

REINCARNATION

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THE SPIRITUAL LIFE

Every man leads a spiritual life whether or not he wishes to do so or thinks he does. For every man is a spirit and has consciousness in his spiritual nature. But every man has the power to quicken that life or to stifle it, too.

The repression or even the castigation of the personal life is not necessary to that life. For the embodied man must lead a personal life, willy-nilly. We hold that the true spiritual life enriches the personal life, makes it ideal, interesting, happy, useful and all.

The notion of harmony between the higher and lower lives should replace the mediæval conception of the exclusion of the one by the other and the notion that the personal life has to be one of

misery if the man emphasizes the spiritual side of action.

The ideal is that each phase of life should be given its place and that ways shall be found whereby the man may actively live both phases of life without contradiction or exclusion, but rather by adjustment.

What is the spiritual life? Of course it is the life of the spirit. And this spirit is that phase of us that dwells in the worlds of spirit, in more or less full consciousness of the bodies we use there, of the matter we contact and of the entities we have intercourse with.

The savage has a higher as well as a lower life. But the range of his consciousness activity is small. His powers of contacting the lofty states and objects of being are limited because his bodies are undeveloped, because his aspiration is limited and because he lacks development of consciousness. But he rises gradually, in many lives, through much minor aspiration and effort. His greatest opportunity lies in the contacts he makes with more advanced men. He grows in the appreciation of mental life and comes to see that with the aid of thought he can dominate that little world which he contacts.

The spiritual worlds are but a step farther. Having gained some powers of mind his deeper-lying nature will begin to stir within him for birth. Various men have named that phase of being that displays these powers. They call it the Self, the Ego or very I, the Soul, the Spirit. Every man is sometimes stirred within and knows that Self.

There are many ways of rousing it and making

it shine through. Music is, perhaps, the nearest agency to all men to stir it, if but confusedly. Religion can do it. Contemplation is used by the man of purpose and deliberation.

And you may be assured that that Self can be developed in strength and differentiated as to powers so that the man knows himself and can perform work from there. Then is the man, for the first time, a truly spiritual man. His birth having occurred, his growth shall never end. He begins to study Himself, as the Greeks demanded he should do. He begins to attack his karma—not as a sea of infinite extent—but as a mass of difficulties typifying his defects and capabilities, to be wrought through to the development of his god-head!

Just a touch of all this the man feels at first. He decides that he would like to try this life, that he will enter it and that he refuses to be denied. What does this man do? He finds teachers and leaders and obeys them, for they have found some ways to tread. Some of the ways concern the physical world and the man's contacts with it through the physical body. Obedient, the man places some limitations upon the rampant, dominating life of this instrument. The man finds that he gains some powers. He feels some confidence in his newly discovered being and its possibilities.

But a great danger, it would seem, lies just here, for the man. The element of novelty is largely exhausted; the most surprising of the man's Self-discoveries have been made and the growth of the soul is studied in a multitude of details. The new outer world has been discov-

ered and the surprise of that is over. Will the man be sufficiently hardy, industrious and patient to go on exploring, pioneering and developing?

Here several methods are applied to his problems by the man or developed by the teachers. They are adopted because they belonged previously to the personality and were there, in the man of the world, the expression of the inner and greater self of the man. They are the methods of determined consecration; of affection for a recognized leader or teacher and his wish; the love for the All-Father, the Grand Architect and His plan.

If the man is truly aroused and is now no longer a baby in soul he perseveres.

His obstacles to progress are real, objective, yet a part of himself, too. The man must choose his course and this may be done in different ways with various attitudes. As the inner voice said to the quaint old Puritan, "John Bunyan, will you keep your sins and go to hell or will you leave them off and go to heaven?," so the aspirant to conscious progress in the spiritual life may live his life in lugubrious blueness if he chooses. He may take his pleasures sadly; he may do his work, as moved the armies of Xerxes, under the lash!

But he may make his choice in a different spirit. He may see that what he leaves off of a lowly form and character he is about to take up again in a new form, in a higher octave. His copper may be turned to gold.

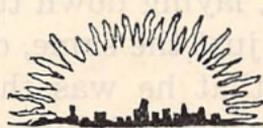
So his new life may be a life of taste—constantly developed afresh, refined and improved. So the old, ever replaced by the new, shall be laid

aside, not in sadness and grieving longing for the leeks and flesh-pots of Egypt, but with the deep satisfaction of ever discovering and achieving new satisfactions for the spirit.

One of these satisfactions lies in the fact that one is more and more able to help others. There are so many of their troubles that can be set aside, so many of their aspirations that can be attained and such rapid growth of the power to enjoy consciousness that we find our new life too full of satisfaction to wish to change it.

So there is no asceticism about the true life of occultism, as that word might be used in the harsher sense. It is a life in which limitations are imposed upon our outer activities in order that we shall have the privileges and powers that, on higher levels, correspond with the things we have left. Our choice is a matter of taste!

W. V-H.



CHARITY

There was once a man so rich in worldly possessions that he was envied by friends and foes alike; every investment he made brought him wealth and everything he did made him prosper more. Now, this man was of a good and generous nature and his greatest pleasure was to give away his money, so that none who begged of him were sent away empty-handed.

Only one thing troubled him—he noticed that men who came to him, cold and hungry, who took his alms and went away to spend the money, seemed only capable of receiving just the face value of the money he gave them in happiness: when the money was gone, they would come back, still hungry, still cold, still looking to him to provide their dollar's worth of food and warmth.

The rich man felt sad in his heart, for he was a philosopher and saw that with all his gold he could not do any lasting good to his less fortunate brethren. And in despair he picked up a book by the authoress whose poems echo with the truths of reincarnation, Ella Wheeler Wilcox, and read:—

“I gave a beggar from my little store,
Of well earned gold. He spent the shining ore,
And came again, and yet again, still cold,
And hungry, as before.”

He read on and, laying down the book, realized that he was doing just the same, on a larger scale. He realized, too, that he was the man with the light, giving those around him a helping hand, leading them on a few steps and then leaving them to struggle in the dark while he helped another of them on, a little way.

So, instead of giving away the money to which neither he nor those around him could lay any just or real claim, he gave his thoughts—he showed them that they were part of the Universal Consciousness, capable of expanding and drawing to themselves all the knowledge of the world; instead of leading them he showed them how to walk alone. And because he was making use of

universal forces and not material and worldly ones his success was real and lasting. And he remembered the last verse of the poem:—

“I gave a thought, and through that thought
of mine

He found himself the man, supreme, divine!
Fed, clothed, and crowned, with blessings
 manifold.

He begs no more.”

There are scores of people who do their best to help humanity by giving alms and imagine that after doing this their responsibility ceases.

Why not show them the better way?

A. Wilfrid Hulbert.

“A STUDY IN KARMA”

The readers of REINCARNATION and the members of the *Legion* have among them many whose interest in the subjects of reincarnation and karma is more than a mere passive intellectual assent to the probability of their truth. There are those who have grasped the idea that they themselves have a place in the work of evolution and that knowledge may greatly accelerate their progress and give them a chance to coöperate in the plan.

To those who are seeking for more light on the subject of karma, Mrs. Besant's little book, *A Study in Karma*, will be of much help.

The author has divided the subject of karma into a number of short, concise talks along two

distinct lines: the one dealing with fundamental principles and the laws that give them expression; the other tells of concrete applications of these principles and gives definite knowledge that may be applied to personal use.

In the beginning Mrs. Besant tells us,

The fundamental conception, on which all later right thinking on karma rests, is that it is law—law eternal, changeless, invariable, inviolable, law which can never be broken, existing in the nature of things. It is the want of this conception which makes the uninformed theosophist say: "You must not interfere with his karma." But whenever a natural law is working, you may interfere with it just as far as you can.

When a condition in nature incommodes us, we use our intelligence to circumvent it. We can only interfere when we have knowledge, for we cannot annihilate any natural force, nor prevent it from acting. But we can neutralise, we can turn aside, its action if we have at command another sufficient force, and while it will never abate for us one jot of its activity, it can be held up, opposed, circumvented, exactly according to our knowledge of its nature and working, and the force at our disposal. Karma is no more sacred than any other natural law.

Then follows a series of interesting and instructive talks on Law, The Eternal Now, Succession, Causation and kindred topics. One short quotation here will be sufficient to show how Mrs. Besant brings the personal touch into relation with these abstract subjects:

The law is: such and such causes bring about such and such results. The law is unchangeable, but the play of phenomena is ever-changing. The mightiest cause of all causes is human will and human reason, and yet this is the cause which is, for the most part, omitted when people talk of karma. *We* are causes, because we are divine will, one with God in our essential being, although

hampered by ignorance and working through gross matter, which impedes us until we conquer, by spiritualising it. .

But for students who are in search of personal help the chapters on Practical Meditation, Will and Desire, The Mastery of Desire, and Self Examination will be of most service. After showing the value of thought as a character-builder, the statement is made that—

Strenuous action along the line of thinking must follow the thought, otherwise progress will be slow. . . .

Realise then, that while you cannot now help the character with which you were born, while it is a fact which must profoundly influence your present destiny, marking out your line of acting in this life, yet you can, by thought and by action based thereon, change your inborn character, eliminate its weaknesses, eradicate its faults, strengthen its good qualities and enlarge its capacities. You are born with a given character, but you can change it. Knowledge is offered to you as to the means of changing, and each must put that knowledge into practice for himself.

Thus are we partly compelled and partly free. We must work amid and with the conditions which we have created, but we are free within them to work upon them. We ourselves, eternal Spirits, are inherently free, but we can only work in and through the thought-nature, the desire-nature, and the physical nature, which we have created; these are our materials and tools, and we can have none other till we make them anew.

Perhaps what is said on the subject, 'Out of the Past,' is of even more vital importance than the methods of training that are suggested, because when people accept karma as a working basis, the fact that they are more or less in the grip of the past confronts them with a rather grim aspect. So, we have selected a few of the excellent things that are told about this subject:

Another point of great importance to remember is that the karma of the past is of very mixed character; we have not to breast a single current, the totality of the past, but a stream made up of currents running in various directions, some opposing us, some helping us; the effective force we have to face, the resultant left when all these oppositions have neutralised each other, may be one which is by no means beyond our present power to overcome. Face to face with a piece of evil karma from the past, we should ever grapple with it, striving to overcome it, remembering that it embodies only a part of our past, and that other parts of that same past are with us, strengthening and invigorating us for the contest. The present effort added to those forces from the past, may be, often is, just enough to overcome the opposition. Or, again, an opportunity presents itself, and we hesitate to take advantage of it, fearing that our resources are inadequate to discharge the responsibilities it brings; but it would not be there unless our karma had brought it to us, the fruit of a past desire; let us seize it, bravely and tenaciously, and we shall find that the very effort has awakened latent powers slumbering within us, unknown to us, and needing a stimulus from outside to arouse them to activity. So many of our powers, created by effort in the past, are on the verge of expression, and only need opportunity to flower into action.

But one must read and study the book for himself: it is full of good teachings of karma.

Pauline Trueblood.



MAHAYANA BUDDHISM

The Eastern Buddhist is a recent bi-monthly magazine now in its second year, published by the Eastern Buddhist Society, Kyoto, Japan, and especially devoted to the study of Mahâyâna Buddhism, which is more philosophical and occult than the Hínayâna, or Southern, Buddhism.

Reasons for publishing the magazine are given :

Ethically the teaching of mercy based on the idea of oneness of all things has deeply affected the Oriental outlook of life. The doctrine of karma and reincarnation has also left its moral marks on the people. Even in these days of science and free research, we have Buddhist masses read over the dead, human or animal, that helped the specialists to be enlightened on some obscure points in anatomy, bacteriology, medical chemistry, and so forth.

Philosophically, as an Indian product, Buddhism is highly tinged with intellectualism. Before the introduction of Western sciences, Buddhism has been the storehouse of logic, metaphysics, theology, psychology, and cosmology. One of the chief reasons why the Japanese could so readily assimilate the highest flights of Western intellect was no doubt due to the Buddhist training through which the Japanese have gone for many long centuries. When all these facts are considered, we realise how much Buddhism has done for the Japanese and for the East generally.

Lastly, Japan is a sealed country to the outside world as far as scholarly work on Buddhism is concerned. This is inevitable owing to the linguistic difficulties. Of course Japanese Buddhism has its own problems which are not necessarily of interest to other peoples. But as one of the modern nations Japan cannot stand away from the rest of the world, not only politically and socially, but intellectually and spiritually. It will therefore be one of the functions of this magazine to report scholarly activities in this country in connection with the study of Buddhism.

Hīnayāna Buddhism in Pāli has found many able exponents, but the study of Buddhism in Sanskrit and especially in Tibetan and Chinese has not been so zealously pursued. Except by a handful of scholars, Buddhism known as Mahāyāna has not yet received scholarly labour. In fact, Buddhism preserved and expounded in the Chinese language is a veritable storehouse where not only the lost Indian wisdom but the genius of the entire East lies buried and awaits a thorough excavation. Besides its being a living faith, Mahāyāna Buddhism is, when it is historically considered, a great monument of the human soul. Its struggles, its yearnings, and its triumphant and joyful cries are all recorded in it. The Mahāyāna, therefore, is not the sole heritage of the East, and must be made accessible to the West.

In a leading article on Mahāyāna Buddhism, the author, Sensho Murakami, explains that he regards the Sarvāstivāda as the most characteristic sect of Hīnayāna Buddhism. While it regards everything as real, and stops short at the phenomenal and realistic aspect of the universe, the great Nagarjuna [said by good authority to be a later reincarnation of Pythagoras. *Ed.*] taught a Buddhism which "went deeper into the nature of things and tried to probe into the mysteries of spiritual life." The followers of the Sarvāstivāda were satisfied with a logical, intellectual and moral explanation of life; Nāgārjuna presented a philosophy of absolute reality. The Hīnayāna followers regard Buddhism as characterised by the three "Seals of the Law," namely: 1) all things are impermanent; 2) all things are conditioned; and 3) nirvana is eternal peace. To this triad Nāgārjuna added the Seal of Absolute Reality. He taught that all we can state about ultimate truth is to negate everything that can be said about it. When the universe of the mind

has been swept clean of all its artificial affirmations then there looms up for the first time the truth of absolute reality. Thus the Mahâyâna doctrine is ultimately the philosophy of Emptiness. In the *Dvadasa-Nikâya* Nâgârjuna says: "To state generally what constitutes the deep meaning of the Mahâyâna, it is Emptiness. Those who thoroughly attain to the doctrine of Emptiness, also thoroughly understand what the Mahâyâna (literally, the "Great Vehicle" of Truth) is; they realize the six virtues of perfection in their persons, and they know no impediments in the course of their spiritual lives."

The author cautions us not to confuse this theory of Emptiness "with nihilism or an empty abstraction. The truth of the Mahâyâna transcends the analysis of logic, and he alone can realize it whose insight has deeply penetrated into the reason of things, for such is really an enlightened one."

Asanga developed the theory of the mind by adding to the six states of consciousness of the Sarvâstivâda the "seventh," Manovijnâna, and the "eighth," Alaya-Vijnâna. The latter is the carrier of all the seeds (of consciousness) from which the phenomenal world arises. Works of Asanga, Vasubandhu and Maitreya and their followers and commentators, constitute the Chinese Tripitaka which deals with this phase of Mahâyâna.

The philosophy of the Mahâyâna surpasses that of the Hînayâna by reason of the higher principles of consciousness and because of having three aspects of existence, which, according to Asanga, are relativity, conditionality and reality. Relativity means that the subjective images pre-

sented to the mind are not necessarily the objective realities. Conditionality implies that when things are considered objectively, they are mutually conditioned and conditioning; they are phenomena woven into the structure of time and space, without absolute independent existence. But Asanga asserts that there is a world of reality (Alaya), which is the source of all things.

Ashvaghosha combined the philosophies of Nâgârjuna and Asanga. His great classic treatise was called the *Awakening of Faith in the Mahâyâna*. He regarded the ultimate cause of the universe to be "One Mind" or "Mind of all beings," called Dharmadhâtu. When this is considered from the noumenal point of view, it is true Suchness, or Emptiness; and from the phenomenal point of view it, the One Mind, is subjected to the conditions of birth and death. The author quotes from the treatise the paragraph which presents the whole philosophy of Ashvaghosha in short:

"Generally stated, Mahâyâna is of two aspects: one is Being (Dharma) and the other is Signification. By the so-called Dharma is meant the Mind of all Beings and in it all things, worldly and unworldly, are embraced. By virtue of this mind, the signification of Mahâyâna is revealed: for as Suchness it is the essence of Mahâyâna, and as the cause of birth and death it is the Self-essence, Function (or Attribute) and Work of Mahâyâna. By the so-called Signification three things are considered: 1) the Greatness of Essence, for all things are in Suchness and show neither increase nor decrease; 2) the Greatness of Attribute, for in the Tathâgata-Garbha there are merits infinite in kind; and 3) the Greatness of Work, for by it are produced all the causes and effects of goodness, worldly as well as unworldly, for it is the original vehicle of all Buddhas, and also the vehicle used by all Bodhisattvas to pass across toward Tathâgatahood."

C. S.

"CECILIA"

Reincarnation offers a rich field for the playwright and the novelist, full of romantic and dramatic possibilities, but it is a field that has, except for a few instances, been neglected. The people who have been interested in the philosophy of rebirth have seldom been successful fiction writers, either dramatic or narrative. The story or play written for the purpose of propaganda is rarely satisfactory; the dry bones of dogma are usually too thinly clothed with the imagery of life. Like Pandora, though Hephaestus had lavished his utmost skill upon her form of clay, yet was she imperfect, so this doctrinal fiction lacks the breath of being. Not that an author may not and should not have a serious idea for his leading motive, but it should be equalled by a faithful and interesting transcript of life.

In *Cecilia*, by Francis Marion Crawford, we have a delightful story based on reincarnation. The theory is well handled. The author does not argue about it; he presents it simply as an apparent, though mysterious, fact in the experience of his leading characters. What little argument there is, is expressed, except for one instance, by these characters and these experiences. In the first chapter Guido says to his friend, Lamberto:—

"What is life, after all, that we should attach any importance to it?"

"It is all you have, and you have it only once."

"Who knows? Perhaps we may come back to it, again, hundreds and hundreds of times. There are more people who believe that than there are Christians."

These words serve as the premonitory hint,

given by most story-tellers, preparing the reader for what is to follow, the hint of the underlying idea.

In the description of the trance-states of the heroine there is much that is interesting and significant, as in the following passage:—

She had been in the same state before now—last week, last month, last year, and again and again, as it seemed to her, very long ago; so long ago that the time seemed like ages, and the intervals like centuries, until it all disappeared together in the immeasurable, and the past, the present and the future were around her at once, unbroken, always ending, yet always beginning again. In the midst floated the soul, the self, the undying individuality, a light that shot out long rays, like a star, toward the ever-present moments in an ever-recurring life, of which she had been, and was, and was to be, most keenly conscious.

There is at least one passage in the book that seems to be expressive of the author's own feeling and opinion, as distinguished from feelings and opinions as expressed by his characters, and in this one passage he implies that reincarnation is a foregone conclusion:—

So far, the truth, perhaps; the truth guessed by the mystics of all ages, sometimes hidden in secret writings, sometimes proclaimed to the light in symbols too plain to be understood, now veiled in the reasoned propositions of philosophers, now sung in sublime verse by inspired seers; present, as truth always is, to the few, misunderstood, as all truths are, by the many.

Cecilia Palladio is a young Roman girl of the present time. She is beautiful in an unusual, archaic fashion, like ancient statues. She shows unusual mental characteristics, too, for, though brought up to shine in society and make an ad-

vantageous marriage, she is averse to marriage and her tastes are for serious things.

Since her childhood she has been in the habit of putting herself into trances and, while in this half-conscious condition, of seeing visions of what she believes to be her past lives. She sees "phantasms of herself drawn in mystic light upon the the shadow. . . . They came and followed one another like days of life." She sees herself in that past a Vestal Virgin of old Rome, with all the detail incident to such a life. Then the vision unfolds like a panorama, and she sees herself loved by a man, and, in spite of her virgin oath, she loves him in return. All this, she has seen, many times repeated.

And this man, long familiar to her in her strange, half-conscious dreaming, but hitherto unknown to her in daily life, she now meets in a modern Roman drawing-room. Startled, she recognises him, and, to her further amazement, she sees that he recognises her.

The recognition is as much a surprise to him as to her, for as yet he has had no visions. He only felt "the absolute certainty of having met her before, somewhere, very long ago,—so long ago that she could not have been born then; therefore what he felt was absurd." But that night he, who had always before slept dreamlessly, has a strange experience. He dreams of a Vestal Virgin, named Cecilia, who is yet the same girl he had seen for the first time that day; and he loves this Vestal and wins her love. Many nights he dreams thus, until he is afraid his mind is becoming unbalanced.

These mysterious visions, this mysterious at-

traction, dating from former lives, is the nucleus around which the story is built.

Crawford carefully considers the relation of the past to the present. This is especially shown in the personality of Cecilia; inherent traits and appearance are obviously the heritage of her past. Her statuesque beauty, her taste for philosophic studies, her aversion to frivolous society and to marriage, her transcendental ideas; her very name, Palladio, reminiscent of the palladium, or sacred image of Pallas, which it was the special duty of a Vestal to guard from desecration,—all these characteristics are naturally derived from the life of a Vestal Virgin. Whether karma always works out in a sequence so apparent to the eye, may be a question, though, if karma is a law of evolution, it undoubtedly is strictly logical in the deepest reality. But this exactness in outer things is valuable as an illustration, and is necessary to bring the idea home to the mind of the reader.

In *The Ancient Wisdom* Mrs. Besant speaks of “the binding element of karma,” and goes on to say:—“The outward going energy of the soul attaches itself to some object, and the soul is drawn back to this tie to the place where that attachment may be realised by union with the object of desire.” There is a remarkable description in *Cecilia*, of the resistless power of such attraction as the acting cause of rebirth. Lamberto dreams:—

Another phase begun. There was time again, there were minutes, hours, months, years, ages; and there was a longing for something that could change, a stirring of human memories in the boundless immaterial consciousness,

a gradual, growing wish to see a face remembered before the wall of darkness had closed in, to hear a voice that had once sounded in ears that had once understood, to touch a hand that had felt his long ago. And this longing became intolerable, for lack of these things, like a burning thirst where there was no water; and the perfect peace was all consumed in that raging wish, and the quiet was disquiet, and the two consciousnesses felt that each was learning to suffer again for want of the other, till what had been heaven was hell, and earth would be better, and total destruction and the extinguishing of all identity, or anything that was not, rather than the least prolonging of what was. The last change now; back to the world and to a human body.

One gets the impression that the writer of these vivid sentences dwelt upon the idea of the burning desire for sentient life, until his imagination became preternaturally active, and spontaneously clothed itself in words. It is not, of course, probable that he remembered the experiences of his soul in the higher realm—though who can say that imagination has not its foundation in subconscious memory?

Whether Francis Marion Crawford believed in reincarnation or not it is impossible to say, but there are facts that favor the conclusion that he did. We know that he was an excellent Sanskrit scholar, and that he was interested in the Eastern philosophies. Believer or not, he has given proof that an interesting and successful novel can be written on the subject of reincarnation.

Helen G. Crawford.

THE WOMEN'S PROTECTIVE LEGION

Under the Auspices of the
Karma and Reincarnation Legion.
Presiding Officer: Weller Van Hook,
7124 Coles Avenue, Chicago, Ill., U. S. A.

*The General Characteristics and the Aims of
the Women's Protective Legion:*

The field of activity of the *Legion* is world-wide. Most of the work of the *Legion* will be conducted from a more or less local point of view.

(1) *To Investigate Facts.* It is desired to study the facts concerning the condition of women throughout the world, particularly from the point of view of their sex relationships. It is recognized that the physical, moral and mental characteristics of women tend to subject them to the influence of men. Hence women through all past ages have been now exalted and now abused by men. The facts pertaining to these relationships in our own time we seek to obtain with as much accuracy as possible. Furthermore, we desire to learn, with the same accuracy, what is being done not only to depress women in social life, to degrade them, or to restrain them, but we wish also to know what movements are afoot in the world to uplift them and to ameliorate their condition in general.

It seems admissible and desirable to consider simultaneously what can be done to gain an accurate knowledge of the facts with reference to child life throughout the world, with a view to coöperating with those bodies which are organised for the purpose of helping the little ones from the larger point of view.

It is particularly desired to consider all of these matters from the viewpoint of relieving immediate physical oppression for both women and children. There are thousands who are detained in bondage or a semi-enslaved state, who, with a little effort on our part might be made free. The details of these facts and possibilities we seek to study.

(2) A second aim is to give aid ourselves in overcoming conditions discovered by investigation, and

(3) To give aid to those who are organized in the different ways known to the world for the purpose of effecting the amelioration of the condition of women and children.

It seems probable that a very large part of our work will consist in ranging ourselves, wherever we may be in the world, with those who are engaged already in work of this kind. We do not feel that it is necessary for us to inaugurate an entirely new movement, but rather to engage those who are interested from our viewpoint in this phase of the progress of civilization, in a common activity that without too much machinery can cooperate and give general aid.

Organization.—Organization should be, we feel, quite simple. The presiding officer wishes to maintain headquarters in Chicago as a center to which can be sent all information, and from which can be given out such suggestions for work in different parts of the world as the gathered facts and accumulating experience in the work make possible.

Membership is open to all men and women in the world, upon written application, with the reserva-

tion that the applications of improper persons may be rejected or their memberships cancelled.

Departments of work will be established for different countries, and those in charge of the work in different lands will organize units of activity for local work.

NOTES

The subjoined notes are tentatively presented:

It is requested that all who read this paper will send additional information and submit modifications of the statements we make, so that our combined knowledge may be utilized, and wise ways of action formulated.

To some extent the work will be organized as to continents and as to countries. Local work will be conducted by local bodies.

* * * * *

There are several organizations the work of which is far-reaching if not world-wide. We wish to give information in regard to these organizations as rapidly as possible.

The Federation Abolitionniste Internationale has its office at 3, Rue de Vieux-Collège, Geneva, Switzerland. This organization has for its purpose the entire abolition of prostitution in the sense that its members refuse to admit the desirability of compromise with the evil by segregation, or by enforced medical examinations.

The American Social Hygiene Association, 370 Seventh Avenue, New York City, is organized to deal with prostitution from a somewhat different viewpoint, considering that a knowledge of the diseases which are associated with the evil we

are considering is a necessity for all citizens, men and women. Their aim is to present as popularly as possible knowledge of the topics referred to. They consider that the health of the citizens of the state is of paramount importance, and that prostitution should be regarded from the point of view of the health of the citizens of the country.

Other organizations are more or less interested in the general topic considered, from the viewpoint of the individual women concerned. They have for their purpose the prevention of the detention of women and children under conditions not desired by them, and the assisting of women who have escaped from or are tired of undesirable relations.

The laws of the different countries of the civilized world are being gradually shaped to the improvement of the condition of women. We wish to keep in touch with this phase of our study, and information is desired from all countries.

Perhaps suggestions for friends working in other parts of the world may follow from a study of what we are doing in the United States.

The American Social Hygiene Association has published a book on prostitution. It has a variety of leaflets and booklets giving a great deal of valuable information, and, besides that, publishes quarterly a magazine of full octavo dimensions and about 160 pages, called *Social Hygiene*. Here in America a knowledge of the conditions at large can be obtained with no very great difficulty.

Our members in the different cities of the United States find it not difficult to get into touch with local bodies working along the lines in which we are making study. They need only to com-

municate with the American Social Hygiene Association in order to obtain the names of philanthropic persons in the different cities of the country who are engaged in the line of work we are discussing.

As an example of what may be accomplished, it may be said that the Chicago Unit of the *Legion* discovered in a few weeks the various philanthropic bodies engaged in our kind of work. They soon contacted the women who are oppressed and in need of help, and found that the greatest need for them is a place to which they can be sent or referred when they are tired of their illicit life and wish to change it. It seems probable that the Chicago Unit may by a suggestion, a hint, by active coöperation, and other more or less indirect as well as direct efforts, give very material aid by stimulating the interests of those who are already in the work. Furthermore, they may be able to direct into the work people specially adapted in various ways to give assistance.

Thus far the *Legion* has members in many parts of the world, people who have volunteered to give help after reading notices of our activity, and we have the promise of still further powerful assistance, especially in Europe.

The Presiding Officer renews his request for coöperation in this important work and hopes to find those who will have time and energy to enable them to study for themselves and for the benefit of the *Legion* at large ways of giving aid in this work, which is so greatly needed at the present time.

The condition of women and children in the civilized countries is bad enough. What must it

be in lands where women and children are regarded as beings of inferior type, who may be utilized to further the most selfish and often brutal interests of those that have authority over them. What we do under favorable conditions, we hope may have influence in parts of the world where the conditions are not so easy to manipulate as they are with us.

NOTES ON PROTECTION FOR WOMEN

Geneva, April 3. (Associated Press)—The United States government is unable to sign the white slave convention drawn up by the last assembly of the League of Nations, as it conflicts with the police regulations of certain states in the union, Secretary of State Hughes has notified the League Secretary here.

The American government, however, is in full sympathy with the object of the convention, and Congress has passed laws to the same end, Mr. Hughes points out.

* * *

The earliest notable attacks upon the traffic in women were made in the seventies (1870) in England through the addresses of Mrs. Josephine Butler, and in France and Switzerland through the vigorous appeal of Pastor T. Boell in his "The White Slavery in Europe."

* * *

The U. S. Interdepartmental Social Hygiene Board is now (Jan. 1921) completing an analysis of carefully compiled case histories. The departments of hygiene that have been established or enlarged with the help of the U. S. I. S. H. Board in 39 normal schools, colleges and universities will reach each year 35,000 or 40,000 young men and women who will carry the influence into homes, family life, schools, colleges and so on. Four appropriations have been made by Congress for the work of the Social Hygiene Board. The most important division of activity assigned to the I. S. H. Board by the U. S. government is probably represented in the educational pro-

gram. Ultimately education and the information which it carries will have a very much larger influence upon the prevention of venereal diseases, and upon the control of the economic, social and educational conditions that lead to their prevalence than will any other influence that has been brought to bear for the control or eradication of these diseases.

From the "Journal of Social Hygiene," published by The American Social Hygiene Association, 105 West Fortieth St., New York City.

* * *

While Social Hygiene properly comprises all measures that tend to the preservation of the family as a social unit, most of the work done under this name has in practice been limited to an attack on the venereal diseases and prostitution. In these directions the year 1919 showed remarkable progress in the United States, largely as a result of the impetus gained during the war and the breaking down of the taboos which have prevented general discussion of the subject in the past. The venereal diseases are being attacked all over the country by what is known as the American plan, which recognizes that they are spread mainly through prostitution and can be brought under control by an attack simultaneously from four different directions—law enforcement, medical measures, education and recreation.

Abroad, Great Britain and Canada established ministries of public health during the past year (1919) and created bureaus in them for combating venereal diseases. The program they are following is in general similar to that of the United States. In France there has been considerable agitation, but it has not yet crystallized into any new action. Japan has made efforts to limit the number of prostitutes. The new republic of Poland established a strong Bureau of Social Hygiene, and began educational and medical work, as did Czecho-Slovakia and Hungary. In Australia social hygiene was made a part of the "Strength of Empire" movement.

From the "New International Year Book" for 1919. A Compendium of the World's Progress, by Dodd, Mead & Co., New York City.

LETTER FROM NEW YORK GROUP

New York Group meets at 18 Jones Street, in the community nationally known as "Greenwich Village," a unique quarter of the great city in which are congregated artists, writers, musicians, poetasters and poets, actors and actresses, teachers of odd bits of knowledge, those of bohemian dispositions but with no especial talents, *et al.* A liberal spirit pervades the Village, and its numerous and fantastic "tea-rooms" and more pretentious dining-places hear many a discussion of recondite as well as artistic subjects.

The headquarters of the Group is the first floor of an old residence on a very unattractive one-block street. Though externally the place is forbidding, within it is pleasing and peaceful, for a good atmosphere prevails, the furniture is attractive and the welcome is sincere. And good thoughts are being constantly directed toward the place, for our treasurer, Mr. Fred Kann, who with Mr. J. B. Zweers founded the Group, has won the friendship of the numerous kiddies of the street and locality and has not only their good-will but that of their families. Up to a few weeks ago, at our meetings, which are held Friday evenings, we had lectures on subjects bearing upon karma and reincarnation, or readings from the interesting and valuable series of investigations into the far past made by Mr. C. W. Leadbeater many years ago, entitled *Rents in the Veil of Time*, and remarks thereon by the President of the Group; but latterly a happy inspiration came to the President to invite one of our members, Dr. Walter Scott Hall, to conduct the meetings in a way very familiar to him, namely, as open discussions of subjects of an intimate and heart-searching nature, so directed as naturally to involve karma and reincarnation and brotherhood. This, the Socratic method, has proved very interesting and appealing, and the response from those present has shown the inflow of real inspiration. Dr. Hall begins by relating perhaps some personal experiences bearing upon some subject he is aiming at, then states some truths concerning the matter of a subjective sort, talks on conversationally and finally asks a question such as, "How is it that we can receive

help from another?," or, "What is the basis of brotherhood?," and the presentation of personal views begins, and sometimes reaches wonderful depths or heights. Those present leave the meeting, after the tea and cakes which are served at ten o'clock, with their minds all a-stir with new thoughts, and no doubt certain of their friends and acquaintances are the next day compelled to stand and deliver *their* answers to the questions; and thus the good work is spread. I strongly urge upon other groups this vital method.

Dr. F. Milton Willis.

BOOK NOTES

The Eastern Buddhist has a subscription price of \$3.00.

The Spiritual Life, by Dr. F. Milton Willis, which was reviewed in the last issue of REINCARNATION, is sold for \$1.25, instead of \$1.50, as was erroneously stated in the review. It may be ordered from the *Legion*.

The English translation of Dr. Gustave Geley's very remarkable work, *From the Unconscious to the Conscious*, which formed the subject of Miss Crawford's article in the last issue, can be ordered from the *Legion*. The price is \$3.00 and carriage.

The *Legion* endeavors to supply to readers of this magazine such books as relate to karma or reincarnation, and it aids beginners in these studies to select books for a course of home reading.

FIELD NOTES

A group of the *Legion* has been formed in Curaçao, in the Dutch West Indies. We wish it a steady growth.

During the summer as well as in winter, efforts will be made to teach and assist members and friends who may be in Chicago, and to acquaint them with our work.

The work in Mexico is progressing steadily and surely.

South Chicago Group has reported two interesting and helpful visits from the well-known lecturers, Mr. Ernest Wood and Mr. Max Wardall. The group meets regularly.

ON TOUR FOR THE LEGION

Farewell to San Diego was farewell to California and the west. The evening before our departure, our good friends took us for a ride along the narrow promontory leading out to Point Loma, where a government fort is situated. A storm was brewing, and the cloud effects were very wonderful, with sunlight, and then the fast-flying clouds casting their dark reflections in the water to the right and to the left of us. On the way, we stopped at a beautiful home on the Point where there is a garden, one of the largest of its kind, filled with begonias of every variety, with unique forms and blossoms most unusual. We went away laden with ripe figs, which were later served in abundance. We met one of the members of the Akbar Group (Chicago) of the *Legion*, Mrs. W. W. Burch, who now lives near San Diego. Friendships and scenery were mingled in a very pleasant manner. A final recollection was that of the caves, where the sea was roaring as it tumbled in and swirled about and rushed out again with a deep, resounding boom as of cannon close at hand. It sounded as if creatures of the rocks, the ocean depths and the caves had come in conflict.

Our next stop was the Grand Canyon of Arizona, which is beyond description in its wealth of color and wild beauty. There had been a storm, and the mass of mist at first entirely blotted out the gorge. When it lifted, one wondered that any thing quite so marvelous could exist.

We felt the pressure of duties, and so hastened on eastward. The ride across Arizona and part of New Mexico was fascinating, very different in character from anything previously seen, and the weather was cool, with little dust or sand, owing to recent rains.

Pueblo, Colorado, was recovering nicely from her flood, though still showing its effects. Mrs. Minerva Hamilton, whom we knew previously and who is a *Legion* member, had arranged an evening lecture in hotel parlors. The attendance was better than anticipated, for Pueblo has not shown great eagerness for teachings of reincarnation.

Colorado Springs has a good Lodge of the Theosophical Society, which we addressed on *Legion* work, European

Aid, and Women's Protective League. Mrs. Louise C. Arnold was our hostess and was most kind in directing us to the points of interest which we covered rather quickly. Mrs. Hamilton accompanied us to Cripple Creek, also to Larkspur, Colorado, the headquarters of the American Federation of Human Rights, or Co-Masonic Order. Larkspur is pleasantly situated in the mountains of Colorado, half-way between Denver and Colorado Springs, and though in itself a tiny town, much work is accomplished at the Co-Masonic Headquarters. It is soon to have a new administration building, which will add to its attractiveness and its capacity for work. Mr. Louis Goaziou and a friend took us for a drive to see the neighboring country. Miss Helen J. Swain was most hospitable also.

Denver has a strong and well-established Group of the *Karma and Reincarnation Legion*, of which Mrs. Lois A. Chapman is in charge. Mrs. Henry Kramer entertained us and was solicitous for our comfort. We spoke to T. S. Lodge members one evening, and the next evening gave a lecture to *Legion* members and the public, with a good attendance and much interest shown. To help forward the work for the protection of women, the *Karma and Reincarnation Legion* has joined as a body one of the city organizations that is helping women in the prevention of the social evil, taking out a paid membership, just as any individual might do. The Group also considers itself, as a body, a member of the Women's Protective Legion, and is active in promoting this movement in Denver. We should be glad to have all of our Groups evince a similar interest.

We met some old friends whom we have known for more than thirty years, and whose line of thought has not been parallel to our own. We were pleased to hear one of them say, "I have been reading about this reincarnation. It seems rather reasonable; at any rate, no one can prove that it is *not* true."

It was instructive to attend Judge Lindsay's Juvenile Court for an hour or so. Perhaps the best part of it is that the publicity that has been given to his work through the newspapers and magazines has shown other states and cities that the municipality has a serious re-

sponsibility regarding what happens to the young offenders. Treated with kindness and sympathy, the first offense is often the last; sent to a house of correction with older or hardened types, they learn all the tricks of evil trades. So the Juvenile Court, with a big-hearted, sympathetic, sensible judge in charge, has come to be the rule in many of our cities.

There is a club in Denver of which Mrs. Abbie T. Hays, a *Legion* member, is president, the object of which is to discuss all kinds of topics and current events. Mrs. Hays takes up the solution of all questions from the point of view of karma and reincarnation, though most of the members of the Club are not members of the *Legion*. She says that the majority now believe in these principles, and it does not seem wise to label the Club with any fixed beliefs, for in the freedom of discussion, all views are taken into consideration, and more help is given in this way. The suggestion might be used by others who are in touch with literary or philosophical societies.

In Lincoln, Nebraska, we were met at the railway station by a little delegation of friends. Miss Katherina C. Veith, whom we have known for a long time and whom we were glad to see again, had invited us to stay in her home. We spoke for the *Karma and Reincarnation Legion* Group of Lincoln, where a very attentive audience was gathered. Mr. and Mrs. F. G. Coover were especially kind in showing us around the city, and the University of Nebraska.

We went also to Fremont, Nebraska, the home of our friend Mrs. Dan Stephens, where a Group of the *Legion* was established. Mrs. Stephens had been previously interested in reading about our work, and Mr. A. G. Carlson was already a *Legion* member. We spent a very happy seventeen hours in the pretty little town of Fremont.

Returning for a few hours to Lincoln, we received more kindness from the hands of our friends, and left that evening for Wichita, Kansas.

Wichita was reputed to be a town in which there was no interest in the study of reincarnation and karma, except among a very few. We spent the day with Miss

S. S. Muntz. Reading notices of the lecture that evening had been put in the paper, and we called up a daily to give them some points, so an article went in that afternoon about our teachings in their bearing toward evolution. The meeting was to be held in the public library building. We were pleased to see a very good audience present, and to have them respond by subsequently attending the class that was formed to meet each week in one of the smaller rooms of the library, under the auspices of the *Legion* Group organized that evening.

Kansas City was our last stopping-place and we spent the day pleasantly with the family of Mr. Bond, who is the Leader of the Group, meeting there also a few friends who called. Mr. Bond has done good work in distributing large numbers of the little magazine, *Reincarnation*, to various news-stands throughout the city, at his own expense, calling at fixed intervals to remove any unsold numbers and replace them with new issues. At the evening meeting the proposition was made by one of those present that they should hold daily noon meetings of short duration, so that people might run in during their lunch hour, the one who suggested it saying that she would be responsible for three daily talks, and another vouching for one meeting each week. This is an idea that should be productive of valuable results, and you might like to try it in your own neighborhood.

Next morning we were back in Chicago, after a trip of over three months. We were glad to have met so many friends, old and new, of youth and of maturer age, in this great country of ours, glad to have done our bit for the work, and to return to our headquarters, ready for further action.

We wish to thank all those who added to our pleasure and comfort, those who listened patiently to our message, and those who gave their effort to make the work successful. We thank also those who are carrying on the activities of the *Karma and Reincarnation Legion* at the present time, contributing continuously of their thought and energy to bring it up to the highest degree of efficiency, that more and ever more may have a working knowledge of these two great principles.

Edith C. Gray.