers, .35 (new, .50).
The Perfume of Egypt, .85 ((new, $1.25).
Lees, R. J.—An Astral Bridegroom (psychic fiction), .85 (new, $1.25).
Leland, C. G.—Have You a Strong Will? $1.00 (new, $1.50).
Flaxius (a reincarnation story), $1.00 (new, $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

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DON'T WASTE PAPER

The War Industries Board has issued an urgent appeal to everybody to refrain from wasting paper. This applies not only to wrapping and printing paper, but also to paper used in correspondence. It is directed not only to the large consumers of paper, such as newspaper and other publishers, and to printers and merchants, but to all who have correspondence, and even to the child doing his sums at home or in school. Only by cheerful compliance with this request on the part of every American will it be possible to avoid inconvenient and embarrassing restrictions.

There is no form of economy which can be practised with as little real trouble and discomfort as this. In the matter of paper we are more than wasteful—we are recklessly extravagant. Since the advent of cheap machine-made paper it has become the fashion to write on only one side of a sheet and even on only one-half of a folded sheet of note paper. Everybody insists on having parcels wrapped and scorns the useful old newspaper; nothing but the cleanest manila will do. We are ashamed to carry a can of tomatoes or baked beans in our hands unless its nature is as carefully concealed as if we were carrying a bomb or a bottle of whiskey. We blush for the nudity of our parcels as if they were our own body. Why? There is no reason but a sentimental one. It looks stingy to use a half sheet of note paper or to write on both sides. It seems poor-folksy to wrap a bundle in newspaper, and we don't want to expose our affairs by carrying a parcel unwrapped; somebody might make comments.

It is now time to stop such nonsense. There is no one necessity which enters into our daily lives next to food, clothing and fuel which we use as much as paper, and none on which we can save as easily. And when the Government issues a call for paper saving we should be as proud to carry an unwrapped parcel, or one wrapped in newspaper, as to wear a Liberty Bond button, and it shows our patriotism just as much.

The paper saving crusade has four highly important objects:

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saving fuel, saving chemicals, saving labor, and saving transportation. The fuel saving is one of the prime considerations. We have heard much about that. A pound of paper requires from one to three pounds of fuel in its manufacture. Boiling the chips to make the pulp, running the machinery, hauling the raw materials and finished product by rail, all consume fuel as well as labor. Then there is the space in freight cars, of which there is a shortage. On a par with these is the saving of chemicals, which are urgently needed for war purposes. Probably you have heard that paper is made from rags. This is true of only the very best grades of writing and book paper. The cheaper grades of these and in fact nearly all the paper we have to do with, contain a large percentage of wood pulp; the commoner kinds, such as those used for newspapers, cheap printing, wrapping, consist wholly of wood, the chips of which are usually disintegrated by boiling with sulphite solution. The sulphite is made from sulphur, and at the present time there is a huge demand for sulphur in making the sulphuric acid which is employed as an agent in the manufacture of explosives. Without sulphur we could not fire a single shot, not even with the old-fashioned gunpowder. It is difficult to get enough sulphur for this purpose when the supply is largely taken up in the paper, fertilizer and other industries, because getting it out of the ground, whether as such or in the form of pyrites, costs labor, and the labor is needed elsewhere. Much of our sulphur used to come from Italy, but now the ships are needed for other purposes and we have to depend on home production.

Then too there is the chlorine which is used in bleaching all of the white papers. There is plenty of chlorine in common salt. and the ocean is full of this, but it costs to get it out as free chlorine, and we need all we can get for making poison gases for choking the Huns. Nearly all of the poison gases used contain chlorine either free or in combination.

It is estimated that if every American would cut his paper consumption down one-fourth—and that is a very mild estimate of what can be done without serious inconvenience—the railroads would be spared hauling six million tons of freight annually, while two and a half million tons of fuel would be saved, to say nothing of the chemicals so badly needed for war purposes.

Will you do your bit?

Here are some of the ways in which you can do it, ***and it means you,*** as well as your neighbor.

As far as possible discourage the use of wrappings, or if they are necessary, co-operate with the merchant in using old newspapers or other waste paper. Don't say that it is the grocer who is saving at your expense. The value of one piece of paper is trivial, but the paper industry is one of the largest in the country and the aggregate is immense, and you are helping Uncle Sam.

Economize on your correspondence paper. Don't indulge in

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such annoying freaks as writing in a microscopic hand, or that utterly barbarous practice of cross writing. Don't write your letters on old paper bags or on scraps so small as to make filing difficult. Don't use envelopes so small that the postal clerks cannot tie them up. Just use common sense. Write on both sides of the sheet; don't be ashamed to use half of a sheet of folded note paper; use the smaller or half-size sheets of business paper when possible, instead of large sheets.

If you use a typewriter, write single instead of double space, and on both sides, and avoid wide margins. Probably you throw away the yellow sheets used for carbon copies when you clean out your files. Don't do it. The backs are just as good as new for this purpose. Don't throw away your old index cards; use them on both sides.

Do your scribbling and figuring on waste paper; don't use new paper for this purpose. Encourage a return to the good old custom of using slates and pencils, especially in school.

Be satisfied with reading one Sunday newspaper instead of two or three, and spend the rest of the time in the open air; it will be good for your health. The newspapers are trying to save news print; why not co-operate with them?

If you use circulars, remember that a circular printed on both sides is just as good as if printed on one side only.

Turn your waste paper in to a junk dealer or other collecting agency. Don't burn it. It makes poor fuel, but can be worked over into the cheaper grades of paper at a fraction of the cost of new stock.

Remember that it is on quantity (weight) rather than quality that you must save.

Don't forget that is is much easier to economize on what you really don't need than to be forced through your wastefulness to do without what you do need. The Government is bound to have all the explosives and chemicals it requires, paper or no paper. In Europe the newspapers have been compelled to reduce their size and this year publishers in England are permitted to use for catalogs only one-third the amount of paper used two years ago. It depends largely on your voluntary and persistent help in this matter whether we are to be spared all sorts of annoying and disturbing regulations as to the use of paper, to say nothing of exorbitant prices.

Request to Members

Correspondents are earnestly requested to report to us the names of inmates who abuse their privilege by making unreasonable demands for supplies, in order that their names may be removed promptly from our lists. Much of the money spent in this way could be used to better advantage by assisting the LEAGUE to meet

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its current expenses and thus help those who desire something besides needless luxuries.

A tone of familiarity is very frequently the result of ignorance of social conventions, and should be met in a tactful and kindly spirit. If this produces no result, or if it is carried to the extreme I have sometimes seen, it should be reported to us.

Male Correspondents Wanted For Clinton Prison

The inmates of Clinton Prison, Dannemora, N. Y., one of the New York State prisons, are allowed to correspond only with men. We have a long waiting list from that prison and it is hoped that some of those male members who read this will be willing to take one or more additional correspondents there; also that any other male readers of the CRITIC who would be willing to spend a little time in this way will enroll as members. The conditions of membership are, 10 cents registration fee and 25 cents for the annual subscription to the CRITIC.

The American Old Catholic Archbishop on "Bishop" Wedgwood

Chicago, Sept. 16, 1918.

My dear Mr. Stokes:

In answer to your kind letter of recent date I reply as follows:

There are two branches of Old Catholics, one branch which believes to have received the apostolic succession from the Latin Church; the other, which believes to have received the apostolic succession from the Holy See of St. Peter at Antioch, or so to say, from the Oriental Church. This, or the second branch of Old Catholics in the Americas, not only protests against the infallibility of the Pope, July 18, 1870 (from which date only the European branch can claim its existence, the previous church being the Jansenists) but we in the Americas who have been helped and favored by His Holiness Ignatius Peter III, Patriarch of Antioch of the Syrian Rite claim to be the real and true Old Catholic Church, without contemning our brethren of the popish succession.

We will never recognize the principles and actions of Messrs. Wedgwood and Leadbeater, as it is impossible to serve two masters, and like the Old Catholic Church of Europe we protest and repudiate any connection with the duplicity and masquerading of those so-called Theosophists or Old Catholics at Krotona, California, or elsewhere.

When Mr. Wedgwood came to the United States to ordain "priests," some of the Theosophists here in Chicago came and invited Bishop Lloyd and myself to meet him, but Mr. Wedgwood under some pretense or other feared to meet us, knowing very well that he was not a genuine Old Catholic Bishop, being unable to produce documents to substantiate his claims from either the Latin or Oriental churches, which profess *Christ as the only means of salvation.*

No doubt the articles that have been published in your very interesting paper, the CRITIC, and in *Divine Life* have very often hurt our feelings, as it was not always true and to the point; so, if I have abstained from replying it was because I was absolutely certain that the

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Theosophists are perfectly honest and sincere in their beliefs, and I do believe the opportunity will come when the Holy Spirit will show to all the duplicity and inconsistency of the supposed Old Catholics in the Theosophical Society.

Regarding Bishop Arnold Mathew, we also ask the question without attacking or suspecting the good intentions of the Bishop: "Why are there so many wandering 'bishops and priests' who have been ordained by him, posing in different religious sects as ex-suffragan bishops?" and like the editor of *Divine Life* ask the question: "How can Bishop Arnold Mathew be Archbishop of the Old Roman Catholic Church in Great Britain and Ireland, seeing that in December, 1915, he made submission to Rome, and the Archbishop of the Old Catholics in Europe for the *Latin succession* and who consecrated him Bishop and not Archbishop, receive him again under his jurisdiction." Has Bishop Mathew repudiated the Roman authority once more?

Before closing I beg to remark that the liturgy authorized and approved by Mr. Wedgwood is very much mutilated by omitting the title of Mother of God for the Virgin Mary and cutting out many other expressions which prove a great deal to the faithful Catholic, who accepts the faith of the undivided Catholic Church of the Seven Ecumenical Councils.

Thanking you, dear Mr. Stokes, for all your past kindness to me, and hoping that God will bless you and your noble good humanitarian work,

I remain yours very sincerely,

✠ J. R. VILATTE,
Archbishop, Metropolitan and Primate of The American Catholic Church.

Note by the Editor—From the above letter it appears that there are two branches of the Old Catholic Church and that "Bishop" Wedgwood is not recognized by the Oriental branch, deriving its succession from Antioch. The other branch, which derives its succession from Rome, also declines to own him, as appears from the letter in the CRITIC of September 18. Evidently Mr. Wedgwood has a little Old Catholic Church of his own, which derives from the repudiated Willoughby, and consisting of his pseudo-theosophical dupes. Perhaps Mr. Wedgwood will take refuge in the fact that it was said even of Christ, "He hath a devil." Unlike Christ, however, who opened the eyes of the blind, Mr. Wedgwood has pretty effectually succeeded in blinding those who should see.

A Question of Veracity

In the CRITIC of August 21st I published a letter of Mabel Collins, denying flatly the assertion of Bishop Leadbeater and Mr. Jinarajadasa that she received *Light on the Path* from the Master Hilarion.

In his introduction to *Light on the Path* Bishop Leadbeater also makes the following statement (page ix) with regard to the matter known as the "notes:"

Almost immediately after it was printed He (the Master Hilarion) added to it a number of most valuable notes of His own. For that first edition these notes were printed on separate pages, the backs of which were gummed so that they might be attached at the beginning and the end of the little book which had just passed through the press.

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Here is what Mabel Collins says about the origin of these "notes," in her book, *As the Flower Grows* (page 42):

The Notes, which in some editions are intermixed with the text, are in no sense whatever a part of it. They were written by myself, and should appear only as an appendix.

On two counts, therefore, Bishop Leadbeater is at variance with the direct testimony of the person who wrote down *Light on the Path,* and who certainly should be the one to know the truth about it. This raises the serious question whether any of the interesting statements of the Bishop about the ancient history of *Light on the Path* are worthy of credence. The historian who cannot tell the truth about matters of contemporary history which are capable of verification may well be questioned when he describes what he has seen through "rents in the veil of time." Bishop Leadbeater is credited with the remark that no one can be a good occultist without a sense of humor. Quite true, and there is no more necessary qualification than this for the student of his writings. To him who possesses it there will be found nothing more entertaining in the whole range of occult literature.

Who Will Write to a Prisoner?

Ours is a generous hearted country, and sympathy of our people is easily aroused when causes of distress are made known to them, giving abundantly of their dollars.

There is a form of distress to which few give a thought, and for which I am asking something far more subtle than money. I am appealing in the cause of friendless prisoners, to whom a word of sympathy and hope is more than all the dollars in the world. Everyone knows how the so-called friends depart at the first sound of reverses, and how quickly the world turns up its nose. Friends are good in prosperity, but who has not known the far greater value of a friend in adversity?

Who will be the agent of mercy, and correspond with some of these friendless ones? Many today are earnestly asking for correspondents. Their names may be obtained from Dr. H. N. Stokes, The O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

A CORRESPONDENT

Do your thoughts ever turn to those who have forfeited their liberty, on account of having broken some man-made law? Do you know that the fact they are in prison in most instances deprives them not only of their liberty, but everything pertaining to it, such as friendly human interest, a cheerful and cheering word, a little encouragement; in short all the little things which really make life worth living? Do you doubt what the inevitable effect of human sympathy, good-will and a little kindness towards them will be?

If you are interested to the extent of desiring to know how

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you, at the expense of a few minutes of your time occasionally, may help some fellow creature make his mere existence more bearable, his future brighter, and inspire him with new courage and hope of success upon his release—write to our friends of the O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

A PRISONER

Answers To Correspondents

Mr. J. D....., Prison. I have your letter requesting a correspondent "who is not an idiot or an invalid." As soon as I receive an offer from one of our members to correspond with a prisoner "who is not an idiot or an invalid" I shall be pleased to submit your name, provided I receive satisfactory proof in the meantime that you yourself do not belong to one of these classes. Your letter is not convincing on this point.

Mrs. J. E. L..... I have your letter stating that you are compelled to withdraw your contribution of ten cents a month to the LEAGUE and stating your faith that "The Infinite Source of All Supply" will look after our work. I am sincerely sorry that you, like many others, are finding the times hard and appreciate your good wishes. But if you had the faith in "The Infinite Source of All Supply" that you profess and that you expect me to have, you would continue your contribution and trust that He would look after you. It seems, however, that you think you do not stand in as well with Providence as I do, since for yourself you place the emphasis on "keeping the powder dry," while you leave the "trusting in God" to me. I like to see people who apply to themselves the principles they commend to others—the only sure proof that they believe them themselves. Much better say, "The times are hard; every man for himself."

At the Periscope

On September 23, fifteen men were paroled from the Washington State Reformatory for the purpose of entering the Canadian army. On reaching Seattle in charge of the parole officer it was learned that there is a United States regulation forbidding men of draft age to leave the country. Consequently there was nothing left to do but to return them to prison.

While the wisdom of such a law cannot be doubted, it would seem that it is so framed as to provide for no exceptions. It is obviously intended to prevent slacking, but how about persons who are for one or another reason ineligible for military service? Canada wants these men in its army and they are willing to fight. The United States not only will not take them into its own army, but refuses to allow Canada to take them. The result is that fifteen able-bodied men who have been examined and passed on by the Canadian military authorities are prevented from fighting and have to go back to prison to serve the remainder of their terms. One would think that as long as our army does not want them the matter might be left to the discretion of the Government of Canada and the State of Washington.

Fortunately the former editor of *The Index*, from which we obtain the above information, was able to get away in time and is now a member of the Canadian Expeditionary Force, but unless the interpretation of the law can be made more liberal it would seem to put an end to the hopes of prison inmates of doing their bit, except in the way of contributing to government loans.

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

Kipling, Rudyard—Kim (leather), .75 (new, $1.50).
Jordan & Kellog—Evolution and Animal Life, $1.00 (new, $2.00).
Jordan, David Starr—Footnotes to Evolution, .80 (new, $1.70).
Jordan, Wm. George—The Power of Purpose, .20 (new, .35).
Little Problems of Married Life, .40 (new, $1.00).
Lyell, Sir Charles—Elements of Geology, $1.10 (new, $2.25).
Judd, Chas. H.—Psychology, .85 (new, $1.65).
Kauffman, R. W.—The House of Bondage (dealing with prostitution), .65 (new, $1.35).
Keatinge, M. W.—The Teaching of History, .80 (new, $1.60).
Keller, Helen—The Story of My Life, .65 (new, $1.50).
Kelly, Edward—Twentieth Century Socialism, .80 (new, $1.75).
Kenilworth, W. W.—Psychic Control Through Self-Knowledge, $1.00 (new, $2.00).
Kerr, Dr. LeGrand—Care and Training of Children, .40 (new, .75).
Key, Ellen—The Century of the Child, .80 (new, $1.65).
King, H. C.—Personal and Ideal Elements in Education, .80 (new, $1.65).
Kingsford, Dr. Anna—Rosamunda the Princess (fiction), .85 (new, $1.25).
Kingsland, William—A Child's Story of Atlantis, .35 (new, .50).
Kingsley, Rev. Charles—Water Babies, .75 (new, $1.35).
Westward Ho!, .40 (new, .75).
Klein, Sidney T.—Science and the Infinite, .50 (new, .80).
Kirk, Eleanor—The Christ of the Red Planet (astrological fiction), .60 (new, $1.00).
Libra (astrological fiction), .60 (new, $1.00).
Kleiser, Grenville—How to Argue and Win; Great Speeches and How to Make Them; How to Develop Self Confidence; How to Read and Declaim; How to Speak in Public; each, .65 (new, $1.25).
Knight, E. F.—Small Boat Sailing, .75 (new, $1.50).
Knopf, Dr. S. A.—Tuberculosis a Preventable and Curable Disease, $1.00 (new, $2.20).
Lost Art of Conversation, .50 (new, $1.50).
Krishnamurti (Alcyone)—At the Feet of the Master, .35 (new, .50).
Education as Service, .35 (new, .50).
Lange, D.—Handbook of Nature Study, .55 (new, $1.10).
Larson, Christian D.—Mastery of Self; Mastery of Fate; Poise and Power; On the Heights; each, .30 (new, .55).
The Good Side of Christian Science, .40 (new, .85).
Laing, Mary E.—Reading, a Manual for Teachers, .55 (new, $1.10).
Lawrence, Robert M.—Primitive Psychotherapy and Quackery, $1.35 (new, $2.00).
Lea, C. H.—A Plea for Christian Science, .50 (new, $1.10).
Leavitt, Sheldon—Essentials of the Unity of Life, .30 (new, $1.00).
Leavitt, Dr. C.—Mental and Physical Care and Supremacy, $1.00 (new, $2.00).
Lebon, André—Modern France, .75 (new, $1.50).
Lee, Gerald S.—Crowds (psychology of), .80 (new, $1.50).
Leo's Astrological Manuals—What we mean by Astrology; My Friends' Horoscopes; Planetary Influences; Theoretical Astrology; Rationale of Astrology; each, .35 (new, .50).

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

BY

The O. E. Library League

Vol. VIII Wednesday, October 30, 1918 No. 6

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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

A PENAL COLLEGE

Germany has long recognized, and the present war has brought the United States to perceive that a great physical struggle is won not only by the men at the front, but by all those as well who stand behind them in the industries which make successful warfare possible. It is quite needless for me to expatiate on this, for it has been hammered into us constantly of late. There have likewise been numerous plans proposed and to a limited extent put into operation for utilizing the man force in our prisons in a temporarily productive way.

But much as we recognize that preparedness is a matter for times of peace as well as of war, few have considered the important fact that the large body of convicts will continue to exist and that whatever we may do with them in the way of meeting present exigencies of war production, most of them will be free men sooner or later, and that it is quite as important to prepare them for efficient service then as to use them at the present moment. For years we have labored under the notion that we are in some way benefiting society by taking men who have led undisciplined lives and have thereby fallen into criminal ways, and shutting them up for a term of years in prison, subjecting them to what is very inappropriately called "discipline," but which has little effect other than to leave them in much the same condition as at the outset, a condition of ignorance and incapacity tempered by fear of the law and very frequently hatred of society. That the state owes anything to these men seems hardly to have entered into anyone's head a few years back. At present there is a growing sentiment in favor of doing something to utilize the opportunity which state control affords, towards fitting them for self-support in honest ways. But the steps taken to effect this are still in a rudimentary state. Many of the men are illiterate, most of them are very deficiently educated. A few are highly educated and quite competent to act as teachers of the others.

There are few prisons of the larger size which do not contain

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within themselves the material for organizing a successful school, under proper supervision and encouragement. Here you have not only the possible pupils, from the first grade up, but likewise the men who are able to act as instructors. It has been a source of surprise to me that the learned owls who preside over the educational systems of the states take so little interest in the men in prison, who certainly need their services as much as the youths over whom they are supposed to exercise supervision. In one state the inmates of whose prison were making urgent appeals for old text-books and instruction, I wrote to the Board of Education to ascertain if it would not be possible to send to these men some of the rejected school books, now usually burned. I could not get even a reply, and my printing the men's appeal in the CRITIC brought an indignant letter from the president of some woman's club assuring me that the state was taking splendid care of the education of its prisoners, and that I would do well to mind my own business. Yet enough school books were destroyed annually in that state to have supplied the prison a dozen times over—and the men had to go begging for them.

That official body which has control over the public schools of the state should be required by law to exercise the same supervision over the education of illiterate prisoners, as well as those whose education could be improved. To hold a man in comparative idleness for a term of years and to fail to give him such training as he can acquire and which will fit him for his proper place in society is sheer criminal negligence. The state should provide the books, and if the necessary teaching talent cannot be found within the walls, which is desirable when possible, it should be provided at state expense. There is absolutely no argument for free public schools and for compulsory education which does not apply to the prison as well.

It is quite true that schools exist in many prisons. But they are entirely voluntary and are based on the demands of the inmates backed by some more than ordinarily far-seeing official, perhaps the warden, more usually the chaplain, who has to contend with all sorts of difficulties, chiefly lack of books and public indifference. Attendance is invariably optional, which is wrong. It is trifling to say that in an institution the whole system of which is based on compulsion, it would be out of place to insist on compulsory education. These schools are conducted by educated inmates and now and then some educational institution offers its assistance with correspondence courses, or even teachers from its own staff. In California, for instance, the State University stands ready to give instruction to inmates and the law requires the state to supply free text-books in the graded courses. The University of Kansas and its affiliated institutions have also been most liberal in this respect.

For a long time the United States Government has maintained three hospitals for morally lame ducks, at Leavenworth, Atlanta

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and McNeil Island. The term hospital is perhaps too good a one to use, for while the Government is said to treat its prisoners with considerable kindness and to look after their physical welfare, it has until recently done nothing to fit the men for freedom in the educational direction. It is true that there are schools in these prisons, but the system has been of the most halting description.

Beginning with this month, however, Leavenworth Penitentiary seems to be entering on a more promising educational career. I understand that this move is being engineered by the new chaplain, Rev. Harmon Allen, one of the most broad-minded and clear-headed men occupying this position anywhere. Leavenworth has many educated inmates, men with college and technical training. It is on these that the carrying out of the new plans will largely depend, and I have no doubt that if properly encouraged, and not expected to make bricks without straw, they will make a brilliant success of it. A regularly graded school with eight grades has been organized, in which all of the subjects usually taught in the grades will be offered. Further the Kansas State Agricultural College offers free courses in many trades, such as bridge-building, road-building, concrete construction, blacksmithing, steam and gasoline engine construction and operation, electricity, agriculture, and in applied mathematics and mechanical drawing.

This is but a beginning. Trades can be efficiently learned only in actual practice. Whatever help books and correspondence courses may be, no one could become an expert mechanic by reading about it in a book. It is to be hoped therefore that the Government will establish shops where the men may learn practically what they can otherwise get only theoretically, that opportunity will be given them for outside practice on public works and that those who wish to study agriculture may have a farm to work on. Nothing has seemed to me so pathetic as a prisoner, locked up in a cell and with only a paved yard to move about in, attempting to master the art of fruit or stock raising.

A further step will be the compulsory education of inmates, either in the elementary branches, or in such trades as they may show aptitude for.

The text-books in the grades are free. Not so, however, special text-books and materials. For this reason I want to say to those of our members who are in touch with Leavenworth inmates that they cannot do better than to assist those who are trying to educate themselves by aiding them in procuring the needed books. Many a man who would otherwise end in failure can be helped to a successful and honorable career by the judicious expenditure of a few dollars in his behalf at this juncture. Let us hope that the plan will succeed and that many a man will leave Leavenworth with the feeling that the day which landed him within its walls was the luckiest day of his life.

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An Old Catholic Bishop Roasts Krotona

64 East 48th Street, Chicago
Oct. 7th, 1918

Editor of *Divine Life*
Dear Editor:—

For the sake of truth and clearness let me say that in spite of the fact that you quote me from the pages of *The Messenger* in your October issue, let me once and for all state that the American Catholic Church repudiates the practices, pretensions and other enormities of alleged Old Catholicism as it is being presented through the ministry of Mr. J. I. Wedgwood, with heart and soul. I have nothing to say against or in favor of Theosophy; I am reprobating that spurious, dangerous propaganda which issues forth from Krotona and elsewhere under the honored name of Catholic. Let me, for your own information, state that the Roman Catholic Church would have nothing to do with this pseudo-Catholicism than would or does the American Catholic Church of which I have the honor of being a Bishop. There is nothing Catholic in it.

Very truly yours,
✠ F. E. J. Lloyd,
American Catholic Bishop of Illinois

Note by the Editor—The articles referred to can be found in *The Messenger* of August, 1917 (page 459) and in *Divine Life* for October, 1918 (page 349). The article on the American Catholic Church, written for *The Messenger* by Bishop Lloyd may, with the assistance of the editorial comments appended thereto, be construed as supporting the so-called Old Catholic movement in the Theosophical Society. If so, the Bishop has clearly seen further into the matter; in fact, it may be said to be a case where "familiarity breeds contempt."

Let me adapt one of the statements in Bishop Lloyd's letter as follows: "I have nothing to say against or in favor of Old Catholicism; I am reprobating that spurious, dangerous propaganda which issues forth from Krotona and elsewhere under the honored name of Theosophy."

Lend a Hand

Lend a Hand is the monthly magazine published by the inmates of the Oregon State Prison. It was one of the first prison magazines published in this country and to it the O. E. Library League largely owes its career, as it was *Lend a Hand*—a stray copy of which fell into my hands—which first seriously interested me in the individual prisoner. For a long time *Lend a Hand* printed the words "The Leading Prison Magazine" on its cover. This title has been dropped, possibly because of the modesty of its editor, possibly because of the invidious comments of some of its younger rivals. Notwithstanding this display of modesty *Lend a Hand* has the same editor as in those days and is just as good, while some of those who cast reflections on its claim have passed into oblivion. It is still today "The Leading Prison Magazine."

The editor wrote me recently that "subscriptions are coming in very slowly." It is a hard time for publications of this class; paper is high and people are thinking about other things than prisoners. *Lend a Hand* is a veteran to which the cause of prison

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reform owes much and it should not be allowed to collapse or cut down its size. So I suggest that those of our members who can spare a dollar send it for a year's subscription. They will be amply repaid. Address *Lend a Hand, Route 6, Box 1, Salem, Oregon.* Single copies for ten cents.

Male Correspondents Wanted For Clinton Prison

The inmates of Clinton Prison, Dannemora, N. Y., one of the New York State prisons, are allowed to correspond only with men. We have a long waiting list from that prison and it is hoped that some of those male members who read this will be willing to take one or more additional correspondents there; also that any other male readers of the CRITIC who would be willing to spend a little time in this way will enroll as members. The conditions of membership are, 10 cents registration fee and 25 cents for the annual subscription to the CRITIC.

Note by the Editor—This is the fourth time in succession that this notice has been printed. The first three insertions have elicited but one response. See the letter from a Clinton prisoner in this number.

What Man will Write to this Prisoner?

Editor's Note—Inmates of Clinton prison are allowed to write only to men.

Oct. 12, 1918

Dear Mr. Stokes:—

Having read your interesting booklet THE CRITIC and noting that you are engaged in the work of aiding prisoners and prison reform, I venture to ask if you will be kind enough to put me in touch with someone who will correspond with me and take an interest in my welfare while in prison.

I am twenty-one years of age, was born in New York City of Irish parents, both of whom died when I was six years of age. I was left an orphan with two sisters who shortly after the demise of my parents were sent by the Children's Society to a girls' home, while I went to the "Protectory," and neither my sisters or myself have met since that fateful day. Aside from them I have no other living relatives—nor friends either.

I am serving a five year sentence for grand larceny which was committed, not because stealing was my nature, but because it was starve or steal. I am young and life looks good to me—so I stole to my bitter sorrow. If you were to know my whole life and how I longed to have a home like other lucky fellows, you would not judge me harshly for my choice.

I have tried to be as brief as possible, so I hope you are not bored by the unnecessary details in this missive.

This is my first prison term—and my last—so I want to make good when released from here.

I trust you will be able to aid me and make my dream of future happiness come true.

Very truly yours,

C. McK.

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"Awaken"

Awaken, Children of the Light! Second Edition. Starlight Publishing Company; 55 cents.

The little book with the above title, evidently originating with the Order of the Star in the East, is issued by two unnamed writers who believe it to be the product of inspiration by a "Higher Consciousness." This is of course a very common claim and without doubt in most cases an honest one. But the internal evidence, including a certain lack of logical consistency at times and certain peculiarities of style which occasionally make one wonder whether the "Higher Consciousness" has had the advantage of a good education in English, mark it as a distinctly human product. There is nothing in it which proves it to be other than the offspring of the subconscious minds of two earnest students who have deeply and intelligently studied books like the *Bhagavad Gita, Light on the Path* and *The Voice of the Silence,* and who at the same time have been fascinated by current ideas about the near coming of a World Teacher.

This, however, is a minor matter. A book is to be judged by the value of what it says, not by its claims to inspiration. And this book is full of the most valuable material; it is suitable as a companion volume to that admirable little classic, *At the Feet of the Master.* While in a sense devotional, it is intensely practical and most of its teachings have the true ring. Frankly, I like it immensely, and those who can read it with discrimination, without being impelled to accept the claims of its origin, or its statements about a coming teacher, will find it most valuable as a book for meditation and guidance. It comes more nearly to presenting my ideal of the real Theosophy than anything recently published.

At the Periscope

I learn from the *Seattle Times* that the Extension Division of the University of Washington is making arrangements for giving free instruction to the inmates of the penal institutions of the state. If the cooperation of the institutional authorities can be secured, courses will be given in government, history, English, foreign languages and technical branches, in fact, in whatever is called for and offered by the University. A program of this kind naturally calls for some modification of the rules, especially that rule restricting the correspondence of prisoners. The Washington State Penitentiary suffers under the grievous rule limiting prisoners to writing one letter a month. The warden is hardly responsible for this as long as the censorship rests on the chaplain, who has to keep a record of the dates, addresses and names of writers of all incoming and outgoing letters, as well as to read them. It should be the duty of the state to provide clerical force enough to handle a practically unrestricted correspondence. The use of letterheads with detachable coupons on which the prisoner makes his own record, as used at Sing Sing, would reduce much of the censor's work.

A most astounding statement issuing from Krotona regarding the Old Catholic Church is to be found in *The Messenger* for October. It is to the

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effect that there is no Old Catholic Bishop in the United States and that regular services of this church are held only at Krotona, Seattle and Chicago. The writer of the article claims to be "the temporary head of the Old Catholic Church in America."

The fact is that the Old Catholic Church has long been eestablished and organized in America and has a very considerable following. This was admitted by the Krotonites and paraded to bolster up their schemes until it served their purposes to deny it. In this issue of the CRITIC will be found a letter from Bishop Lloyd, *who is duly recognized as an Old Catholic Bishop* in an editorial comment in *The Messenger* of August, 1917 (page 459). There is an Old Catholic Archbishop in Chicago, whose letter I printed in the last CRITIC and whom I have personally known as such for many years. There is an Old Catholic Bishop in Scranton, Pa., who presides over the Polish branch of that church which, I am authoritatively informed, has 70 priests and about 60 churches in America. There are also others. All of these call themselves distinctly "Old Catholics." The attempt on the part of the clique under the leadership of the Pseudo-Bishop Wedgwood to monopolize the name "Old Catholic" for themselves and to force those in America to whom it rightfully belongs into oblivion will doubtless work with those who read nothing but the official literature of the American Section of the Theosophical Society. But those who have taken the trouble to inform themselves—and to do so is easy enough, for the genuine Old Catholic Church strongly resents the appropriation and misuse of its name—will see that it is a case of stealing a man's name and then denying that he exists. Nobody would object to Mr. Wedgwood and his satellites starting a church of their own under a name not already appropriated. But to assume the designation of a well established church with which they are in no way connected, and every branch of which denounces them as spurious, and then to assert that the church of that name has no bishops in America and conducts practically no regular services is a proceeding the moral nature of which can be left to all fair-minded people to define. And the writer in *The Messenger* says that his church "will teach the purest form of Christianity!" If we cannot save the Theosophical Society, at least let us try to save Christianity from such methods.

Statement of the Ownership and Management of The E. O. Library Critic required by Act of Congress, of August 24, 1912, for October 1, 1918.

The O. E. Library CRITIC, published bi-weekly at Washington, D. C.

District of Columbia, City of Washington, s.s.

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

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

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

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

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

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

2. That the owners are:

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The O. E. Library League, a philanthropic association, not incorporated, H. N. Stokes, Editor and Librarian.

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

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

Sworn to and subscribed before me this 4th day of October, 1918.

(Signed) Frank B. Tipton, *Notary Public.*

My commission expires November 8th, 1921.

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

Levseron, Mrs. M. L.—Little Entertainments and How to Manage, .25 (new, .50).
Levy, Dr. Paul S.—Rational Education of the Will, .75 (new, $1.25).
Lewes, M. L.—Stranger than Fiction (psychic narratives), .90 (new, $1.25).
Lindgren, Chas.—The New Salesmanship, .50 (new, $1.00).
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Locy, Dr. W. A.—Biology and its Makers (illustr.), $1.25 (new, $2.90).
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Imagination and its Wonders, $1.00 (new, $1.50).
Volo, or the Will, .65 (new, $1.00).
Lowrie, Donald—My Life Out of Prison, $1.00 (new, $1.50).
Lowell, Percival—The Evolution of Worlds (illustr.), $1.10 (new, [illegible])
Mars as the Abode of Life, $1.25 (new, $2.50).
The Solar System, .60 (new, $1.25).
Lyall, Leonard A.—The Sayings of Confucius, .85 (new, $1.35).
Lucas, E. V.—300 Games and Pastimes, $1.00 (new, $2.00).
Lyon, D. E.—How to Keep Bees for Profit, .75 (new, $1.50).
Mabie, Hamilton—Folk Tales Every Child Should Know, .50 (new, $1.00).
McIsaac, Isabel—Hygiene for Nurses, .65 (new, $1.35).
McKeever, Wm. A.—Farm Boys and Girls, .60 (new, $1.60).
McLennan, John—Manual of Practical Farming, .60 (new, $1.50).
MacDonald, Robert—Mind, Religion and Health, .90 (new, $1.40).
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THE O. E. LIBRARY CRITIC

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The O. E. Library League

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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SOLDIER AND CIVILIAN

A former prisoner in whom one of our members is interested was drafted into the army—possibly through inadvertence of the officials—after having in vain tried to enlist as a volunteer because of his criminal record. He appears to have acquitted himself well, was promoted to be sergeant, and his chief spoke of sending him to an officers' training school. For some reason unknown, the officer in command relieved him of his duties as sergeant and sent him into the stable to care for the horses. This was too much for our friend; he neglected his great opportunity of showing what stuff he was made of, took French leave and after having considerately notified the general of his address and his reason for leaving he was brought back, and on trial was sentenced to five years in a military prison. He thinks his sentence too severe and his correspondent wants me to try to do something for getting it reduced. I think he got just what he deserved.

In civil society all of us, who make up that society, are constantly making breaks; we are continually falling down on jobs which have been assigned to us, or which we impose on ourselves. Probably most of us, if required to live up to military discipline in daily life would have been in a military prison long before this. As it is, a great many of us actually manage to get into prison because we obey the laws which society has made for its protection, while more of us would be there if the laws were as they should be.

There is a philosophy which teaches that the world is a training school; that we are in it, not for the sake of enjoying ourselves, however justifiable that may be as a side issue, but for the sake of the discipline, the personal training in self-control and overcoming obstacles which it offers. I got a smattering of that philosophy from Emerson, but it did not really stick; but as years rolled on, and "hell broke loose" in my life, I began to cast about for a reason why, and to question whether it was really worth while. Some kind friend introduced me to Robert Browning, and in so doing did

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me the biggest service that was ever rendered me. What does that great poet-philosopher say?

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit, nor stand but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!

I had dabbled in Browning before, but I could see nothing in him. I had tried his Paracelsus and chucked it under the table. But it needed the sting to make me take him up again, and—but suffice it to say that I lived in and with and on Browning until from a chronic pessimist I became a mad optimist. He has that way of making you see a thing by just saying it, without fluffs and arguments. And incidentally I tackled Theosophy and found it to be Browning with a lot of superfluous matter attached to it. I have often wondered why theosophists never claimed him for an incarnated Master, but probably that was because he was not a F. T. S.

Certainly we are not perfect; we have a vast amount to learn before we can be fit for higher activities, acting as Manus, steering the planets in their orbits and other such things as archangels are supposed to look after. And certain it is that the world, as at present constituted, affords endless opportunities for the cultivation of the moral qualities from self-control to self-denial, to say nothing of others. Regarded as a place to have a good time in without effort—or even with effort—the world is surely a lamentable failure, but considered as a training school it is a huge success, quite irrespective of whether we consider it divinely established for that end or not. With all my innate and cultivated skepticism I cannot rid myself of the idea that this theory of the training school is the right one; that there is really a great purpose back of it, which is precisely the same in its nature as the purpose of the school to which we send our children.

If this is the case, and viewing the really very slight progress we make in the direction of growing angelic wings and halos in the course of a single lifetime, I cannot help regarding as the only conception consistent with religious views the belief that we always get another chance, that we return time and again to take up our discipline after a brief interlude which we call death, just as the child returns to school after a rest of a night and a good feeding up.

If life really exists for such reasons, it is quite obvious that as a matter of course everybody must be making mistakes and failures, for if they were not doing so they would not be in this school of life at all; they would be supermen, angelic generals and quartermaster-generals somewhere in the invisible realms of the universe and filling high positions of responsibility the nature of which we poor privates in the ranks are ill fitted to understand. I don't think

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most of us grasp this fact fully. We blame and criticize others for their shortcomings, while in reality they are just as much a part of the process of growth and life as eating and sleeping and going to church. Each of us is a fly in a bottle, banging and bruising himself against the sides till he hits the neck and flies upward. We differ from the fly only in this—that we ultimately learn to know where the neck of the bottle is. The banging and bruising are not punishment; they are just the result of ignorance and continue till we learn better, and more, they are what make us learn. For this reason all mistakes, all failures, all sins, must be regarded with charity and sympathy, not anger, just as one regards the child in school, or the infant learning to walk. It is simply folly to lose one's temper over it. The philosopher does not hate the criminal; he thinks that whatever restraint is necessary, whatever discipline is imposed, must be with the aim of evolution. All of our old notions of justifiable hatred, of God's hating the sinner and taking revenge on him, all such things must be discarded, and will be, when one begins to see what the game of life is for.

But our soldier friend who lost his temper and deserted because he was ordered to clean the stable is in quite a different position. Valuable as the army may be as a training school, that is not its object. Soldiers are in the army for quite a different reason from that for which all of us are in the world. The army is simply a machine for defense and offense, nothing more or less. Those who are in it are not there for their physical, moral or spiritual progress; they are there as instruments of pure organized physical force; they are parts of a machine which society uses for its purposes, whether base or lofty. As such the individual failings of the soldier, as far as they are under his control, cannot be looked on with charity or consideration. For the soldier to plead as an excuse his sensitiveness, his pride, his lack of self-control, his dislike of the duties imposed on him, is for the defective rail in the railroad to plead its weakness and ask for leniency. If he is there to fight for his country, to death, if need be, he must equally bear all the tasks imposed on him, even to cleaning stables when he is an officer, even if it costs him his life. Implicit obedience regardless of results to himself must be the first rule of the man under arms, and it is quite easy to see that infliction of punishment for voluntary breaches of discipline must be carried out to the bitter end and regardless of sentiment and personal reasons. He who deserts his post, whether as a sentry on guard or a stable cleaner, must be punished, and further made an example of to his comrades. On no other principle could an army succeed at the moment of final effort. What wrecked the Russian army? Among other things, muddling up questions of social idealism and the rights of man with military obligations. Five years in a military prison is a light sentence indeed, when one remembers that deserters are often short for a similar offense.

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I have spoken of life as a training school. But it is constantly presenting occasions like the one confronting the soldier of whom I have spoken. We are obsessed with the notion that we must get to the top, we want to be commanders before we have mastered the art of serving. Consequently we try to dodge the petty and unpleasant duties which circumstance—or it may be a higher Wisdom which knows much better what we need than we ourselves know—places before us. One of the greatest men who ever lived said: "He that is greatest among you, let him be your servant." And this same man set the example by washing the dirty feet of His disciples, a ceremony which one church has had the courage and good sense to adopt as a sacrament—not so pleasant perhaps, but much more significant as a spiritual lesson than nibbling bread and sipping wine. The sergeant who is set at cleaning horses best shows his fitness to be a sergeant by obeying cheerfully the orders of his superior officer, by being willing "to be the servant." In the duties of life one may well choose between what one considers higher and lower; the man of talent is wasted on the job of the scullion. But the real sign of being the greatest is the willingness to be the least; it is the real and true sign of service. Little credit indeed is there in performing that kind of service which is itself agreeable and which brings praise. It lies rather in doing that which must be done, in doing it because it contributes to great ends—and to rejoice in it as such. In the army this attitude is enforced. It is up to the civilian to enforce it on himself, for then he becomes a soldier in a higher sense.

A New Ananias

In *The Messenger* of August 1917, page 459, may be found an article by the Right Rev. F. E. J. Lloyd, Bishop of Illinois of the American Catholic Church. An introductory editorial comment prefixed to this says: "This article deals with the autonomous branch of the Old Catholic Church, known as 'The American Catholic Church.'"

This is clear enough. Bishop Lloyd is a bishop of the Old Catholic Church, and he is Bishop of Illinois, and *The Messenger* admits it. It further appears from other evidence that Bishop Lloyd was still alive and a bishop of the old Catholic Church for Illinois as late as October 16th, 1918.

What then was my surprise on reading in *The Messenger* of October 1918, a flat denial of its previous assertion, in an article written by one of the Board of Trustees of the American Section of the Theosophical Society, who also claims to be "Vicar-General" of the Old Catholic Church and "temporary head of the Old Catholic Church in America" (page 132), in which it is stated (page 129) that there is no Old Catholic bishop in this country and that regular services are held only at Chicago, Seattle and Krotona.

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This assertion is made in defiance of *The Messenger's* own statement that Bishop Lloyd is an Old Catholic Bishop, and the writer who makes it claims to be "temporary head of the Old Catholic Church in America" in defiance of the fact that there is an Old Catholic archbishop in Chicago, Bishop Lloyd's immediate superior, the Most Rev. Archbishop J. R. Villate, who has been regularly appointed by the eastern head of the Old Catholic Church as Archbishop, Metropolitan and Primate for the United States. Further there is another Old Catholic bishop, Paolo Miraglia, who has charge of the foreign section of the church. There is a Polish National Church, which calls itself Old Catholic, with a bishop in Scranton, Pa., who was formally appointed and endowed with all the functions of an Old Catholic bishop with apostolic succession from the heads of the church. This church has 70 priests and 60 churches. How many English speaking Old Catholics there are in America I do not know, but there are nearly 15,000 Old Catholics under the charge of Archbishop Villate, with churches and other institutions.

The writer in *The Messenger* further states that "the movement in this country at present known as the Old Catholic Church is not old," and that it dates back to the arrival of Mr. (Bishop) Wedgwood in America about a year ago. Nothing could be further from the truth. If we disregard the very extensive Polish movement, which has a complicated history which goes back about thirty-five years, Archbishop Villate was ordained as Old Catholic Archbishop for the United States in 1892 and for ten years previously was an Old Catholic missionary in this country. The adherents of these movements call themselves without any qualification or reservation whatever "Old Catholics," and their tenets are the same as those of the Old Catholic Church of Europe. These facts can be found in full detail in the *New Schaff-Herzog Encyclopedia* (theological).

It is therefore most astonishing to find a person who utterly denies their existence, who claims for himself to be "the temporary head of the Old Catholic Church in America," and who asserts that there are no Old Catholic bishops in this country. One may assume, to be sure, that this "Vicar-General" represents some other church, which was started by Mr. Wedgwood, whose status as an Old Catholic bishop is denied by the heads of the church both in England and America alike. No one will deny to Mr. Wedgwood and his associates in the Theosophical Society or out of it, the right to have a church of their own. But coolly to deny the existence of those who have for years used, and with right used the term "Old Catholic," and to assume their name for themselves, that is a thing which cannot be done with honor or honesty. If the movement which Mr. Wedgwood represents and has established at Krotona is a part of the Old Catholic movement it might use its name, but it would have no right to deny the existence of others in America

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using that name. If on the contrary it is something wholly different, it should adopt a designation of its own, but it could not, on any principle other than that of the highwayman, appropriate the name of another church already possessing it.

A year ago the Wedgwood movement was new to American theosophists. It was necessary to give it the appearance of respectability by securing the apparent recognition of a well established Old Catholic movement in America. Hence the article in the August 1917 *Messenger,* by an Old Catholic bishop. But having fixed its fangs in the throat of the American Section and gained control of the sectional organ, it is now time to reverse its former procedure and to make it appear that it alone is the Old Catholic Church, that there is no other, in short to ignore the rightful owners of the name and persuade theosophists that if they want to become Old Catholics they must patronize the firm of Wedgwood & Co. It is quite in line with the official policy of the Section of declining to recognize anything theosophical which is not signed "A. B." and countersigned "C. W. L.," of refusing to notice any publication which may possibly call attention of its members to the fact that there are other theosophical organizations and other literature often as good and not infrequently better than its own. As a specimen of the "pure Christianity" which it proposes to teach it gives the example of concealment, duplicity and deceit. It not only violates the Theosophy expounded by the Founders, but it violates the principles of all high thinking and truthful people. It is using the name of "Old Catholic," an honorable name, belonging to a movement intended to do away with the abuses of the Church of Rome, to befog and blind the members of the Theosophical Society, and it is employing methods which, whatever the merits of Catholicism with a theosophical veneer, are such that even the Church of Rome would be ashamed to use them.

Has the American Section already abandoned in its official methods its motto: "There is no Religion higher than Truth" and substituted for it "The end justifies the means?" Else why place before its members, who have no means of learning the truth, such palpable falsehoods? Why start out to found a "pure Christianity" by adopting the methods of Ananias?

Note—**The following is quoted from a letter from Archbishop Villate: "By the way did you read the last *Messenger*, No. 5, for October 1918, in which those people at Krotona pretend that there were no Old Catholics in America before them? I beg to state that I was the first missionary in America and ten years after was consecrated Archbishop for the Old Catholic work, establishing missions in the states of Wisconsin, Illinois, Massachusetts, Pennsylvania, New York, New Jersey, etc. To help my important work I consecrated Bishop Kaminski for the Poles; Bishop Paul Miraglia for the Italians and Bishop F. E. J. Lloyd for the Americans and about 37 priests of different nationalities. Of course, my dear CRITIC, there are no Old Catholics of the Krotona class; neither have there ever been any. I am now in the 26th year of the Episcopate and ten years of the priesthood, counting in all 36 years as an Old Catholic missionary."**

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What's His Name?

Members writing to this office about prisoners are urgently requested always to mention them by name. The words "One of my prisoners has been discharged" convey no information which will enable us to keep our records straight.

George C. Wagner Writes

"The success of the Dandi-Line is due to the splendid support given by your LEAGUE. In order to show my deep-felt gratitude I want to say that 10 per cent of the receipts from all articles sold to LEAGUE members or through the co-operation of LEAGUE members will be donated to the LEAGUE, when these are ordered and paid for during November. And so as to be able to keep the greatest number of my fellow inmates in work, I would like to suggest to O. E. LEAGUE members to place our "Dandy-Doilies" on their Christmas gift list, and ask their friends to do the same. With every two dollar order I shall enclose a 'Dandy-Folder' with my compliments."

Editor's Note—**The above refers to the plan for independent profit-making work by prisoners of the Michigan Branch Prison developed by George C. Wagner, of whom I have often written in the CRITIC. The folder referred to is a souvenir with colored pictures of Marquette Prison, inmates at work in their cells and Wagner himself in battle array. Address *Dandi-Line Novelty Co., Box 1025, Marquette, Michigan.***

It Speaks for Itself

Oct. 20, 1918

DR. STOKES.

Dear Sir:—I am an inmate of the U. S. Penitentiary here at Leavenworth and was told by another inmate that you could give me some information as to disposing of some ladies' hand bags that I make during my spare time in here.

These bags are hand-made of san silk thread and lined with silk. In the stores they retail for five dollars, but I will make them and sell them for three dollars each if I can find a market for them.

I am doing a five year sentence in here and as I am all alone in the world I would like to have enough money when I am released so that I will be able to support myself until I find employment. If you can help me in this respecet I will be greatly obliged to you.

Sincerely,
HANS VON KROUTZ

No. 13273, Box 7, Leavenworth, Kansas

Some Suggestions for Christmas

Let these prisoners help you with your Christmas shopping.

Hans Von Kroutz, No. 13,273, Box 7, Leavenworth, Kansas. Ladies' silk hand bags. Price $3; same as are sold for $5. Has no friends and wants to save money to support himself till he gets work.

Walter Lusk, No. 12,076, Box 7, Leavenworth, Kansas. Ladies' knit hand bags.

Paul E. Arms, B-8,149, 2107 Fairmount Avenue, Philadelphia, Pa. Inlaid jewel boxes and zinc-lined humidors for cigars.

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Wendell C. Galloway, "The Inside Art Service," Route 6, Box 1, Salem, Oregon. Hand painted satin hand bags, $2.50; hand painted satin pillow tops, $3.00; pin cushions, 35 cents, and many others. This man is a hustler—get to know him.

George C. Wagner, "The Dandi-Line Novelty Co.," Box 1025, Marquette, Michigan. Specialty, doilies and centerpieces for dinner table, in sets of all sizes. Orator, liberty-bond-booster and helper of his fellow prisoners. Wagner's recent speech made the town of Marquette oversubscribe its quota by $700,000.

Jos. S. Brown, No. 18,968, Box 47, Jefferson City, Missouri. Pen and ink expert. Cards, invitations, diplomas, engrossing and all sorts of pen and ink work.

Charles F. Mulligan, B-6,478, 1207 Fairmount Avenue, Philadelphia. A member writes: "He makes most beautiful inlaid cabinet work, trays and boxes."

W. B. Campbell, No. 2,122, Lock Box 407, Rawlins, Wyoming. Horsehair and leather goods; portiers and window drapery of all sizes made of eucalyptus buds, etc. (You'd buy these from an Indian squaw if you were traveling; why not from a prisoner?)

Alex. McRae, "The Friends' Club," Box A, Thomaston, Maine. Doilies, table and bed covers, inlaid boxes, etc.

Jacob Pesendorfer, B-1,381, 2107 Fairmount Avenue, Philadelphia. Knitting needles made of white holly, 10 cts. a pair. Much used by Red Cross people. Serving a life sentence and sells these to support his old mother. A member says: "His work is *excellent* and worth more than he asks for it."

As space permits we will publish such notices on request. No charge.

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

***McFadden, Bernarr*—**
Superb Virility of Manhood, .75 (new, $1.50).
Physical Culture for Babies, .50 (new, $1.00).
Vitality Supreme, .50 (new, $1.00).

***MacLelland, Bruce*—Prosperity Through Thought Force, .85 (new, $1.25).**

***Macgregor*—Astrology, .35 (new, .55).**

***McNamara, R.*—Cheiropractic and Drugless Healing, $1.50 (new, $5.00).**

***MacLean, Dr. Annie M.*—Wage Earning Women, .60 (new, $1.35).**

***MacGregor, T. D.*—Pushing Your Business, .40 (new, $1.00).**

***MacMurray, T. J.*—Highways of Success, .40 (new, $1.00).**

***Mallet, Ethel M.*—First Steps in Theosophy (colored plates), .52 (new, .75).**

***Mangold, Geo. B.*—The Child Problem, .75 (new, $1.65).**

***Marden, Orison Swett*—He Can Who Thinks He Can: Every Man a King: Pushing to the Front; Be Good to Yourself; Peace, Power and Plenty; each, .65 (new, $1.10).**
Do It to a Finish, .20 (new, .35).
Training for Efficiency, .90 (new, $1.35).

***Martin, H. Newell*—The Human Body (anatomy and physiology), briefer course, .65 (new, $1.35); advanced course, $1.50 (new, $2.95).**

***Mayo, Margaret*—Our Fate and the Zodiac, .85 (new, $1.25).**

***Mason, Otis T.*—Woman's Share in Primitive Culture (illustr.), .85 (new, $1.75).**

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THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS.

THE O. E. LIBRARY CRITIC

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

The O. E. Library League

Vol. VIII Wednesday, November 27, 1918 No. 8

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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WHY WE ARE THANKFUL

This will doubtless be the biggest Thanksgiving celebration this nation has ever seen. The happy ending of the war will be the universal topic in the press, in the pulpit and over the turkey with cranberry sauce. So, while I shall fully share these feelings, I do not feel called on to say what others will say much better.

What I am individually most thankful for is not so much the happy termination of hostilities as the fact that our country during the past two years has risen to a height of unselfishness which has probably never been equalled in all history, and certainly not in its own. There have been, quite naturally, appeals to our desire for safety from present and future attacks, but the big thing about it has been the universal demand that all oppressed peoples shall be liberated, irrespective of our personal interests. We have made a tremendous stride forward towards the realization of universal brotherhood, and if the outrageous cruelties inflicted by our opponents have prodded us on to this feeling they are not wholly to be regretted. It has been but one more case of the uses of evil. The world must have, for its progress, those who do the dirty work, and it would seem that it must have even the devils likewise for the same purpose. As Mephistopheles says of himself in Faust:

"Part of that Power, not understood,
Which always wills the Bad, and always works the Good."

While we may be thankful that those who think that our own corner of the world alone concerns us, and that the sufferings of the Belgians, the Serbians and the Armenians are none of our affair, have been completely snowed under for the time at least, we may well be thankful also for the passing of that class which is prompted by humanitarian motives which lead in the same direction, the pacifists, those who would allow the lion to roam up and down the world, seeking whom he may devour, because of their sentimental consideration for the lion. Doubtless there are some of the non-resistance type lurking about still, but their voices are hushed for the time in the presence of this great demonstration of the use of cruel force in the accomplishment of high results.

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Whether our lesson has been drilled into us long enough it is too soon to say. I must confess that my feeling of rejoicing has been greatly tempered by the fear that we have not been at it long enough for our manner of thinking and our economies to become permanent habits. We have come through this war at considerable financial expense, to be sure, and with some self-denial, but a mere bagatelle as compared with the other allies. In fact it may be said that on the whole we had a jolly good time of it; we have indulged in high emotions and with comparatively little pain. Nobody has gone hungry and the food economies have been rather such as to promote health. Barring the few who have suffered death or wounds, the young men of the country have been given military training which without the least doubt has been of the greatest benefit to them. Those who have bought liberty bonds have made an excellent investment at the cost of slight temporaary inconvenience. The Red Cross ladies have extended their social connections and have for the time being had something really worth living for. Then too the Government has done wonderfully well; there have been precious few serious mistakes or scandals, few labor disturbances, and we can congratulate ourselves on our wonderful power of adapting ourselves to new conditions. All of these are things to be thankful for. But I should be still more thankful if we had had the opportunity of suffering as our allies have done, and have still stuck to our banners as loyally. Our armies determined the balance of power, but from the moral side our share in the glory in the victory must be a very minor one. The crown belongs most of all to those who have borne the cross.

Let us then be thankful, not so much that the war is already over as that we have had the chance to fight and decided to do so, even at the eleventh hour; and let us hope that the fighting spirit may not die out, but rather that we may carry it into other fields, and of these there are surely enough. Making the world safe for democracy does not merely mean making it possible for every man to get all he can for himself; it means opening to every one the chance to work out his salvation unhampered; it means a new era of free will and individual responsibility.

There are other things for which I am thankful; it is a feeling which may be shared by many of our members, and it is this. The work of the LEAGUE has been kept going, under many difficulties, to be sure, but still, it has been kept going. I have not deserted the old flag of prison reform in order to enlist under a newer and more popular one; I have not thrown aside a work of permanent value to take up one of greater temporary importance. I might have done my bit, as a chemist, perhaps, or what not. But it would have meant dropping the LEAGUE and starting it all over from the bottom up. This I was not willing to do. I was responsible for it in a way no other member was. This is not a criticism of those of my friends who have done otherwise. I have never had

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a word or feeling of reproach for those who told me that war work made it impossible for them to continue their interest in prisoners. I hope that many of these will return to us, and still more, that even if they do not they will find some other path of work for the unfortunate. But I do feel profoundly grateful to those of our members who have stuck by the LEAGUE during these trying months and have given it their moral and material support. And now that the war work will soon be over and many will be looking for some other occupation, I hope that they will use their efforts to draft some of them into our special field.

I feel thankful that the CRITIC has been able to continue without interruption and that in spite of insufficient help I have been able to keep the office open and the greater part of our correspondence answered.

The LEAGUE membership has suffered a small shrinkage, as the number of new members has not equalled those who have dropped out, but the greater part of the latter have been those who have been but indifferently successful, or those who, for one reason or another, have objected to my freedom of expression and have taken their departure. Reports from prisoners indicate that these last have been negligent and could well have been spared. The really successful workers have had tolerance for my shortcomings, a spirit essential in those who would deal with prisoners. For this reason even if the membership is not as large as it was a year ago it is relatively much more efficient.

I feel particularly thankful to those members, as well as other correspondents, who have met my personal shortcomings with patience and forbearance, who have not reproached me with neglect because of the brevity of my replies to inquiries, or even when they have been wholly overlooked or indefinitely postponed, and who have not interpreted brevity as curtness, or a seemingly impatient reply to an intended rebuff. I feel that we have a splendid set of people in our membership, and nothing would please me so much as to get better acquainted with each of them, to get beyond the "Dear Sir" and "Dear Madam" level. I know it would facilitate our work if I could do so. But there are but twenty-four hours in the day, and my duties are legion. I am also thankful to those who have kept me informed by occasional detailed reports as to the progress of their work, which have been most helpful, even if not acknowledged.

Finally, I feel especially thankful in a peculiar and wholly different way to a certain lady in a distant state who conceived the idea that one cannot live by work alone, that the "inner man" is located at the pit of the stomach and that "jam every other day" does not mean jam yesterday and jam tomorrow, but jam today likewise, and who acted on this conception. Suffice it to say that it threw some light on what has long puzzled me, why some people are continually talking of their mothers.

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Literature Wanted for New Jersey State Prison

Some time ago I published a request from the Chaplain of the New Jersey State Prison, asking for literature for inmates. I take pleasure in repeating this request and as an indication that it will be appreciated I print the following letter. Anything may be sent to *Rev. Charles H. Elder, New Jersey State Prison, Trenton, N. J.*

New Jersey State Prison,
Trenton, N. J., November 5, 1918

Publishers of O. E. Library CRITIC

Dear Friends:—Through your kindly message concerning reading matter for the New Jersey State Prison, published in the CRITIC gladly welcomed answers have come from every section of our country. These literary gifts have taken on every printed form.

Their circulation among the prisoners has done much towards spreading the gospel of good cheer and helping to relieve the burdensome loneliness of prison life.

I feel that this acknowledgment of gratitude is due you because of the blessings that have come to the prisoners through your appeal to the public for reading matter.

Greatly appreciating your kindly interest and thanking you personally and on behalf of the prisoners, I am,

Gratefully yours,
REV. CHAS. H. ELDER
Chaplain

Prison Reform in New Jersey

About two years ago a shocking state of affairs was revealed in the New Jersey State Prison, and the scandal created by it led to the appointment of a prison inquiry commission by the Governor and the final introduction of certain reforms.

Before the introduction of these reforms inmates of the prison were allowed to write but one letter a month and to receive but one letter a week. They were not allowed to read the daily newspapers, but were allowed one weekly paper and the magazines and periodicals.

To what extent, if any, these preposterous and medieval rules have been modified, I do not know. If they have been changed at all it is not to the extent of adopting modern civilized usage in this connection. Witness the following correspondence:

Dear Sir:

I take great pleasure in writing you this letter to let you know I received the CRITIC and read it with great pleasure. Can you help me? If so, please let me know as soon as possible. I haven't a friend in the world and with the help of God I am going to try and live an honest life from now on. Will you write me a line or two of encouragement, a letter from a friend on the outside helps to cheer us up.

Closing, I remain, yours very respectfully,
H. B., *New Jersey State Prison*

This letter was sent to a professional lady in New Jersey, of mature years and a student of and worker for prison reform, who

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has every qualification for aiding this man, as she has aided others. Receiving no reply to her first letter to him she wrote again and received, not a letter from the prisoner, but the following:

NEW JERSEY STATE PRISON
JAMES H. MULHERON
Principal Keeper

Trenton, N. J., October 29, 1918

Miss Susan M. Fillips,
Box, 139,
Metuchen, New Jersey.

Madam:—Your communication to H. B., No. ——, was received at the prison today, and opened and read by the Censor, who handed it to me.

I would say to you that it is not permissible for inmates to receive communications at this Prison without the permission of the managing authorities except from relatives or persons who are interested in them in a business way that will be to their advantage.

I am returning the three one cent postage stamps that you sent him.

Very truly yours,
J. H. MULHERON
Principal Keeper

Mulheron may be carrying out to the letter the orders of his superiors, or he may be assuming the role of "principal keeper" of the souls as well as the bodies of his wards. A "keeper" is a man whose function is to see that the rules of the prison are observed and that the men behave themselves, not to look after the spiritual welfare of the inmates. To place in the hands of such a man the decision regarding matters affecting the moral or spiritual welfare of the prisoners is to be put a policeman in the pulpit. If it be true that the "managing authorities" of the New Jersey State Prison have delegated to the "principal keeper" rather than to the chaplain the final decision in such matters as the fitness of letters to be read by a prisoner they show not only their gross ignorance of human nature, but their lack of common-sense. If they actually have made such a rule as Mulheron mentions they further indicate their ignorance of the fact that all of the best governed prisons in the country have long since ceased to place any restriction on the letters received by inmates, except to withhold such as are palpably improper, immoral or criminal in their contents, something wholly out of the question in the present instance. To make such a rule, prohibiting prisoners from receiving friendly letters from people of standing and character marks them as a set of wooden-heads, and worse, for reasons stated below, as criminals themselves.

Mulheron may be an excellent 'keeper" and simply obeying orders, or he may be acting on his own initiative. Until this is clear we shall do well not to blame him too much. Probably one must seek the man higher up. The New Jersey Commission on Charities and Corrections is headed by a Commissioner who is notorious for his unsympathetic and lop-sided conceptions of the convict and his efforts to thwart the attempts of inmates to improve themselves. The matter of handling prisoners' mail is one which the Citizens Union of New Jersey, which is actively interested in

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prison reform, would do well to take up. It is a matter which can be studied not only from a theoretical—or, as some would call it, a sentimental—standpoint, but on the basis of the usage and experience of other prisons. It is a question of the right of the prisoner to maintain such proper and harmless communication with the outside world as will not interfere with his physical isolation; it is a legal question, the question of the extent to which the prison authorities may go in tampering with the United States mails, and doing what under any other circumstances would land them in prison as convicts instead of as officials; it is a question of their right to rob the prisoner of what is unquestionably his property, and further, it is a question of how far a permit signed by the prisoner, allowing the "managing authorities" to open and arbitrarily withhold his mail has any legal value, seeing that it is not his voluntary act, but is forced from him by virtual threats of violence.

It is a penal offense to intercept or confiscate letters sent through the postoffice. To obviate this, the prison usually requires the incoming prisoner to sign a waiver of the right to have his mail delivered to him. The prisoner who refuses to sign such a document would undoubtedly be starved, clubbed or otherwise brutally treated to enforce submission, and it is absurd to assume that he signs it because he wants to go without his letters. Therefore the pretense that it is his voluntary act is simply false—he does it to save his hide; it is a pure case of robbery and hold-up. The existence of such a document extorted by the prison is evidence that his legal right to his mail is admitted and that they have attempted to deprive him of his property by actual or virtual threats. No unbiased court would, I should think, uphold the legality of such a proceeding.

Such acts of robbery as that perpetrated by Mulheron on a prisoner in the above instance, whether on his own authority or on that of his superior, are matters which should be investigated by the Citizens Union of New Jersey from the legal and criminal standpoint, as well as that of humanity and recognized prison usage elsewhere.

The United Lodge of Theosophists

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a

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truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

***Note*—Theosophy as presented by H. P. Blavatsky and her colleagues, comprises a system of philosophy of the origin and nature of the Universe and of the spiritual evolution and destiny of Man, and a rational and practical theory of ethics consistent with this, and of the highest value and dignity. In recent times certain ideas have been advanced under the cloak of Theosophy and by those claiming to be theosophists, which are reactionary, irrelevant and often misleading and inconsistent with the ideals of its Founders and the Masters.**

***The United Lodge of Theosophists* is the exponent of Theosophy as taught by its Founders. Its headquarters are at Metropolitan Building, Broadway and Fifth Street, Los Angeles, California, but associates are accepted in any part of the country. There are no dues and no formalities to be complied with and every possible assistance is furnished associates in their studies and in efforts to form local Lodges. Address inquiries to *The Registrar*, as above.**

Bill for Critic Envelopes

We have received a bill of $163 for the last lot of CRITIC mailing envelopes, which it is necessary to meet as soon as possible. Who will help us with this? Contributions of any size, large or small, are solicited.

The enormous advance in the price of envelopes will necessitate our resorting to wrappers until the price of paper returns to normal. Meanwhile, however, this obligation must be met promptly.

Important Information for Prisoners

Prisoners who have been neglected by their correspondents are cordially invited to write to us for new ones, who will be provided as soon as possible, provided no complaints have been lodged against them of violating LEAGUE rules or treating former correspondents with discourtesy.

It must be stated, however, that in assigning new or additional correspondents, preference will be given to those inmates who have shown their interest in the LEAGUE by bringing in new members.

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Those who continually ask for favors and show no inclination to reciprocate in this way will receive little consideration. Applications for membership must be bona fide, that is, they must be made by the applicant himself on our blanks or by letter, stating age, race and nationality.

Back to Blavatsky!

There is a determined effort being made to convert the T. S. into what is virtually a Roman Catholic organization with the Pope left out, with the aid of psychics, fake bishops and actual misrepresentation and even falsification. If these Catholics with a theosophical veneer are right, H. P. B. was wrong and so were the Masters who taught her. Persons who earnestly prefer to know the truth to having their emotions wrought on by magical and ritualistic performances should read the earlier writings, some of which are enumerated below. Most of the smaller books could be read with profit by persons of any religious belief; they would find in them a confirmation and elucidation of Christianity. A larger list of genuine theosophical books may be had on request.

Blavatsky, H. P.—The Key to Theosophy, $2.00.
The Voice of the Silence, paper, $0.20; cloth, $0.50; leather, $0.75.
Isis Unveiled, 2 vols. (temporarily out of print).
The Secret Doctrine, 3 vols. and index vol. (reprinting, nearly ready, price for the set, probably $16.50).

The Bhavagad Gita; various translations, at $0.20 (paper); $0.50 (cloth); $0.75 (leather), etc. The version of W. Q. Judge ($0.50 and $0.75), is to be commended. Poetical version by Sir Edwin Arnold, The Song Celestial, $0.75 (cloth); $1.00 (leather).

Collins, Mabel—Light on the Path, various editions. The edition with "Comments," cloth, $0.50; leather, $1.00, is recommended.
The Idyll of the White Lotus, $1.00.
When the Sun Moves Northward, $1.00.
Our Glorious Future (her latest book), $1.00.

Judge, W. Q.—Bhagavad Gita, see above.
Echoes from the Orient, $0.50.
Letters that Have Helped Me, vol. 1, $0.50; vol. 2, $0.75.
Yoga Aphorisms of Patanjali, $0.50.
Notes on the Bhagavad Gita, leather, $1.00.
The Ocean of Theosophy, $0.75.

Sinnett, A. P.—Esoteric Buddhism, $1.35.
The Occult World, $1.35.
Incidents in the Life of Madame Blavatsky, $1.00.

Theosophy and the Theosophical Movement (selections from *H. P. Blavatsky* and *W. Q. Judge*), paper, $0.25.

Conversations on Theosophy, $0.10; 10 or more, 6 cts. each. An excellent propaganda pamphlet.

Because—For the Children Who Ask Why, $1.00.

Some of the *earlier* books of *Annie Besant*, especially The Ancient Wisdom, $1.50; In the Outer Court, $0.75; The Path of Discipleship, $0.75.

Specially recommended are The Key to Theosophy, Letters that Have Helped Me, The Occult World, The Bhavagad Gita and the books by *Mabel Collins*, particularly Light on the Path.

Periodicals:—

Theosophy, published monthly by the United Lodge of Theosophists, $2.00 a year, single copies, 25 cents. Subscription through the O. E. Library.

Divine Life, published monthly at 614 Oakwood Boulevard, Chicago, $1.00 a year; single copies, 10 cents. Write to above address.

The Theosophical Quarterly, $1.00 a year. Samples, 25 cents.

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ASTOR, LENOX AND TILDEN FOUNDATIONS

THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

Vol. VIII Wednesday, December 11, 1918 No. 9

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

Entered as second-class matter April 8, 1911, at the Post-office at Washington, D. C., under Act of March 3, 1879.

THE MAN WITHOUT A COUNTRY

The Citizens' Union of New Jersey recently caused the introduction into the state legislature of a bill restoring ex-prisoners to citizenship one year after their release. This was passed by both houses of the legislature, but was vetoed by the Governor on the ground of an opinion by the Attorney General that it might be unconstitutional. It is proposed to submit a similar bill at the next session which will meet this objection.

The constitutionality of such a bill is of course a legal question, but its justice is not. If there is anything in the constitution of New Jersey which requires that he who has once served a term in prison shall be forever deprived of the privileges of citizenship and relieved of the duties pertaining to it, the sooner it is amended the better.

At the present time the permanent exclusion of ex-convicts from citizenship is almost, perhaps wholly universal in this country. The only way in which citizenship can be regained is through a direct act of the executive. Such action is naturally difficult to secure, as each case has to be decided on its merits and requires influence.

Just what or how many privileges are covered by the term "citizenship" I am not in a position to say, but the ones which will occur to everybody are the right of voting and of holding public office. If you have ever gone to the registration official in your precinct to register for an election you will remember that you are placed under oath and asked certain questions, one of which is whether you have ever been in prison. If you have, it is all over with you. You may have fully atoned for your past misdeeds, you may have become a law-abiding member of the community, you may have succeeded honorably in business, or in a dozen ways earned the respect of society publicly and privately, your offense may have been a trivial one and committed years before, you may even have been unjustly imprisoned, yet you cannot have a voice in the conduct of public affairs which concern you as much as others, nor can you hold an elective public office. You can neither vote nor be voted for, and in short, you might as well be a woman.

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This is farcical; it comes from the popular confusion of the terms "convict" and "criminal." The discharged prisoner must always be an ex-convict, but he can and often does cease to be a criminal, if in fact he ever really was one. There is absolutely no moral test or qualification required of the voter, for this is not a test; it is judging the man by the label, not by what he is, and is no more reasonable than judging him by his name or his clothes. The worst bum, gambler, drunkard, beater of wife or seducer of girls, or thief in the hundreds of ways in which one may steal and escape prison is accepted. The man who expects to sell his vote next week for a dollar is on the same footing as the governor or the bishop, provided he has not gone through the process of being locked in a prison cell. But if he has, no virtue whatever can clear his record: he must live and die a man without a country. A moral test of this kind is no test at all.

Of course I do not for one moment deny that there are men who will use their votes for corrupt purposes. Some of these have been in prison; most of them have not. If these could be excluded from voting it would be highly desirable, but no means of so doing has ever been devised. Between selling your vote for spot cash and voting for the candidate whom you expect to favor legislation which will cause cash to flow into your pocket, and for that reason only, there may be a legal distinction, but from the moral standpoint there is none whatever. Patriotism is a virtue not the especial property of any one class and the ex-prisoner is no more devoid of it than others.

It is frequently urged as an argument for repealing all laws depriving the ex-convict as such of citizenship that it is punishment indefinitely continued after he has paid the penalty for his offense by his imprisonment. This is clearly erroneous. Society certainly has the right to protect itself against abuses of citizenship just as long as may be necessary, whether the man is in prison or free. The injustice lies in needlessly prolonging it, or applying it where nothing is gained by it. The great majority of offenses are offenses against society as such, not abuses of citizenship. The alien in our midst is subject to the laws of the community and suffers the same punishment as the citizen who breaks them. This is because his offense has no connection with the privileges or duties of citizenship as such. Between abusing the voting privilege and the great majority of misdemeanors or felonies for which men are sent to prison there is no connection whatever. But there are certain offenses which are directly connected with citizenship, such as selling one's vote or malfeasance in office. It is a sound principle that there should be a direct connection between the character of the punishment and the nature of the offense. Adapting the punishment to the offense in such cases would be deprivation of the right of suffrage and of the possibility of holding office, in addition to whatever other penalties the law provides. Those who are guilty

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in these ways are the ones who should be deprived of citizenship wholly or in part, but not others.

The ideal system would be that in which only offenses against citizenship are punished by deprivation of the rights of citizens, and this would probably constitute part of the sentence imposed by the court, accompanied by, or independent of fine or imprisonment. Just as society protects itself from the thief or murderer by putting him where he cannot repeat his offense, so it would be protected against the abuse of the right of suffrage by withdrawing it. One can imagine an indeterminate sentence to deprivation of citizenship, to be revoked only at the option of the proper court.

Apart from such cases I see no good reason for depriving the convict of the right to vote even during confinement. Prisoners frequently take a keen interest in public affairs and they should be encouraged to do so. The more the man who is in prison can be made to feel that he still has an interest in the government, that he is not an outcast, a man without a country, the better it would be for him and for the state.

But this is a very radical view and it is too much to expect that the necessary revision of the laws could be brought about in the near future. Automatic restoration to citizenship after a brief period, as proposed in New Jersey, is much simpler and therefore more likely to meet with favor. It is therefore to be hoped that means will be found for getting around the constitutional difficulties and that the result of the experiment will be so satisfactory as to lead other states to adopt it.

The Prisoner's Point of View

The Editor will be glad to receive brief letters from inmates who are LEAGUE members, relating to prison topics discussed in the CRITIC, and with a view to possible publication from time to time under the above caption. While he cannot promise to print or even acknowledge all of these, he will be pleased to use those which seem the most forceful and to the point, while others will be helpful to him in getting the prisoner's way of looking at things.

Those who care to avail themselves of this medium of expression should state whether they wish their names published or not; they should avoid rambling and long-winded discussion and ventilation of personal grievances; they should limit themselves to one topic at a time. The object of publishing such letters is information to the public, not the assistance of individuals. Naturally any criticisms of the methods or officials of the writer's institution will be at his own risk. Brevity is essential, as space is limited.

While such letters must be editorially acceptable, or capable of being edited, it is not desired to limit them to those prisoners who have a liberal education or literary skill. We want the viewpoint of all classes of inmates.

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De Profundis—From a Prisoner's Letter

Letters from people outside these walls bring more cheer into our hearts than you can imagine and awaken a kindlier impulse in all of us.

News of daily happenings and the human interest stories which these friends tell in their letters help to pass away the endless, monotonous time which we are forced to endure.

A day in jail (let us say a visit) does not appear so bad, the prisoners look human, they smile, have their joys and sorrows, but when those days go into months, years, then one learns the feelings of the invalid, the unfortunate tied to one spot, to one continuous scene. The monotony, the sameness of the thing is what wears.

The officials may be kind enough, the guards not overbearing or brutal, the food good and the cells clean and warm, but still it is jail, punishment. One wonders sometimes if isolation from the great human family is not the greatest of all punishments.

Imagine going on for years and not knowing the love of a good woman nor the sight and touch of a baby. Among the worst punishments for a healthy man is the denial of the companionship of a baby, a child. We never see either here. We come to learn that we have never appreciated them at all before.

The many things which you look upon as so natural that you do not notice them, are to us things of wonder. Think for a moment what your life would mean if you were to spend years without seeing children, women, cities, theatres, street cars, automobiles, anything, except four walls and square barred buildings with locks and gates everywhere.

That is our life. That is why letters from the outside awaken in us a mental state which breaks the terrible monotony of humdrum prison life. We think of things of which we would never have thought except for these kindly sent lines.

Abolish the Death Penalty!

Persons who are interested in the abolition of capital punishment—or legalized murder—are invited to write to The American League for the Prevention of Legalized Crime, 466 Connecticut Street, Buffalo, N. Y. This is the largest and most active organization with this object, and is national in its scope, with branches in 34 states.

What Shall I Send to a Leavenworth Prisoner?

Members wishing to send gifts to inmates of Leavenworth Penitentiary will please observe the following rules, which we have received officially:

"Prisoners may receive plain articles of clothing, tobacco and cigars in original packages, and other articles of like nature."

"*Christmas Packages.* From December 20th to December 31st, inclusive, prisoners will be permitted to receive Christmas boxes from home containing cakes, cookies, and nuts in addition to the candy and fruits heretofore admitted. These things will only be delivered in such quantities as can be consumed during the holidays, and positively must be received on or before December 31st."

As usual, books and periodicals can be sent only direct from a publisher or recognized dealer.

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Bill for Critic Envelopes

We have received a bill of $163 for the last lot of CRITIC mailing envelopes, which it is necessary to meet as soon as possible. Who will help us with this? Contributions of any size, large or small, are solicited.

The enormous advance in the price of envelopes will necessitate our resorting to wrappers until the price of paper returns to normal. Meanwhile, however, this obligation must be met promptly.

Important For Members

At the expiration of each year of membership we send out a CRITIC renewal notice to every member, with an inquiry as to whether they can take on more prisoners, and a request for information regarding those prisoners who have already been assigned to them.

Many members renew their subscriptions without giving us the information desired. To these we wish to explain that it is asked for largely with the object of clearing our list of names of prisoners who have been discharged or are delinquent.

Not a few reply, but ignore the request to remit their CRITIC renewal. We must call the attention of these to the strict rule that the subscription must be renewed before further names are sent. Failure to respond to repeated renewal notices is construed as meaning that the member no longer wishes to be connected with the LEAGUE.

Request To Members

Members who persuade their friends to write to us for the addresses of prisoners are kindly requested to acquaint them with the simple conditions on which the names of prisoners are given out. This will save us much needless correspondence and disappointment. These are:

1. Enrollment as a LEAGUE member; 10 cents registration and 25 cents for the annual subscription to the CRITIC.

2. A little personal information. The most important points are: approximate age; general or special education and interests. These are desired, not because we wish to be inquisitive, but because they enable us to make much more satisfactory selections for them. So much depends on the individual that we have no specified educational requirements. Correspondents of moderate education often succeed better with certain classes of prisoners. In general we do not desire correspondents under twenty years of age.

Religious affiliations are not asked for, but a knowledge of these often prevents misfits.

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The Flies in the Ointment

There are several flies contaminating the theosophical ointment at present. Some of these are being very ably and vigorously exposed by the monthly *Divine Life,* published at 614 Oakwood Boulevard, Chicago, at one dollar a year.

Divine Life is forcibly and fearlessly showing up the methods of the falsely called "Old Catholic Church" in the Theosophical Society, and gives facts not otherwise easily accessible, being carefully concealed by the official organs of the Society. It is consequently, like all publications which prefer truth to conformity and "harmony," both hated and feared by the conspirators.

Send 10 cents to *Divine Life* for a series of pamphlets on the "Old Catholic Church" in the T. S., or for a sample copy.

Hurry Up Call For Correspondents

A very considerable waiting list has accumulated of colored prisoners who desire correspondents, some of whom have shown their eagerness by repeated requests. As it is our rule never to send such names to members other than those who have distinctly offered to take them, volunteers are urgently requested at this time. We are glad to report that those who have undertaken this special work generally report their correspondents as being as faithful and respectful as others, and that no complaints have been made which do not apply equally elsewhere.

We have also a considerable number of men who may be classed as illiterate or semi-illiterate, some of whom are new, others those whose correspondents have not had the patience to continue writing to them. While we do not want to force these on members who find such work too uninteresting, volunteers are earnestly desired. Personally I have found these men quite as interesting as others who have had better educational advantages and if my duties permitted me to carry on a continued correspondence I would always select them.

At the Periscope

Incorporation of the League. **The O. E. Library League has just been incorporated as a charitable organization under the laws of the District of Columbia, with a Board of Trustees consisting of five members. Fuller information regarding this step will be given in a later issue of the Critic.**

Public Defender. **I hear that the city council of Portland, Oregon, has abolished the office of public defender after an experiment lasting three years. Mayor Baker says: "With prohibition in effect we find few unfortunates to be looked after. We do not need a public defender."**

This is a high tribute to prohibition, but otherwise is pure bunk. Why not abolish the prosecuting attorney likewise? Fair play demands that the state shall provide legal talent for the defense as well as for the

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prosecution in all cases. Arresting a man on suspicion and putting him to the expense of employing a lawyer to keep him out of jail, thus loading him with a bill for legal services even if he is proved innocent, is a custom everywhere in vogue, but the injustice of which we should bear in mind whenever we talk of the barbaric customs of the Huns. One may draw two inferences from this extraordinarily reactionary move. One is that in Portland, Oregon, the rascals are all men of means who can hire their own lawyers; the other is that the prosecuting attorney wanted things all his own way and succeeded in annihilating his official opponent. Doubtless his political prospects depend on his success in sending men to jail. Many a prosecuting attorney has landed himself in the governor's chair as a result of getting a jury to send some poor devil to prison or the gallows who couldn't afford to pay for competent defense, while the state wouldn't do it.

The Passing of Carter. James M. Carter has resigned the position of State Superintendent of Prisons in New York "to accept a more lucrative position" in a bank in Buffalo. Gov. Whitman, who was defeated for re-election, appointed his secretary, Wm. A. Orr, as Carter's successor, and it is a question whether the new Democratic governor can oust him.

Carter, it will be remembered, is the man who made Thomas Mott Osborne's work at Sing Sing impossible by his bull in the china shop tactics. It is sincerely to be hoped that he will make a better success as a banker than as a prison superintendent—otherwise we are sorry for the bank. Prison administration is a social welfare function; it calls for a trained penologist, not a politician or Jack-of-all-trades; it needs the humanitarian as well as the man of affairs. He who accepts such a position as a "job," to be held until something more "lucrative" turns up, is *ipse facto* a man out of his place. New York is to be congratulated that a more lucrative "job" was waiting for Carter, and that unless the bank fails, or Carter fails the bank, he will never have his fingers in the penal pie again.

Occultism and the War. Now that the war is over it is to be hoped that our occult friends will cool down and will see in the raid which Germany made on the world, not an attempt of a lot of invisible demons to wreck mankind, but simply the effort of a group of exceedingly ambitious, unscrupulous and intelligent people to get control, precisely as a syndicate of speculators might attempt to corner the wheat market. Complicated as the causes back of the war may be, they are reducible to a very few simple ones. The lust of power, the desire to enjoy the pleasures of life even at the expense of others, unrestrained by idealistic motives, these do not demand the instigation of demons to explain them; they are of the same character as the impulse which causes the cat to catch the mouse and to play with it, or the peacock to spread his tail. They are the impulses of the primitive man, backed by one-sided intellectual development and unchecked by what is really the only occult factor in the whole matter, the Divine spirit of Love and Brotherhood.

Best Books for Prison Workers

Lowrie, Donald—My Life in Prison, $1.60.
Osborne, Thomas Mott—Within Prison Walls, $1.90.
Taylor, Winifred Louise—The Man Behind the Bars, $1.60.
Field, Annie P. L.—The Story of Canada Blackie, $1.10.
Dostoieffsky, Fedor—The House of the Dead, or Prison Life in Siberia, $0.70.
Fornaro, C. de—A Modern Purgatory, $1.35.
Woodruff, Helen S.—The Imprisoned Freeman (fiction), $1.45.

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

Mason, Dr. R. Osgood—Hypnotism and Suggestion, $1.00 (new, $1.60).
Telepathy and the Subliminal Self, $1.00 (new, $1.60).
Mathers, S. R. Macgregor—Sacred Magic of Abra-Melim the Mage (out of print), $6.00.
Marsland, A. E.—Noontide Meditations, .30 (new, .50).
Matthews, F. Schuyler—Familiar Flowers of Field and Garden, 1.70 (new, 1.40).
Mead, Leon—How Words Grow, .30 (new, .55).
Matthews, Brander—The Short Story, .55 (new, 1.10).
Maudsley, Dr. Henry—Responsibility in Mental Disease, .80 (new, 1.85).
Mayo, Margaret—Our Fate and the Zodiac, .85 (new, 1.25).
Maynard, S. T.—The Small Country Place, .75 (new, 1.50).
McConnell—The Evolution of Immortality, .90 (new, 1.35).
Melegari, Dora—Makers of Sorrow and Makers of Joy, .50 (new, 1.25).
Melville, John—Crystal Gazing and Clairvoyance, 1.30 (new, 2.00).
Mendel, L. B.—Childhood and Growth, .35 (new, .67).
Domestic Blunders of Women, .50 (new, 1.00).
Mercier, Dr. Charles—A Text Book of Insanity, 1.00 (new, 1.75).
Meriweather, Lee—A Tramp Trip (seeing Europe on 50 cts a day), .50 (new, 1.25).
Mill, John Stuart—Principles of Political Economy, .70 (new, 1.35).
The Subjection of Women (Coit), .35 (new, .55).
Utilitarianism, .55 (new, 1.10).
Ebbinghaus—Elementary Psychology, .80 (new, 1.50).
Millard, C. N.—Building and Care of the Body, .35 (new, .50).
Miller, E. L.—Butterfly and Moth Book (illustr.), .75 (new, 1.50).
Mitchell, Margaret J.—The Fireless Cook Book, .65 (new, 1.25).
Mitchell, Dr. John K.—Self Help for Nervous Women, .50 (new, 1.00).
Michelson, Prof. A. A.—Light Waves and their Uses, .75 (new, 1.50).
Moll, Dr. Albert—Hypnotism, 1.20 (new, 1.85).
The Sexual Life of the Child, 1.25 (new, 1.90).
Monroe, Paul—Brief Course in History of Education, .70 (new, 1.35).
Montessori, Dr. Maria—The Montessori Method, .90 (new, 1.75).
Pedagogical Anthropology, 1.75 (new, 3.50).
Moore, F. J.—Outlines of Organic Chemistry, .85 (new, 1.70).
Moody, Walter D.—Men Who Sell Things, .50 (new, 1.00).
Morris, W. O'Connor—The French Revolution, .50 (new, 1.00).
Morselli, Dr. Henry—Suicide (scientific and statistical), .80 (new, 1.60).
Mosso, Dr. A.—Fatigue, .75 (new, 1.50).
Mukerji, A. P.—Yogi Lessons for Developing Spiritual Consciousness, .70 (new, 1.10).
Mulford, Prentice—Essays, A lot of these at .05 each (new, .25). The same, new, .15 (red. from .25).
Muller, J. P.—The Fresh Air Book, .40 (new, .90).
Murray, Dr. Grace P.—The Fountain of Youth (for women, illustr.), .60 (new, 1.35).
Newcomb, Somon—Popular Astronomy, .75 (new, 1.45).
Noble, Margaret S. (Sister Nivedita)—Cradle Tales of Hinduism, 1.15 (new, 1.75).
Nomad, Ali—Cosmic Consciousness, .70 (new, 1.10).

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ASTOR, LENOX AND TILDEN FOUNDATIONS

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

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

INCORPORATION OF THE O. E. LIBRARY LEAGUE

THE O. E. LIBRARY LEAGUE originated in January 1914 as an informal association of people who desired to correspond with each other on a variety of serious subjects such as philosophy, religions, education, social reform, philanthropy and the various phases of what is commonly known as occultism, and to cooperate actively with other associations or individuals similarly interested. It aimed to bring together through the medium of correspondence persons of similar interests who might otherwise be restricted to narrow local circles, and to afford to the resident of the small town or country something of the advantages which the dweller in the large city finds in his lodge, church, club or other medium of association. It differed from the common correspondence clubs chiefly in this, that it was in no sense intended to afford diversion; its aims were not social, but educational and philanthropic, and no one was accepted as a member for any other reason. The name was adopted simply because the movement started among those who were at that time on the mailing list of the O. E. Library, although from the first it has had no official connection with the Library, either financially or otherwise. The present Editor of the CRITIC undertook to conduct the central office to which those desiring correspondents could apply and where such correspondence could be arranged and systematic records kept. The LEAGUE at once took over the publication of the O. E. LIBRARY CRITIC, which was originally started as a critical review and as the editor's personal means of laying his views before the public.

It was not long, however, before affairs took a wholly unforeseen turn. Prisoners began to write in for correspondents and members offered to take an interest in them. And so it came about that the subject of prison reform and prison work, which was at first but an insignificant item on the program, rapidly outgrew all the others, which were ultimately abandoned. At the present time the LEAGUE does not, except in very exceptional cases, arrange for correspondence between persons neither of whom is a prisoner.

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Those who enter the LEAGUE do so with the understanding that they wish to take an active interest in prisons or prisoners, unless, indeed they are inmates themselves.

Up to last month the LEAGUE was an entirely informal association. Certain working rules were adopted, but the management rested wholly in the hands of the present Editor, who had assumed the title of "Librarian," without any very good reason other than that he was librarian of the O. E. Library, for the LEAGUE does not own or operate a library, or in fact possess any books other than a telephone directory, a postal guide and a copy of "Who's Who in America." The "Librarian" undertook to collect and disburse funds for the publication of the CRITIC and the maintenance of an office with the necessary clerks. He received no remuneration and not one cent which has ever been received by him for the LEAGUE has ever inured to his personal benefit. In this connection he gratefully acknowledges the confidence which has been placed in him by many members whom he has never met and who have no grounds for their confidence other than their personal experience with the LEAGUE'S work.

While there seemed to be no urgent reasons for establishing a formal organization and adopting rules which might hamper freedom of action and develop into red tape, still there were not lacking indications that the responsibility which the "Librarian" assumed was misunderstood in some quarters. There were those who could not understand that one might give his time and energy to anything which did not result in personal profit. Hints were given that while he might be all right, nobody could tell and that collecting funds subject only to his personal administration was not the proper way to carry on a philanthropic work. At one time the newspapers attacked him and accused him of being almost everything from a lunatic to a pander and corrupter of young girls. The postoffice insinuated that the whole LEAGUE was simply a fiction and a camouflage by which he was carrying on a private mail order business under the cloak of philanthropy, and refused to grant the CRITIC the special mail concessions allowed to publications having benevolent objects and not conducted for profit, while it taxed notices in its pages soliciting financial assistance as advertising matter published for the personal profit of the Editor. "You seem to be the whole LEAGUE," said the official who considered the application.

The Editor, certainly, had no desire to monopolize the work. neither did he wish all the responsibility, had there been any one who would share it. So, after carefully considering the matter and admitting the force of the views of those who thought that a public work involving the collection of money should rest on more than the name or reputation of one individual and should have a recognized legal status and a joint responsibility, it was decided to incorporate the LEAGUE under the laws of the District of Colum-

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bia applying to associations conducted for charitable purposes and not operated for profit. This was effected November 27th on application of five incorporators, who became the Board of Trustees for the first year.

The names of the Board of Trustees and of the officers whom it elected are as follows:

H. N. Stokes, Washington, D. C., President.
Mrs. Alice DuPont Ortiz, Wilmington, Delaware, Vice-President.
Mrs. M. S. Emory, Washington, D. C., Secretary.
Kepler Hoyt, Washington, D. C., Treasurer.
Ralph E. Lum, Newark, N. J.

The present Editor remains for the time General Manager of the LEAGUE and Editor of the CRITIC, being chosen as such by the Board of Trustees. The appellation "Librarian" is dropped and will be eliminated from the letterheads and other printed matter as rapidly as practicable, being replaced by the more correct term "General Manager."

The certificate of incorporation states the objects of the LEAGUE to be as follows:

"The objects and purposes of this corporation are, the promotion of prison reform and of public interest in the same; material and educational assistance to inmates of penal and reformatory institutions in the United States or elsewhere; the mutual improvement of its members; co-operation in other philanthropic and charitable work and movements; and the publication and dissemination of a journal to be known as 'THE O. E. LIBRARY CRITIC" and other literature relating to the aims of this corporation.

"The corporation may exercise all the powers, and shall enjoy all the rights and privileges, now conferred, or which may be conferred by the laws in force in the District of Columbia."

For the present, at least, the incorporation will in no wise affect the status of its members, either prisoners or others.

Objection has often been made that the name O. E. LIBRARY LEAGUE in no way indicates its objects and is even misleading and we have been asked to change it to something more descriptive. Perhaps a better name might have been chosen, but it has an historical significance, it has become well known and a change would lead to endless confusion. There are many associations whose names fail to indicate their objects. Who, for instance can find anything descriptive in the name "Odd Fellows," or "Sons of Jonadab?" Even the Masons have as little to do with bricklaying as does the O. E. LIBRARY LEAGUE with books. So, let us hear no more objections. The name has come to stay.

One of the first things we wish to take up will be the formation of local committees or perhaps even local branches where the membership will justify it. The present difficulty in the way of doing this lies in getting sufficient funds to meet present current expenses, without undertaking anything more.

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The Proof of the Pudding

Dr. F. Homer Curtiss has gotten in touch with a young aviator on the other side of death (*Azoth,* Sept. 1918), who, he is credibly informed, will reincarnate in twenty or thirty years. This young man is to be admitted to the "pattern museum" on the astral plane, where he will study the aeroplanes used by the ancient Atlanteans, so that when he returns he can tell the United States Government how to make "dynaspheric motors" which will draw energy directly from the atmosphere. This is highly interesting. It would be still more interesting if this young man, or others like him, or the psychics who have access to the secrets of the invisible world, would really give us some information which could be put into immediate use, instead of being always "going to do so." Small favors would be thankfully received. If there is some spirit in the hospital department of the astral world who would step forward and tell me how to prevent baldness or cure a cold in the head I should like to meet him. The world needs facts, not the tattle of real or supposed spirits who are always "going to do" something. It is characteristic of these psychic revelations, whether they come from departed spirits, or from psychics like Mr. Leadbeater, that they rarely give us the least little thing which could be of use either in the arts or in relieving human misery. I do not deny that there have been occasional exceptions. People have been cured by prescriptions or treatments obtained by psychic methods and a very interesting case was detailed in the September *Occult Review.* But such cases are rare.

Mr. Leadbeater assures us that on certain planes of the astral world, whatever the departed spirit imagines, that he thinks to be true. Thoughts are instantly converted into what cannot be distinguished from reality; he lives in a world of his own creation which is quite as substantial as the world around us, but which is modeled after his own tastes and beliefs. The religious man attends the church to which he was accustomed while on earth, and listens to the same doctrines, finding in this fact the proof that his creed was right and his neighbor's wrong, while the neighbor has the same experience with his special brand of theology. The student finds himself in a library where he can continue his studies without end; the man of science may work in a laboratory and continue his researches. But all of these things are merely dreams! Dr. Curtiss' young aviator refused to admit that he was dead, and in proof of being still alive he went and had a good dinner!

I do not deny that this may be the case, horrible as it may seem to him who is in search of reality, and who hopes that death may bring him a step nearer to it. But I see no reason why, if true, one has of necessity to be disembodied to experience it. It is quite conceivable that the psychic or sensitive should have his imaginings presented to him with all the force of reality, that the speculation,

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or even the fiction which to the ordinary man is admittedly a product of his own mind should appear as a reality, as an actual fact of nature. If the astral man attends his own church and hears his preacher setting forth the doctrine of infant damnation or what not, so the psychic can meet imaginary Masters who confirm no matter what absurd notion he may have conceived. Mr. Leadbeater is possessed of a great degree of cock-sureness and has written volumes on the things which he has seen, but he has not presented one scintilla of evidence that he is not himself an inmate of the psychic madhouse which he describes. What he sees he describes with such vividness that other psychics at once begin to see them too, and so we have a complete system, sloping off into the preposterous absurdities on which he bases the supposed revelations of the so-called Old Catholic Church.

That which distinguishes the sane man from the lunatic is that the thoughts of the former are "veridical;" they can be and are constantly checked up with reality and are not allowed to get away with him; in one way or another they link up with the world as we know it. The lack of anything of practical value is, as I have said, characteristic of most of these psychic visions and it is the best proof that they are in general but dreams. It is simply inconceivable that one could wander through the hidden recesses of the universe, could visit distant planets, could read the akashic records of long vanished civilizations, could penetrate the bowels of the earth or see the very atoms themselves, and not come into contact with facts which would be of value to mankind. We are told that the ancient Atlanteans were in some respects more advanced than we. Surely we could learn some concrete facts of value from them. It is most interesting to hear that they loved rotten fish, but why not find out one thing they knew which would help us along the thorny path of life? We are told that they possessed a wonderful metal called aurichalcum. Why not tell us what this was, where they got it or how it was compounded? Mr. Leadbeater has often visited the planet Mars, so he says, and has told us something of its inhabitants. Why not utilize one of these visits to learn what they use as a vermifuge, or how they make pickles, or destroy boll weevil, or cure cancer, or make those wonderful windows which are transparent when viewed from one side and opaque if looked at from the other? Surely some one little thing could have been brought back from all these ramblings through the akasha and the solar system which could be put to use, or help to decide some mooted question of science. One need not demand elaborate technical details such as only a trained technologist or scientist could memorize, but just some plain things which even the man of common education could observe. Even a schoolboy with such opportunities would find some new way of trapping rabbits.

The thinking man does not despise conceptions which by their very nature are incapable of physical demonstration. He knows

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well enough that the circle limiting our knowledge is a small one, that much lies beyond which must be discovered by methods as yet undreamed of. He does not despise that which lies without the circle and which some people call the occult. But he does demand that whatever instrument or method is used for penetrating further into the depths must be thoroughly tested, he does suspect that which, no matter how elaborate, does not in some way link up with the knowledge man already has, which does not give some data capable of verification by other methods, or solve hitherto insoluble problems. Clairvoyant observations have occasionally been confirmed by other methods; clairvoyants have occasionally seen events transpiring at a great distance and of which they could by no possibility have had previous knowledge. But clairvoyance has also proved itself to be exceedingly treacherous and quite undependable unless constantly checked. Unless the clairvoyant will abandon self-assertion and submit to such checks he has none but himself to blame if he is not listened to by those who know something of the laws of investigation. The clairvoyant who confidently predicts conditions existing hundreds of years hence down to the clothes worn and the food eaten, but who cannot, or will not, tell what will happen on this day next year may be astute enough not to risk his reputation among his followers, but he will never convince those whom he has not deluded that his talk is more than twaddle. It is interesting that a clairvoyant should see atoms looking like sweet potatoes or Brussels sprouts, but one may spin this stuff out to infinity without adding one fact of value unless he first shows that he can correctly make out the composition of a substance the nature of which is unknown to any one, but which can be determined in a few minutes by chemical analysis. Until this has been done, and if it has been done the clairvoyants who dabble in "occult chemistry" have carefully refrained from saying so, any scientific chemist would relegate all that has been written on the subject to the shelf in his library set aside for crank literature. To such a man the time used in studying and discussing such matters by people without the least notion of scientific methods appears pitifully wasted.

Better admit at once that the unseen world is a closed book sealed with seven seals, and apply oneself to the problems of the world as we know it, than to accept as established "knowledge" that which may be interesting as a speculation, but which has not been proven to be other than a psychic dream.

Notice About Book Orders and Remittances

In order to avoid confusion and for the accommodation of those who have remittances to make to both the LEAGUE and the O. E. Library, checks and money orders may be made payable to either. The proper transfer will be cared for in this office.

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The Prisoner's Point of View

Being interested in your article in the CRITIC asking for correspondents, I feel that I might write a word on the influence of such correspondence as seen by a prisoner, now an ex-prisoner.

Many would-be LEAGUE correspondents ask "What could my simple letter writing do to aid a prisoner? Is it worth while?" From the standpoint of a prisoner it *is* worth while. Consider a prisoner's position. He is cast aside for the good of the general public. He is taken away from evil influences and crime-producing environments supposedly for his own good. But this is not all. He is taken away from all of the good, clean, refining influences of life; he is literally laid away where the wholesome influences of good lives and environments cannot touch him. He has to associate with all that is, or was, evil and criminal, often worse than in civil life, and has no contact with cleanness of thought or action. He has lost, not only liberty, but friends, love and respect and oftentimes he is more worthy of these than his free brother.

This is why LEAGUE correspondence is of value. It creates wholesome contact with the good and clean things of the outer world; it gives many an idle brain food for thought of a decent nature and stimulates clean thinking, the first step in regeneration; it elevates self-respect, a thing often lost when friends and the world have ceased to love and respect one; it gives that indescribable joy that comes of the knowledge that somewhere in the outer world someone really cares whether one lives or dies, is happy or miserable, clean-minded or sour, morbid and bitter. Greatest of all it gives a confessor, one to whom a lonely man may go, exposing the real desires of the inner man, those soul yearnings that every prisoner has sometimes for cleanness, goodness and a higher manhood.

Your letters are of importance, for if you elevate the manhood of one man you have affected all humanity. Prisons don't reform men—that is the work of the individual prisoner. But you can furnish the stimulus for this reform and bring a little joy and cleanliness into a melancholy life. *Do it and do it now!*

This much I give you of the things I gained by LEAGUE correspondence, and I know enough of other prisoners to know that in their secret inner lives, when the silence of night has settled on their little cells, they think deeply and strongly on the letters and study the attitudes of correspondents and the world. It means a whole lot of them.

C. M. M.

Bill for Critic Envelopes

We have received a bill of $163 for the last lot of CRITIC mailing envelopes, which it is necessary to meet as soon as possible. Who will help us with this? Contributions of any size, large or small, are solicited.

The enormous advance in the price of envelopes will necessitate our resorting to wrappers until the price of paper returns to normal. Meanwhile, however, this obligation must be met promptly.

Contributions of Books

Members or others having new thought and occult books, especially theosophical books, which they no longer need, are earnestly invited to turn them in to the LEAGUE as contributions in aid of our prison work.

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While the LEAGUE does not handle books, the Management of the O. E. Library has kindly offered to take over such literature at its cash value. Such gifts therefore represent a real contribution to our work. Miscellaneous literature is not desired, as the O. E. Library declines to purchase it and the LEAGUE has no means of disposing of it. Magazines, with the exception of *The Theosophist*, *The Path*, and some of the older theosophical periodicals for the back numbers of which there is a demand, will not be purchased by the Library and are therefore useless to us.

A Grateful Acknowledgement—And a Moral

The General Manager desires to express his grateful acknowledgment of the receipt up to the moment of going to press, of one dollar each from two members, for the purpose of meeting our CRITIC envelope bill of $163. If one hundred and sixty-one of the two thousand or more active members were to be promptly seized with the same impulse the bill would be paid in a jiffy, but at this rate it will take something over three years.

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

O'Donnell, Elliott—Byways of Ghostland, .85 (new, 1.25).
Animal Ghosts, .85 (new, 1.25).
Ghostly Phenomena, .85 (new, 1.25).
Werwolves, 1.25 (new, 1.75).
The above are among the best collections of real ghost stories.

Old, W. Gorn—Confucius' Book of History (Shu-King), .45 (new, .65).

Oldenberg, Prof. H.—Ancient India, .45 (new, .65).

Oliver, Rev. Geo.—History of Initiation (Masonic), 1.05 (new, 1.50).

Larkin, Edgar Lucien—The Matchless Altar of the Soul, 1.00 (new, 1.50).

Hooper, W. G.—The Universe of Ether and Spirit, 1.00 (new, 1.50).

Osborne, C. F.—The Family House, .50 (new, 1.00).

O'Shea, M. V.—Education as Adjustment, .80 (new, 1.65).
Linguistic Development and Education, .65 (new, 1.35).

Ostrogorski, M.—Democracy and the Party System, .80 (new, 1.85).

Otis, Dr. Edw. O.—The Great White Plague (Tuberculosis), .50 (new, 1.00).

Page, Curtis H.—The Chief American Poets (selections), .90 (new, 1.75).

Page, Thomas Nelson—The Negro, the Southerner's Problem, .60 (new, 1.35.)

Paget, Fannie Ruthven—How I Know the Dead are Alive, 1.00 (new, 1.60).

Paget, Lady Walburga—Colloquies with an Unseen Friend (psychic), 1.05 (new, 1.50).

Parkinson, E. K.—**Guide to the Country Home, .50 (new, 1.00).**

Parkin, Dr. Herbert A.—**Autosuggestion, .40 (new, 1.00).**

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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

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PASSIVE AND ACTIVE BROTHERHOOD

The letter from a colored prisoner published in this issue—and it is but one of many which we have on file—is especially called to the attention of those of our friends, and our friends' friends, who are members of a society which states that its first object is "to form a nucleus of the Universal Brotherhood of Humanity, without distincion of race, creed, sex, caste or color." I have no desire to criticize those who entertain race antipathies when they make no pretension to holding higher ideals than the average mortal. The sense of universal brotherhood is a product of slow evolution. It begins with the family, extends to the clan, to the nation and finally to the whole human race. To find fault with those who have not reached its full development would be like blaming the ape because he is not a man, the savage because he is not civilized and the civilized man because he is not superman. But when one claims to believe in universal brotherhood, either he is simply imitating the parrot, or he has some conception of what it implies and of the duties it entails. One may then ask whether he is really acting according to his beliefs. "Show me thy faith without thy works, and I will show thee my faith by my works," is a remark which should constantly be held in mind by the believers in universal brotherhood.

Those who believe in brotherhood do not always limit it to human beings. Not infrequently they extend it to the animals likewise. Pain is pain quite irrespective of whether it is a man or a beast which endures it. To that wonderful sentiment which we call sympathy—suffering with—it can make no real difference whether the sufferer is a man or a dog, that is, unless it is imperfectly developed or complicated with other emotions, or impulses. Witness the kind-hearted people who do not hesitate to kill animals for sport, which, when one comes to think of it, is simply a survival of the savage love of the chase, necessary enough when it was a question of hunting or starving. Such people are quite normal, not highly developed to be sure, but not top-heavy like those who

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oppose all attempts to discover the laws of nature which can be used in relieving human pain lest a few animals suffer in the process. Unfortunately suffering cannot be wholly avoided and is often necessary in order to prevent greater suffering. Just as we justify the suffering of the soldier, in order to effect results which will save suffering in the long run, so we justify animal experimentation in order to discover facts which will in the long run save pain. It is useless to say that we force the animal to suffer without his consent. Animal experimentation is a form of conscription; it differs in no way from human conscription; the animal is made to suffer for the permanent well-being of the sum total of consciousness, just as the soldier is.

One finds those who belong to the nucleus of the brotherhood of humanity extending their sentiments to the lower creation likewise, and quite logically and rightly. There are those who would not eat an oyster because of their sense of brotherhood with it and who would regard themselves as cannibals did they consume a beefsteak. No exception can be taken to this attitude provided it is carried out consistently. One need only ask whether those who take this standpoint apply it equally to their fellow men, whether they are as solicitous for the welfare of their human brothers as for their brothers in shells and hides. It must be admitted that this is rarely the case. Sympathy for the brute creation is often accompanied by a curious indifference to human suffering; it is often associated with the view that while the infliction of pain is sinful, its relief is none of one's business.

The sentiment of brotherhood takes two wholly distinct forms which we may designate as *passive* and *active* brotherhood. The one consists simply in avoiding any act which is unbrotherly, which causes suffering; the other lies in actively relieving suffering. The former is the commoner and by far the easier; it leaves abundant time for meditation, for adoring the Masters and reading the Lives of Alcyone and treatises on the astral plane. The poor patient oyster does not ask any one to go to trouble on its account: all it wants is to be let alone to sleep within its pearly house. The ox would be quite content to be left to himself. He does not ask any one to feed him, to nurse him or say kind words to him. He wants his muscles for his own use, not as stuffing for human stomachs, while to his mind his hide is intended for his own back, not as footwear for humanitarians.

Passive brotherhood, the kind of brotherhood that consists in letting alone, is dirt cheap. Those who talk of brotherhood towards the lower creatures and apply the easy and in that case appropriate policy of letting alone to their fellow men as well, are indulging in a pretty poor kind of brotherhood, simply because it is of the negative kind; it involves comparatively little self-sacrifice and no individual effort whatever; it swells one with a sense of his own virtue which he can contemplate at leisure, because he does noth-

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ing. But man is not an oyster or a steer; letting him alone can be denominated an act of brotherhood only when it is compared with positively hurting him. We have made one step forward in brotherhood when we no longer eat our enemies, just as we have when we have ceased to eat oysters or beef, but whereas in the latter case we have practically reached the limit, in the former we have only made a beginning. To expend one's breath in ranting against vivisection and meat eating, on humanitarian grounds, and to neglect active service in helping our fellows who need help, and whom we could help were we not too busy talking and amusing ourselves, is sheer cant.

The man in prison is a victim of passive brotherhood. We no longer kill him, unless in exceptional cases which we justify by calling them "legal," and even then we do not eat him; only now and then we inflict physical torture, but we universally inflict that sort of torture which consists in depriving him of the chance to gratify a wholly harmless craving for companionship, which it is in our power to supply in a great measure without in the least interfering with the purpose of his confinement. And our excuse, "he is only a convict," belongs in precisely the same category as the excuse of the man who abhors cannibalism but eats pork—"it is only a hog." I jeer at those who profess an exalted love for animals while they neglect their human brothers, not because I am not in sympathy with their sentiment towards the animal, but because they exhibit the most glaring example of a noble sentiment turned upside down and developed in a lopsided manner that God's universe affords. And so one finds this "nucleus of the Universal Brotherhood of Humanity" running wild over vegetarianism and other forms of passive brotherhood, while it deliberately passes by on the other side of the road, like the Levite, when it comes to active brotherhood; one finds that it may be said of most of those who take an active interest in prisoners, "And he was a Samaritan."

I began with an appeal in behalf of colored prisoners. One may admit, perhaps, that those souls which are incarnated in bodies with pigmented skins are not always as highly evolved as the vegetarian, but whether this is the case or not, there can be no question that they are infinitely above the mollusk and the beast on which we expend our sympathies; they differ but little from ourselves.

Those who profess belief in brotherhood should begin to exemplify it by taking an active interest in their fellow men, even if it be but in the small way of relieving that mental suffering which comes from isolation. That first great commandment, "Kill out all sense of separateness," is best practised on those who by reason of race, color, or condition, tend to arouse it in us. Side by side with the precept "Love your enemies" is, "Love those who repel you." One of the very first steps is to disregard the color line. Do not draw a line at those who are in prison or who are bound in a dark skin, while you worry over the injustice done to clams and

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cockroaches. Don't lament over the guineapigs and rabbits which are conscripted by science until you have done your part in sending a cheering word now and then to those men who are shut away from their fellows and who, whether white or black, are just as much in need of friendship as you yourself would be. And don't forget that virtue consists, not in holding high principles which you do not practise, but in practising such as you have, no matter how humble, and that it is he who knows but who does not obey on whom karmic retribution will lay its heaviest stripes.

Qabalscopes—The Latest Fraud in Occultism

The desire to pry into one's future, as we know, has given rise to a horde of soothsayers of all kinds who will tell one for a fee what is going to happen to him. I do not question the sincerity of many, perhaps most, of these diviners, and I am also convinced that several of the methods of divination employed have more in them than the skeptic suspects. At the same time it is well to remember that wheresoever the carcass is, there will the ravens be gathered together. Occultism, and especially divination, is a fruitful field for charlatans of all kinds.

Parallel with the almost morbid desire to know one's future is the hankering to know one's past. The victims of this are those who accept the doctrine of reincarnation. Many of these show an inordinate craving to know who and what they were in past lives and appear ready to accept on mere assertion anything which is told them, without the least effort to ascertain whether the information has been obtained by a dependable method, if, in fact, such a method exists.

There are two ways in which such supposed knowledge may be obtained. One is to remember yourself; the other is to have a psychic remember for you. There are not a few who have very distinct recollections of incidents and circumstances which cannot be placed in the present life and are therefore referred to a former one. There is nothing inherently unlikely in this. It seems to be a fact that whatever happens to one is permanently recorded in the mind, even if it is not possible to recall it to consciousness at will. Dying people sometimes speak in long forgotten languages and have been known to repeat pages of a tongue which they have heard read or spoken, but of which they understood not one word. Nothing seems too trivial to leave a permanent record. There is nothing innately improbable in the assumption that through increased sensitiveness, or, perhaps through cultivation of the memory one may recall incidents of a former life. But at the same time we must not forget that memory is treacherous. Probably every one of us has at times been perfectly sure of something which never actually happened. I have a most distinct recollection of holding a

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somewhat prolonged conversation with a friend in the street and of calling at his office a few days later, only to learn that he had been dead two years. The thing was impossible; in some way my memory played me a trick. One has but to study carefully the testimony of witnesses in court to see how misleading and uncertain human memory is. It is quite possible to confuse imagination with memory, to take the memory of a dream as a recollection of something that has happened. Recollections of incidents of a past incarnation, therefore, can only be regarded as evidential when actually confirmed by collateral evidence and otherwise are not to be taken too seriously.

The other method, that of having someone remember for you, is that which psychics call reading the akashic records, those mysterious impressions which it is stated are made on the "ether" and which not only persist almost indefinitely but go into the minutest detail, and which may be reached by those who are sufficiently sensitive. There is in this nothing really more mysterious than the recording of events in one's own mind and its hypothetical possibility cannot be denied. There are unquestioned facts which can be explained in this way. The literature of this subject is tolerably extensive. We have several narratives relating to the ancient continent of Atlantis and its inhabitants and even of its predecessor Lemuria; we have Mr. Leadbeater's *Rents in the Veil of Time,* the *Aquarian Gospel of Jesus,* to say nothing of others, often giving the most surprising detail and which are claimed by their writers to have been obtained in this way. The trouble is that there is no way of deciding with certainty whether these visions correspond with events which have really occurred, or whether they are merely vividly realized fictions. Unless the facts claimed can be substantiated in some other way, or unless the seer can prove that he can read from the akasha matters unknown to him, but of actual historic record, the whole matter becomes simply a psychological puzzle. Without such collateral evidence statements as to past incarnations should not be taken seriously.

But it is just this fact, that any one with a vivid imagination, or a fiction factory in his subconsciousness, may lay claim to the power of reading the occult records of the past, which is likely to make this field the exploiting ground of seers who are either deceivers or self-deceived. Astrology has a certain empirical basis; it rests on rules which have been developed through the ages and which are founded on observation. Whether its deductions have been made in a scientific manner may be questioned, but there can be no question that he who has fully mastered these rules and who applies them in divination can no more be charged with fraud than can the physician who employs methods which have come down from the times of Hippocrates and Galen. But taking fees for telling about past incarnations may be regarded as a fraudulent proceeding unless the person who does it is able to place his

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powers on the basis of strictly scientific proof. Unless he can do this he is receiving money on false pretenses, for a claim which cannot be reasonably proved is distinguishable in no sense from a false one. I may claim to know a lot about medicine and proceed to doctor people and collect fees, but unless I can display a reputable medical certificate, or other evidence that my assumed skill is not imaginary, my practice is fraudulent.

As a result of the demand for "information" about past lives, and the decay of common-sense which we owe largely to the activities of Mr. Leadbeater, we now have akasha reading commercialized. For a fee you can be told who you were. Witness the following which appears in a well-known occult journal which, I should think, would care enough for its reputation not to advertise such stuff:

Learn Your Past INCARNATIONS by having your QABALSCOPE Written by a reader of the AKASHIC RECORDS.

The Akashic Record is only another name for the MEMORY RECORD or ETHER RECORD. The Ether is the SOUNDING BOARD of the Universe or THE MEMORY OF GOD. The Qabalscope is the most practical method of AWAKENING your own INTUITIVE MEMORY and thus work up Experience into Faculty while here in the flesh, without dying and accomplishing the feat in Devachan. Emerson says the soul knows all things and knowledge is only a remembering. HERMES TRISMEGISTUS (Address.....).

The reader is asked to believe that the "qabalscopist"—or shall I say "qabaloger"?—who evidently is ashamed or afraid to give his own name, has the power of reading the akashic records "by mail" and to pay him for his service, when he does not offer to do more than anybody with a fluent pen, a vivid imagination and a smattering of Atlantis could do. His assumption of the name of the great Master Hermes is modest enough for one who claims to read the memory of God, a memory which, we are to infer, is open to this fellow who proposes to make money out of it.

After all, such information is of very questionable value, even if it could be proved to be true. I am what I am today, not what I was a thousand or a million years ago, and the all-important thing for me is so to use my present powers as to promote my evolution. A wise saying of Christ was: "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." And he might have added: "Take no thought for yesterday, for yesterday has already taken thought for the things of itself."

But when one sees people, otherwise sensible, seriously swallowing Mr. Leadbeater's Lives of Alcyone, and accepting as "history" that which has neither the historical value of Quo Vadis or Robinson Crusoe, the literary merit of the product of a cub reporter, nor the living interest of a police court record, simply on his ability to pass off his absurd dreams as truth, one can easily perceive that he will find imitators who propose to make a trade of akasha reading, and so to catch some of the suckers, of whom we are told one is born every minute.

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Who Will Write to this Colored Prisoner?

Dec. 15, 1918

Dear Sir:—

I am now writing you these few lines asking you the reason for such long delay in granting my request. Do you remember about eight months ago I asked you to appoint me a correspondent as I didn't have any one to write to me. I hope you will please remember me when you have a chance. I am confined in the Federal prison for a term of eight years and haven't any one to write to, and I will thank you very much in doing me this great favor as I would like very much to receive letters from some one once in a while, as you know just how one feels in a place of this kind doing a long term and no one to write to. I am a colored man, age 24, but am very much worried because of no friends and nobody to write to me. I have not very much schooling, but I can read and write a little. So I hope you will please grant my request if you possibly can. I am eagerly awaiting your reply, so I hope to hear from you soon. Good-bye.

R. G.

For Gentlemen Only—From a Clinton Prisoner

Note—This prisoner is allowed to write only to men.

Dear Sir:—

A few lines from one to whom your long arm of kindness has reached and though I am among society's so-called criminal class, I appreciate more than words can express your kindness in trying to bring me nearer the outside world through your O. E. LIBRARY LEAGUE.

Some time ago you gave my name to one of your members, but sorry to say, the member quit after one letter and I am glad to say it was through no fault of mine, as my only letter was one over which I spent many hours, and believe me, sir, it was a letter any one would enjoy reading from one in my position. I am trying hard to live down the old life; that is why I am taking advantage of my opportunities here as night engineer so as to fit myself to reach a place in life so that when the stepping-off time comes, my credits will overbalance my debts to society and I can go without fear and be more than even with my fellow man.

My whole reason in writing you at this time is that you know of someone who would be kind enough to sit down and write a letter now and then, so as to make my last two years in prison much easier to go than it otherwise would be, for as you may know a man's last year or so in prison after a long time (say twelve years) is the hardest. It's not only the going out that troubles the man, but as to how he will be received by society. This mostly is my case. I don't want to get off the road called straight once I am on it; that is why I say you may know someone who will through their letters plant the rose called success at the end of the road called straight. I thank you.

T. G.

Some Recent Literature

The O. E. Library will supply these books, if desired, and will rent most of them:

Awaken! Children of the Light, $0.55; paper, $0.35.

An excellent summary of the ethical teachings of Theosophy.

Trundale, George S.—Thoughts on "At the Feet of the Master," $1.00.

Barrett, Sir Wm. F.—On the Threshold of the Unseen, $2.65.

The best recent summary of psychical research.

***Bates, E. Katherine*—Our Living Dead, $1.35.**

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"Because"—For the Children Who Ask Why, $1.00.
The best presentation of Theosophy for children.

Blackwood, Algernon, and *Pearn, Violet*—Karma; a Reincarnation Play, $1.70.

Boirac, Emile—Our Hidden Forces, $2.65.
Psychology of the Future, $2.65.

Codd, Clara M.—Theosophy for Very Little Children, $0.35.

Carrington, Hereward—Psychical Phenomena and the War, $2.15.

Collins, Mabel—Our Glorious Future; the Interpretation of Light on the Path, $1.00. Same, de luxe autograph edition with photograph, limited to 100 copies, $3.50.

Conversations on Theosophy, paper, sold only, $0.10. Ten or more, 6 cts. each; 50 or more, 4 cts. each. An excellent propaganda pamphlet.

Crawford, W. J.—Reality of Psychical Phenomena, $2.15.

Cooper, Irving S.—Reincarnation, the Hope of the World, $0.75; paper, $0.50.

Curtiss, F. Homer—Realms of the Living Dead, $1.45.

Davis, Andrew Jackson—The Harmonial Philosophy (digest of), $3.25.

Doyle, Sir Arthur Conan—The New Revelation, $1.10.

Dunlop, D. N.—The Science of Immortality, $1.50.

Fornaro, Carlo de—A Modern Purgatory, $1.35.
Vivid narrative of his imprisonment.

Grand Orient—The Book of Destiny, $1.10.

Heindel, Max—The Message of the Stars (astrological), $2.50.

Hill, J. Arthur—Psychical Investigations, $2.15.
Man is a Spirit, $1.60.

Gurney, Myers and Podmore—Phantasms of the Living, $7.25.
Abridgement of the celebrated work, now out of print.

Hyslop, James H.—Life After Death, $2.15.

Iamblichus—Life of Pythagoras, trans. by Thomas Taylor (abridged). $0.60.

Jinarajadasa, C.—The Lord's Work, $0.50.
The Nature of Mysticism, $0.50.

Judge, Wm. Q.—Echoes from the Orient, $0.50.
A broad outline of theosophical doctrines.
Notes on the Bhagavad Gita, leather, $1.00.

Kosminsky, Isidore—Zodiacal Symbology, $1.25.

Lazenby, Charles—The Work of the Masters, $1.00.

Leadbeater, C. W.—Starlight, $0.80.

Levy, Eugene—Mrs. Besant and the Present Crisis in the Theosophical Society, $0.75.

Marryat, Florence—There Is No Death, $1.00.

McKenzie, J. H.—Spirit Intercourse, $1.60.

Private Dowding—$1.25. Extraordinary communications from a dead soldier.

Randall, Edward C.—The Dead Have Never Died, $1.60.

Rogers, L. W.—Elementary Theosophy, $1.00.

Veritas—Mrs. Besant and the Alcyone Case, $1.00.
History, testimony and documents, not polemical.

Whitty, Michael J.—A Simple Study in Theosophy, $1.35.
One of the best recent textbooks.

Woodruff, Helen S.—The Imprisoned Freeman, $1.45.
An admirable novel dealing with the abuses of our prison system.

Wright, Dudley—The Epworth Phenomena, $1.00.
Psychic Phenomena in the life of John Wesley.

Our request for offers to correspond with illiterate prisoners, printed in the CRITIC of December 11th, has not elicited a single response.

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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

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

THE HUN AT HOME

As a result of intolerable abuses which could no longer be concealed, the New Jersey State Prison at Trenton was, about two years ago, the object of investigation by a commission appointed by Governor Edge. This investigation led to certain good results. As a consequence keepers are no longer allowed to kill or maim the inmates at their pleasure and there has been, if one can judge from reports, a marked improvement in the physical treatment of the prisoners. Those citizens of New Jersey who believe that the whole duty of the state to its convicts consists in giving them a reasonable assurance that they will not be brained by their keepers and that they will get enough to eat, will doubtless be satisfied that they have a model institution. And probably it would be so were it a stable or a pigsty. But it is the biggest sort of delusion to think that an institution containing men should be run like a well-conducted stable and that the commission entrusted with its supervision should have before it nothing but the ideals of a society for the prevention of cruelty to animals. It is quite possible for the officers in charge to make life intolerable for their wards, while at the same time treating them in a manner which would delight a horse or a cow. Brutality and revenge are quite as easily manifested by mental as by physical abuse and tyranny. They are, in fact, only cruelty of a more insidious type, and the more safely practised because they do not leave their physical evidence behind. The prisoner with a broken head or with scars and bruises is much more in evidence before a coroner's jury or an investigating commission than the man with a broken spirit or a bruised mentality. The public resents physical brutality which it would not tolerate when shown to a dog, while it looks on those as sentimentalists who insist that depriving a prisoner of innocent or helpful friendships which inspire him with self-respect, ambition and belief in the inherent goodness of humanity, is but a more refined form of cruelty. The Principal Keeper of the New Jersey Prison is therefore wise in his gen-

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eration in limiting himself to the forms of torment whose results are less visible to the eye.

In the CRITIC of November 27th I called attention to the efforts of Principal Keeper Mulheron (elsewhere known as Warden) to make life miserable for his prisoners by refusing to allow them to write to or receive letters from outsiders, no matter how high their standing, except on matters of necessary business. Since that time I have received a number of letters from inmates of this prison, naturally sent through underground channels, and throwing some light on the matter, as well as information from members who have tried in vain to communicate with inmates because of the pertinacity and maliciousness, or at least the stupidity of this same Principal Keeper. While one may assume that inmates may at times have baseless grudges and may exaggerate or even falsify, and that their statements often have to be discounted, such letters, when supported by collateral evidence, often throw a lurid light on the character of officials who have squared themselves with the papers, and what they say relates to matters of fact which can be made the subject of investigation.

One of our members who has done distinguished service in helping prisoners to their feet was recently requested by the Chaplain of the New Jersey Prison to write to a certain prisoner whom she could aid. She did so, and her letter was held up by Mulheron and the Chaplain had to return it with such explanations as he dared to make. It is also stated that Mulheron excused his refusal to allow a prisoner whose letter was published in the CRITIC of November 27th to receive a communication from the member who wrote to him, on the ground that she was "nothing but a common school teacher," while at the same time he told him he might write to a girl in a reformatory who has the reputation of being a pickpocket.

There is nothing in the least improbable in this. Reputable prisons, that is, prisons presided over by reputable officials, welcome an interest in the inmates on the part of the public, even if they are "nothing but common school teachers." It is the man whose methods will not bear publicity who prohibits such correspondence, because he is afraid that the public will become too interested in his institution. Something might leak out. What he wants is to be forgotten and to have his prisoners forgotten; nothing could be worse for him than to get into the limelight; nobody could do him more damage than a "common school teacher" who has the ear of the newspaper editors, or, as in this case, of the Citizens' Union. Such actions therefore afford a strong presumption of something rotten.

It is stated that the inmates of the New Jersey State Prison are not allowed to receive gifts from home, but that the doorkeeper carries on a store for his personal profit, where prisoners must buy if they buy at all and where he charges higher prices

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than are charged outside, as shown by the fair price lists in the local paper. This, if true, is pure graft. There are good reasons why the receipt of gifts should be restricted and supervised, but if it is necessary to conduct a store within the walls the prices should be no higher than without, and under no circumstances should the profits, if there are such, go into the pocket of any individual connected with the prison, but should be used for the general benefit of the inmates. The state puts men in prison for its own protection and for their reformation, not to be milked for the private profit of a doorkeeper. The facts must be known and connived at by the Principal Keeper. Whether he has a personal interest in this graft, or simply allows it because he is too obtuse to see its impropriety, it is sufficient evidence of the unfitness of the head official for his place. Nobody short of perfection could resist the temptation to rob by overcharging the prisoners whom he has at his mercy.

It is charged that whiskey is still being brought into the prison and sold at $1.50 a pint. Comment is unnecessary; the question is, "Is it true that prisoners who are not permitted to receive letters from honorable people are allowed to secure intoxicants? What sort of institution is this where the warden is so busy warding off the attacks of 'common school teachers' on the morals of his inmates that he allows whiskey to be sold on the premises? Or is that a part of the already recognized system by which officials are allowed to make a profit out of the prisoners?"

There is much complaint about the favoritism and inefficiency of the administration of the machinery of pardon and parole. Men are said to be denied parole because they testified before the Inquiry Commission; members of the Board, who are paid by the state for their services, are said to be indifferent about attending the stated meetings of the Board and thereby prisoners are unable to get a proper hearing.

Men not actually working are said to be confined in their cells for twenty-two hours out of the twenty-four; not simply within doors, mind you, but in boxes scarcely bigger than a horse stall.

One prisoner says: "I am starving to death for a little of the milk of human kindness." Another writes: "We are made friendless by bothering with your mail, discouraging your friends from writing to you and not giving you their letters when they are all right. To offset this they will show you bad letters to and from the prisoners, and keeping the good ones out of sight."

The last is a common and familiar trick. The warden whose policy it is to prevent the public from knowing what is going on in his prison collects a lot of improper letters written by or to prisoners—the worse the letters, the better they are for his purpose—while he carefully keeps the harmless ones out of sight. The former are given to the newspaper reporters for publication along with pious

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comments of his own about protecting the morals of the prisoners and the public, in justification of his policy of depriving the prisoners of their friends, and are falsely attributed by him to members of organizations whose object is to aid prisoners. By showing the indecent letters and making the same false charges to the state officials it is easy enough to have such organizations blacklisted and their correspondence excluded. Thus under the pretext of protecting the public against designing criminals, persons who might get to learn too much of his methods are excluded, while correspondence with "relatives" and "former friends"—girl pickpockets, for example—who are unlikely to be too inquisitive about inside methods, is permitted. One needs only to read the CRITIC of a year and a half ago to see how the thing works, when Warden Bowen of Joliet Prison and Commissioner Burdette G. Lewis of New York City tried the same tactics, and were promptly shown up as slanderers and maligners. Anybody can claim "relationship" with a prisoner and the people who are willing to resort to such deceit and the tone of whose letters shows them to belong to the same social stratum as the prisoner have a good chance of succeeding. It is only when letters are of a more elevated quality that they are suspected and stopped, incidentally relieving the warden of another person who might make trouble for him.

The Principal Keeper of the New Jersey State Prison is clearly not a pudding-head, as one might at first suspect. The man who confiscates a harmless or instructive letter sent through the United States mail to a prisoner, while he tells the man that he may write to a pickpocket, is not observing a fixed and unalterable rule. What his real motives are should be investigated by the Citizens' Union of New Jersey. Incidentally this organization should ascertain, if possible, why the doorkeeper is allowed to make a profit out of the prisoners and whether the Principal Keeper gets a share of the boodle; also whether the smuggling of whiskey into the institution is due to his incompetence or his connivance. These are open questions, but somebody is needing an investigation. And while we are talking of the cruelties of the Huns, we might stop a bit and consider the Hun at home whom we allow to torment prisoners in a wholly needless, and I am convinced, illegal and criminal manner.

Citizenship of Convicts and Ex-Convicts

Quoted from a letter from F. Emory Lyon, Superintendent of the Central Howard Association, Chicago.

"I am not familiar with the laws of all the states, but in Indiana the man does not lose his citizenship at all when convicted of a felony and could vote, even while in prison, if provisions should be made for absentees, such as soldiers, to vote.

"In Illinois a man is restored to citizenship in an entirely automatic way. All he needs to do is to write the Secretary of State, telling him he has been discharged from parole. The Secretary of State inquires of the State Board of Paroles as to whether he is in fact discharged, and citizen-

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ship papers are sent to him. No fee of any kind is required.

"In Wisconsin the law provides that in two years after a man has been discharged from the state penal institutions, he can apply for restoration of citizenship and receive it. The only conditions are a nominal fee of $2.00, and two affidavits from representative citizens that he has lived as a law-abiding citizen during two years."

Note by the Editor—My first experience as a voter was in Baltimore, Md. On registering for the election I was required to declare under oath whether I had ever served time in a penal institution. The implication was that if I had, I should not be allowed to vote.

I should be glad to hear from legal members who are familiar with this subject.

The Prisoner's Point of View

This section is reserved for expressions of opinion from prisoners on subjects discussed in the CRITIC. Communications should be brief, should be limited to one subject, should avoid diffuseness and discussion of personal grievances, except when of general interest, and must be editorially acceptable. The Editor assumes no responsibility for statements made.

The following, from an inmate of Leavenworth Penitentiary and a student of law, relates to the question of the citizenship of convicts.

In reply to your article in the CRITIC of December 11th, "The Man Without a Country."

Under the laws of the United States, conviction of felony is not a forfeiture of citizenship.

Such was the law in England before and during Blackstone's day, but such does not obtain at the present time.

It seems that about 98 per cent of the population of the United States is imbued with the idea that conviction of felony deprives a person of the right of citizenship.

The Constitution of the United States is the supreme law of the land. Now let us examine this supreme law and see what constitutes citizenship in the United States.

The Fourteenth Amendment to the Constitution provides as follows: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside."

From the wording of this supreme law it follows that there is no other citizenship in the United States except United States citizenship. No state can grant citizenship to any person; therefore, no state could have the right to deprive any person of citizenship.

The Fifteenth Amendment to the Constitution provides as follows: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude."

It would naturally follow that any state denying the right of any citizen to vote, on account of having served time in a penitentiary as a result of having been convicted of a felony, would be unconstitutional, because it would be in direct conflict with the Fifteenth Amendment to the Constitution.

Recently, the Supreme Court of the State of Illinois handed down an opinion that it was unconstitutional to deny ex-convicts the right to vote (see note on citizenship of ex-convicts in Illinois elsewhere in this issue—*Ed.*).

The proposed New Jersey law certainly would have been unconstitutional, because the state had no right to deprive any citizen of citizenship; therefore the state could not restore that which it had no right to take; nor could it place any restrictions or period of time as to his citizen-

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ship. However, the Citizens' Union of New Jersey should be commended for the good intention displayed.

There are only three ways by which a citizen can lose citizenship: (1) Conviction of treason against the United States Government (felony is not treason); (2) Swearing allegiance to a foreign power; (3) Some years ago the Supreme Court of the United States handed down a decision in the Younger case stating "That a person who had been sentenced to the penitentiary for the period of his natural life and who had served more than twenty-five years of said sentence, was legally dead."

The idea of allowing the convict the right to vote while serving time is not such a radical view after all, when you consider the fact that there is no law depriving any citizen of the right to vote on account of having been convicted of a felony.

W. W. LOWE

Where Is It Coming From?

Kind members have contributed $68 towards paying off our bill of $163 for CRITIC envelopes, leaving $95 yet to be paid. The printer has the $68 and is clamoring for more. One of the contributors said it was the humor of my request which moved her. That was very encouraging, so I tried humor on the printer, but without visible effect. He said that froth might do very well for angels and that sort of thing, but that as for himself, he wanted the beer. So I suggest to those members who intend paying me fine compliments, that they see that there is a little of the beer underneath.

At The Periscope

Obituary Notice. Died, January 4th, after a long life and a brief illness, the Office Rabbit, aged six years. Cause of death, old age combined with inability to digest an old broom which he had just eaten.

A Nirmanakaya in Frocks. Any one who desires to study the process of god-making should join the Theosophical Society, where he will see it going on before his eyes. I recently listened to an address by a member of the American Section who had recently visited Adyar. In the course of an interesting talk the speaker informed us that Annie Besant had in a previous life reached a stage in her evolution where her karma no longer required her to reincarnate, but that she had foregone the bliss of Nirvana in order to return to earth and help us poor struggling mortals. This is simply another way of saying that Mrs. Besant had learned all the lessons which earth life could teach her and that as far as this world is concerned she is perfect and therefore infallible.

Of course Mrs. Besant has made no claim to being a Nirmanakaya, but it matters little. She has her adjutant, Mr. Leadbeater, a clairvoyant whom she has proclaimed to be on the threshold of divinity, and whom she allows to make any assertion which originates in his disordered imagination, which is eagerly swallowed by the members of the Society, with the exception of those who retain a remnant of common-sense and a perception of the ludicrous. As a common mortal Mrs. Besant may be considered in the main as a great success and worthy of high respect, but as a Nirmanakaya an emphatic failure. Nothing but the belief, to which I still cling that she is too busy with practical Theosophy to inform herself of the follies of her disciples can prevent the conviction that she is deliberately converting the Theosophical Society into a church with herself as Pope, who is infallible, and therefore to be believed and obeyed

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without question. At the present rate she is likely to become a rival of the Virgin Mary after her death. Already, to question her is blasphemy.

Another addition to the circle on the Adyar Olympus is Mr. Arundale, who, the same speaker announced, is now a member of the Great White Lodge! Mr. Arundale is a most estimable and modest man, who has rendered distinguished service to the cause of education in India. He is, too, "secretary" to Mr. J. Krishnamurti (Alcyone), and affords an excellent example of the tail wagging the dog, for one seldom hears of Krishnamurti now except when Mr. Arundale wags him. But that he should have been taken into the council of the gods in preference to hundreds of others outside the T. S. who have done distinguished work for humanity is a conceit which could only be entertained by a victim of acute Leadbeateritis.

A Question of Loyalty. The Editor learns with deep regret that some members of the American Section T. S. have withdrawn as a consequence of articles appearing in the CRITIC. Others who contemplate such action are recommended to read the article in the CRITIC of March 20, 1918, entitled "A Question of Loyalty." True loyalty does not consist in running away, but in remaining and rendering what service one can in the way of public or private protest.

Prison Reform in New York. Alfred E. Smith, newly elected Governor of New York, says in his first message to the Legislature: "Recent years have marked the dawn of a brighter day for the administration of our prisons and the proper treatment of convicts. The man power of our jails and prisons, however, is still kept under an iron discipline which degrades and tends to destroy the very manhood it is our intention to restore. I will have a thorough investigation made of the correctional administration of the State, and that which needs remedial legislation I will communicate at a later date."

One gathers from the New York papers that Governor Smith is especially interested in prison reform and proposes to give the penal system of the state a thorough investigation and overhauling. It is also said that he is being advised by Thomas Mott Osborne. This augurs well for the future, but it remains to be seen whether he will have the courage to resist the demands of the politicians to whom he is under obligations and the skill and power to carry out proposed reforms. The state is rid of Whitman and his tool, Carter, but politicians and popular prejudice still remain. There also remains the old style of warden—in New Jersey they aptly call such men "principal keepers"—who took up prison management as a "job," who still looks on it as a "job," and who has no idea other than repression. These, with their backers, will besiege the governor for the "jobs" of any present wardens who are found lacking. The day of the scientifically trained penologist has not yet come.

E. S. P. Prisoners Want New Thought Books

A group of prisoners in the Eastern State Penitentiary, Philadelphia, will be glad to receive New Thought literature which our readers can spare. Why not overhaul your New Thought books and put them to work? Address all parcels to *Chas. R. Marshall, B-8722, 2107 Fairmount Avenue, Philadelphia, Pa.*

Dandi-Line Wagner Again

References to George C. Wagner's inside spare time industry for helping prisoners are bobbing up daily in my mail. Here is

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what a recent letter says:

"I wish to state that I have secured some articles for Christmas gifts from the Dandi-Line Novelty Co., of the Branch Prison at Marquette, Mich., an account of whose business appeared recently in the CRITIC.

"The doilies and hand bags which I purchased from them are beautiful. The snowy whiteness of the doilies and the fine work upon them have elicited much admiration and praise from those to whom I have shown the articles. The goods were also so daintily wrapped up that it was a pleasure to open the packages upon their arrival."

Ask Wagner what it's all about. His address is *Box 1025, Marquette, Mich.*

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, 1270 Q Street, N. W., Washington, D. C.*

Paramananda, Swami—The Path of Devotion; Vedanta in Practice; each, .70 (new, 1.05).

Parsons, Frank—The Heart of the Railroad Problem, .80 (new, 1.60).

Parry, C. Hubert—The Evolution of Music, .90 (new, 1.75).

Parsons, Prof. Frank—Choosing a Vocation, .50 (new, 1.00).
The City for the People (municipal government), .50 (new, 1.00).

Papus—What is Occultism? .52 (new, .75).

Parsons, Samuel—Landscape Gardening Studies (illustr.), .75 (new, 1.60).

Parsons, Belle R.—Plays and Games, .50 (new, 1.25).

Partlow, Frances—Training of Children in New Thought, .70 (new, 1.10).

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Patch, Kate W.—The Sensitive Child, .35 (new, .75).

Patten, Simon—Social Basis of Religion, .35 (new, .50).
New Basis of Civilization, .50 (new, 1.00).

Patterson, Charles Brodie—Dominion and Power, .80 (new, 1.20).
The Will to be Well, .80 (new, 1.20).

Peebles, Dr. James M.—Five Journeys Around the World, 1.10 (new, 2.00).
Death Defeated, .70 (new, 1.15).
Demonism of the Ages and Spirit Obsession, 1.00 (new, 1.40).
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Perkin and *Lane*—Introduction to Chemistry and Physics, .50 (new, 1.00).

Perkins, Agnes F.—Vocations for the Trained Woman, .60 (new, 1.20).

Perry, Arthur C.—Outline of School Administration, .75 (new, 1.50).

Phelps, E. M.—Selected Articles on Woman Suffrage, .50 (new, 1.00).

Phelps, Dr. J. R.—Astrological Birthday Book, .50 (new, 1.00).

Perry, Bliss—A Study of Prose Fiction, .60 (new, 1.20).

Podmore, Frank—Mesmerism and Christian Science, 1.10 (new, 1.65.)
Naturalization of the Supernatural, 1.30 (new, 2.00).
Critical History of Modern Spiritualism, 2 vols., 4.50 (new, 6.00).
The New View of Ghosts, .35 (new, .55).

Pomeroy, Dr. H. S.—Ethics of Marriage, .50 (new, 1.00).
Is Man too Prolific? .20 (new, .35).

Pope, Amy E.—Home Care of the Sick, .75 (new, 1.50).

Posse, Maron Nils—Educational Gymnastics, 1.00 (new, 3.00).

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THE MILITARY ABUSE OF CONSCIENTIOUS OBJECTORS

Let me say at the start that I have very little sympathy for the "conscientious objector," using that term as meaning one who refuses for reasons of conscience to bear arms or in other ways to take part in military activities. He who continues to enjoy the protection of the laws and the advantages which life in a civilized community affords him is under a moral obligation to protect that community against military aggression; he incurs a debt which it is his duty to pay in whatever way may be necessary. If his religious scruples forbid him to do his share in protecting society—and we cannot deny him the right to such scruples—then, if he is an honest man, he will ask nothing from society and will accept nothing from it, and this he can do only by withdrawing and living the life of a savage. To take society for better but not for worse, and that is what the man does who refuses to fight, indicates a very low order of conscientiousness. Society has its laws against those who take but will not pay—it puts them in prison. In doing this it is not attacking the rights of conscience; it is acting on the principle that liberty, like bread and butter, at times commands a price; that it belongs to him who will pay, and that he who will not do this is virtually a thief, whatever his motives may be, for he proposes to reap the benefit of the labors and sacrifices of others while he himself does nothing. For the time being the conscientious objector is an enemy of society, and unless his conscience is sufficiently elastic to allow him to accept some form of non-combatant service having a military aim in view he must be treated like any other enemy and be interned where he cannot act as a center of conscientious infection.

Very recently it has come to light that conscientious objectors confined in United States military prisons have been subjected to the most outrageous treatment with the object of "breaking their spirit," as the phrase is. Documents have been published showing that objectors confined in the military prisons at Fort Leavenworth, at Fort Jay, at Alcatraz Island and elsewhere have been treated in a

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fashion which makes us wonder if the spirit of the Inquisition is not still alive in our midst. They have been manacled to the bars of underground dungeons for hours at a time in such a manner that their toes barely touched the ground; they have been clubbed, choked, starved, had their hair pulled out by the roots, have been tortured by being prevented from sleeping, have been sprayed with cold water until exhausted; have had water dropped on their heads till they lost their reason; have been refused medical attendance; have been deprived of reading matter, and subjected to almost every kind of abuse short of and even including maiming, until some have been broken in mind and body. And this has been done by officers of the United States Army, men who were in line for defending the people of France and Belgium against the outrages of the Huns, and who would have treated these same Huns, as prisoners of war, in a fashion that would have been gentleness indeed by comparison. It is impossible to take space to go into details; the evidence is public property. It further appears that objectors have been sentenced by military courts to long terms of imprisonment, to twenty years, or even for life.

Most of the objectors have accepted these tortures bravely rather than submit to a discipline which they regarded as involving a violation of their principles. One may admire their resolution and their fortitude without agreeing with their attitude. He who is abroad in the world must submit to the laws of the community; he who is in prison must obey the rules of the prison, and it seems that many of these objectors have carried their protests to an extreme. It is one thing to shoot your fellow-man, but quite another to obey the rules prevailing in a prison, whether military or otherwise. Some of the men refused to drill, others declined to do any sort of work about the place, on the ground that it was military service. One group refused to wear uniforms because they belonged to a religious sect which regards the use of buttons on clothing as a sin, and underwent torments rather than wear them. It is natural enough that these super-conscientious objectors should have excited the wrath of the petty officers having them in charge; but it is no justification for torture.

The war being over the problem of the conscientious objector has largely disappeared for the time being, with the exception of those still in prison, but it will surely come to the front again if some system of universal military training is adopted. But it has by no means ended the problem of the men who, under military authority, have committed acts of brutality. If they have brutally assaulted or otherwise maltreated the conscientious objector, they will act in the same way to any other prisoner unfortunate enough to be entrusted to their care and who incurs their dislike. They have no business in a penal institution except as inmates.

It is stated that the Secretary of War has forbidden the manacling of prisoners to the doors of their cells, and the solitary con-

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finement of objectors. But this is not enough. The brutal treatment of the objectors presumably has been, and is still being, applied to other recalcitrant and incorrigible prisoners. What we want is to know whether the War Department authorizes and directs physical and mental torture in such cases, and if it does not, that it shall subject these brutal representatives of its authority to proper punishment for assault and cruelty, and shall assign them to duties where their brutal propensities cannot find an outlet. If the War Department does tolerate or direct such things, or if it winks at them or does not take the trouble to prevent them, Congress should enact legislation specifically prohibiting the use of physically as well as mentally injurious methods of discipline in military, naval and civil prisons under Government control, and should provide that those officers who use such methods should be subject to punishment for assault and cruelty. It is one of the standing arguments against military training that it leads to brutality. There is some truth in the charge, and it is something that we, as a liberty-loving nation, should be on our guard against. The soldier is not of necessity a brute.

I am opposed to making any distinction whatever between political prisoners and convicts, and it would be unfortunate if this agitation should emphasize the idea that the man who is imprisoned for principle should be treated in a radically different manner from him who is supposed to be without principle. Except for the fact that the law defines certain acts as felony, it is quite impossible to draw a sharp line between criminal and political offenses, and there are times when the political offender is more dangerous than the felon. A criminal court sentence says nothing whatever about sentence to physical or mental maltreatment. The body and mind of the convict, as well as the political offender, should be respected. Every man in prison must obey the rules and submit to the discipline, but discipline should have a better object than making life unendurable for the prisoner. The resistance of many a convict is simply a protest against injustice, an assertion of his manhood, and this, which we would admire in the freeman, is not wholly out of place in the prisoner; its occurrence raises the question whether the system of discipline employed, or the character of those who have to enforce it, are what they should be. Inmates of insane asylums are not clubbed or assaulted, and whatever force is used is simply such as is absolutely necessary for getting them under control.. The subject of the control of refractory prisoners would lead us too far. What I want to emphasize is the need of a complete revision of our penal methods and the placing of their administration in the hands of men who are competent, by training and breadth of view to see the prisoner's side as well as their own, and proper provision for disciplining those who are actuated only by instincts of brutality.

Note—**Documents treating of the abuse of conscientious objectors in military prisons can be obtained from The National Civic Liberties Bureau, 41 Union Square, New York City, and from Room 1505, 116 South Michigan Avenue, Chicago.**

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Answers To Correspondents

Mr. .....: I have your letter asking me if I know of "some young lady who is desirous of getting married and who would consent to marry an ex-con."

I think nothing better could happen to a young ex-con. who really wants to make good, than to marry the right sort of girl. I know of not a few who have been made over by it. I think, too, that the young fellow who has had his spanking and learned his lesson is a better risk for a girl than many a man who has not been taught to behave himself. I don't in the least want to discourage you. But I have a very grave responsibility as head of this LEAGUE. I could not undertake to aid you in your very commendable aspiration without compromising the LEAGUE, which is in no sense a matrimonial bureau. Let me make you a suggestion, however. If you meet a girl whom you like and who likes you, under no consideration make advances to her without telling her of your past record. You don't want to have a skeleton locked in your closet and the constant dread that you may be found out. If she will accept you, knowing that you have been in prison, she will be worth while. The fellow who marries under false pretenses and concealment courts disaster of the worst sort. Good luck to you.

Painting the Tiger White

Open letter to "The Messenger"

OCTOBER 27, 1918

Editor of *The Messenger*
Dear Editor:—

In *The Messenger* of August, 1917, page 459, appears an article by the Right Rev. F. E. J. Lloyd which, as an editorial comment on the same page states "deals with the autonomous branch of the Old Catholic Church, known as 'The American Catholic Church,'" of which Mr. Lloyd is a bishop.

Will you please explain in *The Messenger* for the benefit of those of your readers who want to know and who might otherwise suspect you of inconsistency, why, in *The Messenger* of October, 1918, page 129, it is stated that there are no Old Catholic bishops in the United States and that regular services are held only at Chicago, Seattle and Krotona.

Will you also kindly explain why, when there is an American Old Catholic archbishop (the Most Rev. J. R. Villate, of Chicago), the superior of Bishop Lloyd, whom you recognized as an Old Catholic bishop a year ago, the writer of the article in the October *Messenger* claims (page 132) to be "the temporary head of the Old Catholic Church in America."

Perhaps you would also be willing to explain why it is made to appear that an organization so long and so well established in America as the Old Catholic Church, with an American archbishop and several bishops, as well as regularly conducted churches, has no existence, and its name is made use of in the way it is.

Cordially yours,

H. N. STOKES, F. T. S.

1207 Q Street Northwest, Washington, D. C.

The above inquiries met with no response, either privately or openly, and quite naturally, because they could not have been answered without showing the duplicity of the Krotona Old Catholics; they could not have been answered in *The Messenger* without exposing to the members of the American Section, who read nothing but *The Messenger*, the fact that whatever the merits of the doc-

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trines of this church, which has edged its way into the Theosophical Society, it is based on fraud and misrepresentation from beginning to end.

I learn from *The Messenger* for January, however, that "the theosophical group of Old Catholics" has adopted the name "Liberal Catholic Church." Whether this is final and authoritative, or simply a tentative suggestion, does not yet appear. It is, however, a move in the right direction, for the "theosophical Old Catholics" have been heartily denounced by the several Old Catholic churches which have long had a claim to this title and who protest against the misappropriation of their name. It is also an admission of the obvious fact, which its founder Wedgwood denied, that this church gets its membership mainly by proselyting within the Theosophical Society. Else how could the "theosophical" section of the church change its name?

One must not be deluded, however, by the idea that changing the name changes the facts. The "Liberal Catholic Church" has acted justly towards the genuine Old Catholic Church, but in changing its name it has done nothing whatever toward removing the blot on the 'scutcheon. It has not changed its own fraudulent origin, and its attempts to deceive the members of the Theosophical Society, nor can it do so until it has eliminated the person who is mainly responsible for them. The founder of the Liberal Catholic Church is J. I. Wedgwood, who, while partially eclipsed by his satellite Leadbeater, is still recognized as one of its leaders. Mr. Wedgwood is an ardent advocate of the dogma of "apostolic succession," which means that a priest can have no real spiritual power and authority unless he has received them from another priest, and so back to the Apostles and to Christ Himself. He claims to have received this succession from the Old Catholic Church of Great Britain and to be a bishop of that church. He claims that without this succession he would have no spiritual authority whatever.

What are the facts? They are clear enough and have been repeatedly set forth by the Archbishop of the Old Catholic Church of Great Britain and Ireland and printed in the pages of the CRITIC. They are to the effect that Wedgwood's apostolic succession is fraudulent, having been secured through an unfrocked prelate, one Willoughby, who had been expelled from the Old Catholic Church, as he was before from the Anglican Church, because of the gross immorality of his life which, in brief, consisted in immoral relations with boys entrusted to his care. It is from this unfrocked sex pervert that Mr. Wedgwood secured his right to be regarded as in the direct line of the Apostles, and of Christ Himself, and the right to pass it on to others, including Mr. Leadbeater and the various priests in America. Every priest of the Liberal Catholic Church must trace his spiritual ancestry back to a moral cesspool.

We may admit that the dogma of apostolic succession is baseless and that most of these gentlemen are above reproach, but as long as the Liberal Catholic Church holds it to be a spiritual and

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occult truth rather than an ecclesiastical formality, as long as it teaches that the moral qualities of its priests are of secondary importance, provided they have been endowed with apostolic succession, and as long as it conceals from its members the fact that it secured this succession from an unfrocked libertine, the term "Liberal" must be taken as synonymous with license rather than liberty.

In the November *Theosophy in Australasia* T. H. Martyn, General Secretary of the Australian Section, T. S., points out in a very moderate article that many Australian theosophists have been offended by the carryings on of the Old Catholic members and suggests that something might be done in the way of reconciliation by dropping the usual terms priest, bishop, archbishop, etc. Without doubt this would pacify some theosophists, but changing the name does not change the thing. The principles and practices of the Old or Liberal Catholic Church would not differ more from those of the Church of Rome because of such a procedure. Some of the Australian members caused their children to resign from the Order of the Round Table (a theosophical organization for young people) because one of the Senior Knights, a bishop, appeared before the children at a meeting in miter and petticoats. It matters little whether he wore ecclesiastical toggery, pajamas or a full suit of armor; it is not what the gentleman had on, but what came out of his mouth that counts. The miter, the robes and the title of bishop or what not are harmless in themselves, although they stand as symbols of dogmas and practices to which every true theosophist—I do not say "member of the T. S."—must object. But the man who teaches to a group of theosophical children the dogma of the absolution and remission of sins—which means nothing else than that they can sin and have their sin annulled by a priest—and so thwarts in the youthful mind the growing habit of thinking that every one must reap as he has sown, priest or no priest, is not doing less to wreck the future of the Theosophical Society and the theosophical movement if he calls himself plain Mister and wears a business suit. By all means let him parade his titles and his vestments or hang a huge brass cross on his paunch, so that all may see and beware of what is within.

It is no compliment which the General Secretary of the Australian Section pays to his fellow-members when he thinks that they will be satisfied with painting the tiger white and calling him a sheep. If the doctrine of karma be true, if it be true that "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment," it is impossible that a priest can annul the effects of one's own actions. The law of karma is the rock on which Theosophy stands; it is the basis of all sound and healthy ethics. The attempt to deny or qualify it and to substitute an easier and more agreeable way of escaping one's moral debts than by paying them is one of the chief causes of the failure of the Church to rescue the world. Theosophists should be the

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leaders in teaching the world the law of absolute and irrevocable responsibility. They are allowing themselves, through their infatuation for Leadbeater, whose statements for the most part have no visible basis other than his own huge self-assertion, to accept his clairvoyant "revelations" about the power of a priest to shunt the law of karma on to a side track by magical methods. And this marks him as one of the most insidious powers of evil in the world today; not because of his wide influence with the masses, but because under the guise of Theosophy he is striking at the very heart of the theosophical movement, diverting it from its true mission of making this great truth the property of the whole race.

The Head of the Old Catholic Church in Great Britain Denounces Wedgwood & Company

THE EDITOR
THE O. E. LIBRARY CRITIC
SIR:—

My attention has been drawn to a letter which appears in your issue of 16th October 1918, in which I am asked to reply to three questions, viz.:

(1)—"Why are there so many wandering bishops and priests, who have been ordained by him (Mathew), posing in different religious sects as ex-suffragan bishops?"

(2)—"How can Bishop Mathew be Archbishop of the Old Roman Catholic Church in Great Britain and Ireland, seeing that in December, 1915, he made submission to Rome?"

(3)—How can "the Archbishop of the Old Catholics in Europe for the Latin succession, who consecrated him (Mathew) Bishop and not Archbishop, receive him again under his jurisdiction? Has Bishop Mathew repudiated the Roman authority once more?"

(1)—In reply to this question I beg to state that I am not acquainted with more than two Bishops who have received consecration from me, nor with more than one priest ordained by me, who are in North America at the present time. Any others who may be "wandering" or "posing" in the United States as "ex-suffragans" of mine should be asked to produce their credentials.

(2)—In December, 1915, it is true that I *offered* to submit to the ecclesiastical authorities. I did not, however, submit because my offer was met in such a manner by these gentlemen as to make it impossible for me to accept the conditions they chose to impose. I therefore remained *in statu quo*.

(3)—I have never made any oath of obedience to the Archbishop of the Dutch Old Roman Catholics, who consecrated me, and I have *never*, therefore, been under his jurisdiction, and have no intention of placing myself under it.

In 1910 I repudiated all connection with the Dutch Old Roman Catholics because of their departure from their original standards of faith and tradition.

With regard to the Theosophical gentlemen who call themselves "Old Catholics" and claim to have received episcopal consecration from a suspended and expelled ecclesiastic, who was unfrocked while an Anglican parson and suffered the same disgrace from us when we discovered his antecedents, I can only say that I do not recognize these gentlemen as Christians at all, and I look upon their assumption of the title of "Old Catholic" as dishonest, misleading and ridiculous. Moreover, their "consecration" by the disgraced defroqué alluded to was a profane farce, and

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I am confident that it possessed no validity whatever. The cowl does not make the monk, nor do the trappings and uniform of a Bishop make a man a genuine Bishop. I am, sir,

Your obedient servant,

+ ARNOLD H. MATHEW

Walmer, England, December 10, 1918.

Note by the Editor—The above letter establishes Archbishop Mathew's right to speak in behalf of the British Old Catholics. The writer of the letter referred to has explained that he was misled by press reports. For further comment see the article "Painting the Tiger White."

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, 1270 Q Street, N. W., Washington, D. C.*

Poulsson, Emilie—Love and Law in Child Training, .50 (new, 1.00).
Powell, Lyman P.—Art of Natural Sleep, .45 (new, .90).
Emmanuel Movement in a New England Town, .50 (new, 1.25).
Priestman, M. T.—Artistic Homes, 1.00 (new, 2.00).
Handicrafts in the Home, 1.00 (new, 2.00).
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Pryse, James M.—The Magical Message of John the Divine, 1.40 (new, 2.00).
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Pythagoras, Golden Verses of, leather, .40 (new, 1.00).
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THE O. E. LIBRARY CRITIC

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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ASTOR, LENOX AND TILDEN FOUNDATIONS.

PRISON STORES—MICHIGAN AND NEW JERSEY

This is a story of how Michigan is helping its prisoners to get the most for their money, and of how New Jersey, which makes a great deal more noise about prison reform, is allowing its prison officials to line their pockets at the expense of its inmates.

Prisoners labor under the disadvantage that, unlike you and me, they cannot go down town and buy what suits them in the store where they find it cheapest; they are practically deprived of the benefits of trade competition. It is true that they may sometimes commission an accommodating official to make their purchases, but with the strong probability of his taking his rake-off. The alternative is to maintain a shop on the premises. Such inside stores may be conducted in two ways. The store may be the property and enterprise of some official, who runs it for his own profit; or the profits, if any, may accrue to the benefit of the institution or its inmates. Where the goods are sold at the actual cost of handling it is what is generally known as a co-operative store.

The fatal objection to a prison store conducted by an individual for his own profit is that it is conducted under conditions which exclude competition, and therefore affords endless opportunity as well as temptation to overcharge the men, who must buy from it if they buy at all and who belong to a class who can ill afford to pay. It therefore speedily becomes a sort of graft and should be regarded as such even if the prices are not excessive. When the state sends a man to prison it does not, or should not, send him there to become a source of private profit to any individual. The prison officials are paid to take care of the prisoners, not to make money out of them. The officer who makes a profit from a prisoner is doing something which in no way differs from hiring him out as a laborer and pocketing the proceeds. Whether the state can justly derive a revenue from its wards is a question we need not discuss here, but it is quite certain that even if the profit from a prison store does not belong to the state, it does not belong to any private

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person, and the official who makes such a profit should be summarily dealt with as a thief, and his superiors, who knowingly allow it, should be treated as accomplices.

That is the way they do things in New Jersey. The inmates of the state prison, I am informed, are not allowed to purchase outside, and the doorkeeper, with the connivance of the Principal Keeper (warden), conducts an inside store, where, it is said, he charges the prisoners higher prices than are asked in the local stores in Trenton, as indicated by the prices published in the papers. Whether he overcharges or not is a secondary matter; he is not running the store for the accommodation of the prisoners, but as a source of revenue, and he differs from no other public servant who uses his position to divert the money of others into his own pocket.

Let us see how they provide for the prisoners' purchases at the state prison at Marquette, Michigan. I do not say "in Michigan," because I understand that the main prison at Jackson is not as progressive. I do not know whether Warden Russell advertises himself in the papers and I would not believe them if he did. But his general policy towards the inmates is indicated by the highly developed inside spare time industry so often alluded to in the CRITIC, and by the co-operative store system, on which we will listen to one of the inmates, our old friend Dandi-Line Wagner.

The Marquette "Inmates' Co-operative Store" is an inmates' store and is co-operative. The warden selects an inmate to run it and the officials have only to do with it in so far as the payment of the bills to wholesalers is concerned. It gives universal and great satisfaction. It is managed splendidly, and the prices are so that the officers (who live in town for the most part) are eager to purchase their requirements in our store.

In order to appreciate the value of our store better, permit me to say that: (1) We are allowed to have small oil stoves and cooking utensils, so that if a fellow does not care to eat all his boiled potatoes at dinner time he can save a few and cook them or fry them for his supper, together with, say, an egg or a small piece of meat, or the like; (2) scrip money is issued, wherewith all the transactions are made; (3) the storekeeper, who, as I said, is an inmate, goes around the cells every other evening (there are two wings here, and he visits one wing each evening) to take orders; (4) should a fellow have overlooked ordering something he can generally get it during the daytime by merely asking the storekeeper to be kind enough to deliver it to his cell; (5) we are allowed to have oil lamps, so that when the lights are put out, at 9 P. M., he can light his lamp and do whatever he likes until he wants to retire.

In case the store does not carry the article a man wants, he may order it and the storekeeper will get it for him. If he prefers to do so he may send for it himself, either to the city or to any of the mail order houses in the large cities. Say a fellow wants to cover the floor of his cell with a rug or a piece of linoleum, he takes two or three dollars, whatever the article costs, and encloses this in a letter; this letter goes to the clerk's office and he mails a check for exactly the amount of scrip to the firm. As the clerk is a very busy man these orders are at times a bit delayed, but you can readily understand that the privileges are unlimited for any one who behaves and shows that he appreciates good treatment.

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The storekeeper draws a salary of ten dollars per month. This comes out of the store profits.. Other things the store provides for are: Moving Pictures, baseball outfits and prices for Fourth of July games. * * *

Now all of these articles are paid for with scrip money. If a man comes in here and has five dollars in his possession he receives five dollars' worth of scrip money, which is in denominations of from one cent to five dollars. All he can earn by doing overtask work is paid in scrip. The average overtask earnings per month are about $1,000, about two and a half dollars per man The money the fellows earn by making doilies for me is also paid in scrip. These men earn from eight to fifteen dollars a month, while only at times, when we have very many orders, some fellows earn around twenty dollars making doilies (this is in spare time, usually wasted in other prisons!—*Ed.*) Money sent in to the inmates is given them at certain times or as they need it, or whenever the clerk has time to give it out. If a fellow wants to send home ten dollars he gives ten dollars' worth of scrip to the clerk, who forwards the cash to his home.

Parcels, books and newspapers are allowed here and are not cut up as in some prisons. The parcels are examined before they are given to the inmate, but their is never a thing missing out of the parcel when the contents are permissible in the institution.

The Marquette and the New Jersey prisons are of approximately the same size and similarly located; probably the general character of the inmates is the same. The difference consists in the type of men in charge. The Marquette warden practises reform on the spot; the New Jersey officials practise it in the newspapers; Marquette Prison has a warden who gives the men a chance, and in this shows himself to be not only a humanitarian but a sound business man; the New Jersey warden, no matter what smiles wreathe his countenance when he talks to the reporters, is a tyrant, and that he allows grafting in his institution is a sufficient indication that he is unfit for his place. What can be done and *is* being done at Marquette can be done and is *not* being done at Trenton. Until it is, the less we hear of its reformed prison and the wonderful man New Jersey has at the head of its penal system the better. Marquette Prison speaks for itself, and its inmates speak for it, but if you want to know about the New Jersey Prison—and you cannot get the information from the inmates, for they are not allowed to write to you, lest things should leak out—you may count the number of times the Commissioner gets his name in the papers. It is the difference between facts and—wind.

Bill for Critic Envelopes

My last appeal for help in paying off that bill for CRITIC envelopes brought only three responses. This puzzled me at first, until it occurred to me that in asking for "a little of the beer under the froth" I was appealing largely to members who live in prohibition states. It seems that the universal drought has affected their pocketbooks also.

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A Psychic Bloodhound

A Letter to the Qabaloger

Mr. Hermes Trismegistus
Dear Sir:—

I saw your ad about qabalscopes in the ——— magazine. I am very anxious to know who I used to be. I have been told by various people about my past lives, but somehow they don't agree, perhaps because I have had so many of them and they might have got mixed up. All of which is very unsatisfactory. One of them told me I was a common Italian, perhaps an organ grinder; another said I was a criminal, while one of them accused me of being Pontius Pilate. Not one of them found any good in me. I am downright discouraged. Perhaps they were kidding me. I wrote to a man who, I am told, does this work for the Theosophical Society, but he didn't answer. Perhaps it was because I didn't send a money order. This was because I didn't know what he charged.

I don't want to make that mistake again, so I am asking for your terms. You might tell me how many lives you will cover for a moderate fee. Can you pick out the best? You needn't go back to the monkeys; I am quite satisfied with historical times and would be very glad if you could find that I was somebody I can read about in books. My friends say I am a nobody, so I would like to show them that at any rate I once was somebody.

Most respectfully,

P. S.—Are you the same man who used to live in Egypt with the same name? If so, I am sure you can tell me something worth while, for I hear he was the biggest man alive in those days. Perhaps I lived then and knew him.

Do you have to have a piece of my hair? I haven't much to spare, but might send you a little.

Do you tell who I will be next time? Also when and where it will be? I would like to put some money in a bank to grow for me till then. It might come in handy if my parents are poor. Is there any way to find the right bank and how can I claim the money?

I got all mixed up with a woman. Was I mixed up with her before and how can I help getting mixed up with her again? You are doing a great work.

This inquiry elicited the following highly interesting and satisfactory

Letter from the Qabaloger

Dear Sir:—

Your recent letter regarding QABALSCOPES has been received. If you desire to have one of these unique readings, send the following data: PLACE OF BIRTH.....STATE.....CITY.....COUNTRY.....YEAR OF BIRTH.....MONTH OF BIRTH..... DAY OF BIRTH.....HOUR AND MINUTE OF BIRTH..... A. M.....P. M..... FULL NAME UNDER WHICH CHRISTENED .....

If you do not know the hour and minute of your birth send a lock of your hair in a sealed envelope. From this we are able to psychometrize and get the desired date accurately. Where this is necessary, there is an extra charge of $5 for the service.

We Qabalize the letters of your name, showing their astrologic correspondence, and at the same time read the Akashic Records which reveal the entire line of your Cosmic Journey. To do this for you will be

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a pleasure, and we hope that it will help to awaken your own intuitive memory, and therefore be of extraordinary service to you.

The QABALSCOPE is undoubtedly the most practical method of helping one to reach Intuitive Memory—something each one should ultimately accomplish—and thus utilize past experience as a means of enlarging the scope of present possible attainment. All this under proper unfoldment can be accomplished here in the flesh, without dying and going to Devachan. . . .

The table below shows the prices charged. The price is regulated by the amount of work involved:

Onomatic Horoscope	including	TWO	INCARNATIONS		.....	$15.00
"	"	"	THREE	"	.....	20.00
"	"	"	FOUR	"	.....	25.00
"	"	"	FIVE	"	.....	30.00
						etc.

A complete history of the GREAT LIFE, with record of experiences of Subjective Planes between the earth lives, together with a history of geologic changes of the earth, and ethnologic changes in its inhabitants for a period of over 100,000 years, $100.00.

Yours truly,

HERMES TRISMEGISTUS

Very few people know the exact minute of their birth, and if they do not the information is dirt cheap at five dollars, and besides, a mistake is not likely to be discovered, nor an error of the clock either. Smelling out the minute of birth from a lock of hair quite beats the bloodhound, and this psychic bloodhound, if we are to accept his claims, is able, if given a scent, to smell out your past as far back as you will pay him to run, at the rate of five dollars a life, while for one hundred dollars he will smell out how you passed your time in heaven—or hell as the case may be. As the number of incarnations is said to run up into thousands, reading "the entire line of your Cosmic Journey" would be a bigger job than reading all the novels in a good-sized library. That Mr. Hermes Trismegistus is willing to do it for one hundred dollars proves indeed that it is, as he says, a pleasure—he could never do it as a business proposition.

Let those F. T. S.'ers who were overlooked by Mr. Leadbeater in *Man, Whence, How and Whither* cheer up. There is still hope.

Just what the "intuitive memory" is, which will be developed in you by paying this gentleman fifteen dollars or more for writing out your past, does not appear, except that it is something very worth while which will spare you the necessity of going to heaven. But I have an inkling. To perceive something intuitively is to recognize its truth independently of any process of conscious reasoning. I do not at all deny the existence of a power of intuition. We often judge character, for instance, without reasoning about it, and probably because we have acquired the power of putting things together and drawing an inference without consciously employing a logical process. When we are right we call it intuition; when we are wrong, as we just as often are, we call it hasty judgment. Nothing is more certain than that it may be very misleading. The insane

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asylums are full of the victims of "fixed ideas," ideas which are nothing other than the intuitive perception of the truth of a falsehood. Intuition has very little value unless it has been or can be checked up by reason and by experience. By dwelling on an idea, by assuming that it is true and thinking enough about it you can easily bring yourself to the state where you are firmly convinced that it is true. The supposed story of your past lives which this qabaloger writes out for you cannot possibly be checked up by reason and experience, but if you are confident that what he says is true and if you read it over and over, it will finally become just as convincing as true memory and finally you will get your brain into such a state that anything told you about your past, no matter how baseless, may appear to you as genuine memory. You have then acquired "intuitive memory;" you will remember things that never really happened.

Fortunately, most people who indulge in this process of mental self-abuse do not become dangerous, especially when it relates to past lives and the invisible world. They may become as harmlessly bughouse as Mr. Leadbeater, with his *Rents in the Veil of Time*, and may be quite safely left at large. But it is as much to be condemned as is the practice of sitting in the dark and trying to see things; it is opening the mind to all sorts of hallucinations, the negation of the divine power of reason, and if, as is quite possible, you find it so easy and fascinating that you begin to apply it to everyday affairs, you are on the road which has a big sign-post, "This Way to the Lunatic Asylum." The occult societies are full of those who have gotten themselves further and further away from the stern realities of life by indulging in such practices and by giving faith and credence to others who have done so. And so you find a large society, whose original ideas were most noble and most practical in the highest sense of the term gradually forgetting them, allowing themselves to be led by the nose by a clairvoyant, eagerly accepting any absurd thing told them, and ultimately in some cases developing loose-jointed conscience with regard to what they tell others, quite honestly without doubt, but with utter disregard of whether it is true or not as long as it fits in with their conceptions.

That there is a connection between the exact minute of one's birth and one's prenatal history may perhaps be true. But when one remembers that a dose of ergot administered during childbirth may change the time of birth by hours and so alter one's entire past history, one trembles at the audacity of the physician, who might convert a former benefactor of the race into an ex-murderer, a man who was Socrates into a man who was Nero. Possibly the stars in their courses predestined the dose of ergot, just as they predestined that I should regard this qabaloger as an arrant humbug and that I should say so. I am told that he does very careful work and that everybody is pleased and that therefore what he says is true. Which is like saying that a novel is true if it is only in-

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teresting enough and if it is written in the best literary style. It is the business of this back-action fortune-teller to please everybody, or he would get no more shekels.

On the whole, it would be better to imagine one's own past, after smelling one's hair. It is just as likely to be true, and by saving the price of qabalizing two incarnations one could buy a set of Leadbeater and revel in the past lives of Alcyone and others one will never meet, rather than get silly over one's own.

An Often Repeated Apology

I constantly get letters from members, as well as from prisoners, complaining that their communications receive no attention. Nobody ould be more sorry than I am, but until members of the LEAGUE are willing to contribute enough for its support to enable us to employ sufficient office help this condition must continue. For the past year and a half I have had to do not only my own proper work, but also the work of three clerks who had to be dropped because of the increased price of office help. Two-thirds of the time which I should be devoting to the proper work of the LEAGUE has to be given to trying to get the funds necessary for carrying it on for the remaining one-third. Barely one-fifth of the members ever make even a small contribution, and, as one might expect, those who give nothing are often the most clamorous for attention and complain most if they do not get it promptly.

At the Periscope

The Old Order Changeth. A speaker closely connected with official activities at Krotona recently made a public statement to the effect that the O. E. Library—do not confuse this with the O. E. Library League—has done more than almost any other one agency to spread a knowledge of Theosophy in the United States. This is interesting, if true, and therein one may find an explanation of the fact that after the Library has been carried for several years on the list of "Independent Collateral Organizations" published in the official directory of the American Section, T. S., its name has been dropped without explanation from this list and has not appeared in the last two issues. I say the explanation may be found, for while the O. E. Library has always stood for Theosophy, it does not and will not stand for the hybrid offspring of spiritualism and Roman Catholicism now being fostered in the name of Theosophy by the controlling officials of the American Section. It is perhaps a trivial matter, but it might as well be made clear that the Library did not request its name to be withdrawn, but that the officials of the American Section deem it unwise that its members should know of a concern which insists on talking too much about Blavatsky, the reading of whose writings would be just as prejudicial to their schemes as is the reading of the Bible to the policies of the priesthood of the Roman Catholic Church. Theosophy as it is in "Bishop" Leadbeater and Christianity as it is in "Bishop" Wedgwood; Theosophy with Karma left out and with Apostolic Succession, the Mass and the absolution and remission of sins by a priest tucked in; Christianity with Christ and His "Come unto Me" replaced by a sacerdotal magician as a go-between! Why, bless me, it would never do for T. S. members to read Blavatsky, nor the New Testament either, for that matter.

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The Life and Writings of H. P. Blavatsky

Note—The memory of H. P. Blavatsky, Founder of the Theosophical Society, is still honored by the members of that Society, who for the most part ignore her writings. The reason for this will be obvious to any one who earnestly studies them and compares them with the spiritual pap and rubbish which take up much of the space on theosophical book tables and form the stock in trade of most of the lecturers. The leaders of the Society do not yet dare to disparage Blavatsky openly, but they discourage her study by ignoring her and offering substitutes. Otherwise they would be accusing and condemning themselves. Do not forget that the most read "theosophical" writer is a Catholic bishop who openly advocates the Mass, the absolution and remission of sins by a priest as a substitute for Karma, and ceremonial magic as a means of salvation, and that it is his books which are forced on study classes and upon beginners. Do not forget that the propaganda managers of the American Section are mostly, if not wholly, Catholics, and that a Catholic Church, with everything that Blavatsky condemned, is established at the Sectional Headquarters. To urge the study of Blavatsky would be as fatal to their prestige and pretensions as would be the private study of the Bible to the Roman Catholic priesthood. If you prize your faith in Leadbeater, avoid Blavatsky like poison.

The following books can be purchased or rented from the O. E. Library. *Prices subject to change without notice:*

Blavatsky, H. P.—

Isis Unveiled, 2 vols. Temporarily out of print. Loaning copies. Vol. 1, Science; vol. 2, Theology. The first great work of Mme. Blavatsky.

A Key to Theosophy, $2.00.
A very clear presentation of Theosophy as taught by the founder of the Theosophical Society. In the form of questions and answers, with glossary. Highly recommended.

A Modern Panarion, $2.50.
A collection of miscellaneous papers of Mme. Blavatsky, throwing many interesting sidelights on her character.

Nightmare Tales. Out of print; loaned only.

Practical Occultism and Occultism versus the Occult Arts, cloth, $0.40; leather, sold only, $1.00.

The Secret Doctrine, 3 vols. and Index vol., the set, $16.00. Reprint now ready. The volumes will be sold separately, when possible, at $5.00 each for vols. 1, 2, 3, and $2.50 for the Index volume.

Abridgement of "The Secret Doctrine," by *Katherine Hillard*, $2.00.

The Stanzas of Dzyan, with Introduction and Notes, cloth, $0.40; leather, sold only, $1.00.

A Theosophical Glossary, $5.00.
Reprint of a classic work.

Theosophy and the Theosophical Movement, paper, $0.25.
Some extracts from the writings of two messengers, H. P. Blavatsky and Wm. Q. Judge.

The Voice of the Silence, cloth, $0.50; leather, sold only, $0.85 and $1.00.
This claims to be a paraphrase of very ancient manuscripts and is of high occult and spiritual value. Cloth and $0.85 leather editions also contain the Stanzas of Dyzan.

(To be continued)

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

Vol. VIII Wednesday, March 5, 1919 No. 15

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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

"MORAL INSTRUCTION" IN THE EASTERN STATE PENITENTIARY

The Eastern State Penitentiary, located in Philadelphia and supposedly the property of the Commonwealth of Pennsylvania, but in reality of the Clan McKenty, is cracked up—by its warden—to be the model penal institution of the nation. Ask any Philadelphian and he will tell you that the E. S. P. is *the* prison of all prisons. "How do you know?" "Why, McKenty says so." And in fact there is some basis for this. It has sanitary plumbing and running water, hot and cold, in its spacious cells; likewise a piano wherever it is wanted and a canary where this is preferred. The men have soup and bread twenty-one times a week, and only those prisoners who can get through underground letters complain of being starved. These are unalloyed blessings, and there are others. The prisoners are allowed to write one letter a month and to receive as many as are sent to them, if the chaplain sees fit. On Saturday afternoon there is baseball in season, and the band is allowed to parade around the yard for an hour. They are locked in their cells for very brief periods only, for instance, from Saturday evening till Monday morning, with a brief intermission Sunday morning, when they are permitted, perhaps required, to visit the prison museum, where they can look on one of the most interesting fossils to be found in any prison. It is surely not amiss to give the name of a fossil, and this particular one, family, Welch; genus, Joseph; species, clergyman, has the title of "Moral Instructor." Whether the Reverend Joseph Welch is a relative of tin-horn McKenty by birth or by marriage I don't know, but the best thing the State of Pennsylvania could do for its prison would be to pension him and send him to live in Catawissa, a small town inhabited mostly, according to my personal observation, by fleas and bedbugs. The moral instruction of these enemies of society would just suit the caliber of the Reverend Joseph Welch if we are to judge from the following:

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Quite recently a group of inmates of the E. S. P., headed by an educated and intelligent young man, thought that they would like to utilize their spare time in getting ideas which would give them a broader outlook on life, combat the pessimism which prison life, in spite of its sanitary plumbing and canaries tends to engender, and thus help them to bear their punishment with fortitude and go out into the world with the firm resolution to make good. At the suggestion of these men I inserted in the CRITIC a request for New Thought literature. This request appears to have met with a generous response. But just here you will see the advantage of having a museum specimen as a "moral instructor."

There is no rule in the E. S. P. against inmates receiving literature sent to them, but it must have the approval of the "moral instructor." The upshot of the matter is that while they were allowed to ask for New Thought literature, the Reverend Joseph Welch would not allow the soul-destroying stuff to be delivered to them. Among the literature turned down by this troglodyte were the publications of the Unity School of Christianity of Kansas City, a large association with connections all over the United States, which might almost be described as ultra-Christian in its tendencies, and which lays special emphasis on the necessity and power of prayer. The Pathfinders, of Detroit, is a prison working association which makes a point of supplying prisoners with lessons intended for their mental and moral development, which are based on psychological principles. This association is very widely and favorably known, is encouraged by prison officials and in some prisons has inside groups or chapters. Mr. Wright, the President of the Pathfinders, reading my notice in the CRITIC, sent to our E. S. P. friend a prospectus of the work they offered, with testimonials from prisoners and wardens, a duplicate of which was sent to me. He was not allowed to receive it. Another writer, who sent his own books, was Mr. Eugene Del Mar, one of the best known New Thought writers in America, who is one of our members and has been very successful with young prisoners. Mr. Del Mar writes me as follows:

Dear Dr. Stokes:—

In reply to a request in your library leaflet I sent some books and magazines to Mr. Marshall at Philadelphia, and have since been advised that he is unable to receive what I sent him "as the Chaplain has forbidden him to receive any New Thought literature." And evidently New Thought covers anything calculated to make heaven here or avoid hell hereafter! Perhaps you can reach the root of this outrage.

Yours sincerely,

EUGENE DEL MAR

As a further sample of the Reverend Joseph Welch's ideas I will ask our members of two years back to recall *The Humanitarians*, of blessed though unfortunate memory. Mr. Welch replied to their offer to help outgoing inmates of the E. S. P. to find employment in a letter which was forwarded to me as a curiosity and which was to this effect: "The Eastern State Penitentiary takes care

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of its discharged prisoners and does not solicit help for them from other sources." This, of course, was pure bunk, for at that very time this model institution was thrusting men out into the streets of Philadelphia with no employment provided for them and with no alternative but to starve or steal. It implied that what he and McKenty did not do was not worth doing and wouldn't be allowed if it was.

The boundaries of this "moral instructor's" mentality are sharply defined. It is bounded on the North by Bigotry, on the East by Jealousy, on the South by Conceit and on the West by Hypocrisy. It is further overshadowed by a dense cloud of ignorance which prevents him from seeing that in all rationally conducted prisons the chaplain rejoices to have the prisoners learn in any way they can and is sensible enough to see that even if the ideas which they absorb from New Thought literature may not entirely agree with the views of his particular church, still, if they help the men they are good, and in any event are better than criminal thoughts or empty heads. If the Reverend Joseph were not so circumscribed he would see that if he were doing what he is there for and were giving the inmates some really worth-while spiritual food instead of his hell and damnation medicine, they would not be calling for New Thought from outside, because he himself would be a New Thoughter.

"The root of this outrage," as Mr. Del Mar calls it, lies much deeper than the shallowness of the Reverend Joseph Welch. Without doubt his intentions are good and he has the welfare of the prisoners at heart when it does not affect his prestige. Were it not so he would not trouble himself about what they read. But that in no way justifies his presence there. The problem of the moral instruction of prisoners is a hugely difficult one; it calls for the highest talent, the greatest tact, the widest and deepest sort of insight into human nature. Only the man of deep and broad sympathies, the Christlike man, can hope to effect much. This chaplain has assumed the position of a moral policeman; he stands guard over the minds of these men with his billy, dictating what they shall and shall not read, without regard to the estimate placed on it by others. He looks at the label rather than the contents. That which is called New Thought may not contain the dogmas so precious to the old-fashioned religionist, but it has in it nothing which cannot be found in one form or another in the Bible; it has been the guide and inspiration of millions. Why not, therefore, let the men get what helps them in any form and under any tag whatever? And why not recognize the principle that that which a man gets voluntarily and without interference is much more likely to help him than that which is forced on him?

The people of Pennsylvania demand that their convicts shall be taught religion and that a chaplain or moral instructor shall be provided for them, and they let it go at that; the really intelligent

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and influential citizens do not trouble themselves about how it is taught; they do not ask whether it is as well adapted to right living in this world as to making its possessor believe that he has a ticket to the right place in the next. Nothing but agitation and a first-class scandal about the prison are likely to help, and that is not to be expected—it is too lopsidedly good. You simply can't get the good and intelligent people of Philadelphia to see that there is anything wrong about their beloved E. S. P., though it is obvious enough to everybody else. There is too much of the tin-horn method about Pennsylvania penology. The warden has talked and talked about what a great man he is and of the big things he is doing for the poor prisoners until everybody has had the wool pulled over their eyes. No one stops to inquire whether he is hearing all sides of the subject, whether the prison, so well conducted in some respects, as it doubtless is, is not thoroughly rotten in others. When they can see that the E. S. P. may be a penal Waldorf Astoria and yet utterly disregard the first principles of moral education, and that porcelain water-closets in each cell, nice and sanitary as they are, have little to do with the making of good citizens, perhaps they will ask about what is being done with the lucky men who use them to open their minds and to encourage self-development rather than suppression, and right action through will and conviction rather than through compulsion.

A Chance to Save a Boy

The following is quoted from a letter written to a member of our Board of Trustees by an inmate of the United States Penitentiary at Atlanta, Georgia, in behalf of a boy of sixteen years who is a fellow-inmate and who will be discharged in April. The United States Department of Justice makes no provision for discharged prisoners other than giving them ten dollars, a suit of clothes and transportation to the place from which they came. This boy, then, unless he can find work before his ten dollars are used up—not so easy when one has no home or friends and a prison record behind him—will be driven to do something which will again bring him into the hands of the law.

It is a critical time; his whole future perhaps depends on a little help now. What the boy wants is a fighting chance; he wants work. If any of our readers are in a position to employ him, or to secure him employment, they should write at once either directly to him—his address is C. P. Kincaid, Box 1733, Atlanta, Georgia—or to Warden Fred Zerbst, same address; not to this office.

A young boy of very ambitious and perhaps too idealistic disposition ran away from home; he came into bad company and was sent for reformation to a reformatory. After two years he was released and returned home as a prodigal son, but his parents did not accept him any more.

Homeless, friendless, discouraged and in every way down and out he naturally again fell into bad company, violated the law and was sent to prison.

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He is a child yet; hardly over sixteen now.

In April this year he will leave prison. His parents do not want him. His prison record here is excellent; his intention to do good firm.

But what will become of him when turned out from here?

He has learned the tailor trade in the reformatory and is in the tailor shop here. . . . He needs a friend who will secure him a position of some kind. . . . He is in despair, fearing to face the same circumstances he faced when leaving the Reformatory. . . . The boy has refinement, which is expressed in speech and manners; his appearance is prepossessing.

He has lost confidence in mankind and cannot believe that some one would write to him.

Important Notice About Membership

Members who induce their friends to take up prison correspondence are requested to note the following:

Membership dues consist in a registration fee of ten cents and the annual suscription of twenty-five cents for the CRITIC. There is no charge of any kind made to prison members.

Applicants should give us a little personal information, the most important points being approximate age, nationality, and general or special educational qualifications and tastes. Information about religious affiliations is not required, but is frequently helpful in preventing misfits.

We do not desire members under twenty years of age, nor those who offer to write to women prisoners only.

Members sending the names and dues of friends must give assurance that this is done with the consent of the proposed member, who has been duly informed as to the nature of the work. Many names have been sent to us of persons who have not been properly informed and who have shown themselves to be wholly irresponsible and regardless of even the simplest courtesies, and who have given endless trouble by neglecting either to write to the prisoners assigned to them or to return their letters to us.

Under no circumstances will we write to persons whose names are sent to us as being ones who "might possibly be interested." Such correspondence has proved to be almost invariably without result. We greatly desire new members, but the initiative must be taken by the other person.

We Want More Subscribers

It is suggested that those T. S. members who appreciate the CRITIC should send in subscriptions for some of their fellow-members. The CRITIC aims not only to put them in the way of an interesting and practical form of philanthropic work, but also to expose various fads, frauds and fancies to which members of the T. S. are exposed through exclusive reading of the official publications of the Society. We would gladly send it for nothing, but it costs to publish it, and even the subscription price of 25 cents does not fully cover the expense.

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From Some T. S. Members

From a T. S. Lodge President. "Your magazine contains excellent stuff in my estimation. It is time T. S. members gave up making gods. I am glad to say the Lodge of which I have the honor to be President will have none of it."

From a T. S. Lodge Secretary. "I want the documents to aid me in local efforts to combat any leanings toward O. C., as we have here, as elsewhere, good and earnest people, but blind, unthinking followers of anything that A. B. approves and that is done at Krotona. The Temple must be purged of the fads of all 57 varieties."

From a T. S. Member. "I want to thank you for telling me about the magazine *Theosophy*. I consider it the best theosophical magazine I know; so sane and practical." (See last page of this issue.—*Ed.*)

From a T. S. Lodge Member. "I enclose a check for a year's subscription to the magazine *Theosophy*, to be sent to the ———— Lodge, T. S. We enjoy the O. E. LIBRARY CRITIC and heartily endorse your articles on the Old Catholic Church fiasco. I cannot but believe that it will end disastrously for the misguided leaders rather than for the T. S. If C. W. Leadbeater is 'on the threshold of divinity,' as Mrs. Besant believes he is, may it not be at the backdoor?"

In Aid of Prison Work

Our very good friend and fellow-member, *Mrs. L. V. Howe, 630 West 139th Street, New York City,* is making hand-painted Easter and other cards, which she sells in order to aid her in her prison work. Her work is worth while, and if, in asking for a price list, you can get a personal letter out of her, you will be doubly repaid. Ask her to tell you about that petrified parson in the Eastern State Penitentiary, mentioned on the first page.

At the Periscope

The CRITIC *has the honor* of being read in the unseen world. The young aviator on the other side of death has read my remarks about him in the CRITIC of December 25th, and has not hesitated to express his opinion of me to Dr. Curtiss (see *Azoth* for February, page 74). He was highly offended, for which I am sorry, for it appears that I have reflected on a really great man. From what he says he has been studying reincarnation as well as airplanes and dynaspheric motors, and insinuates that he is Quentin Roosevelt, that he was a reincarnation of Brutus, while Theodore Roosevelt was a reincarnation of Julius Caesar. He is now quite sorry for the dirty trick he played his dad in the old Roman days.

This is all the more interesting, because a writer in the February *Messenger* (page 263) regards Woodrow Wilson as a reincarnation of Julius Caesar. From these facts it is to be inferred that in reincarnating Julius Caesar has become twins. But why speculate about this mystery? All that is necessary is to bribe President Wilson's barber to save some of his hair and to forward it, along with twenty dollars, to the qabaloger, Hermes Trismegistus, when the question could be quickly settled.

The longer I study occultism, of the psychic variety, the more does it become a source of endless entertainment. It almost beats the movies.

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E Pluribus Unum. The American League for the Prevention of Legalized Crime started out with the laudable object of combating capital punishment or legalized murder. That object has gradually been eclipsed by the addition of a number of other anti's, anti-vivisection, anti-stockyards, anti-cigarettes, etc. Still other groups of anti's will be organized, we are assured. And already we have before us a circular issued by the Anti-Medical Tyranny Department.

Just as the Church has, at times, in its desire to save men's souls, leagued itself with the political powers to interfere with freedom of thought, so, we may assume, any other group of men, let us say the medical profession, may carry its endeavors to an undue extent in its desire to save their bodies. I do not underrate the possibility of a medical, as well as a priestly tyranny.

But the danger to society from over-zealous physicians and scientists is small compared with the risks to which it is exposed through the tongues and pens, as well as the votes, of enthusiastic but wholly uneducated faddists, people who talk volubly and denounce that of which they have no first-hand knowledge whatever and who do not hesitate, in the absence of facts to support their position, to indulge in public misrepresentation and falsification. It is not too much to ask that he who attacks the discoveries made or claimed by bacteriology and their practical application, shall at least have the actual laboratory and clinical training and experience possessed by those who put them forth. The circular of the Anti-Medical Tyranny Department of the American League for the Prevention of Legalized Crime to which I refer is one of the weirdest collections of absurdities it has ever been my fortune to encounter. That the physicians are chargeable with ninety-five per cent of the deaths in the recent influenza epidemic; that the medium of infection is super-physical; that the death rate from disease in the army during the war was four times that of civilians; that "germs" are only incidental accompaniments of disease, as mosquitos are of stagnant water; these are assertions which in this day could only proceed either from a blatant ignoramus or from one who is on the verge of insanity from fixed ideas.

The American League for the Prevention of Legalized Crime has evidently set out to marshal all the cranks and faddists of the country under its banner, and not only to run amuck of the now well established discoveries of biological and pathological science, but to do so by the most disreputable methods, by misrepresentation and invention of new falsehoods as well as repetition of old ones, and in so doing it will alienate and divert from the support of its original admirable designs the commonsense and intelligence of the land, those people who know something of the facts and who do not believe that a lie can be made over into truth by shouting it long and loud enough.

It is clearly time that the American League for the Prevention of Legalized Crime was adding an Anti-Crank Department. If it could gather into this the remnant of sense left in its membership, men and women who have spent their lives in serious study and observation in the fields it aims to cover, rather than in addressing meetings and getting their names into the papers, or in drawing hypothetical conclusions as to nature from theoretical opinions of the unseen world and induce them to combat the various fads and 'isms based on ignorance and conceit, it would be aiding the forces of progress rather than of reaction. One of the most beneficent things which the League could undertake would be a share in the imminent popular campaign against syphilis. But the establishment of an Anti-Syphilis Department would be impossible, because one cannot study this subject for an hour without coming in contact with scientific methods and discoveries which it is the aim of two of its other departments to impeach.

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The Life and Writings of H. P. Blavatsky

(Continued from last Critic)

Blavatsky, H. P.—Books on:

Besant, Annie—H. P. Blavatsky and the Masters of Wisdom, paper, $0.40.

In Memory of H. P. Blavatsky by Some of her Pupils, paper, $0.40.

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

Old Diary Leaves is filled with personal reminiscences of H. P. B. and the early days of the Theosophical Society.

Sinnett, A. P.—Incidents in the Life of Madame Blavatsky, $1.00.

The best life of H. P. B.

The Occult World, $1.50.

Full of information about H. P. B.

Wachtmeister, Countess—Reminiscences of H. P. Blavatsky and the "Secret Doctrine," cloth, $0.65; paper, sold only, $0.50.

Whyte, Herbert—H. P. Blavatsky; an Outline of Her Life, $0.50.

Books by Wm. Q. Judge

Wm. Q. Judge, the trusted colleague and co-worker with H. P. Blavatsky, is never mentioned in the Theosophical Society, but is regarded by many as the most authoritative writer on Theosophy after H. P. B.

Judge, W. Q.—Bhagavad Gita, cloth, $0.50; leather, sold only, $0.85.

Culture of Concentration, paper, sold only, $0.10.

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A broad outline of theosophical dictrines.

Letters that Have Helped Me, vol. 1, $0.50; vol. 2, $0.75.

One of the most helpful theosophical books.

Notes on the Bhagavad Gita, leather, $1.00.

By Judge and one of his students. It is best read in conjunction with his version of the Bhagavad Gita.

The Ocean of Theosophy, $0.75.

A succinct presentation of the teachings.

Yoga Aphorisms of Patanjali, with introduction and notes, cloth, $0.50; leather, sold only, $0.85.

Two Books by Mabel Collins

Light on the Path, with Comments and an Essay on Karma, $0.50; leather, sold only, $0.85 and $1.00 (London edition).

The Idyll of the White Lotus, $1.00.

Both of these books are indispensable to those who would learn what Thesophy is and avoid what it is not. Ask for a complete list of books by Mabel Collins.

Reprints of Articles by H. P. Blavatsky and Wm. Q. Judge

Much of the most valuable work of H. P. Blavatsky and of Wm. Q. Judge is to be found in articles and letters originally published in *Lucifer*, *The Path*, *The Theosophist*, and elsewhere, which are practically inaccessible to students.

The magazine *Theosophy* (issued by the United Lodge of Theosophists) is rendering a great service by reprinting these, and they are to be found in the back volumes and current issues. The existence of this magazine, which is the best theosophical periodical now published, is wholly ignored in the "official" organs of the Theosophical Society.

Theosophy, published monthly, $2.00 a year, single numbers, $0.25. Volumes 1-6, bound, $4.00 each. Subscriptions, samples and back volumes can be obtained from the O. E. Library.

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

Vol. VIII Wednesday, March 19, 1919 No. 16

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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

THE TORCH OF DOUBT

There is a commonly prevailing impression that there is an inherent and peculiar power in truth which will cause it to triumph in the end, that all you have to do is to wait and it will bob up as surely, and by virtue of some natural law, as a cork bobs up to the surface of the water. And this is much the same as the idea that your crops will grow without planting and hoeing and clearing off the bugs. Something will grow, quite surely, to wit, weeds. But truth is a plant which needs constant attention. If the human mind is not continually stirred up, if doubt and criticism are not made to play the part of an insecticide, it, too, will grow a flourishing crop of weeds and bugs. You don't slide down hill to a knowledge of truth; you have to walk up hill and the process is likely to be a painful one if your fear of effort and of stubbing your toes plays a greater part than your desire to reach the summit.

I am frequently taken to task, sometimes in anger, sometimes in contempt, and often, too, in sorrow, because I am unwilling to share the opinion of my correspondents that all that is necessary is to hang out the sign, "Inside this Temple there is no Religion higher than Truth," and forthwith truth will enter in and abide there forever. I am often enough told something to this effect: "Well, to be sure, I believe as you do, but why make such an infernal fuss because others do not? Just let them alone; truth will prevail."

I think we may admit that truth tends in a certain sense to get the upperhand; that is to say we—or at least some of us, though it is an open question which—are somewhat nearer the truth and have less of error in our ideas than our remote ancestors. But why? Just because somebody has been willing to work, to fight, to make sacrifices and even to die for it. History shows plainly enough that error, whether moral, religious or intellectual, has just as strong a tendency to prevail, and that it will prevail and choke out truth as surely as weeds will choke the useful plant, as long as people are actuated, not by ideal motives, but by motives of selfishness, and among the latter is the desire to act for the gratification of the

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physical or spiritual senses, to live a certain life because it is pleasant to do so, and equally, to believe what it is easy and pleasant to believe.

And from this comes dependence on authority. People who are unable to think for themselves, and it must be said, many who are able, follow this primrose path of depending on authority, accepting everything which their chosen leader tells them, because it is nice to believe and because it saves them the trouble of thinking for themselves. And this resting on authority, even on a trustworthy authority, finally results in a sort of paralysis of the thinking function and especially of the critical or bug-killing faculty. They have peace, to be sure, and enjoy it hugely, just because it is following the course of least resistance; they enjoy it as much more than thinking as a boy enjoys coasting down hill more than pulling his sled to the top. Finally they come to pride themselves on their blind loyalty to their leader, resolutely closing the eyes and the ears to everything which does not bear the stamp of official approval, and even going to the mad extent of pledging unqualified obedience to some mortal in pants or petticoats.

In fact, and you know it as well as I, the "authority" lays great stress on harmony. That beautiful quality of faith, which, as St. James said, is shown by your works, becomes perverted into a habit of closing the eyes and stopping the ears to everything which the leader does not teach, or which is contrary to what he teaches, yes, more, even if it agrees with what he teaches, if only some one who is not authorized says it. You are led either by insinuation or by direct dictate to think that doubt is a pernicious attitude and finally that it is a sin—a very important precaution, for otherwise many of the so-called authorities would be seen to be either imposters or self-deluded, and what would become of their prestige then? It is a splendid policy for a brass band, but for a society which places truth above all things, no.

Now and then one of these authorities is not slow in catching on to the mental havoc he has wrought and becomes more and more fantastic in his pretensions, finally even denying the very principles with which he started out; he lays on a little more—the disciples swallow it; a little more—and down it goes; then more—it goes down the same way; until it finally becomes obvious to those who have not lost their sense of discrimination or of humor that the victims are acting just like Tom with the lollipops.

I think we may admit that a large portion of mankind are wholly incapable of thinking for themselves, or at least of telling truth from error. This comes from lack of proper education and training in logical thought. Yet they must believe something. Such people need leaders and need them badly. And as a consequence the leaders come, seers, prophets, adepts, initiates, masters, messiahs, some of irreproachable character, but more often blind leaders of the blind or unscrupulous teachers of self-seeking people,

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holding out all sorts of promises of advancement by occult or psychic means to those who have not yet learned to string two ideas together without muddling them, teaching them to look to some outside source for what they should seek in their own souls. The commonest result is a weaning away from the love of truth to the love of the agreeable, from practical idealism to the visionary, which, no matter what one says about truth ultimately prevailing, works destruction in the end. One of the most interesting and disastrous cases is that by which the world has been led to abandon the conception of absolute individual responsibility for one's actions—and the really great teachers have held this—and to try to get some easier way, some method by which, having tied the karmic knot themselves, somebody will untie it for them, or perhaps I might better say, following Mr. Leadbeater, having twisted the ether they seek somebody to untwist it for them. And as they are usually willing to pay for this service, either in cash, in subservience or in adulation, the one who claims to be able to do it is always ready. It is said that "when the disciple is ready, the Master is ready also;" but long before the disciple is ready there are endless fake Masters on hand, waiting and anxious. And so, in place of the simple and noble codes of Christ or of Buddha, intended to awaken a responsive chord within and to teach that man must become divine through his own efforts, not through having somebody cobble him, you have a plague of priests teaching vicarious atonement, absolution and remission of sins (by themselves) and a variety of other rubbish, and almost without exception trying over again the old dodge of paralyzing the sense of their followers with rituals, music and strutting about in gorgeous robes.

The members of the Society with the sign, "There is no Religion Higher Than Truth" have followed exactly the course that the man in the street has followed. They have set up their gods and are bowing down before them; blindly worshipping authority—and what authority! a mutual admiration society whose members, with all modesty, permit their associates to proclaim them as being on the threshold of divinity, or Nirmanakayas, or members of the Great White Lodge, a compliment which is most politely returned by the recipients in the hearing of followers who look on and believe the whole farce to be a revelation of truth from the heavens.

It matters little where it is, whether in the Church or the Theosophical Society, or the Academy of Sciences; it is the surest way to kill the truth, because truth comes by fighting for it. "Not peace, but a sword," that should be the slogan of every seeker after truth. There is but one way to arrive at conviction which is worth anything, and that is through the continual clash of ideas, by constantly checking up with observation and by noting what are the practical results. A conception that will not stand criticism may be a very nice and sweet conviction to hold, but it isn't worth having. Against the reason for the faith that is in you must be set off the

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reason against it. There is nothing ignoble in this, provided it is not done with hatred of those who differ, or with the fear that one may be obliged to abandon opinions that have become second nature to him and which he thinks he cannot live without. He who is devoted to truth above everything else and whose loyalty to it cannot be replaced by any of the lower forms of loyalty, such as are implied in devotion to a leader, will be glad of the opportunity which a difference of opinion presents. Only he who cares more for his own personality will close his ears or abandon the fight in weariness or disgust.

I have been somewhat surprised that some of my friends who share my views, perhaps in part as a result of what I have said from time to time, have withdrawn from a society in which, certainly, they can find much to disagree with. I do not wish to judge them, but this is how I should feel did I follow their example, and this is what I would say to others. Nothing could be more disloyal to the truth. What reason can there be for retirement? Is it protest? Protest is far better shown by one's presence than by one's absence. He who stays and protests has some chance of being heard, but he who goes is forgotten the next minute. Is it loyalty to truth? Loyalty to truth is shown by defending it, and defending it most of all in those places where it is most endangered; it does not consist in running away with it, like a dog with a bone, to gnaw it in solitude. Or is it contempt for those who differ with you? That is pharisaism. It is said that "rats leave a sinking ship." But real men do not leave the ship just because they think it is sinking; they do what they can to save it. And the ship is not sinking just because it is leaky, and he who knows, or thinks he knows, that it is in danger is playing the part of the rat when he casts himself overboard. Here is a society which without doubt was founded, and many think founded by a higher authority, to fight the errors which have turned men from the true path. It has organization, a considerable following and not a little prestige—useful tools for good or evil—its members are as much in earnest as you are. Why not then stay at your post? Do not mind if the fact that you carry the torch of doubt may alienate some of your friends, for that is inevitably the lot of him who objects. You owe much to what you have learned in it and which you would never have learned without it. Isn't it a bit ungrateful for you to turn tail because it has become somewhat musty? Why not remember this and do your part towards making it for others today and tomorrow what it was to you yesterday? You say it is hopeless, that the degeneration has gone beyond remedy. That is something you can never know. It certainly is hopeless, if you and others like you play the quitter and the Pharisee. Is it not obvious that all of the great ideas which we recognize today were once forlorn hopes? Did not Christ, Luther and many other reformers stand almost alone? Where would we be if they had followed your policy of seclusion?

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What is needed in the Society for the Promotion of Truth as a Religion is more of the spirit of criticism and less blind subservience to authority; it urgently needs more of the bearers of the torch of doubt. This is apparently not the policy of its present leaders, but it was the policy of its Founder, and no one was more opposed to the methods of sacerdotalism. If you are so constituted that you can see the other side of the question it is your plain duty to make yourself heard, and this you can do only by sticking at your post; you will never be heard by doing your shouting in the wilderness.

Suggestions Wanted for Local League Branches

It is proposed to organize, in the near future, local or district branches, lodges or chapters of the LEAGUE, and the General Manager desires to obtain as soon as possible suggestions from members who have had some experience in such matters, with the view of framing a set of by-laws covering this, and later of proceeding with the formation of branches.

Among the points to be considered are these:

Giving the greatest possible autonomy to local branches, while at the same time keeping their work under proper control of the Board of Trustees.

The proper share which a local branch should bear in meeting the general expenses of the LEAGUE and in maintaining a central office. The formation of branches will throw more work, rather than less, on the Headquarters, and with a corresponding increase of expense.

It is proposed to require a regular charter for branches, to be granted on application of five or more members.

Is it desirable to limit branches to districts of such size that the members of the branch can conveniently attend meetings?

Names of members residing within a specified district will be given confidentially to such well-known members as are willing seriously to undertake the formation of a branch.

Texas State Prison Farms—and Hell

Prison farms are commonly supposed to constitute an advance on prisons. That this is not so in Texas, and that they are one move nearer hell has been brought out in the Texas papers recently, and has created quite a scandal. The farm at Sugarland, with which many of our members have been in communication, has proved one of the worst. That the superintendent of this farm put a stop to LEAGUE correspondence is a confirmation of my claim that the chief reason for officials interfering with correspondence is to prevent hints of their dirty work from leaking out. Men have been shot or clubbed to death, ridden over by horses till killed or maimed for

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life, shut up in dark cells with maniacs armed with razors, who have disemboweled them, and subjected to other brutalities. Space does not permit my going into details here, but those interested in Texas prisons, and those Texans who want the world to think that their state is civilized should communicate with *Mrs. Virginia Doppe, 106 East Second Street, Austin, Texas.*

TO THE EDITOR:—

We say that Germany treated prisoners more inhumanely than any other people, and much is heard in this country about how *we* have progressed and developed beyond such cruelties, but a letter just received from a friend in Texas, and clippings from Texas newspapers to corroborate it, show that there exists in this country cruelties worthy of the Hun.

In the prison farms in Texas men have been hung by chains for hours at a time, whipped until the blood spurted from their backs, kicked, and even killed, for no other reason than the brutality of some men who have "a little brief authority" over other men. These prison farms are in an isolated part of the state, on swampy unhealthy ground, and are not easy to reach, so that such things have gone unhindered for years.

Recently some investigations have been made by a courageous woman, Mrs. Virginia Doppe, 106 East Second Street, Austin, Texas, and what she found so stirred her that she applied to the Governor for help. Some measures have been taken toward investigation, but what is needed is publicity and a demand from citizens all over, sent in writing, to the Governor or the State Legislature which is now in three months' session.

If every person who reads this letter would write a letter of protest to the parties mentioned, it would have a tremendous effect toward reform.

The writer, as a member of the O. E. LIBRARY LEAGUE for prison reform, had a correspondent in one of these Texas farms, but as soon as it was found that the men had a friend outside the letters were stopped. However, the prisoner served his time and recently being released wrote of the awful conditions from which he was free at last. He has told of seeing men beaten almost to death, of men being shot and killed because they did not obey an order quickly enough.

New York City, Feb. 24, 1919. (MRS.) L. V. HOWE

At the Periscope

The Critic recently called attention to the advertisement appearing in a well known occult magazine of one Hermes Trismegistus, who offers, for a monetary consideration, to give any one a sketch of his past incarnations. The claim of this person to do what he says is preposterous enough, put forward as it is without the slightest evidence of his possessing such powers. You simply pay Mr. Trismegistus at the rate of five dollars an incarnation for any rubbish he chooses to give you, the truth of which you have no possible means of verifying. It is one of the most aggravated cases of fake advertising which has come to my notice. In general, if you have been deceived by a fake advertisement you will ultimately recognize the fact, charge it to your profit and loss account and forget it. But in this case there is no possible means, other than your own common-sense, of knowing whether you have been swindled or not. And to guard against this Mr. Trismegistus further proposes for an additional fee to teach you "intuitive memory," which is another term for learning to delude yourself into believing anything he may tell you and to mistake any dream which may pass through your mind for genuine memory. In short he proposes to denude you of your reason as well as

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your dollars. But this is not all. Shrewdly enough he has persuaded the editor to publish, in the same issues in which his advertisements appear, a series of articles purporting to present the past incarnations of William Hohenzollern. Considered by themselves, these lives of Hohenzollern might be taken to be at most the product of some harmless lunatic, or the dreams of one who has gorged himself with mince pie and retired after skimming over an elementary text-book of geology and anthropology, topped off with a layer of *Man, Whence, How and Whither*, and who is convinced that the ensuing nightmare is true. But when one turns to the advertising pages and reads his advertisement, offering to do the same thing for you for a good fee, one sees what he is after. The lives of Hohenzollern are simply what one may call "a free sample" of his work. They are intended to induce those who read them to hand over their money. It ought to be a recognized principle that no such obvious connection should exist between the literary and advertising pages of a magazine; that advertisers should not be allowed to hawk their wares in the literary columns and that as a guarantee of good faith literary contributors should not be allowed to advertise in this way. That the editor of this magazine, of whose honor and sincerity I have had convincing proofs, has been taken in marks Hermes Trismegistus as one of the shrewdest swindlers that the field of occultism has produced of late.

At best it can be said that his "free sample" is a mighty poor one, that lampooning William Hohenzollern is easy enough, and that only those who are devoid of critical acumen and a sense of humor could be induced by such stuff to pass over their dollars. The gilding on the gold brick is extremely thin. But the readers of occult magazines are very largely of the class who seek the strange and unknown, unfortified by the defensive armor of logic and scientific knowledge. They are in need of special protection. And for this reason the moral responsibility of the publishers of such magazines is peculiarly great. Much of what goes under the name of ccultism is curious and interesting and at the same time harmless. But anything which, like the "intuitive memory" which this qabaloger commends, tends to disturb the power of discrimination—one of the highest qualities which any one can seek and which it is a function of true occultism to develop—should be shunned as emphatically as seeking knowledge by material means of intoxication. If it is necessary, in the interests of psychopathy or criminology, to publish such things, they should be distinctly marked with a danger signal. And unless this is done the responsibility of the publisher is of precisely the same character as that of him who, through his columns, induces readers to try nostrums which cultivate the drug habit, or the craving for alcohol.

Bill for Critic Envelopes

By dint of much passing of the hat we have succeeded in reducing the amount still due the printer for CRITIC envelopes to $62.

We have also found that there is really very little economy, if any, in using wrappers, as the cost of clerks' time for folding and pasting amounts to very nearly the difference, besides suspending most of the regular work in the office for two or three days. We shall therefore return to the use of envelopes as soon as possible. It would, however, be rude to ask the printer to print us more envelopes before the last lot have been paid for, and we therefore beg our members to bestir themselves and clear off this account before our next issue.

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"The Secret Doctrine" Now Ready

The long promised reissue of H. P. Blavatsky's great work, *The Secret Doctrine,* is now ready and can be had from the O. E. LIBRARY. This is not a revised edition, but a reprint, word for word and page for page, of the standard edition recognized by the Theosophical Society and printed by the same publisher.

The price of the set of three volumes and index volume is $16.00, carriage paid. As far as it is possible to do so without entailing an undue accumulation of any one volume, the volumes will be sold separately as follows: Vols. 1, 2, 3, each $5.00, the index volume, $2.50. Theosophical Lodges and dealers can obtain them on the above basis at the usual discount.

Those who wish to take up the study of this work, but who are not already somewhat familiar with the subject, are advised to preface it by reading Blavatsky, *The Key to Theosophy*, price $2.00.

Some Cheap Books

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1919

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CRIME AND CRUCIFIXION—WITH A WORD ON TEXAS

Most of us have supposed that crucifixion as a method of torture was obsolete, until revived by the Germans during the late war. But crucifixion, as a means of "discipline," still exists, and exists within one hundred miles of the city of Washington, if we can believe a letter recently written to Hon. Westmoreland Davis, Governor of Virginia, by E. E. Dudding, of the Prisoners' Relief Society. Mr. Dudding says, in part:

"You will, no doubt, be shocked when we tell you that there is in vogue in the Virginia penitentiary at Richmond a brutal system wielded by brutal agents, daily dealt out to the imprisoned men there. If all we have heard is true, each man receives a cup of bitterness, a depth of degradation, the existence of which we could hardly believe to be possible. Men are being put in irons, being flogged with leather thongs, chained up to a cross and locked in dungeons. We cite you for one instance the case of old Doctor Asa Chamberlain, a sixty-five-year-old man and a cripple besides. Because of some infringement of the prison rules, he was chained to a cross and left suspended for hours, and he was not released until he had lost consciousness and then as soon as he had sufficiently recovered he was taken to the whipping-post and lashed and left for the second time unconscious for the same offense.

"The information that has come to me shows that the prison is reeking with hatred and a desire for vengeance against society for the awful treatment accorded convicts. The writer of this letter has recently visited all the prisons of America, and none of the others has one-tenth the gloomy appearance that he saw at the Richmond prison."

No weight need be laid on the fact that a cross is used in this form of torture. This is doubtless due to its convenient form, the same reason which prompted the originators of crucifixion. What we want to bear in mind is that hanging in chains is not an unusual method of punishing prisoners for infractions of discipline. Until the recent order of Secretary of War Baker this was employed in the United States military prisons, prisoners being suspended for hours at a time to the bars of their cells, with their toes barely touching the ground. That this is not a pleasant form of punishment is made clear from the fact that the victims frequently lose consciousness, and it ought to be tolerably obvious that that

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which has such a result must have a serious effect on health.

In how many prisons this brutal and brutalizing form of punishment prevails is not known to me. It is not likely to be advertised publicly. But another modern instance is in the State of Texas. As a result of the exposures which have recently been made in Texas and which were referred to in the last CRITIC, a special committee of the Legislature was appointed to investigate the state prison and the prison farms, and its report was presented to the Legislature on February 26th. The report is a rather weak affair. The gentlemen did not see men being beaten, trampled under the feet of horses, clubbed or shot to death or disembowled by maniacal dungeon cellmates; no such special performances were gotten up for their benefit and as a result no mention of such things occurs in their report, although their occurrence is well established. To be sure, they found the bedding filthy and the sanitary accommodations insufficient, for these could not be hidden. But then, too, they found that the state makes a big profit from its prison farms, a big profit, to be concise, $1,723,305.43 in the last year; a profit largely taken out of the hides of its convicts, and which, no doubt, will cover a multitude of sins in the eyes of Texas legislators and taxpayers. To make this gain of almost two million dollars the Texas prisoners are kept in filthy and unsanitary surroundings and under the care of cheap, and therefore ignorant and brutal, keepers; no effort is made to educate them, and the parole system is corrupt, men being frequently paroled, not for merit or promise, but in order to afford cheap labor to some enterprising citizen.

But one of the most interesting portions of the Texas report refers to this matter of hanging in chains. In the state prison at Huntsville, a prison of average size, it appears from the official record that in 1917 589 prisoners were hung in chains, or, as the euphemistic phrase is, were "placed on the chains." In 1918 1,186 prisoners underwent the same form of torture, and that in a prison which certainly does not number over fifteen hundred inmates. The committee does not appear to have witnessed such a hanging, but it mildly suggests that "the chains should be used guardedly, as being detrimental to the life and health of the prisoners." What they should have recommended is that the warden should have an occasional taste of his own medicine—if it jeopardizes his life, so much the better; he could well be spared.

The report is a rotten farce, and the farce becomes still rottener when the Governor, at the same time, sent a special prison message to the Legislature which was devoted wholly to finances, made no mention whatever of abuses and ended with this astounding statement: "I cannot too highly commend the penitentiary system as conducted during the past year, and congratulate the Commissioners on the results obtained." Think of that, will you! In plain view of the exposures which have been made, and in spite of the fact that the warden of the Huntsville prison is annually jeop-

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ardizing the health and lives of over a thousand inmates and that the farms are unsanitary and the lodgings dirty, this honorable gentleman sees nothing wrong and actually congratulates the persons who are responsible for the outrages on their success!

In just what part of the Texas woodpile the nigger is lodged is a matter for the people of Texas to discover, but it might be well to ask just what are the hidden relations existing between the prison commissioners and the chief executive who whitewashes them in this brazen manner.

Sending kid-glove committees to "investigate" prisons is notoriously a farce. They are shown through the place by officials whose interest it is not to show, but to conceal. Placing 1,186 men in one prison "on the chains" in one year has a very vague sound to one who has no more imagination than the average legislator. This committee should have determined the actual character of the punishment and its duration and after-effects; still more, they should have demanded to be shown it, and still more should have had it tried on themselves till they cried out for mercy; they should have been made to spend a day or two in the dungeons, should have been required to sleep in the lousy bunks. Then, and then only, would they be in a position to go back to Austin and report things as they are. Further, they should have gone incognito as "convicts," have kicked up hell and been put through the treatment accorded to the obstreperous. Then, and then only, would their report be more than piffle.

Thomas Mott Osborne "investigated" Auburn prison by spending a week there. He learned something and accomplished some good, but his experiment was very generally regarded as being a farce, and with some justice, as his object was known to the officials and his confinement in solitary was a mere formality. But let some reputable citizens of Texas or of Virginia make it a business to observe a real incognito as prisoners, and publish abroad the results of their experiences, and you will see what you will see; for the people of these states are not inhuman; they are simply indifferent and too trustful of the men they employ to govern them. The governor has political affiliations with the prison commissioners, the commissioners with the wardens and the wardens with the heelers who are put in charge of the convicts. Any exposure will tread on somebody's toes, and the toes of the governor will ache in response. A hanging in chains transferred from the prison dungeon to the square in front of the executive mansion, or alongside the speaker's chair in the Hall of Assembly, would be most edifying and would serve to keep the legislators awake while listening to the whitewashing reports of the committee and the governor. And if one of the investigating committee should present himself with his brains oozing out of a hole in his head made by some brutal protege of the Texas political system it would be worth photographing.

It is easy enough to get up a reputation as a friend of prisoners

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by signing pardons and affixing one's signature to such a document in kindly compliance with the requests of lady friends of prisoners is perhaps commendable. But we don't want pardons for our prisoners, so much as decent treatment. The man who is unjustly sentenced needs exoneration, not pardon, while he who is justly condemned has no claim to anything but a parole. But what we want to know is, how are those fellows being treated who do not have friends to get them out and incidentally to work in the interests of their kind governor. Are they receiving treatment which will cow them or turn them into enemies of society, or are they getting that which, no matter how strict, will appeal to their sense of justice and train them in self-control? And of these things the Governor of Texas and the Committee say nothing.

It may be an open question to what extent physical restraint and coercion should be used with refractory convicts. But actual torture, and that is what this hanging in chains, this fastening to a cross, amounts to—and if you don't believe it, have somebody string you up for even fifteen minutes—is not only wrecking to the nerves and the hearts of the victims, but it can have no effect other than either to incite hatred and a desire for revenge, or to convert him who has to undergo it into a flabby imitation of a real man, a coward, and a stool. And its effect on those who impose it can be none the less disastrous. It is time that the public was insisting on its right to know just as much of the treatment of its convicts as of its children in the schools or its patients in the hospitals. When the Governor of Texas, in full knowledge of the charges which have been brought against the prison and prison farms under his jurisdiction, absolutely ignores them, allows the methods of the inquisition to be applied in the twentieth century and blandly compliments the commissioners on their work, it is time for the people to consider whether their chief executive, in spite of his polished exterior, is not a savage and a greaser at heart.

An Exchange of Bouquets

Under the caption "An Appreciated Prison Benefactor," "Scoop," writing in *Lend A Hand,* the Oregon State Prison magazine, hands out one of the finest bouquets the General Manager of the O. E. LIBRARY LEAGUE has had the pleasure of receiving. I would rather have the good will and good opinion of an inmate than of anybody else, and in making my little speech of acknowledgement I cannot do better than call friend Scoop's attention to a fact with which he is apparently unacquainted. It is that the O. E. LIBRARY LEAGUE owes its present character as a prison association entirely to *Lend A Hand.* The LEAGUE was planned originally with no thought whatever of having to do with prisoners. Now and then a prisoner wrote in and asked for books, but such letters were merely a part of the daily routine and attracted no special attention.

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Then, one day, a friend in Seattle sent me a copy of *Lend A Hand*. It was the first prison paper I had ever seen, or, in fact, had ever heard of. To make the story short, I "bit," I swallowed hook, line and rod, and at once started writing in the CRITIC in behalf of the prisoners. The reading of that copy of *Lend A Hand* was one of those apparently trivial incidents which sometimes change the entire course of one's life. And today I read *Lend A Hand* with more pleasure and instruction than any other inside paper, and I get most of them.

Now this little personal tale has more than a personal moral. And it is this. Now and then I think I hear a faint groan from the editorial chambers of *Lend A Hand* about the difficulty of publishing the magazine, the high price of paper, how it is that the State of Oregon gives it no support, other than to send its best brains down to Salem to write for it, and that sort of thing. So I say to our readers: "If you really want to know the inside history of the O. E. LIBRARY LEAGUE, to which you have the honor of belonging, and the inside history of its humble servant, the General Manager, just send a dollar for a year's subscription to *Lend A Hand*, Route 6, box 1, Salem, Oregon, and you'll find what you will find, and it will be worth finding."

Male Correspondents Wanted for Clinton Prison

Letter from an inmate of Clinton Prison

DR. H. N. STOKES
DEAR SIR:

If I may take the liberty of writing you a few lines to ask if you could secure a correspondent for me. I am an American born, 55 years old, white, engineer by trade. I am a widower and have seven grown children. But as none of them care to write to their misfortunate father, I thought I would write to you, Sir, and see if you could secure some one who would care to correspond with me and help cheer *my dreary* hours in prison. I would like some one who would write cheering letters, not altogether of a religious nature, but on topics of the outside world, such as one would receive from his own friends or relations. I trust that you will grant me the favor I ask, and hoping to hear from you at your convenience.

Yours respectfully,

E. G.

The inmates of Clinton Prison, at Dannemora, N. Y., one of the New York State prisons, are allowed to correspond only with men. The above is taken from a large file of letters from men in that institution who are waiting for somebody to write to them. It is hoped that some of those male members who read this will be willing to take one or more additional correspondents there; also that any other male readers of the CRITIC who would be willing to spend a little of their time in this way will enroll as members of the LEAGUE. The conditions of membership are, 10 cents registration fee and 25 cents for the annual subscription to the CRITIC.

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Eastern State Penitentiary

Those of our members or others who recently sent New Thought literature to the Eastern State Penitentiary, which they have reason to think was refused delivery, are advised to make complaint to Mr. Charles Carver, Sr., 212 Stephen Girard Building, Philadelphia. Mr. Carver is one of the Board of Inspectors of the E. S. P., and has read the recent article in the CRITIC. He says that the action of the Chaplain is entirely unwarranted and contrary to the policy of the Board.

We Want More Subscribers

It is suggested that those T. S. members who appreciate the CRITIC should send in subscriptions for some of their fellow-members. The CRITIC aims not only to put them in the way of an interesting and practical form of philanthropic work, but also to expose various fads, frauds and fancies to which members of the T. S. are exposed through exclusive reading of the official publications of the Society. We would gladly send it for nothing, but it costs to publish it, and even the subscription price of 25 cents does not fully cover the expense.

At the Periscope

The Karma and Reincarnation Legion **is an association which has for its object popularizing the subjects of Karma and Reincarnation, and it publishes a small journal known as *Reincarnation*. It was originally an offshoot of the American section of the Theosophical Society, and at present appears to represent more fully than the parent organization the original purposes of the Founders of that Society. For this reason it should be encouraged, and particularly at this time, when the original society is rapidly degenerating into an organization for promoting Catholicism and Messiahism. Whatever opinion one may hold on the doctrine of Reincarnation, the doctrine of Karma, which the Catholicism of once theosophists is practically denying, with its dogma of absolution and remission of sins, is one of the most important ethical doctrines imaginable. It is not too much to say that the conception of absolute and unalterable individual responsibility for one's acts is the basis of all rational and sound ethics. It should be the first thing to remember in the morning, the last on retiring. Man must be made to understand that his progress depends on his own efforts and that any system of forgiveness or atonement, any loophole of escape, any plan of reaping the reward oneself while unloading the penalty of one's mistakes or misdeeds on another, is and must be by its very nature futile and fictitious and at the same time inconsistent with a true sense of honor. Man has always sought to beg off, to climb into heaven by some easier and more agreeable way, and has established priesthoods to encourage him in his delusion. It is easy enough to see that as long as men believe that they can sin and be forgiven without the slow and painful process of self-atonement, they will not have the incentive to right action which knowledge of unescapable responsibility must bring. The subject is inexhaustible; it ramifies into history, politics, religion; it carries with it the solution of many of our most perplexing social problems.**

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The Karma and Reincarnation Legion is worthy of far more intellectual and financial support than it seems to be getting; its policy should be more aggressive; its journal should not hesitate to reprint the ablest literature on the subject, to encourage contributions from the keenest writers and thinkers. It has a splendid mission and I wish it a glorious success. The address of its official headquarters is 7243 Coles Avenue, Chicago. Any one may belong; dues, none; obligations, voluntary.

"The Sacramental Church of the Living Christ" is the name of that particular branch of Wedgwoodites which has grown out of what was once Theosophy in Chicago. It studies Leadbeater on Wednesdays and performs Mass on Sundays. Its announcement states that it "faces the world with unquestionable orders. Its Apostolic Succession is clear and authoritative."

The first part of this statement is absolutely true, likewise the second. It is "unquestionable" that this pseudo-theosophical church derived its orders and its "Apostolic Succession" from J. I. Wedgwood; it is "unquestionable" that J. I. Wedgwood derived his orders and his "Apostolic Succession" from one Willoughby, an unfrocked and expelled prelate of the Old Catholic Church of Great Britain, who had previously been thrown out of the Church of England for his immoral practices with boys entrusted to his care. These orders and this "Apostolic Succession" are surely clear, unquestionable and authoritative enough to suit anybody. They have the advantage of being confirmed by Archbishop Mathew, head of the Old Catholic Church of Great Britain, both in published documents and in letters to the Editor of the CRITIC, among which witness the following, recently received:

"DEAR MR. STOKES:—As you truly say no matter how these Krotona people may choose and label their ridiculous hotchpotch of pseudo-Catholicism and pseudo-Theosophy, they can never rid themselves of the taint they contracted by applying to Willoughby for so-called "consecration," and passing it on to Leadbeater! In my opinion the corruption of lads and youths by unnatural men is about the worst and lowest form of vicious degradation to which a man can descend and I am very glad that you have expressed yourself so candidly on the subject.

"Believe me, yours faithfully,

✠"ARNOLD H. MATHEW"

The members of this church do not and dare not deny these facts. History is history. Concealing it or changing the name of the church simply makes them co-partners in a pious swindle.

The same announcement says: "Why have sixty million Americans no church affiliations? Because no religion has been presented to them allowing intellectual freedom." No, that is not the reason. There are not sixty million Americans who are foolish enough to believe that joining a church will prevent freedom of thought. They stay out because they distrust the men who run them, both in the pulpit and in the pew, because they know that the former are paid to say what they often only half believe, and that the latter are prompted more by the desire to be seen of men than to save them. Most of them would welcome a real message of love and brotherhood undiluted with separateness and pharisaism, they would rejoice in truth which can stand on its own feet instead of having to rest on "unquestionable orders" and "Apostolic Succession." And, you may be sure, if they join any church at all it will be one which presents the Living Christ with the same force, directness and simplicity which characterized Jesus of Nazareth. These will be the credentials which they will demand, not a hotchpotch of the sacraments, rituals, pomp and ceremony of a church whose "unquestionable orders" demonstrably come, not from Him, but from a follower of the gods of Sodom and Gomorrah.

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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, 1270 Q Street, N. W., Washington, D. C.*

Sager, Dr. W. S.—Art of Living in Good Health, .60 (new, 1.30).
Saleeby, Dr. C. W.—The Cycle of Life, .70 (new, 2.00); Methods of Race Regeneration, .20 (new, .50); Parenthood and Race Culture, 1.00 (new, 2.50); Worry, the Disease of the Age, .50 (new, 1.35).
St. John of the Cross—The Dark Night of the Soul, 1.00 (new, 1.50).
Savage, Dr. Minot—Can Telepathy Explain? .65 (new, 1.00).
Scarborough, Geo.—The Lure (white slavery), .50 (new, 1.00).
Sciens—How to Speak with the Dead, .80 (new, 1.60).
Schiller, F. C. S.—Humanism, 1.00 (new, 2.75).
Schopenhauer—Counsels and Maxims, .80 (new, 1.25).
On Human Nature, .60 (new, .90).
Schreiner, Olive—Woman and Labor, .65 (new, 1.25).
Schofield, Dr. Alfred T.—Another World (Fourth Dimension), .70 (new, $1.00).
Home Life in Order; Knowledge of God; Nerves in Order; Nerves in Disorder, each, .60 (new, 1.50).
The Unconscious Mind, 1.25 (new, 2.50).
Scott, W. B.—Introduction to Geology, 1.30 (new, 2.60).
Scott, Walter Dill—Psychology of Advertising, .75 (new, 2.20).
Influencing Men in Business, .50 (new, $1.00).
Scott, Dr. J. F.—The Sexual Instinct, $1.00 (new, $2.00).
Scott, Colin A.—Social Education, .60 (new, 1.30).
Sedgwick & Wilson—General Biology, .90 (new, 2.00).
Sedgwick, Mabel C.—The Garden, Month by Month (illustr.), 1.00 (new, 4.20).
Seebohm, Frederic—Era of the Protestant Revolution, .50 (new, 1.00).
Seerley, H. H.—The Country School, .40 (new, 1.00).
Segno, Victor—The Law of Mentalism, .60 (new, 3.00).
Selecman, E. H.—Building an Agency Business, .50 (new, 1.00).
The General Agent, .50 (new, 1.00).
The Specialty Salesman, .50 (new, 1.00).
Senator & Kaminer—Marriage and Disease, 1.00 (new, 2.50).
Serviss, Garrett P.—Astronomy with the Naked Eye, .70 (new, 1.40).
Astronomy with an Opera Glass, .70 (new, 1.50).
Curiosities of the Sky, .70 (new, 1.50).
777 (a treatise of symbolism, etc., by Aleister Crowley), 2.00 (new, 3.50).
Severn, Dr. Elizabeth—Psychotherapy, .85 (new, 1.25).
Sex Force, Private Lessons on, .65 (new, 1.10).
Shackleton—Adventures in Home Making (illustr), .60 (new, 1.75).
Shinn, Millicent—Biography of a Baby, .50 (new, 1.50).
Shuman, Edw. L.—Practical Journalism, .65 (new, 1.25).
Shuttleworth & Potts—Mentally Deficient Children, .75 (new, 2.00).
Sidis, Dr. Boris—Psychology of Suggestion, 1.00 (new, 1.75).
Simmonite, W. J.—Complete Arcana of Astral Philosophy, 2.80 (new, 4.00).
Simon, Sylvester J.—Physical Perfection, .50 (new, 1.50).
Sinclair & Williams—Good Health and How We Won It (fasting, etc.), .50 (new, 1.20).

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WHITE LOTUS DAY—MAY EIGHTH

White Lotus Day, the anniversary of the death of H. P. Blavatsky, founder of the Theosophical Society, is everywhere observed in theosophical lodges. From the character of the ceremonies and of the brief memorial articles published in the official journals one is led to infer that their subject was a sort of modern John the Baptist, a forerunner of Annie Besant and C. W. Leadbeater and withal a right good sort of fellow. But of her actual teachings, of the source of her authority and whether that authority was of such a character as to make her words worth heeding, of these one hears but little.

There are, to be sure, certain difficulties in holding a real celebration. It is easy enough to deliver a eulogy compiled from the numerous biographical sketches and to adorn it with the customary laudatory terms. But a real eulogy does not consist of anecdotes and platitudes, nor of empty praise. Someone has to be found who actually knows something about H. P. B. and what she taught, and who is not afraid to come out with it. And where can such an one be found today? To know Blavatsky one must have studied her at first hand, and that is an extraordinarily difficult matter for an F. T. S. to accomplish. There is, perhaps, in the lodge library a set of *The Secret Doctrine* and of *Isis Unveiled*, kept carefully locked away "for reference only" and accessible only at such hours as no one has the time to read them, let alone study them. In the library of a certain large lodge *all* the Blavatsky books, except *The Voice of the Silence*, are kept locked up out of sight and no one is allowed to take them from the premises. Even her *Key to Theosophy*, a book which can be had by the lodge for a dollar and a half, is not accorded a place on the open shelves. I say "a book which can be had for a dollar and a half," but I do not mean through official channels, for a group of students who wanted to study it were unable to obtain it in this way and were for nearly a year given the impression that it was out of print, until put wise on the matter from other sources. And then her shorter writings,

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letters, addresses and essays, very numerous and mostly published in old theosophical journals which are no longer easy to get and which would doubtless be kept locked up "for reference only"—who has access to these? To be sure, they can be had, and easily, for the magazine *Theosophy,* a real gold mine of information about H. P. B., is reprinting all of these, and has been doing so for several years. But this magazine is taboo in the Theosophical Society because it is not official—in other words, it is on the Index Expurgatorius. Probably most T. S. members have never heard of it and for good reason, because it is absolutely never mentioned in the official journals in the section devoted to periodical literature; its absence is conspicuous, glaring and disreputable, for it shows that the policy is to keep members from knowing anything about Blavatsky rather than allow them to get it through unexpurgated sources. This is natural enough, quite human, one might say, for one could hardly expect that the Catholic bishops and their sympathizers who are now steering the theosophical ship would risk their prestige by encouraging the study of a writer who made no bones of attacking and holding up to scorn their methods and their dogmas, the very same methods and dogmas which they are attempting to force on the Society. As well expect the Church of Rome to encourage the study of Martin Luther.

I venture to say that no one could present at one of these anniversaries a sketch of some of the salient points in the teachings of H. P. B. as compared with those of the present leaders of the Society without being regarded as a blasphemer and a heretic. Certain it is that he would never be given a second chance and that none of the official journals would print such a paper, no matter how truthful. Imagine a series of parallel quotations from H. P. B. and Bishop Leadbeater on the subject of the absolution and remission of sins and on apostolic succession! Suppose that some member should read aloud the following statements of Blavatsky and compare them with the assertions of Leadbeater on the same subject:

"We believe neither in vicarious atonement, nor in the possibility of the remission of the smallest sin by any god, not even by a *personal* Absolute or Infinite, if such a thing could have any existence. What we believe in is strict and impartial justice. Our idea of the unknown Universal Deity, represented by Karma, is that it is a power which cannot fail, and can, therefore, have neither wrath nor mercy, but only absolute equity, which leaves every cause, great and small, to work out its inevitable effects." (*Key to Theosophy*, page 134).

"Away from us such an insulting conception of divine justice as that preached by priests on their own authority! It is fit only for cowards and criminals. If they are backed by a whole array of Fathers and Churchmen, we are supported by the greatest of all authorities, an instinctive and reverential sense of the everlasting and ever-present law of harmony and justice."—(*Isis Unveiled*, vol. 2, page 545).

And this from Leadbeater on the same subject (*The Theosophist*, Sept. 1917); a flat denial of the Law of Karma:

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"A man who commits what is commonly called a sin makes a twist, a distortion, an absolute warp in the ether. He cannot straighten that out again for himself. It will gradually rectify itself in the course of years. It is not necessary that a priest should step in to help him, but one of the powers of the priest is that of straightening out that tangle for him quickly. And that is what is meant by the statement that a priest has power to forgive sin. . . . But when we understand the facts—the fact that when we do anything we clearly and obviously should not, we create that warp or distortion in the currents—we see that there is an actual mechanical disturbance which has to be put right. The ordinary man does not know how to put it right, but that power among other powers is given to the priest at his ordination, and in providing the sacrament of absolution the church is again definitely helping the people on their way."

Suppose that the speaker should quote from *Isis Unveiled,* vol. 2, page 544:

"The present volumes have been written to small purpose, if they have not shown that . . . the apostolic succession is a gross and palpable fraud."

and should place beside it the claim of the Liberal Catholic Church, of which Leadbeater, present leader of the Theosophical Society, is a bishop:

"It faces the world with unquestionable orders. Its Apostolic Succession is clear and authoritative."

and should add the paragraphs from Leadbeater's *Hidden Side of Things,* asserting that only a priest with apostolic succession has any real power!

How it would horrify an up-to-date theosophical lodge if the speaker should quote from Blavatsky's article in *Lucifer,* July, 1890:

"With the advent of Theosophy the Messiah craze surely has had its day and seen its doom."

comparing it with the assertions now to be found in every recent theosophical book of the Adyar variety, putting forward the near coming of a World Teacher as an accepted theosophical belief!

The speaker might further well speculate on what H. P. B. would have said could she have seen in a recent *Theosophist*—a journal which she founded—the picture of a man rigged out in the toggery of a Catholic bishop, not as a curiosity, as an illustration of the devious ways by which men seek to gain salvation for themselves, but "our dear leader, Mr. Leadbeater," whose slightest word is to be believed without question as sanctioned by one who is supposed to be identical with Him who said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret."

Let those who claim that these statements which I have quoted can be reconciled show us the reconciliation; let them at the same time prove that black is white, that sugar is sour and that vinegar is sweet. It would be quite as easy.

Is there anyone bold enough to make such a comparison? Is there any member of the T. S. who has the courage to point out on White Lotus Day that the teachings now officially promulgated

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are radically and fundamentally contrary to and destructive of the work which she started? And, on the other hand, is there any one who is consistent enough to say plainly: "If our present leaders are right, then H. P. B. was wrong, and the sooner we forget her the better?"

For these matters were not trivial side issues with H. P. B. They were her very life, the poignant parts of her teachings. Either they will be ignored and her existence, except as a mere name, will be forgotten, or they will be brought to the front and kept there until Leadbeater and his crowd of professional prayers in petticoats and forgivers of sin will have ceased to use the name of Theosophy and have gone where they belong, to the Church of Rome. The real eulogist of H. P. Blavatsky will point out the way in which she attacked the cancer of priestcraft which has sapped the vitality of every other religion and is now eating its way into the Theosophical Society; he will make it clear that sacerdotalism and Catholicism, absolution and apostolic succession were not on her program, and that she would have denounced in the most vigorous terms such a perversion of Theosophy as consists in establishing a Catholic church and saying Mass at the headquarters of the American section.

But better even than such a comparison would it be to celebrate the approaching White Lotus Day by starting a movement for studying Blavatsky at first hand; by getting a copy of *The Key to Theosophy*—and it is cheap enough and easy enough to get—and by studying it in place of the mutilated fragments of her teachings now handed about, by seeing that her miscellaneous writings, as reprinted in the magazine *Theosophy*, are on the reading table of the lodge, and that *Isis Unveiled* and *The Secret Doctrine* are placed where they can be used, instead of being locked like museum specimens under glass.

A Step Forward at Leavenworth

L. J. Fletcher, Acting Warden of Leavenworth Penitentiary, announces that after April 1st prisoners of the first grade will be permitted to write two extra letters a week, postage at their expense, in addition to the regular Sunday letter hitherto allowed, on which the prison pays the postage.

This is an admirable step in advance and one which speaks highly for the wisdom of the Acting Warden. Men in prison cannot have too many friends of the right sort on the outside, and one letter a week allows but little chance of cultivating them when it is remembered that this one letter often has to be used for purely business purposes. Everybody knows—except some prison wardens—that the greatest opportunities of life often come through casual friendships. The only chance the prison inmate has of making friends is through the medium of the mails. This is the more im-

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portant because, when a man goes to prison most of his former fairweather friends vanish and he is under the necessity of making new ones who will overlook his offense and his disgrace. The more liberal the correspondence privileges, the more likely will he be to find friends who will help him to his feet.

The ideal of an unlimited writing privilege can seldom be realized, because the cost of handling a large mail, including the necessary censorship, is beyond the means of most institutions. At the same time it must not be forgotten that whatever helps the prisoner to profit by his time in prison, to be more contented, to get in touch with worth-while people, is likely to result in a saving to the state in the end. Whether the limitation of the new privilege to first grade men is wise may be questioned, as it is often just those who are in the lower grades who most need help. Still, the grading of inmates is something which depends on their own behavior, and few prisoners have anyone to blame but themselves if they are in the second or third grades.

The O. E. LIBRARY LEAGUE will be glad to provide additional correspondents for those of its Leavenworth members who desire them to the limit of its ability.

A Prisoner's Point of View—Clinton Prison

Letter from an inmate of Clinton Prison

DR. H. N. STOKES
DEAR SIR:—

I am writing to you in the hope that I may be able to secure another correspondent. The one that I have now, while a very good one, writes but very seldom, and it often takes from six to eight weeks before I receive a letter from him.

If it would be possible I would prefer a correspondent who would not be so deeply interested in religion. While religion is a very good thing, especially for a prisoner behind bars, still it would do no harm if a correspondent would realize that we men in prison can get, and do get it, right here.

Now, Dr. Stokes, the correspondents that you furnish the prisoners are doing some very good work among us. I know this for a positive fact, as you can readily see, because I am in a position to know. My work in prison happens to be that of a school teacher and the pupils in some of the classes sometimes ask me to answer some of the letters they get from the correspondents, and I feel sure that the influence these people have on the convicts does more good than all the so-called reform measures put together.

As for myself I have been in prison less than a year, and as I have a pretty long time to go yet, I would like very much to get in touch with one of your people. I hope you won't consider this request for another correspondent unreasonable.

Yours sincerely,

M. T.

The inmates of Clinton Prison, at Dannemora, N. Y., one of the New York State prisons, are allowed to correspond only with men. The above is taken from a large file of letters from men in

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that institution who are waiting for somebody to write to them. It is hoped that some of those male members who read this will be willing to take one or more additional correspondents there; also that any other male readers of the CRITIC who would be willing to spend a little of their time in this way will enroll as members of the LEAGUE. The conditions of membership are, 10 cents registration fee and 25 cents for the annual subscription to the CRITIC.

At the Periscope

Sing Sing. Which of the changes in New York's penal administration are reform and which are politics? That Carter had to go is a cause for congratulation, his previous experience in managing criminals having consisted in being mayor of Buffalo and his chief achievement as Superintendent of Prisons having been to force the resignation of Thomas Mott Osborne from the wardenship of Sing Sing. Whatever the ability of Carter's successor, Charles F. Rattigan, he at least has had a long experience as warden of Auburn Prison and the reputation of being liberal. Warden Moyer, of Sing Sing, has kindly consented to resign and move on to some other "job," while the Superintendent of Industries and the Chief and Assistant Confidential Clerks of the same prison are likewise going to take vacations. This general home-going looks more like politics than reform, but no tears will be shed at Sing Sing over Mr. Moyer's departure; he represented the age of iron succeeding the age of gold, and his "God speed" will not include an "au revoir." At the same time comes the encouraging news that as soon as Mr. Moyer has slammed the gate of Sing Sing behind him on April 15th, the Mutual Welfare League will be allowed to proceed with its annual election, which Moyer had forbidden. We shall be interested to learn on what prison Mr. Moyer will next settle, but it can be predicted with considerable certainty that it will be neither Atlanta nor Leavenworth.

A circular recently issued by the International Bible Students' Association has reference to seven of their leaders who were sent to prison for circulating seditious literature. From their own defense I judge that the sentence was justified, even if too severe. Whatever one may think of conscientious objectors, the deliberate circulation of a propaganda book advocating non-resistance, even under a religious pretext, can hardly be regarded as other than seditious when the nation is at war and needs every available man for its defense. But what interests me most is the attitude these "Bible Students" take towards convicts. The writer of the circular says: "Thousands of American citizens are asking why seven Christian gentlemen of the highest integrity should be behind prison bars, compelled to mingle and associate with vilest criminals," and he takes the space of a small newspaper to protest against this outrage. I shall take ten lines to say why I think they are just where they belong. An association which claims to study the Bible and manifests as little true understanding of Jesus Christ as the above quotation indicates, which regards the confinement of some of its members as the unpleasant necessity of doing that which Christ did voluntarily and as a work of love, which looks on it as tyranny rather than as a privilege, would better give up studying the Bible and pick oakum; possibly they may have the chance in prison to learn what Christianity really is. Between a scheme of theology and a knowledge of Christ there is a world wide difference, and it is worth going to prison to learn, if it cannot be learned otherwise. If any of these Christian gentlemen are in Leavenworth Penitentiary they are advised to inspect the mural painting in the chapel, bearing the legend "This man receiveth sinners and eateth with them."

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Why Rats Come to Us. Mr. J. Krishnamurti says (*The Server*, March 11th, 1919) that "animals come to us to be helped in their evolution." This explains why my house rat is so infernally persistent. He thinks I can help him in his evolution and he won't leave, even though the cheese box is kept carefully closed. You have come to just the right place, Mr. Rat; give me the chance and I'll help you on your way to the best of my ability.

From the By-Laws of the O. E. Library League

For the information of our members the CRITIC will publish such portions of the By-Laws as are of general interest. The parts not published concern the Board of Trustees and the office administration only.

From the Certificate of Incorporation

1. The name of this corporation shall be "THE O. E. LIBRARY LEAGUE."

2. The objects and purposes of this corporation are, the promotion of prison reform and of public interest in the same; material and educational assistance to inmates of penal and reformatory institutions in the United States and elsewhere; the mutual improvement of its members; co-operation in other philanthropic and charitable work and movements; and the publication and distribution of a journal to be known as "THE O. E. LIBRARY CRITIC" and other literature relating to the aims of this corporation.

3. The corporation may exercise all the powers, and shall enjoy all the rights and privileges now conferred, or which may be conferred by the laws in force in the District of Columbia.

4. The duration of this corporation shall be perpetual.

From the By-laws

V.—BOARD OF TRUSTEES

1. The operations of the LEAGUE shall be directed by a self-perpetuating Board of Trustees, deriving its power and authority from the original Incorporators of the LEAGUE.

2. The Board of Trustees shall consist of five Trustees, each with a term of three years, provided, that for the first year the Board shall consist of the five Incorporators, as provided in the Certificate of Incorporation, and also provided, that at the first annual meeting the Board shall elect two Trustees to serve three years, two to serve two years, and one to serve one year.

5. Only those who have been Honorary or Active Members of the LEAGUE for at least one year shall be eligible for election as a Trustee.

VI.—OFFICERS

1. The Officers of the Board of Trustees, who shall be officers of the LEAGUE with the same designation, shall be: President, Vice-President, Treasurer, Secretary, General Manager, Editor.

2. They shall be elected by ballot at the Annual Meeting from the membership of the Board, directly after the election of Trustees, for terms of one year each. Two-thirds vote of the entire Board, including proxies, shall be necessary to elect.

VII.—DUTIES OF OFFICERS

1. *The President* shall be chairman of the Board of Trustees, shall preside at conventions and public meetings and shall perform such other duties as are prescribed by the Board and the By-Laws.

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2. *The Vice-President* shall take the place of the President when the latter is unable to perform his duties.

3. *The Treasurer*, with the co-operation of the General Manager, shall keep a record of all receipts and disbursements and render an account of them at the Annual Meeting and at such other times as the Board shall direct.

4. *The General Manager* shall be in charge of the main office of the LEAGUE; he shall have charge of recording receipts and disbursements as provided hereinafter, he shall direct branch offices or chapters; he shall be custodian of all files and records; he shall decide on the acceptance and elimination of active and prison members, and conduct the general correspondence of the LEAGUE and perform such other duties as the Board of Trustees shall direct. He shall be responsible only to the Board.

6. *The Editor* shall edit THE O. E. LIBRARY CRITIC and shall act as business manager of the same. He shall also edit and supervise the publication of announcements, circulars, books or other matter directed by the Board of Trustees or the General Manager. He shall be responsible to the General Manager and to the Board.

(To be continued)

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(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, 1270 Q Street, N. W., Washington, D. C.*

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1918
THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS

THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

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ONE YEAR, 25 CENTS | SIX MONTHS, 15 CENTS

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

PRISON REFORM IN ILLINOIS

The old Illinois state prison at Joliet has long been a scandal because of its antiquated structure. Many of the cells are only four feet wide, seven feet long and seven feet high and contain two occupants, giving to each less than one hundred cubic feet of space. In these narrow boxes the men are locked up much of the time, and when one of them desires to take his constitutional in the seven feet of walking spaec allowed him, his companion has either to go to bed or stand up against the wall and draw in his stomach to let him pass. Further the cells have no outside windows and are wholly devoid of toilet facilities other than a bucket.

Recently the state undertook the erection of a new prison on a wholly novel system. Briefly stated, the plans show a large central dining hall, from which radiate eight corridors terminating in eight cell houses. From his watch tower in the dining hall a single guard is able to observe everything going on in the corridors. The really unique feature, however, consists in the construction of the cell houses. These are circular, like a locomotive roundhouse, and the cells are arranged in four tiers on the circumference of the circle. The inner walls of the cells are wholly of glass so that from his tower in the center the guard is able to observe the inside of each cell at all times. Each cell house contains 248 cells, or 1984 cells in all.

Of the cells themselves it may be said that they are each six feet six inches wide, eight feet eight inches long and eight feet high, each intended to lodge one prisoner, thus allowing five and one half times the space of the old cells. The equipment is modern, with single bedsteads, hot and cold water, steam heat, watercloset of modern type, outside window and forced ventilation with purified air. In fact, one could hardly complain of the outfit in any of these respects; it is better than most outsiders have.

The circular cell house is not objectionable in itself. It has certain features which commend it, notably the large circular floor space which can be used for a reading or recreation room. But it

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may be most seriously questioned whether a system which compels every inmate without exception to be day and night under observation is a wholesome one. We are told that we are constantly under the eye of God. Possibly, but we are apt to forget it, and perhaps a prisoner may forget that a guard is looking at him, if he stays long enough, but I doubt it. Let us admit that there are some convicts who must be constantly watched. But the circular cell system, as projected for the Illinois prison, requires that every inmate without exception shall never have a moment when the guard may not be looking at him. It is a negation of the principle of trust, not for the unworthy only, but for the whole prison population.

Imagine that you were aware of the fact that some one was constantly looking through the keyhole of your bed chamber, or that you lived in a glass house with a person stationed across the street to keep tab on all of your actions. Imagine that those functions of life which the ordinary man performs in secrecy had to be performed under the eye of an observer. I have no doubt you would get used to it, but it would be at the sacrifice of sentiments which most of us consider essential to a sense of decency. I imagine that the feeling of being constantly watched must play havoc with all incentive to behave properly from other motives than the fear of discovery. If the man in prison is to go forth as a decent citizen, he must have the instincts of a decent citizen, and the decent citizen is decent, not because some one is looking at him, but because he has developed an instinct for decency which he could cultivate only in private. Current prison reform recognizes that the prisoner has an inherent right to hygienic surroundings, that he is not sentenced by the court to be poisoned by his own excreta and effluvia and by those of his fellows. It ought equally to recognize that he has the inherent right to a certain degree of privacy and that he should not be deprived of this without the soundest reasons.

If the circular cell house spying system could be modified by providing each cell with a screen, removable only in special cases, and if the warden could be depended on not to remove it without good reason, no objection could be made to it. But such a warden has not turned up in Illinois so far. The disregard of the inherent rights of prisoners is a characteristic of the present warden of Joliet prison. If this man could be sent to the scrap pile along with his antiquated prison, and a warden of the type of James Russell of the Marquette prison put in charge, we might hope that Illinois prison reform would be more than a name for sanitary housing.

In conclusion it may be added that the recent report that the circular cell house system has been abandoned after the construction of one unit, is untrue, as I am informed by the Superintendent of Construction. A few modifications are being considered, but they do not bear on this characteristic of "the Illinois system."

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Some Fragments of Spurious Theosophical "History"—I

It is the common impression that history is a record of facts. This is but partly true. What we call "history" often originates in the fiction factory of those who are on that pinnacle where whatever they say will be believed, but who are either too careless or too prejudiced to ascertain the facts, or who have some object to gain by distorting or concealing them. In the case of two books of the highest spiritual value, *Light on the Path* and *The Idyll of the White Lotus,* we can see "history" in the making. It is not only because of the very great debt which I owe to Mabel Collins that I have gone into the matter, but because I think that theosophical readers should be presented with an analysis of some of the stuff handed over the counter to them by writers whom they regard as infallible.

That we owe *The Idyll of the White Lotus* entirely to Mabel Collins has not, as I know been questioned until quite recently.

In *The Theosophical Quarterly* for January 1919, page 212, occurs the following editorial:

"*The Idyll of the White Lotus*, so far as the writing of it is concerned, was begun by a candidate for discipleship, who, later, strayed far from the true path into the dangerous byways of psychism. But this candidate-disciple was unable to complete the task of writing down what the Master, who inspired the story, dictated; the work, therefore, was taken up by H. P. Blavatsky, who wrote the concluding chapters under the direct guidance of the Master, who later inspired the golden sentences of *Light on the Path*."

The assertion that H. P. Blavatsky wrote the final chapers of the *Idyll* was news to me, and not being inclined, as many are, to accept everything I read simply because it occurs between the covers of a theosophical journal, I wrote to Mabel Collins, quoting the above paragraph entire, and in due time received the following reply, which lacks nothing either in clearness or emphasis:

March 8, 1919

Dear Mr. Stokes:

The quotation in your letter of Feb. 19 (received this morning) from *The Theosophical Quarterly*, respecting the authorship of *The Idyll of the White Lotus* and *Light on the Path* is a pure fabrication—in plain English, all lies.

You can publish this as being stated by me where and how you like.

Very sincerely yours,

MABEL COLLINS

A copy of this letter was immediatly sent to the editor of *The Theosophical Quarterly,* suggesting that a brief comment would be acceptable for publication in the CRITIC. Up to this date no such comment or other reply has been received.

Meanwhile, however, I wrote to the editors of that mine of exact information on theosophical history, the magazine *Theosophy,* my past experience having led me to believe that where others are armed with assertions, they were provided with facts and original records. I received the following reply, which I think worth publishing in

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full, as the latter part bears on the falsification of the history of *Light on the Path* and the moral to be drawn therefrom.

March 31, 1919

Dr. H. N. Stokes
Dear Doctor:

Your favor of the 24th instant to Mr. Clough has been referred to us.

Regarding the statement editorially made in the *Theosophical Quarterly* for January, 1919, p. 212, concerning *The Idyll of the White Lotus*, its author, and that H. P. Blavatsky "wrote the concluding chapers under the direct guidance of the Master . . ." etc.—you have Mrs. Cook's (Mabel Collins') statement. Here is what H. P. B. herself had to say on the same subject matter:

In the English spiritualist publication, *Light*, in its issue of June 8, 1889, p. 277-8, there is a letter from H. P. B. from which we quote the portions germane to your inquiry, as follows:

"I came from London, via Paris, about August 1884; went to Elberfeld, returning in October, and finally left for India on November 11th of the same year. It was only shortly before my departure that I met Mrs. Cook (Miss Mabel Collins). I saw her barely half a dozen times and never alone. . . . When I met her she had just completed the *Idyll of the White Lotus*, which, as she stated to Col. Olcott, had been dictated to her by some "mysterious person." Guided by her description, we both recognized an old friend of ours, a Greek, and no Mahatma, though an Adept: further developments proving we were right. This fact, acknowledged by Mrs. Cook in her dedication of the *Idyll*, sets aside the idea that the work was either inspired or dictated by Koot Hoomi or any other Mahatma. . .

"Really I am curious to know how far I am concerned in the production of these three works (*Idyll of the White Lotus*, *Light on the Path* and *Gates of Gold*), produced at times and under conditions which set aside the possibility of my 'dictation' of them!"

From another letter of H. P. Blavatsky's, dated May 27, 1889, and included in a circular issued by William Q. Judge in the summer of 1889 and entitled "Light on the Path and Mabel Collins," we make the following extract pertinent to your inquiry: "*The Idyll of the White Lotus* was begun long before I first saw her (Mabel Collins); it was unearthed by Mr. Ewen and shown to Col. Olcott, who heard all about its inspirer before I even knew of its existence."

It would be interesting to know what the *Quarterly* writer has to say as to the source of his remarks; why not write and ask him what he has to say in extenuation of his statements in view of the foregoing quotations from H. P. B. herself? Perhaps he is like so many others who have been foisting "information" upon a long-suffering theosophical public—he may know more about H. P. B. than she knew herself!

For your information we may say that only those who have patiently and painstakingly gone through the long and widely scattered literature relating to the history of the Theosophical Society, the Theosophical Movement and Theosophy—only these realize to what a truly colossal extent facts have been suppressed, perverted, misstated and twisted by those who in the past twenty-five years have posed before the world as theosophical exponents, teachers and guides. We have checked them all up—against themselves, against each other, against the facts, against the teachings as originally set down in black on white by H. P. B. and W. Q. Judge. Not one of these self-styled "authorities" but stands self-condemned.

H. P. B. knew what was and what was coming and she left on record this statement, made in her "Notice" dated at London, August 9, 1890:

"The only 'orders' in instructions which I issue in the U. S. are through Mr. William Q. Judge, or those which I myself sign my name to *with my physical hand.*

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"Any report or statement by any one of orders or instructions alleged to be by me in any other form than as stated in the foregoing paragraph are and *shall be* false.

"I desire above all that the members . . . shall exercise as much common-sense as they are capable of and *that they shall avoid all dealing with astral messages, reports, spooks and the like . . .*"

And in the last thing she ever wrote, *My Books*, dated April 27, 1891, less than two weeks before her death, and published in *Lucifer* for May, 1891, she said:

"Now, no one has any right to hold me responsible for what anyone may say, but only for that which I myself state orally, or in public print over my signature."

It is high time indeed, dear Doctor, for us all to heed and avail ourselves of the admonition contained in a phrase of your own—BACK TO BLAVATSKY.

Yours very sincerely,

EDITORS THEOSOPHY

These letters, I think, finally dispose of the statement that H. P. B. had anything to do with the writing down of *The Idyll of the White Lotus*. The letter of H. P. B. also controverts the following positive assertion of Mr. Leadbeater, in his edition of *Light on the Path* (page 26):

"The Three Truths are thus given in the eighth chapter of *The Idyll of the White Lotus*, a book dictated by the same Master Hilarion to whom we owe this present work."

In the following section we shall see how the history of *Light on the Path* has been falsified by the Seer of Adyar.

The Prisoner's Point of View

"Scoop," whom the State of Oregon sent down to the penitentiary at Salem, ostensibly for punishment, but, through the connivance of a beneficent Providence, also to speak some plain truths through the columns of *Lend A Hand*, the prison magazine, says in the April issue:

"Without friends the man in prison has a hopeless future—even success is failure to the friendless—and he has little heart for the long and dreary struggle ahead if he has to fight without encouragement, or without the blessed comfort of a friendly word when the odds seem all against him. Many a man has gone to hell when a whispered word of faith would have served to brace him up for another winning plunge ino the battle of life. Many a man has come triumphant through the crisis that means either success or failure because of the friend who was there with the pat on the back and a hearty 'Go to it, old scout. You can win; and I know it!' No man is going to quit while his friends predict success."

To which he adds:

"Wherein lies the success of the O. E. LIBRARY LEAGUE. It reaches the individual prisoner, and offering him that which he needs most, cannot fail to help any man who has any desire to help himself; and today stands at the head of the list of all humanitarian organizations that have really accomplished something for prisons and prison reform."

A Young man of eighteen years of age, recently sentenced by a Federal judge in Newark, N. J., for robbing a postoffice, recounted his past life to the judge, from which it appears that all but two of the last nine years of his life have been spent in reformatory institutions. In the course of his remarks he made the following significant statement (*Newark News*, April 7th):

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"I would not be telling your honor this story of mine if I had not had an entirely new experience since I was put back into jail here after breaking away from the court house. That experience has been the making of the first real friendship I ever had with older people, one a man and one a woman. I had thought that there was no such thing as friendship in the world. I know now that the only force that can reform me is friendship. Your institutions and your courts, your laws and your punishments make no place for any helpful friendship. In my case they were only a rare accident. I could go out into the world today with their help an entirely changed and law abiding citizen. To your mind I know that this seems impossible with my record."

It is lucky for this young man that he robbed a United States postoffice and for so doing received a two years' sentence to the Federal Penitentiary at Atlanta, where he can at least communicate with his outside friends and have the chance, through the O. E. LIBRARY LEAGUE, of making new ones. Had he selected a grocery store he would have gone to the State Prison at Trenton and there, under the beneficent policy of Principal Keeper Mulheron, backed by Commissioner of Charities and Corrections Burdette G. Lewis, he would have been effectually relieved of his former friends as well as of the opportunity of making new ones. The moral of this tale is not, as might be inferred, that New Jersey thieves should limit their attention to postoffices, but that the citizens of that state should purge their penal system of two notorious tyrants and maladministrators.

Eastern State Penitentiary

211 Stephen Girard Building, Philadelphia

April 11, 1919

Dr. H. N. Stokes
Dear Sir:

I have just received by mail a copy of the O. E. LIBRARY CRITIC of April 2, 1919. Under the caption of Eastern State Penitentiary, referring to the alleged non-delivery of New Thought literature, I am quoted as saying that "the action of the Chaplain is entirely unwarranted and contrary to the policy of the Board."

I have never made such a statement, nor intimated anything similar thereto, to any one, nor entertained any such view or sentiment, and demand that you publish my absolute contradiction.

Yours respectfully,

CHARLES CARVER

Statement of the Ownership and Management of The O. E. Library Critic required by Act of Congress, of August 24, 1912, for April 1, 1919.

The O. E. Library CRITIC, published bi-weekly at Washington, D. C.

District of Columbia, City of Washington, s.s.

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

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

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

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

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

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

2. That the owners are:

THE O. E. LIBRARY LEAGUE, Incorporated. Board of Trustees, H. N. Stokes, President and General Manager, 1207 Q Street, N. W., Washington, D. C.; Alice DuPont Ortiz, Vice-President, Valmy, Greenville, Del.; Kepler Hoyt, Treasurer, 4114 Emery Place, Washington, D. C.; M. S. Emory, Secretary, 710 Eighth Street, N. W., Washington, D. C.; Ralph E. Lum, 786 Broad Street, Newark, N. J.

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

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

Sworn to and subscribed before me this 7th day of April, 1919.

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

My commission expires November 8th, 1921.

At The Periscope

Police Aid to Ex-Convicts. I learn from the *New York World* that Inspector Cray, head of the Detective Bureau, and one of his men, Michael Lonergan, have for some time past been privately and unofficially aiding ex-prisoners to find jobs and have been keeping watch over them, not with the object of making trouble for them, but in order to help them to keep straight. They report three hundred men so helped, with only one failure. This is the first time I have heard of such a thing outside the movies, but it is a fine idea. The antagonism between the criminal and the police is natural and necessary, but it ought to end when the discharged convict shows a desire to make good. The right sort of detective or police officer should of all men be just the one to lend a helping hand. The employment agency is not as a rule equipped to keep watch over the ex-convict, nor is he to whom he has been paroled, but this is something the police could very well do, as they can often detect the first signs of relapse and check it in a friendly way. In some cities the police are expected to advise and exercise a sort of friendly moral control over boys; to keep them out of mischief as well as arrest them when they have fallen into it. With the greater attention now being paid to the selection and training of the police, their utilization in helping the discharged prisoner ought to be feasible. But who would as yet think of applying to the police to get him a job?

In the February Theosophist, which is largely devoted to eulogies of Bishop Leadbeater, we read the following interesting statement by Mr. Jinarajadasa, for which we suppose the Bishop himself is responsible: "To be *sure* of what he says—as sure as a trained mind can be sure of anything—has been his great principle of exposition; and so, before the statement is made, a long and careful series of investigations is made to check and verify and test. It is this quality of observation and exposition which made his first chief contribution to our occult knowledge—*The Astral Plane* Manual—so noteworthy a production that the Master K. H. secured for the Occult Library of the Great White Brotherhood the manuscript of that work, as one of the noteworthy and epoch-making works of our civilization." It is indeed interesting to know that the Great White Brotherhood maintains a library and probably the manuscript referred to will be found in the fiction department, along with the Bishop's and Mr. Jinarajadasa's "historical" introductions to *Light on the Path.* As we shall presently see, the Bishop's misrepresentations regarding this famous book afford an excellent sample of the quality of his "sureness," and of the "long and careful series of investigations" which he makes before speaking.

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The Evolution of a Rat. My office rat, in his effort to get me to aid him in his evolution, walked into a trap. I have decided that the best way to help him to evolve is to tame him, and I already have strong hope that if I am gentle enough with him and limit him to vegetarian diet he will evolve so fast that in his next incarnation he will be a rabbit.

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

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THE O. E. LIBRARY CRITIC

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

FUNCTIONS OF THE PRISON PRESS

In *Lend A Hand* for April, Scoop laments the decay of prison journalism in recent times and its tendency to be, not so much a medium of expression by the prisoners of their own needs and view point, as a depository for current news inside and out, of moral platitudes and trivialities of all sorts which do not interest the public. According to Scoop, the first function of the prison paper should be to enlighten the public on inside conditions and on needed reforms in penal and judicial administration. I fully agree with him. Prison reform must largely originate with the prisoner. No one, except a few professional reformers. is going to worry himself much about the convict if he does not make himself heard. There is, of course, much talk about prison reform. Much of this relates to questions of administration from the standpoint of the state; how to build better and safer prisons, how to utilize prison labor to better advantage, how to separate the casual from the confirmed criminals, how to grade them according to their mental capacity. All of these things are admirable, and remind one of discussions on economic dairying or stock raising; the prisoner as a man is too often forgotten. But after all, he is not a horse or a cow. He is a human being of like nature with ourselves, in fact, surprisingly so. If you want to understand him you must make his acquaintance, you must gain his confidence. If you are not willing to go to that trouble—and very few prison reformers are—you must at least give him the chance to speak for himself, and you must listen to him. I don't know of anything which entertains me more in my particular work than observing the surprise which many manifest on discovering that the convict is astonishingly like themselves, instead of being a dangerous sort of wild animal. While his viewpoint may not always be correct, it is much more likely to be so than any conclusions theoretically reached, and the wise reformer will take no radical steps without consulting him. The prison paper affords, or should afford, the opportunity for such expression.

I recently told how it was the casual reading of a copy of

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Lend A Hand which first interested me in the prison problem. It was not the baseball news, or the joke column, or the sermon of the chaplain, or the article reprinted from a newspaper or magazine which attracted me; neither was it because the several writers discussed penal problems as such. I could have found these things in the outside papers. What interested me was this, that here were prisoners talking of and for themselves; I was getting information at first hand, getting their own viewpoint instead of having it presented for them by people often friendly, but as often inimical, but who for the most part had never taken the trouble to cultivate the acquaintance of one of these "enemies of society." I was but one of thousands who have a desire to see a square deal all around, and who if scared and prejudiced by the stories usually circulated about the men behind the bars, rapidly lose their fear and their feeling of repulsion when they listen to him. Here was no howling of wild men, but just the voice of a fellow-being who had gone wrong, as I myself might have done, yes, probably would have done, had I had the environment and temptations that he had had. This was due to the prison paper conducted as Scoop would have it conducted. And what it has done for me it can do for thousands of others.

There are, to be sure, certain difficulties in the way. Prison officials often enough do not want the public to know what they are doing; they do not crave any inquiry into their actions. Consequently they do not want the prisoner to be heard in his own behalf. They may be willing to let him tell what a miserable sinner he has been, and how sorry he is, and to write wholesome advice for his fellow inmates. More than likely they are ready to have him tell what kind and considerate officials they are; they are willing to have him publish the Thanksgiving day dinner menu, and the last program of the prison band, and articles by hack writers on general goodness, and to tell how glad he is to have the opportunity of doing time, just to be under their beneficent care. Such papers are just fine to pass about in public, to send to influential people, including the governor. Some of these publications make one wonder why the public does not flock to a place where there is such good food, such excellent music every day at dinner and so much more of the good things of this world than the average poor devil on the outside can get.

As a result, such prison papers are likely to be pretty rigorously censored. Nothing must leak out which is not to the credit of the warden, the guards and other officials, and the people higher up. So they become the organs of the authorities rather than of the inmates themselves. You can read all over them "Published in the interest of the prisoners and FOR THE GLORY OF THE WARDEN."

Censorship is necessary, of course. No prudent warden would allow the publication of incendiary articles which would arouse a feeling of grievance among ill-balanced inmates and so perhaps

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lead to insubordination or even riot. There are plenty of hotheads and trouble makers who are where they are just because of their proclivities. It would be unwise to allow such men to air their grievances in the prison paper without restraint. What latitude can be given to the editor of such a paper depends much on the conditions prevailing in that particular institution. Where there is rigid suppression and unfair discipline and consequently the ever-smouldering flames of discontent such articles could work much more mischief than in a prison which is managed by a man of liberal mind who is disposed to take the inmates into his confidence, and especially in prisons where there is a well conducted honor or self-government league, such as the Mutual Welfare League of Sing Sing used to be before the days of Carter and Moyer.

The existence of such an outspoken paper in a prison is *ipse facto* a sign of good management. It shows that the warden is willing to let the men talk and has nothing to fear from it. On the other hand, the paper which is always praising the system betrays itself. One involuntarily asks whether in that hostelry currying favor with those above is not the best way to secure privileges, and also, one expects to find in such places the stool pigeon, that plague of badly managed prisons, the lowest, basest, meanest of mankind.

There is, however, something to be said in favor of those prison papers which avoid the topic of prison reform and limit themselves to current news and inside affairs. This is well stated by the editor of *The Summary*, which is "published weekly by and for the inmates of the New York State Reformatory at Elmira, N. Y." This paper publishes an excellent digest of the world's news and plenty of other matter which is interesting enough, but which no outsider would think of subscribing for the paper to get. In its way, it is an admirable journal. What this way is, is stated by Editor Johnson in the issue of April 12th. Mr. Johnson says in part:

Its first aim is to be a newspaper for the population of the Reformatory. This purpose, it scarcely needs to be said, rests on the educative influence of a newspaper broadly and sanely edited. The need of such a paper here is that the men are not permitted to receive outside publications, although it is desired to keep them in touch with the important affairs of the world. Progressive as modern newspapers are, there are those, even among the best, which, now that the war is passing from the world stage, give space to, even if they do not feature, crime that is rampant in some of our larger cities. It must be charmingly patent that such matter has a deterrent effect upon immature minds peculiarly susceptible as they have demonstrated to evil influences, and consequently the daily journal finds no place within our walls.

This attitude seems to me to be well taken. *The Summary* does not claim to discuss prison reform; it is purely and simply an inside paper, and does not even have a subscription price; it is only through the courtesy of the authorities that one can obtain it. It has set

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for itself certain limits and within these is upholding a high standard.

The same may be said of the majority of the smaller prison newspapers. They are published in the interest of the inmates and their friends only, and as factors in prison reform from without they are *nil*. But they do promote reform from within, for they contain wholesome reading for the inmates. Further than that, they give to those who edit or write for them a certain inducement to practice journalism; they give them an object to occupy them in the dull routine of prison life. "Our Paper" is the title of one of these publications issuing from the Reformatory in Massachusetts. The name is very expressive of the value of these minor publications. It shows a certain pride in the issuance of a periodical, a feeling of co-operation which must be most beneficial. While I agree with Scoop, I prize very highly some of the publications coming to this office, which often lack a high degree of literary or typographical merit, just for this reason, that they are indications of that striving upward which we are too often likely to overlook, because those showing it have made a desperate failure in the attempt.

Note. ***Lend A Hand***, **published by the inmates of Oregon State Prison. Route 6, Box 1, Salem, Oregon. $1 a year.**

Some Fragments of Spurious Theosophical "History" II

On the Origin of Light on the Path

In his interesting historical introduction to *Light on the Path* Mr. C. Jinarajadasa, a disciple of Mr. Leadbeater, makes the following statement (page 8):

About the end of the year 1884 the Master Hilarion caused to be written in English through "M. C.," then a leading member of the London Lodge of the young Theosophical Society, the original thirty rules and the elucidations given him by his teacher in far off days. M. C. (Mabel Collins), a lady of much literary ability, had from past lives earned the privilege, and it fell to her lot to be a channel for a work the Master Hilarion desired to do for the world through the Theosophical Society.

Further he states (page 9) regarding that portion of *Light on the Path* known as the "Notes":

About a year after the first edition of *Light on the Path* had been published in 1884, the Master Hilarion once more gave to the world through M. C. some additional teaching, explanatory of what he had already given; this third element, printed in the smaller Roman type, is the Master's contribution to the treatise. His explanations are known as the "Notes," and they were embodied in the second edition of *Light on the Path*.

In his book, *The Work of the Masters* (page 19), C. Lazenby also attributes the inspiration of *Light on the Path* to this same Master Hilarion. Further, in his introduction to the same book, published in 1911, Mr. Leadbeater makes the following statements:

As we have it at present it was dictated by the Master Hilarion through the mediumship of M. C.—a lady well known in Theosophical

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circles, who at one time collaborated with Madame Blavatsky in the editorship of *Lucifer* (page v).

Further, speaking of the "Notes," he says:

Almost immediately after it was printed, He (i. e., Hilarion) added to it a number of most valuable notes of His own. For that first edition these notes were printed on separate pages, the backs of which were gummed so that they might be attached at the beginning and the end of the little book which had just passed through the press. . . . In a later edition some additional chapters were published under the heading of "Comments," and I understand that the medium through whom they were written supposed them to be inspired by the Master Hilarion, as was the body of the book (page ix).

On the basis of these assertions I was imprudent enough to attribute to the Master Hilarion a quotation from the "Notes" to *Light on the Path* in a book review in the CRITIC of April 3, 1918, for which I was promptly called down in an editorial in the magazine *Theosophy* (June, 1918, page 381).

Being desirous of getting at the facts, I wrote to two of the persons concerned, Mabel Collins and Mr. Jinarajadasa. The reply of Mabel Collins is worthy of repetition:

June 30, 1918

Dear Mr. Stokes:

I have always stated that *Light on the Path* was not given me by any Master, but that a Master in the etherial world enabled me to read it where it stands for all to read who are able, or helped, to reach that place. I give the detailed account in Chapter X of *When the Sun Moves Northward*, pages 147-148-149, and I shall be grateful if you quote these. No embodied Masters, neither "Hilarion," or the two mentioned by the writer in "Theosophy" had anything whatever to do with the "giving out" of *Light on the Path*.

The Committee of the T. P. H. recently asked me if I had any objection to the Jinarajadasa edition being published in England. I said *certainly I had*, because of the statements in the preface, page 8, which are untrue.

Very sincerely yours,

MABEL COOK

To Mr. Jinarajadasa I wrote as follows:

June 24, 1918

Dear Mr. Jinarajadasa:

In your valuable introduction to *Light on the Path* it is stated that Mabel Collins received this book from or with the aid of the Master Hilarion. A similar statement occurs in Mr. Leadbeater's introduction to *Light on the Path*, dated 1911.

I have publicly quoted this statement as authoritative and have been called down for so doing. Could you give me any information as to the source of the statement and its basis, and whether it is to be found in theosophical literature other than in the two articles by Mr. Leadbeater and yourself?

As my statement is called in question in a theosophical magazine, it would be specially interesting to have some first-hand information, out of justice to you and Mr. Leadbeater, as well as myself.

This inquiry has received no reply or other recognition.

With regard to the source of the "Notes," which Mr. Jinarajadasa and Mr. Leadbeater positively attribute to the Master Hil-

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arion, it is sufficient to read what Mabel Collins herself has to say. This will be found in her book *As the Flower Grows,* page 42:

The notes, which in some editions are intermixed with the text, are in no sense whatever a part of it. They were written by myself and should appear only as an appendix.

These quotations from Mabel Collins herself ought to be sufficient to dispose of the Hilarion legend and are final and conclusive. Mabel Collins was not an inexperienced writer; on the contrary, she had had sufficient experience to enable her to decide whether what she wrote originated with herself or through "dictation." The statements of the two commentators, Mr. Jinarajadasa and his master Mr. Leadbeater, on the contrary, are assertions give without reference to authority and my effort to find on what they were based was ignored. Mr. Jinarajadasa may be exonerated for his erroneous statements, for, like many another, he has doubtless been duped into accepting without question whatever his exalted leader asserts. But his silence is a tacit admission that the great Leadbeater, demi-god and clairvoyant, who rolls out yards on yards of the hidden records of the past, the credibility of which depends solely on his ipse dixit, cannot be counted on to tell the truth about a matter of contemporaneous history and that he has either been careless enough to listen to baseless gossip, or so self-confident as to think that it made no difference any way, as whatever he said would be accepted. Better then keep silence, hoping that the majority of the lambs would not find out and so have their faith shaken in the psychic rubbish which at Adyar passes for Theosophy. If it is dangerous to make mistakes when one has reached the threshold of divinity it is still more hazardous to admit them.

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An Absolute Vacuum

Several members have expressed their congratulations to the General Manager on the incorporation of the LEAGUE, and have said that now that the Board of Trustees will look after the finances, there is no further need for their assistance in this respect. I want to say to these and to the other four-fifths of the members who contribute nothing whatever other than occasional interrogatories and good advice, that the exchequer is at present an absolute vacuum, that we are running behind on meeting operating expenses, that the General Manager is sick unto death of this constant worry over funds and that no Board of Trustees can do a thing unless supported by the members. Why not fill out the accompanying coupon for such an amount as you can afford?

Answers to Correspondents

M. X.—You ask me to inform you as to the nature of the charge on which one of the prisoners assigned to you is confined. All the information we possess is contained in his letter which we sent you. As he has not given the information you desire in this letter, we judge that he has withheld it for reasons which seemed good to himself. In this we sympathize with him. While it is a mark of good faith for a prisoner to tell us why he is in prison, and while we treat such information as confidential, except as far as his correspondent is concerned, we make it a rule never to ask questions of this kind, and we urge our correspondents not to do so. If we did, we should be placing the prisoner in an awkward position; he would have the alternatives of refusing, of telling a partial or complete falsehood, or of saying something which might very likely create prejudice against him at the outset, and so freeze the genial current of the soul which is what he needs and seeks. If you gain his confidence very possibly he will tell you. If he does not, let it alone, and do not try to appoint yourself his confessor. Probably every one of us has at times done something which we would not care to be questioned about. Doubtless we would be surprised if, when introduced to a stranger, we were met with the question. "Well, what mischief have you done? Do I owe the honor of this introduction to a burglary, a forgery, or just a plain murder?" When you ask questions of prisoners, exercise the same tact, consideration and good breeding as you would expect from another. Do not write to the warden or chaplain for information as to a prisoner's past, unless it is absolutely necessary for you to have it in connection with finding him employment, or in helping him to a release. Such things are necessarily matters of record, but they belong to the courts and the police, and a considerate official should not, and generally will not, give them out unless for very sound reasons.

Mrs. M. O.—I note your complaint that the prisoners assigned to you stop writing after a few letters. You wonder why it is and I will suggest a possible reason. By the same mail I received a letter from one of them stating that he "would like a correspondent who would not talk quite so much about religion." He said he had suggested a change of topic and and that you were not well pleased with his request.

I am not saying a word against religion when I assert that it is as much out of place to force religious topics on prisoners as it would be to approach the person who comes into your office on business, or into your parlor for a social call, with conversation or literature pertaining to the

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welfare of his soul. All prisons provide religious services and advisors; the prisoner does not have to seek outside for these. If he wishes you to write on these matters he will tell you so. Otherwise do not force on him that which you would not force on others; do not insinuate by your actions that you regard him as a miserable sinner. By so doing you are offering him the alternatives of playing the hypocrite in order to gain your sympathy, or, and this is by far the more honorable course, of saying bluntly that he prefers a change of topic. If you really must teach religion to somebody and cannot think of anything else, limit yourself to your Sunday-school class That is what they are there for.

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NEW YORK STATE PRISONS TO BE INVESTIGATED

Governor Smith, of New York, has already begun his promised investigation of the state prisons by appointing a committee of prominent citizens to work in conjunction with the new State Superintendent Rattigan. The committee consists of Adolph Lewisohn, President of the National Committee on Prisons and Prison Labor, chairman, and Mrs. Hartly Jenkins, John S. Kennedy, Bishop David H. Greer and Adelbert Moot. One of these is a Hebrew, one an Episcopal bishop, and one a Unitarian, a Republican and a lawyer. The committee therefore seems to be without political or religious coloring and its methods and work will be watched with great interest.

An investigation of this kind is beset with difficulties and if the usual methods of prison inspectors are followed it is likely to be a farce. The committee must get its information either by personal inspection or testimony, or by both. It is comparatively easy for a warden to set his house in order when an inspection is looked for, and a threatened investigation is likely to be the signal for a general cleaning up. Even the most inquisitive committee would find it difficult to penetrate into every nook of a large institution, and no matter what faults or abuses exist they are hardly likely to be called to its attention if they reflect on the management. Extreme or cruel punishments are not as a rule performed for the benefit of inspectors or visitors. We have recently seen the farcical investigation of the Texas prisons and prison farms and this is but one case. The character of the New York committee and the fact that it is serving under a new administration precludes the possibility of whitewashing, but whether it will be shrewd enough to escape being outwitted is another question.

Obtaining reliable testimony is also beset with difficulties inherent in an investigation of this kind. Officials are hardly likely to testify against themselves, while the testimony of convicts labors under a difficulty peculiar to penal institutions. In other investigations the freedom of the witness affords a reasonable protec-

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tion against malicious treatment. But it is impossible to guarantee protection to a prisoner who testifies against an official. The warden or the guard whose actions he exposes has him wholly in his power and may make his life unbearable in a dozen ways, whether it be by severity, or simply by refusing him privileges, or even declining to recommend him for parole. The prisoner who testifies against an official literally takes his future into his own hands. One of the convicts who gave damaging testimony in the recent investigation of the New Jersey State Prison is still held, unable to get a parole, he claims, because of this fact, while the copartners in his offense have long ago been liberated. They kept silence and are reaping the reward. Another thing which conduces to concealment is the unwillingness of the convict to testify against himself or against his fellows, as in the case of traffic in drugs. We can respect both of these motives. There is nothing the decent man hates so much as a tell-tale, a stool pigeon. Such abuses are due to defective control, if nothing worse; the management rather than the inmates should be held responsible. Those who are asked to give such testimony, as well as those inmates against whom they bear witness should be protected from punishment, and where an official is concerned the witness should be at once transferred to another institution.

The only really dependable way of getting accurate information is by means of persons acting as detectives and serving terms under the strictest incognito, and who are willing to risk the results of committing serious breaches of discipline in order to discover the character of the punishments in vogue. Yet how many would be willing to expose themselves to the risk of serious injury, to say nothing of such discomfort as is implied in confinement in a dungeon on bread and water?

The methods employed in the various prison industries are presumably within the scope of this committee's work. Even if no intentional abuses exist, there is something radically wrong when a prison is a source of actual expense to the state. A prison of fifteen hundred or two thousand inmates contains a larger proportion of possible effective producers than a village of the same size, with its children and old people, and those who live off the labor of others without producing. It would be considered absurd if a village should call on the state for an appropriation for its support. If a prison is not self-supporting, it is either because of incompetent management, or because of legislation preventing it. That it is possible is not a matter of theory; it has been proved possible. The Minnesota state prison not only yields an income to the state, but pays wages to the working prisoners. New York can do what Minnesota does, just as soon as popular sentiment demands it. It will, however, first have to get rid of the absurd state use system by which prison made goods can be sold only to state institutions. It

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will have to recognize the fact that locking a body of men up in a building instead of letting them go home at night is not a matter which can affect economic laws. Full current wages to prison workers, and freedom to sell their products without restriction in the open market, thereby placing the prison community on a par with other communities, that is the ideal which reformers should have.

The physical treatment of prisoners is naturally that which most appeals to the public, and it is with abuses in this respect that investigations have most to do. But the psychological factor is equally important. It is easy enough to get excited over the spectacle of men with bruises and broken bones, but the man with a broken spirit and bruised mentality attracts but little attention, and those who think that the mind has as much right to respect as the body are likely to be considered sentimentalists. A prison may be perfection from the material standpoint and yet be ruining the inmates. The prisoner discharged with a broken spirit, lacking initiative and self-reliance, is no better gift to society than a physical wreck. There are endless ways in which the life of the prisoner may be made miserable while housing him like a lord and feeding him on the fat of the land. One of the brutalities of our system is to be found in the matter of unreasonably restricting communication between the prisoner and the world without through the mails. The stupidity of officials in this respect is astounding and takes all sorts of forms. Needless restriction of the number of letters a prisoner may write; limiting them to business matters, to relatives or to previous acquaintances, these are some of them. In Sing Sing prison there is a rule on the books that no inmate may write to or receive a letter from a member of the O. E. LIBRARY LEAGUE, or personally from its General Manager, no matter what the subject, or what the social standing of the member. This rule originated with the late lamented Carter, and, unless somebody like this investigating committee sees that it is removed, it will probably remain in force until the end of time. The committee ought to investigate the matter of prisoners' mail privileges, and study the system in vogue at the United States Penitentiary at Leavenworth. It is, perhaps, too much to hope, because committees, like individuals, are dominated by theories, and find it much easier to base their recommendations on theory than to take the trouble to find out what institutions like Leavenworth and a number of others are doing. Even the highest respectability and intelligence are no guarantee against this.

C. P. K.

In the CRITIC of March 5th I made an appeal for a boy in the Atlanta Penitentiary. Some of the members who wrote to him have complained to me that he did not reply. I am now requested by him to state that he received many letters, but that he was not allowed to

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answer them, and that since leaving he was unfortunate enough to lose these letters. He says: "Please help me to get all their addresses. I do want them to know that their help was appreciated and more I want to prove it. I remember some of the addresses, but I want them all." His address is now *General Delivery, Marlington, West Virginia.* For obvious reasons I do not give his name here.

Artful Dodging

In connection with an account of his recent trip the National President of the American Section, T. S. says in *The Messenger* for April (page 338), that "the members do not, with slight exceptions, take any interest in this religious movement (i. e. the Liberal Catholic Church) beyond a casual one, and I am sure that they are relying on the theosophical talent at the head of it to see that the integrity of the society is in no way affected by it."

This statement is obviously intended to be what is called in medicine a "sedative," but the close observer will be more likely to designate it as "artful dodging." "Don't worry; these people are really accomplishing very little; hardly anybody is interested in what they are doing. So just compose yourself and go to sleep." This, however, is just what these Catholic gentlemen wish. They are exhibiting in the most perfect fashion the tactics of political ringsters, who wish nothing better than that those who are not with them shall turn their attention in the other direction while they get control of the offices and incidentally of the public funds. We have read the assertions of Fathers Wedgwood and Hampton that their church is not attempting to proselyte in the Theosophical Society and that members are not urged or even asked to join it.

What are the facts? What is this ecclesiastical Tammany doing while you are asleep?

Ask yourself why it is, if the Liberal Catholic Church is a matter of such indifference to the membership of the Section, "with slight exceptions," that this church has monopolized so large a share of the offices of the Section. Here are some of them, and doubtless there are others. I do not include the National President, whose function it is to administer sedatives and keep the members from observing what is going on, although his having allowed a Catholic church on the premises at Krotona, and his conducting a Catholic bishop over the country a year and a half ago, and having him advocate his church and say Mass in theosophical quarters speaks for itself.

National Vice-President: Father Irving S. Cooper, Catholic bishop.

Publicity Director: Father Ray M. Wardall, Catholic priest.

Editor of The Messenger: May S. Rogers, Catholic.

Representative of the National President in the Northern Division: Father E. B. Beckwith, Catholic priest.

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Representative of the National President in the Northwestern Division: Father Ray M. Wardall, Catholic priest.

At least two of the six representatives of the National President are Catholic priests. As we may assume that Mr. Warrington has a voice in the selection of his own representatives, the fact that at least one-third of them are Catholic priests, while only a vanishing minority of the members care anything about Catholicism, speaks for itself. Those members who voted for Mr. Warrington at the last election voted for forcing the Catholic church on members who do not care for it and do not want it.

The same is shown in the appointment of a Catholic priest as Publicity Director, the most important office in the Section, as far as the public is concerned. And the editor of *The Messenger,* too, the only medium of communication between the officials and the members, is a Catholic. One of the National Lecturers is not lecturing, at least in America, but is in Australia, writing home monthly letters to *The Messenger,* tooting up the merits and doings of a Catholic bishop.

As all of these officers, with the exception of the first named, are appointed by or with the approval of the Board of Trustees, it is clear enough that a majority of the Board also is at least in sympathy with the Catholics. Further, the Secretary-Treasurer of the Krotona Mortgage Raising Bureau, who is collecting funds ostensibly for a home for Theosophy, not for a Catholic church, is a Catholic priest.

Since the members of the Section, "with slight exceptions," are indifferent to Catholicism, and since so large a proportion of the officers are Catholic priests, isn't it about time that the members were waking up and asking how it is that Krotona has fallen into the possession of these "theosophical" Tammanyites, these people who are working while they sleep and slowly purging the Society of all vestiges of the Theosophy of H. P. B.?

The conspiracy is not limited to America, however. It has its fountain head at Adyar. Who constitute the "theosophical talent at the head of" this movement on whom the members are relying "to see that the integrity of the society is in no way affected by it"

Apart from the Publicity Director above mentioned and the other Catholic priests looking after theosophical interests in this country they are, primarily, Fathers Wedgwood and Leadbeater, who, notwithstanding the assertions still published, demonstrably obtained their "orders" in a manner which is the best possible confirmation of H. P. Blavatsky's statement that "the apostolic succession is a gross and palpable fraud" (*Isis Unveiled,* vol. 2, page 544). This "theosophical talent" on which the members are relying is not bent on disrupting the Society; on the contrary, it is doing its utmost to run the whole Society into the arms of its church. And in this effort it has the able cooperation of Annie Besant, President of the Society, who, while not confessedly a member of the Liberal Catho-

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lic Church, has not only proclaimed it to be the church of the future (*The Theosophist,* October, 1916), but is doing everything possible (consistent with the policy of artful dodging), to force it on the attention of the members. In *The Theosophist,* (October, 1918, page 7) Mrs. Besant speaks of the Old Catholic Church as one of "the three movements there, which I commended to the special service of our members," and tells how it has grown in Sydney, Australia, "in response to the strong spiritual impulse that goes out from our good and great Brother, C. W. Leadbeater." In the February, 1919, *Theosophist* Mrs. Besant publishes a full page picture of Father Leadbeater in Catholic robes and millinery, with a huge Catholic walking stick in his hand, together with page after page of matter calculated, and unquestionably intended, to persuade the reader to accept whatever this Right Reverend Father teaches. Father Leadbeater, we are told (page 419) always makes absolutely sure of the truth of what he says before speaking. *Ergo,* when Father Leadbeater becomes a Catholic bishop, and when he denies the doctrine of Karma, and tells you that your soul may be purified by smearing gum benzoin and grease on the crown of your head, and how the Great Lords Above can be persuaded to bless you by having a man parade up and down in gorgeous robes, and all of the other Catholic tomfoolery, you must believe what he says. And, of course, if you believe it, you are virtually a Catholic, even though you have not been annointed with holy water over which he has mumbled his incantations.

That is clearly the object of Annie Besant's publishing this particular picture of Father Leadbeater. He has plenty of others, to be sure, and better ones, for the Father, unlike his humble forerunner, H. P. B., likes to pose before the camera. But none of these would have the suggestive power of this, as a means of drawing the members of the T. S. into the Catholic Church. Suppose that Mrs. Besant had published in *The Theosophist* a picture of the Pope in his robes, and with it the statement that the Pope is absolutely to be depended on in what he says—would not that be a bid for the members to become Romanists? Of course it would, and when she does the same thing for Leadbeater it means this and nothing but this—"Accept the doctrines and rituals of the Liberal Catholic Church."

And what is the import of the stories being circulated about the close intimacy of Father Leadbeater and the Master K. H.? They are intended, on the one hand, to convey the idea that Leadbeater is to be swallowed *in toto,* Catholicism and all, and on the other, as a hint that the Master K. H. is boosting the Liberal Catholic Church with the apostolic succession, the absolution and remission of sin by a priest, holy water, the virtues of the Mass, and the other anti-theosophical dogmas which this same Master, as teacher of H. P. B., taught her to scorn. Evidently the Master K. H. has changed as much as has Annie Besant, or else, and this by far the more likely,

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all of the talk emanating from Adyar in these connections is the result of psychic delusions, possibly pathological, possibly obsessions by beings interested in throwing the T. S. off the track. Apparently it is even worse—witness the evidences of a conspiracy to turn the Society over to the Catholic Church by means of fraudulent "orders," grabbing the offices, misrepresentation, concealment and suppression of literature which is inconveniently frank. Be that as it may, it is quite time that these theosophists whom the National President is trying to lull to sleep while he fills the offices with Catholics, should see the logic of the actions of their much worshipped leaders and should go back again to the study of Blavatsky. We may admit that Blavatsky did not know everything, but she knew much more than all the herd of parasites who have fastened themselves on the T. S. and what she said holds today just as much as then. Whatever progress is made must be along the lines she laid down, not contrary to them. This Catholic movement is not progressive; it is reactionary, boldly and blatantly so. Instead of purging religion it accepts all of its old superstitions and adds more of its own forging. For the present, therefore, the thought of every earnest student should be—BACK TO BLAVATSKY.

About New Members

While we are very desirous of securing new members, we ask those who send in the names of their friends to make reasonably sure that they intend to adhere to their offer to write to prisoners. It appears that not a few persons allow their names to be submitted because of a momentary interest, or because they want to oblige their friends, but who have no real intention of keeping their promise. These persons not only do not write to the prisoners assigned to them, but very generally refuse either to return their letters to us or answer inquiries. The result is that the LEAGUE is discredited with the prisoners and needless work and expense is imposed on this office.

We think that we are justified in dropping from our list of members those who will neither keep their promises nor show us the courtesy of making some sort of explanation.

Request to Inmates

Inmates who do not hear from the correspondents assigned to them within two weeks are requested to notify us, so that others may be secured for them.

At the Periscope

Sing Sing's New Warden. Edward W. Brophy, of Port Chester, has been appointed warden of Sing Sing prison in place of William H. Moyer, resigned by request. The only information which has come to hand about

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the new warden is that "he is well known in Westchester County politics." There is no inherent reason why a man well known in politics should not make a competent official—we shall see. At the same time, one wonders what would be thought if all the newspapers could say of a new head for Bellevue Hospital, Columbia University or the New York Public Library was that "he is well known in politics."

Prisons de Luxe. The editor of a popular magazine wants a bathtub placed in each cell of the new Illinois State Prison. An excellent idea; it might serve to sleep in nights. I suggest also a telephone, a victrola, a billiard table, a penny-in-the-slot machine for chewing gum and in addition to hot water, a pipe for hot coffee, such as I saw in the old jail at Salem, Mass.

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

Wallace, Alfred Russell—Is Mars Habitable? .35 (new, .65).
Wallis, E. W. and M. H.—Guide to Mediumship, .70 (new, 1.00).
Ward, Edith—Light from the East (selections from Buddha), .25 (new, .40).
Ward, Arthur—Masonic Symbolism, .70 (new, 1.00).
Ward, Lester F.—Applied Sociology, 1.00 (new, 2.30).
Outlines of Sociology, 1.00 (new, 2.00).
Warman, Edward B.—Psychic Science, vols. 1 and 2, each, .90 (new, 1.35).
Hypnotism; Suggestion; Clairvoyance; Hindu Philosophy; each, .25 (new, 50).
Warner, Charles Dudley—Being a Boy, .30 (new, .75).
Washburne, Marion Foster—Family Secrets, .50 (new 1.25).
Washington Booker T.—Future of the American Negro, .60 (new 1.50).
Waterman Nixon—Boy Wanted; Girl Wanted; each, .50 (new, 1.30).
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Webb, E. and B.—Problems of Modern Industry, 1.00 (new, 2.00).
History of Trade Unionism, 1.00 (new, 2.20).
Weiss, Sara—Journeys to the Planet Mars, out of print, 2.00.
Weed, C. M.—Life Histories of American Insects, Illustr., .75 (new, 1.50).
Farm Friends and Foes, .50 (new, 1.00).
Weisman, Dr. August—Essays Upon Heredity, vol. 1, 1.00 (new, 2.10).
Wells, Samuel R.—The New Physiognomy, 2.00 (new, 3.00).
Weltmer, Sidney A.—Regeneration, .50 (new, 1.00).
Weltmer, Ernest—Realization, .50 (new, 1.00).
Wendell, Barrett—Essays on English Composition, .50 (new, 1.10).
Wheeler, Candace—Principles of Home Decoration, illustr., .90 (new, 1.80).
Whitby, Chas. J.—Wisdom of Plotinus, .70 (new, 1.00).
White, Gilbert—Natural History of Selborne, .80 (new, 1.65).
White, Bouck—The Call of the Carpenter, .65 (new, 1.25).
The Carpenter and the Rich Man, .65 (new, 1.25).
White, Horace—Money and Banking, 3d ed., .80 (new, 1.65).

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THE DESIRE FOR GRATITUDE

A correspondent writes me: "Of all the prisoners I have written to and helped in various ways, not one has had the gratitude to send me a message on his release. There is something about the life in prison that dulls or kills all the nobler attributes in the man."

Whether this is a good reason for discouragement depends on the point of view. It is my conviction, based on experience, that human nature averages up pretty much the same everywhere. I have not found prisoners to be worse than others in the matter of gratitude. If anything, the odds are in their favor. Every day I get letters of appreciation from prisoners; every day I hear of others doing the same. On the other hand, I am constantly called on by people who have never been in prison to advise them on this or that, and it is the rarest thing for me to get any acknowledgment. In fact, I have found the average human being outside of prison to be so devoid of this sentiment that I am happy that my lot has been cast with the convicts.

There is a story told in Luke xvii. 15, about a man who was asked by ten lepers to heal them. He told them to go and show themselves to the priest, and as they went they found themselves healed. Yet only one of the ten returned to give thanks to his benefactor, and he, as was so often the case, was a Samaritan. It is perhaps a sad comment on human nature, but yet a true one. Yet it is not reported that the healer was discouraged or threatened to cease his ministrations in future. In this he showed his divine nature. Had he taken the matter to heart and denounced the ungrateful and refused to go on with his work he would have been showing that he was working for a reward. For looking for gratitude is nothing else than seeking a reward, and a reward which is very pleasing; it is in every sense as much seeking a reward as asking a cash payment would be. We all like to be thought well of, and still more, to be well spoken of. Whether it be in matters of display or whether it be in matters of service, personal vanity and the desire for approbation lie at the root of our wish to be the recipients of

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gratitude. I suppose you have observed that those who give largely for charitable or educational objects like to have their names annexed; they want the library or the university building or chair named after them; they like to be spoken of as public benefactors. Perhaps this is the only way to get results in the present state of human nature; the world is unquestionably better off when the owner of wealth elects to devote it to public uses rather than to personal indulgence. But there is the highest authority for thinking, and in fact, any one who understands the law of compensation, or, let us say, of Karma, will see it, that he who accepts his reward in adulation loses in other ways which alone are worth while. And we are doing our best to create this false sentiment from the cradle up. The child gets a reward, a prize, for learning his lessons better than anyone else, instead of being taught to see that what he has done is its own reward. If the lesson is of no value in itself, no prize can make it so; if, on the other hand, it has value no prize can give it more. When one comes to the point where he really wants to help his fellows, he ought to shut such vulgar notions out of his mind.

The true reward of helping a fellow being lies in the reaction of the act on oneself; it lies in cultivating and strengthening the divine attribute of love in one's own nature. He, on the contrary, who asks a return in gratitude, is asking that which flatters self-esteem. It is commonly taught that we should give thanks to God. Very true, but it is not because God requires or demands our gratitude, but because of the benefit which gratitude and the recognition of goodness bring to ourselves. If there is any one thing obvious in the running of the universe it is this, that the Power which manages it is not on the lookout for gratitude, that it showers its favors alike on the just and the unjust, on man and beast and unconscious plant. If you have succeeded in helping a fellow in distress over a single hard place, if you have given him hope in despair, courage when he was fearful, a brighter outlook when everything was dark, if you have done one thing which will the better enable him to meet the difficulties of life, and not the least among these is a belief in the reality of human goodness, of friendship in a world of foes, you should feel amply rewarded, for you have done your little bit to promote the upward course of evolution.

It is, of course, quite possible to work without the idea of eliciting gratitude and yet to feel vexed or disappointed when you do not receive it. You think the man "ought to be grateful" and that it shows a defective nature when he is not. I need hardly remark that quite apart from the fact that all human nature is defective, the lack of one good trait is often made up by the presence of another. You have taken up this work, not with the idea that you were to help angels, but that you were to interest yourself in men who are lacking in many of the qualities which we respectable outsiders consider essential. Gratitude is a very lofty quality; it can-

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not be developed at will. You can no more sprout gratitude in yourself than you can sprout love, and to find fault with who does not possess it is like blaming him because he does not love art, or mathematics, or caviar.

One word more, and this for the prisoner himself. I cannot too strongly urge upon those prisoners who have been in touch with our members not to leave prison without taking the trouble to acknowledge any interest they may have shown them. If you do not feel appreciation, make the best attempt you can at imitating it; it is the one sort of forgery which the moral law countenances. If it is not in you to feel gratitude and to express it, and for that I do not blame you, you are certainly not only to be reproached, but you are acting against your own interests if you do not play the part of a gentleman. I have said that the sense of gratitude is not a matter of will, but acting the gentleman is, and that should lead you to make some small return in the way of thanks to any person who, without personal reasons, has tried to help, interest, or even entertain you. Courtesy is not an expensive luxury; there is nothing easier to show, and yet there is nothing which creates a better impression, which will make you more friends. If you begin your new life by acting on the principle that an "I thank you" is too much trouble, you will presently find that those who have to do with you will feel that it is too much trouble to do anything for you. The habit of taking what you can get without paying for it is a bad one, as perhaps you have found out. To accept favors without at least acknowledging them is a habit of precisely the same kind; it is closely allied to theft, in fact, is a sort of theft. If you act like the beast that takes what is thrown to him without thought of the giver, you are very likely to meet with the treatment the beast gets.

We are not looking for saints in prison—it would be just as inappropriate as seeking them in a church—but we are seeking for gentlemen, or at least for those who will try to be gentlemen. When we drop from our list the inmate who has asked for a correspondent and who has then declined to take the trouble to reply to a letter received, even if it is not exactly what he hoped for, we are acting on the principle that courtesy is something within the reach of all. We do not ask how bad a man may be, but we do insist on this, and no one need apply to us for another correspondent if we have evidence that he has intentionally slighted the first. We will make as many changes as may be necessary, but only when this condition is complied with. To do otherwise would not only dishearten our members, but would be pandering to a selfish and wholly needless habit.

Price Schedule **for answering letters advising the Editor how to run the Critic, $5 a page or less, cash with advice. Dissatisfaction guaranteed and no money refunded.** ***N. B.*** **We are delighted to get advice and suggestions, but life is too short to answer them except on the above terms.**

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Then—and Now

Then—(From a Letter of Annie Besant, dated August 9, 1906, and read at the Convention of the American Section). "Any proposal to reinstate Mr. Leadbeater in the membership of the T. S. would be ruinous to the Society. It would be indignantly repudiated here and in Europe, and I am sure in Australia and New Zealand, if the facts were known. If such a proposal were carried in America—I do not believe it possible—I should move on the T. S. Council, the supreme authority, that the application of membership should be rejected. But I am sure Mr. Leadbeater would not apply."

Now—(From an editorial by Annie Besant in *The Theosophist*, February, 1919). "The life begun down here on February 17th has been a varied and a difficult one, from the physical tragedy of its boyhood to the cruel persecution of its late maturity. A life of singular purity, . . . I have known on earth no spirit more Christlike than that dwelling among us as Charles Leadbeater. 'Of whom the world was not worthy.'"

"If the facts were known." The "facts" which were known to Annie Besant in 1906 and to many others, and which she proclaimed at that time as "earthly, sensual, devilish," (letter of Mrs. Besant, July, 1906, published by the General Secretary of the American Section), and which caused her to threaten to block his admission to the T. S., if such a proposal were made, have been forgotten. In those days the T. S. was too good for him; today he is too good, not only for the T. S., but for the whole world. Astounding progress, indeed, and an equally astounding fulfillment of her prediction of ruin. For today we see her proclaiming him as being "on the threshold of Divinity," while he sits astride the ruins of what was once a Theosophical Society, clad in the robes of a Catholic bishop, preaching through the columns of the official journals doctrines which it was part of the life work of the Founder of the Society to combat; denying the authenticity of the Gospels while setting up a fictitious Christ of whom he claims to be a lineal successor and authorized agent, and in his name teaching that which the Christ of the Gospels emphatically condemned; reviving superstitions which he bases on his infallible clairvoyance, infallible only on his own assertion and that of his dupes. The stone which the builders rejected has become, not only the head of the corner, but the whole structure, from cellar floor to shingles. "Mr. Leadbeater says so"—that is today final and conclusive.

There could be no better illustration of the working of Karma. Temporize with evil, and it will master and blind you; palliate a vicious act or teaching, and presently you will find yourself making excuses for all sorts of frauds, evasions, concealments; accept as divinely inspired him who teaches under the cloak of Divine Wisdom that which you have denounced as "earthly, sensual, devilish," and you are paving the way for spiritual ruin. If any member of the American Section is fortunate enough to possess a file of *The*

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Theosophic Messenger of twelve or thirteen years back, let him get out and read this official organ with care and observe the freedom of discussion permitted; let him note how the demi-gods of today, a word of criticism of whom is blasphemy, were weighed in the balance and found wanting; let him compare the spirit of inquiry of those times with the insistence on insipid subservience to authority (euphemistically termed "harmony") today; yes, worse, the deliberate suppression and concealment of all facts and all literature which could disturb the sacred everlasting calm of the members, or raise a doubt as to the infallibility of those who have made themselves their leaders.

The Prisoner's Point of View

From a Prisoner's Letter—If I could only tell you how much your letters have helped me. I might have been a confirmed crook by this time had our correspondence not begun. I was about to choose one way or another, when you came to my rescue. So you can see your time you have spent in writing to me is not lost. I have bright hopes for the future now.

There is a feeling comes over one in prison at times and one thinks that there is not a friend in the world and the more one thinks about it the more one hates the people on the outside, and if that line of thought is followed long it is ruinous, at least that is my experience, and judging from the conversation of others they have a touch of it too. I find men here that way, and when I give them a word of encouragement, I get a curse in return, and I have found some that I cannot talk to at all. So you see I might have been that way now, had I not found a friend who was interested in prisoners.

From the By-Laws of the O. E. Library League

(*Continued from* CRITIC *of April 16th.*)

IX.—SUBSIDIARY OFFICERS

1. The Board of Trustees shall have power to elect at any time by majority vote such subsidiary officers as it may consider expedient, such as Corresponding, Recording or Assistant Secretary, Associate or Assistant Editor, Attorney, etc.

X.—COMMITTEES

1. The President, on motion of the Board, shall appoint such standing or special committees as may be necessary, which may consist wholly of Members of the Board, or of Active Members of the LEAGUE, or both. The action of all committees shall be subject to approval of the Board.

XI.—RETIREMENT AND SUSPENSION OF TRUSTEES AND OFFICERS

1. The Board of Trustees shall have the power to suspend or retire before the expiration of his terms of office, any Trustee, or the President, Vice-President, Treasurer, Secretary, General Manager or Editor, who, by reason of inability, neglect or refusal to perform his duties efficiently and as prescribed by the Board and the By-Laws, abuse of his position for private ends, or other action unbecoming a gentleman and a philanthropist, shall be regarded as an impediment to the reputation or work of the LEAGUE. Dissent from the opinion of the majority of the Board on matters of policy, politics or religion shall not be regarded as falling within this category.

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10. If as many as ten per cent of the Active Members of the LEAGUE in good standing shall jointly or individually and within a period of ninety days or less, present to the Board of Trustees specific charges, complaints or protests against the action of any Officer, with regard to the points which would render him liable to retirement by the Board, or with regard to the management in these respects of the office or function delegated to this Officer, the Board shall proceed in one of the following manners. Active Members are to be regarded for this purpose as those who are in good standing on the last day of the above period.

(a). It shall proceed to try the Officer in the manner prescribed for retirement.

(b). At the request of the Officer concerned, the sense of the entire Active Membership of the LEAGUE shall be taken by sending to each Active Member a provisional ballot for signing, with a circular containing a summary of the complaints, the Officer's defense, and the result of an investigation by the Board, if such has been made. If at the end of thirty days after mailing votes have been received from a majority of the Active Members in good standing on the last day and two-thirds of these votes are in favor of retirement, the Board shall proceed as under (a). Otherwise the trial shall be optional.

XIII.—MEMBERSHIP OF THE LEAGUE

1. The membership of the LEAGUE shall consist of Honorary, Active and Prison Members.

2. *Honorary Members.* The Board of Trustees may elect as an Honorary Member any person who is distinguished for active interest or service in the cause of prison reform or other philanthropic activity. The number of Honorary Members shall be limited to ten and they shall not be required to pay dues.

3 (a). *Active Members.* Persons who are interested in the objects of the LEAGUE may be enrolled as Active Members upon application and presentation of acceptable credentials and payment of a registration fee of ten cents and a year's subscription to THE O. E. LIBRARY CRITIC. There shall be no annual dues or assessments other than subscription to the CRITIC.

(b). The acceptance or rejection of applications for active membership shall rest with the General Manager, subject to reversal by the Board. No Active Member shall be retained upon the membership roll of the LEAGUE who does not show an active interest in the work of the LEAGUE or who fails after due notice to renew his subscription to the CRITIC, with the exception of such who, in the opinion of the General Manager, have rendered some service justifying their retention.

(c). Religious affiliations or convictions shall not be taken into account in the acceptance, rejection or elimination of Active Members.

(d). An Active Member in good standing is defined as one whose subscription to the CRITIC is paid to date.

4 (a). *Prison Members.* Male and female inmates of penal and reformatory institutions desiring the assistance of the LEAGUE may be accepted as Prison Members on application and approval by the General Manager, without charge, for the period of their incarceration. The membership of Prison Members shall terminate automatically on their discharge or parole. They may, however, be carried on the list after discharge or parole upon payment of the registration fee and a subscription to the CRITIC. This shall not entitle them to the correspondence privileges of Active Members unless so decided by the General Manager.

(b). Prison Members may be eliminated at any time without notice for conduct which in the opinion of the General Manager is objectionable or prejudicial to the interests of the LEAGUE.

(c). It shall not be permitted to solicit donations from actual inmates of penal or reformatory institutions.

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5. The lists of Active and Prison Members shall be confidential; they shall not be published or otherwise communicated either in whole or in part, except to Trustees and duly authorized officers or clerks, who shall have access to them in connection with their duties, and except that names may be communicated confidentially to members for official purposes. No name of a Prison Member shall be given to an Active Member, or of an Active Member to a Prison Member without accurate record of names, addresses and dates on suitable cards, which shall form part of the permanent records. Names of Active and of Prison Members shall not be published in the CRITIC or elsewhere without their permission.

(To be continued)

At the Periscope

A Messiah in the Family. We learn from *The Server* for April the astonishing fact that Father Leadbeater is teaching young people that the Great Teacher is coming in about fifteen years and that he possibly will not occupy the body of only one disciple, but will have a body in each country, and that when one of these is asleep or traveling he will pass into another, and so save time and energy! Young people are encouraged to look forward to the possibility of such obsession as a desirable ideal for themselves. This is about the most decayed thing that Father Leadbeater has yet inflicted on his followers. It is worse than that; it is putting into the minds of young people who are taught to accept his every word a notion which, if dwelt on, is sure to produce in about fifteen years hence a crop of maniacs possessed of the idea that they are the Christ. Why not? If the Christ is going to pass from one body to another why should not I be one of the lucky ones? Another pernicious effect of such talk will be that anybody who has the faculty of trance speaking is likely to be taken by his friends as one of those through whom the Christ is manifesting, and we shall have a recrudescence of that Messiah craze which H. P. B. vainly hoped had come to an end with the advent of Theosophy. Up to this time we have had Alcyone only, but now it appears that we shall have them by the dozen, one in each country and a chance for everybody who will make himself sufficiently inane. God help us! There are probably few parents who are familiar with the history of the T. S. thirteen years back who would, if actually put to the test, allow their boys to be under the private personal guidance of the Seer of Adyar. It is quite time they were on their guard against the dangerous nonsense he is pouring into the ears of the young people who are allowed to listen to him.

The Crime Wave which is making Chicago nervous appears to have infected some of the public officials whose duty it is to prevent it. A man was recently arrested in his house without a warrant and kept in prison three days on an anonymous telephone charge of murder. The state's attorney threatened to "beat him up" if he would not answer questions and the man himself, having made a confession, told Judge Guerin in court that it was extorted from him by filling him up with whiskey and threatening to knock his brains out and to beat him with whips and clubs. The judge ordered a verdict of acquittal and demanded a grand jury investigation of the state's attorney's office and the police department. The state constitution, said the judge, provides that no man shall be required to give evidence against himself, and the statutes make it a penitentiary offense for any two or more persons to arrest or imprison a man for the purpose of extracting a confession. Notwithstanding this, the state's attorney threatened the man with violence, and apparently under such threats, combined with making him drunk, forced a confession which was used against him in court.

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There are many nice cells in the new Illinois State Prison, and doubtless enough to spare for those public officials whose duty it is to uphold and enforce the laws, and who, instead, try to make a record for themselves by violating them.

In the same connection, the United States Department of Justice should investigate the report that a man sentenced by a Federal court to life imprisonment in a Federal penitentiary is being kept chained ever since his conviction in the "dark hole" and fed on bread and water. The Eighth Amendment to the Constitution forbids the infliction of cruel and unusual punishment and makes no exception of prison wardens. The court sentence of imprisonment for life means just what it says, but it does not mean sentence to insanity or death by inches at the option of a prison official. Continuous confinement in a dark dungeon is not only cruel, but it is unusual, and if the story is true, it indicates that this warden has taken on himself the function of judge and jury in addition to his authorized duties.

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THE O. E. LIBRARY CRITIC

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WATCH THEREFORE

"Eternal vigilance is the price of liberty," said an American statesman. And he might have added that it is likewise the price of every enduring reform. If we do not care enough for our liberty to defend it, it will sooner or later be taken from us; if we effect a reform and allow ourselves to forget it, we presently find that it has vanished.

It is easy enough to see why eternal vigilance is necessary in both cases. You know the mechanical theory of a body at rest under the action of equal and opposite forces, or of any number of forces. Alter or remove one of these forces and the body moves. It is the same in society. Social conditions are not divinely ordained or upheld; they are the resultant of many more or less conflicting agencies, which, if we disregard those of purely physical nature. consist of human thoughts, impulses and desires. As soon as any one set of these ceases to be active, and that is the case where those who have them cease to be vigilant, then the opposing forces make themselves evident. They existed all the time, but were held in check. No law, no matter how good, can be permanently enforced unless it is supported by public opinion, but there is no law, no matter how foolish, unjust or tyrannical, which may not be enacted and enforced by a few determined people, if public opinion is too indifferent or too unorganized to oppose it. There are those in the community today who would regulate your opinions, or at least the expression of them, by law, even in matters relating to religion; they would regulate the food you may eat, the drinks you may drink, the style of clothes you may wear, the number of children you may have, the kind of books you may read—bills have been introduced in Congress aiming to prohibit the circulation of theosophical books by mail—the times when you may seek entertainment or recreation, the rate of compensation you may receive for your labor; the number of hours you may work; they would penalize you for being a bachelor, would allow you no property whatever; would hang you for a trivial offense and put you in prison for eating a beefsteak; they would make wom-

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en public property, and show more consideration for rats and rabbits than for human beings. In short, they would make life unendurable if you do not think and act according to their dictates, and still worse if you do. And they would do so very quickly unless you and those like you take the trouble to resist them. There is not an extreme to which man has gone in the past to which he may not go today. Who would have believed in the possibility of what has happened in Russia?

The very first idea we have to rid ourselves of is that there is an inherent tendency in things to go right when once started, or that there is any power which will look after things and let us take our ease. Providence provides the raw materials, so to speak, but it provides equally for the bad and for the good; it gives the tools, but wisely leaves it to the man to learn how to use them rightly. The Power which provides the nitrates essential in agriculture, provides them also for the assassin's bullet and the anarchist's bomb. The force which tends to righteousness is the force of those who believe in righteousness; the power which leads to justice is the power of those who believe in justice.

Several years ago this country was swept by a wave of prison reform agitation. Now, one sees reaction everywhere. It is much more common to hear of a curtailment of privileges than of an extension of them. There are several reasons.

With the coming of the war, and especially with America's entrance into it, those liberal minded people who were inclined to help their fellows had their attention turned to the soldier. They forgot the man in prison and they forgot the reasons which brought him there in their absorption with more pressing demands. But the professional hunter and keeper of criminals did not forget. The prosecuting attorneys, the police, the wardens, those whose duty it was to catch the sinner and make it just as hard and unpleasant for him as possible, were still on the job and they ceased to feel the restraint of a growing public opinion; they laid on new restrictions, helped to do away with laws restraining them, and as is always the case where men are not watched, had pretty much their own way, which is not, from the humanitarian standpoint, always the best. And so we have the reaction.

The history of anti-capital punishment legislation is an illustration. Just before the war several states enacted laws doing away with the death penalty. Several of these have either repealed them or made an effort to do so. Washington, Tennessee, Nevada, all voted to go back to legalized murder. Arizona attempted to do so, and recently Missouri, which not long ago abolished the death penalty, has just failed by a narrow majority of the legislature to restore it, and would have succeeded, had it not been for the efforts of one or two humanitarians who had not gone to sleep or turned their attention to other matters. In the last case it appears that the repeal movement was engineered by the

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state's attorney, who gets the more credit the more men he hangs, and the criminal lawyers, who lose fat jobs saving men from the gallows.

It has not been shown in any of these cases that there have been more murders since capital punishment was abolished. There had been, to be sure, some cases of a peculiarly aggravated character which inflamed public opinion and furnished copy for the newspapers. Such things may happen at any time, but here the force of the humanitarian sentiment was lacking; it was busy in other directions.

The above is but one small corner of the matter. What is true of penal reform applies to reforms of every kind. Without eternal vigilance the forces of reaction will get the upperhand, will pull down all that has been done. But there is a wider phase of the subject. He who said that eternal vigilance is the price of liberty doubtless had in mind aggressions of a political character. But it is equally true of every kind of liberty, freedom of speech, freedom of thought, freedom of the press, freedom to live and act as one desires. There are plenty of people who are not satisfied with preaching their ideas and gaining converts in a legitimate way, but who, if sufficiently powerful and well organized, are ready to regulate others by law. They propose to force others to be "virtuous" according to their special conceptions of virtue; instead of inviting them into the heaven of their own dreams they aim to kick them into it.

One would imagine that the greatest blessing of civilization is the liberty which allows every one to seek his own happiness and work out his own salvation in his own way just as far as he does not distinctly interfere with others doing the same. It is quite true that such liberty may be used to one's own harm at times, but then, how else is one to learn? The chief use of liberty is in the opportunity to develop by experiment, by learning by mistakes to develop self-control. He alone is really virtuous who acts from free will, and self-control and genuine virtue can never be developed under a system of endless laws interfering with private conduct and prying into private affairs. However desirable the aims of such laws, the cure is likely to be worse than the disease.

America is afflicted with several organizations of well-meaning people who have had certain necessary functions to perform, and who, having accomplished them and being out of a job, are now seeking new ways of bossing their fellow men and forcing them to live according to thir notions. Prominent among these are the Anti-Saloon League and the Women's Christian Temperance Union. The prohibitionists, and I may say that I believe in prohibition in the sense in which it was once understood and as it is still expressed in the names of these two organizations—no saloons, and temperance—are no longer satisfied with putting a stop to the sale of intoxicating liquor. They have tasted blood

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and want more of it. Now they want to make it a crime to have liquor in one's possession, and not only liquor, but anything containing any alcohol whatever. And this means, if it means anything, that the law they are trying to put through Congress will establish the right of search, will make it possible for officers of the law, on mere suspicion, to enter your house or mine, break open our closets or trunks and scatter our belongings over the floor in search for liquor, and rush us off to the police station if they find a few drops of alcohol.

Do you doubt it? Do you think that only disreputable people will be treated that way? Then read how within six months past respectable women traveling on through trains across the state of Virginia, and sleeping in their berths, have had the privacy of their beds and bodies violated by ruffians of the law, who have thrust their hands under the bed clothes in search of liquor and have entered the baggage cars and broken open their trunks, not infrequently helping themselves to what pleased them. That is a fact. There is no recourse; it is the law, and these saintly tyrants boast that they have made but a beginning; that they are going to run out alcohol at all costs, and the rights of the individual and the modesty of women be damned. What would you do if a policeman entered your house and searched the bed in which your wife or your daughter were sleeping?

This is bad enough,. But these saviors of the race now propose to abolish tobacco. They propose to make it a crime for a man to smoke in his own house. The Women's Christian Temperance Union has issued a book called "Nicotine Next" and leaves no doubt as to what it will do if it can. This book was written at their request by a professor of economics in Syracuse University who, in an interview recently published, makes no secret of the fact that when they have abolished tobacco they are going after tea and coffee and drive them off the face of the earth. But the end is not even there. A certain League which started out to abolish the death penalty, and which seems to be sleeping on its oars, if one can judge from the facts mentioned above, has publicly announnced that it is not only going after tobacco, but that it aims to abolish the stock yards. And this means tha' if it is able to get the support of a sufficent number of busybodies it is going to make meat eating a crime and stop it by law.

Certainly no one can object to a propaganda honestly conducted in favor of vegetarianism, or against tobacco, tea, coffee, mince pie, doughnuts, candy or any of the innumerable things which lead to harm when abused, and which occasionally, when taken in excess, upset the nerves and lead to wife beating and murder. But these things show a more serious aspect; these people propose to use force to impose their opinions. Can any one imagine that these idiots will be satisfied when they have made this a "sinless" world through legislation? Of course they will not. The habit of boss-

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ing others who do not feel as they do, and of setting the law on them, will find no limit. When the associated cranks can find no more sins they will invent them. Legislation as to what one must eat and what one must put on will be next; in fact, there is probably never a legislature which has not its bill regulating dress. There is really no stopping place, and sooner or later we shall have religion dictated by law. He who has no faith in the appeal to popular sentiment and good sense, and who seeks to enforce his fads by law may be a more dangerous enemy of society than the criminal, for he would rob us of our liberty. America is making rapid strides towards a new code of blue laws. "Watch therefore."

Reconstruction or Revivification?

To *The Theosophist* for March, 1919, Mr. George S. Arundale has contributed an interesting and in some respects valuable article entitled "Why not Reconstruction in the T. S.?" His suggestions are followed by the noncommittal interrogation point (?), but for the most part one infers that they meet with his approval.

That the T. S. is badly in need of something—I prefer to call it revivification rather than reconstruction—may be seen by comparing the Three Objects as stated by the Founders with the objects which have been substituted for them in the course of its decay; not officially of course, but in practice and with the cooperation of its present leaders.

The original Three Objects were thus stated:

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

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

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

The present objects of the Society are—and any one who is either a member or an observer will recognize them:

***First.*—To form a nucleus for talking about the Universal Brotherhood of Humanity, and to leave it to others to practise it.**

***Second.*—To encourage the study of the writings of Annie Besant and Charles W. Leadbeater, and to discourage comparing them with other religious, philosophical or scientific writers, including the Founders of the Society.**

***Third.*—To accept without investigation the unproved assertions of clairvoyants about the unexplained laws of nature, and the powers which they claim for themselves.**

The original Three Objects lack nothing in breadth. The program is such that every liberal minded person must approve of it, whether he belongs to the Society or not. Even the most skeptical man of science must admit that there *are* unexplained laws of nature and undeveloped powers in man which are worthy of investigation. It is emphatically a program for action, and, mind you, it

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says nothing whatever about belief except "without distinction of creed."

There can be no doubt that the Founders of the Society, who placed Brotherhood first on the list of objects, and whatever higher influences were back of them, regarded Brotherhood as something which was a matter for action, not belief; that it could be brought about by practice and example rather than by talk.

We need not assume that the attitude of that T. S. Lodge president is the universal one, who wrote me: "We theosophists have the duty of *teaching* Brotherhood. There are plenty of common people who cannot teach to whom its *practice* may be left." Neither need we assume that the Lodge secretary who recently sent back an article urging every theosophist to undertake some form of practical social service with the remark that I was attacking the Theosophical Society, represents the common standpoint. At the same time the First Object is practically dead. If any one thinks otherwise let him try, as I have done, to enlist the active cooperation of his fellow members in some form of social service, for example, and he will have his trouble for his reward. They will all say that it is beautiful, and they will all pass by on the other side. The reasons do not concern us here.

Mr. Arundale appears to be well satisfied with what the T. S. is doing in the way of Brotherhood and thinks we have come to the time when the First Object might be amended to read somewhat as follows: "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color, *the members of which believe in the existence of Elder Brethren in the super-human kingdoms of Nature.*" The italics are his own words.

Without doubt most theosophists and most members of the T. S. believe in Elder Brethren or Masters, but it is a belief which is not only unessential to the fundamental principles of Theosophy as well as to the Brotherhood of Humanity, but its formal recognition is expressly prohibited by the original declaration itself. Mr. Arundale wants to impose a creed on a clause which expressly says "without distinction of creed;" he wants to add a dogma to this beautifully practical object, and so help to turn the Society into a church. God knows, it is going in that direction fast enough already. And incidentally he would thereby exclude from membership all believers in the Universal Brotherhood of Humanity who could not accept this particular dogma.

"Oh, but we believe in Masters." Quite true, and we also believe in baked beans, but neither the one nor the other has anything to do with it.

Those who know our national Constitution know that it is a document of a purely practical character, intended to fix the form of government and regulate the relations of the states and citizens of the Union. It is just as matter of fact as the constitution and by-laws

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of a corporation established to can vegetables. Every one knows that the imprint of the United States on a gold coin is simply a guarantee of the weight, fineness and value of so much metal, as the words "one quart" on a can of fruit, or the label on a bottle of medicine guarantee the contents. Yet every now and then some pious person gets a resolution into Congress to have "God recognized in the Constitution," and such people have actually succeeded in having "In God We Trust" stamped on the coins. All of which is not one whit more sensible than for a canning corporation to begin its declaration of objects with "We believe in God Almighty," or to print "In God We Trust" on every can of tomatoes.

That is what Mr. Arundale proposes to do with the First Object of the T. S. There may be those who will not can tomatoes without a religious creed in their partnership agreement, but the probability is that either their sanity or their honesty would be questioned. Perhaps there are those who will not feel obliged to obey the Constitution of the United States because it is not a confession of faith. If theosophists will be content with talking about brotherhood instead of making it a working principle of life, while they believe in Elder Brethren, they will not do more because their belief is expressed in an official way. And the fact that there is little connection between practical brotherhood and a belief in Masters is perhaps best shown by the fact that the best work Annie Besant ever did for brotherhood was done while she was an avowed atheist (see her *Autobiography*).

Mr. Arundale's suggestion is more than unpractical; it is downright immodest. If, as most theosophists believe, the Society was founded with the cooperation of these same Masters, it is to be assumed that they dictated or inspired the form in which the First Object stands. If they omitted all reference to themselves it must have been for good reasons, and one need not seek far to find them. It has remained for Mr. Arundale to intimate that the Masters made a mistake and that it is time for the Society, in convention assembled, to correct it.

If Only ALL Members Would Do It!!

"I will give a penny a day and only wish it were more, but we are poor ourselves. I will enclose one dollar as a starter. I wish I could do more, but accept my humble offering in the spirit in which I send it.

"MRS. M. B."

If *every* member of the LEAGUE, and very few of them are less able to do it than the writer of the above letter, would give one cent a day, or thirty cents a month, to the support of the work which is so much appreciated by the prisoners, we should not have to face the condition which confronts us at present, of falling behind in our running expenses, and of having even to suspend operations at times for the want of postage. *Four members out of five do not contrib-*

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ute one cent a year to the support of the LEAGUE, and an appeal in a recent issue of the CRITIC brought a response from just one member, although it elicited any amount of advice and any number of good wishes and hopes that somebody else would be more generous than the writers.

When the General Manager reads of the gifts which are sent to prisoners—and certainly he has no desire to interfere with such activities—he is inclined to think that what he most needs is a two years' jail course in persuasiveness. He might then be able to persuade those members referred to that this end of the line, the center which makes the whole work possible, needs a little attention likewise.

The Prisoner's Point of View

From a Member's Letter. "During my visit to the Brooklyn City Prison yesterday, I talked with a man who had been at Dannemora three years ago, and when he found that I was a LEAGUE member he was delighted. He had told me, before knowing, that the prisoners thought that the LEAGUE was a real life saver. He said that he knew several men who were absolutely discouraged and wanted to die, and after getting in touch with LEAGUE members they were simply made over. I asked him for the straight opinion of the prisoners—did they consider it just as sentimentalism, etc., or did they think it was a good thing—to draw him out and find what he thought. He couldn't praise it enough. He was surprised to learn about the rule prohibiting women from writing to Dannemora, as in his day it was allowed."

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THE PRISONER'S RIGHT TO HIS SENTENCE

To speak of the right of a prisoner to have his sentence carried out may seem far-fetched, yet he has such a right and it may be of vital importance to him to insist on it. When the court sentences him to prison for a term of years he has the right to be given the chance to serve it, without being kidnapped, taken out by a mob and lynched, starved or beaten to death, or having his health so ruined that he cannot outlive his term. If the judge decrees that he shall be confined for the rest of his "natural life," he means for as long as he will live under conditions as nearly normal as possible; he does not mean a life unnaturally shortened by ill-treatment. Anything which, without due process of law, modifies the operation of the sentence of the court in a manner prejudicial to the prisoner, is an additional and unwarranted punishment, and should give him the right to appeal to the court for protection.

A case involving the right of the prisoner to serve his term has recently come to my attention. A man who is a foreigner and not naturalized was sentenced by a Pennsylvania court to serve a term in the Eastern State Penitentiary in Philadelphia for larceny. Before the expiration of his sentence he was slated for parole (June 5th). Immediately upon his parole becoming effective he was arrested on a United States warrant and taken to the Detention House of the immigrant station at Gloucester City, New Jersey, with a view of deporting him.

A letter of the Parole Officer, now before me, states that he would be paroled on June 5th; that he would not be allowed to leave the state without permission of the Board of Inspectors and that the prison officials would do all in their power to help him. This letter is entirely explicit as to its being a parole, not a final discharge. A second letter from the same official, written after his arrest, states that the United States warrant was filed with the prison several days antecedent to his release on parole and that they had no option but to comply with it. It has been broadly hinted that this man knew too much about the inside working of

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the Eastern State Penitentiary, and that this easy means was taken to get rid of him. To entertain such a suspicion would not be entirely fair, although one may well ask how it happened that the Federal authorities got wind of his parole in advance, unless informed by the prison officials, and if that was the case, what was their reason for giving such information.

The following points, I think, should be obvious.

While the legal right of the United States Government to deport an alien who has committed a crime within five years after his arrival in this country cannot be questioned, and while this would without doubt apply to alien prisoners who have served their full terms and have been discharged, this case is quite a different matter, and is evidently an interference by the Federal authorities with the right of the state.

A prisoner sentenced under a state law, and in a state court is under the jurisdiction of the state until the full expiration of his sentence. Whether he is locked up in the penitentiary, or is at large on parole, he is still in the custody of the state authorities and may be returned to prison at any time for the least violation of his parole to serve the balance of his sentence. In either case he is equally and fully a state's prisoner.

In imposing sentence the court acted in good faith, and without reservation that he might in the mean time be carried off by some outside authority or otherwise gotten rid of.

The offense for which he was sentenced was a violation of a state law, not a Federal statute, and therefore, so far as his guilt is concerned and his status as a prisoner, the United States Government has no concern with him. It is well enough known that the Federal Government has no control over prisoners sentenced in state courts, and that it cannot interfere with the execution of such sentence. It is further known that aliens residing in or visiting a state are subject to the laws of that state and to punishment by the state if they violate a state law. You may remember a recent case where a man was sentenced to death in a Western state, and where the President of the United States was unable to commute his sentence and had to appeal to the governor of the state to do it.

Since the man in question, even if out on parole, would still be under the charge of the state of Pennsylvania and subject to return to prison at any time, it would seem that the Federal authorities have no more right to take possession of him and carry him out of the state than they would have to enter the prison and carry him away, or, in fact, to enter the court during his trial and remove him. To do this is not only a denial of the right of the state to the possession of its own convicts, but a denial of its jurisdiction in the case of aliens. The Constitution gives to Congress the right to regulate relations between the states, but it does not give it the right to interfere with the working of a state law, pro-

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vided the same is not in conflict with the Constitution. If, therefore, there is a Federal law allowing the Government to deport aliens who have committed a crime, it can apply only to such as are free, not to such as are under a state sentence.

Clearly this young man has the right to serve out his full sentence in the state of Pennsylvania, with such modifications, like parole, as the law sees fit to grant him, and it is greatly to his interest that he should be allowed to do so and should have the protection of the state in so doing. The fact that he was paroled—assuming that the Eastern State Penitentiary did not grant the parole with the deliberate intention of getting rid of him in this illegal manner—is proof that he afforded reasonable presumption of making good. The right to prove that he can do this is a right which concerns him deeply. His arrest and deportation by the United States on the ground that he had committed a crime for which he had already been punished by the state constitutes an additional punishment for the same offence, not contemplated by the court, whatever the legal aspect of the affair may be.

One cannot help comparing the spineless subservience of the Pennsylvania authorities with the action of that state governor who resented interference from Washington in a criminal case by telegraphing back that he was able and had the right to look after the business of the state himself.

I have pointed out elsewhere cases where officers of the law, in their treatment of actual or suspected criminals, have deliberately violated the laws enacted for their regulation. I pointed out the charge of Judge Guerin, of Chicago, that the state's attorney and the police had deliberately disregarded the state's constitution and statutes in a certain case, in a fashion rendering them liable to a penitentiary sentence. That officers of the law, and it matters not the least whether they are state or Federal officers, should attempt to accomplish their ends by going counter to the law, and should assume that the end justifies the means, is an exceedingly serious matter, and none the less so if the victim is a paroled prisoner without friends or the means to defend himself.

Male Correspondents Wanted for Clinton Prisoners

From a Clinton Prisoner. **"I take this means of thanking you for the interest you have taken in securing me a correspondent. I have observed the way "cults" and "isms" try to reach and reform prisoners, but I take my hat off to you for the original and common-sense way you place prisoners in touch with people on the outside who practise instead of preach. I will always be a booster for the O. E. LIBRARY LEAGUE."**

We have a long list of prisoners in Clinton prison who want correspondents. These are allowed to correspond only with men. We want to hear from some of our male members who can take one or two more, and need new members who can help these men.

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To Members of the O. E. L. L.—From a Member

My dear Fellow-Members:—

Only a few very brief notices have appeared in the CRITIC of late, reminding us that the work cannot be carried on without money. It seems that some members believe that all is well, as long as Dr. Stokes does not say anything to the contrary. As a matter of fact, he is so ill from overwork, and so weary of asking and of repeating the same things over again, that I have asked his permission to say what he is reluctant to tell himself.

For a long succession of months our contributions have been so much below the necessary amount that it has been impossible for him to hire sufficient help, and he has done the work of two clerks beside his own, which is not easy; he has had to sit up nearly all night for a long time and consequently his health is seriously compromised. We all admire his unselfishness, his devotion, we praise his admirable work, but are we doing our part? How would we feel if some day he has to give up the work entirely? That is exactly what is going to happen in a short time, unless relief comes. He is giving everything, his time, his money, his health, his life for the work; can we not, each and everyone, give a little more than we have in the past? Perhaps some member could offer a clerk's salary regularly and still live comfortably himself. Another might raise his contribution. Those who have pledged a small amount which they neglect to send, not realizing how much worry and anguish is the result, would greatly help if they should fulfil their promise. The widow's mite, in the form of a few stamps enclosed in a letter, would be equally welcome. We can all do something if we really want to, and our own happiness shall certainly be increased in proportion as we obey our most generous impulse.

Yours cordially,

A. BUHLER

965 First Place, West New York, New Jersey.

A Big Reform in New York

May 10th, 1919, is a day which all New York prisoners should remember with jubilation, for on that date Governor Smith signed a bill which is one of the greatest advances in penal reform which have been enacted in New York for years.

As everybody knows, a person under suspicion of having committed a crime has to wait some time before he can be formally tried. During this period he may be allowed his liberty upon putting up a bond to appear in court when summoned, or, if he cannot furnish the bond, or if the judge thinks he is likely to skip, he is detained in jail. This detention period is likely to cover months, or even more than a year, especially when an appeal is made from the decision of the lower court. While the treatment in a jail

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differs in some respect from that in a penitentiary, being in some respects better, in others often worse, still, in any case it works a hardship by causing longer imprisonment than the law calls for and practically amounts to punishment before conviction.

The law, it is true, usually gives the court some latitude in deciding upon the length of sentence to impose. Yet there is nothing to compel the judge to take into account the time which the convicted person has already been confined. His sentence may be for but one year, and he has to serve it, even if he has spent that amount of time in jail already. The injustice of this is obvious, yet the custom prevails everywhere.

Efforts have been made in late years in New York state to have the convict credited with this time, and they have finally succeeded. The time spent in jail up to the time of actual commitment after trial is now to be deducted from the term imposed by the court and every judge is obliged to endorse the length of this period on his commitment papers. It is also to be deducted from the period the convict must serve before being eligible for parole, and is to be added to all allowance made for good behavior or granted in lieu of wages for work. Thus passes, so far as New York is concerned, one of the most glaring injustices in the treatment of prisoners.

Unfortunately, the new law leaves some doubt as to whether it is retroactive and there are many men who were already under sentence when it became a law who are anxiously awaiting the decision of the State's Attorney General on this point.

How the new law will work out in practice remains to be seen. Only in those cases where the maximum penalty is imposed by the court can its operation be predicted with certainty. In the case of sentences of less than maximum length it would be possible for a judge so disposed to impose a longer term than he otherwise would have done, while a parole board could easily render its action void if unfavorably disposed towards the prisoner.

The obvious justice of this law, and the fact that it neither involves considerations of a so-called sentimental nature, nor results in added expense to the state should make a reform of this character specially easy to bring about elsewhere as soon as the attention of legislators is called to it.

Reconstruction or Revivification?—II

If the First Object of the Theosophical Society is practically dead, the Third Object is not only dead, but stinketh. There is no longer any talk of investigating anything, nothing but bolting whole and unpeeled the assertions of the official clairvoyants, who do not condescend to give the least demonstration of their assertions except "I say so." I must therefore emphatically endorse Mr. Arundale's remark that "The average member of the Theosophical So-

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ciety badly needs a course of Nature Study in the light of the Theosophical interpretation of the laws of Nature," and "The Theosophical student should make an effort (1) to know what science has already declared with regard to nature; (1) to apply to the dicta of science the illuminating rays of Theosophical interpretation." Excellent, only he could have made it much more emphatic. The theosophical student who has not complied with these requirements, especially (1), and who therefore presents for the consideration of his hearers "facts" which are not facts, and theories which are based on them should have the modesty to shut up, and should be kept off the platform as an authorized teacher.

I do not for one moment assert that ethical and spiritual insight necessitates a knowledge of the physical sciences. But to talk on matters which are innately scientific does require such knowledge. It is, of course, impossible to keep individuals from making fools of themselves, and the reason that the habit is so largely exploited in the T. S. is that the listeners are as densely ignorant of science and scientific methods as the speakers. But it is possible for the Society to put lecturers on the platform who are neither parrots nor, scientifically speaking, illiterates. No official lecturer who expects to go into the scientific aspects of Theosophy in public should be appointed without being equipped with a college course in the sciences, with laboratory and field training, to which a certain amount of original research should be added, if possible, such as is required for the degree of Doctor of Philosophy or its equivalent in our *best* universities. It is not unreasonable to demand that those who want to use their official positions as teachers to ridicule such technical matters as serum therapy, or to talk about the uselessness of animal experimentation should have the laboratory and clinical training of those whose views they attack.

The Third Object of the T. S. is largely a proposition in psychical research. Psychical research is a legitimate science, having its own special methods, and there is not one of the sciences which is more critical and exacting; there is not one which requires more elaborate precautions against over-confidence, self-deception and false reasoning, to say nothing of fraud. The possibilities of clairvoyance form a legitimate object of psychic investigation. But the scientific student of psychics would never take a clairvoyant at his own valuation. He would require him at the outset to show that his method holds when applied to matters which are capable of proof in other ways. When Father Leadbeater will perform such a simple stunt as telling correctly the contents of a dozen sealed tin cans without labels, fished up from a sunken vessel—tomatoes in this, baked beans in the next, peas in the third, corn in the fourth, etc.—men of science would prick up their ears, for here would be proof of an unknown power. But until he does this, or something similar, his assertions, rolled out by the volume, have no

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scientific value whatever, and certainly no value from the standpoint of the Third Object of the Theosophical Society. I have failed thus far to find in this gentleman's writings one single statement which proves that he has any of the powers which he claims or which would indicate that he is not to be ranked with the hundreds of other—undoubtedly honest and sometimes crazy—people who have been duped by their visions.

A little training in real psychical research would therefore be invaluable to members of the T. S., and the more quick-witted of them would soon perceive that the clairvoyant mentioned has simply been leading them by the nose and that he has been one of the chief agents in nullifying the Third Object. It is not in the least surprising that he and those with him should be constantly harping on harmony and on their chumminess with the Masters. The Third Object is one which would be appropriate to an academy of sciences; it means search for truth, not the imposition of unqualified agreement and assent and the suppression of criticism, which the present misleaders are attempting, and with great success, to enforce. When the T. S. has reconstructed itself in the sense of carrying out this object in a scientific way we may expect to see a speedy termination of the Liberal Catholic polite vaudeville performance, petticoats, holy water and all.

At the Periscope

A Theosophical Bolshevist. In the June issue of *The Herald of the Star* the editor jumps all over the terms of peace with Germany. We agree with him that the Germans will not take their medicine cheerfully, but whether the spirit of revenge which he predicts as the outcome can lead to worse results than the spirit of conquest which started the war may be questioned. He admits "that Germany should be punished for her crimes against humanity is only just," but adds "but that the punishment should be protracted over a series of years . . . is sheer folly, for the simple reason that it is against Nature." Just how he would exact punishment in a shorter time he does not tell us. There is, to be sure, the good old plan, used even by the Germans themselves, of carrying away everything of value, driving the men and women off into slavery and destroying everything they could not take along. His solicitude, however, is chiefly for the young German generation which, he thinks, should not be saddled with the obligations of their parents. This is parlor bolshevism, pure and simple. It means the repudiation of national debts and other inherited obligations; it means that each generation should be under obligation only for its own acts; it means that while it is all right that the sufferings of French and Belgian children shall be protracted "over a series of years" for the sins of German parents, it is all wrong that the children of these same Germans should bear part of the burden. One may well ask why, if the young generation is not responsible for its parents, it should be expected to trouble itself about posterity and educate its children.

Another curious feature of the views of this writer, who is presumably a "theosophist" of the newer sort, lies in his practical denial of the doctrine of Karma. For those children who he thinks are unjustly treated would not have been born of German parents did not their past make them deserve it. If they did not get their karmic walloping in

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Germany they would get it elsewhere. We are sorry indeed that they have been naughty in the past and hope every facility will be given them to work off their karmic debts as quickly as possible, and this the peace treaty seems to have provided for. They evidently made a bad mistake; they should not have chosen such parents, and they should have gone to some priest in their last incarnation and have had their ether untwisted.

We believe just as fully as the editor referred to in the triumph of Ideas, but not of the idea of repudiation. The one idea which most needs to triumph is that of the eternal nature of responsibility, the idea that no one is going to get anywhere in the long run until he has paid off his debts, either in this present life or in some future one. That is the great Idea at the root of Theosophy. But the Order of the Star in the East and its associate and bed-fellow, the Liberal Catholic Church, are trying to annul karmic effects, the latter by absolution and remission of sin, the former by a generous application of mush and milk poultices. No wonder they are looking for a New Teacher!

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THE EASTERN STATE PENITENTIARY TO BE INVESTIGATED

Next to its possession of the Liberty Bell the one thing which makes the heart of a Philadelphian swell with pride is the famous Eastern State Penitentiary, the model institution of the country in the eyes of those who have been fortunate enough to hear Warden McKenty tell about it, or who, if not so fortunate, have at least talked with some one who has been so lucky. And, in fact, like many other things—whited sepulchers for example—it has its good points, and these good points are so widely proclaimed that it is quite impossible for most people to believe that the institution is not perfection in every respect.

The CRITIC of March 5th called attention to certain matters, especially the antiquated and arbitrary treatment of prisoners in regard to what is designated in the front office as "moral instruction," the administrator of which is the Rev. Joseph Welch, and which consists in part in refusing to prisoners literature which many highly respectable people have found most helpful to themselves, but which does not entirely fit in with Mr. Welch's ideas of the way in which sinners should be saved. It is needless to repeat the evidence here. The general conclusion was that the Penitentiary is in need of an investigation and overhauling.

It is therefore interesting to read that Governor Sproul, of Pennsylvania, has announced that he intends to begin an investigation of the Eastern State Penitentiary immediately upon adjournment of the legislature. The Governor says that while he has no preconceived opinions he has been led to this course by the extraordinarily large number of complaints which have come to him, far exceeding those made against any other institution.

It is also stated that while three of the five members of the Board of Inspectors are on the side of the McKenty family the remaining two have been privately looking into matters and will have some interesting information for the Governor, while other private persons have also been taking notes on their own account.

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Governor Sproul spoke of the E. S. P. as a "close corporation" and a "one-man institution." One does not have to go far to find a warrant for this assertion. The "one man" in the present case is Robert J. McKenty, Warden and chief "barker." Besides the Warden we find the following on the list of officers:

John W. McKenty, Parole Officer.

Reuben McKenty, Assistant Parole Officer.

These two are sons of the Warden. Whether there are other members or relatives of the McKenty family occupying positions of trust and emolument in the prison I am unable to say, but if not, it seems reasonably probable that it is because the supply either of McKentys or of paying offices has run short.

The management of a large penal institution by a single family, having absolute control of the inmates, as well as of their parole, is a gross scandal which would hardly be tolerated elsewhere in these days. Partnerships of father and sons are common in the business world and work well enough where it is a question of personal profit. But for this very reason they should not be allowed in public offices, administered as public trusts and not for private gain. I do not for one moment assert that the family McKenty has made pecuniary profit from their control of the prison beyond their legal salaries, but such a condition gives all sorts of opportunities for indirect profit, for abuses and their concealment. There is an innate tendency for members of the same family not only to scheme together, but to protect one another in case of any shortcoming. The very fact that the Warden has been able to place two members at least of his family in responsible positions shows that there is something rotten either in the laws regulating the appointment of prison officials, or in their administration.

A further feature is to be found in the character of the Warden himself. One may credit Robert J. McKenty with being a fair administrator as wardens go. But he is much more than that. He is a passed master in the art of glorifying McKenty and the Penitentiary McKenty. He has a charming and convincing manner which is especially effective with women. He has simply to pour into their ears the most unadulterated rubbish and it becomes at once to them the sacred truth. They come to protest; they remain to pray and go away convinced not only that the prison, from dungeons to shingles, is the pink of perfection, but that it is all due to McKenty, and this without even going beyond the office. When necessary prisoners are called in and as a matter of course they say just what McKenty wants them to say—they would not dare to do otherwise. Not very long ago a lady called on the Warden to find out why a certain prisoner was not allowed to receive the so-called New Thought literature sent to him She left the Warden's presence fully convinced that while such literature, recommending the habit of prayer for instance, might be all right for others, it was dangerous and corrupting to prisoners

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In order further to convince her and to discredit the prisoner who had had the hardihood to desire to read it, the same lady received shortly after a letter purporting to be from this man, which she described as being improper in its nature, and although it was not in his handwriting he was later required to confess in her presence and that of the chaplain that he had written it. Yet this was a man who, in his correspondence with others for a period of more than a year had never been guilty of the slightest impropriety. So much for the admirable censorship of the E. S. P., which is relaxed only when a purpose is to be served.

A prison visitor quoted in the Philadelphia *Public Ledger* of June 23d says:

"The chief obstacle in the way of such an investigation is the McKenty personality. The warden undoubtedly has done good work at the prison, but of late he has become autocratic and dictatorial. His ingratiating manner and pleasing attitude prejudice people so firmly in his favor that it is very difficult to convince anybody there are serious defects in the management of the institution. Mr. McKenty, either consciously or unconsciously, is a good press agent for himself. He has a way of obscuring the true condition of things with his well-known optimism and amiability."

Clearly the Governor's investigating commission will have to go in at the back door. Should they fall under the influence of the siren voice of McKenty in the front office they might as well go home and spare themselves the trouble.

Among the charges made in the papers are favoritism in granting paroles. It is said that favorites of the Clan McKenty get paroles when they do not deserve them, while others deserving consideration are disregarded. This is something which only a careful investigation can confirm. Most prisoners think they should be paroled and are likely to complain of favoritism if they are not, and their friends are apt to share this opinion. One need not place too much weight on such charges in advance. It is quite clear, however, that the inmate making such charges would be simply thrusting his head into the jaws of the McKenty trinity. That a different sort of favoritism can be shown in this connection will appear later.

The complaint that Mr. McKenty has allowed notorious criminals to organize and operate a business from the prison for their personal profit, of which several cases have been published, is simply silly. What harm is there in this? On other occasions I have had much to say in favor of inside spare time industries. That McKenty allows this is the best thing we have ever heard of him. An honest business, honestly conducted, is none the less honest if operated from a prison as a center. The "notorious criminals" who show an inclination to make money honestly, to supply trinkets or what not to those of the public who want to buy them, should be encouraged in every possible way to do so. If the money does not go to their families, which it often does, it is saved up

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against the time of their release, and the accumulation of a small capital in this way is one of the best guarantees against recidivism. Besides, it affords a training in business methods and in handicrafts and keeps minds busy which might otherwise be occupied with evil thoughts. All praise be to McKenty for this.

There are two things which the Governor's investigation should include. One of these is the old time restriction of allowing prisoners to write but one letter a month, except as a special favor. The Governor can easily convince himself that at a progressive institution like the United States Penitentiary at Leavenworth the inmates are permitted to write three letters a week, that no harm whatever comes from this, and that their correspondence is not interfered with by the censor unless grossly out of order. He will find that in the E. S. P. favoritism plays a large part in censorship and that correspondence is intercepted not only when it is obviously improper, but because the officials bear a grudge against the prisoner or the correspondent.

The other matter which should be looked into is the utter inability of the present chaplain to understand the spiritual needs of the prisoners. Few things better could happen to the E. S. P. than to retire this good but arbitrary and bigoted gentleman and to replace him with a man of the caliber of Chaplain Allen of Leavenworth and others I might mention. Comparison with the practice of other institutions would further show the absurdity and injustice of excluding literature which has been a source of moral help and strength to millions of people and which would be of equal help to the prisoners, even if it is not of the type on which Chaplain Welch has been reared. Most prisons are glad that the prisoners shall read anything which will inspire them with courage and self-control even if not based on the Apostles' Creed or the Ten Commandments.

The E. S. P. clearly needs fewer McKentys and no Welchs.

Misplaced Confidence

News Item—**Jefferson City, Missouri, July 10.—The capital punishment bill passed at a special session of the Missouri legislature has been signed by Gov. Frederick D. Gardner. The law, which becomes effective October 6, provides that executions in the state shall be by hanging. Capital punishment was abolished by the legislature in 1917.**

Thus Missouri joins the reactionists, and at a special session of the legislature called to ratify the suffrage amendment!

In the CRITIC of June 25th, under the caption "Watch Therefore." I explained this reversion to a barbaric method of punishment as being due, not so much to an increased sentiment in favor of hanging as to indifference on the part of opponents of capital punishment and the belief that Providence would look out for a reform once inaugurated, without any effort on the part of its originators to sustain it.

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The present case is especially interesting because the abolition of the death penalty in Missouri in 1917 was due to theosophists. The agitation was a distinctly theosophical movement; it was started by theosophists, carried on by theosophists and the victory was won by theosophists. The active organization, the American League for the Prevention of Legalized Crime, was founded by theosophists and at that time, at least, they constituted the majority of its membership.

Why then, if theosophists were able to gain such a victory two years ago, have they failed to do so now, or even to come to the defense of the anti-capital punishment law, the enactment of which they secured? There has been no falling off in the membership of the American Section, T. S. On the contrary, we find the following data in *The Messenger*:

May, 1917.....6,755 members.
May, 1919 .....7,984 members.

That represents an increase of 18 per cent in two years, and it would be difficult to find a theosophist who is not opposed to the death penalty. Yet this year appeals to them to aid in thwarting reactionary legislation fell upon deaf ears. I understand that even the American League for the Prevention of Legalized crime gave the fight practically no support. Only by the earnest work of a handful of people headed by a theosophist who is not of the Leadbeater school nor a member of the T. S. was the repeal of the law prohibiting hanging prevented in the last regular session of the legislature, and finally even that decision was overruled by the special session.

Why is this? The following extract from a letter (not to the CRITIC) of a theosophist who did a great deal in 1917 towards getting hanging abolished in Missouri will throw some light on the question. It was written in response to a call for aid and dated January 24, 1919:

"Regarding the capital punishment law of which you write, I do not think it will be re-enacted, because the tendency of the higher forces at this time is along humanitarian lines and people generally are responding to the new impulse of idealism. The agitation to make capital punishment a law in Missouri will fade away in the more engrossing events of the legislature."

There you have it! The theosophical writer of this letter is so cock-sure of what the "higher forces" are going to do with the legislature that he thinks it needless for him to render any help, and possibly it was just the lack of his aid which lost the case.

We do not have to seek far for the reason in this case. There are more theosophists than ever, but instead of being taught in what their duty consists, they are being pumped full of the torrent of rubbish originating for the most part in the brain of C. W. Leadbeater, and actively piped to the members by his colleagues. Older members are being corrupted by it and as for new ones, they are not allowed to get anything else. Once we used to hear something

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about practising brotherhood. Now, in place of this there is endless talk about how one can make himself a "channel" for the "higher forces" to send down their blessings on mankind. Your first duty, says this arch-corrupter of Theosophy and right thinking, is to constitute yourself a channel—he also calls it a "pipe"—through which the Great Ones can send down their power. To be a channel should be the highest aim of the theosophist, although brotherhood is also very nice in its place (Leadbeater in *The Messenger*, June 1918). He even encourages young people to think that they may become the passive instruments through which the Coming Lord will speak—a sort of telephone so to say.

How the higher forces are reached and how they reach us, we have been told often enough; we have the graphic descriptions of Bishops Wedgwood and Leadbeater, in fact, that is one of the specialties of their Liberal Catholic Church. First, somebody has to get the apostolic succession—how he gets it and what he is matters little. He then dresses up in varicolored robes embroidered with metal trimmings for conducting the currents, and with a brass cross on the stomach and a brass button on the back, he repeats the Mass or some other form of magical formula, when the force is let down and distributed. Everybody within a radius of several miles gets some of it, but if you are a good theosophist you will try to be a channel at the same time. This, they tell us, is magic, which is true; also that it is Theosophy, which is a lie.

We have heard enough of this stuff: it has no warrant except in the imagination of its exponents. The "higher forces" have an admirable way of working; they have their way of giving their blessings, and it has nothing whatever to do with priests or ceremonials. They do not demand adulation or sacraments, but they put the problem of securing their blessing in a concrete form before each of us. All that is bad in the world, every individual sinner or sufferer, everyone who can be helped by *you* is the channel through which the divine blessing is ready to pour down upon *you* if you will heed it. Every reform which will make men better is a channel of blessing for you if you will help it along. But not otherwise. Your blessing and your reward are put before you every day in the shape of whatever unfortunate you meet, in whatever duty, no matter how humble, which is laid at your door. It is astounding that intelligent people will shut their eyes to the opportunities which are literally forced upon them daily for becoming the co-workers with the Divine Principle, and will listen to the talk of those who, like Mr. Leadbeater and Mr. Wedgwood, tell them that there is a reservoir of "force," a sort of invisible juice, which flows like water and runs along metal conductors like electricity, and which can be tapped and distributed by a priest, much as one would draw water through a garden hose and sprinkle it over the grass. What the "higher forces" are doing is absolutely no concern of ours, except to see and act on the fact that we have been placed in

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a world which is full of problems which it is our duty to help work out. To neglect these and then to think that we can get power or blessing from them by the fantastic methods of which we are told is not only puerile, but pernicious.

During the course of the war we heard endless talk about the struggles between the powers of good and the powers of evil in the invisible world. Mr. Leadbeater spent part of his time there and has told us all about it. But the powers of good came mightily near being beaten off the field, and would have been, had not America come to their rescue with men, guns and trinitrotoluol. All of the prayers, all of the thought forms with which followers of Adyar philosophy proposed to overwhelm the Germans effected nothing. The prayers were answered, not by the gods, but by the artillery manned by Americans who saw their duty and met physical force with physical force. It was a splendid illustration of the futility of depending on higher powers to do that which you should do yourself.

He who once threw his energy into such a problem as abolishing capital punishment and who now, when the same problem faces him again falls back on what he thinks the "higher forces" are doing with others as an excuse for his own inertia, is without doubt happy in his supposed knowledge of such matters, and in being a disciple of the "dear leaders" of the Theosophical Society, and a believer in their latest fads, but as far as progress along the path of evolution is concerned he is making rapid strides in the backward direction. It would be well for him to subscribe for a St. Louis paper and when he reads of the next hanging in Missouri to remember what he did in 1917 and today, and how he credited the stuff which is now being given out in the name of Theosophy. That the "higher forces" got the worst of it in this case is clear enough, and he might ask himself how far it was due to his credulity and his neglect.

At the Periscope

Good News for Federal Prisoners. **The United States parole law makes a Federal prisoner eligible for parole when he has served one-third of his sentence, life prisoners becoming eligible at the end of fifteen years. Some years back the then Attorney General, Mr. Wickersham, ruled that this does not apply to commuted sentences. This made a commutation something to be feared rather than desired. A life prisoner, for instance, might under favorable circumstances gain his liberty in fifteen years, but if his sentence was shortened to thirty years he would have to serve the entire thirty. Attorney General Palmer has now reversed this decision and ruled that the law applies equally to shortened sentences.**

In connection with paroles, it is announced that Superintendent of Prisons Duehay has been succeeded by Denver S. Dickinson, former warden of the Nevada State Prison. The Federal parole boards have no power other than to recommend paroles to the Attorney General, who grants or refuses them at will. The Superintendent of Prisons, being lo-

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cated in Washington and being a member of these boards, naturally has most influence with the Attorney General. Mr. Duehay was by no means popular and much of the difficulty in getting paroles was attributed to him. There are plenty of men in prison, and some outside, like the Editor of the CRITIC, who hope that the change will make parole easier.

Male Correspondents Wanted for Clinton Prisoners

From a Clinton Prisoner. "I take this means of thanking you for the interest you have taken in securing me a correspondent. I have observed the way "cults" and "isms" try to reach and reform prisoners, but I take my hat off to you for the original and common-sense way you place prisoners in touch with people on the outside who practise instead of preach. I will always be a booster for the O. E. LIBRARY LEAGUE."

We have a long list of prisoners in Clinton prison who want correspondents. These are allowed to correspond only with men. We want to hear from some of our male members who can take one or two more, and need new members who can help these men.

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

The following are unusued copies:

Schofield, Dr. A. S.—The Unconscious Mind, 1.25 (from 2.00).
Carrington, Hereward—True Ghost Stories, .40 (from .75).
Hollander, Dr. Bernard—Hypnotism and Suggestion in Education and Medical Practice, .65 (from 1.10).
Wallis, E. W. & M. H.—A Guide to Mediumship, .65 (from 1.00).
De Laurence, W.—Book of Death and Hindu Spiritism, .80 (from 1.50).
Newcomb, Simon—Astronomy for Everybody, .75 (from 1.50).
Atkinson, Wm. Walker—The New Psychology: Mind and Body; Master of Being; Psychology of Success; Subconscious and Superconscious Phases of Mind; Thought Culture; Suggestion and Auto-Suggestion; Thought Force in Business; each .60 (from $1.25).
Baker, Josephine T.—The Art of Conversation, .35 (from .75).
Long, Alice M.—My Lady Beautiful (beauty culture), .50 (from 1.00).
Retail Ad. Writing Simplified, .40 (from 1.00).
Macmurray, T. J.—Highways of Success, .50 (from 1.00).
Selecman, E. H.—The General Agent; The Specialty Salesman; each .5 (from 1.00).
Simon, Sylvester J.—Physical Perfection, .50 (from 1.00).
Kochersperger, Clara—International Vegetarian Cook Book, .60 (from 1.25).
Fletcher, Horace—The New Menticulture, .60 (from 1.30).
Descartes, Rene—Discourse on Method & Meditations, .60 (from 1.25)).
Hoffman, Mrs. A.—Before Marriage, .20 (from .35).
Weirs, Chas A.—How to Write a Business Letter, .50 (from 1.00).
Hyslop, James H.—Psychical Research and the Resurrection, .75 (from 1.60).
Stocker, R. Dimsdale—Clairvoyance; Healing; Soul Culture; Telepathy; each, .25 (from .50).

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THE O. E. LIBRARY CRITIC

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

The O. E. Library League

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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THE HIGH COST OF STINGINESS

Everybody knows that it is the custom in most prisons to give a certain gratuity to a prisoner who is leaving. This differs in different institutions, but in general it consists of a suit of clothes, a small sum of money, usually five dollars, and sometimes a railroad ticket to his home or to the place from which he was committed. Unless the man is lucky enough to have an account of his own in the prison office, that five dollars is all the money he has, and it has to last him until he finds employment and draws his first wages.

But there are other things which most people know. They know that a stranger with nothing but the clothes on his back cannot get credit; that he has to pay as he goes. They know too that even at the low level of prices several years back it is quite preposterous to think that the man with no recommendations other than a prison record could pay his board and lodging and his car fare running about in search of a job, on a capital of five dollars, without the imminent risk of finding himself without a cent or a job either. What then? Why, of course, if his money has gone he still has his stomach, and in the absence of employment, of credit, or of friends who will advance him money, he has to do one of three things—starve, steal or beg. In most places begging is practically a crime; it ends in a term in the workhouse, and I think that either you or I would probably choose stealing. We know it is wrong to steal, but then we know that it is our duty to hang on to life as long as we can, and an empty stomach is very imperious; there is nothing like hunger to do away with the best of resolutions, and while it is very noble to die for a principle, especially when it is to save or serve others, the poor fellow I have in mind would only be putting the dear public to the expense of burying him if he starved or froze to death, or killed himself. So he probably steals and if caught is sent back at great cost to the state which has treated him so stingily. That the state owes every man a living may be questioned, but one thing

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is sure; if the state has appointed itself foster-father to a convict for a number of years and has made it impossible for him to earn or accumulate anything, it at least owes him a start; and it owes him a start, not only on his own account, which some might deny, but on its own, because it is very much cheaper to keep a fellow out of prison than to pay the cost of catching, trying and sending him back, and paying a good part of his keep for another term.

The five dollars which the state is willing to invest as an insurance against his coming back is one of the most absurd things I have ever heard of.

If that was true five years ago, it is still more true today. In those five years the cost of living has almost doubled. Has any prison taken that into account and offered to give the fellow ten dollars to help him to stay out? Not that I have heard of, and if such an enlightened institution exists, I should like to be informed. They are all giving the same old five dollars, just as they did when five dollars were worth twice what they are today. His suit costs more, to be sure, but he can't eat that; neither can he pawn it, for there are laws against appearing in public in his underclothes, if he is lucky enough to own such. So really they are giving him much less today, in actual value, in what he most urgently needs, than ever before, and yet they are expecting just as much of him. They are expecting him to be just as honest, when it costs twice as much to be honest as it did then.

There is great need of reform in this direction. The cash gratuity to outgoing prisoners should be very considerably increased, at least to such an extent as to represent the same purchasing power as formerly. I think it should be still more. I do not say that this should be so in every case. When the man has enough money to his credit it might be smaller, or dispensed with altogether. It need not be done when he goes to assured employment. But it is a practical question, not a sentimental one of giving money to criminals. It is a question of saving money, in short, just plain common-sense, and for this reason:

It has been estimated, so says the Superintendent of the New Jersey State Reformatory in his 1913 report, that the average cost of securing a conviction, everything included, is, or was at that time, $1,500. Let us assume it to be only one-fifth of this, or $300. Here are ten men going out, and each receives $5—total, $50. One of them slips up because his five dollars won't tide him over. It averages $300 to send him back, including cost of police, jury trial, witnesses, state's attorney's time, transportation to prison under guard and a lot of incidentals—total cost to the state for the ten men, $350.

If that one man could have been saved by giving to each of the ten men a gratuity of $20—total, $200, there would be a net saving to the state of $150. If Superintendent Moore's estimate is correct, the state could present $20 to each of one hundred men and still come out even if one of them were saved

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thereby. For in this case, instead of paying out $500 in gratuities and having to send one of them back at a cost of $1,500, it would spend its $2,000 in gratuities.

Stinginess does not always pay, but the public usually pays for stinginess, and pays well.

In these days of high taxes and high cost of living, such things should be considered. Every governor should make it the duty either of the state prison commission or of a special commission, to consider the extent to which the state's crime bill could be reduced in this way, and make appropriate recommendations to the legislature. And the Federal Department of Justice, which still doles out its five dollar bills as it did of yore, should take similar action.

On the Deportation of Paroled Aliens

In a late CRITIC I spoke of the case of an alien prisoner undergoing confinement in the Eastern State Penitentiary under sentence of a Pennsylvania court, who was arrested on a Federal warrant at the moment of parole and held for deportation. I maintained that a prisoner on parole is just as much a prisoner of the state as if actually confined within the walls of the prison and that any Federal statute to the contrary notwithstanding, he could not legally be arrested and deported until after the full completion of his sentence.

The present immigration law relating to such cases (Act of Congress of February 5th, 1917, Section 19) says, omitting irrelevant matter:

"That at any time within five years after entry . . . . except as hereinafter provided, any alien who is sentenced to imprisonment for a term of one year or more because of conviction in this country of a crime involving moral turpitude, committed within five years after the entry of the alien to the United States . . . . shall, upon the warrant of the Secretary of Labor, be taken into custody and deported . . . . *Provided further*, ... nor shall any alien convicted as aforesaid be deported until after the termination of his imprisonment."

How does the Secretary of Labor know that this man has terminated his imprisonment? Clearly he does not and cannot know: it is a pure assumption. The prisoner on parole is liable to be arrested and returned to prison at any time for violation of his parole. That this will not happen cannot be foreseen. His imprisonment can therefore be finally declared as terminated only when the full term of his sentence is at an end and he is finally free. To arrest and deport an alien on parole is therefore a distinct violation of the provision of the law as stated. It differs in no way from seizing a prisoner who is temporarily at liberty by virtue of being allowed to work outside the walls during the day, or who is employed on a farm or a road construction gang. If it were the intention of the law that the Federal Government shall take possession of the

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prisoner and deport him at any time it can get him, and that is what it is doing in the present case, there would be no meaning in the exception stated, for it could get him just as well while in his cell as on the street.

One Way of Answering Prayer

The following letter accompanied a check of $100. It is one of the best illustrations I have seen of the principle that the only real answer to prayer is the inclination and power to do oneself what one asks to have done.

June 30, 1919.

My dear Dr. Stokes:

You believe in prayer, don't you? So do I. I told you I would pray for the League in general, and for you in particular. Well, as soon as I began I recalled a short story: "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep, not having a shepherd; and he began to teach them many things. And when the day was now far spent, his disciples came unto him and said, This is a desert place, and now the time is far passed: Send them away that they may go into the country round about and into the villages and buy themselves bread: for they have nothing to eat. He answered and said unto them: Give ye them to eat." I can't kick against the pricks; as soon as I can find time to go to the bank I will draw a check and enclose it in this letter. And now that I have heard my own prayer, answered my own appeal and obeyed my most generous impulse, I hope that others will follow and that you will be able to hire help and rest.

I am beginning to be ashamed of my saving account; I have laid aside for a rainy day which may never come. Please accept this with the expression of my gratitude for all you are doing for others and for myself. You need it more than I do.

With best wishes, I remain,

Sincerely yours,

A Prisoner's Question and a Theosophist's Reply

Note—I quote below from a prisoner's letter addressed to the *United Lodge of Theosophists*, and from their reply. For good reasons the identity of the inquirer must be concealed, but the reply will be of interest to those prisoners—and there are many such—who are interested in theosophical studies.

July 3, 1919

The United Lodge of Theosophists:—

In your letter of May 13th notifying me of shipment of the *Bhagavad Gita* and *Notes on the Bhagavad Gita* you assure me that you will be glad to aid me in any theosophical way. . . .

Am I right in asserting that Krishna states that all religions are basically the same and that those worshipping idols worship Krishna through that idol and thus derive any power they may possess from Krishna or God, though they may assert and believe that their power comes from their idol?

I am 24 years of age and have two years yet before I will be released. It is my desire to become easily conversant and have a good understanding of theosophical teachings. . . .

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I wish to state that my readings of theosophical teachings have changed my whole outlook upon life, the meaning and reward thereof and the necessity and desirability of spiritual growth; also that I have started a little clique of men who discuss theosophical truths as we understand them, having only my three books, the *Bhagavad Gita*, *Notes on the Bhagavad Gita* and *The Ocean of Theosophy*, all by W. Q. Judge. This class, if it can be called that, is composed of men who are not the kind to get religion at some revival meeting, or to profess great interest in church doings behind the walls, in order to gain some concessions, and forget it as soon as they leave.

July 11, 1919

Dear Mr.————

In answer to your questions, we think you are right in your interpretation of the meaning of Krishna's statement in "The Bhagavad Gita." Not only are all religions fundamentally the same, but what that means personally is that all men are fundamentally the same. We all are of the same source; we all have in us the same Spirit, and we all have the same powers potentially. The only difference is in the different uses we make of those powers based upon our different understandings—or misunderstandings rather of our own spiritual nature and the spiritual nature of all others. Whoever worships an outside God is in fact worshipping an idol. The real God is within, and not without. So when people pray or make sacrifices to their God or their religion or their idol, all the results that flow, flow from their own faith and works, and not from the God or religion or idol that they believe in. And this, we take it, is your understanding.

It is very interesting to us to learn that you and some of your friends whom you have made there, are studying and thinking along the lines of the teachings of Theosophy. It can but be a benefit and strength to you and to all others whom you will contact.

Yours sincerely,

THE UNITED LODGE OF THEOSOPHISTS

Metropolitan Building, Los Angeles, Calif.

A Prisoner Working To Buy Books

A prisoner in the Eastern State Penitentiary, aged twenty-four, who has two years more to serve, is trying to earn money with which to purchase books for the use of himself and other inmates, who are studying with him, by making bead-work watch fobs and bags of various kinds, and as he says he counts his time at only five cents an hour he ought to give good value. I have been much impressed by the earnestness of this young man and his evident appreciation of what he reads. His library so far consists of only three books, but he shows he is making good use of them. Who will help him to increase it? Address *Fred Parke Russell, B-9411, 2107 Fairmount Avenue, Philadelphia, Pa.*

Speigner Improvement Club Wants Literature

The inmates of the State Prison at Speigner, Alabama, have organized an Improvement Club which takes care of the physical welfare and educational training of the prisoners. The work of the

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club is best described by the following extracts from letters of its secretary:

"The inmates of this prison have an organization composed of the better class of prisoners called *The Speigner Improvement Club*, whose object is to improve the general morale of their fellows. They take a leading part in the religious and educational work of the prison, promote entertainments, movie shows, ball games and other diversions for the pleasure and benefit of all. They have been organized for several years and have accomplished much good."

"I wish to thank you for your letter of the 26th ult., and for your manifest interest in our Improvement Club. We certainly would appreciate any literature you might send us, as we have but little of it. This is mostly a "work" place and not much interest taken in the educational betterment of the inmates. It is one of the objects of the Club to awaken an interest in this particular, and arrange for the teaching of the illiterates, who compose about 75 per cent. of our population. We have colored and white, men and women, and very few of the natives can read and write."

The purpose of this notice is chiefly to induce our readers to send contributions of literature of any kind which would interest and benefit the prisoners. Cash contributions for aiding educational work and entertainments would also be welcomed. Address everything to *Secretary of Speigner Improvement Club, care of Hamp Draper, Warden, Speigner, Alabama.*

From the By-Laws of the O. E. Library League

(*Concluded from the* CRITIC *of June 11th.*)

XVI.—FINANCES

1. The funds of the LEAGUE shall consist of money received for subscriptions to the CRITIC, registration fees of members, income from invested funds, from the sale of its own publications, and voluntary contributions, donations and bequests.

2. No charge shall be made for services to prisoners or others above actual cost and after previous agreement.

3. *Expenditures.* The objects of the LEAGUE being of a philanthropic and educational character, no member of the Board of Trustees, Officer or Member of the LEAGUE, or other individual, shall receive compensation or a share of the funds or receipts of the LEAGUE, except as follows: (Here follow specifications as to expenditures for publication, clerical assistance and general expenses).

XIX.—THE O. E. LIBRARY CRITIC

THE O. E. LIBRARY CRITIC shall be the official organ of the LEAGUE and shall be published periodically at such periods and at such a subscription price as the Board of Trustees shall direct, subject to the rules of the Postoffice Department. All receipts for subscriptions and for extra copies shall be turned into the general funds of the LEAGUE and the costs of publication shall be defrayed from the general funds.

XX.—BRANCH OFFICES AND BRANCHES

1. The Board of Trustees may establish Branch Offices in any country, state or district, which shall be under the direction of the General Manager. It may also establish or charter Branches, Lodges or Chapters composed of Active Members in any district or locality for the better prosecution of its work.

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Prisoners' Aid Associations

Note—The CRITIC will be glad to publish every now and then the addresses of associations having for their object securing employment for prisoners, or aiding their families, provided they are not of purely local scope; also of local or state societies in states in whose prisons the LEAGUE is active. The wide circulation of the CRITIC in many prisons offers a good means of attracting the attention of inmates.

The O. E. Library League, H. N. Stokes, General Manager, 1207 Q Street, N. W., Washington, D. C. National scope. Specialty, finding correspondents for prisoners. Membership, including receipt of the CRITIC, free to prisoners; for others, 10 cts. registration and 25 cts. a year for the CRITIC. The LEAGUE does not conduct an employment bureau.

The Central Howard Association, F. Emory Lyon, Superintendent, 1245 Monon Building, 440 South Dearborn Street, Chicago. Special field, Illinois, Indiana, Ohio, Kentucky, Iowa, Minnesota, Wisconsin and Michigan. Gives assistance to discharged or paroled prisoners by signing first friend papers, securing employment, furnishing tools, clothing and transportation; also board until pay-day when needed.

The National Committee on Prisons and Prison Labor, Agents, R. J. Caldwell Company, 15 Park Row, New York City. Operates a free employment bureau for ex-prisoners, men and women. Scope national.

The Prison Association of New York, 135 East Fifteenth Street, New York City. Purposes of interest to prisoners: protection of those unjustly accused; employment, and when necessary, food, tools and shelter for discharged prisoners; necessary aid for prisoners' families.

Prisoners' Relief Society, 509 E Street, N. W., Washington, D. C. Employment for discharged prisoners. Scope national.

At the Periscope

League of Prison Editors. The formation of a league of the editors of prison papers has been discussed in some of the inside journals of late. It is hoped to give considerable space to this subject in a near CRITIC.

Prison Association of New York. In the CRITIC of July 9th I called attention to the new law in New York whereby prisoners are credited with the time passed in jail before commitment. Through an oversight I failed to state that the bill was framed by the Prison Association of New York and adopted through its efforts. Further reference to this Association will be found on another page.

Too Good to be True. News comes to us from Sydney, Australia, the camping ground of Father Leadbeater and headquarters for theosophical holy water, that there are at the present time twenty "initiates" on earth, some of whom are "doing" their final incarnation. The names of some of these are known and we are indeed glad to hear that this is the last time we shall have them with us, in fact, judging from the havoc they have made with Theosophy, a parole might not be out of order. As for the others, one need not be curious as to who they are, as it will appear in due time, after they have earned the title by abject subservience to the leaders of the T. S. and efficient co-operation in the attempt to turn the Society into a Catholic church.

News from Hell. Folks may henceforth point to Mr. Sinnett as they did to Dante, and say: "There goes a man who has been in hell." Mr. Sinnett, who possesses more "original" information about the Masters than any one else outside of Adyar, informs us in the July *Vahan* (page 344), that the lowest level of the astral world, in short, hell, is ruled by a mighty member of the Great White Lodge whose name is Melan, and

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who has volunteered to inflict suffering of the most hideous description. It is well to remember this name, as one might need the information later. Melan is a Greek adjective meaning dark, or gloomy, a most appropriate appellation. It looks much as if Mr. Sinnett had had a Greek nightmare and had dreamed this. Perhaps Greek is the official language of hell, just as Sanskrit, Latin and even French are variously supposed to be official in the higher worlds. That was my impression when I studied it.

Mr. Sinnett advocated the worship of Melan and stated that information would be given to those who zealously thirst for it. As a suitable preparation a course in Dante's Inferno and Welsh rabbit is commended.

Some Recent Publications

Barker, Elsa—Last Letters from the Living Dead Man, $1.65.
Sequel to "Letters from a Living Dead Man," and "War Letters from the Living Dead Man."

Besant, Annie—Duties of the Theosophist, $0.75.
Bhagavad Gita, Besant version; reissue. Cloth, $0.50; paper, $0.25.
Birth of New India, $0.75.

Blavatsky, H. P.—A Theosophical Glossary, $5.00.
Reprint of a classic work.
The Secret Doctrine, 3 volumes and Index volume, $16.00. Exact reprint of the last London edition. Volumes will be sold separately, when possible, at $5.00 each for vols. 1, 2, 3, and $2.50 for Index volume.

Blech, Aimee—To Those Who Suffer (new edition), $0.75.

Christ in You, $1.35, and Spiritual Reconstruction, $1.35.
Two widely read books by an unnamed English writer.

Cooper, Irving S.—The Secret of Happiness, $0.60.

Gardner, E. L.—Blavatsky's Lecture No. 1, $0.25.

Gulick, Alma Kunz—Book of Real Fairies (theosophical, for children), $0.50.

Hartmann, Dr. Franz—Personal Christianity, a Science, $1.50.
Reprint of Dr. Hartmann's work, "Jacob Boehme."

Hyslop, J. H.—Life After Death, $2.15.

Jinarajadasa, C.—Theosophy and Reconstruction, $0.75.
Practical Theosophy, paper, $0.50.

Leadbeater, C. W.—Outline of Theosophy (reprint), paper, $0.25.
Text Book of Theosophy (reprint), cloth, $0.75; paper, $0.50.

Pythagoras:
Iamblicus—Life of Pythagoras, transl. by *Thomas Taylor*, $0.60. Abbreviated reprint of the original out of print translation.
d'Olivet, Favre—The Golden Verses of Pythagoras, transl. from the French by *N. L. Redfield*, $3.25.
Firth's edition of The Golden Verses, cloth, $0.50; leather $1.00.

Stone, Vida R.—An Offering to *The Voice of the Silence*, paper, $0.35.
An excellent interpretation of H. P. B.'s great classic.

The Theosophical Outlook—$0.75. Four 1917 Convention lectures by C. Jinarajadasa, G. S. Arundale, B. P. Wadia, T. Sadasivier.

Wallace, M. B.—Thinning of the Veil (spiritualistic), $1.35.

Vaughan, Thomas—Works of, edited by *A. E. Waite*, $6.50.

The Way of the Servant (devotional), $0.50.

Whyte, G. H.—The Great Teachers, paper $0.35.

All of the above can be bought, and most of them rented, from the O. E. Library.

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THE O. E. LIBRARY CRITIC

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

BY

The O. E. Library League

Vol. IX Wednesday, August 20, 1919 No. 1

ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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A LEAGUE OF PRISON EDITORS

Not long ago *Lend A Hand* gave the prison press a scorching for devoting too much attention to trivialities and not enough to the problems of prison reform. This article was reviewed in the CRITIC of May 14th. Scoop's article in *Lend A Hand* has started a discussion in a few of the inside publications and by far the most interesting suggestion for making the prison newspaper a real factor in reform has been that of forming a league of prison editors. The idea apparently originated with and has been ably developed by one of the associate editors of the *Leavenworth New Era*, and has also been discussed to some extent by *Good Words* of the Atlanta Penitentiary. I have been asked for suggestions, but I fear that I am unable to contribute anything of value. Still, a few thoughts on the subject may be of interest.

To say that the editors of prison papers would find it to their advantage to associate themselves into some sort of league is simply to state what everybody knows, that people who have interests in common always do so associate themselves, whether it be in industry, in art, in science. Hundreds, perhaps thousands, of associations of like-minded people exist, and the fact that they continue to exist and to grow, and that their number constantly increases is the best possible proof that they find it worth while, and that prison editors would be no exception. It is therefore hardly necessary to discuss why they should get together. When they have done so they will find that it is worth while in many ways, some of which could not have been foreseen.

The *Leavenworth New Era* has developed a very ambitious and comprehensive scheme which is detailed in the issue of June 27th. While space allows me to give only a brief abstract the original article can doubtless be obtained from the editor. It provides for the establishment of an outside journal devoted to the interests of prisoners, preferably a monthly, which is to be largely conducted and controlled by men who are, or who have at one time been editors of inside papers. This magazine would be on a

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subscription basis and would publish advertising. The surplus profit would be set aside to form a fund for aiding outgoing prisoners and the families of prisoners, and possibly also for keeping prison reform lecturers on the platform.

This is very interesting and greatly to be desired. A periodical conducted by prisoners and ex-prisoners after the fashion of a popular magazine could hardly fail to be of the highest value in interesting those of the public who could be induced to read it. It would have the great advantage over inside publications that it could be fearless and outspoken and that it would give opportunity to those who have been in prison and who know what it means, but who are now free, to express themselves publicly; it would have no censorship to pass other than the usual editorial discrimination. But the financing of such a publication would, I imagine, be beset with difficulties. The number of people who are interested in prison reform is not great. and there are still fewer whose interest goes so far as to induce them to subscribe for a magazine. The editor of the *New Era* does not have to solicit subscriptions, as it is paid for by the Government, but even the best inside publications have a hard time to get anyone to pay for them. That excellent prison monthly, *Our View Point,* once published in the Washington State Penitentiary, had to throw up the sponge, and that even when the printing was done without cost by inmates, the editor admitting that after several years it had succeeded in getting only four hundred subscribers. It is generally admitted that no periodical can be self-sustaining—excepting those technical or professional ones which the readers must have at any price—unless it carries advertising, and that is part of the *New Era's* scheme. But to get an income from advertising assumes a circulation large enough to attract advertisers who will pay well for space. Unless prison reform becomes much more popular than at present, or unless the magazine published a lot of irrelevant matter appealing to a wider circle of readers, I fear that its path would be a thorny one unless permanently subsidized, and in such an event a surplus for aiding prisoners or maintaining lecturers would be out of the question. What is needed is emphatically not a periodical which would gravitate to a place on library shelves along with the proceedings of learned or technical societies, but a live wire which could be placed in the hands of those who are most influential for reform, either directly or indirectly—the legal profession, the judges, the clergy, the legislators and government officials—yet these gentlemen are among those who think they should get everything free and that they are doing a favor to read it.

The above is not said with the idea of discouraging such a highly desirable ideal, but rather with the desire to suggest that the proposed league should go slow and not attempt at the outset too many things involving serious financial obligations. It is too much to expect that a full-grown scheme of any kind could be

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launched. A league of prison editors should be organized on the simplest basis possible and its scope allowed to expand slowly and in directions which from time to time seem feasible.

There are certain obstacles in forming such a league which do not exist outside, and these would have to be overcome. One may assume that few wardens would actually forbid the editors of their prison papers from enrolling in the league. But to work with it effectively is quite a different matter. For imprisonment means isolation. Not only would attending in person conferences or conventions be out of the question for the inside members, but the whole present theory of imprisonment means absolute separation from one's fellows. Certain privileges are usually accorded to prison editors, but there is hardly a prison which does not have the hard and fast rule that inmates may not correspond with inmates of other prisons, or even with ex-prisoners. Special exceptions would have to be sought and granted, and such exceptions would depend on the mood and whim of those in control and of their subordinates, who are too often hidebound by prejudice and precedent and who seem to think that the whole penal system will come tumbling down if they yield an inch. No prisoner is free to do what he wishes. His correspondence is liable to be interfered with and it is not impossible that pressure of a distinctly unpleasant kind might be brought to bear on him as an active league member if the league should become too outspoken or too inclined to reveal disagreeable truths.

In order to secure the necessary freedom of action for its inside members a league of prison editors should be under the patronage of some recognized authority, and by that I do not mean any outside organization devoted to prison reform, or any individual or group of individuals of eminence or political influence, but rather an authority itself directly concerned with the handling of prisoners and which, having a direct responsibility of this kind, is willing to show that it will run the risks, real or imaginary, of a new movement. There is but one such authority of national standing, and that is the United States Department of Justice which, while it has no control over state institutions, conducts three penitentiaries of its own, two of which publish papers, namely the *New Era* of Leavenworth, and *Good Words* of Atlanta. The encouragement of a league of prison editors by the Department of Justice should go a long way towards disarming prejudice in state institutions. It is stated that the Department has informally expressed its sympathy with the proposed plan.

It is suggested that at the outset, instead of a separate journal, one of the two government prison publications should be made temporarily the official organ of the league and that according to the selection, either Atlanta or Leavenworth should be made the headquarters for the time being. It is true that neither of these papers is published on a subscription basis and that they are issued only to those who are already interested in prison reform. But I see

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no reason why the paper selected as the official organ might not be issued at a price for public circulation and any congressional action necessary could doubtless be secured upon recommendation of the Attorney General. This suggestion is made, not as a permanent plan but as one which would hold until the establishment of an outside periodical appears practicable. The necessary restraints placed upon inside publications would dictate that it should be but temporary.

The *New Era* laments that besides itself, only *Good Words* and *Lend A Hand* have taken any notice of the proposed league. For one reason, the time has been short; interest is not aroused in a day. But I think that if the editorial staffs of the *New Era* and *Good Words* will get together, with the consent of the Department of Justice, and will actually start organization, it will not be long before the others will come dropping in. It doesn't take many to make a beginning and some one must always set the example.

That the work of such a league properly conducted needs money, goes without saying. I suggest that besides the active membership provision should be made at once for an associate membership, without vote, and open to all persons interested in prison reform upon payment of a very moderate annual fee, possibly also an associate life membership. Besides being a source of income this would in time constitute a powerful moral, even if silent force in favor of the prisoner and prison reform.

One of the first duties of a league of prison editors, I imagine, would be to get into touch with the outside press, both newspapers and magazines. The press not infrequently devotes space to penal questions and not always in an unbiased manner or one favorable to the cause of the prisoner, and it is but rarely that the man in prison is heard in his own behalf. Nothing could be more desirable than that the best type of article appearing in prison papers should have wider circulation. Many of these articles are written in a style and with an ability which would grace any of the largest dailies and magazines. The league should also get into touch with concerns supplying syndicated articles to newspapers.

The league could contribute to the success of prison journalism and to the cause of publicity by seeking out and training the editorial material which is likely to be found in every institution and which needs only to be encouraged. It could arrange for correspondence courses in journalism and other educational matters bearing thereon for actual, prospective or possible editorial inmates, and thus not only add to the efficiency of the prison press and the supply of material available for outside use, but also, in some cases open up a possible future professional career.

A further function of the league might well be to render assistance in starting periodicals in prisons which do not now have them. While many institutions do not and cannot furnish any high quality of editorial talent, still I believe that the publication of a paper, no

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matter how unpretentious, is a source of education and of mutual interest and pride to those conducting it. Oregon State Prison is not a large institution, having at present a population of less than three hundred, yet for fourteen years it has published one of the best, if not the best prison magazine to be found anywhere. There are numerous prisons of much larger population which are doing nothing in the way of journalism. Yet these do not differ from Oregon in the character of the inmates. What is lacking is encouragement and interest. These could be furnished and the number of prison papers largely increased. I think this should be a prominent field of endeavor for the league.

Finally, first of all let the league be started, if with but a half dozen members, and the right things to do will soon enough present themselves.

The Prisoner's Point of View

Note.—The following is an editorial from the *Leavenworth New Era* of July 11th.

Let Not Good Work Fail for Lack of Funds! The O. E. Library Critic, which is the official organ of the O. E. Library League, in the issue dated June 25th, 1919, makes a plea to its members for funds to carry on the good work. A rather startling state of affairs is disclosed in the appeal. Dr. H. N. Stokes, who is manager of the organization, makes the statement that when the last appeal in the CRITIC was made, only one member from amongst the hundreds responded with financial aid. The appeal, however, elicited any amount of advice, and any number of good wishes and hopes that somebody else would be more generous than the the writer.

We cannot understand why it is that an undertaking like the O. E. Library League must beg for aid, when similar prison-reform organizations can easily raise one million dollars; it is a well-known fact that the O. E. Library League is just as worthy as any of the other societies who are finding it much easier to raise money.

If the members could visit the different prisons of the United States where the O. E. Library League has been carrying on this good work, they would realize that it is an organization worthy of support. Right here, in this institution, there are hundreds of men who are the recipients of letters from men and women all over the country, cheering them, urging them on and encouraging them. These correspondents, members of the League, are not fully aware of the good they are doing. Some of them, perhaps, even think that the inmates whom they are writing to only exchange letters for pastime.

If they could look behind the veil that hides the human heart, they would see a wonderful transformation taking place in most of them, due directly to these letters.

There have been many men, who upon their entrance into penal institutions, were thought to have been "incorrigibles." However, the entrance into their lives of people who did not shun them because they were "convicts," seemed to hearten them and turn their thoughts into higher channels. We think, therefore, that it is only right, to urge upon all members of the O. E. Library League to contribute financially to this good work. No matter how small the amount may be, it will always help. Remember that when these small amounts are accumulated in the treasury of the League they make a tidy sum.

We are not exaggerating when we say, that Doctor Stokes, through

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the agency of the League, has performed as much good as any other prison-reform organization in the country.

It is in the heart-breaking days of prison life that a man or woman needs the most encouragement. It is during the days when the law-breaker is languishing in "Shadow Land," that a word of cheer and encouragement counts.

Don't you think, dear reader, that you ought to do your share in keeping up this good work? Remember that Doctor Stokes cannot do it alone. Every member must help.

It is our earnest hope that in the near future we shall not have to read in the CRITIC vain appeals for help. In fact, why should there be any need on the part of the manager to appeal? If you are a member you have your dues to pay. If you paid these regularly, the League would not be in such strained financial circumstances. Innumerable cases can be cited where successful "come-backs" have been made by many men and women after their release from prison, due directly to the interest and friendship shown by their correspondents.

So, friends, do not wait! Sit right down now and write to Doctor Stokes and enclose in your letter a small contribution. He will highly appreciate it. And, at the same time, the thousands of men and women, who have been made happy, who have found a new life opening up before them, who have made new friends—not fair-weather friends—will be grateful to you.

Bill for Critic Envelopes

Our last bill for CRITIC envelopes was $126, of which $56 still remains unpaid. This must be met before the next lot is ordered, which must be soon.

Who will help us to meet this?

Envelopes have proven cheaper in the end than wrappers, because of the great saving of time in preparing for mailing.

At the Periscope

Adyar Nerve. Referring to Mrs. Besant's trip to England and the failure of those left behind to get information as to her movements on the voyage, the June *Adyar Bulletin* (page 161) says: "A newsless month, after so many newsful ones, is somewhat trying to the Adyar nerve." It is natural and proper enough that the people at Adyar should be solicitous as to the movements of the President. But "Adyar nerve" is much more in evidence in another direction. *The Adyar Bulletin* and *The Theosophist* are two periodicals edited by Annie Besant. They are not local in character, but are intended for international circulation. Each contains an editorial section, and as no associate editors are named, she is directly responsible for their contents. In recent times a considerable portion of these sections has been devoted to the doings of Annie Besant. When she is not talking about herself some editorial substitute—apparently Mr. Arundale—is talking about her. Part of this concerns the theosophical movement at large and counts as news which may find a proper place in an official record, but a large part is wholly trivial and can be of no permanent interest to any one, and serves only to force her name on the attention of the readers. The late issues of these periodicals have been simply ridiculous, or I might say, theosophically immodest. Imagine the editor of a great newspaper like the London *Times* writing, or having some assistant write, from one to three editorials daily devoted to talking about himself, telling of his trips, of the honors he received, how hot it was, what a noise the children on the boat

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made, how he was missed from the office, and what a great man he is! You'd say he was phoney, I think. But then he is not Annie Besant. An editorial in the July *Theosophist* (page 309) is devoted to proving that Annie Besant is "the greatest living woman." Nobody could read the editorials in the May *Adyar Bulletin* lamenting on the absence of the President without being reminded of a child squalling "I want my mama." It is quite right and nice for the Adyar people to want their mama, but to publish it all over the world in the shape of editorials under the name of "Annie Besant, Editor," is quite another matter. It is not only vulgar, but it means that Annie Besant is deliberately using her journals, or allowing them to be used, in the promulgation of Annie-olatry. These poor people are apparently in danger of getting ill because Mrs. Besant is off on a trip; they fret and fume and shout it all over the world because they are deprived of her presence and are not in daily wireless communication with her. They have so long been accustomed to the peculiar milk diet which she supplies and have refused to wean themselves, while she has declined to wean them, that one feels anxious as to what will happen when she dies, as die she must. Unless a suitable wet-nurse can be found for them something dreadful is sure to happen.

Whether Annie Besant is, or is not "the greatest living woman," as she editorially says she is, she certainly has the greatest "nerve." Otherwise she would either change the character of her publications or else take off her name as "editor."

An Odious Comparison. One cannot help comparing the exaltation of personalities and the self-advertising which is so much in evidence in the official journals of the T. S. with the policy of the magazine *Theosophy*, in which all material, editorial or otherwise, which is written by still living persons, is anonymous. For nearly seven years this journal has published admirable original articles and editorials and not once have the names of the writers appeared. The excellent letters written by the United Lodge of Theosophists to inquirers are never signed, except by the name of the Lodge. It now appears for the first time that Robert Crosbie, who recently died, was not only the chief editor of *Theosophy*, but the author of many of the best articles and letters issued by the Lodge. From the first issue of this journal up to the last issue, announcing his death, not once does the name of Robert Crosbie, or even his initials, appear. Nowhere are we recommended to get his photograph and meditate upon it; nowhere are we regaled with accounts of his movements; nobody tells us how miserable they are because Robert Crosbie has gone to Boston and has not telegraphed back from each station; not one line is given to expatiating on his greatness. And herein we see the true theosophical spirit exemplified, the desire to serve without reward other than the privilege of rendering the service. And it cannot be questioned that this is the real Christianity. "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." To the work of teaching real Theosophy Robert Crosbie not only devoted his life, but sacrificed it, seeking neither reputation, honor nor glory, yes, more, deliberately turning his back on them. "To be seen of men," that is a form of personal ambition, "the first curse,—the great tempter of the man who is rising above his fellows." "*Kill out ambition,*" that is the first precept laid down in *Light on the Path*. When we see people who are proclaimed as initiates and as agents of the Masters, as being among those who have learned all that this world has to teach, allowing their approach to be heralded in advance and their arrival greeted with acclamations and showers of roses, while their printing press tells the world of the sighs and lamentations of those left behind, we may draw our own conclusions. Be they never so learned, never so eloquent and magnetic, they have not mastered the very first rule of *Light on the Path;* they are in themselves the patent confutation of their claims.

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"Man," it has been said, "made God in his own image." Is it to be wondered that such leaders should hold up to their followers that type of "Christianity" which is exemplified by the Liberal Catholic Church, that they should think that the Great Ones crave adulation as they do themselves, that they are to be influenced by display of gorgeous vestures, by pompous ritual, by the smell of burnt incense and by the flatteries of the Mass?

Back to Blavatsky!

Much of the most valuable work of H. P. Blavatsky and of Wm. Q. Judge is to be found in articles and letters originally published in *Lucifer*, *The Path*, *The Theosophist*, and elsewhere, which are practically inaccessible to students.

The magazine *Theosophy* (issued by the United Lodge of Theosophists) is rendering a great service by reprinting these, and they are to be found in the back volumes and current issues. The existence of this magazine, which is the best theosophical periodical now published, is wholly ignored in the "official" organs of the Theosophical Society.

Theosophy, published monthly, $2.00 a year, single numbers, $0.25. Volumes 1-6, bound, $4.50 each. Subscriptions, samples and back volumes can be obtained from the O. E. Library.

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CRITICISM BEFORE CONSTRUCTION

One of my good friends is in the habit of writing me every now and then that if I would not be so everlastingly finding fault she would put me in touch with various people interested in prison-reform who would give the LEAGUE a boost, but that she is ashamed to send them copies of the CRITIC because I say so many unpleasant things. If I would only stop making disagreeable comments about prisons and would say nice and "constructive" things, she would see to it that our pathway is a bed of roses.

The very reason that abuses exist is that so many people want to be pleased and entertained and object to having the unpleasant things pointed out. They like to think that all's right with the world in which they live, including the prisons. It will do no good whatever to tell these people how prisons should be run, and how they are being run in some other part of the country unless they have it hammered into them that their own institutions, those for which they as citizens are responsible, are mismanaged. Prohibition did not win by talking about the delights of ginger ale and root beer, and while it is true that it is far better to set an example of virtue than to talk constantly to the sinner of his evil ways, the cases are not parallel. The sinner knows of his individual sins, but the citizen does not know of what is going on in his state or county prison unless it is pointed out to him or unless he can be got to investigate for himself. Talking about model institutions elsewhere will simply lead him to assume that his own prison is the same till you show him that it is not. The first step in reform is always to show that something needs to be reformed. It is a thankless task, because it always brings enemies; it incurs the displeasure of those who have personal reasons for maintaining the *status quo* and of those who prefer to hear nice things. I suppose the CRITIC is one of the worst hated publications among those who want things to stay as they are. But it intends to say just what it thinks. Its editor, having nothing to lose, even if he should land in prison, therefore has nothing to fear.

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The Oregon State Prison was one of the first to adopt a real honor system, by which I mean, not an honor system conducted within the walls and under guard, but one which sent men outside for weeks or months at a time, and to considerable distances, wholly without guard. This was under Governor West, a noted prison reformer, who adopted the system in 1911, and at whose request an article was written for the CRITIC of July 15th, 1914, by the editor of *Lend A Hand.*

With the retirement of Governor West there came a succession of wardens and changes of policy, mostly for the worse, and only for a brief period, under Warden Murphy, did the inmates enjoy a period of reform. It was during Mr. Murphy's wardenship that the Honor League was formed, which did much to promote self-improvement among the inmates. At the same time the Inside Art Service was organized, which handled the articles made and sold by inmates, and which was a decided success. What then happened is best shown by the following quotations from a recent letter of an ex-inmate, whose identity must be concealed, but which is confirmed by reports from other sources:

Our "Honor Lodge" was doing well and, but for the usual administration change at the prison, would probably have continued successfully. But just at that time Captain Murphy was ordered to resign through the unscrupulous pressure brought to bear on the Governor by the ignorant, powerful, political boss Parole Officer. In Captain Murphy's place was installed an ex-sheriff named Stevens. This man brought with him two of the hardest characters of the old school, who had formerly been under-keepers in a federal prison. They were made deputy warden and principal keeper respectively, the latter a position hitherto unheard of in the Oregon Prison. These men destroyed the "Honor Lodge" at once; instituted the severest of severe rules; abolished the prison school for good; took away all privileges that had formerly been enjoyed by the men for many years; refused to permit any one to speak in defense of fair play; tolerated not the slightest suggestion from within; abolished most spare time sports; tightened up until conditions became almost unbearable.

. . . For a year I have not been allowed to write to any one but relatives, and consequently I couldn't write to you or to the very good people with whom you acquainted me. But I am now writing in explanation to several people whom I met through you.

The Oregon Prison has always been more or less in the public eye of the State of Oregon and has been buffeted back and forth between political irresponsibles to such an extent that it is today the worst prison in the country in most respects. . . . The public is kept in ignorance of existing conditions and no Prisoners' Aid Society or local uplift society has ever made a serious effort at enlightenment. Here are some interesting facts about the Oregon Prison:

The State does not furnish and never has furnished prisoners with towels, handkerchiefs, soap, stamps, combs, mirrors, tooth brushes and paste and many other necessities; clothing issued is often second-hand and unclean; visiting and writing privileges are cut to the minimum; free recreation in spare hours is prohibited; the manufacture of "junk" for sale in the exhibition case so that prisoners may secure funds for the purchase of necessities is no longer allowed; the purchase of musical instruments is not allowed and the continued study of those already on hand is frowned upon; the sale and exchange of

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articles between prisoners is not allowed; the school is abolished and the desire of two or more men to get together and study a serious subject is openly discountenanced; there is not and never has been an effort made towards active reformation of prisoners; the State does not furnish enough money to maintain sanitary conditions in the buildings but it does advance the salaries of the officials whimsically; the men are not, and for a long time have not been, regularly employed in useful labor and seem to be encouraged in utilizing their spare time in plotting future evil; in general the prison is a pig-pen in which no one has ever taken a sane, constructive interest; *correspondence with you and your people has always been secretly objected to and at present there is open opposition.*

So much for Oregon. Let us turn to the Sissonville Road Camp, containing county prisoners of Kanawha County, West Virginia, in which Charleston, the state capital, is located. These prisoners are men who have been sentenced for short terms for minor offenses, mostly violations of the prohibition law. The information is due to Frank W. Snyder, editor of the *West Virginia Federationist* of Charleston, who visited the camp with "Mother" Jones, well-known as a friend of the miners.

The prisoners are compelled not only to work but to sleep in chains, and are lodged at night in iron cages which are packed to their utmost capacity, and chained to the bars. The only toilet facility is a tub underneath the floor of the cage, which is never emptied until full. One white boy of eighteen years was packed in a cell of 16x22 feet with seventeen negroes, some of whom had syphilis. Not infrequently the men are illegally detained from one to three months after expiration of their sentence for infractions of discipline. The place is filthy beyond description, which also applies to the scant bedding allowed, while the prisoners are at the mercy of brutal and tyrannical guards, who beat them and load them with unmerited insults.

Whether compelling a man to work all day in chains in the hot sun after the manner of a galley slave, and to sleep at night chained to the bars of his cage in an atmosphere of decaying excrements, and to be exposed to infection by syphilis, is a proper punishment for selling a pint of liquor, I must leave to our Anti-Saloon League friends to decide, but one might think that having been impelled by love of God and their fellow man to enact such a law, they would have the decency to see how it is executed. But certain it is that talking about the fine treatment of prisoners in Colorado will do nothing to help these unfortunate victims of West Virginia justice—and philanthropy.

Tsarism or Reconstruction in the Church?! An Open Letter. 10 cts.
Should We Reconstruct? 5 cts. On Mr. Warrington's *Index Expurgatorius*.
The World Teacher and Democracy. 10 cts.
All by T. H. Martyn. Published by The Theosophical Publishing House, Krotona, Hollywood, Calif.

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Mr. Martyn and the Liberal Catholic Church

Mr. T. H. Martyn, until recently General Secretary of the Australian Section of the Theosophical Society, is the first member of official prominence who has had the courage to come out openly with a criticism of the Liberal Catholic Church of Wedgwood, Leadbeater and Annie Besant. His first article on this subject was reviewed in the CRITIC of February 5th, 1919, under the caption *Painting the Tiger White*. But that was mild indeed compared with the three pamphlets just published and named above. In a general way it may be said that Mr. Martyn's attitude towards the Liberal Catholic Church and its dangers, its utter subversion of Theosophy and its reactionary tendency, is that which the CRITIC has taken ever since Bishop Wedgwood stumped the United States with Mr. Warrington as business manager. There are, however, some points of difference. Mr. Martyn was until recently at the head of a large Section of the Society which was at the time and still is under the direct personal influence of Father Leadbeater, whose work, Catholicism and all, is being boosted by Annie Besant. There was much feeling and it was his official duty to preserve harmony and avoid friction as far as possible. Further he is a friend of Leadbeater, an admirer of Annie Besant and a believer in the ideas of the Order of the Star in the East.

But at the same time he had studied Blavatsky to some effect. He saw plainly that the teachings which are put forth by Leadbeater and Wedgwood with regard to this church, and which are supported by Mrs. Besant, are radically wrong, and he does not base his objections on the teachings of H. P. B. only, but goes back into history and shows the deadening effect of priestcraft and church dogmas on true Christianity and on spiritual development. He points out that the Liberal Catholic Church confessedly accepts the Pope of Rome as its head and plainly states the danger of its becoming an instrument of Jesuitism and being used for the subversion of Theosophy. He shows it up as an organization the heads of which brazenly set themselves up as authorized representatives on earth of Jesus Christ and in His name demand for themselves recognition and obedience in spiritual matters. He points out that the sacraments, far from having originated with Christ or the Christian Church, are in reality of heathen origin and that they were taken over by the church along with a lot of other wreckage of the old heathen world. At the same time he recognizes the craving of certain minds for that peculiar stimulant which the church affords to its devotees in its ceremonials.

This is not the place to discuss the spiritual value of ceremonials. It is my opinion that they merely afford a temporary exhilaration in no way allied to true spirituality, however agreeable it may be, that they very generally delude those devoted to them without producing the least practical or permanent result of value,

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in short, that they are nothing but the champagne of the spiritual plane. In Mr. Martyn's views on this we are not specially interested.

Mr. Martyn states that already priests of this church have threatened those differing with them with the wrath of the higher powers. Quite likely. I have frequently received similar communications. One of these gentlemen told me that unless I accepted Leadbeater and the Liberal Catholic Church the Masters—his kind of Masters—would wreck me and my prison work; the Great Brothers of mankind would ruin my attempts to practise brotherhood unless I kootooed to their agent Leadbeater!

I find Mr. Martyn's writings of great value, even if I wholly disagree with the idea that the T. S. needs a church, and the very fact that he still recognizes as authorities the present leaders of the Society should make what he has to say more palatable to many. But at the same time I think his position an illogical one. He is trying to hold on to the misleaders of the T. S. while he rejects that for which they stand. He is in the position of a man who has swallowed a bad egg and who thinks that the resulting nausea will enable him to eject the badness while retaining the egg. Annie Besant distinctly vouches for the tenets of the Liberal Catholic Church, Pope and all, when she vouches for Leadbeater. If Leadbeater's claimed clairvoyance proves to him the validity or necessity of apostolic succession, if it leads him to believe that the moral qualities of a priest are secondary to this, if he holds that he as a bishop is the authorized representative of Christ and as such has a right to demand obedience in spiritual matters, if he holds that a priest can undo or reverse the action of karma, and that processes of a mechanical nature can purify the soul—and he does all of these things—he is either right or he is wrong. If he is wrong, all of the other things which he claims are equally open to question; his revelations of the unseen world, the phenomena of the eucharist, his assertion of his relations with the Masters, all belong in the same category; it is quite impossible to draw the line. If you reject the claims and dicta of the Liberal Catholic Church, you must accept whatever Leadbeater says, not on his authority, for you have admitted that to be untrustworthy, but only, if at all, on the ground of collateral evidence. If on the other hand, you accept anything he says, on his authority, not on the basis of its inherent probability or evidence from other sources, then you must accept the Liberal Catholic Church, Pope and all. And if you accept Annie Besant as your spiritual authority, then you must accept Leadbeater *in toto,* likewise Wedgwood with his fraudulent "orders." When he tells you to recognize the Pope as the head of the Christian church, and to pray for him as such, you must obey. When it comes to a matter of authority based on higher revelation pure and simple, you must take all or none. For here you do not have, as with the scriptures, questions of authenticity, of fraudulent interpolations or altera-

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tions, of copyists' and translators' errors—you are dealing with the prophet himself, be he true or false. You cannot retain the egg and eject the badness of the egg.

Space does not admit of extensive quotations from these pamphlets, but to those members of the American Section who look to Krotona the editorial comment introductory to Mr. Martyn's pamphlet *Should We Reconstruct?* will be interesting:

The following article is from Mr. Martyn, until recently General Secretary of the Australian Section of the Theosophical Society. Written expressly at the request of and for publication in the August "Messenger." It was however officially withheld from publication in the interests of the Liberal Catholic Church, as expressing strong advocacy of the reform of that Body. It is in order that the members of the American Section of the T. S. be not deprived of a means of acquainting themselves with Mr. Martyn's sound advice that this means of circulation is adopted. —Editor.

The "Editor" referred to is, I presume, the acting editor of *The Messenger.* And we need not ponder long to decide whose "official" hand suppressed the article "in the interests of the Liberal Catholic Church." Let us see, in part, what Mr. Martyn has to say in this pamphlet which the exponents of Catholic autocracy now running the American Section have tried to keep from its members (pp. 9-12):

The first named (i. e., the Temple of the Rosy Cross) was heralded with solemnity and mystery, but by the time any real knowledge of its relation to the T. S. penetrated the Society's back blocks in Australia, mortification had already set in.

. . . The Order of the Star in the East was a fine cause, badly staged, and has practically come to a standstill (temporarily only, I hope) now that it has dawned on us that that lots of other people besides ourselves have been announcing the "Coming" during the last 1900 years almost continuously.

There still remains the old Catholic Church, the last and at the moment, most clamorous siren of all. A clean, wholesome, free and independent Theosophical church, adapted to democracy, would perhaps ever make any trouble in the T. S. in whatever form it was thrust upon us, but there has been, is, and will be appalling trouble if something is not done to modify the effect of this reactionary institution on our membership. The members we have lost through it only represent part of the mischief it is doing, for it has produced a feeling of dismay and lassitude throughout some of the most important sections of the Society. It is an entirely foreign organization, with a Constitution of its own. It recognizes the Pope as the head of the Church. It has also its own head, self-appointed for life, who attaches to himself every other officer by vows of obedience, and thus creates another Pope. It *de facto* reasserts *the principle of ecclesiastical authority* which was the weapon that destroyed the liberty, the freedom of thought, and religious tolerance enjoyed at the opening of the present era, just 2000 years ago. It held Europe in bondage until the Reformation made our present freedom possible. It was perhaps entirely responsible for the Dark Ages. It has been for 1700 years, and is today, the most fractious, and disturbing political factor in every country; pro-German through the war and antially since, stirring up discord while the tired old world is pining for peace.

I am referring to what the principle of ecclesiastical authority has been responsible for in the past and repeat that we have it reembodied in

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all its naive and autocratic crudeness in the O. C. C. Constitution. A nice little cuckoo surely to find cooing softly beside the Theosophical nest. It has already daubed in gaudy coloring, "priest" and "church" all over the Theosophical structure and created a most unfortunate impression on the public mind, as well as on that of the members. Both in and out of our Society are numbers of people who, to my personal knowledge, are unable to explain the present situation, except by concluding that the Jesuits—or some enemy of the T. S.—have prepared the trap into which we have fallen. Finally we already hear of clashes between the T. S. and church officials; what will that mean in the future?

Strong words, indeed, from a man who has witnessed Leadbeaterism in operation and has seen Leadbeater at work in the very section of which he was the official head! That the Krotona Publishing House should have issued this article in spite of its official exclusion from *The Messenger* is the most encouraging sign we have seen for many a day.

A Letter from a Business Man

Note. The following letter from a business man is published, not only as a hint to others to do likewise, but as a suggestion that even busy people may find both pleasure and profit in devoting a little of their spare time to our prison work.

Seattle, August 16, 1919

Dear Dr. Stokes:

A recent article in the CRITIC makes me ashamed once more that I, in common with many others of the LEAGUE, probably, are apt to think that you finance the LEAGUE on your beautiful faith. Of course when I stop to think of it, it isn't so, and this being one of those times, I am sending a little contribution aside from my subscription. It is a real pleasure to send this, because I know that you deserve whatever support we can give you in this very practical way. It is a pleasure to send it, too, because the work I have come in touch with through the LEAGUE means so very much in my life now. It helps one to avoid becoming a selfish old curmudgeon, and thinking only of himself, and is an antidote for discontent, I think,

Faithfully yours,

At the Periscope

The High Cost of Killing. The New York Public Executioner at Sing Sing has had his pay raised from $75 to $100 for each man he kills. It is said that his job will net him $2,400 this year. This is in the line of progress, but is not enough. Quite apart from the high degree of talent required to throw the switch or spring the trap which snuffs a fellow mortal's candle, no hangman can be expected to send his sons to college and to place his daughters in society on such a meager pittance. The remedy is either to provide more men for him to kill, or to organize a union of public hangmen which will strike for higher wages. Incidentally, isn't it nearly time for New York to raise the wages of its convicts from a cent and a half to two cents a day?

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A Leadbeaterite Attacks the Liberal Catholic Church

Tsarism or Reconstruction in the Church?! An Open Letter.
Should We Reconstruct?
The World Teacher and Democracy.

Three pamphlets by Mr. T. H. Martyn, late General Secretary of the Australian Section, T. S. Published by the Theosophical Publishing House, Krotona. The second pamphlet was officially debarred from publication in *The Messenger*, because it criticized the Wedgwood-Leadbeater Catholic Church. Very sensational. All three pamphlets, 15 cts.; ten of each, $1.00; fifty of each, $3.25, postpaid. May be had from the O. E. Library.

Some Recent Publications

Barker, Elsa—Last Letters from the Living Dead Man, $1.65.
Sequel to "Letters from a Living Dead Man," and "War Letters from the Living Dead Man."

Besant, Annie—Duties of the Theosophist, $0.75.
Birth of New India, $0.75.
Lectures on Political Science; first series, $0.75.

Blavatsky, H. P.—A Theosophical Glossary, $5.00.
Reprint of a classic work.
The Secret Doctrine, 3 volumes and Index volume, $16.00. Exact reprint of the last London edition. Volumes will be sold separately, when possible, at $5.00 each for vols. 1, 2, 3, and $2.50 for Index volume.

Blech, Aimee—To Those Who Suffer (new edition), $0.75.

Christ in You, $1.35, and Spiritual Reconstruction, $1.35.
Two widely read books by an unnamed English writer.

Cooper, Irving S.—The Secret of Happiness, $0.60.

Gardner, E. L.—Blavatsky's Lecture No. 1, $0.25.

Gulick, Alma Kunz—Book of Real Fairies (theosophical, for children). $0.50.

Hartmann, Dr. Franz—Personal Christianity, a Science, $1.50.
Reprint of Dr. Hartmann's work, "Jacob Boehme."

Hyslop, J. H.—Life After Death, $2.15.
Contact with the Other World, illustr., $5.20.

Jinarajadasa, C.—Theosophy and Reconstruction, $0.75.
Practical Theosophy, paper, $0.50.

Leadbeater, C. W.—Outline of Theosophy (reprint), paper, $0.25.
Text Book of Theosophy (reprint), cloth, $0.75; paper, $0.50.

Pythagoras:
Iamblicus—Life of Pythagoras, transl. by *Thomas Taylor*, $0.60. Abbreviated reprint of the original out of print translation.
d'Olivet, Favre—The Golden Verses of Pythagoras, transl. from the French by *N. L. Redfield*, $3.25.
Firth's edition of The Golden Verses, cloth, $0.50; leather $1.00.

Steiner, Rudolf—Portal of Initiation, $1.35.
Road to Self Knowledge, $1.35.
Threshold of the Spiritual World, $1.35.

Stone, Vida R.—An Offering to *The Voice of the Silence*, paper, $0.35.
An excellent interpretation of H. P. B.'s great classic.

The Theosophical Outlook—$0.75. Four 1917 Convention lectures by C. Jinarajadasa, G. S. Arundale, B. P. Wadia, T. Sadasivier.

Wallace, M. B.—Thinning of the Veil (spiritualistic), $1.35.

Vaughan, Thomas—Works of, edited by *A. E. Waite*, $6.50.

The Way of the Servant (devotional), $0.50.

Whyte, G. H.—The Great Teachers, paper $0.35.

All of the above can be bought, and most of them rented, from the O. E. Library.

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

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LIVING IN A COFFIN

It is said that in Manchuria prisoners are frequently nailed up in boxes scarcely larger than coffins, which do not allow them to sit upright, and that stacks of these boxes may be seen, piled up like cases of canned fish in a cannery warehouse.

That is a terrible fate, unquestionably. We in America are more civilized—we always kill our convicts before boxing them. The number of men annually put to death in American prisons would make a fairly respectable pile if stacked up. A pile of the boxed corpses of the two dozen or more men legally assassinated in New York State this year would be an interesting exhibit, and if we should add to this the coffins of those men who annually die in prison, or later, from disease and other causes directly due to prison maladministration it would take a fair sized warehouse to hold them.

But let us not complain. Progress is being made in the physical treatment of prisoners and it is only some prisons which innoculate the inmates with tuberculosis or syphilis and then send them out to spread the disease broadcast.

In one respect, however, we have not progressed much beyond the ideas of the Manchurians. We still practise the Manchurian method on the minds of the prisoners, that is to say, we interfere with the free exercise of the mental faculties in a way which is for the most part wholly needless and which is no compliment to the intelligence of our legislators, executives and prison officials. The objects of imprisonment are, protection of society from the criminal, his reformation, and restraint of others through his example. If we are very old-fashioned we will add that punishment is also an object. Just what "punishment" means I have never been able to learn, except that there seems to be a general notion that if one does us an injury we can make square by injuring him to the same extent, or, as is now the rule, by getting the state to do the injuring while we look on with joy, just as we might hire a bully to do the licking for us. Be that as it may, just as it is foolish to take

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revenge on a criminal by giving him tuberculosis and letting him loose to pass it on to others, so it is foolish to punish him by depriving him of his friends, by denying him the means of keeping his mind employed, by forcibly breaking off all relations of a useful or harmless kind with the outside world, and then, after having paralyzed his social instincts, to turn him loose to have the status of a friendless hobo.

We cannot have this fact brought before us too often. We may get back at the convict by wrecking his mind, by converting it into a vacuum open only to evil, but we are in reality making an enemy who will have to be dealt with in the future. The old saying that Satan finds some mischief still for idle hands to do applies to the mind as well, and it is being deliberately worked out in a large part of our prisons today. In fact a prison may be defined as a school where one receives training in unfitness for society.

In these enlightened days it is illegal to confine one without due process of law, and if this has not been gone through with the person confined may generally, that is, if he can pay for a lawyer, have a writ of habeas corpus issued by a court, which requires him to be brought before a judge with the object of determining if his detention is legal. Habeas corpus is one of the biggest inventions of civilization, for it protects against illegal and tyrannical imprisonment. Note the word. The writ requires the *body* of the prisoner to be brought into court, and, of course, his mind is brought along with it.

But there is not, as yet, such a thing as *habeas mentem*. There is no law by which a prisoner can demand proof before a court that the restraint of his mind is legal, as apart from the restraint of his body. No prisoner can secure a writ requiring a warden to prove that when he denies him books, papers, correspondence with friends, visitors, he is acting in accordance with any known law, or with the sentence of any court. If such a right existed it would very quickly appear that such restraints are not provided for by any existing law. There is no law which specifically provides for straitjacketing the mind and soul of a convict; no court sentence, imposed as it is under the law, contains such a provision.

The right to restrain the mind is a pure assumption, born in the heads of ignorant, bigoted and brutal prison officials who are, through the imperfections of our system of justice, allowed to make any definition of "imprisonment" which suits them.

Laws prescribing imprisonment do not accurately define the character of the punishment, while they do prescribe within limits the term of imprisonment and would not be valid if they did not. In the absence of such definition it must therefore be assumed that they mean imprisonment in the ordinary sense of the word, which is simply confinement in a prison, without frills. Allowing wardens and prison commissioners to introduce their own interpretation of the law and to inflict penalties not foreseen and specifically provided

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for by the legislature is a very questionable proceeding. There are laws regulating prison labor and other matters, but there are no laws depriving a prisoner of free correspondence, no laws directing that his range of reading matter shall be restricted, and those officials who do this are imposing an extra penalty of their own devising, for which they should be called to account.

There can be but one possible excuse for mental restraint of convicts—withholding from them that which would palpably cause insubordination, moral deterioration, or damage to others. In order to prevent such occurrences all prisons submit literature received, the letters coming in or going out, to censorship. This is entirely proper provided such censorship is rationally and efficiently performed. But just as soon as it is extended to interfere with what is clearly unobjectionable in itself, with what is recognized by decent people everywhere as proper, it is distinctly to be ranked as interference which has no warrant of law. And here every case must be decided upon its own merits; no sweeping rule can be applied. To prohibit the reading of daily papers while permitting the weekly papers is an unwarranted interference with the right of the convict unless it can be proved that all weekly papers are fit to read and all dailies unfit. To forbid correspondence with all but relatives is to assume that the only fit people in the world are the criminal's relations and that all other people are unfit. This assumption, which one would expect from a lunatic only, is very commonly made by prison officials. To prevent the convict from receiving books which teach religious opinions differing from those held by the authorities is a distinct violation of the principle of freedom of thought and of the constitutional prohibition of favoritism to one religion rather than another.

On entering prison the convict is very generally required to sign a document permitting the officials to open and read his mail and to withhold such as they wish. This, of course, is a farce, for it is involuntary; nobody would do it did he not fear punishment; it is like a note extracted at the point of the pistol; it is like a highwayman forcing his victim to sign a voluntary surrender of his pocketbook. Wardens who use this forced waiver to interfere with correspondence which does not violate the postal laws, and which is not obviously dangerous to morals should be brought into court to prove their right to do it and should be treated as those are who take liberties with other people's property.

Prisons are pretty much alike everywhere in regard to the character of their inmates, and when a rule interfering with the right of the prisoner to free communication through the mail, or to receive literature decent enough to be permitted by the post-office to circulate, and when another prison which has no such rule is obviously just as well off without it—and that is easy enough to prove—then the warden should be taken in hand for unduly restraining the minds of his wards. If you were to make a list

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of all of the state prisons and would set down opposite each the rules regarding mail "privileges," and would then mark off those restrictions which are not universal and which therefore cannot be regarded as having the weight of universal experience in their favor, you would not have a single rule left, with one exception, that the mail shall be inspected by a competent censor—nothing more.

Prison reformers are exceedingly slow to grasp the importance of mental freedom, and it is next to impossible to get them to touch the barbarous mail restrictions. A certain gentleman who has gotten himself a big reputation as a reformer, but whose knowledge of human nature is as limited as his actual experience with convicts, wrote me that none but the vicious and feeble-minded desire to receive communications from outsiders and that the really well-meaning and intelligent convicts are satisfied with what previous circumstances and present surroundings afford them. In view of the fact that this is tantamount to saying that only vicious and feeble-minded people desire clean friendships, and that intelligent criminals are satisfied with what they can find in prison, it is best not to mention this reformer's name—you'd wonder how he got his reputation.

Information About The Eastern State Penitentiary Wanted

Persons who have information about the Eastern State Penitentiary are earnestly requested to send it *at once* to Mr. Wm. A. Dunlap, Nineteenth Street and Fairmount Avenue, Philadelphia, Pa. Mr. Dunlap is a member of the Board of Prison Inspectors and desires such information in connection with the proposed investigation of the Penitentiary McKenty.

Giving New Jersey Boys A Chance

In the CRITIC of August 6th I criticized the custom of giving a gratuity of five dollars to outgoing prisoners and pointed out that if this were to be increased even to $20 the state would save financially thereby. It is therefore gratifying to learn from the following letter from Dr. Frank Moore, Superintendent of the New Jersey Reformatory, that that institution guarantees to each outgoing inmate $25 cash besides a suit of clothes, and that it also finds employment for him. This sum has been increased from $10, which was the amount given him in 1913.

The New Jersey Reformatory has the reputation of being one of the best institutions of its kind anywhere. Its efficiency is largely due to the work of Dr. Moore, who has been its head for ten years. Dr. Moore is by profession an educator, and it is doubtless largely to this, and to the fact that it has been out of politics and therefore not subject to arbitrary changes of administration that success is due.

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If New Jersey would put a man of the caliber of Dr. Moore at the head of its penitentiary, and keep him there, it would soon become a credit to the state, instead of a blot on its good name; it too might become "a university of another chance."

New Jersey Reformatory,
Rahway, N. J., August 16th, 1919.

O. E. Library Critic.
Gentlemen:—

We have noted in your publication of August 6th a comment on our Report of 1913 concerning the cost of obtaining a conviction, which we there stated at $1,500. That estimate was made, as we said, on the cost of police, private watchmen, constables, justices of the peace, loss of time of witnesses, jurors, lawyers, judges, jailers and sheriffs.

Some time before that we took the County of Essex in this State, and secured as nearly as we could the figures representing the money spent by that County for the above items, together with the cost of jail, and took the number of convictions of that year and divided it into this total amount, giving the figure stated.

That point about giving more than $5 to those who go out of an institution is well taken and one with which we thoroughly agree. I do not suppose that you intended to infer that this institution only gave $5. Strange to say that your idea of $20 about corresponds with our present practice. Our institution pays wages to its inmates, and if his wages while here do not amount to $25 a special amount is given to him gratuitously to make it up to that sum. So that nearly all, with a few exceptions of those who are here for a short time, get that amount. A great many, however, receive very much more. I frequently sign a check for $100 and over for those who have been in the institution the full minimum time and who have been employed at productive work.

I thought that in the interest of fairness you would be glad to receive this information.

Very truly yours,
FRANK MOORE, *Superintendent.*

P. S.—In addition to the amount of money given parole inmates, each young man going out of this institution receives a suit of clothes, and has a position found for him and a boarding place provided.

More Official Catholicism In The American Section, T. S.

From *The Messenger* for August, 1919, page 85, may be learned the following: At a meeting of the Board of Trustees of the American Section held at Krotona, July 8th, the Very Rev. Father Robert Walton, Catholic priest, was elected a member of the Board, in place of Mary King, resigned.

At the following meeting of the Board, July 9th, the Rev. Father H. H. Shutts, Catholic priest, was *unanimously* elected National Treasurer of the Section.

The official make-up of the Section now comprises the following Catholic priests—National Vice President, Father Irving S. Cooper, Catholic Bishop; National Treasurer, Father H. H. Shutts; Publicity Director, Father Ray M. Wardall; Board of Trustees,

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Very Rev. Father Robert Walton, Vicar General, Catholic priest; Mr. Warrington's personal representative in the Northern Division, Father Edwin B. Beckwith, Catholic priest, and in the Northwestern Division, Father Ray M. Wardall, Catholic priest. How many more does not appear. Those who may question that these gentlemen are in fact Catholic priests are referred to *The Liberal Catholic Quarterly* for April, 1919, page 10.

Those theosophists who may be inclined to think that there is a real difference between this so-called Liberal Catholic Church and the Church of Rome, and that the officials mentioned are not really *Roman* Catholic priests will get some enlightenment if they will read the "Constitution and Rules for the Clergy," page 97, of a pamphlet entitled "Occultism of the Mass and the Old Catholic Church Movement," which was issued from the press of the American Section at Krotona. Section 1 says: "It," that is, the Old Catholic Church, "regards the pope as the Primate of Christendom and Patriarch of the West, and in that capacity prays for him in its Liturgy."

It further appears from the same section and page that "Its Bishops are to be regarded as possessing those spiritual powers which appertain to the Episcopate as representing Our Divine Lord Himself, and therefore as claiming our particular respect and obedience in spiritual things."

On page 96 it is stated that the Constitution containing these statements is to be regarded as binding upon all Bishops and Clergy and upon all who are united with this Church.

That "High Mass" is made part of the official program of the Annual Conference of the Northwest Division, American Section, T. S., will appear elsewhere in this issue of the CRITIC.

It is impossible to understand the brazen impertinence of the two Bishops, Wedgwood and Leadbeater (the rest of the clergy seem to be simply their dupes), who claim the right "to be regarded as possessing those spiritual powers which appertain to the Episcopate, as representing Our Divine Lord Himself, and therefore as claiming our particular obedience in spiritual things," when the former obtained that right from an unfrocked bishop who was put out of the church because he was a sodomite, while the latter is notoriously one who within fifteen years openly confessed before a committee of the T. S. that he taught immoral sex practices to boys intrusted to him, and who was at the time and for this reason declared by Annie Besant, in a letter officially published with her consent by the General Secretary of the American Section, to be a sex pervert and one whose teachings were "earthly, sensual, devilish."

Even the Church of Rome in the worst days of the papacy could hardly make a worse showing and it is astounding that theosophists tolerate officers who conspire to substitute this church for Theosophy.

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More Correspondents Wanted

We are urgently in need of more correspondents for prisoners.

We need correspondents for colored and illiterate prisoners.

We need men to write to inmates of Clinton prison.

All applications for enrollment of new members must either be made directly by the applicant, or must be accompanied by the applicant's written permission. Most of those who "permit" their friends to send in their names prove wholly irresponsible and unfaithful, and do us much more harm than good.

Literature For Prisoners

The following institutions have requested to have books and magazines sent for the use of the prisoners:

U. S. Penitentiary, Box 7, Leavenworth, Kansas. Address The Librarian.

Alabama State Prison. Address Secretary of Speigner Improvement Club, care of Hamp Draper, Warden, Speigner, Ala.

U. S. Disciplinary Barracks, Box 60, Fort Leavenworth, Kansas. Address the Chaplain.

New Jersey State Prison, Drawer N, Trenton, N. J. Address the Chaplain.

The CRITIC will gladly publish notices like the above for any institution or prisoners' club requesting it.

At the Periscope

Shadows Cast Before. **Reports from the Chicago Convention of the American Section, T. S. indicate a strong support to the resolution excluding Liberal Catholic priests from holding office in the Section. As we shall see later, Mr. Warrington's contention that such action would be unconstitutional is without foundation. It is within the power of the Convention to make such a rule at any time with regard to future elections or appointments.**

Honor to Whom Honor is Due. **When, in criticizing the exclusion of New Thought literature from the Eastern State Penitentiary, we advised that the Moral Instructor be pensioned and sent to Catawissa to give moral instruction to the inhabitants, mostly fleas and bedbugs, we were informed that the Chaplain was responsible. We now hear that he acted under orders from the Warden and against his own judgment. We offer our sincere apologies to the Rev. Joseph Welch and beg him to substitute the name of Robert J. McKenty for his own in the paragraph referred to. We are confident that Mr. McKenty would be remarkably successful with the Catawissans, especially with the lady bugs.**

A Polecat in a Parlor. **From the official program of the Seventh Annual Conference of the Northwest Division of the American Section, T. S., held at Southworth, Washington, August 22d to 30th, 1919, we learn that an entire day was given to the Liberal Catholic Church. This was on Sunday, formerly given to theosophical exercises. The morning was devoted to a meeting of this church, opening with "High Mass," while the afternoon's "official" proceedings consisted of an address on the church by the Very Rev. Father Walton. Father Walton who, the program**

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assures us, is "the closest associate of Mr. Warrington in the work of the American Section," is a Catholic priest and Vicar General and representative of the pseudo-Bishop Wedgwood, and is the same who not long ago claimed to be the acting head of the Old Catholic Church in America, a claim which the American Old Catholics indignantly denied. The head or Divisional Representative of this Division is Father Wardall, Catholic priest, personally appointed by Mr. Warrington to aid in corrupting the theosophical movement in America.

That this church, with its "High Mass," should take up an entire day of an official conference of a Division of the American Section is both astounding and impertinent, in view of the fact that it has no official connection whatever with the T. S. Considering the heathenish nature of its performance, its recognition of the Pope as its head, its wholesale acceptance of almost everything that H. P. B. opposed, its denial of some of the cardinal principles of Theosophy, its fraudulent claims and the brazen assumption of its priests to be authorized by Christ to claim for themselves obedience in spiritual matters, the Liberal Catholic Church is as much out of place at a meeting of the Theosophical Society as is a polecat in a parlor.

A New Use for Mr. Sinnett. My note on "News from Hell" in the Periscope for August 6th, dislodged a ten dollar contribution from a friend. I have always believed that some use would be found for Mr. Sinnett's lucubrations on the other world, and here we have it. I thank Mr. Sinnett.

Isis Unveiled

H. P. Blavatsky's first great work, *Isis Unveiled*, has been out of print for some time, and while it will be reprinted some day, there is no knowing when this will be done, and the price will be much greater. The O. E. Library has secured a few sets of the last London edition, officially accepted by the T. S., 2 vols., price $7.00. The study of this book is specially commended to theosophists who are inclined to swallow the Liberal Catholic Church and its leaders and advocates, flesh, bone and feathers. Nothing shows up better this latest theosophical swindle.

The Crisis In The T. S.

Every theosophist and member of the T. S. should read the following, containing information, largely suppressed, about the leaders of the T. S. The pamphlets will be sold only, the books also loaned, by the O. E. Library.

Levy, Eugene—Mrs. Besant and the Present Crisis in the Theosophical Society, $0.50.
With introduction by Edouard Schuré.

Stokes, H. N., F. T. S.—The Ass in the Lion's Skin, 2 cts.
On the corruption of the theosophical movement by Wedgwood and Leadbeater.

Veritas—Mrs. Besant and the Alcyone Case, $1.00.
History, testimony and documents, not polemical. Plain facts for the open-minded.

Tsarism or Reconstruction in the Church?! An Open Letter.

Should We Reconstruct?

The World Teacher and Democracy.

Three pamphlets by Mr. T. H. Martyn, late General Secretary of the Australian Section, T. S. Published by the Theosophical Publishing House, Krotona. The second pamphlet was officially debarred from publication in *The Messenger*, because it criticized the Wedgwood-Leadbeater Catholic Church. Very sensational. All three pamphlets, 15 cts.; ten of each $1.00; fifty of each, $3.25, postpaid. May be had from the O. E. Library.

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JERSEY JUSTICE

Against the various plans, actual and proposed, for paying wages to working convicts may be set off the fact that the prisoner has put the community to a varying and often large expense for his apprehension and trial. While it works a hardship upon the prisoner it is unquestionably a matter of plain justice that he should make good all, or at least a part of this cost.

As has been pointed out elsewhere, upon the calculation of Dr. Frank Moore, Superintendent of the New Jersey Reformatory, the average total cost of a conviction is, or was in 1913, $1,600. Now it must not be supposed for one moment that all of this is justly chargeable to the convict. A considerable portion is insurance money paid for the prevention of crime. It is conceivable that a police force might be so efficient that very little crime is committed. This would not diminish the cost of the police and might even add to it, but it would obviously be unjust to saddle upon the occasional criminal captured and sent to prison his *pro rata* portion of the cost of the police. Quite the same consideration applies to the judges, sheriffs and other officers of the law who receive a fixed remuneration. Further, the cost of maintaining penal institutions is by no means proportional to the number of men confined in them; there are always fixed charges which are largely if not wholly independent of the size of the inside population.

Without doubt the slowness with which the wage system for convicts is adopted, and the very low rate paid in most cases, are largely due to the feeling that having put the state to expense for catching and convicting him he ought to be expected to work for nothing or next to nothing.

The fallacy of this position is clear enough. There is no relation between the cost of apprehending and trying an offender and the length of the term imposed by the court, and during which the state claims his labor as its own. The worst offender may be caught in a minute and tried in an hour, while even a trivial offense may involve protracted search and long trial with many witnesses. A

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case of murder may cost the state hundreds, while one of petty larceny may cost it thousands. The law does not take these things into consideration; if it prescribes life imprisonment it makes no allowance for the possibility of the murderer being caught red-handed; it does not give a longer sentence to the man who has stolen a few dollars and has given the police much trouble in catching him, and has made a long trial necessary. While the judge has some latitude in imposing sentence, he is influenced by the nature of the offense and by the previous record of the prisoner at the bar, not by what he has cost the state.

There is, therefore, no relation between the length of the term which is served and the amount which might justly be assessed against the prisoner. To confiscate his labor for ten years, when he has paid off the court costs in one year, is manifestly unjust. But that part of the cost should be assessed against him seems to me undeniable. This being the case, the convict should be given the opportunity to work it out by earning wages, and after he has paid it, the rest of his labor should be his own. If the time does not suffice for this, it should be extended over his parole period. The assessment of such a charge should likewise be based in part upon his ability to pay it. It should not be so onerous as to cripple him and make it impossible to meet it without offering an incentive to further crime and therefore a further cost to the state, neither should it make it impossible for him to care for his family, if he has one, and so throw it on the state likewise. In short, the assessment of such costs would have to be a matter of compromise, just as the imposition of a war indemnity may have to be based upon the ability to pay, rather than upon what abstract justice might demand.

As an illustration of a rational procedure in this matter I refer to a New Jersey statute of 1917. The illustration is quoted from the monthly periodical *The Spokesman,* issued from the Essex County Penitentiary, which contains besides much valuable information. Whether the statute applies to all the county prisons in the state I am not informed.

This statute permits the county freeholders to pay wages to the county prisoners not to exceed fifty cents a day. The prisoners are actually graded for this purpose into five grades, the lowest receiving ten cents, the highest fifty cents per day of eight hours. In the case of men with dependent families the money is withheld and paid over to them, otherwise it is credited to the men themselves and paid to them on their discharge. There is, however, deducted a "court cost," which represents all or part of the cost of the trial, and which is paid over to the county collector. During the year July 1918-June 1919 there was credited to prisoners, for wages $17,250. Of this $3,512 was paid to 343 unmarried prisoners on leaving the institution, an average of $10.24 per prisoner. $3,419 was paid to the families of 83 prisoners, while $4,630 was paid out in court costs, or an average of $21.60 each for 215

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discharged prisoners, representing part or all of the costs of trial charged against them.

From these figures it would appear that on the average, the discharged prisoner receives about one-third of his earnings while he has to pay two-thirds for the cost of his trial.

Whether this is a reasonable proportion is of course a matter for experts to decide. But the fact remains that the principle is a sound one and a move in the right direction. An obvious criticism would be that for an efficiently conducted institution the above wage scale, making allowance for cost of keep, is too low, the best paid men getting only fifty cents a day, and most of them less. This shows up in the average sum paid to outgoing prisoners. It appears that while the highest sum paid to a discharged inmate was $125.01, the average was only $10.24, which means that many must have received considerably less.

In a recent discussion of the unwise policy of discharging prisoners with too little cash ("The High Cost of Stinginess," CRITIC, August 6th) I showed that even $20 would not be too much to guarantee to each man on his discharge. From a communication from Superintendent Moore published in the CRITIC of September 17th, it appears that the New Jersey Reformatory guarantees to each outgoing inmate $25 cash. It would therefore seem that the wage scale of the Essex County Penitentiary is decidedly too low for these days.

The League As A Press Clipping Bureau

From time to time the CRITIC has requested members of the LEAGUE to send us newspaper clippings of general interest bearing on the subject of prisons and prisoners. Many a member has formed this good resolution only to forget it.

Apart from news appearing in the prison papers we have very little opportunity of securing the information we need. But we have a large membership which reads every paper of importance in the United States and Canada. These members understand just what will be of interest and value to us.

I want therefore again to ask the members to constitute themselves a press clipping bureau and send us news items which will be of interest and keep us informed as to what is going on. We do not care for police, court, or criminal news which is of a routine nature and devoid of special interest. If each member would cut out and mail to us say once a month such items as interest them —which would probably not cost over one cent to mail unsealed— it will add very materially to the efficiency of our work. This invitation, of course, applies to prison members likewise.

Clippings should be marked with the name and date of the paper, when possible.

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Mr. Warrington's Jeremiad—I

Mr. Warrington's plaintive remark in his recent "Open Letter to Members of the American Section, T. S." about the Liberal Catholic Church being "a little church struggling to get on its feet" is simply comical. What the Liberal Catholic Church is doing with its feet may be seen by inspecting the list of Executive Officers and Board of Trustees of the American Section (Supplement to *The Messenger* of January 1919, and *The Messenger* for August, page 85), and comparing it with the list of the American Synod of the Liberal Catholic Church in the *Liberal Catholic Quarterly* for April, page 10.

Total Officers in the above groups	11
Catholic priests (including one Catholic bishop)	3
Catholics not priests	1
Openly in sympathy with Catholicism	1
Affiliations unknown to the writer	6

Further, at least two out of six of Mr. Warrington's personal divisional representatives are Catholic priests. The character of these clerics is carefully concealed from the rank and file of the Sectional members, as "officially" they are just plain "Mr." As to the proclivities of the Board of Trustees, it needs only to be mentioned that at the July meeting they filled two of the three official vacancies with priests.

The feet of this church are therefore very much in evidence in the administration of the American Section; in fact, five out of eleven of the leading officers, or lacking one of a majority, being its upholders. If this representation were in proportion to the part of the membership accepting the Liberal Catholic Church it would mean that 45 per cent, or over 3,200 members were Catholics.

And yet Mr. Warrington says (*The Messenger* for April, page 228) that "the members do not, with slight exceptions, take any interest in this religious movement beyond a casual one!" If nearly one-half of President Wilson's cabinet were Mormons, the case would be analogous. I think we'd prick up our ears.

What does this preponderance signify? In the case of any other society one would undoubtedly say that the offices were being "packed," and I see no reason for a different interpretation in the present case. Only one of these five Catholics has been elected by the vote of the members; the others have been chosen by the Board of Trustees, and any one familiar with the use—and misuse—of proxies can see how it comes about that this little struggling Liberal Catholic Church has taken up so much space with its feet. It is doing just what its Roman sister is doing, going for the offices first. As Mr. Martyn says, "It has already daubed in gaudy coloring, 'priest' and 'church' all over the theosophical structure."

Mr. Warrington's assertion that the recent resolution offered at the Chicago convention to exclude Liberal Catholic priests from

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holding offices is unconstitutional does not correspond with the facts. Either he is ignorant of the by-laws of the Section of which he is President and of the rules of the International Society of which it is a part, or he is trying to scare the members into thinking that it is unconstitutional. It conflicts neither in word nor in spirit with them. The Charter and By-Laws of the American Section and the Memorandum of Association and Rules and Regulations of the parent Society incorporated in India are published in a pamphlet to which every member of the Section is entitled without charge and which can be and should be secured and read by everyone inclined to accept Mr. Warrington's talk about unconstitutionality.

By-Law IV of the American Section (page 10) states that "Membership in the Society is open to all persons without distinction of race, creed, sex, caste or color." There is not one word in either the By-Laws of the American Section or in the Rules and Regulations of the parent Society which states or implies that "the *offices* in the Society are open to all *members* without distinction of race, creed, sex, caste or color." Consequently a resolution to exclude from office priests of the Liberal Catholic, Roman Catholic, Mormon or other church is not only constitutional but would not even call for an amendment of the by-laws and could be put in force by any Annual Convention, in which (By-Law VI, page 11) the administration of the Section is vested. It is no more unreasonable than is the provision of the United States Constitution, which excludes certain classes of citizens from the presidency and from Congress, while in every other respect recognizing their equality as citizens. For the Section to exclude from office persons owing allegiance to an outside authority is no more a violation of the principle of brotherhood without distinction of creed than is the provision of the United States Constitution that the President shall not be foreign born a denial of democracy.

The Annual Convention may therefore exclude from office in the future any class of persons it desires, and further, one-tenth of the members may at any time require such a resolution to be submitted to the vote of the Section, as well as a vote retiring any present incumbent of an office (By-Law XI, Initiative, Referendum and Recall). The Liberal Catholic Church and especially its priesthood affords a striking illustration of a case where such power of exclusion from office should be enforced.

1. The Liberal Catholic Church, although constituting, as Mr. Warrington admits, a vanishing minority of the membership, has nevertheless succeeded in getting possession of almost a majority of the leading offices of the Section, and that without popular vote. It has gained control of the Publicity Department and controls the sectional organ, *The Messenger,* publishing articles in its own behalf and for its own purposes, while it deliberately excludes those opposed to it, on the plea that they are of "a controversial or

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ecclesiastical nature," thus depriving that vast majority of the members who are not in sympathy with it, of their rights, making it the organ of a clique, the exponent of a creed in a society which is without distinction of creed, and a means of misleading rather than of informing. Witness, for example, the recent official suppression of an article written by Mr. T. H. Martyn, late General Secretary of the Australian Section, criticizing this church. In point of fact, it has already established an *index expurgatorius* in its own favor.

(*To be continued*)

Not A Matrimonial Bureau

Notwithstanding frequent notices in the CRITIC cautioning inmates that the LEAGUE is not a matrimonial bureau, and that prison members attempting to use it as such will be summarily dropped, we still receive letters from inmates directly asking us to find them future mates, or which indicate that this is their object. We have no time to reply to such letters, much as we feel that the motives of the writers are in many cases worthy of respect.

We therefore ask those inmates who mention the LEAGUE to their friends to impress on them that if such be their object, they will waste their time writing to us.

Objectionable Correspondence

During the course of the war numerous persons were sent to prison for so-called political offenses, pacifists, conscientious objectors and others who carried their opposition to the national policy too far; also those whose extremely radical views on social questions have gotten them into trouble.

We also have a few among our members who have similar sympathies and who ask to be put in touch with like-minded prisoners.

This is not the place to discuss the merits or demerits of these political or social views. But it is necessary to call attention to the fact that it is not the object of this LEAGUE to foster correspondence between violators of the law and those who, rightly or wrongly, condone their offense. The innocent man who is imprisoned through a miscarriage of justice deserves sympathy and aid; those who have been justly imprisoned, no matter what the gravity of their acts, deserve help and encouragement. But nothing could be further from our aims than to be a party to a correspondence which might incite a feeling of rebellion or insubordination, or an impulse to repeat the misdeeds or to persevere in the attitude which has caused the trouble. We are convinced that compliance with such requests would be acting in a manner directly opposed to respect for the law and maintenance of prison discipline. The recent prisoners' strikes at the Disciplinary Barracks at Fort Leavenworth

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show where such things tend. Prison discipline has to be maintained, whether the prisoner deserves to be there or not. We must therefore decline such requests, just as we would decline to put a *bona fide* criminal in touch with a person of criminal tendencies on the outside.

This in no way means that we will decline to find correspondents for political prisoners, or for people who share their views. It means that they can expect only correspondents who are not known to be in sympathy with their opinions.

Male Correspondents Urgently Needed

We are urgently in need of men who will undertake to write to inmates of Clinton prison. Will not some of our gentlemen friends undertake to write to one or two of these, and to interest some of their friends to do so? The work is interesting and not exacting, and can be regarded as a diversion rather than as an added labor.

At the Periscope

An Unreasonable Request. **The editor of *Lend A Hand*, the Oregon State Prison monthly, repeats in his last issue for the ninety-eighth time the request that readers "pass it along." If you really want people to heed your admonition, Mr. Editor, don't make your magazine so deucedly interesting. I just hate to give away a copy. Although "Scoop" has left the prison he is still in evidence in the pages of *Lend A Hand* and the price remains one dollar a year, while the prison is still at Route 6, Box 1, Salem, Oregon. Prisoner No. 6,435 is still on the job, as he has been for the past eight years. He says he expects to keep at it as long as he lives—the best argument for life imprisonment I have yet seen. I know lots of editors who should be sent down to their state prison to edit the inside paper, and kept at it. They would learn something of the facts about prisoners and would be able to guide the public instead of misleading them.**

An Unique Jail Paper. **One does not usually expect much of a county jail and to expect a valuable publication to proceed from such a place would be almost like looking for figs on a thistle. Recently I had an agreeable surprise. The city of Newark, N. J., is located in Essex County, and this county has a jail at Caldwell, N. J., which is dignified with the name Essex County Penitentiary. From it proceeds once a month a neat magazine, *The Spokesman*, which is owned and published by the inmates. Having picked up a copy of this to read with my coffee I ceased not till I had read it from cover to cover, less the baseball. Warden Hosp is a contributor, and his articles, based on facts, are very illuminating. Speaking from first impression, Essex County Penitentiary must be rather a good place to go to. For those interested in penology, *The Spokesman* is one of the best inside papers, and I advise our Jersey members to send a dollar for a year's subscription.**

There's a Reason. **In view of the fact that the recent Chicago convention of the American Section, T. S. showed distinct signs of waking up to the truth about the Liberal Catholic Church, it is clear enough why Seattle was selected for the 1920 convention. Any one would have expected that as last year's convention was held at Los Angeles and this**

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year's at Chicago, next year's would be held in the East. But that is not the way the Liberal Catholic Church works. It would be dangerous for its schemes to have a repetition of this year's events. Seattle is in the extreme northwestern corner of the country, the most inaccessible place that could have been chosen for the majority of the members or their delegates. At the same time Seattle is one of the three strongholds of catholic pseudo-theosophy, the other two being Krotona and Chicago, both of which have just had their turn. It is under control of Father Wardall, Catholic priest and personal representative of Mr. Warrington in that division, who is doubtless responsible for running the recent conference in the interest of Catholicism. It will therefore be comparatively easy to pack the convention in favor of this church, as most of those attending will be from Seattle. In this way the Liberal Catholic Church may be able to postpone for two years more any attempt at interference with its monkeying with the Sectional offices and, perchance, at the end of two years may have secured a grip on them that cannot be loosened, through manipulation of the membership through *The Messenger* and its control of the mailing list. Funny, isn't it, that three conventions in succession are held in the three Catholic centers and that the offer of St. Louis, which has not taken kindly to Wedgwoodism, was declined with thanks. It would be unkind to entertain such suspicions did not the facts pointed out elsewhere make it a logical inference.

O. E. Library Notice

1. Books valued at $5.00 or more, and single volumes of sets valued at $5.00 or more, the individual volumes of which are not sold separately, will hereafter be charged at the rate of 15 cents a week.

2. All books which are not returned *at once* on notice to return them will be charged at the rate of 15 cents a week each, after mailing such notice.

The Crisis In The T. S.

Every theosophist and member of the T. S. should read the following, containing information, largely suppressed, about the leaders of the T. S. The pamphlets will be sold only, the books also loaned, by the O. E. Library.

Levy, Eugene—Mrs. Besant and the Present Crisis in the Theosophical Society, $0.50.
With introduction by Edouard Schuré.

Stokes, H. N., F. T. S.—The Ass in the Lion's Skin, 2 cts.
On the corruption of the theosophical movement by Wedgwood and Leadbeater.

Veritas—Mrs. Besant and the Alcyone Case, $1.00.
History, testimony and documents, not polemical. Plain facts for the open-minded.

Tsarism or Reconstruction in the Church?! An Open Letter.

Should We Reconstruct?

The World Teacher and Democracy.

Three pamphlets by Mr. T. H. Martyn, late General Secretary of the Australian Section, T. S. Published by the Theosophical Publishing House, Krotona. The second pamphlet was officially debarred from publication in *The Messenger*, because it criticized the Wedgwood-Leadbeater Catholic Church. Very sensational. All three pamphlets, 15 cts.; ten of each, $1.00; fifty of each, $3.25, postpaid. May be had from the O. E. Library.

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THE LYNCHING MANIA

For a crowd of people to take the law into its own hands is bad enough at any time, in a community with a well developed system of laws and with provisions for enforcing them. We may expect that there will always be an element which is unwilling for justice to take its course; there will always be those who desire the wild gratification of vengeance. But the matter has finally come to such a pass that it demands urgent consideration by the better and more self-controlled portion of the community.

In a recent case of "popular execution" in Mississippi the lynching of a negro was publicly announced in the local morning paper as to take place at 5 o'clock in the afternoon. People commonly supposed to be "respectable citizens" appointed a committee to prepare for the "event" that was to come off several hours later. No official hanging could have been better arranged. The governor declined to interfere on the ground that he had no militia, and no subsequent arrests were made. Whether the committee wore blue badges is not stated, but the affair was carried out as if it had been a public clam bake or barbecue and the farmers flocked in from the surrounding country to take part and to have their shot at the corpse.

This represents a definite type of lynching differing as much from the usual type as premeditated murder differs from murder committed on the spur of the moment.

A few days ago a mob in Omaha attempted to lynch the mayor of the city because he refused to deliver their victim over to them, and he narrowly escaped swinging from a pole after having been dragged through the street with a rope about his neck and seriously wounded.

This represents the impulsive type of lynching, the spirit of the mob which resorts to pillaging shops when it cannot accomplish its purpose. And it is only a beginning. When mobs can do such things, when they will attempt to kill, not only the casual breaker of the law, but those who in the course of their duty endeavor to

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sustain the law, they will not stop at sheriffs or mayors; the next in order will be the governor, the judge or the jury who do not act as they desire.

To explain the causes lying at the root of this progressive disrespect for the law would be to explain the widely prevalent social unrest, of which it is a part, and further to consider why it is that a normally rational person can lose his wits through suggestion from without. I do not attempt the task. We know that the unrest is due to a complication of causes originating in the war. It might be well to remember that every strong emotion is likely to be followed by a reaction in the opposite sense. The wave of patriotism which swept the nation has been too much for us; the excessive self-control has been succeeded by undue relaxation; the wave of altruism is followed by a wave of self-seeking. We have been forced to behave ourselves for a time and are now on a jag. We may remember, too, that war is always accompanied by a feeling of hatred. We have gotten ourselves into the hating mood, and as any close observer of human nature will know, this mood grows and draws all sorts of people within its range. He who hates can no more limit his hatred to its original object than can the cynic reserve his cynicism for a single act or person.

In so far as the present situation is due to causes flowing from the great social dislocations of the war it will doubtless largely adjust itself in time. But we deceive ourselves if we think that such readjustments follow automatically, and that we can trust to God, or to natural laws to bring things around to the right state in time. The pendulum does not swing because it is the nature of a pendulum to swing. It swings because each individual atom draws and is drawn by the earth. If these atoms had will, as we have, and should refuse to be drawn by the earth on the plea that there was no need of bothering about it because it is the nature of a pendulum to swing, it would stand stock-still. Society consists of individuals, each with his own will, and what society does is simply the sum of what the individuals do. In short, there is no bigger fallacy than to think that there is some outside force regulating and determining such things. It is a question of the responsibility of each individual to do his part, to use his force and his influence, and to stop leaving it to others. It is untrue that individual responsibility is lessened when there are many to share it. As well say that the duty of the soldier in the large army is less than that of the member of a single company, or that the wheels of the cars in a long train need not be as strongly built as those of a single car.

To prevent these disorderly occurrences means to create a popular sentiment against them. That supposedly respectable and law-abiding people organize a lynching picnic points to the absence of a pronounced respect for law. Each of us depends largely on what his associates think. We often abandon our principles when we find many on the opposite side. Those who train with the major-

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ity because it is the majority need not be accused of unfair motives; they are simply yielding to the tendency to abandon the courage of their own convictions and to defer to others, to think that the majority must be right. Finally there results a stampede and he who still holds out is likely to get trampled on. In its exaggerated form we find here the cause of the mob. We may all have our opinion as to the wisdom or unwisdom of a particular law, but when we hint that because we do not like a law we need not or will not obey it, we become a center of infection for disrespect for the law which will no more stop at that particular law, or with the person whom we address, than will the flame of a burning match dropped in a bundle of hay limit itself to the match. A single citizen of repute who suggests lynching as a remedy for crime, even thoughtlessly, may set the whole community on fire.

I do not see how the evil can be reached by legislation. It is not to be supposed that contempt for law can be cured by making more laws; it is too much like trying to cure nausea by dosing with more emetic. Without doubt force may have to be used in cases of riot—bayonets or bullets as a last resort, but preferably some of those beautiful inventions of chemistry, those gases which are not fatal, but which paralyze by causing uncontrollable nausea, sneezing or weeping. But force is not conviction or self-control, and self-control and conviction are the only permanent way of regulation in a healthy community. The true remedy lies, it seems to me, in individual influence based on the principle I have just mentioned. Just as disrespect for law is infectious, so is respect for law. Every community which has not utterly gone to wreck contains at least some who respect the law. The formation of law and order leagues should be promoted, the members of which should pledge themselves to support and encourage the support of the law on all occasions, in public speech or private conversation, especially in the latter, and to use their influence towards having existing laws swiftly enforced in cases which tend to inflame public feeling, as likewise to instill a proper understanding of the need and value of law into the younger generation, the men of tomorrow.

One word more. There are things enough for each of us to dislike and which we could wish changed; there are people enough who grate on our feelings or our beliefs. But we ought to recognize the fact that positive hatred is a relic of barbarism. There is no more reason for a rational being hating a fellow man than for hating the wart on his nose or the brick against which he happens to stub his toe. Even if it comes to the extreme of having to "remove" him, as we had to do with certain German gentlemen last year, let us do it in the spirit of the surgeon who removes an obnoxious growth. It is folly to tolerate the feeling of hatred towards anything, as we risk setting our whole nature afire with it. But if we really can't help hating, for heaven's sake let us keep it to our-

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selves in silence, and not start others to doing it by talking about it. Each of us, by following this policy, will be making a direct contribution to the preservation of law and order.

Mr. Warrington's Jeremiad—II

Concluded from the CRITIC *of October 1st.*

2. Having access to the list of members of the American Section, T. S., the Liberal Catholic Church uses it in circularizing them in its own behalf, a privilege which is not possessed by its opponents. Witness Mr. Warrington's "Open Letter."

3. Although claiming that it has no official connection with the Society it forces its name and its ceremonials upon the official programs and into the official sessions of conferences or conventions of the Society. Witness the recent official program of the Annual Conference of the Northwest Division, in which a whole day was given to High Mass and other Catholic matters having nothing to do with Theosophy, and which devotes part of its space to uncalled for hallelujahs to a leading Catholic priest.

4. The priests of this church not only recognize the Pope as their head, and as Primate of Christendom, but its bishops demand for themselves obedience in spiritual things (*Occultism of the Mass,* page 97). The clergy are under strict obligation of canonical obedience to the Bishop of Great Britain and may be degraded or deposed for any reason whatever which seems good to their superiors. It would be the height of folly for the T. S. to permit any one to hold office who is subject to obedience to outside orders on penalty of dismissal.

5. The priesthood of the Liberal Catholic Church is in itself a striking denial of the principles of an association without distinction of sex, creed or caste:

(a). *Distinction of sex.* This church excludes women from its priesthood, in contravention of a fundamental theosophical principle which recognizes no distinction of sex in spiritual matters. And yet we are asked to believe that it accepts Theosophy! When asked for an explanation its only defense is that "their spinal currents run the wrong way!" (Wedgwood in *The Vahan,* August, 1918, page 4.)

(b). *Distinction of creed and caste.* Every priest in this church is obliged to perform Mass. In so doing he either believes what he says or he is a hypocrite. It would require patience to count all of the dogmatic assertions in this tiresome document. The "Credo" alone contains some twenty-five dogmatic statements upon many of which not even the Christian churches are united, and not one of which can be found in any theosophical writing, while many of them are flatly contradictory of what can be found in them. Further, it accepts the dogma of Apostolic Succession, that "gross and palpable fraud," as H. P. B. called it, which rec-

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ognizes only certain churches, notably the church of Rome, as the one and only Christian church authoritatively representing the teachings of Christ, and in conformity therewith it distinctly denies the efficacy of the sacraments if administered by priests of other churches. As it counts marriage as one of its sacraments the presumption is, though it has not yet dared to say so, that it holds that a marriage performed by a minister of a dissenting church has no spiritual validity whatever. No piety, no sincerity, no virtue, no spiritual qualifications of any kind whatever possessed by a minister have any significance unless he has first been ordained by a bishop of this or an allied church. It therefore limits its priesthood by a creed and this priesthood forms a caste of the most pronounced character. It is doing the very thing it is howling about the American Section proposing to do—excluding all officers who do *not* accept its creed.

6. The statement that the Liberal Catholic Church accepts Theosophy is false and false on its own showing. It assumes a certain veneer of Theosophy, to be sure, but there is hardly a cardinal principle of Theosophy which it accepts, and its veneer consists of non-essentials. What it does accept are certain psychic "discoveries" of Father Leadbeater, himself a Catholic bishop, which could be wiped off the books and leave Theosophy but the purer. Unable to reconcile its dogmas with the plain words of H. P. B., it gives out that it has had a revelation from her and that "she has learned a lot since her death." Its cornerstone, the dogma of apostolic succession, is itself the grossest imaginable contradiction of theosophical principles, implying that spiritual power can be acquired by a species of inoculation, priest passing it on to priest, instead of only by the slow process of growth. It asserts that this process of inoculating makes its recipient the personal agent and representative of Christ, to whom obedience in spiritual matters is due. At the same time it maintains that its priests are simply parts of a machine and that their real character is entirely secondary. In asserting that its priests have the power to remit sins and to absolve from its results—and I think we all know what these common English words mean—it flatly denies the doctrine of Karma, the principle of absolute individual responsibility. Is this accepting Theosophy? Read the liturgy of the Holy Mass as performed in the Liberal Catholic Church service. Is there anything in this which savors of Theosophy? Does Theosophy accept the Virgin Mary as one of the Masters? Does Theosophy teach the dogma of the Immaculate Conception? Does it teach the Resurrection of the Dead and the Last Judgment, and omit all reference to reincarnation and to spiritual evolution? Does it accept the Pope as its head? Does it teach that the favors of the Masters can be gained by flattery, by mechanical processes which this church plainly calls magic? Does Theosophy entertain the idea that the soul is of such a nature that it can be purified by smearing drugs on the scalp?

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The Liturgy of the Holy Mass alone is quite sufficient to disprove its claims to being theosophical. Mr. Warrington's assertion that the Liberal Catholic Church accepts Theosophy and offers to carry it to the masses is unadulterated bunk.

In short, this church has gathered together everything which is contradictory of Theosophy; it is Roman Catholic, autocratic and reactionary through and through. It has already shown the strongest sort of tendency not only to dominate by getting control of the offices, but to thwart all that does not suit its purposes. Already through its influence freedom of thought and discussion is suppressed in the Sectional organ. It has placed one of its priests at the head of the propaganda machinery of the Section, who is forcing it into official proceedings under his control. It excludes from *The Messenger* all reference to theosophical activities opposed to it. It is the worst enemy that has ever crossed the theosophical threshold and it is high time that the Section should take steps, before it is too late, to prevent this dictation from an outside organization which has already passed the point of dominating its policies.

Certain it is that when this "little struggling church" really "gets on its feet," and gets these feet on the Theosophical Society, there will be no more Theosophy in it; it will be nothing but an instrument for drafting those who would study Theosophy into the arms of Romanism.

Help Wanted!!

There still remains unpaid $31 from our last bill of $126 for CRITIC envelopes. Our recent appeal for contributions to pay this brought in just $1.76.

Is there any member of the LEAGUE patriotic enough to send us a check for the above amount for this purpose? Even smaller amounts would not dishearten us.

The Critic and the Present Crisis in the T. S.

Beginning with October 3, 1917, nearly every issue of the CRITIC has contained an article bearing on the inroads of the Liberal Catholic Church in the Theosophical Society. There are more than thirty-five longer or shorter articles treating the subject from various aspects. This series should be read by every one interested in following up the conditions leading to the present crisis. They contain much information not otherwise accessible to theosophists and the writer has not hesitated to express himself with entire frankness and without regard to the results to himself. The series will be continued as long as necessary. A full list of titles will be published as soon as space is available. Meanwhile, the subscription to the CRITIC is 25 cents a year and those who want their theosophical friends to see the real inside of this reactionary movement are invited to subscribe for them. Back issues can be had for 25 cents for each of the two volumes of 26 numbers. Assorted issues can be had for one cent a copy (not less than five cents).

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At The Periscope

Hitting a New Trail. The editorship of a prison paper (if we except the editor of *Lend A Hand)* is not a life position. Editors come and go with often astonishing frequency, and with each new editor the paper follows a new policy for better or worse. Within the past few weeks the *Leavenworth New Era* has suddenly blossomed out as a literary publication. Every number now contains an excellent short story written by an inmate. Our friend Mr. Temple shines forth, not only as a story writer but as a literary critic as well, while Mr. Ashleigh, whom we do not know, but would like to, keeps well abreast of him. Uncle Sam doubtless always has literary fellows as his guests, but it is not every editor, like Mr. Frohwerk, who has his spyglass out looking for them. Perhaps it is too much to hope that this conjunction of major planets in the Leavenworth heavens will continue indefinitely, but while it lasts let us rejoice and be glad.

The Leader. The Suffolk School for Boys, located on Rainsford Island, Boston, is not a penal institution, nor yet a reformatory in the ordinary sense. It is a school to which the City of Boston sends boys who are in need of supervision and who otherwise would most likely be at some sort of mischief. These boys, under the guidance of Mr. Fairfield, instructor in printing, get out a monthly, *The Leader*, which is quite unique in its way, consisting for the most part of very short stories written by the boys themselves. Often enough they are narratives of personal doings and are frequently delightfully naive. The boy who ends up an account of "One Day of My Life" by saying: "Saying a prayer of thanksgiving and good night to my God, I jumped into bed and was off to the land of dreams" must be worth knowing. Any one who is interested in boys would be well repaid by sending a dollar for a year's subscription.

A Virtual Papist. The Constitution of the Old (now the Liberal) Catholic Church of Wedgwood and Company, which was unanimously adopted April 20th, 1916, declares, Section 1, that "It regards the pope as the Primate of Christendom and Patriarch of the West, and in that capacity prays for him in its Liturgy." This constitution is further declared to be binding upon the bishops and clergy of the Church and upon all who are united with it. (*Occultism of the Mass and the Old Catholic Church Movement*, pp. 96, 97.)

When, three months later, July 22d, 1916, Charles W. Leadbeater was consecrated a bishop of this church by Bishop Wedgwood, he either did, or he did not, know the above plainly written facts. If he *did* know them, he declared himself a Roman Catholic and deliberately went to work to convert theosophists to a church openly claiming the Pope of Rome as its head. In this he was and is being supported by Annie Besant. If he did *not* know, then he was buncoed by Wedgwood and assumed the episcopacy without taking the trouble to find what it stands for; he subscribed to a document without learning its contents, something which nobody but fools and Henry Ford are supposed to do. Take your choice.

It is rumored, now that the papal cat has escaped from the bag, that Father Charles is trying to hedge. But it is quite impossible to save his tattered reputation by such tactics. If this "initiate," this infallible clairvoyant and right-hand man of the Masters accepted the Pope as the head of the church of which he is bishop three years ago, and proclaimed himself as the authorized representative of Christ and as such subject to obedience in spiritual matters, he does so today, and changing the Constitution or wriggling out through later qualifications will not change the facts. If he was actually fooled at that time, or has changed his mind, what sort of value has his clairvoyance and his assumed spiritual authority? Plain people like you and me can change our minds, we can

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admit ourselves mistaken. But people on the threshold of divinity are supposed to know what they are talking about and to stick to it.

Father Charles' antics do not disqualify him from membership in the Theosophical Society, which will accept anybody from Mormons to Mumbo-Jumboists, but the sooner he retires to his closet and prays to his Master to save the small remnant of common-sense he has left, and then takes a back seat in the theosophical synagogue, the better it will be both for him and for those who now look to him as a leader. No wonder he had to resort to the story of astral interviews with H. P. B., supposed to be now reincarnated and to be wearing pants somewhere in India, who, he assures us, has learned much since her death and is highly pleased with Father Charles and his doings.

Astrological Forecasts. Space in this issue forbids more than a brief reference to *Astrological Forecasts*, a monthly periodical just started by Frank Theodore Allen. As those familiar with the subject know, such predictions are not mere guesswork, but are deduced by fixed rules from the planetary positions. Foresight is better than hindsight, and the theory which can successfully predict the future is doing much more to establish its validity than that which can only explain past occurrences. My friend Allen is taking the right course to give a scientific proof of astrology, if this is possible, and while I confess to much skepticism I shall read his predictions and watch for their fulfilment with great interest, and I commend them to other lovers of the curious and occult. The subscription is $2.00 a year, single numbers 25 cents, and Mr. Allen's address is Box 1737, Washington, D. C.

Back to Blavatsky!

Note. It is common with Catholic pseudo-theosophists to profess great veneration for H. P. Blavatsky, but privately to disparage studying her writings. Those students who do not wish to be fooled will find the opinions of some of her contemporaries instructive.

Blavatsky, H. P.—Books on:

Besant, Annie—H. P. Blavatsky and the Masters of Wisdom, $0.40.

In Memory of H. P. Blavatsky by Some of her Pupils, paper, $0.40.

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

Old Diary Leaves is filled with personal reminiscences of H. P. B. and the early days of the Theosophical Society.

Sinnett, A. P.—Incidents in the Life of Madame Blavatsky, $1.00.

The best life of H. P. B.

The Occult World, $1.75.

Full of information about H. P. B.

Wachtmeister, Countess—Reminiscences of H. P. Blavatsky and the Secret Doctrine," paper, $0.50.

Whyte, Herbert—H. P. Blavatsky; an Outline of Her Life, $0.60.

Much of the most valuable work of H. P. Blavatsky and of Wm. Q. Judge is to be found in articles and letters originally published in *Lucifer, The Path, The Theosophist*, and elsewhere, which are practically inaccessible to students.

The magazine *Theosophy* (issued by the United Lodge of Theosophists) is rendering a great service by reprinting these, and they are to be found in the back volumes and current issues. The existence of this magazine, which is the best theosophical periodical now published, is wholly ignored in the "official" organs of the Theosophical Society.

Theosophy, published monthly, $2.00 a year, single numbers, $0.25. Volumes 1-6, bound, $4.50 each. Subscriptions, samples and back volumes can be obtained from the O. E. Library.

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JUSTICE?—OR JAVERTISM?

If you have read Victor Hugo's *Les Misérables* you will remember Javert and you will know what is meant by Javertism. If you have not, the following case will tell you.

About two years ago a young man escaped from the District of Columbia Reformatory at Lorton, Virginia, an institution under Federal control, and made his way to Chicago. There he secured employment with Armour and Company, the packers, under an assumed name, and was rapidly advanced to a position of responsibility and trust which, it is said, involved collecting about four and a half million dollars annually and disbursing thousands of dollars monthly. He had also studied law at the same time and had been admitted to the bar.

He was recently caught by detectives in a southern city where he lived in the course of business for his employers, and was returned to prison. It is stated that while in the custody of the police he had to sign more than fifty checks and that an examination of his accounts showed them to be in perfect order.

This case raises an important question. This young fellow was clearly making good; he was giving satisfaction to his employers in a position of great responsibility. Yet he was a fugitive from justice, an escaped convict, and the law requires that he be returned to prison to serve the remainder of his sentence. There seems to be no alternative in the case of Federal prisoners at least, and he was such. The warrant issued by the superintendent of the reformatory commands that the officer finding him shall bring him back. Neither has the least discretion in the matter.

And yet his reimprisonment not only cuts off a promising career and ruins his present prospects, but it may well wreck his entire life. Similar cases, involving not only escaped prisoners and parole violators, but persons who have committed offenses and who have escaped detection, and who have succeeded in making good, are by no means infrequent; they are not limited to the movies. The laws are not built to take cognizance of such occurrences. The law says that the offender must be punished, that the sentence imposed must

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be served. And yet, if the object of the law is to protect society from the offender it is obviously serving society a poor turn in sending to prison one who has already ceased to be a menace, with the strong probability of making him one in future. If the object of imprisonment is reform, that object has already been accomplished. Only on the theory that incarceration is revenge can such things be justified. We may say with Javert: "He has stolen and he must suffer for it; nothing can be allowed to stand in the way of this." In so far as our laws insist on this without exception they are based on a false conception of justice, on the dictum "An eye for an eye; a tooth for a tooth." Karma, the law of absolute justice, maintains no such thing. The karmic conception regards the offender as one who has created a debt, either to an individual or to the community. This debt must be discharged and no power in the universe can absolve him from it, even through eternity. But sitting in prison is not discharging a debt; debts are paid by making good to the injured party, or when this is impossible, by making good to the community; in any event, by rendering an equivalent service. The man who is in the process of discharging that debt voluntarily should be allowed to do so. It may mean effort and self-denial, but it does not of necessity mean positive suffering; in fact, the man of real honor pays his debts of his own free will. Why then introduce the element of compulsion in a way which hinders instead of aiding him?

In the case alluded to the only way out is through a pardon by the President, as the parole laws take no cognizance of such cases. But pardons require time. Meanwhile the young man must suffer, probably seriously, if not through loss of the confidence of his employers, at least through notoriety. Whether Armour and Company were acquainted with his record does not appear. But even if they were, most of those with whom he had to do were not.

I do not pretend to offer a solution, to propose a form of law which shall render such occurrences impossible. But it ought to be obvious in these days when we are asking for more respect for the law, that if the law is to be respected it should be worthy of respect; it should accomplish the objects for which it is made instead of making a mess of them every now and then. A law which professes to protect, but which sends back to prison and wrecks the lives of men who are clearly acting as they should act is not calculated to inspire veneration.

While it is unquestionably right that the escaped prisoner or the fugitive from justice should in general be apprehended, provision should be made by which cases like the present one should be privately reported to higher officials empowered to investigate them with the utmost secrecy and to secure the appropriate executive action without causing arrest and without exposure, which are especially likely to be disastrous when the person concerned holds a position of trust.

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Jersey Injustice—Punishment For Good Behavior

The state of New Jersey has the following astonishing law on its statute books, which is actually being enforced (Chapter 237, Section 160, page 921, Laws of 1898). The italics are ours:

From the sentence of any person committed to the common jail or penitentiary of any county there may be remitted by the Freeholders of said county or by the committee on discharge of prisoners of such board, upon recommendation of the sheriff or jail warden in whose custody such person may be, for good conduct, a term not exceeding one day for every six days of such sentence; *and in case any such person shall be again convicted and sentenced to imprisonment in such county jail or penitentiary, such person shall, in addition to such new sentence, be required to serve out the number of days remitted him on the previous term.*

How this works out is illustrated by the following case: Nineteen years ago a boy of 18 was sent to the Essex County Penitentiary for 18 months. Having conducted himself well he was allowed 3 months off. After 14 years he was arrested for another offense and sentenced to the Penitentiary for 6 months, after serving which he was discharged. The warden was, however, required to seek him and bring him back to serve the 3 months he had earned by good behavior 14 years before!

And this, I am informed, is only one of hundreds of cases which have occurred in this single prison under this law.

Through what peculiar twist of the imagination New Jersey legislators enacted such a provision it would be difficult to conjecture. Imagine a man who is sent to the county prison for six years and who has had his time shortened one year by good behavior. Thirty years later he is sent up for one month for a trivial offense, and he has not only to serve the one month, but the whole year that was allowed him thirty years before. The more well behaved the prisoner was on his first term, so much more is he punished later. Elsewhere the more severe sentences are given to those with the worst records, but New Jersey inflicts the severest punishment on those who have the best. The gentlemen who passed this law and the governor who signed it must have been imbued with the idea of applying to penology the saying "Whom the Lord loveth He chasteneth." It is only one degree better than punishing people for staying out of prison altogether.

The effect of this law is to place every county prisoner who has behaved well enough to have his term shortened, on life-long parole, while he who has served out his full term is discharged without qualification. The second part of the law contradicts the first. The first part says "remitted;" it does not say "suspended." To remit part of a sentence means to annul it; it does not mean to hold it over for some future eventuality. The imposition of an equal time at a later period is therefore a new sentence, imposed without authority of the court, and often altogether out of proportion to the magnitude of the second offense, or the penalty prescribed by law. What has become of Habeas Corpus in New Jersey?

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No wonder the state has Mulheron and other anachronisms.

New Jersey county prisoners, if they are sensible, will do well to act so as to be compelled to serve their full time; otherwise they go out with a string attached to them, as long as their entire life, which may be pulled in upon the most trivial occasion and when it would work much greater inconvenience. Better do the whole thing at once and be rid of it.

"Whom the Gods Wish to Destroy They First Make Mad"

The following letter, written by a well-known member of the American Section, T. S., speaks for itself. The statements can be regarded as unquestionable, but the name of the writer must be withheld for prudential reasons, freedom of speech not being permitted at Krotona under "Liberal" Catholic control:

Hollywood, Los Angeles, Calif.
September 21, 1919.

Dr. H. N. Stokes
Dear Doctor:

I enjoyed your article on the Martyn articles immensely and thought you might be interested in hearing a few "coincidences" connected with them.

Mrs. Phillips, acting editor of *The Messenger* at the time the Martyn article was "withheld," has lost her position; Mrs. Broenniman, head of the T. P. H., has had her resignation* accepted by A. P. W.; Craig Garman, until recently National Secretary, resigned previously to the circularization of the Section and had planned to tour the Section to give assistance to the weak lodges, which plan had been approved by the administration. Following the publication of the pamphlets the special fund raised to finance Mr. Garman was ordered withheld by the administration on the ground that Mr. Garman was thought not to be loyal to the administration. Mr. Garman was thought to have been in sympathy with the petitioners.

Father Ray Wardall showed an admirable spirit by resigning as the head of the Publicity department. He recommended Miss Cora Zemlock, who had been acting head of that department, as his successor. The administration believed that Miss Zemlock had been a sympathizer with the petitioners, consequently the recommendation of Mr. Wardall was ignored and an inexperienced man, a member of the L. C. C., was appointed over her.

As a protest against the autocratic and unfair methods of the administration Miss Zemlock, Miss Wignell, Miss Garber and Mrs. Gillespie tendered their resignations. Their places have been filled largely with members of the L. C. C., and the successor of Mr. Garman has said that before he employed others to take the place of the resigned officials and workers he would have to know their attitude towards the church, their loyalty to the administration and what attitude they might take in the case of the circulation of a recall petition against the National President.

I believe that these things all speak for themselves and since you have the bare facts in part you can use them as you see fit. I would request, however, that you refrain from using my name in connection with any reference you may make to the foregoing as it would limit my usefulness for the future.

* Members of the board of trustees for Krotona are required to hand in their undated resignations before they are permitted to hold office.

It is understood that the retirement of Mrs. Broenniman was from the board of trustees of Krotona Institute, not as manager of

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the Publishing House. This institute, originally designed as the nucleus of a theosophical university, is evidently to be reorganized as a Catholic college.

These facts have a deep significance which should not be overlooked by members of the American Section. They follow immediately upon the presentation of a resolution signed by over seven hundred members of the Section, calling for exclusion of Catholic priests from the Sectional offices, and amount to what is, or apparently is intended to be, a Catholic coup d-état. It is Mr. Warrington's reply to the protest of a large portion of the members against control of the Section by Catholics. It now appears, in addition to what I pointed out in a recent article (CRITIC, October 1st):

1. That the new General Secretary is a Catholic and that he proposes to fill the vacancies with Catholics.

2. That no one not a Catholic will be permitted to manage the publicity department of the Section.

3. That the late General Secretary is not allowed to undertake a proposed trip for strengthening the weak lodges because he is understood to be opposed to Catholic control of the Section.

4. That sundry other Catholics have been appointed at Krotona in place of officers who have been dismissed or morally compelled to resign.

5. That the acting editor of *The Messenger* has been dismissed for favoring free expression of opinion on the subject of the L. C. C., and for trying to secure for members information which they have a right to demand.

6. That one of the trustees of Krotona Institute has been put out for not being a Catholic.

These are all bad enough. They show that the preseut administration is determined to eliminate all officers, irrespective of ability, who are not in sympathy with the autocratic methods of the National President, and to replace them with others who can be counted on to obey blindly the commands of this theosophical pope. Practically speaking, the essence of Catholicism is not so much in its creed as in its systematized attempt to prevent freedom of thought and of expression; it demands unquestioning compliance with orders, unthinking faith in authority; and it aims to suppress freedom by every means in its power, fair or foul. And that is just what the Liberal Catholic Church is attempting to do with the T. S.

Nobody need ask *now* what the Liberal Catholic Church proposes to do if it gets the chance. It has thrown aside all pretense of sticking to its claim that it permits freedom of thought. That claim was false on its face, and now the practical demonstration has been given.

The resolutions presented at Chicago were actually signed by enough members to demand a referendum vote on the recall of the National President. Probably several times the number of signatures could have been secured had there been time and opportunity

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to reach all of the members. When the fact becomes known that he is using his office, not in the interest of Theosophy, but to befog the members and to sell out the Section to an outside Catholic organization, it should be possible to have the matter put to the test before the next convention. It is incredible that the majority of the members will consent to be dominated by a virtual Jesuit. It may be possible to fool all theosophists some of the time, and to fool some of them all of the time, but not even Mr. Warrington can fool all of them all of the time.

Prisoners' Aid Associations

Note—The CRITIC will be glad to publish every now and then the addresses of associations having for their object securing employment for prisoners, or aiding their families, provided they are not of purely local scope; also of local or state societies in states in whose prisons the LEAGUE is active. The wide circulation of the CRITIC in many prisons offers a good means of attracting the attention of inmates.

The O. E. Library League, H. N. Stokes, General Manager, 1207 Q Street, N. W., Washington, D. C. National scope. Specialty, finding correspondents for prisoners. Membership, including receipt of the CRITIC, free to prisoners; for others, 10 cts. registration and 25 cts. a year for the CRITIC. The LEAGUE does not conduct an employment bureau.

The Central Howard Association, F. Emory Lyon, Superintendent, Room 1846, 608 South Dearborn Street, Chicago. Special field, Illinois, Indiana, Ohio, Kentucky, Iowa, Minnesota, Wisconsin and Michigan. Gives assistance to discharged or paroled prisoners by signing first friend papers, securing employment, furnishing tools, clothing and transportation; also board until pay-day when needed.

The National Committee on Prisons and Prison Labor, Agents, R. J. Caldwell Company, 15 Park Row, New York City. Operates a free employment bureau for ex-prisoners, men and women. Scope national.

The Prison Association of New York, 135 East Fifteenth Street, New York City. Purposes of interest to prisoners: protection of those unjustly accused; employment, and when necessary, food, tools and shelter for discharged prisoners; necessary aid for prisoners' families.

Prisoners' Relief Society, 509 E Street, N. W., Washington, D. C. Employment for discharged prisoners. Scope national.

The Society for the Friendless, Rev. James Parsons, National Superintendent, Main Office, 415 Massachusetts Building, Kansas City, Missouri. Branches in Kansas, Minnesota, Iowa, Nebraska, Wisconsin, North Dakota, Idaho, Nevada, New Mexico, Kentucky. Employment and other aid to ex-prisoners.

Delay in Correspondence

The General Manager wishes to state that the unusual delay in arranging correspondence and other matters has been due to his attempt to get a brief vacation. Not having left the wheel for more than a day at a time since the LEAGUE started, in 1914, he hopes that those who have been disappointed will bear him no grudge.

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Special and Technical Correspondence

The General Manager will be pleased to hear from members who are able to correspond with prisoners upon special and technical subjects, and also from inmates who desire such correspondence. A record of such offers and applications will be kept and arrangements will be made as soon as possible. When necessary the CRITIC will advertise for the kind of correspondent wanted.

It might be added for the benefit of certain prisoners that matrimony is not one of the special subjects contemplated.

Press Notices

The General Manager wishes again to call the attention of members to the importance of brief letters written in the newspapers with regard to the work of the LEAGUE, a matter which has fallen into neglect of late. Many of our best members have come to us in this way, and he suggests that it be taken up again. Such letters should be sure to state our address.

Help Wanted!!

There still remains unpaid $31 from our last bill of $126 for CRITIC envelopes. Our recent appeal for contributions to pay this brought in just $1.76.

Is there any member of the LEAGUE patriotic enough to send us a check for the above amount for this purpose? Even smaller amounts would not dishearten us.

At the Periscope

Why They Get Out. **The membership data of the American Section T. S. for the year ending June 30, 1919 (Annual Report of the General Secretary, *The Messenger* for August, page 114), make interesting reading:**

	1917	*1918*	*1919*
New Members.....	1,947	1,393	1,373
Resigned or dropped out.....	605	984	1,173
Net gain	1,322	409	200

The astonishing and unprecedented loss of members in 1919 will doubtless be attributed to the war and the H. C. L., as is almost everything that goes wrong. But neither the war nor the H. C. L. prevented the accession of new members from being within twenty of the number of the preceding year. It seems therefore tolerably certain that the causes lie within the society, not in external conditions. People were just as ready to come in, but much more ready to get out. Another year at the same rate will see the loss exceeding the gain.

The disease seems to be marasmus caused by ecclesiastical poisoning. I have received a goodly number of letters from T. S. members, stating their reasons for dropping out, or for their intention of so doing. In every case the reason stated is the introduction of Catholicism into the society, and generally the loss of confidence in hitherto respected leaders

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who have countenanced the Liberal Catholic Church. An interesting indication of this was the presentation at the recent convention of resolutions signed by over one-tenth of the membership demanding the exclusion of Catholic priests from Sectional offices. Probably the number of those protesting would have been much greater had every one been given the chance to sign. People who go into the T. S. very generally are in search of a broader religion and a deeper philosophy than the church affords. When they find they are being put in training for the same old muzzle they go back home.

Older members, brought up in the belief in Karma, are not going to stand for the Mass and for absolution and remission of sin by a priest, nor for leaders who teach them. When they find that most of the literature now recommended to students is written either by a Catholic bishop or his backer, while the old stand-bys are forgotten, they drop out of the society and go home to study H. P. B., M. C. and the *Gita*.

Statement of the Ownership and Management of The O. E. Library Critic required by Act of Congress, of August 24, 1912, for October 1, 1919.

The O. E. Library CRITIC, published bi-weekly at Washington, D. C.

District of Columbia, City of Washington, s.s.

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

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

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

Sworn to and subscribed before me this 7th day of October, 1919.

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

My commission expires November 8th, 1921.

The Liberal Catholic Church Exposed

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"The Ass in the Lion's Skin." By H. N. Stokes, F. T. S. 2 cents.

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A NEW JOLIET SCANDAL

The city of Chicago has long had the reputation of being located just above hell. This is a mistake. Hell—or at least the Illinois branch of hell—is located thirty-five miles south-west of Chicago and is connected with it by three trunk line railroads, making it possible to go there at almost any hour of the day or night. It is, in fact, the Illinois State Penitentiary, the chief feature of the town of Joliet. And the Satanic Majesty who presides over this inferno is one Edward J. Murphy, Warden and Inflictor of Torments, who receives more or less offending individuals on an order from the court and finally graduates them as full-fledged devils, that is to say, if they are lucky enough to survive the very rigorous course of instruction.

Such, at least, is the conclusion to be drawn from a series of articles recently published in the Chicago *Evening American*. These articles are based upon personal investigations made by one of the *American's* staff, upon statements of Charles H. Thorne, State Director of Public Welfare, and upon information obtained from various present and discharged inmates.

Joliet Penitentiary has long been known as one of the worst prisons in the country and a disgrace to the State of Illinois. Under the administration of Warden Allen there was considerable betterment. Warden Allen introduced numerous reforms, among them the establishment of the Honor Farm at the adjacent town of Lockport, where the most promising men were sent. His liberal policy was continued by his successor Zimmer. But Warden Zimmer resigned to accept another position and one Bowen was sent down to fill the vacancy temporarily. Bowen made full use of his opportunities by curtailing at once the privileges which the men had enjoyed. Among these privileges was that of almost unrestricted correspondence with outside friends, which was undoubtedly abused owing to the lax censorship. Bowen, instead of tightening up the censorship, which would have been well, listened to the complaints of the chief correspondence clerk, who thought he had too much work, and practically put a stop to all correspondence whatever, irrespective of

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its character, and forbade visits from friends. Doubtless there were other curtailments, all of which were enforced in the most arbitrary and tactless manner and without regard to merit. The resentment of the men who found themselves thus suddenly deprived of communication with friends and other privileges grew by leaps and bounds and within a few weeks after Bowen's arrival, early in June, 1917, there suddenly broke out one of the most disastrous riots in the history of any American prison, and which resulted in the destruction of many thousand dollars worth of prison property, including the burning of several buildings. Bowen, instead of perceiving or admitting that he himself was the prime cause of the disturbance, openly attributed it to the pernicious influence of the O. E. LIBRARY LEAGUE and filled the papers with a series of lies about the LEAGUE and its members which were, to be sure, easily confuted, but which served as food for a sensation-loving public and to draw attention from Bowen himself. His attempt to make the LEAGUE his scapegoat, however, did not prevent him from losing his job. He was promptly sent to try his methods elsewhere and was succeeded by Edward J. Murphy, who had previously served as warden of Joliet for fourteen years and was known to be a stubborn and severe disciplinarian. Murphy brought with him a carload of guards and clubs—clubs loaded with brass and lead, and guards loaded with Murphy's notion that the only way to make a convict behave is to beat, starve and hang him. Under Murphy the prison has gone from bad to worse.

Murphy is described as a "lofty patriarch with a breezy manner, a millionaire banker and a suave politician" who believes, and sedulously practices his belief, that there is but one way to manage prisoners, and that is, to implant the fear of Murphy in their hearts. And yet he says he is discouraged and tired of his job; that the men will not behave no matter how much he punishes them; they refuse to love either him or the guards who chain up, beat and occasionally murder them. He laments over his lack of success, but apparently without considering that he—Murphy—could hardly expect to succeed with a policy which even Jehovah appears to have made a failure of.

Murphy's favorite method of reformation is what he dignifies by the name of "solitary confinement" or "internment." This does not consist in being excused from work and confined to one's "room" with a book, a pipe, a graphophone and plenty to eat. Here is what it is, as described by various prisoners who have tried it. The prisoners call it "being hung up in the hole."

The man who is condemned to solitary is placed in a dark cell in the basement, damp and overrun with vermin. His bed consists of a bare board, on the floor, without pillow or covering, which he is allowed to use for only a few hours. Every trace of light is excluded. In this Cimmerian darkness he is hung up at 6 A. M., that is to say, is handcuffed to a bar in such a manner that his hands are

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on a level with his head, so that he has to stand or hang by his wrists. In this condition he is left till noon, when a guard releases him for half an hour and gives him a single slice of bread and a single cup of water, all the food and drink he is allowed for the entire day. He is given another respite of an hour at 5 P. M., and is then hung up till 9 P. M., or sometimes till midnight, when he is allowed to seek rest on his downy board till six o'clock the next morning. This cheering process is repeated for a period usually of one week, but in some cases for several months. Very frequently the victims go stark crazy and have to be sent to the asylum, while others, having contracted tuberculosis or stomach trouble, or both, from protracted living in the dark and dampness and deprivation of sufficient food, and are sent to the hospital on the way to the cemetery. In such cases, however, they are not released until they begin to "spit blood."

You mistake if you think that this punishment is unusual and reserved for the most desperate criminals. On the contrary, it is Murphy's almost only penal medicine and is used for the slightest infractions of discipline. The howls and shrieks of the tortured are familiar music to the inmates of Joliet. Here are some of the things for which men are hung in the hole for a week: Talking in line; answering back, no matter what is said to you; attempting to defend yourself before the warden against false charges by a guard; talking loud in your cell; not turning around fast enough to report your number when you are locked in your cell; letting another prisoner strike you; *not* letting him strike you; wearing ragged clothing issued to you in that condition from the office; sometimes no reason whatever that the prisoner is allowed to learn. In fact, Murphy admits that prisoners are hung up for no reason whatever. One man, a cripple and paralytic, was hung for a week because he dared to carry part of his lunch to a friend who had been hung up for thirty days, with a slice of bread daily. Another was clubbed by guards until he was unconscious for stepping out of line and, covered with blood, was hung up in the hole where he died in four days from his injuries.

A milder form of solitary is being locked up continuously in a cell of 4x8 feet for an indefinite period with a ration of six slices of bread and three cups of water a day, and without the opportunity of washing. Many of these men contract tuberculosis. Last June forty-six men working in the quarry at loading stone on cars ventured to suggest (but without refusal to work) that twenty car loads of stone constituted a good day's work. They were immediately put in solitary. Twenty-one of them finally began to spit blood and were sent to the hospital, but the rest are still there, although they begged to be sent back to work.

One of Murphy's devilish devices is to put the man into a cell with a gigantic negro pugilist who is kept fed up for the purpose and who soon demolishes his companion.

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These are but a part of the accounts that have leaked out from Joliet recently and have been published in the *Evening American*. Similar stories have come to me directly. I have seen a letter written by Murphy to a business man of high standing, refusing to allow him to communicate with a prisoner. Prisoners, said Murphy, are allowed to write only to "previous acquaintances," and this gentleman, who was in a position to help the prisoner, was not a "previous acquaintance." Murphy's notion that prisoners should be allowed to communicate only with "previous acquaintances," in most cases men and women of the underworld, while he cuts them off from intercourse with respectable people, marks him distinctly as a menace to public welfare. One wonders why this reputed millionaire persists in holding a job which he does not need and says he does not like. Is it his innately brutal nature, or a desire to sacrifice himself for the good of society? However that may be, his peculiar talent could be much better employed as boss of the hog sticking department in the Chicago stockyards, than in inoculating his human victims with tuberculosis, or turning them loose as hardened criminals, with hatred and resentment in their hearts.

Director of Public Welfare Thorne says he has repeatedly protested to the governor about conditions at Joliet, and that the latter has always made promises but that "somehow" nothing has been done. We may believe in the sincerity of Governor Lowden when "somehow" something *does get done*. It is an old trick for the chief executive to look horrified and to make promises of reform, and even to appoint "investigating" commissions. Doubtless he would like to make reforms if it costs him nothing. But even the governor's interests are so interwoven with the interests of a political system that you cannot tread on the toes of the veriest political rough-neck without causing the governor's toes to ache in response. Nothing but the threatening storm of public disapproval can force him to do his duty. The exposures of the *Evening American* may make a passing sensation, but persistent hammering alone can bring about results.

Ecclesiastical Bunko-Steering

Bishop Leadbeater has contributed to the *Adyar Bulletin* for August a sermon entitled "The Faith of our Fathers," which leaves the impression that what he really means is "The Delusions of our Daddies." One of the "delusions" of our daddies, according to the Bishop, was the belief in the historic truth of the life of Christ as narrated in the four gospels. This, he says, is a pure myth, "an allegory, a Mystery Drama of a type not uncommon to antiquity." This is most fortunate for the Bishop, for otherwise he could not have invented a Christ of his own, who has appointed him as his agent and representative. It would be quite too deliciously

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comical to witness the Bishop strutting up and down in his gorgeous robes before the plain Man of Nazareth, and saying "There's the man I represent." In fact, I am quite sure that if one of the twelve disciples had attempted such a performance as the Mass in the presence of the Jesus of the gospels, he would either have been laughed to scorn or would very promptly have lost his job. Curiously enough, while denying the authenticity of the gospel life of Christ, the Bishop accepts, or pretends to accept, the Apostles' Creed, which is simply a summary of that life.

Father Leadbeater's sermon is further a bid for members for the Liberal Catholic Church, and he starts out with an assertion which may perhaps humbug the unwary, but which is a patent falsehood. He says: "You know that the Liberal Catholic Church asks no profession of faith from its members." What! Just turn to the Liturgy of the Holy Mass, prepared for and used in Liberal Catholic services, and you will find the following in the part known as the "Credo." We read: "The Creed is now recited or sung by *all*, standing and facing to the east." Then follows the creed, with its some twenty-five dogmatic assertions, which we all know. That means one of two things. Either the Liberal Catholic Church *does* ask a profession of faith from *all* its members, and asks them to stand up and repeat it; or it means that it asks them to get up and say they believe something which they do not believe. The Creed consists of plain English words; nobody can be in doubt as to their meaning. He who says "I believe" either is making a profession of faith in what follows, or he is acting a lie for the sake of going through a performance.

The fact is, Bishop Leadbeater is playing the part of an ecclesiastical bunko-steerer. For while you do not have to make your profession of faith when you join the church, you have to make it at the first service you attend, or to pretend to do so. I use the term "bunko-steerer" advisedly, for it is nothing else. The Church of Rome is honest enough to require conformity in advance, but here you are steered into a church which you are told offers you absolute liberty of thought, only to find a creed forced upon you, on penalty of making yourself disagreeably conspicuous if you do not conform, and a hypocrite if you do. It is only one of the confidence games in which this "Liberal" Catholic Church specializes. The reason is plain enough. It is "a little church struggling to get on its feet," as Mr. Warrington tells us; it wants a big list of members; it wants those it can milk for funds; any old lie will do, so it can get them, and there are always Rubes enough to be bunkoed, even in the Theosophical Society. Once having run them in on false pretenses, it counts on hypnotizing them by its rituals and other magical methods until they cannot distinguish truth from falsehood, spiritual honor from spiritual dishonor. That Bishop Leadbeater should at one moment tell you that his church asks no profession of faith while in the next he asks you to get up and recite the creed; that he

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should himself repeat this creed in the performance of the Mass, while he next tells you that the four gospels are a myth, is an astonishing revelation of the moral duplicity and intellectual paralysis which this church exemplifies.

"For if they do these things in a green tree, what shall be done in the dry?"

At The Periscope

State Account System vs. *State Use System.* Superintendent Frank Moore of the New Jersey Reformatory seems to have raised a storm at the recent meeting of the American Prison Association by submitting a report advocating the "state account system," which means that goods made in prison shall be sold by the state in the open market, as opposed to the "state use system," which limits their sale and consumption to state institutions. Two of the members of the committee refused to sign the report, while Adolph Lewisohn, chairman of the National Committee on Prison Labor resigned from Dr. Moore's committee in protest.

The CRITIC has persistently advocated the state account system in various editorials. It holds that the system under which prison-made goods are sold to the state institutions only as futile and fallacious, because it in no way prevents the competition of prison labor with free labor. Every prison-made article purchased by a state institution means the purchase of one less of the same article made by free labor. The state use system assumes that there is less competition because the state, rather than John Brown, buys the article. If the goods are made and sold, it matters not one iota *who* it is that gets them. If they could be sent to Mars, or to Hades, it might matter, to be sure. But just remember that "the state" is only the public, nothing more. The same is just as true, whether the products are made, as they mostly are, by prison slaves who get no compensation, or by prisoners who are paid a full day's wages at current rates. If the energy devoted by reformers to justifying the state use system, and in trying to make it work, had been used in abolishing convict slavery, by fighting for reasonable compensation to prisoners, we should have made some real progress. The state use people are trying to doctor a condition resulting from slavery. They will never succeed except by abolishing the slavery itself.

A List of Critic Articles on the L. C. C. Question

The following articles and notes on the Wedgwood-Leadbeater Old or Liberal Catholic Church question have appeared in the CRITIC. Copies of these issues can still be obtained as follows: 5 copies or less, 5 cents: more than 5, 1 cent each. Subscription to the CRITIC, 25 cents a year. These articles will be continued as long as necessary.

1917

Oct. 3. *The Back Stairs.* On devious ways of seeking the Master.

Oct. 31. *Spiritual Rainmakers.* Impressions of a shocked theosophist on hearing Bishop Wedgwood.

Nov. 29. *Light on the Path.* A famous theosophical classic, and its study as a prophylactic against attacks of Leadbeaterism.

Dec. 12. *Twisting the Ether.* The untheosophical character of certain teachings of C. W. Leadbeater. The Old Catholic Church as an exponent of black magic.

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1918

Jan. 9. *Not Peace, but a Sword.* On the nature and limits of toleration, with special reference to the Old Catholic Church.

Feb. 6. *The Bishop Retorts.* Bishop Wedgwood criticizes the CRITIC.

March 6. *An Alien Enemy.* An "E. S." member jumps on the CRITIC and incidentally lets the cat escape from the bag.

March 20. *A Question of Loyalty.* Loyalty to truth demands that theosophists who object to catholicizing the T. S. remain in the Society and take part in the rat killing.

April 3. *What is Krotona?* Is it a home for Theosophy or for a Catholic Church?

May 1. *Twisting the Truth.* Father Hampton, F. T. S., E. S., O. S. E., O. C. C., scalps the CRITIC. With the editor's protest.

May 15, 29. *The Ass in the Lion's Skin* (two parts). The Old (Liberal) Catholic Church hiding its true nature under the pretense of being theosophical. The attempt of this church, aided by Mr. Warrington, to get control of the American Section, T. S. (Also published in pamphlet form, 2 cents.)

July 10. *Pipes.* A new theosophical idiocy invented by Bishop Leadbeater.

Aug. 7. *The Old Catholic Church and Women Priests.* A Church which thinks it proper to elevate morally unclean men to the priesthood, while it excludes virtuous women.

Aug. 21. *The Source of "Light on the Path."* Bishop Leadbeater gets out a spurious history of this famous classic.

Sept. 4. *The Old Catholic Church Repudiates "Bishop" Wedgwood.* The British Archbishop of the *genuine* Old Catholic Church exposes J. I. Wedgwood as a fake bishop.

Sept. 18. *A Fake Bishop?* - Letter written by direction of the Old Catholic Archbishop of Great Britain, proving that J. I. Wedgwood never was a bishop of that church and that he is not even a member of it.

Oct. 2. *Why Women Cannot be Old Catholic Priests.* Chiefly because their "spinal currents" run in the wrong direction; so says Wedgwood.

Oct. 16. *The American Old Catholic Archbishop on "Bishop" Wedgwood.* Letter to the CRITIC showing up Wedgwood.

A Question of Veracity. More fake history of "Light on the Path," by Father Leadbeater.

Oct. 30. *An Old Catholic Bishop Roasts Krotona.* Letter from Bishop Lloyd of the Old Catholic Church, repudiating Wedgwood & Co.

Nov. 13. *A New Ananias.* Criticism of claims of Father Walton in "The Messenger."

Dec. 25. *The Proof of the Pudding.* Insufficient basis of Father Leadbeater's clairvoyance.

1919

Jan. 22. *A Nirmanakaya in Frocks.* Some extraordinary claims for Mrs. Besant.

Feb. 5. *Painting the Tiger White.* You do not change the character of the Old Catholic Church by changing its name. With comments on an article by Mr. Martyn.

The Head of the Old Catholic Church in Great Britain Denounces Wedgwood & Company. Letter from Archbishop Mathew to the CRITIC.

March 19. *The Torch of Doubt.* Necessity for free discussion in the T. S., and the danger of leaning on authority.

April 2. *The Sacramental Church of the Living Christ.* False claims of the Liberal Catholic Church.

April 16. *White Lotus Day—May Eighth.* Incompatibility of the teachings of H. P. Blavatsky and C. W. Leadbeater shown by quotations.

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April 30; May 14. *Some Fragments of Spurious Theosophical History* (two parts). Fake history of the Mabel Collins books by Father Leadbeater and others, with documentary proofs.

May 28. *Artful Dodging.* The National President tries to lull the members of the T. S. to sleep while he fills the offices with Catholic priests.

June 11. *Then—and Now.* Quotations from Annie Besant denouncing C. W. Leadbeater, with later ones making him out a martyr. With comments.

June 25: July 9. *Reconstruction or Revivification?* (two parts). Two articles on the present condition of the T. S., and the reasons.

July 23. *Misplaced Confidence.* Some pernicious effects of the teachings of Father Leadbeater.

Sept. 3. *Mr. Martyn and the Liberal Catholic Church.* Review of three pamphlets by T. H. Martyn showing up the Liberal Catholic Church.

Sept. 17. *More Official Catholicism in the American Section, T. S.* More priests elected to Sectional offices. That the Liberal Catholic Church is Roman Catholic and that its leading "lights" prove that probity, purity and priesthood are not inseparable.

A Polecat in a Parlor. High Mass performed at an official conference of the N. W. Division of the American Section, T. S., and that the L. C. C. has no more place at an official T. S. meeting than the animal mentioned has in a parlor.

Oct. 1, 15. *Mr. Warrington's Jeremiad* (two parts). Criticism of Mr. Warrington's "Open Letter," and why Liberal Catholic priests can and should be excluded from Sectional offices. Claims of the L. C. C. to be theosophical are false.

Oct. 15. *A Virtual Papist.* That C. W. Leadbeater became a bishop in the L. C. Church, knowing it to be Roman Catholic.

Oct. 29. *"Whom the Gods Wish to Destroy, They first Make Mad."* Mr. Warrington's Catholic coup d'état, and the remedy.

Why They Get Out. Astonishing loss of members in the American Section, T. S., due to attempt to catholicize it.

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A PENOLOGICAL FALLACY

It has long been recognized that the criminal does not cease to be a public nuisance by being deprived of his liberty, for he has to be clothed, fed and lodged, and somebody must pay for these. Consequently the custom of putting him to work and making him bear the cost of his keep as far as it may be. Quite the simplest way of doing this is to hire him out to private employers at so many cents a day, such employers undertaking to feed and often to lodge and guard him, while they make as much as they can out of the bargain. As might be expected this system, while beautifully simple, has led to intolerable abuses, the contractor being bent on getting the most and giving the least possible. In fact, it has all of the disadvantages and none of the advantages of slavery. The slave owner has an interest in the well-being of his slave as he has of his horse; if he starves, overworks or abuses him till he becomes useless it is his loss. But the man who hires prisoners has no such interest; if he kills the prisoner it is not his loss, for he can hire another in his place.

For this and other reasons the contract system is in disfavor in communities which are ruled by humanitarian considerations. In most states it is held that the state owns the convict and should make what it can for itself out of him, just as it does from its horses, with due consideration at times for his physical welfare, while a still more advanced system holds that the prisoner's labor should belong to himself. In this we have the recognition that the convict is neither a beast nor a slave.

The state ownership of the prisoner's labor is at once confronted with difficulties. It may be conceded that he who works under compulsion and without hope of reward for industry and efficiency has little incentive to do more than he is forced to do. It must also be admitted that this undisciplined and untrained and often mentally deficient material is not as productively efficient as the free worker. Nevertheless the fact that the working convict with few exceptions gets nothing but his keep makes it possible to produce goods more cheaply than they can be made by the free laborer

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who has to be paid for his work, and by the manufacturer who has to reap a reasonable return for his pains. Consequently prison products can very generally be sold more cheaply than the same things made by those outside. Naturally and justly both labor and capital have objected to competition of this sort, which has in some cases driven them out of business, and an energetic attempt results, which is backed by the political influence of the manufacturer and of the trade unions, to prevent the sale of prison made products in the open market. In some cases they have succeeded in having prison labor prohibited, in others limited to a certain percentage of the prisoners, in still others restricted to work which is—falsely, it is true—regarded as non-competitive, such as road making.

These few words should make it clear to the novice that the question of competition is a ruling factor in prison legislation and that the policy followed is the outcome of the warring of conflicting interests—the interests of those who object to competition and the interests of the general public which objects to supporting a body of men in idleness. Out of the conflict of these opposing interests have developed in the main two systems, one of which, the so-called "state use system," restricts the use of the products of the prisoner's labor to the state, and this applies both to the taking over of the material products by state or other public institutions for a price paid into the state treasury or to the prison, as well as to the employment of prison labor on public works, notably road building. The other system, known as the "state account system," and sometimes as the "public account system," allows the products to be sold freely in the open market in competition with similar products made by free labor. Some states employ one system exclusively, others make use of a combination of both. Among the states having the state use system exclusively may be mentioned New York and New Jersey.

One of the best known examples of the state account system is the manufacture of binding twine in the Minnesota state prison. This is freely sold to the farmers of the state at somewhat less than the independent manufacturer can afford to sell it and the latter has therefore been driven out of the market. Further, as the interstate commerce law does not permit a state to exclude or limit the sale of products made in other states, Minnesota is able to sell all the twine its prison can make at less than the market rate, and to turn into the state treasury annually over a quarter of a million dollars profit, while paying wages to its prisoners of 15 cents to $1.25 a day.

While the prisoners are doubtless helped by their small wages, and while there is much glee among Minnesota taxpayers over the fact that this profit is made by prison labor instead of being paid by themselves, still, if you were a twine manufacturer you would strenuously object to having your market taken from you; you would say that the state is maintaining a body of semi-slaves whose cheap labor is putting you out of business. And you would be in a

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sense right. You would say that from an economic standpoint the conscription of convicts has no more justification than the conscription of an equal number of honest citizens. If you do not think twice you would listen to those who say, "Well, to please you and to get your vote we will put our prisoners at making things which can be used in the state institutions; we will limit their use to the state, and you and others will no longer be troubled by convict competition." In fact, you would become a partisan of the state use system.

But if you were a maker of such things as are used in public institutions, such as furniture, shoes, brooms, clothes, or if you were a laborer engaged in their production, and if you were to think the matter over, you would argue somewhat after this style, and rightly: "It is quite true that under this state use system my product does not have to meet with the competition in the open market of cheap prison made stuff; but what good is that doing me if I lose the state as a customer? I am making shoes; and as the orphans and the insane in the state asylums need only so many pairs of shoes and every pair of shoes bought from a prison shop means one less bought in the open market, it means one less pair made by me or my business colleagues. Why then try to fool me with the idea that you are suppressing competition? Before this thing went into effect I had a chance to bid on state supplies; now, I have no chance whatever. And after all, what difference does it make to me whether John Smith buys the shoes made in prison, or whether the state, which is simply the aggregate of John Smiths and Thomas Browns, buys them? The question of competition is not solved at all, and yet if these prisoners are kept in idleness, I am one of those who will be taxed to keep him idle. So I lose out no matter what way you arrange it."

And if you are just a common day laborer you would say: "If you put these prisoners at work on making roads, you are throwing me out of a job which I might have had. I don't mind taking an equal chance with the next man, but I object to the state keeping a preferred set of men and giving me no chance at all. It is true that the state gets this work done cheaply, but I would rather have a job and help pay the taxes and make up the difference out of my earnings."

While the state use system does not prevent competition between the prison and the public, it does interfere in a serious way with certain beneficial results of competition. Suppose that a privately owned corporation, let us say the Pennsylvania Railroad, which is a large consumer of paint, were required by law to buy all of its paint from one maker, and that this maker had to limit his sales to the railroad, in other words, that competitive buying and selling were done away with. How long do you suppose that the maker would exert himself to the utmost to enforce efficiency in labor and in administration? There is no more deadly enemy of efficiency and economy than an assured market. This is clear enough in the

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case of the railroad, and ought to be as clear when we apply it to the state use system. The public has a right to demand business methods in state institutions. Every institution, public or private, if properly conducted, when it wants a supply of any commodity advertises for bids, and other things being equal, buys from the lowest bidder. The bidders are forced by competition to exert the utmost efficiency and economy in production. In fact, it is just this which leads to constantly improving methods. But when you limit state purchases by law as far as possible to the prison, and limit the sale of the prison product to the state institutions, you are opening the door to inefficient and slovenly work, both on the part of the prisoner and of those who supervise him, and to wastefulness in the purchase and consumption of raw materials. Instead of competent and expert managers who hold their place because of ability, you are making possible the incompetent manager, possibly one who holds down a job through political influence which he could not hold elsewhere. What difference does it make, as long as the state has to take over the stuff, cost what it may?

There seems to be really but one solution of the problem of competition from prison labor, the unfair competition, I would say, for there is a natural and fair competition. It consists in producing and selling prison made commodities under conditions which are as nearly as possible the same as exist outside the walls. Fair competition is competition between men who are given equal opportunities and advantages. Why distinguish between two thousand men confined in a factory by order of the court, and any other two thousand men working in a factory or group of factories of their own free will? No man who demands a wage enabling him to live decently and lay by something can stand up against the competition of slave labor, and that is what unpaid prison labor is. The remedy is to abolish the slavery, to pay the prison worker the full value of his work on the same basis as he would be paid outside. Against this he should pay for his keep, a reasonable assessment on account of the expense which his apprehension and trial have cost the state, and, further, the same taxes which the similarly paid free laborer would have to pay. The only "profit" to which the state is justly entitled is that which it would normally receive in the form of current taxes. Certain qualifications would have to be made in the wage scale, contingent upon the fact that the prison, unlike the outside factory, cannot select its labor, but has to take what is sent to it and to train it, and further contingent upon the fact that training should be one of the prime considerations. Note that I do not say that equal wages should be paid, but that the wages paid should be such as bring the cost of production and handling up to those outside. The actual wage scale should be in the hands of a permanent commission of experts. The safeguard against a too high rate is clear enough; it would be the checking of sales by too high cost of production.

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On Tithing

I have just read the appeal of Dr. Stokes for help to meet the postage and wrapper bill. Many philanthropic people are tithing, and in deciding where this one-tenth can be placed to the best use possible, why not add to your list of humanitarian agencies the work of THE LEAGUE? If you are not tithing, why not try it? Before I tried it I never seemed to have money to spare for those things, but now at the first of the month I make an estimate of my last month's income and set aside one-tenth and use it as calls come to me, and I assure you it is a pleasure to give in this way. I had some lessons from a New Thought woman, and she recommended tithing as a help in manifesting prosperity, under the law of giving and receiving, and since trying it I have no desire to go back to the old haphazard way of giving.

You who are corresponding with prisoners, know what joy your efforts bring to the "shut-ins" and this work can only be continued by having a "head" and an "organ." Your efforts no doubt reach farther than you realize. In a prison in one of the central states one man writes me they have a school for the benefit of those that have not had the advantages of an education, and he assures me that he will do all in his power for such men, helping them with their correspondence, and while he says it is extra work yet he enjoys it, and he further says ignorance has a great deal to do with the increased population of our penal institutions. They have organized a society for the moral benefit of the men, and he is secretary. He says the society has had a lot to do with stopping the unchoice language that a man is apt to indulge in this chapter of his life.

So let's give Dr. Stokes our financial support by sending him a stipulated amount say the 1st, 15th, or last of the month, and have a definite time so it will not be overlooked.

OKLAHOMA

Note by the Editor. **Tithe, from the Anglo-Saxon *teotha*, a tenth; a portion of one-tenth exacted, voluntarily given, or set side for a specific purpose. Buddha recommended his followers to devote one-tenth of their receipts to charitable objects.**

Why We Are Thankful

The General Manager does not know what others will give thanks for tomorrow, but as far as the majority of LEAGUE members is concerned, he thinks that it must be for the power of resisting the appeals made in the CRITIC for a decent support of the LEAGUE work.

As for himself he is thankful that after printing three appeals in the CRITIC for contributions to pay off an outstanding balance of $31 due for mailing envelopes, he has received $8.31 for this purpose. The cause of his gratitude is that this amount exceeds by a dollar or two the cost of printing the appeals.

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He is also thankful that with this debt on hand, he has had the courage to go ahead and order $176 worth more of envelopes, instead of making up his mind that the game is not worth the candle.

Variety The Spice Of—Religion

The following is from an address by Mrs. Besant to T. S. members, at Letchworth, England, September 24th, 1919:

To some the great truths of their religion are bound up in the form in which that religion is clothed, and the truth to them cannot be separated from the form. That is so in Hinduism very often, as well as in other religions, and the people believe through the form which is familiar to them. It is the duty of theosophists to stimulate the faith of those they are working with.

That has a very important bearing on the question of the Old Catholic Church which disturbs the Society just now. You have there not Christianity as a whole, but one form of it. The Society should not be identified with that particular form because some theosophists help it, any more than it should be identified with any other division such as Baptist or Methodist. There is a certain danger with members in Christian countries that they think they ought to attach themselves to that particular form because a Great One in the Great Hierarchy is reported to have spoken of it approvingly. As a matter of fact, the same Great One is also the Head of all great Faiths. He inspires them all. He does not want a number of people to suddenly rush into one particular form. I have been astonished to find that in some of our lodges people are looked upon askance because they have not joined the Old Catholic Church. That is absurd, and you might as well insist that all should become Hindus as that they should become Old—or is it Liberal?—Catholics.

This movement, as are so many others in which some of our members as individuals take interest, is entirely apart and separate from our Society. Our members are entirely free either to aid it or to leave it alone, yet for some reason people have got into the way of associating this particular movement with the Theosophical Society so that there is even a danger that some may think the Society is identified with the Old Catholic Church. So I ask you very earnestly not to encourage that particular work for yourself if it is not in your line. I do not belong to it myself, and do not intend to, I have no inclination to take up Christian symbology, and its ceremonial does not interest me.

I put all that quite frankly because I know that some have similar feelings to myself and yet think they ought to become Old Catholics.

It appears that certain persons have made use of the persistent endorsement by Mrs. Besant of the Old, or Liberal, Catholic Church—it does not appear that she has paid the same compliment to the Baptist or Methodist churches—to persuade their fellow T. S. members that it is their duty to join this church. Individual cases of such an attempt have been brought to my attention here in America. Mrs. Besant has distinctly stated (*The Theosophist,* October 1918, page 7) that this is one of the three activities which she recommends to members. How comforting it must be, then, to learn that you really do not have to become a Catholic if you do not want to, that is, if it is "not in your line." It is to be hoped that those who have been subjected to the bully-ragging methods of the Liberal Catholics will take Mrs. Besant's admonition to heart.

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am not denying the value of those religions which make much of ceremonial. Beyond doubt they help those who cannot be gotten to take the wheat without the chaff. But the Theosophical Society is in a wholly different position. When it is claimed that this society is under the special care of the Masters it is because those who are associated with it are supposed to have evolved enough to be in a position to make this separation; they are supposed to be those who are ready to accept the inner truth, freed from the incrustations with which a deluded and often designing priesthood has covered it; they are supposed to be those who are ready to see that progress is accomplished by certain modes of life, not by ceremonials which cost the doer neither effort nor thought. We have the repeated statements of clerics of this Liberal Catholic Church that ceremonials *can* and *do* make a difference in the character of the individual, quite apart from what he otherwise may be. Why point out cases? Does not Bishop Leadbeater tell us that a mixture of gum benzoin and oil smeared on the head purifies the soul, not because of any voluntary change of life resulting from being greased, but because it is the property of this chemical to effect spiritual purification? Does not Bishop Wedgwood tell us that the process of ordaining a priest causes his causal body to "swell out enormously;" something which nothing but ages of evolution could otherwise bring about? These and other things taught by this church are so wholly contradictory of what Theosophy teaches; they are so prone to delude the believer into thinking that there is some easy way of accomplishing that which Theosophy teaches can only be effected by long and individual effort, that their introduction into the Theosophical Society or among theosophists is the very worst thing that could happen, the best way which the enemy of evolution could employ to thwart the aims for which Theosophy stands. People join the T. S. in order to get a broader religion and a purer philosophy than the churches of today teach, not to accept palpable absurdities and to be told that it is all right if it pleases them to do so. I can as well imagine a person who joins a temperance society being told by its president: "I earnestly ask you not to drink whiskey if you do not like it, but, if you do like it, just go ahead; all paths lead to God." The Theosophical Society compasses sea and land to make one proselyte. Why all this work if he is to be told that his former belief is just as good as his new one?

The protest of Buddha against the corrupted religion of the Brahmins, the protest of Christ against the dead formalism of the Jewish church as represented by the Pharisees, the protest of Luther against the abuses of the Church of Rome, these represent the spirit which must be kept alive in the T. S. if it is to accomplish its aims. The fight is an everlasting one; it is not of yesterday, today, or tomorrow alone. And it does not promise well for its future when the best that its president can say is, that you are to avoid these corruptions if they do not appeal to you, but that the Master doesn't

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want too many of the same sort. If you think that drinking champagne is essential to your health it is your affair, but you belong in a cabaret, not in a temperance society; if you think that rituals and ceremonials, which are nothing but the champagne of the spiritual plane, a means of securing a false sense of virtue, are essential to you, that is also your affair, but you belong where such things are in vogue and you are rightly looked on askance when you attempt to advocate them in an association which was founded largely in order to eliminate them.

At The Periscope

Subatomic Polliwogs. Dr. Strong, Director of the Krotona Research Laboratory, says that the "subatoms" look like polliwogs. His method of confirming this interesting fact is most conclusive. He had Father Leadbeater look at them and he reports that it is quite true. This kind of scientific polliwoggery is most bewitching.

Sane and Sensible. Mr. B. P. Wadia, of Adyar, India, is a close associate of Annie Besant and is in America as delegate to the International Labor Conference at Washington. I heard Mr. Wadia give a talk on "The Work of a Lodge," in which he rubbed into the members in the most gratifying manner some facts which the CRITIC has been hammering at them for years. It was the first really practical and sensible address that I have listened to for a long time and I had no trouble in staying awake. Mr. Wadia is an eloquent and logical speaker and no one, theosophist or otherwise, should miss the chance of hearing him. Be on the lookout for him. He will speak in Minneapolis, Dec. 5; St. Paul, Dec. 6; Omaha, Dec. 7; Kansas City, Dec. 8 and 9; Denver, Dec. 10; Salt Lake City, Dec. 12; Butte, Dec. 13; Seattle, Dec. 15-17; Portland, Dec. 18; Oakland, Dec. 21; San Francisco, Dec. 21-22.

Letters And Talks Of Robert Crosbie

The magazine *Theosophy*, which was edited by Robert Cresbie up to the time of his death last July, has begun publishing a series of his articles, letters and talks. Many of these are extremely lucid and illuminating, and no theosophical student should miss them, no matter to what society he belongs. The subscription is $2.00 a year. THE O. E. LIBRARY will receive subscriptions and supply sample copies for 25 cents. Subscription may begin with any month, but those wanting Mr. Crosbie's articles are advised to begin with August, 1919.

Some Important Publications

Blavatsky, H. P.—A Theosophical Glossary, $5.00.
A reprint of the original edition.

Besant and *Jinarajadasa*—Letters from the Masters of the Wisdom, 1881-1888, $1.00.

Manning—The Fourth Dimension Simply Explained, $1.65.
New edition of the best popular book on the fourth dimension.

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A REPORT ON PRISON LABOR

The report of the Special Committee on Prison Labor of the American Prison Association, presented at its recent convention in New York, was written by Dr. Frank Moore, Superintendent of the New Jersey Reformatory. It does not claim to be an exhaustive document, in fact it goes very little into details and deals rather with the general principles which the writer believes should form the basis of all legislation relating to prison labor.

The editor of the CRITIC has for several years discussed various phases of the prison labor problem, and it is a cause of great pleasure to him to observe that the views which he has expressed, which were based on general principles of a humanitarian and economic nature, agree so closely with those of so eminent a practical penologist as Dr. Moore. As these things cannot be repeated too often, and as Dr. Moore has said them much better than I could hope to do, I shall make liberal quotations from his report. It may interest readers to know that before taking up practical prison work, ten years ago, Dr. Moore was an educator, a calling which is eminently fitted to give that insight into human nature without which no one can be expected to handle prisoners successfully, no matter what other experience he may have had. Although not so well known to the public he ranks with Thomas Mott Osborne as a reformer of advanced and liberal ideas.

The committee addressed inquiries to 338 governors, superintendents, wardens and other officials, and the replies received cover about 60,000 prisoners. With regard to the systems of prison labor now in operation we learn:

Number of states having contract labor only.....	5
Number of states having contract, state use and state account labor	10
Number of states having state use system only..	11
Number of states having state use and state account systems	17
Number of states having state account system only	4

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Those who read the article, "A Penological Fallacy," in the CRITIC of November 26th, will remember that the contract system is that which hires out the prisoner to private employers, that the state use system limits the sale and use of prison made commodities to public institutions, while under the state account system these products are sold in the open market precisely as are the products of other manufacturers.

In the different institutions (not including county jails) it appears that from 30 to 80 per cent of the prisoners are productively employed. This does not mean that the remainder are wholly idle, as many are employed in work necessary to the upkeep of the institution. The average yearly earning of the 60,000 prisoners covered, is $410 per prisoner. This average includes those not working at all, or working on unproductive labor, probably nearly half of them. Those who are actually producing seem therefore to compare well in earning capacity with the free laborer, as the New Jersey Department of Labor has shown that the average earning of those working in the factories and workshops of the state is $804 a year. It is to be regretted that the committee has not been able to give more complete data on this point. As a basis for future legislation on prison labor it would be most valuable to have a dependable comparison of the earning power of the free laborer with the earning power of the prisoner engaged in the same work. We should then see how far the payment of wages affects the efficiency of the prisoner, whether the state use system tends to inefficiency, as is to be expected, and other interesting points.

With few exceptions the hours of labor correspond with those observed outside. Only in a few cases is a ten or twelve hour day required.

Seventy per cent of the institutions do not teach trades. Where they are taught they are shoemaking, woodworking, mechanics, furniture, tinsmithing, tailoring, printing, blacksmithing, automobile work, engineering, plumbing, masonry, brick and broom making, painting, weaving, cooperage, foundry work, electrical work, stone cutting, jute bag making, farming and dairying. This is an interesting list, but is certainly incomplete. The man who goes to a prison where certain trades are pursued, must almost of necessity learn one of them if he does not know it already. He has to be taught, even if teaching is not an object.

Wages are paid in 36 per cent of the institutions, none are paid in 54 per cent, while 10 per cent give a bonus for overtime. Too much must not be made of the 36 per cent paying wages, as in only nine does it amount to 50 cents or more a day. Minnesota pays up to $1.50 a day, while New York pays 1½ cents, an amount which should rather be designated as pin money.

Reports from county jails show that employment of any kind is the exception, and where it exists it is limited almost exclusively to unskilled labor, such as work on roads and farm work. In this connection the report says:

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Only six states report their prisoners employed, and it is quite certain that in these there are many jails where no work is being done. This state of things shows an utter disregard for health, purity and honesty. We cannot, as long as this iniquitous condition exists in our penal plan, have any system of which we can be very proud. When we talk of prison reform, there is no place so much neglected as the county jail; and yet there is no place that so much needs our wisest and best efforts.

This is not the place to discuss the problem of the county jail. It may be mentioned in passing, however that it differs much from that of the state prison. The county jail is usually, though not always, a small affair. While the state prison may harbor 2,000 or more inmates, often serving long terms, the jail may contain less than a dozen inmates, who are either short termers confined for trifling offenses, or are persons who are detained awaiting trial. The inmate who has not yet been tried is one who must be assumed to be innocent until he is proved guilty, and it becomes a question whether the county or state has a right to exact labor under such conditions, however desirable it may be. Certainly no such person should be compelled to labor unless there exists a guarantee that if acquitted he shall be paid in full the value of his work. The small and constantly shifting population of the jail makes the introduction of manufacturing processes requiring skilled labor and elaborate machinery almost an impossibility.

(To be continued)

Law Courses for Prisoners

A lawyer, member of THE O. E. LIBRARY LEAGUE, offers to give instruction without charge to prisoners, in the following legal topics. Text books and a series of lectures will be loaned at the same time, and postage paid both ways:

1. Public Corporations, usual time 2 months.
2. Private Corporations, usual time 1 month.
3. Damages, usual time 1 month.
4. Evidence, usual time 2 months.
5. *Constitutional Law*, usual time 2 months.
6. Conflict of Laws, usual time 2 months.

The member says:

Naturally the incomplete course outlined would not, by itself, be of any real value in connection with preparing for the practice of law. The purpose I have in view for the prisoner is cultural, making for better citizenship, and helping when the prisoner commences a business career.

Any prisoner who would like to undertake such a course, which would include personal advice and assistance in connection with it, may address THE O. E. LIBRARY LEAGUE, stating which course he would like to undertake and the amount of time he can give to it. His letter will be forwarded to the gentleman making the offer. If he can form a class to study with him, so much the better.

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Krotona: Whence, How and Whither

The property known as "Krotona," located in Hollywood, California, does not belong to the American Section of the Theosophical Society, nor even to the Society as a whole. It was purchased and is held by an independent corporation known as "The Krotona Institute of Theosophy," ostensibly to form a home for the American Section, T. S., and a national center for Theosophy. I say ostensibly, but as appears from its charter, there is *not one word* in this document which indicates that it is the American Section or the General Society with headquarters at Adyar, which is either now or at any time in the future to profit from this property and from the activities of this corporation. What it says might apply with equal truth to any other existing theosophical society, or to others not yet existing, or to any church whatever which chooses to call itself "theosophical" or even just to maintain a "chair" of Theosophy in one of the outbuildings for the purpose of complying with the terms of the charter and having the right to use the property. It is entirely within the legal rights of the Krotona corporation to exclude the American Section entirely if it does not obey the orders of the Krotona trustees.

The purchase price of the real estate comprising "Krotona" was paid in part in cash, in part secured by mortgages in the usual manner. These mortgages are being gradually paid off, mostly, if not wholly, through voluntary donations from members of the American Section. As each mortgage is paid, the document is burned amid great hosannas of the attending members of the American Section, who have been deluded into thinking that it is the *Section* which has gained something. These donations are solicited by a special Mortgage Raising Bureau under the management of a Catholic priest, which periodically circularizes the members, one and all, and which, although the agent of a foreign corporation, has access to that list of members which, we are told, is held in sacred confidence. Precious good care is taken in these circulars not to reveal the truth that they are paying for a property which no more belongs to the Section than does St. Patrick's Cathedral in New York, or the Mormon Temple in Salt Lake City, and that there is not the shadow of a legal guarantee that it will ever so belong or even be used in a subsidiary degree for its benefit.

The American Section has always paid a rental to the Krotona corporation for the privilege of occupying offices on the premises, until at the recent convention, it was voted to appropriate 33 1-3 cents from the annual dues of each member of the American Section to be turned over to the Krotona Institute.

It is quite right that the American Section should pay rental for the offices which it occupies as tenant on the property of this foreign corporation provided that suitable accommodations cannot be obtained elsewhere at a more reasonable rate. But the assess-

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ment of the annual dues in the least above this actual reasonable rental is a wholly different matter. Any member may give his money to what he chooses, and risk being bunkoed, but for the Section to pay one-ninth of its corporate funds over to an outside corporation in which it has not one vote; and without a legally secured and guaranteed *quid pro quo* and without the remotest possibility of demanding an accounting of its use, is astounding. Injunctions have been issued and receiverships established on far less grounds.

While there is no legal guarantee that the funds voluntarily donated or forcibly taken by levy upon the annual dues of the Sectional members will be used for the benefit of the Section, there is equally no moral guarantee. The Krotona Institute of Theosophy, including real estate and buildings now estimated to be worth $150,000, is in the hands of a Board of Trustees consisting of fifteen members, who elect their own successors and are accountable to no one but themselves. The American Section and the Theosophical Society do not have a single vote, or a single representative legally speaking. The charter requires that these trustees shall be members of the "E. S.," an inside circle of the Theosophical Society, that is to say, consisting of members of the Theosophical Society, but not under legal obligation to the Society or the American Section or controlled by them. These "E. S." trustees can and do run Krotona to suit themselves without in the least ascertaining whether what they do meets with the sanction of the Section or the Society at large. And, in fact, to be an "E. S." member and a member of the Theosophical Society means nothing whatever as far as Krotona is concerned. Any person, without distinction of creed, can become a member of the Theosophical Society if he can get two members to sign his application form. Anybody can become a member of the "E. S.," after he has been a member of the Society for two years, has read a few books on Theosophy and has the good will of a certain official who at present is chairman of the Krotona Board. He is then eligible for membership on the Board of Krotona Institute. And what court would undertake to define Theosophy? These purple-shirted gentlemen who have been saying Mass and praying for the Virgin Mary at Krotona and in theosophical lodge rooms, and promising obedience to Bishop This and That, and sprinkling with holy water and driving the evil spirits out of the chemicals with which they propose to purify the souls of their adherents, these gentlemen write "F. T. S." and "E. S." after their names, and it is easy enough to railroad enough of these through the Society and on to the Krotona Board to do anything whatever. As for that matter, it is easy enough for the worst enemy of the theosophical movement to get there, Jesuits included. The theosophical qualification affords no guarantee whatever.

In saying what follows I do not wish to be understood as impugning the integrity or the motives of the present Board of Kro-

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tona Institute individually. Readers may draw their own conclusions. But it is easy enough to see what may happen if members of the American Section allow themselves to be shorn of their wool in this ludicrous fashion. It was stated at the recent convention that "not more than six of the fifteen Krotona trustees are members of the Liberal Catholic Church." "Not more than!" I would rather say *at least* six of these trustees are Catholics, and that lacks only two of being a majority." And there are others who, while not baptized members of this church are either in sympathy with it or under the thumb of the politicians of Catholic proclivities who are really in control. Every trustee on assuming office is obliged to file a blank signed resignation, which can be used by the majority to oust him if he does not submit to the boss of this theosophical Tammany Hall. Did you ever hear of such a farce? In this way Mrs. Broenniman was summarily ejected from the Board because, in her capacity of Manager of the Publishing House, she dared to print some pamphlets written by an eminent theosophist criticizing the Liberal Catholic Church. The same person who is the autocratic head of the American Section is also Czar of Krotona Institute. That he is filling the Sectional offices and clerical positions under his control with Catholics and Catholic sympathizers is evidence enough of what is going to happen to the Krotona Board. Ultimately, unless the present tendency is reversed, it will become a wholly Catholic Board, with power to expel all who oppose it, and who will do whatever the bishops to whom they have pledged obedience dictate. And as regards that pledge of obedience I shall later show just what it is and what it means.

Krotona is passing out of the hands of theosophists into the hands of Catholics. The Section cannot prevent it. A Catholic church has been established on the premises and Mass celebrated in rooms supposed by the innocent members to be devoted to Theosophy. This church has recently been required to seek other quarters, it is true, but the reason is plain enough. Krotona has still a considerable mortgage indebtedness which it aims to pay out of the pockets of members of the American Section; hence antagonism must be avoided. But once the mortgages have been paid, and the property passes into full possession of the Krotona Institute, there will be no such restraint. This "little struggling church" has shown what it can do in the way of getting its feet into Krotona and it is not going to stop its efforts because of protests from a Society which has been so ready to feather its nest for it, even if it slackens a little till the feathering is completed. The Catholic majority of the Board may then reestablish the church at Krotona, or a Catholic university, or a convent or monastery for that matter, and they cannot be stopped. The members of the Section can suck their thumbs while they are told that they gave their money voluntarily and that it is none of their business.

And then. If the Section decides that it does not want double-

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faced Catholic priests holding its offices it will be coolly told to pack up and find other quarters. Why not? Are not these priests pledged to do whatever their bishops tell them to do?

It is a hard matter, indeed, to say whether the faith of these kind-hearted members is sublime or ridiculous, in thus giving away their dollars for the supposed benefit of Theosophy, into the hands of a foreign corporation already half Catholic, which is under no more legal obligation to the American Section than is the United States Steel Corporation or the Pekin Tramway Company. The money is needed badly enough for legitimate purposes and they should resolutely refuse to give it until provision is made, of the legal and binding character of which there cannot be the shadow of a doubt, that every dollar put into Krotona shall be forever the property of the American Section and that the trustees of Krotona Institute shall be, or at least a working majority of them, chosen by vote of the entire Section. Until that is done they should insist that nothing more than a fair rental shall be paid out of the Section's treasury, and they should make such donations as they desire to give towards purchasing a Headquarters to a special fund for this purpose under the control of the Section.

At the Periscope

"O Come, All Ye Faithful." Not to Bethlehem this time, however, but to Adyar. Mr. B. P. Wadia has some fine things to say about the duties of theosophists, but I understand that he is also seeking recruits to take out to India. Only people of independent means are invited to go. Such might do well to remember that there is at Adyar an "Order of Servers," who are distinguished by wearing yellow scarfs, in exchange for which they are required to turn over all their worldly possessions to the "Brother Server," who happens to be Annie Besant, and to promise her absolute obedience. This quite beats trading them off for a harp and a crown, as one does not have to wait. A sucker is said to be born every minute, and without doubt some of them will bite at a bargain so extraordinarily advantageous—to Annie Besant. Sensible people going to Adyar should take the precaution of placing their property in the hands of trustees, with instructions to have themselves adjudicated lunatics should they be bamboozled into attempting to part with it.

Getting Next to Some Brains. The New Jersey State Board of Institutions has recommended that the State Prison at Trenton be removed to Rahway. I do not know the reason, but if it is to get next door to the State Reformatory at Rahway the move would be an excellent one. Nothing could be better for the State Prison than to have Superintendent Moore, of the Reformatory, look over the fence occasionally. The plan would be still better if the old prison were retained as a residence for Principal Keeper Mulheron. He could raise hell in it without hurting anybody.

Getting Rid of Sing Sing. The other day a fire occurred at Sing Sing which destroyed three buildings and over $200,000 of state property, including much "raw material." The rawest material, which, however, was not destroyed, was the acting warden, who attributed the blaze to an incendiary, instead of blaming the man in the front office for leaving his greasy automobile rags in the closet. Calling prisoners incendiaries without evidence, instead of blaming the administration for lack of reasonable precautions, is an old dodge for shirking responsibility.

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And This is New York! A certain New York county prison prints on its letterhead this notice to persons visiting prisoners: "Children and babies must be left at home." To prohibit prisoners from seeing their children, that is the last touch of barbarism in penal methods. And this in a state whose churches own hundreds of millions of dollars, collected ostensibly in the service of One who said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Yet why wonder? It may be questioned whether the Son of Man, if He should appear today, clad as of old and saying the same words, would be able to secure the price of a night's lodging from one of these churches on the strength of the property which they hold as trustees in His name. At most He would be handed down a soup ticket. I except the Salvation Army, the one organization, it appears, which sees a Son of God in every outcast human being.

Magazine *Theosophy* For Loan

The O. E. Library is now in a position to loan the first seven bound volumes of the magazine *Theosophy*. These contain, besides other valuable material, including the letters, talks and editorials of Robert Crosbie, an extensive collection of articles and letters of H. P. Blavatsky and W. Q. Judge, largely reprinted from *Lucifer*, *The Theosophist* and *The Path*, and now made accessible to all students. Students of H. P. B. will find in *Theosophy* an inexhaustible mine of material which they could not hope to get elsewhere, as the periodicals in which they were first printed are rare.

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THE O. E. LIBRARY CRITIC

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BY

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THE PRISON REFORM FARCE IN ILLINOIS

They are doing a huge amount of jaw-wagging out in Illinois over the matter of reforming Joliet prison and the upshot seems to be that there will be no reform at present because they cannot get rid of Edward J. Murphy, Joliet's brutal warden, and because Murphy is too set in his ways to be reformed.

Of course it is in the power of Governor Frank O. Lowden to dismiss Murphy. Of that there cannot be the least question. If Governor Lowden would drop a kind note to Warden Murphy, telling him that his resignation by return mail would be accepted, it is unlikely that Murphy would make it necessary for the Governor to send the police to evict him. But the Governor is very unlikely to write such a letter, as Murphy would neither resign nor decline to do so. What he would do in all probability would be this. He would write a very suave letter to the Governor somewhat as follows, for he has the name of being a very suave person when it comes to dealing with his political associates:

My dear Frank:—

I have your kind note suggesting that I am getting old and am in need of a rest and that my resignation as warden of Joliet prison would be accepted. I am willing to do so, but I call your attention to some very important facts which make it well for me to stay just where I am. Your term as Governor soon ends, and I know, and a good many others know, that you have your eye on the White House in Washington. I think that is very nice, for I have some idea of being a candidate for your empty chair at the state capital. I am a pretty old man, as you say, and I have spent my life in making friends who might be useful to me—and to you. I control a good many votes. I run a bank, and, as you know, a banker is like a priest or a doctor; people come to him in their troubles, and their confidences bind them to him with hooks of steel. They don't get off with six per cent interest, and votes and influence may serve as part collateral.

Then, too, I have been warden of Joliet in all sixteen years, and in the course of that time some of the most influential ward politicians and saloonkeepers have lodged at my hotel or have friends whom the State has sent down to stay with me. I have been rough on my guests, I must confess, and have given many of them basement rooms without bath, bed, or board, but I have always known how to let the really worth while ones off easy. There is hardly a bum in the state whose vote I

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cannot command, especially if he thinks he may visit me again. You know that Illinois is sometimes a very close state in a presidential election, and that it may very well happen that your chance of becoming President may depend on the way Illinois turns. Or would you be satisfied with a seat in the United States Senate? It would be the same.

So, don't you think you ought to reconsider that request for my resignation? I need you and you need

Yours for votes,
ED.

If Lowden were a big man he would simply tell Murphy to get out and go to the tropics, that he would depend on the support of the respectable element and that anyway he would rather be right than be President. But that would not be politics, nor if one can judge from the reports, would it be Lowden. Lowden does not need to have Murphy tell him this; he knows it all beforehand and consequently, while he bags the votes of the decent citizens by making promises time after time to improve Joliet, and by professing abhorrence of the cruelties inflicted on prisoners by Murphy, he has another bag for the votes to be gained by letting it go at talk. Possibly the whole program is arranged and understood in advance; possibly it is just part of the way a politician instinctively acts.

Two other gentlemen are directly concerned with the abuses existing in Joliet prison. Charles H. Thorne, State Director of Public Welfare, has been active in investigating conditions and in telling how he is trying to get the Governor to do something. Then there is State Superintendent of Prisons John L. Whitman who, it is understood, visits Joliet weekly, but seems to have known nothing of what was going on in the dungeons beneath. Just why he never knew or told of them does not appear, but we know something of the functions of prison superintendents and inspectors elsewhere. Their duties are usually to lunch with the warden now and then, to take his say so for what is going on, and to see that the front steps and corridors are properly swept.

Meanwhile Thomas Mott Osborne has taken a hand in the matter. Everybody knows what a great success Osborne made at Sing Sing, but not every one knows that for two years past he has been commandant of the U. S. Naval prison at Portsmouth, N. H., and has completely humanized and reformed its methods, much to the advantage of the men and the Navy. Mr. Osborne wrote to Director Thorne, offering to come out and clean up Joliet and put it on a healthy footing. "It could be done in two months," wrote Osborne, "provided the warden would follow my advice and you would back him up." He even sent his private secretary to talk with the Governor and with Mr. Thorne. The secretary did not see the Governor, who was "not at home"—to him. But he got it direct from Thorne that "the State is not inclined to accept Mr. Osborne's assistance." Not inclined? Why? Mr. Thorne said that it was because he has enemies and that he and Murphy would never agree. "The State," that means of course Murphy's friend the Governor. It is quite true that Osborne would quickly enough

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find that the first step in reforming Joliet would be to rid it of Murphy, and the Governor knows well enough that if locking horns with Murphy did not cause him to go, Osborne would not let up till he had exposed this nice little political family on every public platform and from every pulpit in Chicago. That would be entirely too bad for the presidential prospects of the Governor and would be out of the question. Of course "the State" would not accept his offer. Illinois has to maintain a stink hole in its midst in order that the Governor's political ambitions may be gratified.

But Osborne went out all the same, uninvited, and the little after-dinner tiff with Whitman at the Hamilton Club shows he still has his teeth and that they may yet be in evidence. For Osborne cares nothing for politics and is no respecter of politicians. He is a plain, blunt man, who loves the prisoners and is loved by them, and who makes men where Murphy makes beasts.

Meanwhile a show of reform is being made. A young lady has been sent down to Joliet to see that the beans are properly cooked and that the men who are being hung up by their wrists for weeks at a stretch get a slice of real bread every day, as directed, instead of dough.

"Arrogant And Impertinent"

The following is quoted from the report of the recent convention of the American Section, T. S. (*The Messenger* for October, page 26):

Capt. Jones: **How about the loss of membership?**

Mr. Warrington: **In 1896 a great principle had to be upheld, and we lost nearly every member of the American Section, but the remaining little nucleus gathered itself together and stood for that great principle and thus the present American Section arose and grew strong.**

What do we care about losing membership? (Applause.) We are not here to accumulate members and build up an organization. We are here to stand for the principles of Theosophy and at the same time to show that we can face a sacrifice for the sake of our principles. We did that in the Leadbeater case and we will do it in this case. Those members who cannot go on with us on the road of brotherhood and fellowship had better get out. (Applause.)

Although Mr. Warrington's invitation to those who do not agree with him to "get out" appears to have elicited the applause of his followers in the convention it has not met with the same approval in some other quarters. Witness the following:

Copy of a Resolution passed by the San Francisco Lodge of the Theosophical Society, unanimously, on November 7, 1919.

Whereas, **the report of the last convention of the American Section of the Theosophical Society, as printed in the October issue of the "Messenger," attributes to the National President of the Section the following statement: "Those members who cannot go on with us on the road of brotherhood and fellowship had better get out:"**

And Whereas, **such a remark is unbecoming to an officer of the Theosophical Society, is not in accordance with the lofty ideals put forward by the Society, and tends to create acrimony and discord among members**

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And Whereas, it is not at all certain that the methods employed by the National President *are* leading the membership along the road of "brotherhood and fellowship," but are manifestly tending toward disintegration:

Therefore, Be It Resolved: That the members of the San Francisco Lodge of the Theosophical Society do hereby register an emphatic protest against this arrogant and impertinent remark attributed to the National President, and to other statements of a like nature as printed on page 26 of said report; said statements appearing to the members of the San Francisco Lodge to be untheosophical, unbrotherly, undemocratic and un-American, besides being directly contrary to the spoken and printed teachings of Madame H. P. Blavatsky, Colonel H. S. Olcott and Mrs. Annie Besant, our revered and *acknowledged* Leaders, who have ever taught us to be guided by our conscience and our reason, to think for ourselves, and to express our honest convictions:

And Be It Further Resolved: That a copy of this resolution be sent to the principal officer of every lodge in the American Section.

It is one thing "to show that we can face a sacrifice for the sake of our principles," and quite another to demonstrate that we can sacrifice our principles for the sake of our face. Mr. Warrington is unfortunate in his illustrations, for they belong in the second category, a matter of historical record.

The "great principle which had to be upheld" in 1896 was the principle "*Annie Besant, right or wrong.*" Mrs. Besant had persistently pursued Wm. Q. Judge, H. P. B.'s closest and most trusted associate, the one whom she had named as her successor, with accusations which she was unable to prove, but to which she sought to give force by endless reiteration. The American Section having stood by Mr. Judge, withdrew almost to a man, and submitted its reasons for supporting Mr. Judge in a letter addressed to the Convention of European Theosophists. This letter, being presented to the Convention, Annie Besant succeeded in having it laid on the table *without being read*, thus blocking the defense of Mr. Judge, by which parliamentary trick, which was grossly unfair and dishonorable, she succeeded in remaining cock—or rather hen—of the walk, not, however, without causing one-third of the delegates to withdraw in protest and found a new society.

The principle for which sacrifice had to be made in the Leadbeater case was the principle that *an admitted and self-confessed corrupter of the morals of young boys is fitted to be a spiritual leader.* The principle for which we are invited to make sacrifice today is the direct outcome of the others, the principle that the end justifies the means and that Tammany methods may rightly be used in forcing the Liberal Catholic Church on the members, by filling the offices with Catholic priests, putting out those who object, suppressing free discussion in the Sectional organ for the benefit of the Church and telling those who protest that their room is better than their company.

I am not surprised that so many do "get out." What is this path of brotherhood and fellowship along which they are unable to accompany Mr. Warrington? The T. S. has practically ceased to be a factor in spiritual progress. It is given over to the blind

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worship of leaders who have twice brought it to the point of disruption in the past through their disregard of the plainest principles of good ethics, to say nothing of decency, and who maintain their present influence through the employment of an editorial *claque* in the official journals and the circulation of claims to be initiates, demi-gods and members of a theosophical Olympus; claims which are palpably demonstrated to be false by the very means used to force them on the members. On the public platform Theosophy is regularly presented as a sort of elite spiritualism and people are told of the wonderful powers they can acquire for themselves if they will join the Society and take up its "work." Once members, they are promptly started on the study of spiritualism as it is in Leadbeater, are persuaded to expect some coming teacher while they are left in ignorance of the great teachers of the past, and instead of the heart and hand service of real Theosophy they are shunted off on to the path of jaw-service. Freedom of discussion is discouraged and when possible suppressed; harmony is placed above truth and following a leader above listening to the dictates of common-sense; suggestions that brotherhood is something to be lived and acted rather than merely talked about are met with ill-concealed irritation, while more sympathy is spent on the sufferings of crabs and cockroaches than of fellow human beings.

There is a sound principle involved in staying in the T. S. today. It is the principle that a good house should not be abandoned because it is filled with rubbish and overrun with vermin. The foundation and the timbers are sound; the principles taught by the Masters and their messengers are there, even if hidden away in the attic or contained in books which no one is encouraged to read. What is needed is less advertising and more housecleaning, less incense and more disinfectant; less peering into the invisible worlds and more regard for the problems of the everyday world which, if the old fashioned Theosophy is right, affords us just the opportunities we need for our development, if we will take the trouble to seek them. On the walls of a few theosophical lodges may yet be seen the motto, "There is no Religion Higher than Truth." And next to this should be written, "Why call ye me, Lord, Lord, and do not the things which I say?"

A Report On Prison Labor - II

(Extracts from the Report of the Special Committee on Prison Labor of the American Prison Association; Dr. Frank Moore, Chairman. Continued from the last CRITIC.)

In the state institutions the system of labor prevailing shows that politics is an influential factor.

There are three systems in operation:

The Contract System, **which hires prisoners out to private individuals. These contractors pays little for the labor; they make fortunes; they get influence; they are able to bring powerful pressure to bear on those in authority who blindly feel that it is to their political advantage to allow**

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these men to profit at the expense of the State and the prisoner. There are now five states that are wholly, and ten others that are partially under the control of this system of officially sanctioned grafting.

The State Use System. This is a restricted system of labor, which limits the sale of its products to the institutions, departments and political subdivisions of the State. It is a compromise system, devised for the laudable purpose of securing better employment for the prisoner than the Contract System does. But in order that certain powerful individuals and organizations which control many votes may be satisfied it does not allow a free sale of the output. Eleven of the states have this as their only plan, while 27 of the others are working under it partly.

The State Account System, which is unlimited; which is a free, businesslike system under which the State has entire control of its prisoners, and sells the products of their industry in the open market, as any corporation does. There are four states doing business wholly under this plan, and twenty-seven doing business partially under it.

Almost every state in the Union is struggling with the Prison Labor Problem. Really a great fight is going on. Five states are fettered and held down by the Contract System. In ten states having the Contract, the State Use and the State Account System a conflict is going on. Eleven states under the State Use System, having rid themselves of the disadvantage of the Contract System are yet handicapped because of a limited market. Seventeen of the states having the State Account and State Use Systems are approaching the ideal; while only four of the states, having the State Account System, are free to dispose of their products in the open market. One reason for this confused condition, as we see it, is the power of politics, which being influenced by capital and labor allows itself oftentimes to be unduly controlled by both of them in determining the state's policy of Prison Labor.

(To be continued)

An Authoritative History Of The Theosophical Movement

In the February, 1920, number of the Magazine *Theosophy* there will be commenced the publication of an authoritative history of the Theosophical Movement of the Nineteenth century, and thereafter instalments will be published each month until the conclusion of the work, which is expected to take about two years.

There nowhere exists such a collected and authentic recital. The record of the Theosophical Movement is scattered through thousands upon thousands of pages of books, magazines, newspapers, pamphlets and other documents. Many of these are extremely controversial in character, many inaccurate, many contradictory and confusing. The attempt to study, digest, collate and compare the immense literature of the subject is a monumental undertaking. The writers have spent more than thirty years in connection with the work of the Theosophical Movement and their opportunities have been greater than most.

The situation exactly parallels that of the early centuries of Christianity. Rival pretensions to apostolic succession, to knowledge, to authority, and to the possession of the keys to the teaching of the Founders confront the inquirer. The danger is imminent that if a better knowledge and understanding of the real teachings of Theosophy, the real mission of the Theosophical Movement, and the real facts in connection with the history of the Parent Theosophical Society are not made available for any who may become interested, the fate that has so long overtaken Brahmanism, Buddhism and Christianity, will inevitably befall the great Message of H. P. Blavatsky.

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For the reasons expressed and implied, an accessible record of the facts, as accurate a survey of their significance and bearing on the present and future as possible, is of the utmost moment to all sincere students and to all earnest inquirers. The history is therefore addressed, not to any society or societies, but to all true Theosophists, whether members of any of the existing organizations or of none, and to all true inquirers everywhere, who may be willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice and their own straight in the face.

Those who are interested are advised that the publishers of *Theosophy* cannot guarantee to supply back numbers of the series and that to be sure of the entire series subscriptions should begin at once. The subscription is $2 a year.

The League Press Clipping Club

Not long ago the CRITIC requested readers to send it newspaper clippings on matters relating to prisons and prisoners. The response was very generous at first, but has fallen off, and this means is taken to bring it once more to attention.

Press Notices

Our request to members to secure press notices about the LEAGUE, in the form of letters written to papers or otherwise, seems to have met with little response. Why not wake up and get a notice in your paper?

We are also sending a membership blank and circular to each member along with assignments of prisoners. Those receiving them are urgently requested to make an effort to get new members, and also subscribers to the CRITIC.

At The Periscope

Javertism in Michigan. Mr. J. F. Wright, of The Pathfinders, sends us the following case of hypertrophied justice: "In 1904 a man was released from one of our prisons on parole. Was returned again in 1906 for being found in a saloon. Was again released on parole in 1908, and realizing liquor was his weakness, he asked the Governor to permit him to leave the state to go among strangers in a dry country. The Governor refused, but he left any way, and was gone *eight* years, during which time he mastered the liquor habit, had a bank account and was a man among men. He returned to Michigan to bury his father and was put back in prison, for reforming himself contrary to prison rules. I could hardly believe this man's story, so wrote the prison chaplain, who confirmed it."

Slipshod Methods in New York. Through the efforts of one of our members a man has just been released from Auburn prison whose maximum time was up in 1918, and who was being held over time because the prison had his record muddled. Neither the prison nor the man himself knew when his term expired and the original court records had to be consulted. While serving the state during the time he should have been free at 1½ cents a day, his present employer finds him worth $18 a week. The state clearly owes this man a big bill for back wages, but of course he will get nothing, not even an apology. What he got was a "parole," which means that having been kept a year over his full time

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and having been deprived of the chance of earning $18 a week, he may be sent back to prison to serve the balance of his "unexpired sentence."

Pibroch of E. S. P. The Philadelphia *Public Ledger* reports that some of the Board of Prison Inspectors are after the scalp of Rev. Joseph Welch, Chaplain of the Eastern State Penitentiary, because he testified at the recent hearing at which Robert J. McKenty, Warden and Chief Bagpiper, was defendant, and because he encouraged inmates to present their grievances. Mr. Welch was only doing his duty, but he did not dance to the McKenty piping. There is reported to be a still more cogent reason. Warden McKenty, besides having two sons on the E. S. P. job, has a brother who is said to be a pulpit piper, and he wants to make him Chaplain. It is expected that when the four McKenty bagpipes get a-piping, the noise will effectually prevent the public from hearing the groans of the oppressed prisoners, who doubtless, however, will still continue to regard the Clan McKenty as "ladies from hell."

Esoteric Vulgarity. The October *Theosophist*, which states on its cover that it is "edited by Annie Besant, P. T. S.," contains in its editorial columns an interesting announcement. October 1st, Annie Besant's birthday, is appointed as "the Theosophist's Day of Strength and Power, the Day of Renewal of Courage, the Day of Grateful Homage to his present Chief, the Day of Renewal of Purpose . . . the most living of all the Days, for it is the Day of a prophet who dwells among us in the flesh and who is the grandest figure of the last hundred years." Annie Besant did not write this, of course, but she allows one of her factotums to write it, to adorn it with capitals and to print it under her name as editor. December 25th is simply nowhere and even God Almighty is forgotten. Still more comical is his assertion that Father Leadbeater's birthday is "A Day of Reverence to every member of the Theosophical Society." What rot and what piffle! Probably not one member in fifty could tell you offhand on what day of what month this "Day of Reverence" falls. Besides, I know plenty of members of the Theosophical Society who would rather regard it as a Day for Sitting in Sackcloth and Ashes.

I have been urged to recommend *The Theosophist*. I do. I can't afford two comic periodicals, and I prefer *The Theosophist* to *Life*—or even *Punch*—its wit is so naive, so thoroughly in earnest. But as a serious publication it does no credit to the Theosophical Society, or to "Annie Besant, P. T. S., Editor." Mrs. Besant may be a prophet in the flesh, an initiate, a worker of miracles, the greatest living woman, the grandest figure, etc., etc., and other big things all of which her journals have told us editorially within the past few months. But I would be much more inclined to think so did she stop turning her sycophants loose in her editorial columns. She should either put this fellow to bed and send for a doctor before he gets brain fever, or she should take her name off *The Theosophist* as editor. People of good taste will otherwise regard the magazine as a manifestation of esoteric vulgarity and its editor as suffering from megalomania. There has been nothing to equal it since the days of the late Alexander Dowie.

Standard Theosophical And Occult Books Exchanged

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We would be glad to hear from theosophical lodge libraries, in which case the exchange will be made on the basis of the usual lodge discounts.

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BEDLAM IN THE EASTERN STATE PENITENTIARY

Under the above title a Philadelphia paper informs us that for the greater part of Sunday, Dec. 14th, and extending over to Monday, the inmates of the Eastern State Penitentiary indulged in a noisy demonstration as a protest against the quality of the food. The bed lamming, we learn from the paper, consisted chiefly in throwing their mattresses at the guards, together with whatever else came handy, especially ink bottles and soap dishes, while the terrific character of the noise may be inferred from the fact that it was heard by two policemen who called to offer assistance. As a punishment, those who had not already thrown their beds at the guards had them taken away from them—a measure of protection in part, no doubt—while one man who would not come out from his cell had the fire hose turned on him.

It is quite natural that men who are allowed to write but one letter a month should think that ink bottles were meant to throw. Fortunately the guards came through as safely as did the devil when Martin Luther shied his inkpot at him. I have seen the menu of the E. S. P. and what surprises me is that those living on it should have had energy left for such a demonstration. But it is evidently possible to get up a disturbance even on soup and bread twenty-one times a week. There are, however, some further conclusions to be drawn. The pretext was a protest against the bad quality of the food, but the real cause of the "riot," which, you will observe, occurred on a Sunday, lies not so much in the quality of the food as in the fact that the men are not given a sensible outlet for their surplus energy. The fact is that the inmates of this prison are kept locked in their cells from Saturday afternoon to Monday morning with the exception of meal time and chapel service, with no opportunity for physical exercise or mental recreation. Confinement in a small room for such a period may do for an invalid, but a healthy man is likely to resent it in any way that comes handy. If you do not believe this, have yourself locked in a small hall bedroom over Sunday and see how you feel. If you are built as you should be you will be

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quite ready to smash things as a result of your pent-up energy. This "riot," rather than a protest against poor food, was a revolt of nature against an abnormal life. If the men were allowed, yes, required, to spend as much of Sunday as possible in the open air, were given the opportunity of playing games and were provided with a gymnasium and swimming pool and required to use them under suitable regulations, it is highly improbable that a disturbance started by a few malcontents would have spread to the main body of the prisoners. Sunday ball games might shock pious Philadelphians, but the results would be such that McKenty Sacrosanctus would become McKenty Sacrosanctissimus.

A prison riot is *prima facie* proof of bad and unintelligent management. However unwise and ill-judged, it is the evidence of unnatural and needless restraint. And the remedy is not the punishment of the offenders, but an honest inquiry into their grievances with a serious effort to remedy them as far as may safely be done. A competent official will forestall such outbreaks by inviting confidences from the prisoners, and will be chary of applying severe discipline even when there has been serious disorder, until complaints have been investigated. None but bull-necks like Murphy of Joliet decline to listen and assume that the prisoners are always in the wrong. There are several well managed prisons and they do not have riots or even noisy demonstrations like this. It is undeniably true that there is a disorderly element in every large institution, but if the inmates are treated as they should be the large majority will know when they are well off and will frown down any attempt of a small minority to create disturbance.

Barring the fact of involuntary limitation to a specified area, a prison community is much like any other aggregation of men. We are beginning to learn that strikes and disturbances in industrial establishments are the expression of real grievances, more or less justified, which need investigation and adjudication. The wholesale locking-in process in prisons, solitary, in short, is no more sensible than the wholesale locking-out in a factory. Autocracy is no more justifiable in a prison than in a free community. The most brilliant effort at relieving the discontent of inmates was Osborne's Mutual Welfare League at Sing Sing, a body which practically administered the discipline of the institution, maintained an inmates' court, imposed punishments and at the same time trained the men in self-government. There are in other prisons Honor Clubs, Mutual Improvement Clubs and the like, but they have little resemblance to Osborne's system. There is even one in the E. S. P.

In his book *Man to Man; the Story of Industrial Democracy* (see extensive review in *The Literary Digest* for Dec. 6th), John Leitch describes his brilliant reorganization of the Packard Piano Company on a self-governing basis. This is not the place for a detailed account of his plan, but it seems applicable in a large degree to penal institutions. Not only was ruinous dissatisfaction on both

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sides done away with, but the output and profits of the Company were increased. The Governor of Pennsylvania could not do better than to get John Leitch to reorganize the methods of the Eastern State Penitentiary.

But no plan can meet with success if its head and chief administrator consists solely of lungs, like McKenty, or of fists, like Murphy of Joliet. The successful conduct of prisons has been shown not to be an insoluble problem, but it will always remain insoluble as long as those who are responsible place personal politics before public progress, or who, even if meaning well, allow preconceived prejudices about convicts to take the place of a sympathetic understanding of human nature.

Nirmanakayas, Then—and Now

Then.—

He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isaiah, liii; 7

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

Matt. v; 44

And when he was accused of the chief priests and elders, he answered nothing.

Then Pilate said unto him, Hearest thou how many things they witness against thee?

And he answered him never a word.

Matt. xxvii; 12-14

Now.—

An action came before the First Division of the Court of Session at Edinburgh yesterday, in which Annie Besant of Madras, and her mandatory, seek payment of one thousand pounds damages for alleged slander from the proprietors of the *Daily Graphic* of London. Mrs Besant's complaint against the defendants was that in an article entitled "Unrest in India" in their newspaper, they printed a passage in italics that she had been interned by Lord Pentland because she refused to discontinue the advocacy of sedition.

The Manchester Guardian, Oct. 18, 1919

There is a certain parallelism between the cases of these two Nirmanakayas. Mrs. Besant was certainly "restricted in her liberty" and prohibited from publishing anything, if not for advocating sedition, at least because she was regarded as a public menace. Jesus was crucified, after having been accused of inciting to sedition by calling himself King of the Jews. But the parallelism ends here. If the Lord Jesus had been inspired by the spirit of this modern Nirmanakaya, whose editorial columns invite us to substitute her birthday for Christmas (*The Theosophist,* October, 1919), He would not only have answered back, but would have brought a post-resurrection suit for cash damages against the chief priests for slander and against Pontius Pilate for false crucifixion.

But then Christ was not Annie Besant. No wonder we are told from Adyar that the Jesus of the Gospels is a myth. Mrs. Besant's

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method of "praying for them which despitefully use her and persecute her" appears to consist in a prayer to the judge that the pocket, rather than the heart, of her adversary may be opened. The Coming Teacher, who Mr. Wadia tells us "will teach us something entirely new," will probably retain a firm of attorneys; at least if we can judge from the example of his forerunner Mrs. Besant. With enough successful libel suits at a thousand pounds each he could not only lodge in the most fashionable hotels on his travels, but could afford to sport his own limousine. If Mrs. Besant gets her thousand pounds she will have caused herself to be well paid for a "damage" consisting in increased popularity among her adherents and the honor of being acclaimed a martyr. And the *Daily Graphic* will have to pay her for the advertising it has given her.

I think I prefer even a mythical Jesus.

Correspondents Wanted for Male and Female Colored Prisoners

The above caption speaks for itself. Who will volunteer?

A Report on Prison Labor—III

(Extracts from the Report of the Special Committee on Prison Labor of the American Prison Association; Dr. Frank Moore, Chairman. Continued from the last CRITIC.)

A further analysis of prison labor of the present day indicates that it is yet partially *penal in its character.*

The report shows that 70 per cent of the institutions of the country are making little attempt to teach a useful trade to those who are in confinement. The work of the man in prison still in reality partakes of the spirit of the old time sentence to work at "hard labor." If we judge the present state of Prison Labor not by the splendid nature of work done in some places, but by the type of labor existing in the majority of penal institutions, we are compelled frankly to admit that no matter how modified in severity, yet in principle at least the work of our prisons is still a thing of penance. It is laborious drudgery laid upon the offender who under compulsion is rigorously required to accomplish his full measure of it whether he is benefited or not.

The contemplation of this may not be pleasant. It is certainly not flattering to our modern boasted civilization, but these are days when the world must take an accurate account and when judgment must be rendered strictly according to the facts. When a man is sent to prison, and there is put at hard labor, with no other thought than that he has committed a crime, his work is a thing of punishment. When little or no consideration is given to his natural fitness for life, while it may be said that he is taught industry, yet he is robbed of obtaining higher additional qualificatons which are essential for his restoration to society. Such an attitude towards the prisoner can only be attempted to be justified by claiming that he deserves to lose these greater opportunities because he has offended against society.

This is our real system. One man is guilty of a certain crime and he is sent to prison, there to be confined and to work a year. Another is guilty of another crime, and he is sent to prison to work for two years. So much crime—so much work as punishment. Since, therefore, more

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than two-thirds of our penal institutions do not undertake to teach men any trade, the principle upon which our country's Prison Labor is really based, is one of retribution. It is the principle of punishment. It is revengeful, more than remedial.

Analyzing further the facts already presented, another characteristic that is conspicuous is that our prison labor method in its average is lacking in the application of the principle of rewards.

Sixty-four per cent of the institutions pay no wages for the performance of the work required, and the great majority of those that do, pay such small sums that it amounts to little better than nothing at all. Remuneration is the incentive which impels men to work. Our Prison Labor System is, therefore, an unnatural one. The man in prison, who is a man, no matter how he may have failed or fallen, has instincts like the rest of men. His labor to him is a means of getting gain. The system that is not founded on the realization of these truths is inhuman.

The fact that in the great majority of our institutions no wages are paid, not only is an added proof that our system of work is penal, but also that it is harmful to the man, and cruel to the innocent who suffer because of his confinement. To require a man to toil without recompense, is to remove a wise and proper stimulus. It takes away from him the incentive that prompts him to put forth his utmost effort. It begets a spirit of listlessness. It encourages a habit of indolence. All the time a man is under such a system, unconsciously yet certainly, he is a poorer worker and is becoming increasingly inefficient. Instead of being drawn out and up by striving to get the reward that is to be his when his efforts have earned it, he must be impelled by fear to do his work, which reduces him in his spirit almost to the condition of the slave who must be driven with a lash. He may produce results, but his heart is not in the work, and "it is the heart that giveth grace to every art."

Argue as we will; deceive ourselves as we may; underneath even seeming complaisance and acquiescence the feeling of unfairness and of rebellion is created in the heart of even the man in prison who gets nothing for his labor.

(To be continued)

Serving Two Masters

When the resolutions excluding priests of the Liberal Catholic Church from holding offices in the American Section, T. S., were presented at the recent convention, there was some artful dodging on the part of members and adherents of this church on the question of whether such priests have promised canonical obedience to their superiors and are therefore not in a position to serve the interests of the Theosophical Society in matters conflicting with the interests of the church. Much has been made of the supposed fact that the Constitution and Rules for the Clergy, which require such obedience and which recognize the Pope of Rome as the head of the church, have been suspended.

Whether they have been suspended or not is a matter of no account whatever. Members of the Section who are inclined to doubt the existence and binding force of such a pledge are referred to the *Liturgy* of the Liberal Catholic Church, approved by Bishop Wedgwood under date of the Feast of Saint Alban, 1919, which as we learn by referring to page 16 of the *Liturgy* is June 22, 1919, just about two and a half months before the convention.

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On page 430 of the *Liturgy*, in the ceremony for the ordination of priests, we read:

Bishop. **Dost thou promise to myself and my successors due reverence and obedience in matters canonical?**

New priest. **I do promise.**

To whom does the ordaining bishop owe obedience? This will be found set forth on pages 432-433 of the *Liturgy*:

Bishop Elect. **. . . . I. N., chosen Bishop of the Church, do promise all due reverence and obedience in matters canonical to . . . and to his successors. So help me God, through Jesus Christ.**

Consecrator. **. . . . . We now ask of thee, well-beloved brother, in sincere charity, whether if thou be ordained to this sacred charge, thou wilt exercise its powers wholly for what seemeth unto thee the true benefit of Christ's holy catholic Church, and for no other purpose whatsoever . . . . .**

Bishop Elect. **With my whole heart I will endeavour so to do.**

That is definite enough. The priest is pledged to obey the bishop in all matters pertaining to the interests of the church, while the bishop is in turn pledged to obey some unnamed person, presumably the presiding bishop, and a successor of whom he knows and can know nothing. And the whole crew are pledged to use their offices "for the benefit of the holy catholic Church *and for no other purpose whatsoever.*" And every priest holding an office in the T. S. is bound to obey a superior who, perhaps, may be a member of the T. S., but who may quite as well be a member of the Society of Jesus.

We have no concern whatever with the manner in which a church manages its internal affairs, so long as in so doing it does not interfere with us. If it desires to introduce such an autocracy it is its business, and if priests can be found who will promise to obey officials who have not yet been appointed, they are quite at liberty to sell their souls to a possible devil. But we are very deeply concerned when this church has its minions—for that is what they are—in positions of trust and responsibility in the Theosophical Society, when they have pledged obedience to a "pontifical Order" (see the *Liturgy*, page 442) over which the T. S. has no control whatever. We do not allow servants of foreign governments to occupy positions in our own when we know them to be such. We do not employ the attorney who has been retained by our opponent, no matter what his ability or supposed integrity. In such matters we do not permit our conceptions of toleration to do away with our common-sense. And common-sense dictates that the American Section, T. S., once and for all lay down the rule that no one can hold office in it who has given pledges of the kind stated above. And the very fact that the doors of the T. S. are open so wide that any designing person may gain admission renders such a precaution the more necessary.

The perfectly obvious willingness of this Liberal Catholic Church to make false claims for itself and to use political and brass band methods in its efforts to get control of the organization of the

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American Section and of Krotona, its shallow pretense of theosophical principles which its teachings and practices belie, and its readiness to avail itself of the very manifest tendency of the rank and file of the Society to follow any leader who makes noise enough, place it in an entirely different category from other religious bodies; they make it the most insidious enemy which the Theosophical Movement has had to face. It is a surgical operation, not a sedative, which is called for.

Increasing Inquiry for the Writings of H. P. Blavatsky

An encouraging sign is the greatly increased demand during the past few months for the writings of H. P. Blavatsky. *The Secret Doctrine* ($16) has been reprinted and is in great demand, as is likewise the *Abridgement of the Secret Doctrine* by Katherine Hillard ($2). An unsuspected stock of the last edition of *Isis Unveiled* ($7) has turned up and is helping to bridge over the period until the proposed reprint of this classic is ready. H. P. B.'s famous *Theosophical Glossary* has been reprinted ($5). Her *Key to Theosophy* is being reprinted and it is to be hoped that this sane and conservative text-book at a moderate price (probably $2) will largely take the place of the current sensational and skyrocket literature for elementary class work.

A further encouraging sign is the beginning in the February issue of *Theosophy* (monthly, $2 a year) of an authoritative history in serial form of the Theosophical Movement, based on original documents. Up to this time no such history has been written. What has passed as such has been rendered almost worthless by distortion and suppression of facts and the tendency of the writers to substitute eulogy and partizanship for that impartial critical treatment which alone can make a history worthy of the name.

At the Periscope

D. C. to Abolish Hanging. **If a measure now before Congress is adopted, hanging will soon be a thing of the past in the District of Columbia. In its place it is proposed to seat the victim comfortably in a nice cnair and knock his brain to smithereens with an electric current. Apart from allowing the condemned to take his punishment sitting rather than standing electric murder has no advantage over hanging. The idea that electrocution is more "humane" than hanging is not based on evidence, scientific or personal. Nobody has tried both and lived to say which he likes better. It may not be pleasant to see a kicking human body dangling from the end of a rope, but the contortions are due to spasmodic discharges from still living nerve centers in the spinal cord and do not prove pain. Does not a decapitated chicken do the same, which cannot possibly be conscious? This fashionable form of legal killing originated partly in the idea that we should do everything possible by electricity—it is so nice and clean and up-to-date, you know—, partly in the notion that the less the victim kicks, the less he suffers, and largely in the desire of its promoters to pose as humanitarians by sugarcoating savagery. I favor hanging, with the addition that the corpse's entrails should be cut out and sent in a tub to the governor and to the judge and jurymen as proof that their orders have been carried out. Let us make it as nasty as we can.**

If "reformers" really want to spare suffering they will require that the victim be chloroformed, or put to sleep with carbon monoxide gas. Both are known to be perfectly painless and effective and the latter has long been used by poundmasters in getting rid of superfluous dogs,

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thanks to the humane societies which care more for beasts than for men. The only disadvantage would be that the priest might not be able to keep the victim "saved" long enough for him to land safely in heaven, and that he might slide off the wrong side while going to sleep.

Cure for Theosophical Dementia Praecox. As a cure for dementia praecox Mr. A. P. Warrington, National President of the American Section, T. S., recommends theosophists to run for a few minutes many times a day and then to lie flat on the back (*The Messenger* for December, page 203). He says we should have a better Theosophical Society. That is sound and timely advice and it is to be hoped that it will be adopted at Krotona as well as elsewhere. Whenever you are tempted to sit in meditation and become a "pipe"—RUN! A sawdust track might be laid around the walls of the lodge room for this purpose. Members of the Order of the Star in the East might take the cure by rapidly zigzagging around the perimeter of a five-pointed star, that being the latest arrangement adopted for sitting in meditation on the Coming Teacher (*The Server*, Sept., 1919, page 2). It is hoped that the sub-editor of *The Theosophist* reads *The Messenger*.

Woman's Inhumanity to Woman. The trial of a girl in the Bedford (N. Y.) Reformatory for assaulting a "matron" has brought to light a barbarous state of affairs in that institution. It appears that girls are hung up by the wrists to the cell doors, so that their feet do not touch the floor, and that a favorite punishment is to plunge their heads into pails of icewater, or to dash icewater over them "to relieve congestion." Incidentally the congested temper of the lady guards is relieved at the some time. This institution is managed by a woman of whom the best that can be said is that she has saved the life of some man by not marrying him. When the lady guards do not feel equal to the task, male bullies are called in to knock the girls about and to hang them up. In fact, such bullies are kept in readiness for this purpose.

There is nothing surprising in this. While by nature more sympathetic and gentle than men, women are also more cruel and vindictive when once they allow such feelings to get the upperhand. Managing a lot of refractory girls, and of such a girls' reformatory largely consists, is a task which the feminine nature is ill fitted to stand with equanimity. All such institutions managed by women should be rigidly inspected. This applies fully as well to the church institutions run by sisters. The name of the Good Shepherd over the door is no guarantee that it is not the devil who reigns within. Claims to exemption from inspection on religious grounds should be taken as presumption of guilt.

Recent Books by Annie Besant

Birth of New India, paper, $0.75.
Duties of the Theosophist, $0.75.
Man's Life in Three Worlds, paper, $0.45.
An elementary presentation.
Lectures on Political Science, first series, $0.75.
Problems of Reconstruction, $0.75.
Occult Chemistry (with *C. W. Leadbeater*). New edition with introduction by *A. P. Sinnett*, $3.75.
Also:
Letters from the Masters of the Wisdom, 1881-1888, $1.00.
Compiled by *C. Jinarajadasa* with foreword by *Annie Besant*. Important book, soon to be reviewed in the CRITIC.
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THE CRIME WAVE IN CHICAGO

The crime wave in Chicago, of which we have heard so much of late, is not by any means limited to those who are classed as criminals by the police. There seems to be a competition going on between the unofficial and the official scoundrels as to which shall make the worst showing, and considering the circumstances, the official scoundrels seem to be winning. Last May Judge Guerin threatened to have the grand jury investigate the state's attorney and the police department because a man had been brought before him on the basis of a confession of murder extorted from him by beating him up and making him drunk, and which he repudiated before the court. Their action in this case involved a violation of the state's constitution and a penitentiary offense.

Since that time we have had the Joliet prison scandal, in whch Governor Lowden's political protege, Warden Murphy, appeared as an exponent of killing prisoners by select methods of brutality.

If the press reports of January 2d are true, W. T. Davies, jailer of the Cook County—that is, Chicago—jail, and Sheriff Peters, ought to be sent to the penitentiary. These men not only hung a condemned man in the presence of two hundred jail inmates—to teach them a lesson, so they said—but they performed the ceremony an hour before the time set and disconnected the telephone, in order to forestall a possible stay of execution by the court, and to prevent its delivery if granted. The reason they gave was that a previous hanging had been stopped by the court just as the death march was about to start, and they did not want the trouble of getting ready for nothing!

Courts do not grant a stay of execution unless there is a fair possibility that the condemned should not be executed after all. These two official criminals deliberately conspired to kill their man lest the court should decide that he should not be killed; and this because they did not want the trouble of having to put on their frock coats for nothing! That is nothing less than premeditated murder and should be treated as such.

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The crime of which these men appear to have been guilty seems to have been eclipsed by the fact that they allowed the inmates to witness the execution, contrary to previous custom and despite the protests of many prominent women and Governor Lowden. Sheriff Peters has issued a statement to the effect that the lesson was a salutary one and tended to prevent crime, "that the coddling of criminals by well-meaning but misguided, sympathetic, theoretical reformers and self-constituted organizations is one of the greatest causes of the present crime wave in this city," and much more to the same effect. To what extent the prominent Chicago women are guilty of the charge of being misguided sentimentalists I do not know, but if Sheriff Peters meant to include Governor Lowden in the scope of his remarks he hit wide of the mark. That Governor Lowden joined with the ladies in the protest because of his belief in reform, or with any other motive than getting respectable votes in his chase after the presidency we shall be ready to believe when he throws Warden Murphy out of Joliet prison in spite of Murphy's control of votes which Lowden wants. Murphy is subjecting his wards to treatment and conditions which bring on tuberculosis, and tuberculosis is a fatal disease. Governor Lowden, knowing this, and knowing the conditions at Joliet, is as much responsible for the death of each of Murphy's victims as if he slew them with his own hand. As a presidential candidate he is the limit, and as a reformer, a huge joke.

Sheriff Peters' "lesson" to the inmates has raised a storm of protest all over the country. But so far as his action calls attention to the matter of capital punishment it serves a good purpose. If hanging is right, there is no sound reason why it should not be made a public exhibition. If it is brutalizing when looked at it is brutalizing when read about or thought of, brutalizing in its very nature. No wrong or indecent or demoralizing thing is made better by doing it secretly, and I frankly believe that the most valuable lesson the sheriff could have given the people of Chicago would have been to have hung his man in one of the public squares and to have announced the event in the papers. Capital punishment either acts as a deterrent or it does not. If it does not, it has no justification; if it does, how is it to deter unless people have it impressed on them in the most forcible manner? People are not restrained by that which makes no impression on them. There are really only two alternatives—abolish capital punishment, or perform it in a way to produce the greatest effect.

Whether capital punishment actually deters is much of a question. Murder does not increase in communities which have abolished it. The statistics are too meager to use as a basis for argument, but as far as they go they seem to indicate that not much effect is produced either way and that whatever causes are set in motion by abolishing capital punishment neutralize each other. If on the one hand legal killing serves as a warning, on the other, it serves as a suggestion. To rid the community of an obnoxious per-

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son by killing him is to suggest a means of ridding oneself of personal enemies. Suicide is known to be contagious through suggestion; so also killing of others. Even Cook County sheriffs do not seem to be immune and disregard the fine distinctions between legal and illegal killing when its suits their convenience.

The fact is that he who commits a premeditated crime such as murder, while knowing his fate if caught, always expects to escape. He is like the gambler who ought to know well enough that the chances are against him, as otherwise the gambling house could not make its profit, yet he thinks luck will favor him, or he has some scheme which he hopes will help him to win out. The certain loss in the long run is something remote, the chance of immediate gain is just before him. The men to whom Sheriff Peters wanted to teach a lesson are just those who most of all are accustomed to taking such chances; they are the men who are most influenced by the impulse of the moment, the least affected by a remote possibility. You would think, would you not, that if example deters, men who have served prison terms would be the very ones to keep out of prison again? They are not. How many people who really believe in hell are deterred from doing what they wish? Gratification is here and now, hell is a long way off. He who is not scared off from committing a murder by the fear of a hell in which he believes is not going to be scared by the fear of hanging ten minutes sooner.

Sheriff Peters' ideas of psychology are of the crudest character. I doubt if his exhibition has produced a permanent effect one way or the other on the inmates. But one cannot help sympathizing with his statement that those who have protested are sentimentalists, because they are making a huge fuss over something which probably matters little either way, while they neglect the real issue, the question of capital punishment itself. And they are overlooking the really criminal part of the business, killing a man in order to prevent a perfectly legitimate action by the court. The good ladies of Chicago ought to concentrate on having this sheriff who is so solicitous for public morals brought before the grand jury for coldblooded murder. And they might also get Governor Lowden to explain why he is so sensitive about the details of a hanging while he is indifferent to what Murphy is doing.

Critic Envelopes

It has always been the policy of the LEAGUE to depend mainly on voluntary contributions, rather than to set a fixed annual charge for membership. In pursuance of this policy it is a matter of necessity to appeal constantly to members for financial assistance. These appeals are not intended to be "pathetic;" they simply aim to call the attention of members to the fact that work of this kind cannot be carried on for nothing, and that nothing can be done when each member thinks that some other member will bear the expense.

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The balance due on the last lot of CRITIC envelopes is $125. This has to be cleared off within about a month, so that an order for a new lot may be placed in sufficient time. Don't waste your time and ours in making suggestions as to how second-hand envelopes may be used, or how the CRITIC can be mailed naked. Believe me, all of these propositions have been duly considered and found impracticable. They all cost more than the present method. So, open up your heart and your pocket and send us what you can.

New Subscriptions Wanted for The Critic

The Editor urges upon those who sympathize with the aims of the CRITIC to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the CRITIC has to say?

Official Theosophy—L'etat, c'est moi.

I quote the following from a letter written by the National Secretary of the American Section, T. S.:

We have always had to be very careful to differentiate between the members' personal views expressed as such and those views expressed as a representative of the Society. Only those who are authorized by the Trustees to act as national or divisional lecturers are entitled to speak for the American Section.

I am very glad to know that you have the ability and interest to conduct classes and lecture work and feel it would be of very great benefit to the Society if more of our members could carry on this work, but it should always be stated that the view of the lecturer is not the official view of the Society.

The recipient of this letter remarks that "it seems all right." I think it is all wrong.

We have here for the first time the clear assertion that there is such a thing as "official Theosophy" and an "official view of the Society," and this is coupled with the implication that this "official Theosophy" is the kind of Theosophy which certain persons are authorized by the Board of Trustees to promulgate.

Did you ever hear of such an impertinent and arrogant claim on the part of officers to powers which have not been conferred on them? On what grounds does the National Secretary base the claim of the Trustees to be spiritual teachers or their right to lay down what "the official view of the Society" is?

The duties of the various officers of the Section, and this includes the National President, the National Secretary and the Board of Trustees, are clearly defined in the by-laws of the Section. They are wholly executive and administrative in their character. The Board of Trustees, for example, "shall be charged with the execution of the laws of the Section and the policies determined at the Annual Meeting" (by-law vii, section 1). Of the National President it is said (by-law vii, section 4): "The National President shall be the general executive officer of the Section and ge-

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erally shall possess the powers and discharge the duties required of presidents of corporate societies," etc. There is not one word in the by-laws, from beginning to end, which either states or implies that any of these officers is in any way authorized to class his opinions on theosophical, scientific, philosophical, spiritual or religious matters as "official," and therefore to be entitled to more deference than the possibly dissenting opinions of any one of the members, or that he is empowered to make such claims for lecturers whom the Board may appoint. There is not one word indicating that the views of these officers or their representatives are to be regarded as the "official view of the Society."

The national and divisional lecturers are chosen by the Board of Trustees and are, naturally enough, persons whose views on theosophical matters coincide somewhat closely with those of the Board. But as the Board is not empowered to designate any particular doctrine as "official," or as representing the American Section, it is quite foolish to maintain that these lecturers are in any way, as far as teaching is concerned, "speaking for the American Section." They are authorized by the Section to lecture, but until they are specifically directed by the Annual Convention to teach certain definite doctrines, what they say can in no sense be construed as being more than the expression of their own personal belief, entitled to no more deference than the opinion of any other member who can bring as much learning, reason and spiritual insight to bear on what he says.

When the Theosophical Society, or the American Section, has formulated a definite creed, like the Apostles' Creed, for example, and has formally stamped this creed with its approval and directed that it is to be regarded as "The official view of the Society," then, and then only, can there be such a thing as "official Theosophy." Or when the Section amends the by-laws relating to the officers, so as to charge them with "the promulgation of doctrines authorized by the Section or held by themselves," then, too, shall we have an "official Theosophy," and "official view of the Society." But these things have not been done and it is to be hoped that they never will be done, for it would be to convert the Society into a church, with a pope and cardinals. We have those who are posing as such, to be sure, but they are self-appointed.

The only "official view of the Society" is to be found expressed in the Three Objects of the Society, to wit:

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

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

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

And these, be it noted, do not constitute a creed, but a code of action. There is not one word in them about belief, expressed or implied, except the belief in the brotherhood of humanity.

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The letter of the National Secretary which I have quoted indicates either a gross misunderstanding of his position and ignorance of the principles of the Society, or, if officially authorized, an attempt on the part of his superiors to set themselves up as spiritual authorities and autocrats, without warrant, and my advice to the member to whom it was written and to others who may receive siimlar communications is, to ignore them. If you are able and desirous to speak publicly on Theosophy, stand on the dignity of your own opinions, which are to be judged, not by what the National President or the Trustees think, but by their inherent value. Study the works of the Founders, interpret them in the light of your own reason and pay no attention whatever to those who, having been chosen to perform duties of a business character, claim that this carries with it authority to have their views in matters of belief regarded as "official." We all listen with pleasure when the National President or other officials address us, but we must be scrupulously on our guard against assuming that what they say has any more value because they are officials. Their views on Theosophy are no more to be regarded as official or authoritative than are their views on politics, agriculture, or the fine points of bridge.

You will hear officials talking about the Coming of a World Teacher. That is their personal opinion; it is not a doctrine of the Theosophical Society. You will hear on official defending the Liberal Catholic Church, and see him filling the offices under his control with Catholic priests and Catholics; that by no means implies that the Theosophical Society endorses Catholicism. You will see an official suppressing free discussion in the sectional organ, and excluding all reference to theosophical activities not bearing the official stamp; that does not imply that the Society stands for suppression of freedom of thought. Even belief in the existence of Masters, the doctrines of Karma and reincarnation, accepted as they are by most theosophists, are not in any sense official. Vegetarianism, anti-vivisectionism, general abuse of scientific medicine and lots of other things are put forward by officials or by officially appointed lecturers in a way which would lead one who knows no better to think that they are official views of the Society. They are not. You have full right as a member to express dissenting opinions on any of these things without the least apology and to decide whether you are still a theosophist. Only with regard to the Three Objects would you be obliged to make the qualification demanded by the National Secretary, should you desire to dissent from them, for these are the cardinal principles and rules of action of the Society, they alone are authoritative.

Notc. **Those ladies who propose to use the above to further their malicious slander that the CRITIC is attacking the T. S. should read Annie Besant's recent address on "Neutrality in the Theosophical Society" (December *Vahan*). We challenge *The Messenger* to publish this address and the above letter of the National Secretary in the same issue.**

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At The Periscope

Trying to "Get" Tom Brown. It is reported that the Navy Department is about to investigate the management of the Portsmouth Naval Prison by Commander Thomas Mott Osborne. Rumors have been rife that things have not gone all right and the source of such rumors is pretty well indicated by their including charges of immorality among the inmates. It is high time that Mr. Osborne and his methods should be investigated. His prison, and others under the charge of what Sheriff Peters of Cook County calls "well-meaning but misguided, sympathetic, theoretical reformers" have gone entirely too long without investigation. It is high time, I say, because the country needs not only that abuses should be uncovered, but also that wide publicity should be given to good reform work. Things go wrong in a prison; men are beaten up, hung up, starved, and yet remain criminals. Turn on the screws still tighter, say some; break the men's spirits; treat them as the beasts they are. This is natural enough, but what we need is that a fair comparison should be made between the actual results of the old regime and the new one, as shown by court and police records of discharged convicts. These should show whether or not more men treated by Osborne's methods return to prison than of those handled by men like Murphy and McKenty. A reformed Tom Brown man affords by no means as sensational fodder for the newspapers as a fellow clubbed to death or killed by tuberculosis contracted in Murphy's damp dungeons, but the facts should be shouted from the housetops. It would be a good thing to have Mr. Osborne charged with mismanagement and corruption every few months and investigated.

A Selected List of Books on Astrology

For sale and rent by THE O. E. LIBRARY. Renting terms on application. Positively no books sent "on approval." *Prices and terms subject to change without notice.* Ephemerides, pamphlets and periodicals are sold only.

Heindel, Max—The Message of the Stars, $2.50.
Simplified Scientific Astrology, $1.25.
Kosminsky, Isidore—Zodiacal Symbology, $1.25.
Lilly, William—Introduction to Astrology, $2.15.
Noted classic by the famous astrologer of the 17th century.

Alan Leo's Astrological Manuals and Text Books.

The Manuals, 60 cents each, as follows:

Everybody's Astrology
What is a Horoscope?
Planetary Influences.
The Horoscope in Detail.
Directions and Directing.
The Reason Why in Astrology.
Horary Astrology.
The Degrees of the Zodiac Symbolized.
Medical Astrology.
What do We Mean by Astrology?
One Thousand and One Notable Nativities.
My Friends' Horoscope.
Mundane Astrology
Weather Predicting by Astrology
Symbolism and Astrology

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The Text Books, $4.50 each, as follows:

Astrology for All
Casting the Horoscope
How to Judge a Nativity
The Art of Synthesis
The Progressed Horoscope
The Key to Your Own Nativity
Esoteric Astrology

No astrological books are so widely used as those of the late Alan Leo. They are written largely from a theosophical standpoint. *Astrology for All* contains the most complete delineation of character of those born in each month and is untechnical and without calculations. *Casting the Horoscope* is the most complete work on the art of casting horoscopes, with full details and ephemeris for 63 years. *The Key to Your Own Nativity* tells you how to interpret your own horoscope. *Esoteric Astrology* shows the inner side of astrology.

Also, Practical Astrology, $1.75
Mars, the War Lord, $0.60
Saturn, the Reaper, $0.60
Jupiter, the Preserver, $0.60
Rays of Truth (by Mrs. Leo), $1.50
Astrological Essays (by Mrs. Leo), $1.50
Life and Work of Alan Leo, $2.00. By Mrs. Leo, with foreword by Annie Besant.

Pagan, Isabelle M.—From Pioneer to Poet; or Signs of the Zodiac Analyzed, $3.00.

Raphael—For ephemeris and almanac, see below.
Guide to Astrology, $1.00
Horary Astrology, $1.00
Key to Astrology, $0.50
Medical Astrology, $0.50.
Mundane Astrology, $0.50.

Sepharial (W. Gorn Old, noted British occultist)—
Cosmic Symbolism, $1.35
Directional Astrology, $1.65
How to Make and Read Your Own Horoscope, $0.55
New Manual of Astrology, $3.50
Your Fortune in Your Name, or Kabalistic Astrology, $1.35.

Simmonite, W. J.—Complete Arcana of Astral Philosophy, $4.00.

Turnbull, Coulson—The Divine Language of Celestial Correspondence. $3.65

Astrological Ephemerides and Almanacs

Raphael's Ephemeris, current or next year, 40 cents; for back years each, 50 cents.

Raphael's Ephemeris and Almanac for current or next year, 60 cents.

Zadkiel's Ephemeris and Almanac for current or next year, 50 cents.

Heindel's American Ephemeris, any year beginning 1860, 25 cents each.

Heindel's Tables of Houses, 50 cents each. Vol. 1, latitude 25-36; Vol. 2 latitude 37-48; Vol. 3, latitude 49-60.

Periodicals

Modern Astrology (monthly, London; founded by Alan Leo), $3.50 a year.

Allen's Astrological Forecasts: a Monthly Pre-view of Coming Events of National and World-wide Interest. $2.00 a year; single copies, 25 cents. Order from Frank Theodore Allen, Box 1737, Washington, D. C.

Azoth (monthly, New York). $3.00 a year, single coipes, 25 cents. Leading American occult periodical, devoting much space to matters of astrological interest.

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AN AUTOMATIC FEDERAL PAROLE LAW

There is pending before Congress at this time a bill (H. R. 1112, introduced by Representative Raker) relating to the paroling of Federal prisoners, which is in several respects a very decided advance in the administration of justice by the United States Government.

That you may see wherein the advance lies, let me sum up briefly the essential points of the present parole law which was approved in June 1910 and amended in January 1913. And for the benefit of those who do not distinguish sharply between Federal and other prisoners, let me again state that this law applies only to persons who have been found guilty of offenses against laws of the United States, enacted by Congress, as distinguished from laws of the individual states, and to such as have committed the offense in a territory or in the District of Columbia, which are governed directly by Congress. It applies therefore to the three United States Penitentiaries at Leavenworth, Atlanta and McNeil Island and to any reformatory institutions directly controlled by the Department of Justice. It does not apply to military or naval prisons, which are controlled by the War and Navy Departments; neither does it apply in the same sense to Federal prisoners confined in state prisons.

Under the present parole law any prisoner sentenced for a term of more than one year to a Federal penitentiary may be paroled at the expiration of one-third of his sentence by the Attorney General, upon recommendation of the Parole Board, consisting of the superintendent of prisons of the Department of Justice and the warden and physician of the prison in which he is confined. Prisoners serving a life sentence are eligible for parole under the above conditions when they have served fifteen years. The paroled prisoner has his expenses paid to the place to which he elects to go, subject to the approval of the Parole Board, and receives an outfit of clothing and five dollars in cash. During his parole period,

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which comprises the balance of his unexpired sentence, less such allowances and commutations as may have been made, he is under the supervision of the warden of the prison and under certain pledges of good conduct which we need not repeat, and for violation of which he may be arrested and required to serve out the whole of his term.

Liberal as these conditions may be regarded, they have given great dissatisfaction. While all prisoners become eligible for parole on serving one-third of their terms, and life prisoners after fifteen years, the number actually paroled has been surprisingly small. One might suppose that a very considerable number of convicts would have sufficiently come to their senses by the end of one-third of their terms to be at least given a chance to make good outside under proper supervision. There is, however, nothing in the law which requires the Board to take favorable action even in the case of those who have conducted themselves well. No matter how favorably inclined the local officials may be—those who have had him under constant observation—the superintendent of prisons has to be reckoned with. This official resides in Washington, paying only occasional brief visits to the prison. Being at a distance he is disposed to depend less on the personal conduct of the prisoner and more on his ante-prison record and the records of the trial. To him the prisoner is just Prisoner So-and-So, a paper personality, not the living personality which the warden and other local officials have known day in and day out for years. Then, too, it is really the Attorney General in his office in Washington who grants the parole, and being in the same building with the superintendent of prisons he naturally depends more on his advice than on the opinion of a warden hundreds of miles distant. So, it happens, the prisoner who wants parole really has a hard time to get fair judgment.

The proposed law requires that every prisoner who is serving more than one year, with the exception of life prisoners and those who have served a previous prison sentence of more than one year, and whose conduct while in prison has been so good that he has not lost any of the commutation provided by law, *shall be automatically paroled* at the end of one-third of his sentence. The conditions of parole are essentially the same as under the present law.

This, it will be observed, takes the paroling power out of the hands of the Attorney General and the Parole Board and places it in the hands of the prisoner himself. All he has to do is to obey the rules and behave himself properly and his release on parole at the end of one-third of his sentence is assured. It makes the prisoner the arbiter of his own fate and does away with the endless log-rolling, wire-pulling and possible favoritism which must be in evidence where he possesses that which we call "pull," and at the same time it does justice to him who is friendless and penniless.

The new law further provides that even those who have not a one hundred per cent mark for good behavior, and also those who have been in prison before, may also be paroled by the Attorney

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General at the expiration of one-third of their sentence, if in the opinion of the Parole Board they are regarded as a fair risk, and may be given their liberty without undue hazard to society. This is essentially the requirement of the present law for all prisoners. The same applies to life prisoners, who may be paroled at the end of ten years, instead of the fifteen years formerly required.

A further novel feature of the bill, one which has often been advocated in the CRITIC, is that instead of having in all cases to remain under parole up to the limit of his sentence, the paroled prisoner who has rigidly observed the parole rules, and who has shown that he is making good, may be fully discharged from his parole at the end of five years, if so recommended by the Board.

The bill provides for some changes in the constitution of the Parole Board, which need not concern us, being matters of detail, except one interesting feature which provides for a Parole Officer for each prison among whose duties is to aid paroled prisoners in securing employment. If consistently carried out, this would be of the greatest benefit, as it should be a function of every prison to aid discharged prisoners in re-establishing themselves.

The above features of the Raker bill are admirable and even if not ideal they present a great advance. There are, however two features of the bill, copied from the present law, which are open to serious criticism.

Persons sentenced for offenses against the United States are not invariably sent to Federal penitentiaries. Not infrequently, and this is always the case with women, they are committed to state institutions under agreement between the United States and the state authorities. When this is done, the Federal parole law does not apply to them. On the contrary, they are subject to the parole law of the state in which they are confined, are paroled by the state board of parole and in general are treated precisely as are persons sentenced in the state courts, except that each such parole is subject to approval of the Attorney General.

The reason for this doubtless lies in the greater ease with which the local officials can handle the case and the fact that the prisoner has not been under observation of a United States official. But it is fundamentally wrong. He who is sentenced for an offense against the United States and by a United States court, is a ward of the United States. He should be entitled to whatever privileges and suffer whatever disadvantages which the Federal law provides for those under Government supervision and which the court foresaw in imposing sentence. While it is not to be expected that such a prisoner should have exceptional treatment while in prison, there is certainly no reason why the automatic parole feature should not apply here if his record has been good. The Federal government should not subject its prisoners to powers over which it has no control whatever. The bill would be much better if its general features were made to apply here also, with a provision that in such cases the local warden should sit with the Parole Board.

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My other criticism is that the paroled prisoner is still allowed only five dollars in cash, just what he got ten years ago when the cost of living was one-half as great. Five dollars today will go about half as far as five dollars did ten years ago, and what the bill proposes to do is to dump the prisoner somewhere, probably without prearranged employment, and certainly without enough to carry him to his first pay day under the most favorable circumstances. Imagine yourself set down among strangers, with a prison suit of clothes, no testimonials, no credit and no job till you find one and the H. C. L. staring you in the face! This five dollars gratuity is simply ludicrous. It should be ten dollars at least, and more if the man has no money of his own. To pay a few extra dollars to tide him over this critical period would greatly diminish the chances of lapse and save the Government the cost of arrest, transportation back to prison and maintenance in prison for the rest of his term. I have discussed this matter at length in the CRITIC of August 6th, 1919, under the caption "The High Cost of Stinginess," where I estimated that even twenty dollars would not be too high a sum to guarantee to the outgoing prisoner under present living conditions. Dr. Frank Moore, Superintendent of the New Jersey Reformatory, in a letter published in the CRITIC of September 17th, 1919, states that his institution guarantees to each outgoing inmate not less than $25. Congress could surely afford to be as liberal for purely prudential reasons.

It is suggested that each member of the LEAGUE write to his congressman and to the Chairman of the House Committee on the Judiciary, urging the adoption of the Raker bill with the modifications suggested.

New Subscriptions Wanted for The Critic

The Editor urges upon those who sympathize with the aims of the CRITIC to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the CRITIC has to say?

An Example to League Members

One of our most active members is a lady of nearly seventy-five years of age. She is corresponding with about twenty prisoners and appears to make it worth their while to continue. Recently she has been confined to a hospital for an operation for cancer. During this whole period none of her twenty prisoners had to wait more than a day or two for her letters. She now offers to take on more of them.

I do not want to make invidious comparisons, for each must judge for himself what he can do. But I call this to the attention of members who think that writing to two prisoners is too much of a tax on their energy.

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Driven from Home

Early last year a member of the American Section, T. S., residing in Seattle, desired to start a class in *The Secret Doctrine*, but met with bitter opposition from the Catholics controlling the local lodge. He was successful in his efforts however, and his class grew to be perhaps the largest in *The Secret Doctrine* ever held in America.

What happened then is shown by the following letter from a Seattle theosophist:

Seattle, Jan. 6th, 1920.

Dear Mr. Stokes:

Leechman, a clever young fellow, has been giving a course of lectures on *The Secret Doctrine* in the T. S. hall for the past few months, and the fact that 40 or 50 attended regularly and took great interest is sufficient evidence of the work he was accomplishing, in fact, they are the only real lectures on Theosophy that I have heard in the past three or four years if you don't count psychism and such. To my knowledge some 15 or 20 have joined the T. S. largely as a result of his lectures.

Recently the Board, all Liberal Catholics, summarily announced (without action by the Lodge) that another member (a priest of the Liberal Catholic Church) would conduct said class in the future.

A protest naturally followed, which forced them to bring the matter before the Lodge for action, and the Catholic church was never in the same class for the subtle wiles and puerile nonsense they advanced as arguments and as a reason for their action. Every one of their leaders was proved a liar on the floor of the meeting and couldn't defend themselves; they were openly charged and proved with taking the action because Leechman was opposed to the L. C. C. in the T. S., through jealousy and fear of his growing popularity and their consequent loss of power had much to do with it. They carried the day, however, largely through the L. C. C. and aided by the Esoteric Section. Leechman is now conducting the class, larger than ever, 40 to 60 every meeting, in another hall, while the old class musters 3 to 4 attendants. Thus we have the unique spectacle of a bunch of people having to go outside to another hall to study Theosophy.

It looks to me that the whole American Section and that branch have gone over to the black forces. An Esoteric Section debased into political dominance; headquarters a private corporation milking the members of monthly dues to pay for printing Catholic propaganda, and what with spurious Masonry, spurious Catholicism, spurious bishops and a spurious Christ; how the gods must laugh.

Fraternally,

.....

There is nothing in the least surprising in this. On the contrary it is just what was to be expected and is entirely in line with what I have been saying in the CRITIC for more than two years. While the Catholic element in the T. S. openly professes great reverence for H. P. B. in reality it is doing all it can to belittle her and to discourage the study of her writings, and, when this is impossible, to pervert them to its own use. *The Secret Doctrine* is not to be studied in the Seattle Lodge unless interpreted by a Catholic priest. Any one not authorized by this church is simply compelled to take his class and hire a hall outside. And this is natural enough, for H. P. B. does not spare their pet hobbies, apostolic succession

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and the absolution and remission of sins. In *Isis Unveiled* (vol. 2, page 544) she says:

The present volumes have been written to small purpose, if they have not shown that . . . the apostolic succession is a gross and palpable fraud.

What the Master K. H. thinks of Father Charles W. Leadbeater, Catholic bishop and chief betrayer of H. P. Blavatsky, we learn only from the bishop's own assertions and from those whom he can get to believe him. We learn that they are very chummy, that the Father "sails away at night over the snow-topped peaks of the Himalayas" to visit him, that the Master values his writings so much that he secures the original manuscripts for the Library of the Great White Lodge and that he thinks that what the Father teaches is just right, including apostolic succession, absolution and the rest of the L. C. C. fol-de-rol.

But what the Master K. H. *actually says* is a matter of record. In one of his letters, to be found in the recently published *Letters from the Masters of the Wisdom,* he says (pages 53, 54), speaking of H. P. Blavatsky:

But this you must tell to all:—*with occult matters she has everything to do.* We have *not* abandoned her. She is *not* given over to chelas. She is *our direct agent* . . . I have also noted, your thoughts about the "Secret Doctrine." Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction.*

It is this "direct agent" of the Masters which the Liberal Catholics are attempting to belittle; it is *The Secret Doctrine,* written under the supervision of the Masters, which they propose to drive from the lodges under their control unless it is interpreted by one of their priests, who can suppress or explain away that which opposes their dogmas.

It is either Blavatsky or Leadbeater; it cannot be both. It is either the one who is declared by the Masters to be their "direct agent," or a psychic so bursting with conceit and self-assertion that he has a stenographer to take down every word he utters, but who has not produced one spark of evidence of his boasted authority or that his pretended master is more than a seance spook. It is quite time that theosophists should decide which they will follow. They cannot follow both if they are consistent.

At the Periscope

Whitewashing McKenty: **The whitewashing of Chief Bagpiper McKenty, of the Eastern State Penitentiary, by the State Board of Charities, the dismissal of the chaplain and of a member of the Board of Inspectors who dared to tell of abuses existing in that notorious institution, and the enactment of new rules intended to stop all leaks and render the throne of McKenty more secure, including the exclusion of visitors and the abolishment of the inmates' honor league, these are news items of which we shall have more to say later.**

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Down with Blavatsky! The tendency of the Catholic element in the T. S. to belittle H. P. B., even while professing to venerate her, is well illustrated by the following extract from a letter of a friend who is attempting to turn me from my evil ways, and who says that I am anti-theosophical and that I am "playing into the hands of Rome" because I prefer Blavatsky to Leadbeater. "The 'Back to Blavatsky' movement is weak—is not based upon practical ideas, as can readily be determined by a re-reading of H. P. B. and noting how indefinite her work is as to doctrine, for any one beginning the study of Theosophy. I have just about completed a re-reading of the *Secret Doctrine* and should deprecate utterly placing it in the hands of any but the most intellectual of people."

That the *Secret Doctrine* is not a book for beginners may well be conceded. It is admitted that its study requires some degree of mental development. All of which is no more against it than is the inability of a school-boy to grasp the calculus a proof that the calculus is indefinite or not worth studying. But H. P. B. wrote *one* excellent text book for beginners which is in no wise lacking in definiteness, but which is carefully kept out of the way of students by those who find more of the sensational in the books of Father Leadbeater, hardly a page of which is free from both vagueness and glaring contradiction, flimsily concealed beneath a plausible style. When I am asked to prefer to the great Founder of the T. S. a man whose mental caliber allows him to assert his belief in the Apostles' Creed, while he tells you the next minute that the Christ of the gospels is a myth, I must decline with thanks. There is "definiteness" for you, truly! I like paradoxes, but have no intention of accepting as a leader any man whose utterances savor more of paranoia than of prophesy. Either of the above propositions can be held by a rational being, but to hold both at the same time, no! That belongs to the bughouse. When people can swallow wholesale the assertions of this seer without gagging it is quite obvious that they will never appreciate Blavatsky.

Magazine *Theosophy* for Loan

The O. E. Library is now in a position to loan the first seven bound volumes of the magazine *Theosophy*. These contain, besides other valuable material, including the letters, talks and editorials of Robert Crosbie, an extensive collection of articles and letters of H. P. Blavatsky and W. Q. Judge, largely reprinted from *Lucifer*, *The Theosophist* and *The Path*, and now made accessible to all students. Students of H. P. B. will find in *Theosophy* an inexhaustible mine of material which they could not hope to get elsewhere, as the periodicals in which they were first printed are rare.

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A selection from the list of John M. Watkins, leading London publisher of strictly high class mystical books. For sale and rent by The O. E. Library.

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Special attention is called to the works of *Jacob Boehme*, *Anna Kingsford* and *G. R. S. Mead.*

Benton, Wm. E.—Man-Making from out of the Mists to Beyond the Veil, $2.50.

Boehme, Jacob—The Aurora (trans. by *John Sparrow*), $4.25.
Forty Questions of the Soul, and the Clavis, $3.75.
The Threefold Life of Man, out of print; loaned only.
The Three Principles of the Divine Essence, $5.00.
The Way to Christ, $1.50.
Studies in Jacob Boehme, by *A. J. Penny*, $1.25.

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THE O. E. LIBRARY CRITIC

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BY

The O. E. Library League

Vol. IX Wednesday, February 18, 1920 No. 14

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FARCICAL INVESTIGATION OF THE E. S. P.

During the past year an extraordinary number of complaints were made against the management of the Eastern State Penitentiary in Philadelphia. These came from various sources, from one of the Board of Prison Inspectors, from discharged prisoners and from present inmates who were able to interest people in their behalf through interviews or correspondence sent out through clandestine channels. The Honor and Friendship Club, a prisoners' association in the E. S. P., sent an appeal to Governor Sproul for relief. After the presentation of much evidence the Governor finally consented to order an investigation.

The Eastern State Penitentiary is quite unique in some respects. It has the reputation of being fairly up-to-date in its equipment, as far as the physical well-being of the prisoners is concerned, however backward it may be in other respects. But its most interesting feature is its management. It is presided over by a single family, Robert J. McKenty, warden, and his two sons, John and Reuben, who hold the position of Parole Officer and Assistant Parole Officer respectively, a nice little family combination, admirably calculated to work together harmoniously for the glory of the McKenty name, and the concealment of possible abuses. And this, which in any other state would be looked on as a grave scandal, is condoned by the people of Philadelphia, who are blinded by the effulgence of the very large halo the warden wears, a halo constructed mainly by himself and preserved from disintegration by the fact that in his former role as city detective he had the opportunity of getting a peep at the skeletons in the closets of prominent Philadelphia families, which knowledge has been most useful to him in gaining their moral support, or at least in dampening any possible effort on their part to oppose him. Those who have watched the Philadelphia papers for some years past have noticed that McKenty is an arch-adept at self-glorification, that he likes to pose before the public and before clubs and church societies as a friend of the poor prisoner, and always with one object, to glorify

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McKenty. The McKenty alphabet consists of one letter, the letter "I." That the E. S. P. is the best prison in the country and that McKenty is its warden and that it owes its success to him, one hears a-plenty, but of rational penal methods, rationally discussed and otherwise than as a parrot-like repetition of what real reformers have said, not a word. According to the way you are built you will be much impressed, or you will regard the prison as being run on brag and sham, and McKenty as a huge joke. Visitors, especially ladies, who have gone to McKenty's front office to make complaints, have seen nothing, but have been taken in hand and have come away with the firm impression that McKenty is just the biggest man going, that the prisoners look on him as second only to Jesus Christ and that everything about the institution is perfection. Occasionally prisoners have been called in and required to testify—in the presence of McKenty—to his virtues and to the superb cuisine. Philadelphians are proud of their prison and when asked the source of their information the reply is always, "McKenty says so." Only when one talks with the prisoners privately, a privilege rarely granted, or listens to ex-prisoners who have been discharged from parole and who are therefore not afraid to speak, or when one is actually confronted with the duplicity of the officials, does one get a different impression. I know one excellent lady who visited McKenty incognito, was told an astonishing mass of lies about herself and was refused permission to read a letter which she herself had written, on the ground that it was too shocking for any respectable woman to be allowed to see!

On the basis of the evidence presented to him the Governor ordered an "investigation," which he could hardly have refused. But there are two ways of investigating. One is to do it with an honest effort to find the truth, the other, with the tacit idea of making it futile, of avoiding offense and injury to persons whose political services may be valuable. We may differ as to the best way of making an honest investigation, but there are ways which any one can see will not lead to a dependable result. In the present instance the Governor placed the matter in the hands of the State Board of Charities. This Board has the supervision of the state charitable, reformatory and penal institutions and is responsible for their management. To place in its hands the investigation of the Eastern State Penitentiary amounts to just this, to place the Board on trial and to appoint it as its own judge, jury and prosecuting attorney. For it to discover abuses would be to convict itself of negligence or worse. Nothing more asinine could be imagined. The Governor might as well have appointed McKenty himself on the job. The investigation was a predestined farce, a whitewashing operation, and the Governor, in having it made by this body, opened himself to suspicion either as to his good sense or his good intentions.

The actual hearings were before a committee of the Board of

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Charities and were presided over by a judge who is said to be a candidate for the supreme bench of the state, and who must therefore be averse to anything which could alienate his political friends on whom he has to count. And in Pennsylvania as elsewhere politics ramify into everything, as does also McKenty. Correspondence relating to the investigation had to be addressed to the wife of the Governor because, if addressed to the Governor himself, it was likely to be suppressed by his private secretary, a friend of McKenty.

There is an old story about a man who was accused of stealing a horse, and who, to offset the testimony of the one witness who saw him steal it, offered to bring in twenty witnesses who did *not* see him steal it. Much of the testimony brought forward and accepted by the committee appears to have been of the same kind. There were plenty of testimonials from excellent people who have heard McKenty tell about himself, from clergymen who had been in the prison and had *not* seen prisoners abused and had *not* been witnesses to acts of immorality; ex-prison physicians were summoned who testified that the medical treatment was first-class; lawyers who had visited prisoners in connection with their cases testified that the prisoners had made no complaints. Their testimony has precisely the same value as that of the witnesses who did *not* see the man steal the horse. It is positive evidence which counts, not negative. There was plenty of this, but it was largely suppressed. The one clergyman who was in a position to know something of the conditions, and who ventured to tell of them, the chaplain, was not only insulted and called a lunatic, but was dismissed for his temerity.

This is not the place to review the evidence. Suffice it to say that it was largely collected by a lady who had been interested in the prison and who was acting in conjunction with one of the Board of Inspectors and with the chaplain, a gentleman who had been connected with the prison in this capacity for twenty-eight years and had had excellent opportunities for observation, and was based on the written statements of hundreds of prisoners. Among other things it was charged that one of the most bestial forms of sexual immorality was widely prevalent, that it was winked at and even encouraged by some of the officials, who intentionally locked up young boys with sex perverts for immoral purposes, and that male prisoners were allowed access to the female department for similar reasons. The farcical character of the hearing is shown by the fact that much of the evidence was suppressed, that those prisoners who were called before the committee were obliged to testify in the hearing of the warden with absolutely no guarantee or security against subsequent revenge on his part and were therefore afraid to confirm their previous statements made privately, and that men accused of sodomy were asked to give open testimony incriminating themselves—which, of course, they refused to do—while those who had made charges regarding the prevalence of this vice

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were refused a hearing on the ground that they were disreputable criminals whose word would pass for nothing.

The final report of the committee, which was published in the papers, flatly refused to admit any of the charges, exonerated and lauded the warden, accused Mrs. Howe, who had been active in collecting evidence, of mercenary motives, recommended the immediate dismissal of the chaplain and of the member of the Board of Inspectors who had taken part, advised the abolition of the Honor and Friendship Club in the prison, and the exclusion of all visitors except relatives, spiritual advisors and those having "business" with inmates. Mr. Dunlap, the Inspector, was accordingly dismissed by Governor Sproul, as was also the chaplain. The latter, who had spent twenty-eight years of his life in the service of the prisoners, died a few days later, of grief, it is stated.

It must be admitted, however, that the committee made some good recommendations, prominent among which was the repeal of all legislation restricting prison labor.

From the fact that Inspector Dunlap and Chaplain Welch were removed, and that visitors are to be excluded, it is clear that both the Governor and the Board of Charities propose to prevent any further information from leaking out which could interfere with the security of McKenty's throne, or diminish the lustre of his aureole. We hear that McKenty's brother, a safe man surely, is likely to be appointed chaplain.

Here endeth the first lesson. The second lesson consists in the recent report of the Grand Jury, which, after investigating the prison independently, reported that they found much evidence of brutal treatment of prisoners, that healthy men were confined in the same cells with syphilitics and were thus exposed to infection, that much favoritism existed and that the kitchen, bakery, food containers and the cells in general were in an unsanitary condition. McKenty himself admitted that he had thrown obstacles in the way of this investigation, refusing grand jurors admission to parts of the prison which in their official capacity they had an unquestionable right to inspect.

We understand that the fight for a decent prison has not been given up and that the attempt to secure a remedy through official channels having failed, a campaign of publicity will be inaugurated, through addresses before churches and societies. The Pennsylvania Prison Labor Commission has just stated that of the 2,700 convicts confined in the state prisons, only ten per cent are employed, and that this is because of laws now on the statute books. Much of the unrest is attributed to this. Pennsylvania is sadly in need of an adequate prison labor law. It is equally in need of a law requiring its wardens to do something other than standing at the small end of a megaphone. A real live job for McKenty, something for the hands rather than the lungs, would be a real blessing.

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McKenty as Viewed by an Ex-Con

I am requested to state that Charles J. Albertus, a young man who served ten years in the Eastern State Penitentiary under McKenty, is able and ready to tell what he knows, and is devoting his life to doing so. He is an excellent speaker and would be glad to address any church, club or other assemblage in or near Philadelphia which wants to hear of things as they are in the Eastern State Penitentiary. He will talk from half an hour to two hours, if desired.

Any one interested in getting genuine inside information can reach him through Mrs. L. V. Howe, Hotel Windsor, Filbert Street, Philadelphia.

CRITIC readers in Philadelphia are urged to do what they can to secure him such opportunities.

Letters From The Masters of The Wisdom

Letters from the Masters of the Wisdom, 1881-1888. Theosophical Publishing House, Madras, London, and Krotona (Los Angeles), 1919. Transcribed and compiled by C. Jinarajadasa, with a Foreword by Annie Besant, $1.00.

Aside from Mrs. Besant's brief Foreword and the compiler's Notes, the entire contents consist of various Letters and other Messages from the Masters of H. P. B. to numerous recipients in the period from 1881 to 1888. Only a very small portion of the contents of the book will be new to diligent students of the old volumes of *Lucifer*, *The Theosophist*, *The Path*, and the other publications of the early days of the Theosophical Movement. Barring possible errors of transcription the authenticity of the Letters is as reasonably certain as anything of this nature can be to the uninitiated student.

Most, but not all, of these Letters and Messages were delivered in an "occult" manner. Entirely too much value has been attached to the "phenomenal" method of transmission, even by earnest and sincere students. They would do well, in this connection, to study with care H. P. B.'s article, "Lodges of Magic," first printed in *Lucifer* for October, 1888, and reprinted in *Theosophy*, Los Angeles, for March, 1913. Had students then paid more attention to the principles of philosophy and the moral worth of the "occult" communications, the original Theosophical Society and its Fellows would have avoided the storms and wrecks that beset its course and theirs. The same is still more true today, for everywhere, in all the theosophical societies and out of them, the value of "messages" from "Masters," "Living Dead Men," "Outer Heads," "Gurus," "Agents," and what not, is assessed, not by any consistent philosophical and moral principles, not by any actual occult knowledge on the part of the recipients, but solely and only they are accepted and valued because of the real or alleged "phenomenal" circumstances attendant upon them, and the claims made in their behalf by the supposed "Agent" of transmission.

Letter XL, the last in the collection, is as follows: "You have still to learn that so long as there are three men worthy of our Lord's blessing in the T. S., it can never be destroyed." Mr. Jinarajadasa's Note says: "I have not been able to trace the original letter in which this occurs, but it is reprinted in *The Theosophist*, November, 1907, p. 167." It happens that we are able to enlighten Mr. Jinarajadasa on the identity of this extract.

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It is a portion of a Letter written by the Master to H. P. B. in reference to Madame Coulomb, some time before the "explosion" of 1884. The complete text from which the quotation is extracted is contained in the *Second Preliminary Memorandum* issued by H. P. B.

Theosophists who lay great store by Col. H. S. Olcott's *Old Diary Leaves* as being what it professes to be, "the true History of the Theosophical Society," will do well to ponder with care Letter XIX which tells what the *Masters* think of H. P. B., as contrasted with Olcott's delusions in regard to her. The bulk of this letter was originally printed in a pamphlet in 1888, also in *Lucifer* for October, 1888, and reprinted in *Theosophy* for September, 1913.

Readers of this volume may be inclined to ask why it is that the series of letters ends with the year 1888, and it is to be regretted that the compiler or the writer of the foreword has not enlightened us upon this point. We hear as much today as ever before about the Masters and their present relations with the "Leaders" of the Theosophical Society. Are we to understand that such visible, tangible evidence as is contained in these letters is no longer forthcoming, or that the well-known modesty of Mrs. Besant and Bishop Leadbeater, their reluctance to make claims for themselves or for each other, causes them to withhold it? Are we to suppose that they are under bond of secrecy with regard to such communications while they are permitted to reveal their nocturnal perambulations with the Masters on some invisible plane? An evil and adulterous generation of skeptics may well accept these letters as proof that the Masters at one time communicated with the then leaders of the Society, but when they seek after a sign that the present leaders enjoy similar privileges they do not relish being put off with the sign of the prophet Jonas in the form of stories of nightgown interviews and Mr. Arundale's graphic description of Alcyone and Mr. Leadbeater "sailing away over the snow-topped peaks of the Himalayas to their Master's home," which carry no stronger evidence than the *ipse dixit* of the narrators that they are not mere dreams.

The History of the Theosophical Movement

The first chapter of the announced Authoritative History of the Theosophical Movement, to which reference was made in the CRITIC of December 24th, has now appeared in the February issue of the magazine *Theosophy*. It is no part my intention to review this at so early a stage, or to indulge in criticisms. The writers have abundant material of a documentary character at their disposition to entitle the history to be called authoritative. The first chapter presents what may be called a plain unvarnished tale of the first decade of the Theosophical Society, the discussion of the external contributory factors being promised for the second chapter. Those who have been brought up on the strictly scientific method of treatment, of which I am one, and who do not take kindly to the *ex cathedra* method, will, I think, feel that a history of this kind should be accompanied by a series of foot notes, referring readers to the original sources. I believe that the permanent value of the history would be much enhanced by this, even at the cost of sacrificing some space and increasing the length of the series of articles. The need for this is illustrated by reading Mr. Sinnett's recently published collection of essays, *Collected Fruits of Occult Study* (London, 1919). Mr. Sinnett, even if he does not speak as one having authority, can hardly be classed among the scribes, yet he claims in the preface (pages 5, 6) that the information given out in his books, *The Occult World* and *Esoteric Buddhism*, "thrilled the readers of the message all over the civilized world to an extent which gave rise to an organization, the Theosophical Society," etc. These books were published in 1881 and 1883 respectively, while the Theosophical Society was founded by Madame Blavatsky and Col. Olcott in 1875. On

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page 262 of the same book Mr. Sinnett says, speaking of the Three Objects: "The phrases in which these"—*i. e.* "the grand purposes underlying the Theosophical Movement"—"were ultimately crystallized do not (though this matters little) reflect the ideas present to the minds of those who, in 1875, did actually, in a certain sense, 'found' the Society." As Mr. Sinnett is apparently aiming to set himself up as the real outer founder of the Movement, it behooves the writers in *Theosophy* to back up their claims in behalf of H. P. B. with hot shot in the form of actual references to original sources.

The annual subscription to *Theosophy* is $2.00.

One Way of Raising Money for the O. E. L. L.

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"I have raised it by the New Thought method of starting with a penny or a dime in an envelope and then putting in all the odd change or extra money you receive. If you pick up a nickel behind the piano, or someone pays your car fare, you put it all in the envelope; any money you find 'rolling up hill,' in fact."

This is much better than the other New Thought method which is much in vogue, and which is very similar, except that you keep the cash for yourself and send us the empty envelope, with the admonition that if we only have faith enough the Infinite Source of Supply will fill it for us. I saw this method "demonstrated" in my early youth. My father, who was the Source of Supply for both of us, gave my small big brother a banana, with the suggestion that he share it with me. This he did, giving me the envelope and keeping the contents for himself. Judging from his remark at the time he thought he was fulfilling his duty to the letter.

At The Periscope

Education at Washington State Penitentiary. Through the efforts of one of our members, a professor in the Washington State University, arrangements have been completed by which inmates of the Penitentiary who are able to profit thereby may receive instruction in the courses of the State University and the State College. A large variety of subjects is offered, all the way from shorthand and bookkeeping to agriculture, civil and marine engineering and navigation. Notwithstanding this, which is an outcome of the work of the O. E. LIBRARY LEAGUE, we are informed that the authorities of the Penitentiary look on the LEAGUE as a lot of pernicious sentimentalists and that they discourage inmates from communicating with it.

Sing Sing's New Warden. At last New York has decided to try putting a man with some experience as a reformer in charge of Sing Sing, instead of the hodge-podge of plumbers, lawyers and politician-out-of-a-job men who have succeeded each other at intervals averaging two years for the last three-quarters of a century. Major Lewis E. Lawes does not appear to be "well known in political circles," but he has managed the New York City Reformatory on the honor plan for three years.

The Spokesman Suspends. With keen regret we learn from Warden Hosp, of the Essex County (N. J.) Penitentiary, of the suspension of that excellent publication, *The Spokesman.* This is because of the inability of the Penitentiary to meet the high cost of printing. We do not hand around bouquets for nothing. *The Spokesman* was one of the best prison publications of recent times, because it contained information of real

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value to those interested in prison reform. The H. C. P. has not affected Warden Hosp, however; he is still Warden Hosp, and we are hoping to see him in a bigger and more prominent position one of these days.

Going on Record for Posterity. Mr. Rogers, who has been there and seen it, tells us that a stenographer waits upon Father Leadbeater from the moment he emerges from his bedchamber in the morning to the instant of his retiring, and takes down *absolutely every word* he utters. All of this will be printed for the benefit of posterity. Whether advisedly or not, the Father is determined that he will not suffer the fate of the Lord Jesus and risk being called a myth. Whether the records of his admissions and confessions of fifteen years ago are to be included, our informant saith not. One wonders why a dictaphone is not employed. The young lady stenographer could hardly be expected to sit up all night and take down what he utters in his sleep, but a dictaphone would record even his snores, and these should not be lost. "There's meaning in thy snores," says Shakespere in *Tempest.* Graphophone records could be made and used at lodge meetings. It would be most interesting to hear a god snore, and besides, who knows what divine meaning it may conceal? And there would be money in it. What good Adyarite would not pay well to hear the revered Leadbeater snore? Do not, I beg of you, attribute the above fact to swellheadedness; it is simply due to a sincere conviction of his own Unbounded All-Importance.

Some Publications of John M. Watkins, London

(Continued from last CRITIC*)*

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THE O. E. LIBRARY CRITIC

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TO HELL WITH THE HANGMAN!

It is a well-known fact that the way to win a political victory lies not so much in advancing the best arguments as in making the most display. The argument is forgotten tomorrow, but the torch lights and the noise of the jazz band linger in the memory as convincing proof of the virtues of the candidate. There is no connection in reason between jazz and the ability to serve the public well, but the jazz wins the day.

It is said that the business of the maker of Pear's soap was built up on three words, "Use Pear's Soap," nothing more. Pear wasted no money and effort in arguments as to why his soap was better than other brands. He just went to work and plastered and painted and printed the whole of England with the words "Use Pear's Soap," thus associating in everybody's mind the thought of "Pear" with the thought of "soap." When you went into a shop to buy soap, and were asked what kind of soap you wanted, the word "Pear" at once came into your mind and out of your lips. I suppose that the three words "Votes for Women" have effected more than all of the arguments in their favor. A simple suggestion is enough to set people thinking and working the matter out in their own minds, and even in the subconscious mind, till they act on it. And it is often much better than argument, because argument tends to beget opposition. You are surprised that the reason which seems so cogent to you produces no impression. It is because your argument tends to suggest its antithesis to your hearer. The argument is yours, but your hearer thinks that the antithesis is his own discovery; he is proud of his offspring and of his originality and becomes a confirmed opponent. I long ago discovered that the best preparation for writing against anything was to read all I could find in its favor.

Try the experiment of omitting your evening prayers for once and spend the time in analyzing your actions during the day—how many of them have been due to reason and how many to suggestion? You will be surprised.

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The reason why ridicule and satire are such potent weapons is that they depend on suggestion wholly, not on argument. You can neutralize an argument by a counter-argument, but no alkali exists which can neutralize the acid of sarcasm.

It is a long way from "Use Pear's Soap" to murder, legal or illegal. I am not going to advance arguments here against the time honored and respectable custom of taking life by process of law, by hanging, shooting, electrocution. I simply want to speak a few words about the influence of suggestion and its value in an anti-hanging campaign.

As far as one can judge from statistics, the number of murders in a community—illegal murders, I mean, the kind of murder which most good people think demands a second murder to neutralize it—is not materially diminished by killing the offenders, nor is it increased by abolishing the death penalty. We can hardly doubt that a prospective death penalty may now and then restrain a would-be murderer. But that there is no noticeable increase in murder in a community which has abolished capital punishment is evidence that legal killing defeats its own end and this is, I imagine, in part the result of suggestion. When society gets rid of an enemy of society by killing him, it is suggesting to the individual the ridding himself of his private enemy in the same way. It is a matter of common observation that exceptional crimes often occur in groups, without apparent external reason; there is what we call an epidemic of that particular crime. The mere suggestion is enough to cause a few ill-balanced individuals to go and do the same thing. It is well-known that one suicide leads to another, and even by the same means. One person drowns himself and after advertising by the papers it is followed by other suicides by drowning. Another takes poison, and shortly there are other suicides by poisoning. This is clearly due to suggestion. A soldier who would never think of slashing a painting or assaulting a woman is impelled to do so by the suggestion of seeing or hearing of another doing it. And by taking life and talking about it in the papers you are starting a wave of suggestion which here and there will find its victims.

But suggestion may work in the opposite way. At present, if one may judge, there is a rapidly rising tide of sentiment against capital punishment. And possibly no one has contributed more to it than the estimable Sheriff Peters of Chicago, who insists on hanging his victims in full view of the jail inmates. A storm of protest was raised all over the country last month by his action. Sheriff Peters is a determined man and he insists that he will continue the practice for the edification of criminals and the protection of the public. The more people protest, the more does he insist on his theory, and quite naturally. But he has done a big service by making capital punishment a public scandal; he has applied the suggestive method in a way quite the opposite of his intention. He has set people to thinking, to wondering whether an act which is too

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indecent to be looked at is not too indecent to be committed in private. If Peters will only keep on and will hang a few more men in the same way and will brag more about his lofty motives, he will start public indignation meetings all over the country. Already two bills have been introduced into the New York State Assembly for abolishing capital punishment. The Hearst papers, which are usually quite rational when the British or Admiral Sims are not in question, have taken it up, just as they did the Joliet scandal, and if they present few arguments, they are following the much more effective method of suggestion.

The effect of simple suggestion has not been taken sufficiently into account by active opponents of capital punishment; they depend too exclusively on arguments, good as these may be. We have no simple phrases like "Votes for Women," or "Use Pear's Soap." The command "Thou shalt not kill" we hear, to be sure, but it is time-worn; it suggests Moses and Sinai rather than Chicago and New York, and besides, there is too little of the fear of God left nowadays, and people resent being bossed, even by the Almighty. We need a few short phrases to be passed around, rubber-stamped or stuck on letters, thrown on the screen at movies, jazzed about the streets behind a band—anything to put a hint in the heads of people who will not trouble to read arguments, and which they can carry home and think over—the text without the sermon, in short.

My esteemed colleague of the American League for Prevention of Legalized Crime has a sticker as big as a mustard plaster, which I frequently receive on letters and which overtaxes the eyes and the time to read through. This may accomplish certain objects, but I think that less space and more pep would bring better results. I leave it to him to devise a more refined slogan than that which forms the caption of this article.

The Editor of the CRITIC will be glad to receive from readers who are opposed to capital punishment any short phrases which they can think of in this connection, and to print them in its pages. We can offer no reward for these, but it will be just as engrossing as thinking out the fifth line of a limerick and vastly more useful. And we advise that they try the suggestive method on those of their friends who have never given a thought to the matter.

Oregon to Vote on Polite Murder

Capital punishment was abolished in Oregon on November 3, 1914.

According to statistics compiled by *Lend A Hand* from the records of the Oregon State Penitentiary there were committed to the prison for murder, during the five years *preceding* abolition of the death penalty 41 prisoners under life sentence and 18 under death sentence. Total 59.

During the five years *following* the abolition a total of 36 were committed for murder.

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Total before abolishing the death penalty..... 59
Total after abolishing the death penalty..... 36
Decrease after abolishing hanging..... 23

There have been 39 per cent less convictions for murder since hanging was scrapped, and yet the reactionaries have succeeded in having the matter brought up for a popular vote, which will take place in May.

It is to be hoped that the people of Oregon will have sense enough to let well enough alone.

Money Wanted to Help the E. S. P. Fight

The whitewashing of Warden McKenty by Governor Sproul's committee has not improved things in the Eastern State Penitentiary and conditions are reported as worse than ever. "Bob" now feels that he can do anything and get away with it. Meanwhile a very vigorous campaign of publicity is being conducted, of which Mrs. L. V. Howe is one of the leaders. On February 27th Thomas Mott Osborne addressed a mass meeting in Philadelphia on "Prisons and Politics." Among other speakers at this meeting were Charles Albertus, an ex-prisoner who has had his ten years' taste of McKentyism, Mr. Dunlap, former Prison Inspector, dismissed by the Governor for opposing McKenty, and Mr. Binder, foreman of the grand jury which recently reported on the rotten state of affairs in the prison.

This fight is a test of the strength of the case of the People *vs.* Prison Politics. Money is badly needed to meet expenses. Contributions are solicited and they should not be limited to Pennsylvanians. Every reader of the CRITIC, from Maine to California, ought to help to put McKenty on the scrap heap, and get others to help too. A victory here will be an encouragement to those who are trying to dump Murphy of Joliet and the other ignoramuses and ruffians who have control of some of our prisons.

Send everything to *Mrs. L. V. Howe, Hotel Windsor, Filbert Street, Philadelphia, Pa.*

N. B. If I were sending a contribution I would say: "Dear Mrs. Howe:—I know you are worked to death and that you need all the energy you have in your fight. So don't take the time to acknowledge this. Yours truly."

Theosophical Neutrality in Precept and in Practice

Last year Mr. T. H. Martyn, late General Secretary of the Australian Section, T. S., wrote three pamphlets, namely:

Should We Reconstruct?
Tsarism or Reconstruction in the Church?! An Open Letter.
The World Teacher and Democracy.

The first two were largely an exposé of the Liberal Catholic Church and its dangerous influence upon the Theosophical Society

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The first was written in response to a request from the editor of *The Messenger,* but its publication therein was thwarted by the Krotona clique which is operating to press this church upon the American Section. Thereupon all three pamphlets were published by the American Branch of the Adyar Theosophical Publishing House, which is controlled from Adyar and is not under obedience to the Czar of Krotona. It is understood that their publication was financed by private funds.

Mr. B. P. Wadia, Hon. Manager of the Adyar Theosophical Publishing House, has now published a very suave article in the February *Messenger* (page 282), in which he repudiates the action of his American Manager, and apologizes to those who were offended by the pamphlets. Mr. Wadia states that "the pamphlets are no more in circulation." As we are informed that the Krotona Publishing House still had them in stock, this is simply a nice way of saying that they have been suppressed.

Mr. Wadia has suppressed Mr. Martyn's pamphlets, so far as their distribution through an official channel is concerned. But he errs when he says that they are "no more in circulation." This office has a stock of them, and these are intended for circulation and nobody, so far as I know, is in a position to suppress them. These are at the service of any member of the T. S. who desires to know what it is that Adyar is so anxious to conceal. They will not be sold, but they will be loaned to any F. T. S. upon receipt of three cents in stamps to cover cost of mailing, and a promise to return them within a reasonable time for further circulation. They are most interesting and instructive, not only as history, but as a lesson in the dangers of ecclesiastical domination.

The Editor of the CRITIC *further appeals urgently to those who have copies of these pamphlets which are not in active use, to send them to him, in order that they may be kept in circulation in the manner described, and notwithstanding their official prohibition from Adyar.*

As an attempt to blow hot and cold at the same time Mr. Wadia's article is a model. He says he stands for freedom of expression in the T. S., and at once proceeds to suppress the pamphlets because they are of the nature of "partisan propaganda." He forgets to say whether the official partisan propaganda in favor of the Liberal Catholic Church which has been carried on in *The Theosophist* and elsewere is also to be suppressed, and he also forgets to apologize to those who have not relished it. As Mrs. Besant is really the head of the Theosophical Publishing House and Mr. Wadia is her manager, it is quite obvious that the suppression of these pamphlets is through orders from above.

We are now getting an inkling of what the "Neutrality in the Theosophical Society" really means, of which Mrs. Besant and her representative Mr. Wadia have been talking so eloquently. It means that it is something for them to talk about, but for others to practise. It means just this, that Mrs. Besant may print articles in the

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official journals of the Society, commending the Liberal Catholic Church to the consideration of the members—that is just what she says—and calling it the religion of the future, that she may continue to give Bishop Leadbeater the run of their pages in pushing his church and in presenting it not only as what it is, but as what it is *not* (see the CRITIC, November 12, 1919), but that if any one, even of the eminence of ex-General Secretary Martyn, desires to show up the other side of the question, the doors of the Publishing House are closed against him.

Mr. Martyn's pamphlets were neither scurrilous nor libelous; they presented in a modest manner that which the members of the Society had a right to hear, but they are prohibited on the specious excuse that they are "controversial,"—a most convenient term—which means that I may say all I wish, but that anybody who does not agree with me and who ventures to express himself with the same freedom as I have done, is engaging in "partisan propaganda" and must be shut up. Between the action of Mr. Wadia in stopping their issuance by the American Branch of the Publishing House and Mr. Warrington's action in excluding one of them from *The Messenger* there is not one iota of difference. Both are trying to bully the members and suppress freedom of discussion, the latter to protect the Liberal Catholic Church in America and to give it a chance to get control of the Section, the former, if I mistake not, in order to save Mrs. Besant's face.

The American Branch of the Publishing House has been allowed to print, advertise and circulate the most decided Catholic propaganda literature without interference from Adyar, on the ground that it was for "the information of the members." It is only when the other side is also given a chance that Adyar steps in and says No!

We have not forgotten Mrs. Besant's virulent attacks upon W. Q. Judge, in which she charged him with being a forger of messages from the Masters, which she printed and circulated among the members, while at the same time, by means of a disgraceful parliamentary trick, she caused Mr. Judge's defense presented by his American friends to the London convention in 1896, to be laid on the table *without being read*. And her action today is a complete parallel. Having committed herself by commending the Liberal Catholic Church to the members of the Theosophical Society, and having allowed its exponents to use the official press, she tables, —through Mr. Wadia—the efforts of the opposition to get a hearing.

It is doubtless most consoling to listen to the beautiful talks of Mrs. Besant and of Mr. Wadia on neutrality, at least some seem to think for this reason that the theosophical millenium is now at hand. And what they *say* is most admirable. But for my part I care not a fig for talk, unless it is backed up by example. And here we have the first practical lesson in neutrality! To have a real democracy you must have freedom of expression; every one must be

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allowed to present his views as long as he keeps within the bounds of truth and courtesy. It ought to be the policy of the Publishing House to give encouragement to this spirit. The Manager of the American Branch has shown this spirit and has been humiliated for so doing. The American Section is in sad need of overhauling, but while I have a deep admiration for some of the policies of Mr. Wadia, his action in this matter shows that he does not understand the very first principles of democracy, or, if he does, and is acting freely, that he does not propose to observe them when it is not convenient. I am quite convinced that those American theosophists who see in Mr. Wadia a new Moses who will lead them to the promised land of spiritual freedom are deceiving themselves, and that whatever effect his return home will have on the people of the antipodes, it will be a benefit to those he leaves behind him. It is equally clear that Mrs. Besant's talk about "neutrality," which without doubt presents her views as to how others should act, is not going to interfere with her determination to retain political domination of the Society, fairly if she can, unfairly if she must, as in 1896.

At the Periscope

A Female Hemale. I am informed that the Right Reverend Irving S. Cooper, Regionary Bishop of the Liberal Catholic Church in America and late National Vice-President of the American Section, T. S., but now fortunately absent at the antipodes, refuses to speak from a theosophical platform in Sydney, Australia, unless he is allowed to wear petticoats. As the T. S. in Sydney objects to this style of dress reform Bishop Cooper has to ventilate his views on Theosophy elsewhere. While the Sydney Lodge is right in objecting to a hemale parading before it as a female, they might compromise by allowing the bishop to wear his feminine duds and introducing him as "Miss Cooper."

A Jewel of Consistency. A good theosophical friend who prizes H. P. B. more than Father Charles resigned from the T. S. lodge at Albany, N. Y., but applied for readmission at my suggestion, and was refused. And this is in a society which boasts that it admits all without distinction of creed! This lodge seems to have gone still further and to have repudiated the moral of Christ's parable of the Prodigal Son. Being vegetarians one could hardly expect them to kill the fatted calf, but they might at least have welcomed the returning prodigal with coffee and ice cream. As Mrs. Besant says, the Master doesn't want too many of the same kind, but the Albany lodge seems to be topheavy at the wrong end.

Back to Blavatsky

Theosophy in Scotland, the official monthly organ of the Scottish Section of the Theosophical Society (Adyar) begins its tenth volume in enlarged form and announces the publication of a series of studies in H. P. Blavatsky's *Secret Doctrine*. Charles Lazenby contributes the first part of a continued article on "The Servant." Mr. Lazenby is a well-known lecturer who has been excluded from practically every theosophical lodge in the United States because of his originality and devotion to the

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methods and principles of H. P. B., which have made him *persona non grata* among the devotees of the Adyar variety of "neutrality." We congratulate our Scottish friends on the progress of the "Back to Blavatsky" movement there. Those interested can obtain subscriptions to *Theosophy in Scotland* through the O. E. LIBRARY at $1.50 a year.

The current prices of H. P. Blavatsky's *Secret Doctrine* are:

The set, 3 vols. and Index Vol., $16.75; vol. 1, $5.60; vol. 2, $5.60; vol. 3, $4.20; Index vol., $2.85. Volume 3 can always be supplied; vols. 1 and 2 and the Index, generally, but subject to supply.

The demand for *The Secret Doctrine* has increased five hundred per cent during the past six months, while the call for *Man, Whence, How and Whither*, by A. B. and C. W. L., has fallen off to one-fifth. You may interpret that as you will.

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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.—*F. Max Mueller.*

Bhavagad Gita—Translated from the original Sanskrit text by *Swami Paramananda*. Flexible cloth, gilt top, $1.04.

The Bhavagad Gita is a section of the great Hindu epic, the Mahabharata. In religious value it is comparable with our New Testament, and should be read with it by all religious students of whatever creed. Its importance is shown by the existence of nearly twenty different English translations.

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A DANGEROUS PRISON LABOR BILL

Mr. Nolan introduced in the House of Representatives, on November 17, 1919, a bill (H. R. 10615) the objects of which are thus stated:

A Bill to employ prison labor for the production of supplies and to authorize their purchase by the Federal Government; to regulate the compensation and hours of prison labor and fix standards; to prohibit the purchase of supplies manufactured by prison labor under private contract; *to limit the effect of interstate commerce between the States in goods, wares, and merchandise wholly or in part manufactured, mined, or produced by prison labor or in any prison or reformatory;* and to equip the United States penitentiaries and the United States Army prisons and disciplinary barracks and the United States naval prisons for the *manufacture of supplies for the use of the Government:* for the compensation of the prisoners for their labor; and for other purposes.

The italics, which are mine, indicate the provisions which appear to me to be objectionable for reasons stated below.

Section 1 authorizes government departments or bureaus to purchase supplies under conditions specified, from "any penal institution where persons are confined by governmental authority, whether Federal or state, county or municipal, or committed by courts-martial, naval or military, willing to undertake the manufacture, production, and delivery of such supplies."

The wording of this sentence is ambiguous. Does it mean any Federal, state, county or municipal penal institution in which persons are confined by authority of the United States Government? or does it imply all prisons in which persons are confined by either Federal, state, county, or municipal governmental authority? The former would limit it to prisons containing Federal prisoners, of whatever class; the latter would make it apply to all prisons whatever. The latter seems the more probable and is certainly the more liberal interpretation.

The same section further provides that the prevailing market price for the same kind and quality of goods in the same locality shall be paid, as far as possible, and that "Compensation and hours of labor for inmates of the institutions above specified shall be based

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upon the standard hours and wages prevailing in the vicinity in which the institution is located. The pro rata cost of maintaining the inmates so employed shall be deducted from their compensation."

If this means, as it appears to, that the same wages shall be paid as are paid for the same class of work in the vicinity of the prison, less the cost of board and lodging, it is much of a question whether this is feasible, if the product is to be sold at market rates. The payment of normal wages to prisoners is a highly desirable ideal, but it must be remembered that, unlike the free industrial institution which has the whole labor market at its disposal and can to a great extent select its laborers, a prison is a small community consisting of persons sent there by the court, very generally untrained in the kind of labor required, frequently undisciplined and constantly coming and going for reasons unconnected with their work. Under such conditions a sufficient supply of previously trained skilled labor is almost out of the question. Many of the men are incompetents whose support has to be carried by the actual workers, while the foremen and managers are likely to be appointed for reasons of politics rather than of ability. For these reasons a high degree of efficiency is difficult to maintain. The most that can be expected is that the wage rate shall be high enough to preclude any actual profit from the sale of the products, and low enough to allow production at market rates. What Federal authority is to decide whether the scale of wages conforms to the obviously intended ideal of requiring that the inmates shall be paid the full value of their labor does not appear from the bill.

Section 2 forbids government departments and bureaus to purchase from any private person or corporation employing convict labor. This excludes the products of so-called contract prison labor, and it is an admirable provision intended to discourage private persons from making a profit from convicts. But why private individuals and corporations only? Does it make any difference to the prisoner whether John Smith or James Brown is making money at his expense, or the aggregate of Smiths and Browns who make up the state? Minnesota, for instance, makes a big profit from its penitentiary. Every Smith and Brown in Minnesota saves on his tax bill thereby, and can blow in more on cigars and amusements —paid for by the prisoners.

Mr. Nolan's bill provides that the War and Navy Departments may establish industrial plants in the military and naval prisons, the products of which shall be sold to the Government, while the prisoners are to receive normal wages as above. This is admirable, and would be still more so if it were made obligatory. But why graft the pernicious state use system on the Federal Government? Why not sell the products in the open market, if full wages are to be paid, and allow the Government to buy them as it does other supplies? If the prisoners are getting a fair market price for their

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products, why insist that they must receive the cash from the Government rather than from a private buyer? If the Government is required to pay market rates anyway, why insist that it must take the particular article made by the prisoner when it could buy as cheaply elsewhere, and when the prisoner could get as much from somebody else?

Provision is further made for establishing industries in the Federal prisons under the Department of Justice, the products to be used by the Government. Unemployment in Federal penitentiaries is a crying evil, but why complicate the matter with the state use system again? Besides requiring reasonable wages to be paid to such Federal prisoners, there is a further admirable provision that reasonable compensation shall be paid to those inmates who are not engaged in actual production, but in the various occupations needful in maintaining the prison, what we may call the domestic pursuits—the mechanics, engineers, tailors, cooks, clerks and the like.

With so many excellent, even if not perfect provisions, it is to be regretted that the bill proposes to interfere with interstate commerce in prison-made goods in the manner indicated in *Section 3*, which reads:

That all goods, wares, and merchandise manufactured, produced, or mined wholly or in part by prison labor, except paroled prisoners or in any prison or reformatory, transported into any State or Territory of the United States, or remaining therein for use, consumption, sale, or storage, except those disposed of by sale to the Federal Government as above provided for, shall, upon arrival and delivery in such State or Territory, be subject to the operation and effect of the laws of such State or Territory to the same extent and in the same manner as though such goods, wares, and merchandise had been manufactured, produced, or mined in such State or Territory, and shall not be exempt therefrom by reason of being introduced in the original package or otherwise.

This pernicious provision springs up in every Congress in identically the same words and with the same regularity as the crocuses sprout in the grass outside. Mr. Booher and Mr. Hoke Smith had the disease, and Mr. Nolan seems to have caught it. It was fully discussed in the CRITIC of April 5, 1916, January 23, April 3, April 17 and May 29, 1918. It has no connection with the other provisions of the bill, and not only has absolutely not one point in its favor, but is the most pernicious and reactionary proposition of recent years in prison labor legislation. It tends to restrict the market for prison-made goods and therefore to encourage that greatest curse of our prison system—unemployment. It allows and encourages any state so disposed to discriminate against the products of prisoners as such irrespective of whether they are paid reasonable wages or not. Hitherto Congress has limited the effect of the interstate commerce law only in the case of articles distinctly prejudical to public health or morals—booze, drugs, adulterated or misbranded articles, products of child labor. But this is legislation against a class, not against a thing. A prison product is just as honest as any other, provided it is made by honest and honorable

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methods, not by the methods of the slave driver and profiteer. A state has no more moral right to exclude honestly made prison shoes because its shoemakers want to eliminate outside competition than it has to exclude the wheat, potatoes and turnips grown in the neighboring state, because its farmers control the legislature and want to limit the market to their own products.

Limitation of interstate commerce, or permission to states to exclude or regulate the sale of outside products should never be granted unless these are pernicious either in their use or in their mode of production. I defy any man to prove that a shoe made by a man locked up all day, but working for reasonable pay, is any more objectionable than the shoe made by the free man who gets the same wages and who sleeps home at night. Honest labor is not made dishonest by being performed in a prison and by a convict.

What is needed is not discrimination against prison products as a class, or permission to states to make such discrimination, but their protection from other states which would dump on their markets the cheap products of their penal institutions—cheap because made by what are virtually unpaid slaves. The state which is backward enough to make slaves of its convicts should be required to keep the mischief it is doing at home. The bill as it stands, with Section 3, would seriously block progress in prison labor reform for years to come. Far better would be a prohibition of interstate commerce in prison products made by unpaid or underpaid prisoners, or in those prisons which yield a direct profit to the state over and above what it would receive in the form of taxes from the same men, if free.

Theosophical "Towards Democracy" League

The attention of those interested in the theosophical movement is called to the following announcement, which for lack of space has had to be somewhat condensed:

Hollywood, Los Angeles,
January, 1920

Dear Co-Workers:

In order that the American Section T. S. may better accomplish the important task allotted to it by the illustrious Founders of our Society who, without doubt, foresaw the present critical period in the world's history, it is obvious that the T. S. must take its place with those who are striving towards world democracy.

To this end, a band of harmonious and constructively inclined F. T. S. at Krotona are endeavoring to promote that brotherly tolerance which expresses itself through a spiritually democratic form of government, and for this purpose have founded a league, particulars of which are appended.

Funds are needed, and all money sent will be used in furthering the aims of the League by

(1) Publishing lectures by Mrs. Besant and other leaders of Democracy.

(2) By utilizing the services of earnest F. T. S. as lecturers.

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So help all you can by sending donations, however small, and also by forming local groups of the League in your district.

Individual members may join by applying and enclosing one dollar membership fee to the secretary.

Inquiries will be welcomed, and further information gladly given by

C. J. VAN VLIET,
Secretary Theosophical "Towards Democracy" League,
2130 Vista Del Mar Ave., Hollywood, Calif.

Object. **The promulgation and application of the Ideals of Democracy in the Theosophical Society and the body Politic.**

H. H. Shutts, *President;* Ethel A. Gillespie, *Vice-President;* C. J. van Vliet, *Secretary;* Hugh R. Gillespie, *Treasurer.* Mary Weeks Burnett, M. D., Emily G. Pelton Shutts, Antoinette de C. Phillips, F. G. Wilhelm, Maurice H. Dukes, *Counsellors.*

In connection with the promulgation and application of Democratic Ideals in the American Section T. S., certain very important questions force themselves to the front as requiring immediate attention, and the following are a few of the problems that press for early solution:

(1) The Neutrality of the T. S.
(2) Revision of the existing By-Laws of the American Section T. S.
(3) The position of the American Section T. S. in regard to Krotona.

I am heartily in accord with the objects of this association, and find in the names of several of the officers who are personally known to me the assurance of an earnest effort to carry out its professed aims. With the exception of the president, none of the officers are officers of the Section. To those who find the program too restricted, it may be worth while to hint that conditions in the American Section today are such that the medicine which is needed has to be given in a high degree of dilution. These conditions, partly the fault of human nature, but largely due directly to the corruption of the Section by influences proceeding in part from Krotona, in part from Adyar, are such that no sweeping and forcible presentation of the truth would be tolerated or understood by the majority of the members. They must be taught to read democracy in words of one syllable. Some day, I hope, this League will become a league for promoting the democracy of the whole Theosophical Movement, and for uniting the now alien elements. But I can see that for the moment it must begin by limiting its membership to the society in which it originates, for in no other way, for reasons to be explained below, could it secure a hearing. Reforms, like charity, should begin at home. And it is a difficult enough task, to be sure. Between democracy and the belief in the divine right of kings there can be no compromise, and the T. S. is thoroughly committed, if not to the divine right of monarchs, politically speaking, still quite as much so to the divine right of human leaders, people in pants and petticoats. Its members are just craving to be led, they shun independent thought, and any attempt at independence is treated as a form of lese-majesty, punishable, if not by banishment or excommunication, still by various forms of unpleasantness.

I hope to continue from time to time to discuss various topics which I think relate to theosophical democracy. Some of these may have a bearing on the work of the Towards Democracy League in

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the near future, others may not. I shall now and then have some very unpleasant things to say, and I ask those who think that I am inspired by personal feelings to accept my assurance that this is not the case, and that nothing but my loyalty to the Theosophical Movement, and, for that matter, to the T. S. itself, could induce me to follow a course which must of necessity make me many enemies.

The First Object of the Theosophical Society is:

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

Any one who accepts the ideal set forth in this statement is in so far a theosophist, no matter what his affiliations with theosophical associations may be, no matter if he is not associated with any of them. It is quite true that such associations must be formed, for study, for cooperation. But there is no special sanctity in such an association. There is no one such society divinely appointed, membership in which implies special favor, honor, recognition from above. Likeminded people tend to gravitate together perhaps into one, perhaps into several organizations, that is all there is in it, and one such society, if it carries out its ideals, is as worthy as another, and is entitled to recognition as such by the others. This is the real brotherhood, the true spiritual democracy.

It is quite true that the Adyar Theosophical Society is willing to accept and to recognize as a brother the Christian, the Hindu, the Moslem, the Buddhist, the Parsee and what not. It ignores none of these. But there is one being it not only refuses to recognize as a brother, but it will not even admit his existence. It ignores him as completely as I ignore the inhabitants of the astral plane whom I may meet in the street. This unfortunate being is the fellow theosophist, in belief, who does not possess a membership certificate signed by Annie Besant. He is not only not a brother; he is a nonentity, a vacuum. He is known to exist, but is ignored because to notice him would be to admit his existence and therefore the possibility of a theosophist not authorized to exist by the Adyar T. S. Read that preposterous comedy, *Man; Whence, How and Whither*, and *Rents in the Veil of Time*, by the same author, and you will see how the T. S. is being deliberately trained to be a society of snobs. You will be taught that all the really worth while people of the past have reincarnated into the one Theosophical Society of which he poses as a "leader," and that all outsiders really amount to nothing.

Besides the Adyar Society, indisputably the largest, there are several smaller societies which follow the teachings of H. P. Blavatsky and some of which have identically the same Three Objects. Are these societies recognized as a part of the Theosophical Movement? Not at all; they are studiously ignored; they are never mentioned. At the present time there are published two excellent theosophical periodicals, the monthly *Theosophy*, issued by the United Lodge of Theosophists with headquarters in Los Angeles, and the *Theosophical Quarterly*, published by the Theosophical Society

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which centers in New York. Both of these are fully the equals, both in literary quality and in the character of their theosophical contents, of anything issued by the Adyar Society, and are vastly more dignified in their editorial sections, which are devoted to matters of theosophical interest instead of family gossip. Yet these are absolutely ignored year in and year out, by the Adyar organs and members. Mention one of these to an Adyarite, and he will—that is if he does not lose his temper—either not hear you or talk about the weather. The official organs of the Adyar Society never even allude to them in the columns devoted to reviews of periodical theosophical literature, although any psychic article in a popular magazine is enough to set them crowing. Mrs. Besant's personal organs, *The Theosophist* and *The Adyar Bulletin* are equally sinners in this respect. They simply will not let the members know that anything theosophical is written by people who do not owe allegiance to her. It is a deliberate conspiracy of silence, a spiritual fraud on those who should see the Theosophical Movement in its entirety.

This condition is scandalous and rotten. It might be condoned in an old-fashioned church, but it is quite another matter among those who make the pretensions of theosophists. And those who are ultimately responsible for it are the "leaders" of the T. S., especially Mrs. Besant, who, with all her fine talk about democracy, is most careful to make the members think that the Theosophical Movement is limited to the society of which she is the president and to hide anything which could affect her position as head and autocrat of that Movement.

Has any F. T. S. ever heard his lodge addressed by a member of another theosophical society? I think not. They will listen to church members at times but to an outside theosophist, never. Make such a proposition and it would be voted down at once. "He is not one of us." That may be human narrowness, but a change of policy, which could easily be insisted on by Adyar, is never hinted at. At a time when Protestant churches are holding union services, are inviting representatives of other churches to address them, the T. S. is following the policy of the middle ages.

There need not be union; the advisability of that is a matter for discussion. But there should be affiliation, there should be fellowship. And the responsibility for bringing this about rests most of all on those who believe in theosophical democracy. Let us hear less about *the Theosophical Society* and more about *the Theosophical Movement.*

New Subscriptions Wanted for the Critic

The Editor urges upon those who sympathize with the aims of the CRITIC to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the CRITIC has to say?

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Automatic Parole Law —Notice to Members

LEAGUE members who receive through this office or otherwise documents relating to the automatic parole law now before Congress, which was discussed in the CRITIC of February 4th, are urgently requested to secure as many signatures as possible in its behalf. These should be in duplicate, one on each of the two blanks addressed to a representative and senator respectively. These should be sent to their senator and representative in Washington. Personal letters urging its passage should be written if possible.

Next CRITIC. How the American Section, T. S., is being worked to pay for Krotona, a property which it does not own.

Vedanta Philosophy

(*Continued from last* CRITIC)

Paramananda, Swami—The Path of Devotion, cloth, $1.05; paper, $0.79.
Vedanta in Practice, cloth, $1.05; paper, $0.79.
The Way of Peace and Blessedness, cloth, $1.05; paper, $0.79.
Problem of Life and Death, paper, $0.37.
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Universal Ideal of Religion, paper, $0.27.
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Pamphlets: Spiritual Healing; Teachings of Christ and Oriental Ideals; Science and Practice of Yoga; Yoga and Christian Mystics; each, $0.17; Harvest Field of Life, $0.11.
Bhagavad Gita and Upanishads, see these.
Swami Paramananda is the head of the Vedanta Centre at 1 Queensberry Street, Boston, Mass.

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Gospel of Ramakrishna (Indian edition), $2.18.
F. Max Mueller, Ramakrishna; His Life and Sayings, $3.20.
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Swami Vivekananda, My Master, $1.08.

Ramakrishnananda, Swami—The Soul of Man, $1.08.
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Vivekananda, Swami—The Life of Swami Vivekananda, By his Eastern and Western Disciples, 4 vols., each, $2.68.
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The best known and most read work of the leading disciple of Sri Ramakrishna. Contains also Patanjali's Yoga Aphorisms, with commentary, and a treatise on Bhakti Yoga.
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Karma Yoga, $1.60.
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Complete Works, India edition, 5 vols., each, $2.18.
Lectures, each $0.16, as follows: Christ the Messenger; Religion, Its Method and Purpose; Nature of the Soul and Its Goal; Ideal of a Universal Religion; Real and Apparent Man; Bhakti Yoga; The Cosmos; The Atman.

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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TWO FEDERAL PROBATION BILLS

Two Bills "for the establishment of a probation system in the United State courts, except in the District of Columbia." H. R. 1111, by Mr. Raker, and H. R. 12036, by Mr. Lonergan.

The system of probation for juvenile offenders and of placing them under the charge of probation officers appointed by the court is now so general and so widely known that comment upon it at this late date would be superfluous. It may be assumed that every one who is in the least interested in questions of delinquency is familiar with it. More recently there has been some tendency to apply the general idea of probation to adults likewise, and in some states provisions exist whereby adults, usually first offenders, may, at the option of the court, be left at liberty under proper supervision. It may be said of all probation systems that they amount to the same thing as parole, except that the guilty person is placed upon probation at once, instead of having to serve a preliminary sentence. In all cases such laws provide that a violation of the parole or probation may result in imposition of the suspended prison sentence.

At the present time the United States Government has no such provision for those who violate Federal statutes. It is not within the option of the court to suspend sentence. A verdict of "guilty" carries with it a prison sentence without recourse and no such person can be paroled until one-third of the sentence has been served, or, in the case of life prisoners, fifteen years.

It is quite natural that the idea of juvenile probation should have preceded the thought of adult probation. At root, however, they are one and the same. Whatever argument exists for saving the child the disgrace, and what is worse, the danger through evil association from a reformatory experience must apply to the adult offender. The prison, as it exists today, affords a liberal education of an undesirable kind. Certain penal institutions have called themselves "Universities of Another Chance." They all should be that, but unfortunately the chance which they afford consists largely in the opportunity to associate with hardened criminals and to

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imbibe their ideas. Nobody should be sent to such an institution, with enforced association with such people, if it can possibly be avoided. The much talked of systems of segregation are difficult to apply fully in practice. A highly intelligent ex-inmate of a Federal penitentiary recently remarked to me that the United States Government is conducting a very efficient school for the propagation of radicalism and anarchism by locking up political prisoners and "reds" in intimate association with others who, whatever their previous opinions, bear no love to society for putting them where they are.

Moreover, the adult is more likely than the child to be settled in life; he may have a business to be wrecked, a family to be thrown on its own resources, or made an object of charity. The mere butting up against the law, the experience of being brought into court and threatened with confinement, is probably sufficient to bring a very considerable portion of such offenders to their senses.

The two bills now before the Judiciary Committee of the House of Representatives embody the idea of probation for first offenders against Federal laws with the exception of those guilty of the more serious offenses, and make it optional with the judge at the time of conviction. Mr. Raker's bill excepts from the privilege of probation those who are guilty of treason, murder, rape, arson, kidnapping, or who have been previously convicted of a felony, while Mr. Lonergan's bill excludes offenses punishable by death or life imprisonment. Mr. Lonergan's bill also provides for the appointment by the court of probation officers, a point not mentioned in the Raker bill. Such probation officers, if salaried, must be appointed only after competitive examination under the civil service laws of the United States—a wise provision, intended to exclude such appointments from the sphere of political influence. Both bills, of course, provide for the serving of the suspended sentence if the probationer proves unworthy of the trust imposed in him.

The two bills will doubtless be revised and the desirable features of each incorporated into a single measure before they come before Congress for final action. It is said that the sentiment in favor of the system of probation for Federal offenders, at the option of the court, is sufficiently strong to give hope that favorable action may be secured.

Mr. Raker is the author of the automatic parole bill for federal prisoners which was favorably reviewed in the CRITIC of February 4th. This leads me to the following comments, which may be of interest.

Automatic parole of prisoners at the expiration of one-third of their sentence, provided they have a 100 per cent good prison record and do not belong to the class of second offenders or of life prisoners, is good. So also is probation without actual imprisonment, at the option of the judge. On comparing the two probation bills with the parole bill, however, we are at once struck with this

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fact. It is within the option of the judge, with certain exceptions, to suspend sentence and to place the convicted person under probation. But this can be done only before he has actually been committed. Once in prison, he has to stay there for one-third of the term imposed, at least. It is not within the power of the court to liberate him before the expiration of this one-third.

In other words, it is a question of probation without imprisonment on the one hand, and of imprisonment for at least one-third of the legal term on the other. This divides Federal offenders into two sharply distinct classes. As a matter of fact, however, no such sharp lines exist in the nature of the cases. It is quite possible that an offender should not be placed on probation at first, but that a brief prison experience would be sufficient for him, after which he could be paroled without having to serve out the full one-third of his time. Even one year is a pretty good slice out of one's life. It is the period during which punishment makes the most impression; it affords ample time for meditation on the way of the trangressor. Often, too, it suffices to wreck business, family relations, health.

There is room for legislation covering this hiatus, without essentially altering the provisions of the parole and the probation arrangements. If the judge can be trusted to use his discretion in placing the offender upon probation at the start, there would seem to be no reason why he should not have the liberty of imposing a light sentence, much shorter than the one-third, to be followed by probation or its equivalent, parole, or to have the right, possibly upon recommendation of the parole board, or upon evidence of good behavior, to place the prisoner on probation at any time up to the point where the one-third provision becomes effective. If I had the job of recasting the various bills under consideration I would extend the power of the judge to place on probation without commitment to prison, by empowering him to impose a minimum or nominal sentence, to be followed by parole or probation, and if in his judgment it seems wise to do so, to change the sentence of imprisonment at any subsequent time to one of probation, provided the prisoner's prison record is good. There seems to be no sound reason why the power should be limited to the moment immediately following conviction. Reasons often come up which indicate that the sentence of the court has been too severe. Further, reasons may exist which make it difficult to fix the proper term of confinement in advance. The late war has offered many illustrations of this. Those who are a public menace in time of war may cease to be so when the state of war has come to an end, and that no one can foresee. Unusual conditions, inflamed states of public opinion at certain times, may influence the judge, who after all is mortal, to impose a more severe sentence than he would have done under other circumstances. Apart from this, unforeseen conditions may arise in the life of the prisoner or of his family, matters of health, dependency, etc., which may totally alter the question of whether

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society is better served by his confinement than by his liberty under supervision. It would therefore seem that the powers of the judge should be wider than is contemplated by the two bills under consideration.

The Spider and the Fly

In *The Messenger* of February 1920 occurs an editorial entitled "A Vision of Krotona's Future," which devotes about five pages to befogging the question of the relation between Krotona and the American Section of the Theosophical Society. The March *Messenger* also devotes much space to publishing the charter and by-laws of "Krotona Institute of Theosophy" and other material relating to Krotona which, if carefully studied, should be most illuminating—and disillusioning.

From the documents presented it appears that Krotona Institute of Theosophy, the corporation owning the real estate known as Krotona, is wholly independent of the American Section of the Theosophical Society, that the Section has not a single vote in its management, and that its charter gives absolutely no guarantee that this valuable property, estimated to be worth $200,000, ever will be controlled or owned by the Section. From the report of the Chicago Convention of 1919 (supplement to October *Messenger*, page 28), it appears that at least six of the fifteen trustees of Krotona Institute are members of the Liberal Catholic Church, a church which pretends to Theosophy, but confesses to Catholicism, while still other trustees are openly in sympathy with Catholicism. There is nothing in its charter to prevent the Board of Trustees from excluding the American Section and devoting the property exclusively to the purposes of the Catholic Church.

Article III, Section 3 of the by-laws of Krotona Institute (*The Messenger*, page 325), requires each member of the Board of Trustees to sign a declaration according to which the retirement of said trustee becomes effective at the will either of the President or acting President, or of a majority of his fellow members. In short, the Board consists of mere puppets, not only without effective control of the property, but subject to dismissal without ceremony if they do not obey. And this astounding and unheard-of provision, the like of which probably exists in no other corporation in America, and which is no dead letter, let me assure you, places Krotona absolutely at the will of a single autocrat who has shown his Catholic proclivities by filling most of the Sectional offices under his control with Catholics. The Board is a sham and a fraud, because its members, instead of being free agents, must say "yes" to the command of their master, at risk of dismissal if they refuse. One wonders how self-respecting people could stultify themselves by being a party to such an arrangement.

For years this virtually Catholic autocrat, with his sham Board

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of Trustees, has been soliciting donations from members of the American Section for the purpose of paying off the Krotona mortgages—making use for this purpose of the membership records of the Section, in the interest of a foreign corporation, in violation of Sectional by-law No. xiii, which is intended to protect members from having their names used in ways not contemplated by their membership—and without making the fact clear that the money was to be devoted to paying for a property to the control and ownership of which the Section has not a trace of legal right. Members have been led to believe that they were contributing to a home for the Section instead of to a corporation which might oust it at any moment. I was totally deceived by the circulars sent out by the Krotona Mortgage Raising Bureau until by chance I learned the facts, and doubtless most of those who have contributed have been similarly deceived.

Having been so successful in milking the members for voluntary contributions, the Krotona ring went a step further and resorted to forced contributions. It engineered the passage by the Chicago convention of 1919 of a resolution requiring the American Section to pay over to Krotona Institute 33 1-3 cents annually for each active member of the Section "in lieu of rent and for the better upkeep of the national center." This resolution was passed by a small minority of the membership, not over three hundred out of 7,300, without the slightest offer in return of a legally binding guarantee that the Section would receive an equivalent, with no evidence that as a business proposition the rental exacted is not exorbitant, and that accommodations suited for conducting the affairs of the Section economically and efficiently could not be secured elsewhere for less.

With its present membership the sum taken from the Section's treasury and turned over to Krotona Institute amounts to somewhat more than $200 a month. This is an exorbitant rental. A building which would accommodate the legitimate activities of the Section's main office should certainly be had for not over $100 a month. The rest is graft, pure and simple. It may be delightful for the few resident members to enjoy the view "from the hill," to use the swimming pool and to race up and down the spacious grounds in the effort to practice Mr. Warrington's recipe for curing dementia praecox, but the mass of the members who pay for these things derive no benefit therefrom, nor does the Theosophical Movement.

The article in the February *Messenger* simply serves to muddle the reader. It is true that the Board of Krotona Institute is required to consist of members of the "E. S.", a secret inside organization in the T. S., but which has no legal status and certainly no claim upon the income of the Section. It is not the "E. S." which is being mulcted of its income; it is the American Section, a legally incorporated body, with a charter and with officers elected and serving according to law. Comparatively few of the members be-

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long to this mysterious inside ring, nominally a body with spiritual aims, but practically more in evidence through its political domination of the Section and its opposition to democratic and open methods. Being a plain private in the ranks, I object strenuously to one cent of the dues I pay being given over to a set of irresponsibles instead of being retained and used in a businesslike manner for the obvious benefit of the Section of which I am a member.

Members who read the editorial in the February *Messenger* should not be misled by the talk about the intentions of the Great White Lodge. Whatever information of a positive character the writer may have, it is not forthcoming. It is an old game, this working people for their money without guarantees in the name of religion or of the church. We need not question the personal integrity of the present members of the Krotona Board, even if we differ from them in our conceptions of good sense and fair dealing. But if you will substitute for the names of the two corporations concerned the names of any other two independent corporations and will look on it as a business proposition, which it is, the idea of one of these corporations having its fingers in the treasury of the other would make you prick up your ears, I think.

What evidence is there that the Section will ever profit by the money which its members are giving, partly voluntarily, partly by compulsion? Here is what Mr. Warrington said in 1915 and which is reprinted in *The Messenger* for March, page 330:

I have been asked whether some day the Krotona organization would not turn over the property to the American Section, and my answer has been: "Certainly not before the debt is paid, and even then it is not for me to decide, but for those who may be responsible at the time all indebtedness has been retired."

How delightfully funny! The Section will have no claim upon the property which is being paid for by its members, partly by donations, partly by levying upon their annual dues, until they come forward with a full payment of the debt, and not even then, unless it suits somebody in control at the time—presumably a Board of Catholics—to admit it. This wondrous landlord asks you to pay off the mortgage which he has given on the house in which you are a tenant, in addition to your rent, and to leave him in the end the sole owner, with full right to put you into the street!

Whether this is the kind of ethics taught in the "E. S." I do not know, but if it occurred in any other walk of life it would be called a bunko game, and the American Section should know better than to be bunkoed. It is stated that the final disposition of the property rests with Mrs. Besant. Whether this is legally correct I do not know. It would seem not, as it appears from the documents published that as an alien she is not allowed under the California alien land law to hold the title to it. But "for ways that are dark" this board of self-emasculated puppet trustees quite surpasses the "heathen Chinee" whom the law was intended to circumvent; they are quite capable of hiding behind Mrs. Besant's petticoats. But that need not concern the American Section so far as the future

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is concerned. The editorial referred to asks for something constructive, instead of criticism. Here it is.

Put a padlock on the treasury of the American Section. Prohibit the payment to Krotona Institute of sectional funds over and above the amount for which suitable office accommodations which will permit of the efficient and economic administration of business can be secured elsewhere. Prohibit the payment of funds to any person or corporation for services which can be performed equally well by the Section unless upon appropriate and legally binding guarantees. If the majority of the members cannot be induced to vote for this, let the minority secure an injunction restraining the squandering of the Section's money upon irresponsible organizations without a secured *quid pro quo*. Forbid to Krotona Institute under Sectional by-law No. xiii the use of the Section's mailing list, to which, as a foreign corporation not controlled by the Section it has no right whatever. Appoint a commission to ascertain to what extent funds have been collected from members by methods misrepresenting or concealing the fact that Krotona Institute is in no sense the property of the Section and that it has given no legally binding guarantee that the donations solicited will be used in the interest of the Section. Give as liberally as you choose, but if you are giving for Theosophy, not for a possible future Catholic establishment, a summer hotel or a real estate speculation, give it to the Section itself, for a fund to establish its own headquarters, or for other objects wholly under its own control. Put it up to Krotona Institute either to be dropped entirely, or to turn over the whole property to the American Section T. S., for a consideration of one dollar and the assumption of all outstanding indebtedness. Base the administration of the property so acquired upon businesslike democratic methods and exclude all "E. S." and other privileged and autocratic rule. Let the Section on the one hand pay for what it gets, which it has been doing, and on the other hand, let it get what it pays for, which it is not doing.

New Subscriptions Wanted for The Critic

The Editor urges upon those who sympathize with the aims of the CRITIC to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the CRITIC has to say?

At the Periscope

Osborne Resigns. **The resignation of Thomas Mott Osborne, Lieutenant Commander in charge of the naval prison at Portsmouth, N. H., has finally been accepted by Secretary Daniels. Mr. Osborne's resignation had been temporarily withdrawn pending the investigation of charges against his management, which proved to be without foundation. Secretary Daniels compliments Mr. Osborne on his conduct of the prison.**

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Commodore A. V. Wadhams has been appointed his successor. It is a common matter to hear of public officials resigning positions of trust to go into private business. While we are not informed as to Mr. Osborne's intentions it cannot be doubted that his release from the routine of managing a single prison will mean his going into the field to fight for prison reform.

Back to Blavatsky!

Magazine Theosophy to Loan. The O. E. LIBRARY is in a position to loan all of the seven back volumes of the magazine THEOSOPHY on the usual conditions. This is a rare chance for students of H. P. B. in any part of the United States or Canada to read the articles written by her and printed in now unobtainable volumes of *The Theosophist* and other earlier periodicals.

Some New Books

Besant, Annie and *Leadbeater, C. W.*—Occult Chemistry. New edition with introduction by A. P. Sinnett, $3.75.

Curtiss, Dr. and *Mrs. F. Homer*—The Key of Destiny; a Sequel to *The Key to the Universe*, $2.65.

Fielding-Ould, Rev. F.—The Wonders of the Saints in the Light of Modern Spiritualism, $1.50.

Leadbeater, C. W.—Some Glimpses of Occultism, reprint, $2.00.

Mead, G. R. S.—The Doctrine of the Subtle Body in Western Tradition, $2.25.

Paramananda, Swami—The Upanishads, vol. 1. Isa, Kena and Katha Upanishads, $1.50; gilt edge, $1.75.

Sinnett, A. P.—Collected Fruits of Occult Study, $5.00.
A collection of essays, largely now out of print transactions of the London Lodge, T. S.

Swainson, W. P.—Theophrastus Paracelsus, Mediaeval Alchemist, paper, $0.50.

Wright, Dudley—The Eleusinian Mysteries and Rites, $1.50.

Vedanta Philosophy

(*Continued from last* CRITIC)

The Upanishads.

In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death.—*Schopenhauer.*

F. Max Mueller, The Upanishads (Sacred Books of the East Series). In 2 vols., each, $4.90. In 1 vol. (sold only), $6.55.
This is the most comprehensive collection of the chief Upanishads.

W. Gorn Old, The Yoga of Yama (transl. of the Katha Upanishad), $0.75.

Swami Paramananda, The Upanishads, with Commentary. Vol. 1. Isa, Kena and Katha Upanishads. Flexible silk cloth, $1.60; gilt top, $1.85. Further volumes in preparation.

Annie Besant, The Wisdom of the Upanishads, $0.75.

Periodical

The Message of the East; Vedanta Monthly. (Ed. The Vedanta Centre, Boston). Yearly, $1.50. Single copies, 20 cents.
Presenting the universal ideals of religion and philosophy. It contains writings by eminent Hindu teachers, and translations from the Sacred Classics of the East.

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WHITE LOTUS DAY—MAY EIGHTH

> But this you must tell to all:—*with occult matters she has everything to do.* We have *not* abandoned her. She is *not* given over to chelas. She is *our direct agent* . . . I have also noted, your thoughts about the "Secret Doctrine." Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction.* K. H.

May 8th, the anniversary of the death of H. P. Blavatsky, is still observed after a fashion in theosophical lodges, and theosophical periodicals give a passing attention to it. My reason for publishing this article in advance of the time is the hope that it may help in a measure towards influencing those theosophists who read it to take part in making it a real celebration.

Those who personally knew H. P. B. and who are able to recount their reminiscences are now but few. And of these few, a large portion have been alienated from the activities of the T. S. by noting the utter disregard in which both her writings and her teachings are held. Still a few others who knew her, and who pose as leaders, do not find it expedient to say much about her and thus to draw attention from themselves. Their policy is to encourage the reading of their own books and to force them on the members on all occasions through a well developed system of personal propaganda, both open and secret, and to content themselves with occasional eulogistic remarks about H. P. B., which amount to just this: "H. P. B. was a very nice old lady, thoroughly brave and sincere, a pioneer and a fighter. But we have gone much further; we have had new revelations and you will do much better to spend your time in reading what we have written." Let any member of the T. S. who has joined it within recent years ask himself why it is that he reads the books he does, why these books are the sole pabulum of the lodge study classes, and why it is that H. P. B. is so seldom mentioned in more than a cursory way, and he will not find the answer difficult. He was told to read these books; the person

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who told him was told by somebody else, and in the end it can be traced back to certain propaganda agents, to certain publishing houses, and finally to Adyar itself.

White Lotus Day celebrations in lodges, so far as I have observed them, consist of a eulogy such as could be written by any one with a ready pen and with little or no knowledge of the subject to be eulogized, other than could be gathered from a second rate biography. This is followed by more or less irrelevant talks, possibly a recitation and some music, the whole performance being calculated to give to a casual visitor the impression that it is just as well that H. P. B. is dead and that we can get along quite as well without her.

It is quite time that things were changing. Eulogies have no value in themselves. The only way to honor the memory of H. P. B. is to try to do something to revive her in the thoughts and lives of those who profess to be her followers. And there is abundant reason for this. I have quoted above from a letter of the Master K. H. himself (see *Letters from the Masters of the Wisdom*, pages 53, 54), of the genuineness of which there can be no question. In fact, it is one of the few published letters from this source which stand out above all others in this regard. It was received by Col. Olcott under circumstances which absolutely preclude any connivance on the part of the person spoken of, and at a time when he was not in a mood to admit its authenticity had there been any possible reason for suspecting it. Either the statements contained therein are true, or they are false. About no other person does a similar authoritative expression exist. It is one thing for a Master to say "She is *our direct agent*," and it is quite another for any one to state "The Master says that I am his direct agent." The latter you can accept or not as you choose. The former must be accepted on the alternative of repudiating the Master himself. And the letter goes still further, for it not only proclaims H. P. B. to be the "direct agent" of the Masters, but it certifies in the most emphatic manner to the authoritative character of *The Secret Doctrine*.

With such an endorsement from such a source, is it not trifling to waste time on eulogies? Is not this letter, or the portion quoted, a direct order to those who wish to know what the Masters teach, to study the writings of this "direct agent," not to the exclusion of later leaders, perhaps, but in preference to them?

A meeting held in commemoration of H. P. B. should be a meeting directly intended to foster in every possible way the study of this "direct agent" of the Masters. No time should be wasted on irrelevant matters which might be relegated to any other of the three hundred and sixty-five days of the year. And further than this, it is a sacred duty which all F. T. S. owe to the Masters in whom they believe.

It is quite likely, for reasons stated above, that few lodges have any speaker or teacher who is sufficiently conversant with the writ-

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ings of H. P. B. either to present a forceful statement at a single meeting, or to instruct others. But this should make no difference whatever. The way to learn what H. P. B. taught is to study it, not to have it talked to one. And the time of a White Lotus meeting could not be better spent than in resolving itself into a "committee of the whole" to devise definite plans for the earnest study during the coming year of the works of the Founder. And by way of help I make a few suggestions.

Every active lodge, no matter how small, should have at least three Blavatsky classes, which should meet for study, reading and discussion each week.

1. An elementary class, studying her admirable text book, *A Key to Theosophy*. This book is being reprinted and will shortly be available to all at a moderate price.

2. An ethical class, using *The Voice of the Silence* as a leading text book, and combining with this the study of certain other classics which should go therewith, especially the *Bhagavad Gita* and *Light on the Path,* as well as the Four Gospels. There are other theosophical books of an ethical character which should be read in connection with these.

3. A class for studying *The Secret Doctrine.*

The reading of *Isis Unveiled* should not be omitted, for whatever progress has been made since it was written, what it says is just as true and just as much needed today as ever.

The lodge which undertakes a program of this sort should make a point of providing its library with as much as possible of the writings of H. P. B., whether these are published as separate volumes or otherwise. These should be made as accessible as possible. The policy of keeping such books as *Isis Unveiled* and *The Secret Doctrine* locked up, or available to members only at such hours as they have no chance to read them is a mistaken one. Better by far run the risk of the occasional loss of a volume than to render them almost useless by such a policy. It is always possible to replace even a single lost volume of a set. Many lodge libraries contain books which are either irrelevant or practically never used, which might be disposed of and the proceeds used for duplicating the books mentioned.

Of the smaller books referred to, at least, the lodge should always keep a small stock on hand, exposed for sale to those who desire them, and should urge students to possess them and not to limit their study to class occasions.

The library should also receive the current issues of certain magazines which make a specialty of the study of Blavatsky. Much that H. P. B. has written occurs in the earlier theosophical periodicals, such as *The Theosophist, Lucifer* and *The Path,* copies of which are now rare and hard to get. The magazine *Theosophy* has for seven years been reprinting these articles, and the current numbers, and if possible the back volumes also, should be upon the

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library table. Both this magazine and *Theosophy in Scotland*, the organ of the Scottish Section, T. S., contain valuable studies in *The Secret Doctrine*, and both can be secured without trouble (see elsewhere in this issue).

It has also been suggested that an informal Blavatsky League might be formed, consisting of members of the various theosophical societies and others interested in the Theosophical Movement. The objects of such a league would be to encourage and facilitate the study of H. P. B., to promote the publication and circulation of Blavatsky literature, and placing it in lodge and public libraries. to secure the services of competent lecturers, and possibly also to promote study by a system of correspondence or circulating lectures.

An effort in the above directions at the next White Lotus Day meeting would most of anything honor the memory of the "direct agent" of the Masters, and therefore, likewise, the Masters themselves.

Public Health and the Prison Problem

Last year a book was published by the United States Public Health Service with the title "Today's World Problem in Disease Prevention; a Non-technical Discussion of Syphilis and Gonorrhea." It was written for the Government by an eminent specialist (Dr. John H. Stokes, Chief of the Department of Dermatology and Syphilology of the Mayo Clinic), is intended for public information and represents the latest and most authoritative presentation of the venereal disease problem. The author favors a more rigid control, combined with obligatory reporting of cases by physicians and compulsory treatment of those diseased. These diseases are popularly looked upon as belonging to the "voluntary" class. diseases which anybody can avoid who chooses to regulate his or her life in the proper fashion, and the victims are so commonly regarded as being necessarily culpable that one forgets that this is absolutely untrue. Syphilis, for example, can be readily communicated to innocent persons either through direct contact or through the clothing or utensils used by syphilitics. It is quite beyond my intention or ability to criticize what the book contains. But I am struck with one notable omission. There is not one word, so far as I can discover, about the venereal disease problem in penal institutions, by which I mean any institution in which men or women are confined by process of law, whether reformatories, jails, workhouses, penal camps, farms or colonies, penitentiaries. Yet this problem appears to me to be a very serious one.

In a former book, *The Third Great Plague* (page 26), Dr Stokes, whose experience and judgment cannot be questioned, regards it as a conservative estimate that *one man in ten has syphilis*. This ten per cent forms a standing menace to the rest of the community, including those innocent persons with whom they associate intimately as well as others.

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What bearing has this on the prison problem? It is estimated that in the United States in the course of one year not less than 500,000 people sojourn for a longer or shorter period in some penal institution. These people come largely from what we call the underworld, the least educated and least self-controlled portions of the population; they come from localities where life is most congested and where morality of all sorts, to say nothing of cleanliness, is at a discount. If one man in ten whom you meet outside has syphilis, it may reasonably be assumed that considerably more than ten per cent of the prison population is similarly afflicted. The healthy man who goes to prison runs considerably more than one chance in ten of being closely confined with a syphilitic.

Prison life is one in which the individual has absolutely no choice; he cannot select his companions; he cannot insist on prophylaxis and cannot demand medical attention with any certainty of getting it. He is compelled to spend a considerable portion of his time in a narrow cell, often not more than five feet wide by ten feet long or even less, and as prisons are generally overcrowded such cells are usually occupied by two inmates, and these are placed together, not from any rational considerations, but because it suits the whim or the convenience of the officers in charge to put them together. In this close companionship they are compelled to spend months or years. In the older prisons the only toilet facility consists of a single bucket used by both occupants, while even if sanitary plumbing exists the risk is not much less. They drink from the same cup or pitcher; they eat at the same table from dishes often imperfectly cleansed; they may and doubtless do use the same bedding interchangeably, about the cleanliness of which the less said the better; they are shaved in barber shops where a similar disregard for cleanliness often prevails. Besides the unavoidable personal contact, prisons are notoriously the abode of that vice of the unisexual life, sodomy.

In short, he who goes to prison is thrown into an involuntary association with a community in which syphilis is exceptionally prevalent and is likely to be forced into the closest relation with one of its victims. Whatever security he may possess within himself against moral contamination he is helpless when it comes to the matter of physical infection. He runs the risk from the day of his commitment to the day of his discharge of becoming the victim of one of the worst diseases and of being a menace to others after his liberation.

Few terms are to be found so often in the letters of prisoners as tuberculosis and syphilis. Tuberculosis is a respectable disease; it may be mentioned in polite society and the prisoner who alludes to it runs little risk of having his letter censored. But references to syphilis are damning to the management; such letters come by "underground." Most of the longer clandestine letters which come to this office allude to it.

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I do not assert that all prisons are devoid of proper medical supervision and control, but I do know that these are very frequently a farce and that the general disregard for the welfare of the prisoners, the ignorance, indifference and brutality of the officials, including the "physicians," of which the evidence is endless, speak volumes on the danger of the situation. It is a common occurrence for complaints as well as appeals for medical treatment to be met, not only with indifference, but with refusal of an examination and even with punishment.

Carlo de Fornaro in his recent book, *A Modern Purgatory*, which recounts his experiences in the New York City Penitentiary on Blackwell's Island, gives a striking picture of the brutality of the medical service in that famous institution (pages 63-68) which is well worth reading.

Here is an excerpt from a letter received within a week from an inmate of the notorious Virginia State Penitentiary from which I quote only the passage relating to this point:

The blankets used by prisoners last from eight to ten years. They are never washed out and have only been aired and sunned twice in seven years (the time he has been there—*Ed.*) A well man is compelled to use the same bed and blankets used by syphilitics on their removal or going out. I have been kept in the cell with three syphilitics and am using a blanket now that was used by one of them.

An inmate of the Ohio State Penitentiary, one of the worst prisons in the country, writes:

One Dr. Kramer, acting physician at Ohio State Penitentiary, owing to a recent escape through negligence of night guard at hospital, has turned fifty or sixty tubercular and as many if not more syphilitic patients out of the hospital in this terrible condition, where they have been placed in cells with men of normal condition, some of whom have wives and children, and are forced to eat at table from spoons and cups which are never decently washed. Again, two thousand inmates are shaved twice a week at barber shop—the same razor, same lather and towels used on every face, which, like the eating utensils, are never sterilized.

The recent revelations concerning that professedly model prison, the Eastern State Penitentiary in Philadelphia, both by private investigators and by the grand jury, have shown that syphilitics are placed indiscriminately in the same cells with healthy prisoners.

Conditions in the numerous prison camps are probably still worse, owing to a lack of medical supervision and to the even inferior class of men placed in charge of them, as well as the often temporary character of the accommodations. In the CRITIC of Sept. 3, 1919, in an article referring to West Virginia prison camps, it was shown that syphilitics were locked up in cages with healthy men. Probably this condition is universal.

Whether it is or is not justifiable to isolate the free victim of syphilis until he has been cured, there can be no question about the propriety of segregating syphilitic prisoners from the moment of their incarceration, and its rigid enforcement by governmental means

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independently of the usually arbitrary prison discipline. These men are already isolated from the community, so there can be no question of infringing on personal liberty. Moreover, the healthy prisoners have a right to be protected from involuntary exposure to infection. No law and no court sentence specifically provides that in addition to deprivation of freedom the condemned shall be sentenced to inoculation or risk of infection by syphilis. This is an addition made by the prison authorities themselves. I do not pretend to present a working solution of the problem, but certain it is that every prisoner should be at once carefully examined for syphilis, and if found to have it should be isolated from all others and given the best medical treatment and not discharged so long as he is a menace. Accurate records should be kept and severe penalties imposed on officials who disregard the regulations. Sending infected prisoners to camps where proper treatment and isolation are impossible should be forbidden. Syphilis is a national menace; the discharged syphilitic is not limited to the state in which he was a prisoner, and whatever part the state health departments should play in the matter of supervision, it should be under the control of the United States Public Health Service. We have heard much about the rigid measures which have made the army freer from syphilis than the community at large. The public has a right to demand similar discipline in the prisons.

Prisoners' Aid Associations

Note—The CRITIC will be glad to publish every now and then the addresses of associations having for their object securing employment for prisoners, or aiding their families, provided they are not of purely local scope; also of local or state societies in states in whose prisons the LEAGUE is active. The wide circulation of the CRITIC in many prisons offers a good means of attracting the attention of inmates.

The O. E. Library League, H. N. Stokes, General Manager, 1207 Q Street, N. W., Washington, D. C. National scope. Specialty, finding correspondents for prisoners. Membership, including receipt of the CRITIC, free to prisoners; for others, 10 cts. registration and 25 cts. a year for the CRITIC. The LEAGUE does not conduct an employment bureau.

The Central Howard Association, F. Emory Lyon, Superintendent, Room 1846, 608 South Dearborn Street, Chicago. Special field, Illinois, Indiana, Ohio, Kentucky, Iowa, Minnesota, Wisconsin and Michigan. Gives assistance to discharged or paroled prisoners by signing first friend papers, securing employment, furnishing tools, clothing and transportation; also board until pay-day when needed.

The National Committee on Prisons and Prison Labor, Agents, R. J. Caldwell Company, 15 Park Row, New York City. Operates a free employment bureau for ex-prisoners, men and women. Scope national.

The Prison Association of New York, 135 East Fifteenth Street, New York City. Purposes of interest to prisoners: protection of those unjustly accused; employment, and when necessary, food, tools and shelter for discharged prisoners; necessary aid for prisoners' families.

Prisoners' Relief Society, 509 E Street, N. W., Washington, D. C. Employment for discharged prisoners. Scope national.

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The Society for the Friendless, Rev. James Parsons, National Superintendent, Main Office, 415 Massachusetts Building, Kansas City, Missouri. Branches in Kansas, Minnesota, Iowa, Nebraska, Wisconsin, North Dakota, Idaho, Nevada, New Mexico, Kentucky. Employment and other aid to ex-prisoners.

Department of Delinquency of the Presbyterian Church in the U. S. A. Headquarters, Columbia Bank Building, Pittsburgh, Pa., Rev. John Steele, Director. Western branch office, 222 Ottawa Street, Leavenworth, Kansas, Rev. Edward V. Ruskin, Assistant Director. Eastern branch office, 50 William Street, Ossining, N. Y., William H. Moyer, Assistant Director. Aid for discharged prisoners and families of prisoners.

Readers of the CRITIC *who are in a position to give employment to discharged prisoners, or who can find others who will do so, are invited to report the same to one or more of the above associations. Only first-hand information should be sent.*

Back to Blavatsky!

The following books can be purchased or rented from the O. E. LIBRARY. *Prices subject to change without notice.*

Blavatsky, H. P.—

Isis Unveiled, 2 vols., $7.00. Vol. 1, Science; vol. 2, Theology.

A Key to Theosophy, reprinting; ready shortly. Price probably $2.00.
The best introduction to Theosophy as taught by the Founders.

From the Caves and Jungles of Hindustan, $2.00.

A Modern Panarion, $2.50.
A collection of papers by Mme. Blavatsky.

The Secret Doctrine, 3 volumes and Index volume, the set, $16.75.
When possible single volumes will be supplied as follows: Vols. 1 and 2, each, $5.60; vol. 3, $4.20; Index, $2.85.

Abridgment of "The Secret Doctrine," by *Katherine Hillard*, $2.00.

Practical Occultism and Occultism versus the Occult Arts, $0.40.

The Stanzas of Dzyan, with Introduction and Notes, $0.40.

A Theosophical Glossary, $5.00.

The Voice of the Silence, paper, $0.25; cloth, $0.60; special lambskin edition, $1.25.

Judge, W. Q.—Echoes from the Orient, $0.50.

The Ocean of Theosophy, $1.00.
A succinct presentation of the teachings.

Letters That Have Helped Me, 2 vols., each $1.00.
One of the most helpful theosophical books.

Sinnett, A. P.—Incidents in the Life of Madame Blavatsky, $1.00.
The best life of H. P. B.

The Occult World, $1.75. Full of information about H. P. B.

Wachtmeister, Countess—Reminiscences of H. P. Blavatsky and the "Secret Doctrine," paper, $0.50.

Whyte, Herbert—H. P. Blavatsky; an Outline of Her Life, $0.60.

Collins, Mabel—Light on the Path, with Comments and an essay on Karma, cloth, $0.60; special lambskin ed., $1.50.

The Idyll of the White Lotus, $1.00.

The Bhagavad Gita: Versions by *W. Q. Judge*, $1.00; by *A. Besant*, paper, $0.25; cloth, $0.60; special lambskin, $1.50; by *Swami Paramananda*, cloth, $1.04.

Conversations on Theosophy. Propaganda pamphlet, 10 cents; 10 or more, 6 cents each; 50 or more, 4 cents each.

Periodicals. *Theosophy*, $2.00 a year; single copies, 25 cents. Bound volumes, $4.50 each. *Theosophy in Scotland*, $1.50 a year.

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UNCLE SAM'S HEMP NECKTIE

Our national government is sometimes decidedly liberal in its treatment of prisoners convicted of serious offenses. Under the present Federal parole law a person condemned to life imprisonment may be paroled at the expiration of fifteen years, a term which it is now proposed to reduce to ten years.

But in the matter of capital punishment it is still lagging. Executions under Federal laws are of unusual occurrence, but this is not because of the leniency of the law, but because capital offenses are in general the province of state laws and are therefore not subject to Federal statutes. Murder is a crime against the community of the state, not against the people of the United States. The only cases of murder which come under Federal cognizance are those committed in the territories, in the District of Columbia, or on some government reservation. This includes murders committed in Federal prisons. Even while this number of the CRITIC is in press a young man is to be executed in the Leavenworth Penitentiary for killing a guard, although Kansas has abolished the death penalty.

The District of Columbia has a hanging every now and then. There was one within two months past. At the present time a young colored girl is under sentence of death. There seems to be no question of her guilt, but the judge, in passing sentence, apologized to her very nicely and said he was sorry to have to do it, but the law allowed him no alternative. That is quite true. The judge is not responsible, but the gentlemen who are responsible have their rendevous on Capitol Hill; they are the ones who have it in their power to do away with this blot. But they have many things to think about, and hanging a girl is a very small matter. The only way to get them to think about it would be to hang her, if hang she must, in the plaza in front of the Capitol, or failing in that, to issue cards of invitation to the senators and representatives to grace the event with their presence. The jail is only a few minutes from the Capitol and the yard, though small, would hold every congressman with a little elbowing. It would be a most instructive spectacle for these gentlemen to witness a dangling and kicking mass of petti-

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coats, and each could say to himself: "I did that." I'll venture that the sight would be followed by the enactment of a law doing away with capital punishment in all places under United States jurisdiction.

There is a bill before Congress at present, providing for substituting the electric current for the rope in the District of Columbia. The congressman who is responsible for this bill is doubtless prompted by humanitarian motives and possibly also by a desire to make legal murder a matter of elegance. People are squeamish in these days; they do just the same cruel things, but they like to do them by refined methods. They want to be up to date; just as they like to do their lighting and cooking and ironing by electricity, so they want to use the electric shock for killing. Electrocution is not only a silly fad, but it is worse. There is not a spark of evidence that it is less painful; it paralyzes the motor centers instantly and so keeps the victim from kicking and making a spectacle. That is all there is in it. Whether it hurts more to have one's neck broken or to have one's nervous machinery so wrecked by an electric shock that the body cannot manifest its resentment nobody knows, because nobody has tried both and lived to tell his experience. I consider the electric method much more disgusting, for while hanging is frankly savage, electrocution means just the same to the victim and is a prostitution of the methods of science and civilization to a savage end. I can in a measure excuse my fellow man for having something of the savage left in him, for we are all climbing up the ladder of evolution and must not demand too much. I can tolerate the cannibal who eats his enemy; I can make excuses for the cave man who carries away a woman, but electric killing reminds me of the modern cave man, the gentleman seducer who wears a dress suit and kid gloves to do just what the cave man did. Hanging is a survival of a not yet extinct barbarism, but electrocution is barbarism parading as civilization and humanitarianism. It is sham and hypocrisy; it creates the impression that a dirty job can be made cleaner by doing it in a "nice" way. And just because it is so clean and neat, so scientific, it postpones the day when we shall all see that killing is none the less killing because it is done by a scientific method.

Congress rightly appoints committees of its members to go about and observe the results of legislation. Why not appoint a committee to be present at executions under Federal law? A special car out to Leavenworth, or an automobile trip to the District jail to see a girl hanged, with a dinner afterwards, would be quite in accordance with good usage. If this takes too much time, why not send the corpse up to the Capitol for inspection? Executions are affairs of law enacted by the representatives of the people. The people have a right to know just what their laws mean, and executions should be performed in public places, not secretly, as if they were something to be ashamed of.

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But these Washington executions are perhaps even worse. In the states people can vote as to whether they will allow one of their number to be killed. But we of the District of Columbia have no vote. A party of men from all over the Union, *except* from this city, maintain capital punishment here; they enact laws forcing the death penalty on us, and our opinions and our wishes cut no figure whatever. They can kill us, as they tax us, without consulting us. And then they go home and deliver Fourth of July orations about American liberty!

The Ebbing Tide

Father Leadbeater, Bishop of the Liberal Catholic Church, has his headquarters and the seat of his principal activity at Sydney, Australia. It is largely from that center that he has engineered his attempt to convert the Theosophical Society into a Catholic organization, with the co-operation of Annie Besant and her journals. For a time things looked bad for the Australian Section, but thanks largely to the efforts of Mr. T. H. Martyn, whose pamphlets on the Liberal Catholic Church have been suppressed by the Adyar Publishing House, the Catholic tide is ebbing in that quarter.

At the recent annual meeting of the Sydney Lodge, which is the largest in the world, with a membership of over eight hundred, Mr. Martyn was chosen president and a board of trustees was elected, *not one of whom is a member of the Liberal Catholic Church!*

At Krotona there are also encouraging signs, Mr. A. P. Warrington, National President of the American Section, T. S., has resigned and will go to India for an indefinite stay. The part which Mr. Warrington has played in forcing the Liberal Catholic Church on the Section, and in introducing autocratic methods of administration, has repeatedly been pointed out in the CRITIC during the past two and a half years. It is needless to say that apart from official affairs I have always been much attached to him, and I rejoice that I can now think of him as one of the host singing hallelujahs before the throne at Adyar. Mr. L. W. Rogers, Vice-President, becomes President under the by-laws till a new election is held.

It is also definitely announced that Father Shutts, Treasurer of the American Section, and now coming into prominence in connection with the Theosophical Towards Democracy League, has resigned both from the priesthood and from the Liberal Catholic Church and is now plain Mr. Shutts. Dr. Sheppard, National Publicity Director, has also announced his intention of resigning from the Church.

It looks as if we had finished the book of Genesis and had started on Exodus.

At a recent meeting of the Krotona Lodge strong resolutions were passed favoring the taking over of the Krotona property, with its assets and liabilities, by the American Section.

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The full minutes of the meeting will be found in the April *Messenger.*

It is particularly encouraging to note the waning influence of Bishop Leadbeater in the very locality in which he lives. I have repeatedly pointed out that this gentleman lays claim to a standing quite above that of the ordinary mortal. He poses as an intimate associate of the Master K. H. If you believe this you must admit that his boosting of the Liberal Catholic Church, which is no secret to anybody else, must be known to the Master likewise and must be done with his approval. Further, the Bishop's assertions about apostolic succession, and the particular sanctity of those having it, including himself, as well as other dogmas of the Catholic church, are based largely on his supposed clairvoyant vision. I must confess I do not understand the attitude of those theosophists who accept without question everything else he says and decline to accept his Catholic dogmas. They all have the same basis, and if we are to believe him, they have the approval of the Master. The dilemma in which I found myself was that of either accepting Catholicism *in toto,* or else rejecting Leadbeater wholly as an authority. You can't take your pick of facts if they are presented by a man on the threshold of divinity, to use Mrs. Besant's assertion regarding him. Father Leadbeater quite overdid the pulling of theosophical noses when he started his Catholic business. He opened my eyes to many things, and I am not of the smartest. I could not accept his apsotolic succession and his remission of sins by a priest, and as I could not see that his other statements rest on any surer basis I was driven to the conclusion that he was not to be trusted in anything without additional evidence. He will doubtless continue to be in vogue in many places, but sooner or later he will inevitably be reduced to the condition of a sort of theosophical vermiform appendix, a scientific curiosity, but of no use whatever, and withal a pesky nuisance at times. The Sydney Lodge seems to be getting over its attack of appendicitis.

The American Prison System

The American Prison System. **By Jesse P. Webb. Oregon State Penitentiary, 1920. 262 pages; $2.00.**

Readers of that excellent prison monthly, *Lend A Hand*, one of the pioneers of prison journalism and still the most instructive, may have noted that it is edited by "Prisoner No. 6435." *Lend A Hand* recently celebrated its eighteenth birthday and in an editorial "Prisoner No. 6435," known to his friends as Jesse P. Webb, stated that he has been editor for fourteen years and expects to hold the job for the rest of his life. It was *Lend A Hand* which first interested me in the prison problem, as it is the one really independent inside publication which has not hesitated, or perhaps I might better say, has been permitted, to expose the innumerable flaws of our prison system.

Fourteen years is a pretty good stretch of time and in such a period one has ample opportunity for reflection and observation, as well as collecting data. The results of Mr. Webb's sojourn in the Oregon prison are embraced in this very unique and valuable book.

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I say it is a unique book, for it was set up, printed and bound in the printery of the Oregon State Penitentiary. With the exception of the paper, ink and type, it is wholly the product of convicts, and while it cannot be compared with the work of the Roycrofters it is a credit to those who have "made" it; in the mechanical sense. It is further unique because it is the only book of any size, so far as I know, which has ever been published from a prison. There have been smaller booklets or pamphlets, to be sure, gotten up in prison, but these have as a rule been written by individual prisoners for personal objects and published outside, or have been intended to justify officials or whitewash the institution. This book differs from all such. It bears no evidence of having been censored. there is no indication of a personal motive. The writer makes no mention of himself or his troubles and the few words complimenting the present administration of the Oregon prison, whether they are justified by the facts or not, may be pardoned. On the contrary it is a portrayal of the American prison system, as seen by an intelligent prisoner, and that such a severely critical book has been allowed to be published speaks well for the liberality of the administration. I cannot conceive that it would have been permitted in any other prison.

It would take much more than a book of 262 pages to present the American prison system in its entirety. But what has been written has been written judiciously and well, and is backed up by an abundance of quotation and illustration. I have failed to find a statement which is exaggerated or which has not been paralleled by instances which have come under my observation. The topics covered are shown by the chapter headings, which I quote: The System; Jails; Homes and Reform Schools; The Penitentiary; The Shyster Lawyer; Impartial Law; Circumstantial and Perjured Evidence; Prison Sentences; Employment for Prisoners; Prisons and Religion; Capital Punishment; Mail Privileges; Semi-Statistical; L'Envoi.

I do not think I can commend the book better than by saying that the author in general takes the attitude which the CRITIC has taken for several years. And while it is one of the very best books for popular information, its value is greatly enhanced by its exposure of some of the flagrant abuses in our administration of justice. The collection of instances of false conviction on circumstantial evidence is one of the best I have seen.

The abuses existing in our prison system are largely due, according to Mr. Webb, to the prisons being in politics, and to the poor remuneration allowed by the state, which does not permit of securing competent officials. There is much in this, without doubt, but a man is not of necessity a brute because he is poorly paid, and kindliness and the understanding of human nature which is needful here can be found among the humblest. And what can you expect of a nation which pays its teachers less than its scullions and scavengers?

I strongly advise those of our readers who desire a reference book on these subjects to procure a copy of *The American Prison System*. Send two dollars to Jesse P. Webb, Route 6, Box 1, Salem, Oregon. An additional dollar will bring you *Lend A Hand* for one year.

New Subscriptions Wanted for The Critic

The Editor urges upon those who sympathize with the aims of the CRITIC to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the CRITIC has to say?

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Critic Envelopes

There still remains $50 to be paid on the last bill for CRITIC envelopes, which must be gotten out of the way before a new supply is to be had, and this is needed *at once*.

Is there not patriotism enough among LEAGUE members to settle this small bill and thus spare us needless annoyance and embarrassment?

Newspaper Clippings Wanted

The editor wishes again to urge readers to collect newspaper clippings relating to prison matters and to send them to him occasionally. There is not a leading newspaper in the country which some member or reader does not receive and such clippings would be an invaluable aid to us. The name and date of the paper should accompany each clipping.

Back to Blavatsky!

White Lotus Day, May Eighth. Theosophical readers of the CRITIC who agree with the sentiment expressed in the article with this title in the last issue of the CRITIC, suggesting a proper way of celebrating the next anniversary of the death of H. P. Blavatsky, by initiating a movement for a better understanding of her teachings, are earnestly invited to secure extra copies at once for distribution among their friends. We have plenty of these and they are supplied at the rate of five cents for five or less, and one cent each for more than five copies. If requested, we will mail them from here to any addresses given, on receipt of one cent postage additional for each address.

Theosophy in Scotland. To those F. T. S. who would like to study the writings of H. P. Blavatsky, especially *The Secret Doctrine*, but who fear to read any commentary or elucidation which is not put up in a package officially authorized by Adyar, we commend *Theosophy in Scotland*, the official monthly organ of the Scottish Section of the T. S. Beginning with January, 1920, this is to publish a series of studies in *The Secret Doctrine*. It is the only journal issued by the T. S. which concerns itself with H. P. B. in more than a casual way, and timid F. T. S. may assure themselves that the label is correct and that the contents will not imperil their salvation by referring to the official list of sectional organs published in *The Theosophist*. Subscription, $1.50 a year.

Theosophy. Although the magazine *Theosophy* has not passed the T. S. food inspectors, those F. T. S. who wish to study H. P. B. and who are ready to believe that what she has said or written needs no official endorsement will find it by all odds the best guide in their studies. For years this monthly has been reprinting inaccessible articles by her, from *The Theosophist*, *Lucifer*, *The Path* and other sources. Its editors are probably the best living authorities on Theosophy as it was taught by her. Of all the periodicals which come to the table of the CRITIC this is the one which has proved itself most indispensable. Beginning with the February issue *Theosophy* is publishing a history of the Theosophical Movement, which will run through the next two years of the magazine. Subscription, $2.00, single copies, 25 cents. At least one member of every Blavatsky class should be a subscriber.

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At the Periscope

Needless Indignation. A member recently wrote to me in red hot wrath, enclosing an affectionate letter which she had received from a prisoner, and tendering her resignation forthwith. The letter was wholly different from the respectful and deferential tone of his previous letters, which she sent us at the same time.

As the member's name did not appear on the objectionable letter, and as this was not improper in itself, but only as addressed to the person who received it, I investigated the matter and discovered, as I had suspected, that the mail clerk at the prison had mixed up the letters and envelopes, and sent a nice letter intended for the prisoner's sweetheart to a staid old spinster. Such accidents occasionally happen in the course of censoring, and I ask members who may get such letters to make sure that they are really intended for them, before emptying the vials of their wrath on the innocent offender and on us. In this case, however, the lady in question was too shocked by the terms of endearment which were not intended for her, to recover her equilibrium, and curtly refused, even after explanation, to have anything further to do with us!

What Would She Say? One wonders what H. P. Blavatsky would say, could she read in the February 1920 *Theosophist*, a journal which she founded, the twelve page article devoted to the glorification of "Our Lady, the Blessed Virgin Mary."

Father Leadbeater, the writer, quotes the Roman Catholic Encyclopaedia on the subject and states that the views therein expressed are likewise his own. As a study in comparative religion the article is unobjectionable. But in the light of the recent official suppression of Mr. Martyn's pamphlets on the Liberal Catholic Church it has a sinister significance. It shows that Adyar—and that means Annie Besant—is going to let the Catholic Church have the use of the Society's official journal, while all opponents are to be excluded as being "partisan propagandists." Being one of those whom Father Leadbeater designates in this article as "rabid Protestants," I wonder what treatment H. P. Blavatsky would receive from her "successor," Mrs. Besant. One cannot read *Isis Unveiled* very far without seeing that if H. P. B. had presented it to the Adyar Theosophical Publishing House for publication, she would have been promptly shown the door. Compared with Mr. Martyn's pamphlets it is as whiskey to near beer.

Statement of the Ownership and Management of The O. E. Library Critic required by Act of Congress, of August 24, 1912, for April 1, 1920.

The O. E. Library CRITIC, published bi-weekly at Washington, D. C.

District of Columbia. s.s.

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

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

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

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

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

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

2. That the owners are:

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

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

Sworn to and subscribed before me this 6th day of April, 1920.

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

My commission expires November 8th, 1921.

Periodicals

A selected list of periodicals on Theosophy, Occultism, Psychical Research, Mysticism, Vedanta, Astrology and allied subjects.

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Subject to change without notice.

The O. E. Library Critic (bi-weekly, Washington, D.C.) . . one year. .25
Devoted chiefly to prison reform and prison work; also contains theosophical articles and book lists. Samples free.

Theosophical

Theosophy (monthly, Los Angeles) . . . . . one year, 2.00
Published by the United Lodge of Theosophists. A high-class journal largely devoted to reprinting now unobtainable articles by H. P. Blavatsky, W. Q. Judge, etc. An exponent of Theosophy as taught by the Founders of the Theosophical Movement. Indispensable to students. Single copies, 25 cents. Bound volumes 1-7, $4.50 each. Also loaned by the LIBRARY.

The Theosophical Quarterly (quarterly, New York) . . . . . one year, 1.00
Organ of the Theosophical Society, New York. Single copies, 25 cents.

The Theosophist (monthly, Adyar) . . . . . one year, 3.50
Official organ of the Theosophical Society (Adyar). Single copies, 35 cents.

The Adyar Bulletin (monthly, Adyar) . . . . . one year, .85
Organ of the T. S. (Adyar).

The Vahan (monthly, London) . . . . . one year, 1.60
Organ of the Theosophical Society (Adyar) in England and Wales.

Theosophy in Scotland (monthly, Edinburgh) . . . . . one year, 1.50
Organ of the Theosophical Society (Adyar) in Scotland. Contains excellent studies in *The Secret Doctrine.* Valuable for H. P. B. students.

Theosophy in Australasia (monthly, Sydney) . . . . . one year, 1.50
Organ of the Australian Section, T. S. (Adyar).

The Canadian Theosophist (monthly, Toronto) . . . . . one year, 1.00
Organ of the Canadian Section, T. S. (Adyar). Free to members of the Section. Address 22 Glen Grove Ave., West, Toronto, or the O. E. LIBRARY.

The Messenger (monthly, Krotona) . . . . . one year, 1.00
Organ of the American Section, T. S. (Adyar). Free to members of the Section. Address, Krotona, Hollywood, Calif.

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THE O. E. LIBRARY CRITIC

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WHY DO YOU DO IT?

Now and then I find it necessary to give a little advice to new members in regard to writing to prisoners. What I have to say at present relates to the very obvious belief of many good people who come to us that it is their duty to act as religious instructors. I constantly receive letters from those who offer to write to prisoners with a view of "saving their souls," "bringing them the gospel," "leading them to Christ," and other stock phrases of similar import. Some want to send them religious literature, while still others desire to interest themselves in convicts "for the glory of God," or "in His name."

Older readers of the CRITIC know that I have the deepest sort of admiration for the teachings of the gospels, even if I do not approve of many of the interpretations placed on them. When I say to new members: "Don't preach to prisoners," I am basing my advice on experience and observation of the futility of so doing. It is an entirely practical question. If you want to help the prisoner to whom you are writing, you will consult his needs, not your theoretical views as to what he ought to like.

Every prison provides for the religious instruction of its inmates. Not infrequently they are deluged with tracts, bibles, Sunday school literature, and where it is allowed, good people visit them, telling them how they may save their souls. I know of one prison which had so many bibles sent to it that they had to be stored in the morgue. They are fed to surfeit on religious teaching and religious literature. And it produces little effect. It is the rarest thing for a prisoner to write to me expressing an interest in such things; on the contrary they frequently beg to be spared from it.

The reason is clear enough. When one is ill, he needs a physician, not someone to give him advice as to how to be happy after he is dead. When he asks you for food he will not thank you for giving him the address of the nearest church. Some prisoners need material help of one sort or another. Very frequently

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they are friendless, because their friends have abandoned them in their predicament; quite commonly they are lonely, not in the sense that they do not have companions, but because they have none who are willing to show faith in them. To approach such a person with the advice to "seek Jesus" is doubtless well intended but to most it conveys the impression that you refer them to Jesus because you are not willing to make an attempt to do for them what you tell them Jesus will do.

Then, too, it is the worst sort of introduction of yourself to begin to talk about your correspondent's sins, and that is just what you are doing when you send a tract containing a recipe for forgiveness. The prisoner knows well enough that if you are not suffering with his particular spiritual disease you have some other quite as bad, and he resents your air of superiority. He knows that if you had the environment he has had, you very likely would have been his fellow prisoner instead of standing outside and preaching at him. Christ was no believer in preaching to empty stomachs. He fed the multitude before he began his sermon, and he talked to the publicans and sinners over the dinner table. When you actually show some of the Christlike spirit in your actions towards the prisoner, and you can do it in many ways, perhaps he may think there is something worth while in the prescription you give him, that there may be something in religion after all. It is the only way. Otherwise you might as well refer him to the mayor of Maracaibo.

The prisoner wants you to help him for his own sake. When you say you are doing it for the glory of God you are adopting a false attitude which will soon enough be detected. Very generally those who say they are doing things for the glory of God or for Christ's sake are simply acting from a hope of personal reward: they believe that they are adding to their credit on the Book of Life or paying an installment on an admission ticket to heaven. I have lived in the past through a variety of religious phases, and I am entirely aware that in the saintliest periods of my life, when I meditated on various forms of "service" "for the glory of God," I didn't care in the least for those whom I was to help, and not much more for God either. I was simply trying to feather my nest in the next world, I was paying rent in advance on one of those many mansions which I hoped to have reserved for me. I am horrified when I look back on it.

There is but one sound and healthy motive for service, either of this or any other kind, and that is, to serve for the sake of the object served and wholly without the thought of reward or of pleasing anybody who does not need your help. I know many people who are helping their fellow men and who have absolutely no belief in a God or a future life. They seek no reward and expect none. I have vastly more respect for these than I have for those who serve because they believe they are glorifying God by so doing.

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Christ himself expressed his opinion of those who claimed recognition from him on the ground of what they had done "in His name" (Matt. vii:22). He told them to clear out, that he did not know them. It is worth thinking about. The reason is obvious enough. His mission was to get men to love and help each other; he asked nothing for Himself, not even recognition.

Correspondence with Discharged Prisoners

The following editorial from the *Leavenworth New Era* speaks for itself:

Writing in the *Church Invisible*, Jeanie Maury Patten, one of the most Christian and charitable women of Washington, D. C., calls attention to the need of a closer friendship between the world and the prisoner, and seeks to enlist the aid of those who may have the same thought. Her letter to H. N. Stokes, editor of the O. E. LIBRARY CRITIC, is full of helpful suggestion and indicative of the trend of thought in the matter of assisting the building-up work so needful in the life of the shut-in.

That there is room for a co-operative plan of service to prisoners by correspondence on a larger scale than is at present operative, there is no doubt. A careful sounding of public opinion on this important question discloses the fact that able charitable people are sincerely interested in the prisoner and his problem and are always ready to help make his burden lighter to bear. This is not accomplished by any sentimentality, but by a whole-hearted concern in his ultimate usefulness to his fellows when released from his state debt.

We believe that restoration to the useful status when freed is a greater task than providing for the comfort of the prisoner while incarcerated. A prisoner's real problem confronts him when he stands at the front gate facing the world. His wealth or his poverty counts for little at that crisis in his life. What he needs then is a friendly hand to bid him welcome to the fight for rehabilitation and a sustaining influence to supplement his resolve to go the right way and be a credit to society. Help of this kind counts most.

If Mrs. Patten can arrange for the extension of correspondence tending to sustain the man when released, as well as when imprisoned, she has done her part in the work of reclamation so necessary to make prison reform a practical, factitive reality.

I wholly approve of the sentiments expressed in the above. I urge on those of our members who feel able to do so, the desirability of keeping in touch with their correspondents until they have gotten such a start as will enable them, if they mean well, to keep straight and to make good. A few members are doing this already. Many, without doubt, prefer not to do so.

It is not our intention to conduct a correspondence bureau for discharged prisoners without restrictions, and such restrictions would have to be more stringent than in the case of actual inmates, who are assigned correspondents on application unless their letters indicate an obvious misunderstanding of our aims. One difficulty would be that while a letter coming from a prison is proof that the writer is an inmate, the receipt of a communication from an outsider not already on our list, and claiming to be a recently discharged prisoner, could not be accepted at its face value, and we would be exposed to the schemes of foolish or designing persons.

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The LEAGUE by-laws contain the following provision:

The membership of Prison Members shall terminate automatically on their discharge or parole. They may, however, be carried on the list after discharge or parole upon payment of the registration fee and a subscription to the CRITIC. This shall not entitle them to the correspondence privilege of Active Members unless so decided by the General Manager.

Under this clause we shall be glad to make such arrangements as we can for outgoing inmates who desire correspondents for a limited period, provided they are already on our list, and have not been unfavorably reported on by their previous correspondents for lack of courtesy or other objectionable traits. Prison walls and censored correspondence afford a security against the abuse of correspondence privileges which would not exist here, and for this reason we would have to require more effectual guarantees of good behavior and right intentions. Such applicants would be referred only to maturer members who have consented to take up such work, and requests for "young ladies," "single correspondents" and the like would be regarded as sufficient reason for refusal.

Members who are willing to undertake post-prison correspondence for a limited period are invited to offer their services. Unless authorized to do otherwise, assignments will be made only of outgoing inmates of distant prisons, as we do not wish to open the way for personal meetings which might cause embarrassment or annoyance.

New Subscriptions Wanted for the Critic

When writing, enclose a quarter in stamps for a CRITIC subscription for a friend.

The Boosting of Besantism

The visit of Mr. Wadia to America has had several valuable results. Among these are the impetus given to the revolt against the growing domination of the American Section, T. S., by the Liberal Catholic Church, and the retirement of Mr. Warrington from the presidency of the Section. It has also strengthened the growing conviction that the Krotona bunko game has gone far enough and that this property should be turned over to the American Section, whose members have paid for it, as far as it has been paid for.

For all of these things we may well be thankful. It is therefore in no way intended to reflect on the value of Mr. Wadia's work or on his sincerity when one considers what it signifies and what are apparently its limitations. He came to America as a delegate to an international labor congress to be held in this city. In the meantime, however, Mr. Martyn, who had been in America, called on Mrs. Besant in England, and made representations to the effect that there was a strong opposition to the monkeying tactics of the Liberal Catholic Church with the American Section and to the per-

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sons officially responsible for them. When a revolt starts there is no knowing where it will end. Mrs. Besant was entirely responsible for the trouble, for it was she who had directly endorsed the Liberal Catholic Church and Father Leadbeater's activities in connection therewith. This is not hypothesis; we have her own printed statements in her journals, which anybody can verify if he doubts it. It was becoming evident that the American Besant ship would have to be lightened, lest she go down with it, and Mr. Wadia was put to work to lighten it. She had taken too many Jonahs aboard. Therefore chuck Warrington and the Liberal Catholic Church overboard. Feelers were further tactfully thrown out as to whether Leadbeater should not be thrown to the fishes likewise.

All this is well. Mr. Wadia has done his work so nicely and tactfully that the bulk of the members believe that the Jonahs jumped overboard of their own free will, and that they were just hankering to get inside of the big fish that was all ready for them. But Mr. Wadia is the agent and representative of Mrs. Besant; it is to her that he owes his position and his influence. And while he is careful to state to outside theosophists who prefer Blavatsky to Besant that he has not read Mrs. Besant's books and that he reads only *The Secret Doctrine,* the reform movement which he is heading has very obviously the slogan "There is but one Theosophical Society, and Annie Besant is its prophet." We do not hear that *within* the Section Mr. Wadia is telling that he reads only *The Secret Doctrine* and that he is unfamiliar with Mrs. Besant's writings. Not a bit of it. We hear much about toleration of Liberal Catholics as individuals, but we do not hear that toleration and recognition of other theosophical societies is urged, or that the works of the Founders should be seriously studied. And when Mr. Martyn ventures to criticize what Mrs. Besant has praised, his pamphlets are very promptly suppressed. Warrington has gone, but while the latest issue of *The Messenger* reviews the current theosophical periodicals of the month, do we see the magazine *Theosophy* mentioned, or the valuable history of the Theosophical Movement which it is publishing? Of course not. To do this would be to reflect on the prestige of Annie Besant. And whatever the motives, whatever the liberality of those who are working with the movement for reforming the American Section—and we esteem them all—they are being most tactfully steered by Mr. Wadia in such a fashion that Besantism will be more firmly entrenched than ever.

By Besantism I mean the superstition that Annie Besant is a being on a distinctly higher level than other humans now with us; that her judgment is infallible; that her sources of knowledge are such as to command unquestioning acceptance; that her every wish must be obeyed; that members of the Society owe her something more than the common respect due to an official. The nauseating, vulgar and sycophantic praise of herself which she knowingly

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allows to be continually published in the journals of which she is editor; the claim that she is the greatest living woman, and more. the greatest personage of the past hundred years; the pledges of unquestioning obedience to herself which she exacts from those who would approach her more closely, and which are imposed on her followers as a *sine qua non* of spiritual progress; the worship of a personality, the actual, even if not expressed, discouragement of independent thought—these are parts of Besantism, and its chief exponent, apart from the crew of "barkers" which she has assembled about her and who alone have the privilege of her publishing house is—Annie Besant herself.

A careful study of the history of the Theosophical Movement and the part which Mrs. Besant has played in it, and a search for the actual basis of her supposed spiritual authority are quite sufficient to do away with the superstition of her divine calling and appointment. The inquirer will seek for the latter in vain, while a study of the history, while it may perhaps leave the student with a belief in her sincerity will demonstrate that as a demigoddess she is a conspicuous failure. A mere mortal, a woman of splendid traits, magnificent intellect, tireless energy which she has used for the most part for beneficent purposes, but sometimes in an unscrupulous manner and to injure those who have opposed themselves to her domination, ambitious to be regarded as a superwoman, these are what the written records of the Theosophical Movement show. I am not opposed to Mrs. Besant as head of the Theosophical Society. I am opposed to regarding her as either an infallible leader or teacher or one to be compared with the Founder of the Movement. The T. S. will never fulfil its proper function as long as its members are induced to sacrifice independence of thought and to cultivate this subservience. And until there is more evidence than at present that this spirit is to be fostered, I shall be compelled to suspect that the forces lying beneath and behind this reform movement, quite unobserved by most of those taking part in it, are being engineered with the idea, not of making the Theosophical Society what H. P. B. and the Masters intended it to be, but of making it safe for Annie Besant.

At the Periscope

The Inside of Sinn Feinism. **That amusing personage, Eamon de Valera, self-styled president of a non-existent republic, is still stalking the United States and trying with some success, aided by the Hearst and the Catholic press, to stir up ill feeling against our late ally, Great Britain.**

I wonder whether any of those loyal Americans who are countenancing this preposterous "president," who finds it to his advantage to stay at a safe distance and collect shekels, will remember how two years ago they were thanking God that the British fleet prevented the German navy from descending on our coast, and how the people whom this man represents were conspiring with Germany to overthrow England and turn the war in favor of the Huns.

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That is a matter of history, not of opinion. The whole Sinn Fein business is limited to that part of Ireland which is dominated by the Church of Rome, and is apparently instigated by that church in its war against its great Protestant enemy, Great Britain. The recognition which this man de Valera is receiving, apart from those who are deluded into thinking that he stands for liberty, comes either from the adherents of that church or from those who desire to secure the Irish and Catholic vote. Protestant Ireland, Ulster, is not differently or better governed than the rest of Ireland, but it is opposed to Sinn Feinism, not because the people are any the less Irish, but because they know well enough that once free of England, Ireland will not govern itself, but will be run for and by the Pope. You may remember, perhaps, that even in Canada, the Catholic portions, under the domination of Rome, were those which opposed the draft, and even though of French descent and speaking still the French language, were, as far as they dared, traitors both to national and racial affiliations. In Australia, too, it was the Catholic Church which opposed conscription and thereby the efficient co-operation with England in the war. I am informed by Australians with whom I have talked that in that part of the world "Catholic" and "slacker" are practically synonymous terms.

With Catholics and with the creed of the Church of Rome we have no quarrel, but it is quite time that America was waking up to the fact that Rome is only secondarily a religion, but primarily a great political system, ramifying into all lands, demanding obedience to its own laws in preference to the laws of the people, seeking control of education, of the press, of the libraries, of the legislatures and executive departments, the great enemy of freedom of thought, of speech, of the press, and of all that stands in the way of making men slaves and contributors to its power. The Sinn Fein agitation in this country, working upon the traditional American love of liberty, upon the almost extinct embers of a past hatred for England, is not intended to promote liberty; it is engineered by forces which care nothing for liberty, but aim to create dissension and strife in the course of which true liberty may be the more effectually suppressed. "Wheresoever the carcass is, there will the ravens be gathered together."

Those who want to know more about the inside of this dangerous and un-American agitation should write to *The Loyal Coalition, Suite 93, 15 State Street, Boston, Mass.*

Canadian Section, T. S. The Canadian lodges have withdrawn from the American Section, T. S., and have organized "The Theosophical Society in Canada," which is still a branch of the Adyar T. S., but independent of Krotona. Canadian theosophists have manifested a broader and more democratic spirit than their fellows in the United States, and the selection of Albert E. S. Smythe as General Secretary is a guarantee that this spirit will be fostered. In the first issue of the official organ, *Theosophy in Canada*, we find the constitution of the new society. In this occurs the following (Art. v, Section 7): "No member of the Theosophical Society shall promulgate or maintain any doctrine as being advanced by the Society," a short sentence, but one of great import, as it blocks the establishment of an official Theosophy, or in other words, a creed. Meditation on this sentence is commended to the General Secretary of the American Section, whose letter to a new member, asserting the existence of an official Theosophy, was reviewed in the CRITIC of January 21, as well as to the official and semi-official lecturers who seem bent on committing the T. S. to various dogmas. The new society would do well to avoid such titles as "national lecturer" altogether and to insist that such speakers as it may have occasion to send into the field shall make it clear that they are expressing their personal views only. *Theosophy in Canada* can be had for $1 a year from headquarters, 22 Glen Grove Avenue, West, Toronto, or if more convenient, through the O. E. Library.

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Periodicals

Theosophical (continued from last CRITIC*)*

The Theosophical Outlook (weekly, San Francisco).....one year, 1.00
Independent. Contains keen criticisms on theosophical and psychical topics. Address, 126 Post Street, San Francisco, Calif. Single copies, 5 cents.

Divine Life (monthly, Chicago).....one year, 1.50
Independent. Anti-Catholic and anti-Besant. Address, 614 Oakwood Boulevard, Chicago. Samples, 15 cents.

Reincarnation (bi-monthly, Chicago).....two years, .50
Organ of the Karma and Reincarnation Legion. Address, 7243 Coles Avenue, Chicago. Samples, 5 cents.

Service (quarterly, London).....one year, .75
Organ of the T. S. Order of Service in England and Wales.

The Herald of the Star (monthly, London).....one year, 1.50
General organ of the Order of the Star in the East. Single copies, 20 cents.

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Journal of the American Society for Psychical Research, and Proceedings of the same. Address James H. Hyslop, Secretary, 44 East 23rd St., New York City.

The Co-Mason (quarterly, London).....one year, 2.25
The English organ of the Co-Masonic Movement.

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THE O. E. LIBRARY CRITIC

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

The O. E. Library League

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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NEPOTISM EXTRAORDINARY

Nepotism, the filling of public offices with one's relatives, is an established custom in the Old World. Napoleon had some seven brothers and sisters and he put one on nearly every throne in Europe that he could lay his hands on. The Bourbons and the Hohenzollerns planted themselves for breeding purposes wherever it was possible. Even the church was not free from the same custom; in fact the word nepotism was originally coined to designate the propensity of high ecclesiastics of the Church of Rome to fill offices with relatives in order to increase their power. It is an old story. A business man may take his sons as partners for obvious reasons, and quite properly, his business being run for private gain. And when we find a public official bestowing offices at his disposal upon relatives, the presumption is strong that it is for private and personal reasons. In America, as in other real democracies, this is looked upon as a very improper proceeding, for no matter what the intrinsic merits of those so appointed it affords an almost irresistable incentive to favoritism, to mutual concealment of abuses and to every imaginable variety of collusion.

The most astonishing case of nepotism I have heard of in America is that in which the family McKenty in Philadelphia has succeeded in getting the monopoly of one particular public swill trough. Robert J. McKenty is warden of the Eastern State Penitentiary, one of his sons is chief parole officer, another son is assistant parole officer; he has two other sons holding down positions in the same prison, his wife is head matron, his daughter is a clerk in the office, while he has nephews, sons-in-law and other relatives there, all told about one dozen McKentys running this one prison and drawing pay from the public.

The advantages—to the family McKenty—are obvious. With Robert J. as chief devil of this miniature hell and with the various other McKentys as subdevils, perfect accord in operating can be secured. It becomes very difficult for reports of abuses to leak out; members of this happy family cannot be expected to tell on

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each other. Even the chaplain is expected to stand by the gang and to glorify McKenty first and God afterwards—the last chaplain thought differently and was promptly fired. They all stand together and defend the honor of the McKenty name before the world; each one can be used to tell the dear public what a kind and good man Pa or Uncle Bob is and how the prisoners adore him, and thus they keep their own jobs.

If the President of the United States were to nominate a cabinet consisting of near relatives I think we should hear something about impeachment. If the Governor of Pennsylvania were to put a dozen Sprouls into positions at Harrisburg, I think even the people of that state would rub their eyes. But when this Governor allows the head of a state institution to do the same thing nobody gives it a second thought. It is known, of course, that there is more than one of this tribe on the job, but it may be questioned whether the people are generally aware of the magnificent scale on which nepotism exists in the E. S. P. The family McKenty naturally does not advertise it. It pays to tell how good the warden is to the poor prisoners, but too much talking of his goodness to his poor relations might have untoward results.

Just why this family should be allowed to monopolize the E. S. P. offices to such an extent is an interesting question. There is a political reason, of course. Probably the other politicians find the McKentys most useful where they are, and have concluded that it is safer to leave the matter to Robert J., who was formerly a city detective and is said to know lots of things which people don't want talked about. Certain large advertisers are said to find it to their advantage to keep the papers which they patronize from being too free in alluding to it. We all know that the papers, like the politicians, are in the game for the money; they will shout for pure politics when it gets more circulation, but they want to be shown a probable profit, not a loss, before they are willing to go ahead. To show up the E. S. P. would not sell an extra paper, and for this reason. Pennsylvanians, like others, are interested in the decent administration of public institutions in just the proportion that it directly affects them; they would not stand for the Governor filling places higher up with his kin, because they have an interest in being decently governed and don't care to be robbed. But when it comes down to a penitentiary, an institution harboring the dregs and outcasts of society, nobody cares. Anything may be done to the prisoners without affecting their purses or their comfort—at least, so they think. Farmers have a certain regard for their horses and cattle; sanitary laws provide for the inspection of cattle and of milk; horses must be kept clean and presentable. But the humble hog is not so favored; he can lie in his own filth and eat refuse.

In the social system of Pennsylvania the prisoner's lot is that of the hog. Anything will do for him and the only care the public has is that he shall cost just as little as possible to keep; in fact he is

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a trifle less important because he cannot be eaten. The average church-going Philadelphian would probably say: "Somebody has to run the state penitentiary. Why not let the McKenty gang do it; it does not affect me and it serves to keep them out of offices where they might be annoying. If anybody suffers it will be the prisoner, and I don't care what happens to him anyway." It soothes his conscience to hear that McKenty is a great and good man; he believes because he likes to believe it.

In Philadelphia it is safer by far to kill a convict than to beat a horse or a dog. The Society for the Prevention of Cruelty to Animals will look out for the brute who does the latter, but it is always easy to "prove" that the convict died from an accident or killed himself, because the only witnesses are either the perpetrators themselves, or men who are afraid to tell the truth because they have not protection in so doing, and know that if they do so they risk being deprived of privileges and of parole, and of being refused a McKenty "pass" which protects them from the police.

So we have this small army of McKentys presenting a united front and shouting hosannas to their Dad and Uncle and Father-in-Law, and easily convincing a public which cares little or nothing. What the practical result of allowing the prison to be run in this way is, appears only when determined people who have nothing to gain and nothing to lose, and who cannot be bought or frightened off, investigate the conditions. The CRITIC has several times told of some facts which show how the prison is being run. I quote some statements recently received which show the Great McKenty when he is at home and has taken off his halo:

The last news from inside is bad. A young boy of 17 who had testified for me at the inquest, was so badly blackjacked last week that he will probably lose one eye, and another man was beaten a few days before so that he had to be sent to an asylum. . . . The food was worse than ever and meat green and slimy and so bad that only 2 out of 137 men on one gallery dared eat it and they were sick, nearly dying from it. . . .

I have just learned of a very great deal of ill treatment and abuse in the medical department, and have details as to 9 deaths due to neglect. One poor prisoner has some kidney trouble and has begged in vain for rubber sheeting for his bed, but McK. laughs at his misery and C——— has seen the sheets and mattress in the man's cell actually crawling with maggots. This man is educated and is a sensitive fellow and the constant humiliation, etc. have turned his hair almost white, and he looks about 50, but is a young man. The doctor refuses to do anything for him.

A cancer case died there, a man whose head was all eaten away, and the bed in bad condition from it. Ten minutes after his body was removed a newcomer with some slight trouble was put in that same bed, *without* any change being made or any disinfection. Thermometers from cases of syphilis were put in the mouth of the next man without even being rinsed off. These facts are *provable* and there are many more of them.

It is highly desirable to rid your house of rats, but you will soon have another lot unless you remedy the conditions which foster rats. To rid the Eastern State Penitentiary of its sanctimonious but brutal warden and his family would be a highly desirable feat

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to accomplish; it would be a temporary relief. But others of the same kind would take his place as long as conditions are as they are. Corrupt wardens and corrupt or indifferent officials higher up spring from the same soil as the criminal himself. It is right to appeal to humanitarian sentiments, but the average citizen cares nothing for these and must be approached on a selfish basis. He wants clean government, not because it is clean, but because it enables him to get more out of life for himself. When he learns that the convict, instead of being an encumbrance only, a step lower than the hog because he cannot be eaten, is really a valuable potential asset in man power, when he learns that in some states prisoners actually earn a surplus for the state and so help to reduce taxation, as well as supporting their families and preventing their becoming a burden on the community, he may insist, as a measure of selfish economy, that the state adopt a rational system of prison labor, and that prisoners shall be treated, sternly perhaps, but yet in such a way as not to diminish their productive power either by weakening them physically or making them too discontented and rebellious to work efficiently or too bitter to want to make good.

Don't Slobber – Hang!!

Kirkwood, Missouri, April, 1920.

I will have to ask you not to send me the O. E. LIBRARY CRITIC any longer. I have no sympathy with its advocacy of the cause of convicts, murderers, assassins and all round scoundrels who are robbing, shooting and killing bank officers, policemen, money messengers every day on the streets and in the dwellings of every large city in this country. Such criminals do not need slobbering sympathy and a new chance. Rather, they deserve the quickest, promptest and most pitiless application of lynch law.

Yours, etc.,
D. M. GRISSOM

Editor's Note. This letter is printed as an illustration of the attitude of many people who regard themselves as good citizens and who yet propose to get back at criminals by overriding the constitution of the United States, which guarantees to every offender a trial by jury and punishment only after legal conviction. The writer may not have directly taken part in a lynching, but it is quite evident that he is ready to incite others to do so, and as such is distinctly an enemy of law and order. In fact, we can see little difference between those who advocate lynching and the common thug, except that while the latter violates a particular law, the former attack the basis of all law, the constitution itself. The lynching mania is disinctly criminal in its nature and is decidedly more dangerous than the ordinary criminal traits, because it is highly infectious and far more dangerous to democratic ideals. Robbery with incidental murder occurs sporadically, but the lynching mania seizes large bodies of men at one time and causes them to lose respect not only for all law, but for the lives of those who in any way oppose them. Every person who advocates lynch law should be placed in the same class with those who oppose law in any form; he should receive the same treatment impartially with "reds," "anarchists" and others who advocate resort to violence.

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Help Pass the Automatic Parole Law

The following letter, which explains itself, has my entire endorsement. I hope that our members and other readers will not delay in complying with the request made therin.

Editor of THE CRITIC

Automatic Parole Committee,
United States Penitentiary,
Leavenworth, Kansas.

Dear Friend:

The bill H. R. 1112, also known as the Automatic Parole Bill, introduced by Representative J. E. Raker of California, which provides for paroling of Federal prisoners who have served one-third of their sentence and who are first offenders, is now before the Judiciary Committee of the House of Representatives, and has been for some time.

It is of great importance to the men that this bill be passed this session, and we are writing to ask, if you will please have as many of your friends as you can, write personal letters to the various members, asking them to report the bill out of Committee so that it can come up for a vote before both houses.

Thanking you in advance for any action you may take in this matter, we beg to remain,

J. C. CLARK, *Chairman*
C. H. JAMES, *Secretary*

Please write to as many of the following as possible.

Committee on the Judiciary,
House of Representatives,
Sixty-Sixth Congress.

Andrew J. Volstead, *Chairman*
Minnesota

Dick T. Morgan, Okla.	Richard Yates, Ill.
George S. Graham, Penn.	Wells Goodykoontz, W. Va.
Leonidas C. Dyer, Mo.	Robert Y. Thomas, Jr., Ky.
C. Frank Reavis, Neb.	Wm. L. Igoe, Mo.
James W. Husted, N. Y.	Warren Gard, Ohio
Gilbert A. Currie, Mich.	Richard S. Whaley, S. Car.
David H. Classon, Wis.	Thaddeus H. Caraway, Ark.
W. D. Boise, Iowa	M. M. Neely, W. Va.
Chas. A. Christopherson, S. Dak.	Henry J. Steele, Penn.
Joseph Walsh, Mass.	Hatton W. Summers, Texas.

Who is Fighting the McKenty Gang?

The fight against the corruption and abuses existing in the Eastern State Penitentiary in Philadelphia was largely inaugurated by and is being led by one of our members, Mrs. L. V. Howe, who is persisting in the face of every effort to drive, beg or buy her off, and is subjecting herself, not only to personal abuse, but to actual threats of violence. I have known Mrs. Howe for some years, long before she took up this work, and I cannot express too strongly my admiration for her pluck and dogged perseverance and self-sacrifice in persisting in the face of endless discouragement.

Mrs. Howe, and her coworker, a young man who spent ten years in the E. S. P. and who knows the McKenty regime from the

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inside, desire opportunities to address meetings, societies and clubs in Philadelphia and neighboring cities.

Owing to public indifference to such matters Mrs. Howe finds it very difficult to secure the funds needed to meet absolutely necessary expenses. This is intended as a direct appeal to our readers and friends who are interested in prison reform, to give her all the financial assistance in their power. She is sacrificing her own interests and leading a life of actual poverty in order to help the public aud the cause of reform. Any sums, large or small, will be gratefully appreciated. Address *Mrs. L. V. Howe, care of Mr. Wirt, Commercial Trust Company, Fifteenth and Market Streets, Philadelphia, Pa.*

New Subscriptions Wanted for The Critic

The Editor urges upon those who sympathize with the aims of the CRITIC to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the CRITIC has to say?

A Chemical Nightmare

Occult Chemistry. By Annie Besant and C. W. Leadbeater. New edition, revised by A. P. Sinnett. London, 1920. $3.75.

Having read somewhat carefully the original edition of this book, I took up the new edition with the sincere hope of finding that further work would be published which would give some slight presumption that the statements contained therein have a scientific basis and are not mere products of the imagination, but in this I have been disappointed. Instead of being edited by a scientific chemist, or at least by someone familiar with scientific methods, Mr. Sinnett has undertaken the task and with but one result, to make it a more monumental folly than before. It is a huge superstructure without a foundation.

I am not a clairvoyant. I can no more deny that the atoms look as Mrs. Besant and Mr. Leadbeater have portrayed them than I can deny the truth of an assertion about the existence of mud huts on Mars. But having spent the best part of my life in actual chemical research I do know just what would be required to give this book scientific value, and it is simple enough.

Let me illustrate. The clairvoyants have examined a variety of substances, the composition of which has always been known to them in advance, and have seen, or have thought that they saw, the atoms of their elementary constituents, and have described and pictured their shapes. They have examined other substances, containing the same elementary constituents, always known in advance, and have seen the same things.

This proves nothing whatever other than a vivid imagination and a good memory. If I conclude that an atom of sodium looks like a sweet potato with warts on each end, I am likely to see warty sweet potatoes in any bottle labeled sodium chloride, sodium sulphate, sodium nitrate. That two "sensitives" working together see the same things, or things so nearly alike as to be embraced under the same general description, is a matter well enough known to students of subliminal phenomena, and is not in itself proof of reality. But here is a series of bottles which are not

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labeled, and nobody knows in advance what chemical elements they contain. If the clairvoyant can tell you, on the basis of his previous observations, just what is in them, and if his statement is confirmed *afterwards* by a chemical analysis, that would prove that his clairvoyant power is genuine. And nothing else would prove it. And this simple test, which would not have taken more than a few hours with the assistance of a chemist, has been wholly omitted. Months of "research" have been spent to no purpose whatever when a few hours at the start would have proved whether or not the clairvoyant method used has any valid foundation. It is quite inconceivable that such a suggestion for controlling their work, which any practical chemist would have made, has not been made to the authors, and the presumption is therefore strong that they were afraid to apply it and that they cared more for enhancing their reputation for clairvoyant powers among their adoring followers than for the value of their statements.

And in this they have been successful. It is pathetic to see the eagerness with which this book is read by old ladies who are as innocent as tabby cats of any knowledge either of chemical facts or of scientific methods. When the authors give some proof that their clairvoyance is something more than self-delusion, and they have not given one iota of such proof, the book may be worth looking into. As it stands, it cannot be regarded as a contribution to chemistry, although it may have some value to the student of psychic freaks. The time spent in reading it would be much better devoted to mastering the elementary facts and principles of chemistry, as presented in any good textbook.

At the Periscope

Theosophical Pipefitting. No Adyar journal would be complete without a chapter on the condition of Father Leadbeater's health, and Mrs. Rogers and Mr. Jinarajadasa regale us with many pages of this personal tattle in the March *Adyar Bulletin* and the April *Theosophist*. It matters not that the statements are often mutually contradictory as long as they serve to keep the Bishop's name in print and set the members thinking on this great "initiate." Suggestion does the job. But the Bishop usually joins in, and having taken up much space in the two preceding issues of *The Theosophist* with his glorification of "Our Lady, the Blessed Virgin Mary," he now begins in the April number an epitome of his new book, *The Science of the Sacraments*, which is highly illuminating as well as entertaining. The Grace of God, says the Bishop, is something the action of which can be measured like electricity. It is gradually condensed and stored in a receptacle made by an angel for the purpose, just as steam—or whiskey—is condensed in a still and stored in a barrel. When everything is ready and the Eucharist is being performed, the priest, with the aid of another angel, constructs a "pipe" for it to flow down—not a figurative pipe, but a real one. This pipe is then "pushed up" and "Christ Himself," standing at the upper end, pours the condensed and accumulated Grace of God into it, which flows down and is sprinkled over the congregation, some of it splashing over the surrounding neighborhood. Suitable insulating materials have to be provided and this the priest effects with the aid of a certain prayer.

If I had not read the Bishop's own statement to the above effect, I would not believe it. But he says just these things, without alteration, addition or exaggeration on my part. It sounds like some weird chemical experiment or the work of a pipefitter or plumber. To think of Christ standing at the top of a pipe and pouring in the Grace of God as one would pour gasoline into an automobile tank, is surely entrancing. If the Bishop lives long enough we shall doubtless see the Grace of God measured in physical units, watts, calories or gallons, and there appears to be

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no reason other than a lack of sufficient insulating material, which enough priests and angels could provide, to prevent it being bottled and served from door to door like milk, or even piped about the house like gas or water. It reminds us of his description in *Man, Whence, How and Whither* (pages 426, 444) of the feeding of future generations by having pink pudding made in the garret and shot down a chute to the consumers.

Mrs. Besant says it is wonderful and gives vent to her usual hurrahs for the Bishop, which ought to make us very happy. It was Spinoza, was it not?, who was described as a "God-intoxicated man." Leadbeater may be described as having a chronic case of divine jim-jams. Whatever he imagines, he sees, and whatever he sees he believes. If I were not convinced that he is crazy, with his pipes and liquified Grace of God, I would regard him as the biggest blasphemer afloat. It is lucky for the Bishop, no doubt, that his mania takes a less disagreeable form than delirium tremens, but for the T. S. it is worse, for it saves him from the asylum and leaves him free to corrupt and materialize religious conceptions.

Back to Blavatsky!

The following books can be purchased or rented from the O. E. LIBRARY. *Prices subject to change without notice.*

Blavatsky, H. P.—

Isis Unveiled, 2 vols., $7.00. Vol. 1, Science; vol. 2, Theology.

A Key to Theosophy, reprinting; ready shortly. Price probably $2.00.
The best introduction to Theosophy as taught by the Founders.

From the Caves and Jungles of Hindustan, $2.00.

A Modern Panarion, $2.50.
A collection of papers by Mme. Blavatsky.

The Secret Doctrine, 3 volumes and Index volume, the set, $16.75.
When possible single volumes will be supplied as follows: Vols. 1 and 2, each, $5.60; vol. 3, $4.20; Index, $2.85.

Abridgment of ""The Secret Doctrine," by *Katherine Hillard*, $2.00.

Practical Occultism and Occultism versus the Occult Arts, $0.40.

The Stanzas of Dzyan, with Introduction and Notes, $0.40.

A Theosophical Glossary, $5.00.

The Voice of the Silence, paper, $0.25; cloth, $0.60; special lambskin edition, $1.25.

Judge, W. Q.—Echoes from the Orient, $0.50.

The Ocean of Theosophy, $1.00.
A succinct presentation of the teachings.

Letters That Have Helped Me, 2 vols., each $1.00.
One of the most helpful theosophical books.

Sinnett, A. P.—Incidents in the Life of Madame Blavatsky, $1.00.
The best life of H. P. B.

The Occult World, $2.00. Full information about H. P. B.

Wachtmeister, Countess—Reminiscences of H. P. Blavatsky and the "Secret Doctrine," paper, $0.50.

Whyte, Herbert—H. P. Blavatsky; an Outline of Her Life, $0.60.

Collins, Mabel—Light on the Path, with Comments and an essay on Karma, cloth, $0.60; special lambskin ed., $1.50.

The Idyll of the White Lotus, $1.00.

The Bhagavad Gita: Versions by *W. Q. Judge*, $1.00; by *A. Besant*, paper, $0.25; cloth, $0.60; special lambskin, $1.50; by *Swami Paramananda*, cloth, $1.04.

Conversations on Theosophy. Propaganda pamphlet, 10 cents; 10 or more, 6 cents each; 50 or more, 4 cents each.

Periodicals. *Theosophy*, $2.00 a year; single copies, 25 cents. Bound volumes, $4.50 each. *Theosophy in Scotland*, $1.50 a year.

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THE O. E. LIBRARY CRITIC

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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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

AN APPEAL TO MEMBERS

Probably few members are aware of the great difficulties which confront the General Manager in his effort to carry out the duties of his office, and which are due chiefly to the lack of sufficient funds not only for securing adequate clerical assistance, but also often for meeting office rent, printer's bills for the CRITIC, and for paying for such office help as he has. During the past year not only has the cost of printing the CRITIC been twice advanced, but the office rent has been materially increased likewise, while there has been no corresponding increase in the offerings of members. The funds are largely contributed by himself by devoting much of his time to selling books, an arduous undertaking with but small returns for much labor and worry, and which absorbs much of his time which should be given to the work of the LEAGUE. Twice within eight months he has had to lie off for repairs on account of overwork and anxiety, largely due to the indifference of the members, or of most of them. Each of these occasions has been followed by a torrent of faultfinding occasioned by delays, and endless criticisms from those who are unwilling to make allowance, and who, while neglecting to contribute anything to the support of the LEAGUE, are ever ready to make demands on his time and to give vent to expressions of annoyance when they do not receive the attention they think they have a right to expect.

Only about one member in five contributes to the LEAGUE more than the annual subscription to the CRITIC. Those who do not, instead of perceiving, as they should, that the CRITIC is being issued below cost, not only often require us to send them several notices for collecting the twenty-five cents, but think they are doing their whole duty when they send in the exact amount to a cent—no more.

The General Manager appeals to those members who are not contributing, to do so according to their means. We much prefer, when possible, to have pledges of definite sums monthly or quarterly, rather than spasmodic contributions, but both are acceptable. The summer months, when others are seeking refreshment, are the most difficult and anxious for the General Manager, for the reasons

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above stated, and because the demand for books, on which he has to depend for his share of the financial support of the LEAGUE, is then practically at a standstill.

It is requested that the members take the above words earnestly to heart and respond with cash rather than with good advice. He is confident that most of them would be sorry if the work should have to be suspended.

Sing Sing Journalism

To those who are interested in prisoners it will be a cause of rejoicing to observe the revival of journalism in Sing Sing Prison. One of the earliest prison papers was *The Star of Hope*, long issued every two weeks from Sing Sing, which grew to large size and was a mine of information on prison and criminal matters, many of the articles being written by inmates of literary ability and with unique experiences. During the wardenship of Thomas Mott Osborne the Mutual Welfare League also issued a *Bulletin* devoted to the interests of this organization. I well remember this small publication, so filled with joy and hope and enthusiasm over the new and more liberal regime. This small song bird and its elephantine contemporary, *The Star of Hope*, were published simultaneously and independently, and each found its own field.

But the evil days came—the war, the high cost of paper, and still worse, Carter and wardens who knew not Osborne. There was little for the *Bulletin* to sing about, unless it lauded Carter and Moyer, and this and *The Star of Hope* were consolidated into *The Star-Bulletin* which, to an outsider, seemed written chiefly to glorify the officials, however interesting its contents may have been occasionally.

Within the last three months, however, the name of *The Star-Bulletin* has been changed to *The Sing Sing Bulletin*, and its editorial policy has changed likewise. One might almost imagine that the old *Star of Hope* had come to life again, for the new *Bulletin*, issued monthly, resembles it in size and appearance and largely also in the character of its contents. It is printed in large type, every article is interesting and usually instructive, and while we may assume that it is officially reviewed before printing, it does not show the unmistakable signs of having been through the front office: the finger prints of the warden are not in evidence.

It has a new editor, too, and without doubt it is to him that the attractive character of the first issue is due. Charles E. Chapin is clearly just the man for the job. He is, I infer, a newspaper man of forty years' experience, and of charming humor. One of his editorials in the May *Bulletin* begins as follows: "As men get on in years they are apt to grow garrulous. In some aggravated cases the disease not infrequently manifests itself in the form of autobiography." The truth of this assertion, which refers to Mr. Watterson and some other old newspaper men, he illustrates in his own

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case, by contributing his reminiscences in a serial article in the *Bulletin*, under the caption "Forty Years a Newspaper Man—An Autobiography." Doubtless it will appear in due course in this why he is now occupying an editorial chair at Sing Sing, but be that as it may, we can but wish him, for the sake of the *Bulletin*, a long tenure of office.

Most of the articles in the *Bulletin* are contributed by Sing Sing inmates, and these are frequently of a reminiscent character and, as is usually the case when they are written freely, are most interesting both from the standpoint of personal narrative and of criminal psychology, if I may be pardoned the expression. The way to know the convict is to let him talk about himself. The outside editor or reporter at best gives his own interpretation of the actions of the man into whose mind he cannot really penetrate. But let the prisoner talk about himself, especially when he knows he is in for a term and is not acting as his own attorney, and even if he attempts to deceive you he will sooner or later betray his real character, you will discover the sheep in wolf's clothing.

There is one narrative in the May *Bulletin* which, while I cannot reproduce the humor of the writer, is striking for its candor and for the way in which he shows himself up. Convict No. 70,415 tells us "How I Came to Marry Seven Wives and Land in Prison." This gentleman boasts not only of seven wives but also of four mothers-in-law, and we infer that he wishes that all of the ladies had been of the latter class. Doubtless he would have added to the number of wives indefinitely, had not the law stepped in and sent him up the river for "bigamy," which in his case was pernicious progressive polygamy. Various excuses are adduced by those who have to answer before the court for this offense, but that of No. 70,415 is unique. He married each wife in turn in order to take revenge on the preceding one; he aimed to show her that if she wouldn't care for him, some other woman would. The remedy afforded

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only temporary relief, however, and had to be repeated at frequent intervals, like dope, until the law came to his relief and placed him where he is safe from them all. He is now contented and happy for the first time in his life. He reproaches himself for having acquired the marrying habit, but takes consolation in the thought that at least he did not have to put up with as much as did Solomon the King. "With a house filled with women of the rarest beauty and highest culture he cried aloud in his anguish 'All is vanity and vexation of spirit.' Poor devil, he knew."

The law is not punishing this man; it is doing him a kindness in protecting him from these ladies. He should have been left his liberty and compelled to support them all instead of earning one and a half cents a day for his exclusive use; that would have been real punishment. He should have been required to live with them all, which was the secret of Solomon's misery. They had no Sing Sing in those days to which one could flee for refuge. The same number of the *Bulletin* tells of a man who was recently paroled from Joliet, but who went back, climbed over the wall and implored them to take him in again. He found life even under the notorious Murphy easier than staying outside and facing the high cost of living and the indifference and hostility of the world. Sing Sing is paradise compared with Joliet, and when No. 70,415's five and a half years are up—one year for each wife and six months off for good behavior—we may expect to hear of his returning and clambering over the wall in search of safety.

Note—The annual subscription to *The Sing Sing Bulletin* is $2 a year, and the address is *Sing Sing Prison, Ossining, N. Y.*

California to Hang a Sixteen Year Old Boy

Leo Wolff, a California boy, is under sentence of death in that state for a murder committed when he was only sixteen years old.

Recently, in the same state, a man named Watson, who had confessed to the murder of eight wives, was sentenced to life imprisonment. The court pronounced him "sub-normal, but sane."

It may be said of the courts of California that they are "normal, but sub-sane." Otherwise it should be perceived that "sub-normal, but sane" means that intelligence, while not distorted, is on the level of that of a child, and that if a man can be spared the death penalty on such a ground after eight murders, a boy of sixteen should be granted the same immunity.

Wolff seems to have been tried under the general law, notwithstanding the California Juvenile Court Law, which excepts minors under eighteen years of age.

In the case of Leo Wolff the verdict of the lower court has been sustained by the state supreme court, and the boy will have to have his neck broken. That may sound convincing and final. But while we have to have supreme courts and to bow to them, nobody who knows how judges are appointed will be overcome with awe. In England the difference between a high court and a low court judge lies, not in his commonsense, but in the number of curls in his wig. In California judges do not wear wigs, but their rank depends on the number of political wires they can pull. The fact that the supreme bench is often divided against

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itself is as little a token of infallibility as if there should be a disagreement between the members of the Holy Trinity.

Californians who don't believe in capital punishment, or who, even if they do, desire to see consistency and a strict application of the principles of the juvenile court laws, should get busy and ask Governor Stephens for a commutation of sentence, and also communicate with Leo Wolff's lawyer, *Jackson Mahon, Bakersfield, Calif.* Immediate action is imperative, as you can't mend a broken neck, and California hangings are always on time.

Annie Besant—Catholic?

In the March *Adyar Bulletin* Mrs. Besant addresses a letter to the members of the T. S. (reprinted in the May *Messenger*) which, while professedly aiming to insist on the neutrality of the Society with regard to the Liberal Catholic Church is obviously intended as an endorsement and recommendation.

After asserting that it is the same as the well-known "Old Catholic Church" (which is untrue, as it is the product of two conspirators, Willoughby and Wedgwood, neither of whom were members of the Old Catholic Church) she says it "undoubtedly has a great future before it." "The accession to it of our loved Theosophical teacher, C. W. Leadbeater . . . has naturally strengthened it." "To the Christians in our Society this presentment of the Christian faith, in its *highest and truest form* (italics mine—*Ed.*) is invaluable." "It is Christianity theosophised, *i. e.*, restored to its great and right heritage." "I regard the Liberal Catholic Church with the same loving and reverent sympathy as that with which I regard all sub-divisions of the great religions." She further avers that the Jagat-Guru, the Guardian of all religions, blesses it, and that if she does not "approve" it it is only because such action would be presumption in view of the favorable attitude of this great Being.

If I were to assert that Mormonism, with its system of polygamy and its belief in the inferiority of woman—which latter it shares with this same Liberal Catholic Church—is the "highest and truest form of Christianity," that would be a recommendation to my hearers to become Mormons, at least in faith. If I should call the Liberal Catholic Church the "highest and truest form of Christianity," that would be tantamount to asserting that other forms are lower and less true; it would mean that I recommend those seeking the highest and truest to accept it. And this is precisely what Annie Besant does. She regards the Methodist, Baptist and other churches with "loving and reverent sympathy," just as I may love dogs and horses, but the L. C. C. is the top, it is the "highest and truest." It is plain enough that her appeal for neutrality is simply a pretext for promoting the interests of this church. Does she not fill page after page of her journals with matter advocating this church, while there is never a word of any other church? Are not sixteen out of the thirty-two pages of the March *Adyar Bulletin* given up to this, and to lauding Leadbeater, and this while

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she deliberately suppresses anything showing up the other side, as witness the recent suppression by her publishing house of Mr. Martyn's pamphlets? The neutrality talk is sheer piffle. What she says is in effect this: "You see that I regard the Liberal Catholic Church as the highest and truest. I know well enough that my opinion is law with a large portion of you members of the T. S. I have to be perfectly neutral, but—draw your own conclusion from my words and act accordingly."

Continuing further, Mrs. Besant tells us that if the American Section had adopted the recent resolutions presented at the last convention, forbidding offices to be held by priests of the Liberal Catholic Church, she would have disallowed it as unconstitutional. It is astonishing that Mrs. Besant should attempt to pass off such a threat on the American Section. I defy Mrs. Besant or any one else to point out a single word either in the "Memorandum of Association and Rules and Regulations" of the International Theosophical Society incorporated at Adyar, or in the "Charter and By-Laws" of the American Section pointing to such a conclusion as that the members of the American Section may not make such rules and regulations as to officers as they see fit. *Membership* in the Society is by law open to all without distinction of creed. But membership is one thing; eligibility to office is quite another. Even her beloved Liberal Catholic Church accepts women as members but excludes them from the offices. That any foreigner may become a naturalized citizen of the United States does not prohibit the United States from excluding foreign born citizens from the presidency, which, in fact, it does. One might as well claim that because we accept foreigners as citizens we have no right to exclude them from responsible offices, in the war department, for instance, and that we must place our safety in the hands of any servant of a foreign government who chooses for his own purposes to take out citizenship papers. Yet Mrs. Besant insists that we must open our offices to people who have promised blind obedience to outside powers. The notion is monstrous. It is quite true that Mrs. Besant could disallow such an action on the part of the American Section, but this is not because it is a question of constitutionality, which it is not, but because the American Section has put its neck under the yoke of an irresponsible autocrat and must submit, even if she calls black white.

Nobody is asked to take my word on this. A copy of the respective documents of the International Society and of the American Section can be had from Krotona for the asking, and these can be read from beginning to end without discovering a word which supports Mrs. Besant's contention. What she says is simply intended to bullyrag the society in favor of the Liberal Catholic Church.

The principle of the open door in the T. S., so far as membership is concerned, is one which we must admit to be not only in harmony with ideal brotherhood, but as actually expressed in the

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constitution. But just for this very reason it is all the more needful to be on one's guard against influences which may divert the Society from its original aims, expressed or implied. The right to keep such influences under control by excluding their adherents from offices of responsibility, if need be, even while smiling on them with a smile as broad as that of the Jagat-Guru of whom Mrs. Besant tells us, is a right which should be guarded with the utmost jealousy, and such attacks on it as this by a high official should be resented.

The Theosophical Society was not founded, if we are rightly informed, for the purpose of getting as many different sorts of people as possible together under one roof, although it is open to all. It was founded with the design of promulgating the knowledge and the practice of certain fundamental truths and principles, absent from or forgotten by the world at large. Once given these principles, it was left to itself to act on and to guard them; it was placed on its good behavior. No spirit of tolerance or of neutrality can be allowed to go to the extent of allowing it to be shifted into other or reactionary paths; every influence not in agreement with them must be held in check.

Does the Liberal Catholic Church—the blessings of the Jagat-Guru notwithstanding—stand for any of the principles which underlie the Theosophical Movement? By no means. The pretense of being Christianity in a theosophical form is sheer humbug. It has, to be sure, been fitted by Father Leadbeater with a system of condensers, tanks and pipes for condensing, storing and distributing the Grace of God and Bishop Wedgwood has added some wires and lightning rods. But these things are not Theosophy; you will find nothing about them in the teachings of the Founders or in the literature up to the time that Leadbeater began to show his cloven hoof and Annie Besant reversed her former action and vouched for him. You cannot depend on what these Catholics say when they are out with the object of winning theosophists to their fold; you have only to read their various official liturgies, confessions, Masses and what not. Do you find anything about the upward evolution of humanity? Not a word. Do you find reincarnation? No. They believe in "the resurrection of the dead and the life everlasting." Do you find the great law of Karma, the law that man must reap as he has sown, that he must progress by his own effort and of his own free will? Not at all. In its place you find the absolution and remission of sin by a priest, the gaining of salvation and immunity from punishment through a system of mummery and confessed magic. Do you learn that the way to the Father is to commune with Him in the privacy of your closet? Not at all. He Who told us of this way is thrust aside as a myth, and in its place you are to watch the antics of a priest in a kimona and petticoats and to get at the end of the "pipe" with which he pipes down the Love of God for your benefit. Its cornerstone is the dogma of apostolic succession, a dogma devised and promoted by priests, in

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order to keep themselves in power and to discredit all who venture to teach without their authority. That there are differences of a minor sort between this church and the church of Rome is true, but they are trivial. Its priests do not owe allegiance to the Roman Pontiff, but they are equally sworn to obey the Pontiff Wedgwood or any unknown successor. As a system of spiritual slavery it quite equals Rome, while as a system of misrepresentation and dishonesty it far surpasses it. Rome demands conformity in advance, but the Liberal Catholic Church gets you in on the pretense that you may believe just what you wish, and then clubs you into conformity.

It is this old ecclesiastical Mephisto in a new cloak that Annie Besant would have us believe to embrace the highest and truest in Christianity, the best in Theosophy, and would insist that we not only accept him as a guest, but allow him to run the whole house for us, should he get the chance. And as for his getting it, one need but review the influences in power at Krotona for the past three years. Like the church of which he is the illegitimate offspring, he has his eye on the offices first. Grab the offices and the official publications, and the propaganda system, win over Annie Besant, and the rest will take care of itself.

At the Periscope

The High Cost of Dying. **It costs a lot to die in the electric chair at Sing Sing, even if the victim does not pay the bill. New York's public executioner, who used to get $50 per killing, now demands $250. The $7,500 which he will earn at spare moments for doing away with the thirty men now under sentence is a neat sum and should enable him to contribute liberally to the church. But it is entirely too much; there are people a plenty who would do it for less. The job should be given to some worthy underpaid clergyman who believes in capital punishment. Why not? If legal killing is according to the law of God, it would be just as creditable to throw the electric switch as to perform a marriage ceremony, and a good bit easier, while the victim's chances of future happiness are even greater. I suggest a clergyman rather than a newspaper editor because, while both have the ear of the public, the former needs the cash more and because, although I have no statistics, I must infer that most of them approve of the death penalty; otherwise they would raise hell about it—as much hell as they raise about Sunday baseball, Sunday movies, and backless frocks.**

Some New Books

Dunlap, D. N.—The Path of Knowledge, $1.75.

Collins, Mabel—The Locked Room, $1.00.
A true story illustrating the dangers of dabbling in spiritualism.

Mead, G. R. S.—The Doctrine of the Subtle Body in Western Tradition, $2.25.

Sinnett, A. P.—Collected Fruits of Occult Teaching, $5.00.
Tennyson an Occultist, $1.50.

Dawson, Richard—Red Terror and Green, $2.65.

Escouflaire, R. C.—Ireland an Enemy of the Allies? $2.65. Trans. from the French *L'Irlande-Ennemie?*
Two timely books showing up Sinn Feinism and of importance to loyal Americans.

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SOMETHING ABOUT COUNTY JAILS

Review of the County Jails in Pennsylvania, by *Albert H. Votaw*. The Pennsylvania Prison Society, 119 South Fourth Street, Philadelphia. 52 pages. 1920.

Pennsylvania is a large state, stuffed full of counties—there are sixty-seven in all—and each county has its jail. Allegheny County and Philadelphia County, containing the cities of Pittsburgh and Philadelphia, have additional institutions, in all seventy such prisons which are owned, operated and controlled by the counties instead of the state.

Mr. Votaw, the writer of the pamphlet named above, is secretary of the Pennsylvania Prison Society and its most active spirit. His special field of work and study is the county jail problem, and he makes it his duty to visit all of the county jails in the state in the course of the year, and to write a report. The present report, covering the year 1919, and containing detailed statements about each jail, as well as general observations and recommendations, is a most interesting and instructive document, worthy of being widely read, for the conditions prevailing in Pennsylvania are typical of those existing in most other states.

The county jail problem, while allied to the problem of the state prison, has its own peculiarities and difficulties, some of which it may be interesting to glance at. It is an entire mistake to think that because the jail is in most cases a small affair, it deserves less consideration than the state prison. The man deprived of liberty is a man for all that; he eats, sleeps, is clean or dirty, thinks good or bad thoughts according to the influences about him, has possibilities for good or evil, whether he is in a county or a state prison. If he works, the community is the gainer; if he loafs, it is the loser. So far as the welfare of the man is concerned, or that of his family, and the interests of the community at large, it is one and the same thing. The county has no high wall or fence around it which prevents the bad man, bad by nature or corrupted by the evil influences forced upon him, from moving over into the next county. We

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might as well rid ourselves at once of the notion that the county jail concerns us less than the state prison, just because it is not our county.

Remember that many criminals begin in a small way; their earliest experience is with the reformatory or the jail, and upon the way in which the jail is conducted often depends the future of the man or woman. Then, too, many are predisposed to commit minor offenses only and may serve ten, twenty, or even fifty jail terms without ever doing anything bad enough to entitle them to residence in the state prison. In fact, there are many more persons in the county jails of a state at any one time than in the state prison.

And yet the jail is almost forgotten even by reformers, it being falsely assumed that the state prison is the affair of the whole population of the state while the county jail concerns the county only. Misrule in a state prison is likely to attract the attention of the metropolitan papers, to be taken up by philanthropists and women's clubs of large towns, to be brought before the governor, while none but the grossest scandals or abuses or shortcomings in county prisons are heard of outside the county and county press.

But being forgotten is not the only disadvantage under which the county jail suffers. Rotten as many state prisons are, antiquated as is their management, they always have this advantage, that they have behind them the total intelligence and wealth of the state, while the county prison has only the wealth and intelligence of the county in which it is located. The state prison can command more in the way of modern methods and improvements; the county —unless it happens to contain a large city—is likely to be backward, conservative, "provincial." And then there is the universal law, applying to the industries as well as to education, that the same amount of cash or energy, expended on a large institution, produces bigger results than in a small one, thanks to specialization, bulk purchasing and the like.

Wherein is the difference between the population of the jail and of the penitentiary? With the innumerable and often conflicting laws of the different states, it would be impossible to define once and for all what constitutes a jail and what a penitentiary offense. In one state, stealing $4.99 might send a man to the county jail, while stealing $5.00 would put him in the state prison, while in another state the line might be drawn at $50.00. It can only be said that in general those guilty of minor offenses, petty larceny, minor assaults, drunks, and other breaches of law calling for a short sentence, go to the county jail, as do those who infringe county or city ordinances or police regulations, while those guilty of a felony are sent to the penitentiary. Consequently they are always short termers, seldom sentenced for more than a year, often for but a few days. In some states those under death penalty, where the execution is done by the county sheriff, are kept in the charge of the county—as is the case in Chicago. In addition to convicted per-

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sons, the jail holds the very numerous class of persons held on suspicion and awaiting the action of the grand jury, or those under indictment but not yet tried, and who for one reason or another cannot get bail; others convicted but awaiting the result of an appeal, or transfer to the penitentiary, and still others simply held as witnesses. The county jail therefore serves the double purpose of a place of punishment for the convict and as a house of detention for those who are untried and who cannot legally be punished. A large city can have its house of detention, but a small county cannot do this, and the mingling of these classes leads to a variety of difficulties and often to injustice.

In fifty out of sixty-seven county jails in Pennsylvania it is the county sheriff who plays the part of warden. Here we have trouble at once. Every county has its sheriff. Many county jails have an average of less than a dozen inmates and may be entirely empty at times. It does not pay to have a special warden, and so the job of caring for them falls to the sheriff. A warden may be specially selected for this work, may hold his office indefinitely where politics do not interfere, and may have time and opportunity to develop the jail on some rational plan. But the sheriff is invariably elected by popular vote for a definite and rather short term; his reelection may depend on a turn of the political scales; he has other duties and these often call more for a man of force and determination than of the administrative ability, tact and judgment needed in handling prisoners successfully.

There are two other glaring faults in the county prison system, as is well shown by Mr. Votaw's special reports. One of these concerns food, the other lack of employment. The former is an inheritance from the past, easily remedied; the latter presents a variety of difficulties.

It is quite the usual thing for the county, instead of having the actual cost of feeding the prisoners charged up to it, to allow the sheriff a small *per diem* sum for each prisoner, usually fifty cents or even less. Out of this he feeds the prisoner and whatever he can save out of it goes into his own pocket for keeps and no questions asked. This is known as the "fee system" and the result can be imagined—it is damnable. A parallel can be drawn between the fee system and the pernicious system of contract prison labor, whereby the state hires out the convict for so much a day to a private contractor, who can work and starve him to his heart's content. Read Mr. Votaw's report. In York County prison the inmates, graciously allowed twenty-one "meals" a week, get "bread and a liquid called coffee" eighteen times, and soup three times! For feeding each prisoner the sheriff receives $3.15 a week, most of which goes into his own trousers and stays there. York County is the tenth in order of population while the city of York is thirteenth in order of municipal population. Erie County ranks about the same as York. Its jail birds get bread and coffee seven times,

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bread and tea seven times, soup seven times, and two pounds of meat weekly. Breakfast in other jails very commonly consists of bread, molasses and "coffee," nothing else. Others allow cereals, while in one case prunes are served. Prunes three hundred and sixty-five times a year. My God! Many of the jails allow no bedding in the way of clean linen, and no chance whatever for exercise in the open.

The other serious problem of the jail is the idleness of the inmates. Some of the Pennsylvania jails give regular employment to inmates, but this is the exception and for the most part they do nothing whatever except, as the writer of the report facetiously observes, "engage in unhallowed conversation." The county pays for the support of the inmates and exacts no labor from them.

It must be remarked that the jail labor problem is more difficult than that of the state prison, because the population is more transient, and smaller, besides consisting largely of unconvicted persons from whom work cannot be legally exacted. Few have time to be broken in to any sort of work requiring the least skill or training, while the population frequently dwindles so that no employment demanding cooperation and division of labor could be carried on.

The problem of employment for jail or short term inmates is a most interesting one, and likewise most important, but must be postponed for another occasion. To say nothing of the demoralizing effect of idleness, there are more people in the jails than in the state prison and the loss and cost to the community are correspondingly greater. We have, to be sure, that relic of the stone age, the rock pile, still a favorite. Silly enough, for if the object is to smash rocks, that can be done more cheaply by machinery, and the man who has the muscle to do such work a day at a stretch is much more valuable in other ways. The solution, Mr. Votaw thinks, lies in the establishment of a number of state or county farms, equipped with cheap cottages or barracks, while the jails should be used only for those who are detained for a few days only, possibly also for confining dangerous and incorrigible prisoners. This plan is already successfully adopted in some states. Besides agriculture, certain industries, such as brick making, could be carried on. The District of Columbia has a large farm located at Occoquan, near-by in Virginia, a self-supporting enterprise. Everybody is busy and happy and escapes are rare. The present shortage in farm labor makes the development of the farm plan more than ever imperative.

County jails should be at least in part under the direction and control of the state, and a suitable constitutional amendment providing for this is under consideration in Pennsylvania. This would not of necessity imply state ownership, but it would mean state regulation and co-operation. Will it work? When the state legislature, in defiance of its constitution, and with the approval of its governor, votes away public funds to church institutions over which

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it has no control, one cannot help feeling that Pennsylvania needs, quite as much as new laws, more men honest enough to administer them.

In conclusion I may quote both as an illustration of the way others do things as well as exemplifying the much talked of "British barbarity," the following remarks of J. S. Gibbons, Chairman of the Prison Board of Ireland:

In the United States, you lose sight of the fact that your splendid reformatories deal with merely a drop in the bucket compared with the county and city jails to which thousands of your prisoners go, and where many are manufactured. . . . In 1877 every prison and jail in Ireland was put under central administrative authority and the expenses paid out of the imperial funds. We closed half the prisons. . . . I have to give to every person, whether tried or untried, a separate room to sleep in, and I would lose my job if I put two prisoners in a cell. . . . I am obliged by law to give every prisoner two hours' exercise in the open air every day . . . And I am obliged by law to make every convicted prisoner work even if he is sentenced only for two days, and to offer every untried prisoner work. In these days of rapid communication, there is no need of prisons in the center of a city.

New Subscriptions Wanted for The Critic

The Editor urges upon those who sympathize with the aims of the CRITIC to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the CRITIC has to say?

Suggestion to New Members

New members frequently write to us for further information about prisoners with whom they are to correspond. To save the trouble of making such inquiries it may be stated that all the information we have is contained in the letters sent, or in the letter of advice. It is useless to ask us for further data, as we do not possess them.

Important Theosophical Convention

The thirty-fourth annual convention of the American Section, T. S., will be held in Chicago beginning July 12th.

The Board of Trustees is elected at the convention. Several of the present incumbents are responsible for the intolerable conditions which have existed for some time. They were both the backers and tools of the late president in his autocratic, arbitrary and pro-Catholic tactics, and of the equally arbitrary and autocratic methods of his successor. It is time that they were allowed to "enjoy a well earned rest."

It is understood that a determined effort will be made to reelect them, or others who will maintain the old regime. Members who have not already sent in their proxies should send them promptly to some member who expects to attend the convention and whom they *know* to stand for progress and freedom.

The election of the national president of the Section will not occur

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until later, Mr. Rogers holding that office temporarily as former vice-president. As it is clear that the methods of the late lamented Mr. W. are going to be continued by the present lamented Mr. R., those interested should not depend wholly upon *The Messenger* for information. They should write for literature to The Theosophical Towards Democracy League, 2130 Vista Del Mar Avenue, Hollywood, Calif. and to Foster Bailey, 6364 Yucca Street, Hollywood, Calif. for a pamphlet containing important revelations.

At the Periscope

Might Have Been Worse. Presidential nominations often remind us of the decision of the Jones family as to dinner. Jones insisted on an eight o'clock dinner, as he could not get home sooner. Mrs. Jones demanded a six o'clock dinner so she could spend evenings out. They finally compromised on seven o'clock, which suited neither. At any rate we congratulate ourselves that neither Joliet Murphy Lowden nor E. S. P. McKenty Sproul landed the nomination.

A Condition of Parole at Elmira. Supreme Court Justice Morschauser has received via underground a communication from an inmate of the New York State Reformatory at Elmira, charging that one of the conditions of parole is that the inmate must sign a paper stating that he has received good treatment and good food. If he refuses to sign it, the parole is withheld. If this astonishing charge is true, it would seem that parole depends less on the officials' opinion of the inmate than on the inmate's opinion of the officials, or on his readiness to lie about them.

Turning Out Well. Brown: "Mr. Rogers seems to be turning out well as president of the American Section, T. S." *Jones:* "Quite true. He has been president about three months and has already turned out the National Secretary, the Publicity Director and the editor of *The Messenger.* He seems bent on turning out Mrs. Besant's publishing house. In *The Messenger* he is turning out endless stuff by Mrs. Besant and others in defense of the Liberal Catholic Church. He and Mrs. Rogers have established a C. W. L. Information Bureau for turning out gossip about 'The Great Man' (Leadbeater), his comings and goings and inside workings. He has turned The Theosophical Towards Democracy League out of *The Messenger* and is turning out enough witticisms about it to warrant the establishment of a comic section. Mr. Warrington tells us that he selected Mr. Rogers for vice-president with the view of his becoming president. He is turning out just as Mr. Warrington expected, plus a charge of dynamite and red pepper. About the only thing he has not turned out is H. P. B., but she was turned out long ago. A. B. and The Great Man did that."

When election time comes the question of "turning out," as applied to Mr. Rogers, should receive serious consideration.

Oregon Joins the Reactionaries. By a popular vote Oregon has reinstated capital punishment, notwithstanding the fact that there were less murders committed in the state during the five years after abolition of hanging than in the five preceding years. The movement seems to have been largely engineered by prosecuting attorneys who expect to make political capital out of their skill in sending men to the gallows. They tried on the public the same tactics they use before a jury. Not long ago they succeeded in having the office of public defender abolished in Portland, and for a similar reason. To have a man hung is one of the best recommendations for nomination for governor.

A Fellow Feeling. A certain missionary, having been shipwrecked upon a South Sea island, and having a wholesome fear of cannibals, hid himself in the bushes. Perceiving voices near-by he was in mortal terror till, on listening more closely, he heard a torrent of good English blas-

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phemy. "Thank God!" he exclaimed, "I have fallen among Christians." Having entertained and expressed some doubts as to the motives of Mr. Wadia's actions at Krotona I was greatly relieved to learn of the way in which he disposed of Mr. Warrington. Mr. Warrington, being annoyed by Mr. Wadia's investigation of his official affairs, several times threatened to resign the presidency of the American Section. Mr. Wadia, I understand, finally retorted: "Why the devil don't you do it? I have been listening to your damned threats long enough." I am like that missionary. I distrusted Mr. Wadia's motives, but now I feel that he is a true Christian. He who is playing a part guards his language. It is only he who is sincerely in earnest who will risk his reputation by exhibiting a choice selection of cuss words. From now on I regard Mr. Wadia as a brother, even if I may disagree with him at times. (This is not a suggestion to Mr. Rogers or Father Walton to cultivate profanity—it's too late.)

The Constitution be Damned. The constitution of Pennsylvania, in defining the powers of the legislature with respect to appropriations says (Art. 3, Section 18): "No appropriation, except for pensions, or gratuities for military srevices, shall be made for charitable, educational or benevolent purposes, to any person or community, nor to any denominational or sectarian institution, corporation or association." The legislature of 1919, the members of which have individually sworn before God to obey the constitution, including the section quoted, appropriated $1,520,689.20 of public funds to the support of forty-three institutions in the state, which are owned and controlled by the Roman Catholic Church. Money taken from the treasury in defiance of the clear and explicit declaration of the constitution is stolen, nothing less. The fathers and sisters implicated in this criminal proceeding may not have known what they were doing, but the Power back of them did, as did the Governor whose duty it is to defend the constitution, and who has recently had the impertinence to offer himself as a candidate for the presidency of the United States. It is a sample in miniature of what may be expected when Rome accomplishes its professed aim "to make America Catholic." A list of the institutions which are thus debauching the government of Pennsylvania, and the amount of the stolen goods received by each, will be found in the April issue of *The Sovereign Citizen*, to be had on request from the office of publication, Room 303, Tremont Temple, Boston, Mass.

Texas. The warden of the Texas state prison at Huntsville sent back a number of copies of the CRITIC containing the article on Nepotism in the Eastern State Penitentiary which had been sent to inmates. Possibly nepotism is a tender point with the warden. The official records of this prison show that in 1918 1,186 men were hung up in chains during that year. A job of that magnitude ought to give employment to all the relatives the warden possesses.

We are promised some interesting data about Texas prisons for early publication.

Magazine *Theosophy* for Loan

The O. E. Library is now in a position to loan the first seven bound volumes of the magazine *Theosophy*. These contain, besides other valuable material, including the letters, talks and editorials of Robert Crosbie, an extensive collection of articles and letters of H. P. Blavatsky and W. Q. Judge, largely reprinted from *Lucifer*, *The Theosophist* and *The Path*, and now made accessible to all students. Students of H. P. B. will find in *Theosophy* an inexhaustible mine of material which they could not hope to get elsewhere, as the periodicals in which they were first printed are rare.

The annual subscription to *Theosophy* is $2, single copies, 25 cts., from the O. E. Library.

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

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India and Her People, $0.85.
Philosophy of Work, $0.35.
Reincarnation, $0.52.
Sayings of Sri Ramakrishna, $0.50.
Self Knowledge; Atma Jnana, $0.75.
Spiritual Unfoldment, $0.40.
Vedanta Lectures in India, $0.60.

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Allen, James—Entering the Kingdom; As a Man Thinketh; From Passion to Peace; Path of Prosperity; Mastery of Destiny; The Heavenly Life; each, $0.35.
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Anderson, J. B.—New Thought, its Lights and Shadows, $0.50.

Besant, Annie—Autobiography, $1.40.
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Bhagavad Gita, $0.42.
Buddhist Popular Lectures, $0.52.
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Four Great Religions, $0.52.
Hints on Study of Bhagavad Gita, $0.45.
Ideals of Theosophy, $0.52.
The Immediate Future, $0.65.
Introduction to Yoga, $0.52.
In the Outer Court, $0.52.
Introduction to the Science of Peace, paper, $0.25.
London Lectures, 1907, $0.60.
Man, Whence, How and Whither (with C. W. Leadbeater), $2.80.
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ONE YEAR, 25 CENTS SIX MONTHS, 15 CENTS

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PRODIGALS AND PAROLEES

It is said that there is more joy in heaven over one sinner that repenteth than over ninety-nine just men who need no repentance. The young fellow who went abroad and got into trouble had the fatted calf killed for him on his return, much to the disgust of his good brothers who had remained at home. These are illustrations of a general rule, so general that it may be considered as a law of human nature, that it is the exceptional which claims attention, while the rule is overlooked. If the angels sing hallelujahs over the repentant sinner and forget those who have kept on being good, we sing hallelujahs of quite a different kind over the sinner who keeps on sinning, and forget the sinner who faces about and goes straight. Our laws are necessarily largely made to meet the exceptions, but they frequently trample all over the rights and comfort of the well-behaved citizen. When you step off a steamer at New York your luggage is turned inside out because now and then somebody wants to evade the customs laws. Occasionally some one abuses alcohol, therefore the whole population of the nation is penalized in order to prevent it. Not long ago a person in this town was suffocated by gas. Instantly a cry went up for a law forbidding the use of gas stoves not communicating with the chimney, with penalties for cooking your egg on a gas tripod.

Our penal system is an illustration of this. Prisons are built with walls and bars and all convicts without exception were until recently locked up because there is a probability that a few will escape. The rules, too, are made to fit the worst cases; those who are relatively harmless or well-meaning are made to suffer because of the exceptions. And the harder the rules, the higher the walls must be and the greater the number of guards. And sentences were imposed within narrow limits fixed by law, with little regard to the differences in those sentenced.

The result of this is obvious enough. If you keep telling a man that he looks ill, he will in time actually become sick as the result of constant suggestion. If you keep calling him a criminal

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and treating him as a criminal, gradually he will take on criminal characteristics even if he did not have them before. Most of us require somebody to believe in us and convicts are no exception. Constantly watched, constantly suspected, is it any wonder that the man comes to think he is just what he is looked on to be?

Modern practice is improving on this. We now have our probation systems, giving the offender a new chance under sympathetic supervision, without the disgrace, and without what is equally bad, the risk of moral degeneration due to prison life. We have our indeterminate sentence and parole systems, based on getting him away from prison influences as soon as possible. Twenty years ago he who would have stated that there could be a prison without walls would have been laughed at as a visionary, yet today we have such prisons, and the men are not watched either. We have prison farms; men are allowed to go outside the walls without guard and even to travel long distances and to stay away for days at a time. Already there are those who maintain that strict confinement is necessary only in exceptional cases.

All of these are parts of what is called the honor system and for present purposes it is needless to make distinctions. What I want to call attention to is the fact that the honor system does not consist in trusting those about whose honor there can be no question whatever. It is a system which puts men to the test and must therefore allow for some failures. Without doubt there will be more escapes from a wall-less prison than from one built like a safe deposit vault. But it is the total result which counts. Is the honor system to be sacrificed in order to prevent an occasional escape which usually terminates in being caught and returned? Should the parole system be abandoned because a few parolees go bad?

Statistics vary greatly in different states as to the percentage of paroled prisoners who break their parole, and range from less than five per cent to twenty per cent. Doubtless this depends in part on the law itself. In some states the parolee may be sent out with only a few dollars to fight his own way; in others a job secured in advance is a prerequisite of parole. Then, too, many parole violations are of a technical rather than a criminal character, such as failing to report to a certain person at a specified time, or leaving the state without permission. Of course the parolee should keep his word faithfully, but when we remember how many of us are prone to neglect or forget our appointments we cannot be too hard on the man who is often under stress. Such technical violations, if unaccompanied by criminal acts, cannot count against the parole system. The fact remains that by far the largest portion of those who are paroled do keep their word as far as actually keeping out of mischief is concerned.

Under the old system which kept the convict up to the limit of sentence and turned him loose without pledges of any kind, it is said that about forty per cent went back to prison. The old system

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was therefore a decided failure from the reformatory standpoint.

And yet, when there is a breach of faith on the part of a parolee, especially when one of them commits some serious crime, there is an immediate demand in the press for stricter parole laws, or for repealing them altogether. It is the exception which attracts attention; nobody thinks of the ninety or ninety-five per cent paroled men who go straight; nobody remembers that the only alternative to parole is continued confinement, with its exposure to the degenerating influence of the prison, to the life which by its very nature eliminates honor and creates hatred; nobody thinks of the fact that keeping a man away from society unfits him to be a member of society, that the longer he is held the more do his social instincts, his self-control, his initiative atrophy.

Chicago has for some time been enjoying a "crime wave." And the fact that paroled prisoners have occasionally taken part is made the pretext on the part of certain papers and individuals for attacking the parole law. The *Chicago Tribune* is notable for its lack of understanding of the problem and for its constant demands for harsher treatment. In fact, there is a strong agitation at present in Chicago, headed by State's Attorney Hoyne, for the repeal of the parole law because of certain cases of aggravated crimes committed by paroled prisoners. And this notwithstanding the fact that ninety per cent. of the parolees behave well.

The *Leavenworth New Era* (June 11th) published an article by Mr. Munie, former state parole officer, defending the Illinois parole law and reproducing a letter recently written to the *Tribune* by Clarence Darrow, one of the leading American criminal lawyers and an authority on the subject. The letter is too long to quote, but there are certain points of special interest.

Illinois has an indeterminate sentence law with very wide limits. The sentence for manslaughter, for instance, is one year to life. There are only two ways in which the person sentenced for manslaughter can escape life imprisonment. One is pardon, the other, parole. Pardons are hard to get, are arbitrary in their nature and depend largely on the amount of influence the man can muster. Practically the only escape is through parole. The abolition of parole would mean that every prisoner, unless he can secure pardon, would have to serve the maximum sentence. Parole and indeterminate sentence go together; to abandon parole would mean either a return to the old system of fixed sentence, or the imposition of the maximum in every case. Confronted by this, juries would hesitate to return a verdict of guilty. Far from cutting down the average time served, Mr. Darrow assures us that it is now twice as long as before the parole law went into effect.

As an illustration showing how needless the alarm is, Mr. Darrow states that the March grand jury for Cook County (Chicago) returned 360 indictments, of which *only five* were against paroled prisoners. Of these five, one has since been acquitted, the case

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against a second dismissed, while three remain to be tried with a possibility of acquittal! Three out of 360! Possibly that may have been an exceptional month, but it cannot be far from the general average. 360 indictments is a large number and had the number issued against paroled prisoners been several times greater—and one must remember that the parolee is always under suspicion by the police—it would still show that as far as crime is concerned, they play a very insignificant part.

And yet Chicago has a fit because a paroled convict robbed a bank, and with the aid of State's Attorney Hoyne, it wants to work its wrath on all of the others who are going straight, by declining to trust them and requiring them to serve out the maximum sentence. It wants to keep them in the hell holes it maintains for penal purposes, at the risk of making all confirmed enemies of society and ready to get back at it when once they do become free.

Paroled prisoners will slip occasionally, just as will those who have never been in prison, but to condemn the parole system on this account, in view of the actual results, is no more rational than to demand that everybody who cannot offer a flawless guarantee of good behavior shall be locked up.

Back to Blavatsky!

Theosophy in Scotland. **Besides containing in each monthly issue a study in *The Secret Doctrine* and a lucid article of elementary character on Theosophy, *Theosophy in Scotland*, the official organ of the Scottish Section, T. S., is publishing a serial article by Charles Lazenby, entitled "The Servant." Outside of the well-known classics, I know of nothing written in recent times which can be read with more profit by the earnest student than this series. Nowhere will one find the ethical principles of real Theosophy more lucidly and convincingly stated and the dangers of false teachings shown. As a commentary on *Light on the Path* and the *Voice of the Silence* it is excellent. That Mr. Lazenby has always been welcomed as a speaker by theosophists in Canada and Scotland, while he has been coldly received and even scorned by the lodges of the American Section stands in intimate relation with what I have said below about the attitude of the Canadian and Scottish Sections towards H. P. B. As a popular exponent of the ethics of the great founder of the T. S. the Society probably does not contain his equal. No one should fail to secure this series on "The Servant." The subscription is $1.50 and the articles began last January.**

Our Appeal to Members

Our appeal to LEAGUE members in the June 9th CRITIC to help us in tiding over the slack summer season, when receipts are small and expenses just as great as at other times has met with some response, just about enough, in fact, to pay one-half the cost of printing the appeal. We have received many good wishes, and expressions of hope that somebody else would come forward with funds. All of which take our time in reading, but do not help in the least. Why not send in a pledge to contribute a small amount monthly?

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Tear out this page and send it to a friend

Who Will Write to a Prisoner?

Ours is a generous hearted country, and sympathy of our people is easily aroused when causes of distress are made known to them, giving abundantly of their dollars.

There is a form of distress to which few give a thought, and for which I am asking something far more than money. I am appealing in the cause of friendless prisoners, to whom a word of sympathy and hope is more than all the dollars in the world. Everyone knows how the so-called friends depart at the first sound of reverses, and how quickly the world turns up its nose. Friends are good in prosperity, but who has not known the far greater value of a friend in adversity?

Who will be the agent of mercy, and correspond with some of these friendless ones? Many today are earnestly asking for correspondents. Their names may be obtained from Dr. H. N. Stokes, The O. E. Library League, 1207 Q Street, N. W., Washington,, D. C.

A CORRESPONDENT

Do your thoughts ever turn to those who have forfeited their liberty, on account of having broken some man-made law? Do you know that the fact they are in prison in most instances deprives them not only of their liberty, but everything pertaining to it, such as friendly human interest, a cheerful and cheering word, a little encouragement; in short all the little things which really make life

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Those wishing to receive names of prisoners desiring correspondents should fill out the attached coupon, as names are given only to LEAGUE members.

IMPORTANT! THE LEAGUE SHOULD BE SUPPLIED WITH SUCH PERSONAL INFORMATION AS WILL AID IN SELECTING SUITABLE CORRESPONDENTS.

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

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

Name and Address.....

State whether Mr., Mrs., or Miss

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worth living? Do you doubt what the inevitable effect of human sympathy, good-will and a little kindness towards them will be?

If you are interested to the extent of desiring to know how you at the expense of a few minutes of your time occasionally, may help some fellow creature make his mere existence more bearable, his future brighter, and inspire him with new courage and hope of success upon his release—write to our friends of the O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

A PRISONER

Correspondents Wanted for Colored Prisoners

We have a list of colored prisoners who want correspondents. Who is willing to write to a man or woman in prison without regard to color or race? It is not our business to criticise the preferences of our members, but to make distinctions as to color of the skin of a person whom you will never see reminds me of the prisoner who insisted that his correspondent must be a blonde.

Leavenworth Wants Literature

When you are through with your weekly or monthly magazine, don't lay it aside or throw it away, but mail it to The Librarian, U. S. Penitentiary, Box 7, Leavenworth, Kansas. The men, and especially those in the hospital, will be made happy by it. And don't do it just once—make a memorandum and do it *every time*.

The Chaplain of the New Jersey Penitentiary, Drawer N, Trenton, N. J., will also be glad to receive literature for the inmates.

Critic Envelopes

We apologize for sending a recent issue of the CRITIC out in wrappers. A large shipment of envelopes got lost in the freight jam. They arrived finally, however, and on the same day came the bill, $145, and now we must keep going about with our hat in our hand begging the members to pay this.

At the Periscope

New York's New Abattoir. **New York has outgrown its old slaughterhouse and is about to erect a new and palatial one at a cost of $250,000. It will be located at Ossining on the Hudson and will have accommodations for forty-two animals, forty males and two females. Each animal is to have a separate stall, constructed after the latest sanitary ideals. The animals will be well fed up and fattened and given exercise in the open air each day up to the time of killing. $250,000 seems a large sum to pay for a slaughterhouse of such small capacity, but New York believes in kindness to animals and is very careful of the cattle it kills. It not only gives them the best of treatment, but kills them by electricity instead of by sticking, and employs a priest to stand by and pray for the repose of their souls. It pays the expert butcher $250 for each animal**

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he kills. And after so much fuss, it does not even eat the carcasses. Why, I don't know. Some day, cannibalism and capital punishment will be ranked in the same category and school children will ask whether New Yorkers of 1920 ran about naked and painted themselves. Many of them do.

What Has He Done? Cardinal Gibbons has just conferred on Admiral Benson the decoration of "Knight of the Great Cross of St. Gregory." This is not a military decoration, but is conferred for services of value to the Church—that is what the Church does such things for. I don't know who St. Gregory was, except that he was not an American, but I do know who Cardinal Gibbons is and whom he represents, to wit, the Pope and Sinn Fein. What has the Admiral done to merit such an honor from the Church of Rome? Why, don't you know, it was he who told Admiral Sims not to let the British pull the wool over his eyes and that we would as soon fight England as Germany. Who's next? Champ Clark, Representative Mason, or, perhaps, Tumulty?

The Statistical Method. One way of determining the relative importance attributed to each of several persons by a writer or group of writers is to compare the number of times each of these is quoted or mentioned by name, assuming, of course, that the range of writing is sufficiently large. Curiosity has led me to apply this statistical method with regard to three leaders to the latest issues of several official organs of the T. S. (Adyar). As two of these are edited by Mrs. Besant her name must perforce occur in an editorial capacity and must be omitted.

		Name occurs	Quoted
The Canadian Theosophist, May.	Blavatsky	16	11
Organ of the Canadian Section, T. S.	Besant	3	1
	Leadbeater	1	0
Theosophy in Scotland, June.	Blavatsky	6	2
Organ of the Scottish Section, T. S.	Besant	2	0
	Leadbeater	0	0
The Messenger, May.	Blavatsky	7	0
Organ of the American Section, T. S.	Besant	40	8
	Leadbeater	19	4
The Theosophist, April.	Blavatsky	0	0
Mrs. Besant's organ.	Leadbeater	7	1
The Adyar Bulletin, March.	Blavatsky	1	0
Mrs. Besant's organ.	Leadbeater	16	3

Nothing could better illustrate the tendencies prevailing at Adyar and in the three sections mentioned. The two personal organs of Mrs. Besant pay scant attention to H. P. B. or her writings, her name only occurring but once, while they are literally saturated through and through and plastered all over with "The Great Man." It is proof enough of the policy of Annie Besant to ignore H. P. B. and to glorify Leadbeater and his church. The same applies to the official organ of the American Section, the May issue even forgetting to make mention of White Lotus Day. Canada is separated from the United States by a line about 3,000 miles long; the Canadian lodges were until this year part of the American Section; they are not grouped in one region but are spread out in a thin layer north of the boundary. Both Canada and Scotland are northern countries. Why this astonishing difference, which seems to be geographic in its character? Every article in *The Canadian Theosophist* and in *Theosophy in Scotland* is inspiring and carries one back to days of yore when the T. S. stood for Theosophy, not for a hotchpotch of psychism, personality worship, Coming Teachers, Master chasing, adoration of self-proclaimed "leaders" and pseudo-priests. Those theosophists who accept The Master K. H.'s distinct statement that H. P. B. was the "direct agent" of the Masters, will find this fact ignored in the Besant journals, and

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herself and "The Great Man" put in her place. I have mentioned the Canadian and Scottish official organs because they represent the T. S. in those lands. Together with the magazine *Theosophy*, they represent a trio which should be in the hands of all students who wish to understand Theosophy as it was taught by the Founders.

The Canadian Theosophist can be obtained for $1 a year from the *General Secretary, Theosophical Society in Canada, 22 Glen Grove Avenue, Toronto, Canada.*

The Hyphen. The Loyal Coalition (24 Mount Vernon Street, Boston) has much to say about the hyphenates in connection with the Irish question. This may be summed up in saying that while Americanism makes patriots, Sinn Feinism produces nothing better than Pat-riots.

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Bharati, Baba—Sree Krishna, the Lord of Love, $1.05.

Atkinson, Wm. Walker—Art of Expression; Crucible of Modern Thought; Human Nature; Mastery of Being; Memory; Thought Force in Business; Mind and Body; The New Psychology; Nuggets of the New Thought; Psychology of Success; Subconscious and Superconscious Planes of Mind; Memory Culture; Suggestion and Autosuggestion; Thought Culture; The Will; Your Mind and How to Use it; each, $0.65.

Avalon, Arthur—Principles of Tantra, pt. 1, paper, $1.05.

Balliett, Mrs. L. Dow—Vibration, $0.70.
Philosophy of Numbers, $1.05.

Bates, Katherine—Do the Dead Depart? $1.00.

Beal—The Dhammapada, $0.52.

Beard & Rockwell, Drs.—Nervous Exhaustion; Sexual Neurasthenia; each, $1.00.

Bernheim, Dr. H.—Suggestive Therapeutics, $2.00.

Beeler, J. W.—From Eden to Malta (masonic), $1.10.

Bragdon, Claude—Fragments of a Forgotten History (of the T. S.) $0.35.

Brown, Laura N.—Scientific Living, $0.50.

Bruce, H. Addington—The Riddle of Personality, $0.75.

Buck, Dr. J. D.—The New Avatar, $1.40.

Campbell, Rev. R. J.—The New Psychology, $0.75.

Carey, F. M.—Freemasonry in all Ages, $1.00.

Carpenter, Edward—From Adam's Peak to Elephanta, $1.35.
Civilization; its Cause and Cure, cloth, $0.70; paper, $0.35.

Carrington, H. & Meader, John—Death; its Causes and Phenomena, $1.25.

Carrington, Hereward—The Coming Science (psychical research), $1.40.
The Physical Phenomena of Spiritualism, $1.75.
Psychical Phenomena and the War, $1.75.
Vitality, Fasting & Nutrition, $2.50.

Carus, Paul—The Gospel of Buddha, $0.80.

Collins, Mabel—One Life, One Law, $0.35.
The Transparent Jewel, $0.60.
When the Sun Moves Northward, $0.70.

Leadbeater, C. W.—The Astral Plane, $0.35.
The Devachanic Plane, $0.35.
Invisible Helpers, $0.35.
The Hidden Side of Things, vols. 1 & 2, each, $1.40.
The Inner Life, 2 vols., each, $1.40.
Perfume of Egypt, $0.90.
More Glimpses of Occultism, $1.40.

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IMPRISONMENT ON CHARGE OF INSANITY

There are three ways of getting rid of an obnoxious or inconvenient person. One is, to kill him outright; a second, to send him to prison; a third, to have him declared insane and committed to an asylum. All three are in vogue.

I am not speaking of capital punishment, the killing of an objectionable person according to laws enacted by the community, and which assumes that if you can get a majority of the people to agree to anything, that thing becomes in virtue thereof just and right. Neither do I refer to the innumerable murders committed in the past by the church, on its own authority, and professedly in the name of God and for the protection of religion, but in reality in order to get rid of those who by their acts or beliefs endangered the prestige of the hierarchy. I mean plain murder, the killing of an individual by another individual, or by a group of individuals, such as lynchings, Molly Maguire, Kuklux, Sinn Fein and similar outrages. This is undoubtedly the most effective method, but where law and order are well established, it is decidedly risky.

A safer way is to send the inconvenient person to prison by means of a frame-up. This sort of thing is common enough, and is under certain circumstances not difficult. The subject of the criminal frame-up is a most fascinating one. I doubt if anybody realizes its extent and possibilities. It is used not only to get rid of inconvenient persons, personal enemies, people who know too much about you or have opposed you, or who have simply been competitors, but also to shift the blame for a crime to some one else, and even to increase the prestige of officers of the law. What makes it possible is that conviction is the result largely of the testimony of witnesses. Witnesses are placed under oath and the presumption is that what is said under oath is true—a timeworn superstitition. To lie under oath is perjury, and is severely punishable. Honest people tell the truth even if not under oath. Dishonest ones are deterred by the oath from lying by the fear of the penalty for perjury, and sometimes by fear of hell. But when we remember that fear of hell

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does not prevent crime in general, it is clear enough that it will not prevent the crime of perjury. Where the inducement is great enough, self-advantage of one sort or another on the part of principals, a big enough bribe, or a severe enough threat offered to witnesses, these things are always set off against the possible risk from perjury. The advantage of perjury to principal or witness is obvious, the punishment a remote possibility, provided the details of the conspiracy are carefully worked out. If everybody concerned swears to a lie, and the cross-examination does not break down the testimony, it is likely to be accepted, and the inconvenient person is safely locked out of the way. Even juries can be packed, and while it is to be hoped that the judges are for the most part unapproachable, this is not of necessity the case. Whether appointed or elected, what holds of other public officers holds of them —they may be the servants of corrupt politicians or corporations, placed in office nominally to serve the ends of justice, but in reality to serve those on whom they depend for tenure of office. Being absolute monarch in the court room, the judge who is under obligation to the conspirators can serve them well.

Cases enough could be quoted of people being railroaded to the penitentiary. I have in mind a certain case in a western state where a man was sent to prison because he knew too much about the crooked doings of a ring of corrupt and politically powerful cattle-dealers, and who was kept there indefinitely, the Governor refusing to liberate him although he knew he was innocent, because he feared the political influence of the ring. He always had some excuse for postponing or evading consideration of the case.

At the same time, the criminal frame-up involves considerable risk. To commit one to prison the jury must be satisfied that he has committed a certain definite crime, or must pretend that they are so satisfied. The carefully worked out conspiracy may fall like a house of cards if a hired witness becomes alarmed, or yields to a grudge against those who compelled him by threats to perjure himself, or is seized with an attack of conscience. And then the biter is the one who is bitten.

The third way of removing the inconvenient person is therefore often preferred, and consists in having him committed to an insane asylum. This is not only less risky, but is often much easier. Crime is something definite. People are not sent to prison for being bad, for having criminal tendencies; nobody is imprisoned because of his character. Some definitely illegal act has to be proved. And unless you are willing to run the risks alluded to, that is not easy. But with insanity it is just the opposite. The maniac is not sent to the asylum for having committed any special act—he is sent because he is insane. The court does not commit him because he has thrown the crockery at you; he is sent there for protecting others against similar attacks, and for treatment. Even if he has done nothing he is committed in order to prevent future acts. In brief, the criminal is committed

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for specific acts, not because of character; the lunatic is committed, not because of specific acts, but because of a distorted and diseased character. That is why we call a prison a place of punishment while an asylum is called a hospital. As a matter of fact, until quite recent years, there was little to choose between them in the matter of treatment.

And then, insanity is such an indefinite thing in many cases. It is quite sane for a woman to appear three-fourths naked in public after 8 P. M., if she has a roof over her head, while if she went out on the street or showed up before 8 P. M. in the same condition, she would be insane. She can quite properly run about in broad daylight and in the open air, clad in tights, provided there is sand under her feet and salt water somewhere in the vicinity, but if she did the same on a concrete pavement between two rows of brick houses, she would be adjudged insane. And then anything which is triflingly eccentric, or which does not agree with your opinions, which are of course always sane, such as a quick temper, or a belief in spiritualism, or a love of pet rats, or even some religious or political dogma which you do not accept, can be attributed to some form of insanity, and you can swear to the facts, with liberal exaggeration, without risk of being held up for perjury.

The insanity frame-up is often used in the attempt to break a will, or to show that a rich relative is incompetent to manage his or her property and that you should be appointed administrator, with the accompanying opportunity for speculation and misappropriation for your own benefit. One hears of such cases constantly. Not long ago an attempt was made to break the will of a certain wealthy man, on the ground that he was insane. He was sane enough to accumulate a fortune, but when he came to believe in spiritualism and was taken in by a fake medium who extracted considerable cash from him, this was made the basis of a claim of insanity. The relatives doubtless believed in spirits themselves and perhaps were good church people, but they drew the line at spirits who rapped and performed other stunts. If he had spent his money, not on a medium, but on an actress, that would have been sane enough. But to spend it on a woman who made use of thumps instead of up-to-date clothing as a bait, that was a most convenient plea of insanity.

Cases involving money usually occur among relatives and nobody wants to railroad a relative to a prison; it isn't respectable to have one of the family in the penitentiary. But insanity is very respectable; nobody minds having a lunatic or two in the family, especially if he is on the other side of the house and direct heredity does not come in. This makes it a favorite way of getting rid of relatives who inconveniently hold on to money you would like to have. It is also adapted to disposing of a wife or husband as a preliminary to divorce.

The laws of all states require as a prerequisite to commitment to an asylum, the verdict of one or more people of the medical

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profession. To the court the voice of a doctor is the voice of God; there's no going behind it. And, indeed, the opinion of a committee of alienists, specialists on mental diseases, is the best thing available; it is much better than the opinion of a dozen or of a dozen dozen ordinary jurymen, or judges. But while some states have quite stringent laws relating to the class and number of experts who must be employed in insanity cases, others are astoundingly lax, and the opportunity for abuse correspondingly greater. In the state of Massachusetts, the only persons allowed to testify as to sanity are the family physician or one skilled in mental diseases. The court then acts on the opinion. The opinion of one specialist should certainly not be depended on except in aggravated cases, and as for the family physician, he as a rule is simply a pill doctor, who not only has not had a special training, but is open to the suspicion of undue influence on the part of interested members of the family, his clients. The corrupt and antiquated system prevailing in Massachusetts is notorious.

In the same state there is at present a most interesting case before the public, and it is this which led me to devote the present remarks to a variation of the usual penal topics. A certain Dr. Keown, both physician and lawyer, who is well known and highly esteemed among those who may be designated as asylum reformers, has devoted most of his time to pushing reforms, and to freeing those unjustly committed on insanity charges. Recently he had secured the release of a woman who was being held in a private asylum. Dr. Keown had through his fearless fight for reforms made himself an inconvenient person to the powers that be, and it was afterwards testified in court that the Assistant District Attorney had stated "that Keown had opposed the raise in judges' salaries and advocated the election and recall of judges and otherwise worked for judicial reforms and that they wanted to choke him off." In some way Dr. Keown became involved with a man named Dillon who had sold him a bad automobile and was hailed into court by Dillon on the charge of concealing it. With this we have nothing to do, although the standing of Keown precludes the idea of dishonest intent. Judge Callahan of the district court at Salem found the doctor guilty of concealing the machine, although at the moment it, as well as the cash paid for it, was in the possession of Dillon, who did not own it. Keown tried to appeal to the Federal Court at Boston, under a statute entitling him to do so, and on the ground that he could not secure justice in the local court. Whereupon the judge not only denied the appeal, but had a doctor brought down from Boston, who was neither Keown's family physician nor a specialist in mental disease, as required by law, who, without even examining Keown, or talking with him, testified that he was afflicted with paranoia! On this testimony, for which the doctor received $50, the judge refused Keown the right to defend himself, committed him to the state asylum at Danvers, and had

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him handcuffed and carried thither by four men. Keown, who had urgent business in Boston in connection with clients who had also been railroaded, promptly escaped from the asylum and went about his work. And there the case stands at present. Those who have known and trusted Keown for years, and who know his determined character in the cause of judicial reform, will admit that his paranoia consists in opposing corrupt judicial practices, and in making himself inconvenient to the authorities.

Note. A full account of the Keown case will be found in *The Sovereign Citizen* for July, to be had from 35 Hawthorne Street, West Somerville 44, Mass.

Hibernomania

Red Terror and Green; the Sinn Fein Bolshevist Movement. By Richard Dawson, New York, E. P. Dutton & Co., 272 pp. $2.65.

Ireland An Enemy of the Allies? Translated from the French of R. C. Escouflaire. New York, E. P. Dutton & Co., 268 pp. $2.65.

When the delegates to the San Francisco Democratic convention started from Boston the other day, their leader, Daniel A. Coakley, expressed the following sentiment: "Fellow citizens, as we start for the San Francisco convention, keep one thing in mind—we are not interested in candidates, not interested in any particular thing but the freedom of Ireland."

The sentiment expressed by this exuberant Micky from the Shamrock City savors more of home brew than of sober sense, and might be attributed to it were it not for the fact that this man, presumably an American citizen, was chosen as a delegate by other people, also presumably American citizens, who are not interested in any thing in particular which concerns America. They do not care a damn for the United States, only for Ireland; they favor anybody for president, no matter what he may or may not be, provided he will wave the green flag in the face of Great Britain and if possible involve us in trouble with our late ally. Boston is no longer an American city; it is run by and for the Irish and under the direction of the Roman Catholic Church. It is supposed to have a mayor, but its real ruler is Cardinal O'Connell. It is a notorious fact that the great Boston Public Library will not admit a book which has not the sanction of representatives of Rome, that no magazine or paper is permitted which has not passed the same censorship. It is, in fact, not a public library at all, but a Catholic church library open to and paid for by the public. Within a week the Century Dictionary has been placed on the index prohibitorum and excommunicated from the Boston public schools because it contains a two line quotation from Emerson, illustrating the use of the word "brutal" by referring to the condition of a certain class of Irish! The truth of Emerson's statement makes no difference, the publishers must select an illustration from some race less perfect than the Irish—Americans, for example—or out she goes.

But Hibernomania has progressed far beyond the limits of Beanville; it has entered into national politics to such an extent that congressmen, sent to Washington to conduct public affairs, waste their time and that of the public by talking about Ireland. Eighty-four congressmen, headed by Champ Clark, sent an impertinent cablegram to Lloyd George. Another member introduced a bill making an appropriation for the purpose of sending an ambassador to the "Republic of Ireland," which so far from conforming to the customary requirements for recognition as an independent and established government, is still carrying its offices around in hats and suitcases. And this preposterous measure actually received so much support that it barely escaped passing. During the

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closing hours of the session, when it was absolutely imperative to pass measures of public importance, the Hibernomaniacs attempted to block business in order that the House might talk about Ireland. The same subject was much in evidence at the two party conventions, and that notorious soldier of fortune and Spanish-American son of St. Patrick, De Valera, who has been stumping this country with the co-operation of the Catholic church, and getting a hearing from respectable people through his possession of a glib tongue and a silk hat, had the effrontery to telegraph to the San Francisco convention demanding the recognition of his republic.

It begins to look as if this were really not America at all, but only what the late Sir Roger Casement called "The greater Ireland beyond the sea."

Americans who think that the freedom of America from Irish rule is at least as important for us as the freedom of Ireland from British rule, and who believe that we should be granted a few moments now and then to attend to our own business, will find in the two books mentioned above a storehouse of facts which will be of the greatest aid in arriving at a safe and sane conclusion regarding the real nature of Sinn Feinism and its intrusion into American politics, its bearing on American and world problems of civilization. Both of them cover earlier Irish revolutionary movements, but most space is given to recent times. Mr. Dawson, in *Red Terror and Green*, gives a very full history of the Sinn Fein movement, which will serve to refresh the memory of those who have forgotten that it was the aim of Sinn Feinism to bring about the invasion and defeat of Great Britain by Germany, and who appear to have forgotten the late war and the part England and America played in it. Incidentally they might call to memory the fact that Germany wanted to jump on America during the Spanish-American war and that it was Great Britain that blocked it. Mr. Dawson claims that there is a direct relation and alliance between Sinn Feinism and Russian Bolshevism, for which the reader must be referred to his book.

M. Escouflaire's book, *Ireland An Enemy of the Allies?*, is written with the usual lucidity of French writers, and is perhaps the more readable of the two. The writer devotes considerable space to the Ulster question, which is of importance in that Ulster, being pre-eminently Protestant, is opposed to separation from Great Britain and even to any form of home rule which will place it under the domination of Catholic Ireland and therefore of Rome. Certain things seem clear enough. While the Irish have in the past had grave causes for complaint, these have for the most part been remedied, and this would be still more the case had not the Irish themselves made it impossible.

Ulster clings desperately to Great Britain. Ulster is just as Irish as any other part of Ireland; it is under the same laws and is contented. All Ireland is no more taxed than England; it has a higher per capita representation in Parliament; it could have home rule if it wished it. Why then all this hullabaloo about absolute independence? Why this stomachache, which appears to be nothing but a case of flatulency, in other words, a mere accumulation of gas? It appears to have no substantial basis of fact and apparently is due to race hatred, pure and simple, probably fomented by a force which carefully keeps itself in the background, but which occasionally shows its cloven hoof. What is this force? Bolshevism in part, says Mr. Dawson. Possibly, but in part only. Those who want to look further will do well to consider the following facts. Protestant Ireland is not for separation; it is Catholic Ireland, the Ireland which unquestionably obeys the Roman Church. Without doubt there are Irish revolutionists who would be such, church or no church, but they could effect nothing were they not supported by a rank and file of [illegible]nts who are blind followers of Rome, men and women who believe Church has the power to save or to damn. The fact that Rome

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exerts such influence is proof enough of what it could do did it place itself on the side of authority. Has any one heard of its so doing? On the contrary, it is a case where silence gives consent. The fact that it does not openly preach sedition proves nothing; it does not have to. What it is doing in secret no one knows, but the fact that it does not use its influence openly in favor of law and order is proof enough of the undercurrent of influence which it is exerting. Nobody will suspect Rome of siding instinctively with freedom. It stands and has always stood for abject and unquestioning submission to authority, for it is by this that it retains its power. Nothing is further from its spirit than to side with freedom, to encourage the spirit of revolt, unless it has some object to compass.

No part of Great Britain sent so few volunteers into the war as did Catholic Ireland; it stood far behind Ulster. Of the men of military age there volunteered up to Dec. 15, 1915, from Ulster (Protestant) 29.5 per cent; from Leinster (Catholic), 15.7 per cent; from Munster (Catholic) 10.4 per cent; from Connaught (Catholic) 4.4 per cent. Of the Catholic provinces Leinster is highest, as containing the cosmopolitan city of Dublin. When, in its extremity, Great Britain sought to impose conscription on Ireland, as it had long before done elsewhere, it was the Church of Rome which came out into the open as its opponent. The Catholic priests threatened with hell and damnation any Irishman who in any way aided conscription, while those who opposed it, even to the extent of of murder, were promised absolution and were told that to kill an officer of the law was the most acceptable service they could render to God (see *Ireland an Enemy of the Allies?* pp. 258-261). Put that in your pipe and smoke it, along with the opposition to conscription on the part of Catholics in Australia and French Canada. Rome was hostile to Great Britain wherever she dared to be; she sought the ruin of England, the defeat of Italy. During the war German agents were officers in the Vatican. And today Rome wants Ireland free, not that she cares for its freedom, but in order to possess and rule and tax it the more completely herself, and today she is back of much of the effort to commit America to acts of unfriendliness toward Great Britain. She wants Protestant Ulster brought under Catholic Irish domination, not because the Ulstermen want independence, but that she may enter in and take possession. For to Rome there is but one thing in the world, the extension of the power of the Roman Hierarchy—the great religious Tammany Hall. Everything in the way of dissension and discord is carefully turned into grist for the Papal mill, often enough under the pretense of patriotism.

Note. Those who are interested in the attempt to upset our international relations and to start a New Ireland in America, should write to The Loyal Coalition, 24 Mount Vernon Street, Boston, Mass.

At the Periscope

A Rampant Red Radical. Mrs. Kate Richards O'Hare is the lady who, at the beginning of the war, spoke of American women as a lot of brood sows who were sending their litters to fertilize the soil of France. For this and other remarks of like tenor the Federal Government sent her to prison, and quite rightly. The Government does not have a prison for women and these are sent to state penitentiaries. Mrs. O'Hare was sent to the Missouri state prison, where she was put to making overalls. She did not find everything according to her taste, as things were generally filthy, and she had to work, even though she had ample time to discuss the pork question with her companion, Emma Goldman. The result is that she has come out in a towering rage and with the determination to smash everything to pieces. As she says, she is now a red international socialist of the reddest kind. If Mrs. O'Hare would work in

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earnest in the cause of prison reform she might do good work. As it is she is simply affording the spectacle of a mad bull of the female variety. I have not the least sympathy with Mrs. Kate O'Hare, but I do feel deeply for Mr. Kate O'Hare, for it appears that there is such a gentleman, who is in evidence when the hat is to be passed. He has not only to listen to the lecture but to attend the home rehearsals. He is the poor Fido on whom the medicine is tried out. For Mr. O'Hare life must be one continuous O'Hell.

American Section Politics

It is impossible for the CRITIC to discuss fully the questions of administration now vexing the American Section, T. S., as it prefers to devote available space to the underlying causes of the degeneration of the Society. Mr. Wadia has rendered most invaluable service in starting the agitation for reform, but the old forces still have absolute control of *The Messenger*, the only means of reaching all the members. Those who want the real truth should write for literature to the following:

Theosophical Towards Democracy League, 2130 Vista Del Mar Avenue, Hollywood, Calif.

Foster Bailey, 6364 Yucca Street, Hollywood, Calif.

Nucleus of a Theosophical Library

The following list is given in response to an inquiry as to the first twenty-five books to be placed in a theosophical library.

(Prices subject to change without notice)

Besant, Annie—The Ancient Wisdom, $1.50.
In the Outer Court, $0.75.
The Path of Discipleship, $0.75.
Karma, $0.40.
Reincarnation, $0.40.
Thought Power: Its Control and Culture, $0.75.

Barrett, Sir. Wm. F.—On the Threshold of the Unseen, $3.15.
The best recent summary of psychical research.

Bhavagad Gita—Preferably Judge's version, $1.00; also Besant's version, cloth, $0.60, lambskin, $1.50.

Blavatsky, H. P.—The Key to Theosophy, reprinting, soon ready, about $2.00.
The best text book for study classes.
Isis Unveiled, 2 vols. Reprinting, soon ready, about $7.00.
The Secret Doctrine, 3 vols. and Index vol. Reprinting, soon ready, about $17.00. Vol. 3, which is posthumous and has been much "edited," may be omitted where price is a consideration.
The Voice of the Silence, cloth, $0.60; lambskin, $1.25.

Collins, Mabel—Light on the Path, with Comments, cloth, $0.60; lambskin, $1.50.
The Idyll of the White Lotus, $1.00.

Hartmann, Dr. Franz—Magic, White and Black, $2.00.

Judge, Wm. Q.—The Ocean of Theosophy, $1.00.
Letters That Have Helped Me, pt. 1, $1.00.
Letters That Have Helped Me, pt. 2, $1.00.

Mueller, F. Max—Three Lectures on Vedanta Philosophy, $1.90.

Schuré, Edouard—The Great Initiates, 2 vols., $2.50.

Sinnett, A. P.—Incidents in the Life of Madame Blavatsky, $1.00.
The Occult World, $2.00.
Esoteric Buddhism, $2.00.

Walker, E. D.—Reincarnation; a Study of Forgotten Truth, $1.50.

Whitty, Michael—A Simple Study in Theosophy, $1.35.

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ASTOR, LENOX AND TILDEN FOUNDATIONS

A NEW FEDERAL PAROLE AND PROBATION BILL

A Bill to Amend an Act entitled "An Act to parole United States prisoners, and for other purposes," approved June 25, 1910, as amended by an Act approved January 23, 1913, and for the establishment of a probation system in the United States courts, except in the District of Columbia. H. R. 14136, by Mr. Siegel. Reported with amendments, May 28, 1920.

Parole and Probation System for United States Courts. Report No. 1054 of the Committee on the Judiciary on the above bill.

The desire of Congress to give the Federal prisoner a square deal is indicated by the number of bills which have been introduced this year, amending the present parole law and providing for the probation of those convicted in United States courts. Mr. Raker's automatic parole bill was reviewed in the CRITIC of February 4, 1920, and two probation bills, by Mr. Raker and by Mr. Lonergan, were explained in the CRITIC of March 31. Since that time Mr. Siegel has introduced another bill (H. R. 14136) providing for probation and amending the present parole law.

As everybody knows, bills relating to the administration of justice are referred to the Committee on the Judiciary, which may either refuse to report them to the House for action, or may report them with such amendments as it deems advisable. This committee has now finally digested all of these bills and has reported that of Mr. Siegel, with some amendments, eight days after its submission. We need not concern ourselves with the original bill, but only with its amended form, which, unless blocked or meeting with unexpected opposition, is likely to become law by March 4th next.

Those who have read the articles in the CRITIC from time to time will remember that the law now in force provides that United States prisoners may be paroled by the Attorney General at the expiration of one-third of their term, and life prisoners at the expiration of fifteen years, upon recommendation of a parole board consisting of the warden, the prison physician and the Superintendent of Prisons, the last being an officer not connected with any one prison, but having his office in the Department of Justice in Washington. The complaint against this law, in its practical working,

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has been that only a small part of those who were eligible for parole actually succeeded in getting it. The parole board does not have the power of parole; it is simply an advisory body, meeting only once in three or four months. After it has made its recommendation in any case to the Department, the opinions of the United States Attorney who prosecuted the prisoner, and of the judge who presided at the trial are sought, and after these documents are obtained, a matter often involving much delay, as either of these gentlemen may be dead or out of office, all of the evidence is laid before the Attorney General, who, at his option, grants or refuses the parole.

What does this imply? It means that the applicant has to pass six persons, only two of whom, the warden and the prison physician, have any direct personal acquaintance with him. The prosecuting attorney is naturally prejudiced against him, and both he and the judge know nothing of him other than from the evidence which convicted him. The Attorney General, a busy man, can only review the case in a cursory way, under the advice of the one man at hand, the Superintendent of Prisons, who also does not know him, and who has digested the evidence against him and is likely to be influenced thereby more than by the favorable opinion of the warden and physician. It is a matter for surprise that even as many as did were able to run the gantlet.

Mr. Raker's automatic parole bill provided that those first termers who have had an unblemished record up to the expiration of one-third of their time, are to be automatically paroled by virtue thereof, thereby taking the matter out of the hands of the parole board and the Attorney General entirely. The automatic provision has been eliminated from the bill finally reported, whether wisely or not may be questioned. Section 1 of Mr. Siegel's original bill was bad enough, because it contained no provision for the parole of second offenders, and the committee, in revising it to remedy this have made it worse than before. Here it is:

Section 1. That every prisoner who has been or may be hereafter convicted of any offense against the United States, and is confined in execution of the judgment of such conviction, whose conduct in prison has been such that he has not lost any of the commutation allowance provided by law for good conduct, may be released on parole when he has served one-third of the term or terms for which he has been sentenced, if in the opinion of the board of parole his release is not dangerous to society and there is a reasonable probability that he will not again violate the laws: *Provided*, That for purposes of parole a prisoner sentenced for more than thirty years or to life imprisonment shall be entitled to be eligible for parole after having served at least ten years.

This section leaves little to be desired in the way of vagueness. Mr. Siegel's original bill read: "*shall* be released on parole . . . if in the opinion of the board of parole," etc. That a prisoner who is fortunate enough to pass the board of parole "*shall* be released" means something definite, but to say that he "*may* be released" means nothing whatever. The warden is not likely to open the

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front door unless he has a definite order to that effect. Who gives that order? The old law of 1910 was entirely clear on this; it was the Attorney General. To have said "*shall* be released" would have placed this authority with the parole board; to say "*may* be released" makes it nothing but an advisory body; else it means that no matter how worthy of parole the man may be in the opinion of the board, the board may still refuse or neglect to parole him. Advisory to whom? to the warden? to the Attorney General? to the Superintendent of Prisons? When the court sentences a man to ten years sharp, it means that at the end of ten years he *shall* be released. Had it said "*may* be released" it would have made the sentence indeterminate. Somebody has to convert the "may" into a "shall" or the man will stay on and on. Who is that person in this case? The bill does not specify. That it was the intention of the Judiciary Committee to place the final power in the hands of the board of parole is clear from its report (page 2).

As a sample of using language to conceal an idea the proviso of Section 1 takes the prize. Presumably it was intended to mean that men of this class who have a perfect record shall be considered by the parole board at the end of ten years. But it doesn't say so. It implies that there may be cases where such prisoners cannot come before the board until a longer period has elapsed. Who are they and who decides it?

The requirement of perfect conduct as a condition of parole is not a just one. General good conduct, yes, by all means. But everybody knows that even the best of men may slip up on the spur of the moment, and receive a bad mark, while the worst scoundrels can show a record of perfect deportment.

Section 2 provides for the establishment of the parole board as follows:

Sec. 2. The President, for each United States penitentiary, and for each prison other than the United States penitentiaries, where United States prisoners are detained, shall appoint for such prisons a board of parole consisting of three citizens of the United States, residing within fifty miles of the location of each such penitentiary or prison, which shall establish rules and regulations for its procedure. The chief clerk of each such prison shall be the clerk of said board of parole, and meetings shall be held at each prison at least once a month.

The novelty of this feature consists first, in providing a special parole board for each prison, consisting of independent citizens, and eliminating all officers connected with the system, including the warden, the physician and the Superintendent of Prisons; second, in establishing such a board for Federal prisoners confined in state prisons; third, in requiring it to meet at least once a month. As a matter of fact, the warden and other officials of the prison, the only ones in close contact with the man, while not having a voice in the board, will unquestionably be largely depended on in reaching a decision. The advantage of the plan lies in its simplicity, in the elimination of red tape, and in having parole officers

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who have no other duties and who can presumably act quickly. As no provision is made for the payment of the members of the board, it is to be inferred that the office is a voluntary one.

Section 3 states "that every prisoner who is released on parole, as herein provided, shall be subject to such terms, conditions, and restrictions as the board of parole shall prescribe," etc. The board is further empowered to discharge any prisoner from further parole at the end of five years, and likewise to extend or rescind the parole of parole violators at its discretion. All of these are beautifully humane and flexible provisions, not only allowing each board to make its own regulations, but to modify them to fit individual cases. The curse of the prison system is the principle of the same rule for all, and no exceptions. However necessary this may be in prison, where suspicion of favoritism must be eliminated, it should have no place in a parole system. It is of interest to note that each board is wholly independent and we may have one set of regulations for Leavenworth, another for Atlanta. This leaves room for experimenting which will without doubt be beneficial.

Federal prisoners may congratulate themselves that the passage of this bill will take the whole matter of parole out of the hands of the Department of Justice, with its delays and red tape, and place it in the hands of a small board which can act quickly. The position of parole officer, being an unsalaried one, is not likely to be sought by any but those who really have the interest of the prisoner at heart. As is largely the case with probation officers, the role of the parole officer becomes an humanitarian one.

One must criticize severely the retention of the provision limiting the cash gratuity to paroled prisoners to five dollars, the same that was allowed ten years ago, when the cost of living was less than one half. This is false economy and the government will pay more in the end than if it had made it twenty dollars. There also seems to be no sound reason for making United States prisoners confined in state reformatories subject to the parole laws of the states, with the single exception that they may return to their homes if living without the state.

Sections 11-14 deal with the probation of offenders against United States laws. Probation, being nothing more than parole before commitment, very properly belongs in a bill of this nature. The bill obligates every United States court having original jurisdiction of criminal actions (except in the District of Columbia, already provided for by another act of Congress) to appoint as many volunteer probation officers as occasion may require, either male or female, and empowers such courts in any cases excepting those involving treason, homicide, rape, arson, kidnapping, or a second conviction of a felony, to suspend sentence and place the offender on probation under the supervision of probation officers. It is further made the duty of the probation officers to make such investigations and to furnish the court with such information as

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will enable it to determine whether probation should be granted. The probation is revocable by the court at any time. It will be noted that probation does not apply to youthful offenders only, and may be extended to adults, with the exceptions above noted.

Although a probation system in one or another form, usually but not always for youthful offenders only, is in force in most of the states, the Federal Government has no such provisions. Federal judges had for many years occasionally taken the liberty of suspending sentence indefinitely where its imposition was obviously calculated to do more harm than good. The United States Supreme Court, December 4, 1916, ruled that this could not be done. The reason is that it is the function of Congress to define offenses against the United States and the punishment therefor, as well as exceptions, and that the refusal of a judge to impose sentence, except for the time which might be necessary for securing an appeal, is a flat refusal to obey the law; also further, that the power of commuting or annulling a sentence by pardon is solely the function of the President. The learned and highly interesting ruling of the Supreme Court cannot be quoted here, but it is reprinted in full in the Report (No. 1064) of the Judiciary Committee on the Siegel bill, and it would repay anybody to read this, which can be obtained on request from the Superintendent of the Document Room at the Capitol, Washington.

When one considers that during the year 1919 about 36,000 offenders were convicted in the United States district courts, many of whom were minors, who were compelled by law, backed by the Supreme Court ruling, to be exposed to the contaminating influences of prison and reformatory life, and when one considers that during the same year in New York alone, 22,846 offenders were placed on probation, eighty per cent of whom made good, while the state saved nine-tenths of the cost of keeping them in prison, the need for the speedy passage of this bill is obvious. It meets the objection of the Supreme Court that judges cannot suspend sentence without permission of Congress. Apart from the needlessly vague wording of Section 1, it presents a great advance in the administration of justice by the United States government.

Leavenworth Golden Rule Relief Fund

Chaplain Allen of the Leavenworth Penitentiary has just organized an association the object of which is to collect funds, clothing and food for such families of prisoners as find themselves in distress because of the imprisonment of the chief breadwinner. These families often find themselves in a worse position than if bereaved by death, for while evrybody sympathizes with such a loss, the stigma of having a member of the family in prison is often enough to repel those who would otherwise come forward with assistance or offer employment.

While it is not my desire to interfere with aiding individual prisoners, it must be evident that an officer of the institution, such as the chaplain, is in a better position than an outsider to know where assistance is

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most urgently needed. Whatever the needs of the prisoner, he is always assured food, clothing and shelter at government expense. Not so the family which he has left behind. In some prisons inmates are paid wages which go to their families. This is not the case at Leavenworth.

You are invited to send contributions for the Golden Rule Relief Fund, no matter how small, to *Chaplain Harmon Allen, Box 7, Leavenworth, Kansas.* If you wish to send food or clothing Chaplain Allen will be glad to direct you where to send it, thus saving cost of double transportation.

Phonograph for a State Road Camp

Prisoners in one of the Florida state road camps want to buy a phonograph for their entertainment, and are short about $20 of the needed amount. Life is hard enough in these camps and I consider this a very worthy object. It is a choice between spending evenings with music on the one hand, or moping and indulging in unhallowed conversation on the other. Donations of records would also be acceptable. Address *Chas. Sturreys, Chairman of Entertainment Committee, Convict State Road Camp No. 3, Box 115, Ponce De Leon, Florida.*

Puffing Angels

The following letter from the Quite Reverend Archdeacon Robert Walton, Head of the Liberal Catholic Church in the United States and until recently Pooh Bah of Krotona, has lately come into my hands. As a sample of what Father Leadbeater directly, and Annie Besant by endorsement, are passing off on the T. S. it is quite too entertaining to keep to myself.

69 Hunter Street, Sydney, Australia,
Dec. 30, 1918

Dear .....

Yours of Nov. 2 contains good and welcome news. I pray for you every morning. Bishop Leadbeater states that each worthy person so prayed for is assigned a special angel by the Directing Angel of the Mass who actually at the given signal seeks out the sick person and delivers a puff of blessing from the force brought down by the Mass.

There is much corroboration, if any were needed, here of this very important point. It will be discussed in his coming book, but should not be made public until then. I tell you only because I want you to know at once. So expect your angel nearly every day at about two P. M., or on some days several hours later. Not on Sundays often.

I have high hopes of your physical gain, but as you say, the gain of the spirit is the most important.

Write me again.

Yours sincerely,
(Signed) ROBERT WALTON

It now appears that the divine blessing, in addition to being condensed, liquefied and poured down pipes, can also be "puffed," and a special angel is appointed to do the puffing. Whether the angel puffs the blessing through his mouth, like a Chinese laundryman, or through his nose, like a hippopotamus, we shall probably learn in time. The main fact is, however, that it's all true and constitutes what Mrs. Besant calls "the Christian faith in its highest and truest form." Puffing angels must be very busy, and to get

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around punctually at 2 P. M. after being started by Father Walton's prayers in the morning, is quite creditable. But even puffing angels, like housemaids, need rest and must have Sunday afternoons off. What next? The T. S. has reached the stage where limericks are in order.

Back to Blavatsky!

It is a most encouraging sign of the revival of the study of H. P. Blavatsky that the magazine *Theosophy*, preeminently the exponent of Theosophy as it was taught by the Founders, while now in its eighth year, has doubled its paid circulation within seven months. The annual subscription is $2, single copies 25 cents. These can be had from the O. E. LIBRARY, which also has for loaning all of the back volumes, containing a most valuable collection of reprints of articles by H. P. Blavatsky and W. Q. Judge.

Equally encouraging is the attitude of the recently started *Canadian Theosophist*, organ of the Canadian Section, T. S. (Adyar), which, besides giving much space to H. P. B., is the only official organ of the Adyar T. S. which is fair enough to refer to theosophical periodicals published outside the Society. It may be had for $1 a year from 22 Glen Grove Avenue, Toronto. Subscriptions may be sent to the O. E. LIBRARY if more convenient.

At the Periscope

The Passing of Alcyone. I recently listened to an admirable address by Mr. Wadia, in which emphasis was placed on the statement of H. P. B. that the Masters make an effort once every hundred years to present certain truths to humanity. The last effort of this kind was the founding of the Theosophical Society in 1875 and we are led to infer that the next will be at the close of the third quarter of this century. What impressed me specially was that Mr. Wadia did not even allude to the idea which has been so assiduously spread by Mrs. Besant regarding the near coming of a great World Teacher. Father Leadbeater, in fact, says it will probably be in about fifteen years. That Mr. Wadia should ignore this and revert to the teaching of H. P. B. is most encouraging. It begins to look as if young Mr. Krishnamurti, also known as Alcyone, may be another of the Jonahs if, indeed, he does not leap overboard of his own free will. Alcyone is still alive, as we may infer from seeing his name on *The Herald of the Star*, but that is all we hear of him officially, although the Star members still gaze on his picture and dance ring around a rosie about him. He is now old enough to wear a tail coat and may have some plans for his future not laid out for him by Mrs. Besant. Whether he will go into business or take up the profession of Messiah I do not know, but indications do not point to the latter. Association for several years with a lot of English school boys and university students is quite likely to have opened his eyes to the absurdity of his position and to have convinced him that the career of posing as a God descended would be somewhat precarious. His companions must have heard the claims made for him, and to be hailed each morning with "Howdy, Mr. Jesus," would be too much even for this devoted son of Adyar. Besides, a Christ reputed to have been brought up on Mr. Leadbeater's peculiar notions of sexual prophylaxis might be asked embarrassing questions. Messiahs, like chickens, should not be counted before they are hatched.

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Oregon Prison Report for June. We learn from *Lend A Hand* that since the passage of the Oregon parole law in 1911, 31.15 per cent of the parolees have violated their parole. This would seem a high number, but the parole officer gives us no clue to the number of violations which were criminal in character and how many were of a purely technical nature, such as failing to report. This is essential in judging of the efficiency of the law. While failure to report is a breach of discipline and is discreditable to the parolee, it is not a matter which concerns the safety of society. Would not Mr. Varney take a few minutes and give us this information in *Lend A Hand?* It is also noted that in June there were no deaths in a prison population of 267. Now that Oregon has re-enacted capital punishment it is to be hoped that the warden will in future tell us how many deaths are due to natural causes and how many to artificial strangulation. It would please the average Oregonian who voted for the death penalty to read it. He could swell out his chest and exclaim with pride "I did that!"

Detroit Jail. Wayne County (Detroit) jail was built about twenty-five years ago when the city numbered about 250,000. Now it has grown to nearly a million and it still has the same jail; it has not even added a bay window. Built to hold not over 100 at a squeeze, it now accommodates—if I may use the word—not less than 200-250 inmates. The result may be imagined. Being a county jail it contains all sorts, those who have been convicted, those awaiting trial and others simply held as witnesses. These are mingled almost without discrimination. There are not enough cells to pack them in and many are obliged to live in the corridors. Irishmen living in Detroit can point to the superiority of Ireland in this respect. There all prisons and jails are under state control and the law requires a separate cell to be provided for each prisoner. The official who puts two men in one cell is subject to dismissal. But Detroit is not Ireland; it has not the advantage of British rule.

Some Second Hand Books

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

Chittenden, Prof. R. H.—The Nutrition of Man, $1.50.
Clark, J. K.—Systematic Moral Education, $0.50.
Clergyman of the Church of England—Reincarnation and Christianity, $0.35.
Clodd, Edward—The Story of Creation, $0.65; Animism, $0.30.
Clymer, R. Swinburne—Christhood and Adeptship, $0.50.
Illuminated Faith, St. Matthew; Mystical Interpretation of St. John; The Way to Godhead, each, $0.85.
The Rosicrucians and their Teachings, $1.05.
Soul Science and Immortality, $1.05.
Coates, J.—Self Reliance, $0.70.
Cocke, Dr. J. R.—Hypnotism; How Done, Uses and Dangers, $0.70.
Colville, W. J.—Life and Power from Within, $0.70.
Spiritual Therapeutics; The Throne of Eden (psychic fiction), each, $0.50.
Cooper, Sir W. E.—Spiritual Science, Here and Hereafter, $1.00.
Chase, Dr. R.—General Paresis (medical), $0.70.
Cornaro, Louis—On the Art of Living Long (classic), $1.00.
Coriat, Dr. Isador—Abnormal Psychology, $1.00.
Crowell, Frank—Man, God's Masterpiece, $0.70.
Coryn, Sidney—The Faith of Ancient Egypt, $0.70.
Cutten, Dr.—Three Thousand Years of Mental Healing, $1.00.
Dallas, H. A.—Mors Janua Vitae? (psychical research), $0.70.

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