

# **REINCARNATION**

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## *A MAN-CENTERED UNIVERSE*

To human beings the universe seems to be built about man and, perhaps, to have been designed for his especial habitation and delectation. This is the childish, primal view of new-born man. May it not be that the universe exists for another and perhaps a larger purpose?

Certainly it exists as the medium in which live, at least in material expression, all the entities imaginable, of all types and schemes of evolutions. And that would include the gods, the logoi, as well as lesser beings.

Biologists, especially, have discovered that their own study of nature has gotten beclouded

with the human feelings with which they have viewed all things both great and small. This has been found the case in marked degree where the study of consciousness in lower forms is concerned. It has been very easy to project into the consideration of the bee-consciousness the purposeful mode, with comparative freedom of will, of human action. Much study has been devoted to the disentanglement of the true from the false in such matters.

In grosser form the same difficulties sprang into existence some years ago when Mr. Roosevelt discovered the "nature-fakers" and pointed out, with Rooseveltian vigor, the iniquity of their reading into wild animal behavior, the forms of ratiocination peculiar to man.

Similarly our biological friends have waged long controversy among themselves over the question whether or not the evolutionary process amid the living forms of nature is purposeful. Some have contended that merely the accident of suitability or viability for new forms determines their permanence. Others maintain that there is some force in Nature that drives or directs the progress of evolution into paths that lead to useful goals in form and function.

Since in the development of the embryo we find a remarkable recapitulation of the evolutionary origin of forms, the embryo telling the story of its own evolving, we would expect to find in embryology a field well adapted to the enquiry as to the existence or non-existence of some purpose-determining force in foetal development. A learned writer, Karl Peter of Greifswald, devotes a volume of more than three hundred pages

to the subject, reaching a positive affirmative conclusion. But he tells us nothing of where the will is poised that frames and holds the purposive directing forces in nature. He knows not. It is not man that has and uses such powers. Yet there must be intelligent, conscious entities that drive toward wise ends.

Is it necessary to suppose that man is alone in the universe? Would it not be wiser to seek for entities other than man, coexistent with him yet unknown to him, that do this work of directing?

Why are scientific men so obstinate in refusing to admit, at least by potentiality, the existence of atmospheres about and around us, interpenetrating the air, in which intelligence and will-endowed entities may exist, capable of modifying our environment in countless ways more or less unrecognized by us?

Certainly the conception of a universe related to Man alone is defective in the extreme; yet it can scarcely be transcended except as we learn to become impersonal, selfless. For it is our projection of our personal selves as individual men into our scientific thought that makes a man-centered universe a sort of throttling intellectual necessity, false though it be.

W. V-H.



*ABERRATIONS FROM THE FACTS  
ABOUT REINCARNATION*

Many variants of the idea of reincarnation are extant. They are too numerous to consider here in detail. But they include the doctrines of mere pre-existence and of transmigration.

It is no wonder that such aberrations occur, for the true conception of reincarnation demands a certain intellectual effort, though not a large one.

Since Man is a part of God he must be so by a projection of a portion of the being and nature of the Deity into our objective matter. And this matter must make the garment of the soul sent into our objective life.

Now, the part of Man that still remains within the bosom of the Father is the monad,—this, the spirit, transmits the ego into the realm we reach in philosophic and higher religious contemplation. And it is the ego that alternately takes physical bodies and, dropping them, retires to his Elysian fields of bliss to refresh himself with the joy of life nearer to the Father.

Each time the ego descends, by incarnation, into matter he gives expression to himself in a new way. No two succeeding personalities can be quite alike. For the Lords of Karma provide ever new and different lessons for the man to study in the practice of life and the evolving of the planet makes a constantly changing series of environmental conditions in which he shall live. It is the ego, the more enduring part of man's being, that must remember what he has done through the whole series of lives. And, in order that each man shall have proof in his own being

and consciousness that reincarnation is true, he must remember he has lived before and recall enough of the facts of the former lives to give full sense of reality to his general memory. Pythagoras and many others known to the world at large have had such memories, while countless men have had general recollections that gave them proof enough for personal conviction.

It is when this truth about reincarnation is recognized not rationally but dogmatically in religion or philosophically as a necessity of soul-evolution that speculation may be indulged in and variants of the clear and general truth be foisted upon unreasoning people.

It would be interesting to know the origin and the meaning of the doctrine of transmigration, the teaching that a man may return into incarnation as a dog, a cat or other lower animal. Some twists of the facts must have started the doctrine and perhaps priestly ingenuity added the details.

The truth is nobly philosophic; the religious errors are repellant. Only a little knowledge of the facts about the soul and its evolution is needed in order to give steadfastness and clarity.

W. V-H.

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*THE NEGRO RACE IN THE UNITED STATES*

The *Negro Year Book* for 1921-1922 has some very interesting statistics and records concerning the negro race in general and here in America in particular. We have more or less interest in all the races, that is, in humanity; but we are especially concerned with those who dwell in our own land.

Of the many problems that confront our country to-day, the "negro question" is one that has peculiar interest, because it is of such a nature that it cannot be solved and then laid aside; but it is ever-present, insistent and it becomes more complex as the race is enabled in any considerable numbers to enter the higher phases of American life.

There are those who think that the work done by the negro in the late war has placed him on a different footing in his nation and that this is going to eradicate many of the difficulties that beset him. This is true in part only. Since the war there is a "taking stock," as it were, for all peoples and nations with the idea that many of the prevalent conditions can and should be changed for the better; and the negro is getting his share of attention in the line of readjustment.

But much had already been started before the war to bring about a better understanding of the negro temperament and to surround him with influences that would give wholesome physical and moral conditions for him. As early as 1909 the National Association for the Advancement of the Colored People was organized with headquarters in New York City. The National Urban

League, for social service among negroes, followed in 1911, with headquarters also in New York City. From this beginning thirty-six other cities have established centers.

The *Negro Year Book* gives a list of forty-three national organizations for the helping of the colored race and mentions a long line of fraternal organizations and social centers. Many of these had pre-war existence and now serve as vehicles for the carrying on of the more aggressive work that is being done.

Many, many conventions, committees, church organizations, educational boards, legislative bodies, etc., have all taken up the work of bringing about better conditions for the negro and establishing harmonious relations between the white and the colored races. Only a few of these can be noted here. Of these few we have chosen those that seem to voice the opinions of other bodies of the same type.

In 1919 a number of programs for inter-racial cooperation were proposed. Chief among these were the programs of the Memphis Chamber of Commerce, the Nashville Commercial Club and the Industrial Welfare Committee of Greenville, Miss. The program of the Memphis Chamber of Commerce included: "An endeavor to secure for the negroes a square deal at the hands of employers and public officials, in particular as relates to the segregation laws, to which there are no objections, but complaints as to the manner of enforcement; the collection of poll taxes, road taxes, the handling of garnishments, etc; the loan shark; the creating of better housing conditions;

park facilities; better schools, especially along vocational lines."

The Southern Sociological Congress presented the following plan for racial cooperation to the Conference of Governors that met at Salt Lake City in 1919: "First, that the negro should be liberated from the blighting fear of injustice and of mob violence. To this it is imperatively urgent that lynching be prevented 1) by the enlistment of negroes themselves in preventing crimes that promote mob violence, 2) prompt trial and speedy execution of persons convicted of heinous crimes, 3) by legislation that will make it unnecessary for a woman who has been assaulted to appear in court to testify publicly, 4) by legislation that will give the governor authority to dismiss a sheriff for failure to protect a prisoner in his charge. Second, that the citizenship rights of the negro should be safeguarded, particularly by securing proper traveling accommodations, by providing better housing conditions and preventing extortionate rents, and by providing adequate educational and recreational facilities. Third, that closer cooperation between white and colored citizens should be promoted, without encouraging any violation of race integrity, by organizing local committees, both white and colored, in as many communities as possible, for the consideration of inter-racial problems; by the employment of negro physicians, nurses and policemen as far as practicable in work for sanitation, public health and law enforcement among their own people; by enlisting all agencies possible in fostering justice, good-will and kindness in all individual dealings of members of one race with members of the

other; by the appointment of a standing committee by the governor of each state for the purpose of making a careful study of the causes underlying race friction with the view of recommending proper means for their removal."

The churches and Y.M.C.A. have also been active in their committees and assemblies in voicing the needs of the colored people and in offering suggestions of a remedial nature.

But of all the means that can be utilized to benefit or uplift any race, the school is, perhaps, the most far-reaching and the most potent in its effects. So we turn with interest to see what is being done in this field.

The University Race Commission that met in January, 1922, sent an open letter to the college students of the South from which we quote in part: "In this letter the Commission wishes to call attention to the progress made in the last few years in inter-racial cooperation. Already there are agencies at work developing such cooperation in local communities throughout the Southern States. Noteworthy in this connection is the establishment of more than eight hundred county inter-racial committees in the Southern States as a result of the efforts of the Commission on Inter-racial Cooperation, organized by representative Southern men and women, with its headquarters at Atlanta, Georgia.

No fact is more clearly established by history than that hatred and force only complicate race relations. The alternative to this is counsel and cooperation among men of character and goodwill, and above all of intelligence and comprehensive knowledge of racial problems. The number

of those who possess specific knowledge upon which to base intelligent thinking and ultimately wise action is still too small. There is great need, therefore, that facts now available concerning the advancement of the negro race in education, in professional accomplishment, in economic independence and in character be studied by thoughtful students in our colleges."

The Universities of Virginia, Georgia, Texas and perhaps other southern universities have published bulletins embodying the results of their investigations of sociological questions pertaining to the negro.

Reports show that the subject of the education of the negroes of the South is receiving much attention in nearly all the Southern States. Reports are too long to embody here. The important thing is that this study and investigation is being done, for the showing made by them discloses the fact that improvement is much needed along many lines, especially those of housing, sanitation, school equipment, etc.

We look forward with interest to the reports that will be given in the next few years, though speedy results can hardly be expected, as work of this nature must usually extend over more than one generation for benefits that are extensive in their range.

*Pauline Trueblood.*



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“THE FINEST STORY IN THE WORLD”

Rudyard Kipling was born in India and, except for a few years spent at school in England, lived there all the first part of his life. He began writing for newspapers at an unusually early age, and must have come into close touch with native customs and beliefs. That he was attracted to the occult is shown by *Kim* and the two shorter stories, *They* and *The Brushwood Boy*, *They* portraying a blind woman with psychic sight, *The Brushwood Boy* based on the phenomenon of ‘true dreaming.’ He wrote only once (to my knowledge) on reincarnation, though he must have been perfectly familiar with the theory. Considering his environment and knowledge, it is a wonder, not that he has given us that one story, but that he has not given more. And that he has not is a matter for much regret.

There are three ways of treating the subject-matter of a story, all, of course, suitable to reincarnation stories as well as to other kinds; these three ways are the idealistic, the romantic and the realistic. L. Adams Beck, in *The Interpreter*, uses the idealistic; the romantic was employed by Crawford in *Cecilia*, and the realistic by Kipling in *The Finest Story in the World*. The last method proves very effective. To relate almost unbelievable occurrences in a perfectly matter-of-fact tone and as if the author did not doubt their reality himself, is most convincing. Daniel Defoe, back in the eighteenth century, realised this, as his *Apparition of One Mrs. Veal* and the immortal *Robinson Crusoe* bear witness. The public of that time are said to have been uncertain

whether they were reading truth or fiction.

Kipling successfully uses the principle of contrast in his story. A distinctly commonplace young man goes through the very remarkable experience of remembering his past lives. He has literary ambitions and comes to the author—the story is written in the first person—to confide to him that he has a 'notion' in his head that will make a most 'splendid' story if he can only get it into shape. When he tells what the notion is, the author sees that it is indeed splendid—so fine that this ordinary-minded bank clerk can never do it justice. So he persuades Charlie to sell it to him. Then follows the slow process of getting the young man to tell his imaginings in detail. Soon enough is given to convince the author that this is not imagination at all, but the remembrance of real experiences which had occurred in incarnations centuries gone. Charlie recalls episodes of not only one life but two—episodes in the life of a Greek galley-slave and of a sea-going Norseman in the time of Eric the Red. The mingling brings confusion:—

I wandered up and down the streets trying to unravel the mystery. . . One thing only seemed certain, and that certainty took away my breath for a moment. If I came to full knowledge of anything at all, it would not be one life of the soul in Charlie Mears' body, but half a dozen—half a dozen several and separate existences spent on blue water in the morning of the world.

Then he reflects on the effect of the story if put before mankind:—

Preachers would found a new conduct of life upon it, swearing that it was new and that they had lifted the fear of death from all mankind. Every Orientalist in Europe would patronise it discursively with Sanskrit and

Pâli texts. . . Churches and religions would war over it. Between the hailing and the re-starting of an omnibus I foresaw the scuffles that would arise among half a dozen denominations all professing "the doctrine of the true Metempsychosis as applied to the world and the New Era."

In this somewhat superficial survey Kipling sees only a little of what would happen if people should come to believe in reincarnation—the vast widening of horizons, the consolation for sorrow, the uplift of hope, the certainty of better conditions in all ways of life. It would bring about something greater than petty discussion and dissension over creed and canon. If one dared to believe in Utopia for humankind, one might almost prophesy that it would be brought to pass could man have understanding of and faith in the laws of rebirth and karma.

In our story Charlie becomes absorbed in other things and loses all interest in his 'splendid notion.' Nothing more can be got from him. At this critical juncture Kipling meets again a young Hindu whom he has known in India, now studying in England. Here is a man who can shed light on the problem. Kipling tells him of Charlie's case. He is interested:—

"I have heard of this remembrance of previous existences among my people. . . . But to happen to an Englishman. . ."

"Is there any chance of his being made to speak?"

"There is a chance, oh yes. But *if* he spoke it would mean that all this world would end now—fall down on your head. These things are not allowed, you know. As I said, the door is shut."

"Not the ghost of a chance?"

"How can there be? You are a Christian and it is forbidden to eat, in your books, of the Tree of Life, or

else you would never die. How shall you fear death if you know all that your friend does not know that he knows? I am afraid to be kicked but I am not afraid to die, because I know what I know. You are not afraid to be kicked but you are afraid to die. . . He will remember a little and a little less, and he will call it dreams. Then he will forget altogether. . . One kiss that he gives back again will cure all this nonsense. Or else he will become immersed in the trade and the financial speculations like the rest. But the woman will come first, I think."

The wise Hindu is right. The next time Charlie comes it is to pour out confidences about Her.

Charlie spoke on and on; while I, separated from him by thousands of years, was considering the beginning of things.

"How about that galley story," I asked.

Charlie looked up as if he had been hit. "The galley—what galley? Good heavens, don't joke, man! This is serious! You don't know how serious it is!"

Grish Chunder was right. Charlie had tasted the love of woman that kills remembrance, and the finest story in the world will never be written.

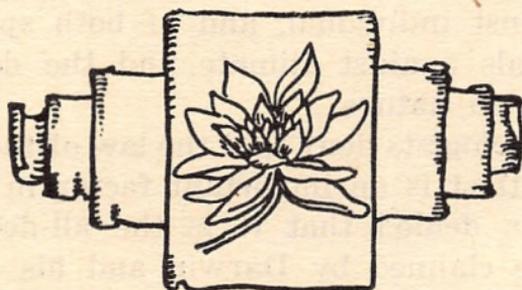
Several interesting points will be noted in the remarks of the Hindu. First, that memory of past lives is more commonly found among Eastern peoples than Western. This would seem natural, for belief in anything makes the mind more receptive to phenomena related to it. Lafcadio Hearn tells of cases brought to his notice in Japan, of children recalling parents and incidents belonging to a previous life, these cases raising no question in the minds of the Japanese.

The second point is, that remembrance would be disastrous. We realise the reasonableness of this. Few persons would care to review their past, for we have all, probably, committed acts

hardly to our credit, the memory of which would give us some decidedly unpleasant moments; though we might learn some valuable lessons thereby. Few persons would be strong enough to bear the pressure of such memory, of being aware of not only the events of the present life but of many more. Then, too, there would be confusion. To progress, we need to specialise in experiences; we cannot cover very much ground in one life and learn our lesson well. Probably each incarnation has its own work to do in developing a particular quality of character, and concentration is necessary. Another point is, that the knowledge of rebirth would end the fear of death. The world would, unquestionably, be a much happier place were it not for this paralysing fear. Death would then be only an incident of continuous living, not the stroke of doom that many now consider it to be.

Kipling has not only written a good story in producing *The Finest Story in the World*, but a good reincarnation tract as well.

Helen G. Crawford.



*BROTHERHOOD AND BIOLOGY*

Brotherhood between nations and individuals is believed by many people to be an ideal impossible of realisation because they think that brotherhood is not based on the laws of evolution. They believe it to be against the whole experimental education of the race. They contend that antagonism born of competition is the inevitable result of the conditions which have prevailed in animal and human life since animal and human first appeared upon the globe; that competition has become a habit, and is still a necessity because the race will not develop without the incentive it evokes, and, since human beings are essentially selfish, competition can never be of a friendly nature.

All this we have been told by those who hold strictly to the Darwinian theory of evolution and to such modern theories as have grown out of and extended its teachings. To review briefly this hypothesis, Darwin postulated that the development of species has come about by a process of natural selection of such individuals of the race as could survive the mortal struggle for existence—the struggle of group against group, of individual against individual, and of both species and individuals against climate and the destructive elements in nature.

Few biologists deny that the law of the survival of the fittest is an important factor in evolution, but it is denied that it is the all-determining influence claimed by Darwin and his followers. Wider and deeper study of biological facts show that there have been other and more admirable conditions which have obtained in the progress

of the world. It has been found that there is a law of mutual help, unconscious (probably) in the animal, becoming fully conscious in man: Mr. Vernon Kellogg, in an article which appeared in *The Atlantic Monthly*, last summer, has written in a most interesting way on this significant subject:

As a matter of fact, this reliance by animal kinds, for success in the world, upon a more or less extreme adoption of the mutual-aid principle, as contrasted with the mutual-fight principle, is more widely spread among the lower animals than is familiarly recognized; while in the case of man, it has been, in connection with high brain development, and the acquirement of speaking and writing, the 'greatest single factor' in the achievement of his proud biological position as king of living creatures.

Altruism—or mutual aid, as the biologists prefer to call it, is quite as truly a fundamental biological factor of evolution as is the cruel, strictly self-regarding, exterminating struggle for existence with which the Neo-Darwinists try to fill our eyes and ears, to the exclusion of the recognition of all other factors.

Mr. Kellogg makes another point in the essay from which the above quotation is taken, which gives further support to the belief that brotherhood is not an unattainable goal. He says in regard to modern man as contrasted with his primitive brother, ". . . his movement of advance has been like that of a snowball, rolling faster as it gets bigger." Modern man has the advantage given by his "social inheritance"—experience, mechanical invention, travel, commerce, interchange of ideas, education, better facilities for the communication with and the understanding of his fellow-man. He has the advantage of the high ideals given to him by the religious and philosophical teachers of the race—all these things constituting a social inheritance of the

utmost value. So man has, to quote Mr. Kellogg again, "in his own hands a great instrument for determining the fate of himself as species, the future of mankind."

It is encouraging to think upon this agreement between the biologist and those who believe in the ultimate realisation of brotherhood for the race; to know that concord is rooted in the age-long history of the species, not a new and alien idea grafted on humanity midway in its development. This gives fresh impetus to work for the day when competition shall be changed to co-operation, antagonism to sympathy, the good of the individual to the good of all the world.

*Helen G. Crawford.*

#### IMMORTAL LIFE

Immortal life is something to be earned,  
By slow self-conquest, comradeship with pain  
And patient seeking after higher truths.  
We can not follow our own wayward wills,  
And feed our baser appetites, and give  
Loose rein to foolish tempters year on year,  
And then cry, "Lord, forgive me, I believe,"  
And straightway bathe in glory. Man must learn  
God's system is too grand a thing for that.  
The divine spark dwells in our souls, and we  
Can fan it to a steady flame of light,  
Whose luster gilds the pathway to the tomb,  
And shines on through Eternity, or else  
Neglect it until it glimmers down to death,  
And leaves us but the darkness of the grave;  
Each conquered passion feeds the living flame;  
Each well-borne sorrow is a step toward God.  
Faith can not rescue, and no blood redeem  
The Soul that will not reason and resolve.

*Ella Wheeler Wilcox.*

*STERILIZATION AND EUGENICS*

The student of Man who will let a ray of idealism above strict materiality penetrate his consciousness must acknowledge the sacredness of the body's tenancy by the soul—the self. The mutilation of the body for insufficient or improper reasons must make difficult karmic problems.

We read again in the United States, of the alleged success of the legal sexual mutilation of women said to be mentally defective. But the success lies solely in the fact that the women may be permitted to leave the hospital without maternity resulting. Nothing is said of the effect of the mutilation upon the woman's health. Yet every tyro in endocrinology realizes the extreme importance of an intact glandular system for every individual. No one knows that even slight interference with it may not be of importance.

Again, the karmic consequences of interfering with the usual reproductive effects of marital relations must be most serious, especially if the purpose is selfish.

Most serious consideration should be given these topics before one's acceptance of the popular conclusions is reached.

W. V-H.



## THE ADVENTURER

"I have lived (I shall say) so much since then,  
Given up myself so many times,  
Gained me the gains of various men,  
Ransacked the ages, spoiled the climes;"

*Robert Browning.*

What an alluring prospect reincarnation offers to the adventurous type of ego! All normal persons, especially in the earlier years of a new embodiment, crave novelty in some degree, for "What is peace to old age seems like stagnation to youth." And the ego of each of us urges toward action, since it is through experience that he develops and enriches his being. But the impulse for enterprise, for exploration, for proving a new venture, varies very widely in different souls from the extreme of one sort that settles down into the natal environment and habits of thought, to the type of the insatiable wanderer and soldier of fortune, ever yearning for fresh fields and pastures new, never happy unless pressing his difficult way across the frontier of some unfamiliar country, calling no earthly habitation home. For these eager lovers of the romance found in unknown lands and races, in revolutions and crusades, who feel for our world what Enobarbus said of Cleopatra, "Age cannot wither her, nor custom stale her infinite variety," the theory of recurring earth-lives contains endless vistas of fascinating interest. The ego of such a man, sitting aloft in his translucent palace, watches, it may be, with amused attention the varied drama of his multiple personalities, and if he should inspire his concrete mind to make

up a volume of "The Thousand and One Lives" it would prove a "best seller" far surpassing the *Arabian Nights*. . . . "And thou hast walked about—how strange a story—In Thebes' streets, three thousand years ago," hast known "the glory that was Greece, the grandeur that was Rome"; and been a part of that stern, barbaric life of the Germanic nation of the North, listened to the clear horn of Roland in the forest of Roncesvalles, stood by Sidney's side when he offered the precious cup of water to the wounded soldier, sailed with Raleigh for the wild Virginia shore—one might go on and on with this game of conjecture, to the weariness of the reader. Of the wondrous adventures yet to come we can only vaguely guess, taking hints from the wonders of to-day. But we may be sure that our Knight of the Eager Heart will be ready with his lance in the tourney field of the future as he has been in the past, and that he will sing, with Browning's David:—

How good is man's life, the more living, how fit to employ  
All the heart and the soul and the senses forever in joy.  
until, reaping full measure of earthly experiences,  
he awakes

From the dream, the probation, the prelude, to find  
himself set

Clear and safe in new life and new light,—a new har-  
mony yet

To be run and continued and ended—who knows?—  
or endure!

The man taught enough by life's dream, of the rest  
to make sure;

By the pain-throb triumphantly winning intensified bliss,  
And the next world's reward and repose by the struggles  
in this.

*Helen G. Crawford.*

*TEACHING REINCARNATION*

There are different religions and various schools of thought which teach the fact of reincarnation, but this is done from the various points of view which are represented. Thus reincarnation is regarded as a part of the larger scheme of thought, and naturally each religion or philosophy has its own way of approaching the subject and explaining it in detail.

The ancient religion of India regards all life as a manifestation of one Being, the Self. It is undying, was never born, will never cease to be. The *Bhagavad Gita* tells about the Self and its temporary connections with bodies, in successive incarnations. Man is taught to regard himself, in essence, as the Self, and his bodies, even the mind-body, as only temporary means of expressing the One Self. This point of view is lofty and very difficult for Westerners to understand.

Buddhism, in its present form, makes use of a wondrously keen, incisive, logical analysis of the elements of life, from a standpoint which is at once practical and true to facts. Man is shown to be not what he seems to be, a real living being, but a mere appearance, having no essential, permanent Self in the worlds of life. Reincarnation is not regarded as the reappearance of a real being, but as a result of the workings of the law of karma, which recombines the various elements and tendencies of one life to form another, similar one. In this system one is taught the lesson of impermanence of all that exists. Its goal is to make man independent of compulsory incarnation.

Theosophy presents its own conception of re-

incarnation, and reconciles the teachings of the two religions, by means of facts and philosophy. Thus reincarnation is seen as a logical result of natural laws, in worlds of impermanence which yet lead the student to understand the higher, spiritual worlds which are relatively permanent. The full scheme of theosophy is quite complex and taxes the intellectual and other powers of the student. Furthermore, with the rapid accumulation of facts for theosophy by trained occultists, there has not yet been presented to the world a single treatise which embraces all the knowledge which bears on reincarnation, and so the student is obliged to read many books and master to some extent, at least, the fundamental teachings of theosophy as a whole, before he has a full understanding of reincarnation.

The *Legion*, while not depreciating the priceless knowledge which may be found in the three systems mentioned above and in others not named, desires to give some simple facts about reincarnation to as many men as possible. While very willing to assist students of life to understand the deeper aspects of reincarnation, the *Legion* regards it as its especial and most important work to reach many men with some simple statements and thoughts which will not only enable them to lay down a solid and sure foundation for deeper study, if they are attracted by these thoughts, but will give them an easy and practical grasp of some of the mysteries of human life and death. Just a little of the knowledge of what reincarnation really means may and does change a man's whole conception of life. It enables him to work with confidence in himself

and others and with assurance that he is not the plaything of blind fate but the maker of his own future. It disposes him to a healthy optimism and joy in living, for he knows that all efforts count. The advantages of some simple knowledge of reincarnation are too many to be recounted.

However, in order to carry out its large work of popularising the knowledge of reincarnation, the *Legion* needs helpers, and those are most useful who have already mastered the fundamental ideas and can teach them to others.

The *Legion* does not wish to argue with unwilling listeners; it wants to call men's attention to the correct notion of repeated reincarnations of men into human physical bodies. It is highly desirable that men should think about reincarnation, for they will thereby come nearer to the truth about it. Avoiding as much as possible the more intricate problems and technical ideas connected with reincarnation, the *Legion* wants to approach the world on its own level of thought, using in its illustrations of life chiefly only those facts which are generally accepted by men. Instead of presenting a difficult and complex philosophy of life, we should take the facts of life and interpret them in the light of reincarnation. Above all, we should make use of the rich store of scientific facts and the best methods used in business, in ethics and in normal human life. We can make use of the facts of life to explain life itself. The transformation of the moth into the butterfly tells us the story of the soul and body.

The work is all around us and waiting for us. Let us not neglect our trust but work steadily for the object of the *Legion*. C. S.

## THOUGHTS ON KARMA

Karma, too narrowly interpreted, may become a foe to progress. That is especially true when the student guides his acts by the desire to make "good" karma or by the fear of making "bad" karma.

The action itself is of the physical plane and the reaction thereto is prompt. These consequences are usually considered "good" or "bad" according as they bring us pleasure or pain. Eventually we become thankful for the painful consequences of our errors because through such experiences we come to know right action. The motive which prompted the act has its karma. Were this personal, it would forge ties between us and the physical plane. Were the motive a noble and unselfish one, it would release energies on the higher planes, and that even when the act itself were wholly a mistaken one, whose physical consequences were painful. Eventually we become thankful for the painful consequences of our wrong acts because at any cost we desire the knowledge of right action.

*Light on the Path* warns us against the "desire for growth" as a motive for action because, as a consequence, there is a "hardening" of the personality. But to "grow as the flower grows, unconscious, but eagerly anxious to open its soul to the air," is growth through a motive pure enough to make possible the outflow of man's spiritual energies. With this outflowing current unimpeded in the individual selves, the karma of the nation and the race can be more accurately guided by the Great Ones.

Again, with this outflowing current established, we become conscious of an inflow and thus obtain a power which is ours so long as we rightly use it for others. And thus at times we attain the joy of helping others as we have been helped, though all too soon life falls back into the drab hues of the personality—another reminder that the power is not for the personal self. Nor is it ours to hold—it is ours only so long as we give it away in the Master's name. Thus to give is to have an increasing store to give; so to give is to have the mind ever glowing with true knowledge and the Master's whispers more often heard, His presence felt.

And because the personal karma—infinitesimal though it be when compared with that of the race—"is inextricably interwoven with the great karma," the individual effort must ever remind itself that it is put forward so that the whole may make progress.

Every smallest attempt made for that "united whole" is given instant recognition. Some know through experience; others with astral sight have seen the power flash out or glow out through others.

As units, therefore, in this larger plan whose glory we so dimly comprehend, let us work out our karma in terms of the "united self"—the race, the earth, the universe.

*Ida M. Alexander.*

*MEETING OF VIGILANCE ASSOCIATION, CHICAGO*

Judge Trude, as chairman, opened the meeting. He said, "The city will never be any better than its citizens want it to be. In 1911 the policy of segregation existed; now, the evil exists throughout the entire city, due to the inactivity of the police. The Judge can only fine those charged with disorderly conduct."

Then Mr. Funkhouser spoke. He said that 85 per cent. of those appearing in the Morals Court are below par mentally and that 75 per cent. of that number are either drunkards or dope fiends. Thirty per cent. of those in the first draft of the war were found to be physically unfit from gonorrhoea. If vice is reduced to a minimum, then crime also will be reduced to a minimum.

Mr. Yarrow gave out the following information:

"Vice has been rampant in this city these past two years, and vice rises and falls with public sentiment. And to think that we have a twelve million dollar police department! Picking pockets is absolutely allowed in this city. Anyone losing a pocket book, kindly report the matter to me and I will see that you get your pocket-book back, but not the money. Of all cases tried these past twelve months for this offense, only three have been successfully prosecuted."

Dr. Bundesen, the next speaker, proceeded as follows:

"I have no political affiliations. Eight years ago I gave one hundred dollars toward Mr. Sweitzer's campaign.

"The social evil, gonorrhoea, is causing more disease than all other diseases combined. In the United States 800,000 boys reach the age of twenty-one and still, before the age of twenty-eight, 500,000 have gonorrhoea or syphilis or both. The condition of twenty-five per cent. of all the inmates of asylums is due to syphilis alone. There are as many young people in the insane asylum as in all the universities and colleges together. This social evil is the third great plague to-day. There are a fourth of a million people affected with syphilis alone, here in Chicago. There are 100,000 babes born dead each year with syphilis. There were 20,000 cases of gonorrhoea and syphilis cared for in one clinic last year. There are 50,000 kiddies blind, due to gonorrhoea. And then

to think that the people don't want to talk or hear about the ravages of these two diseases!"

"To irritate is to stimulate," says Dr. Bundesen, and "this has been my plan with the Chicago public."

"In a book by Dr. Burgess it is stated that there are required annually, for the maintenance of the white slave trade, 60,000 new recruits to replace the dying and the unfit. From five to seven years is the life of the prostitute. The great majority of the 60,000 girls are seduced long before they reach the age of eighteen. Think of what this means for our young people to-day! At eighteen these women are perverts, afflicted with gonorrhoea, syphilis, or both. In the Lawndale Hospital out of seventy-eight women, sixty-nine per cent. were twenty-one years of age and under. When you see the facts and the figures, you will become energetic and you will resolve to do something. Try to clean out the Morals Court hall. The pimps line up there, and four or five of them approach every young girl coming out. We have tried for the past four or five weeks to clean it out."

"The big solution to this problem of vice is for you to tell your children about these things before someone else does. Tell it early! Take a course in learning how to tell it. The time must come when the redemption of the woman must be as complete as that of the man."

"Forty per cent. of the prostitutes are in an active state of gonorrhoea or syphilis. This percentage holds true for the states of New York and Pennsylvania. In Detroit there is a big clinic for treating prostitutes. There are 3500 prostitutes there and forty per cent. of them are diseased."

"We have posted fifty signs here. Where one dies of small pox, 100,000 die of gonorrhoea or syphilis. If you hospitalized all afflicted with these diseases, you would have to utilize every bed in Chicago, and then you couldn't hospitalize them all."

"Ninety or ninety-five per cent. of the men are not virtuous when they get married."

"The city will be as clean as its citizens want it to be."

*Mrs. Ita S. Corley.*

## BOOK REVIEW

*The Ninth Vibration*, by L. Adams Beck. Dodd, Mead & Co., New York City.

It is a rare pleasure indeed to find stories dealing with the occult written in so exquisite a style and with such perfection of literary craftsmanship as are these tales of the Orient. There is in them nothing of the sensationalism and mawkishness that so often mars stories dealing with reincarnation and kindred subjects.

They remind one of the poetry of Rossetti and the other Pre-Raphaelites in the "other-worldliness" of their beauty and the delicacy of their material touch. The reader may forget the incidents related but the essence of the story will linger in his heart like the gleam of some mystic jewel.

It is, of course, impossible for any one not a student of oriental conditions, to form a conclusive opinion but it would seem that Mr. Beck has given a glimpse of the heart of the Orient. He does not believe that the gift of enlightenment is the privilege of the East alone but "that it lies within the reach of all and asks only recognition," although he owns "That it lies nearer to the surface in the Orient where the spiritual genius of the people makes it possible and where the greater and more faithful teachers are found."

The instructions given to Stephen in the story of "The Interpreter" may well be quoted to sum up the requirements for finding the Way as given in this book.

"You have heard the music of the Flute?"

"I have heard."

"What has it given?"

"A consuming longing."

"It is the music of the Eternal. The creeds and the faiths of men are the words that men have set to that melody. Listening, it will lead you to Wisdom. Day by day you will interpret it more surely."

"I cannot stand alone."

"You will not need. What has led you will lead you still. Through many births it has led you. How should it fail?"

"What should I do?"

"Go forward."

"What should I shun?"

"Sorrow and fear."

"What should I seek?"

"Joy."

"And the end?"

"Joy. Wisdom. They are the light and dark of the Divine."

The message of the whole book may be summed up in the concluding words of the first story of the series:

"So for seekers I pray this prayer .....

'I pray Thee, Guide of our vision, that we may remember the nobleness with which Thou hast endowed us, and that Thou wouldst be always on our right and on our left in the motion of our wills, that we may be purged from the contagion of the body and the affection of the brute, and overcome and rule them. And I pray also that Thou wouldst drive away the blinding darkness from the eyes of our souls that we may know well what is to be held for divine and what for mortal.'

'The nobleness with which Thou hast endowed us,'—this, and not the cry of the miserable sinner, whose very repentance is no virtue but the consequence of failure and weakness, is the strong music to which we must march.

And the way is open to the mountains."

*Erna D. Strassburger.*

The two following books have been received for review and will be given fuller notice later:

*Magic, White and Black*, by Dr. Franz Hartmann. E. P. Dutton & Co., New York City. Price: \$3.00.

*The Life of the Spirit and the Life of Today*, by Miss Evelyn Underhill. E. P. Dutton & Co. Price: \$2.50.

Dr. Hartmann was one of the early pioneers of the Theosophical Society, and has left a number of books.

Miss Underhill is an authority in Mysticism. Modern psychology, the "subconscious," is given consideration.

*KARMA AND REINCARNATION LEGION, INC.*

On the last day of the year 1922 there was recorded in the office of the Recorder of Deeds, Cook County, Illinois, the Charter of the *Karma and Reincarnation Legion, Incorporated*, not for profit. The Charter had been granted by the Secretary of State of Illinois.

In effect the incorporation means the formation, within the membership of the *Karma and Reincarnation Legion*, of a legal entity, represented by five directors. These include the present three officers of the *Legion*: Weller Van Hook, president; C. Shuddemagen, secretary; and Mrs. Clara Jerome, treasurer. The two other directors are: Mrs. Ita S. Corley and Miss Edith C. Gray.

The object of the incorporation is: "To study and disseminate philosophic truths and to engage in philanthropic activities." The charter confers a wide scope of powers upon the incorporated body.

Under this charter the board of directors, intended to be a self-perpetuating body, can buy, own and sell real estate, such as the Headquarters of the *Karma and Reincarnation Legion*, and a home for workers.

The incorporated body may receive bequests from members and friends of the *Legion* through wills. A short form for such bequests is as follows: "I hereby give, devise and bequeath to the *Karma and Reincarnation Legion, Incorporated*, of Chicago, Illinois, the sum of ..... (\$----.--) Dollars.

The corporation can act as a trustee of properties. For instance, real estate or an entire estate may be deeded "in trust" to the *Legion, Inc.*, with provisions that the income from the estate shall, during their lifetimes, be divided among heirs of the estate, and the estate itself, shall, after the death of the heirs, pass into the ownership of the *Legion, Incorporated*.

The chartering of the incorporated body in no wise changes the existing organisation of the *Karma and Reincarnation Legion*.

Perhaps the most important benefit obtained for the *Legion* by this incorporation is the greater security in the continued holding of the *Legion's* property: the headquarters building, the archives and the rapidly growing library of books dealing with karma and reincarnation.

*Secretary of the Legion, Inc.*

## FIELD NOTES

Mrs. Louise van der Hell, the *Legion* Representative for the Dutch-speaking countries, has again sailed for Australia, and Miss C. Hubrecht is now in charge.

The Dutch *Legion* still continues to publish the bi-monthly magazine *Mededeelingen*. The address of the Dutch Headquarters is: *Karma en Reincarnatie Legioen*, Groot Hazebroekscheweg 16, Wassenaar, Holland.

Sr. Santiago Köhler is very active in the *Legion* work for South America. Groups have been formed in Buenos Aires, Bahia Blanca, and Rosario de Santa Fé, in Argentina; and one in Montevideo, Uruguay.

A letter from Mr. C. E. Nelson, dated November 28, 1922, says, among other things: "We have out here not recovered from the effects of the war and the revolution which shook Johannesburg to the foundations. There is still much unrest as between labor and capital, with the result that business is very bad, so much so that people seem to have no heart for anything. . . . ."

"When we shall have got out of this difficult position it may be possible to push on the work of the *Legion* in South Africa; at present we cannot do much: the members are scattered and cannot easily meet together.

"From my own personal observation I am sure that people are more inclined to listen to talks upon and discuss the great truths for which the *Legion* stands, and some good is done by thus entering into conversation with them. In this way the ground is being prepared; but it seems to take a lot of preparation, and one is almost inclined at times to 'let go,' but somehow we cannot do that and so we still plod along."

A circular letter was sent out to over eighty members of the *Legion* in South Africa.

This magazine, *Reincarnation*, has been issued somewhat irregularly of late, owing to difficulties. Subscribers are requested to note the numbers of the issues, as they come, to see whether they are getting every number.

Two or three *Legion* workers expect to travel in Europe this summer, in the interest of the *Legion* work there. They wish to meet persons and give talks or lectures.