

REINCARNATION

VOL. VI.

CHICAGO, MAY, 1924

No. 11

LONGING

Discontent may be animal or divine. It may be of the flesh and lead to the indulgences of the body. It may be of the spirit and set the activities of the heart in the currents that run toward God.

In the inner being of man the force of God's longing is constantly acting to produce this effect. The attainment of the object brings satisfaction, the feelings of exaltation and of joy, perhaps with the glow of victory. If the object belonged to the personality the lower self is given an impulse of heightened life; if that which was the object of longing pertained to universals, to God, to all men, it is the higher self that attains to the heightening of life, gaining growth in power, vision and the skill of existence.

The origin of human desires lies in our intuitional longing for the full satisfaction of our natures in the ocean of God's consciousness and our union with it, as Mr. Elliot Holbrook has recently pointed out. From that flows the fountain of all our desires as to action, to wisdom and as to the skill or grace of living. Satisfaction in the attainment of a desired object is followed by satiety and aversion, and by the birth and the growth of a new desire or aspiration, which must be pursued, attained and exhausted.

We do not long for and attain to all the desiderata of the different levels on which we successively live. A few of the objects of each level we reach, enjoy and extract the essence from and discard for more complex or refined ones. This essence is experience, knowledge and the skill of use.

Longing itself has its essence of nature. It is well to study and to grasp that essence objectively. To do that is to realize its objectivity, its separateness from the essence of ourselves. And when we can do that we are ready to confront ourselves with the necessity of scotching the demon of longing. It is this which, through the ages, ever haunts man and inhibits him from realizing his essential divinity and all the privileges and the powers of divinity.

What a simple task in analysis; what a labour of Hercules in actuality! Through many years of self-analysis, struggle, pain and agony of the spirit the contest is waged. The aid of Those Who have already traversed the way must be acquired. And then the powers of growing divinity begin to flow in upon us and to aid us

both with the final struggle and with the acquisition of the new status within and the new relationship to outer life.

Since God, our Father, still presents Himself to us so that we develop longing to be at one with Him we may not expect to be wholly free from the action of longing. But we must at least see longing as objective to ourselves, not as a part of ourselves. Then we become free from attachment to desires and the longing of the highest of our planes will become always more refined, less entrammelling, disturbing and misleading.

W. V-H.

A PANORAMIC VIEW OF EVOLUTION

Let us extend our consciousness to the finer, higher planes and look at the evolution of the soul-plants of this earth. We behold a vast, beautiful garden of slowly evolving souls. Their growth and activity greatly impress us.

We behold the Great Gardener moving quietly among his "plants," giving each one the attention suited to its unfoldment. He neglects none; partial to none. Some respond to one kind (blood and racial characteristics) and some

all stages of growth. Each plant must be reset into the soil and environment to its individual need. All must, in addition, be subjected to the pruning knife and the hoe, and to the transplantings (rein-

carnations) until the desired experiences, ities and strength are gained.

We see in this vast garden the savage criminal or the ignorant, the wayward and less distorted plants; the humble, the weak struggling toward and longing for better conditions, each one being "reset" as it responds to higher and finer vibrations.

We peer into some of the darker valleys and gaze upon the bleakest points and we see ever-growing plants developing according to age and environment. The buds are slowly preparing to unfold into beautiful blossoms. They anticipate the wonderful unfoldment and glorious manifestations of the future.

Here and there, blossoming into fruit and flower, we see the older soul-plants. Their power, strength, beauty and usefulness have been acquired only after weary trials of sun and storm, flood and drought. Only The Great Gardener knows of their struggles in overcoming environment and characteristics of "soil." They have learned the lesson of conforming to the divine laws of growth!

As a great oak tree must send its roots down into the bosom of Mother Earth that it may keep its head ever toward the heavens, so all soul-plants learn the lessons of confidence and obedience to these higher laws if they keep their true poise, with their heads ever toward the Divine Gardener.

Through all the lessons, whether of joy or sorrow, these plants have been storing up experience and knowledge. As the gardener extracts the one sip of sweetness from a

flower or weed, so these older soul-plants have found and utilized the grain of wisdom which was hidden in each trial. Now they are reaching for a gleam from the subtler planes, for they need the higher rate of vibration, a more rarified atmosphere.

As a vine shoots up a tiny tendril by which it may cling and climb upward, so these older soul-plants are extending their consciousness to planes above, that new life and beauty may stream down to revivify and spiritualize. They are receiving the "higher cultivation" which develops the priceless fruits of unselfishness, gratitude, devotion and Brotherly Love.

We love to look upon this fair garden. It is a source of great inspiration. This garden of evolving soul-plants is best typified by the orange tree. Let us examine it.

Here is the tiny spot where a leaf-bud is about to spring forth; here a flower-bud is opening; a little higher is a beautiful white blossom sending out its delightful fragrance. There we see the green fruit in various stages of early development. We note its slow change in color and richness; and there we behold the perfected fruit in all its golden glory!

The Great Gardener does not despise the leaf-bud or the tiny blossom. He loves them because they are young. He sees the possibilities. He recognizes the necessity of all stages. He loves and cherishes them all.

The Great Gardener is our Ideal! Let us learn a lesson of charity, patience and love toward the young plants and toward all.

Alice Patterson Shibley.

DISPASSIONATE STUDY OF LIFE

A great many of us feel at times, even though we know better at other times, that we are apparently going along from day to day with no particular object or goal in view, and that there is nothing more to the daily happenings in our lives than we can see on the surface. But those who have come into even a slight recognition of the inner life, know this is not the case. This morning the writer came across an article on this very subject, written years ago by Madame Blavatsky. She addressed those who had become members of the Theosophical Society, and stated that probably not one of them watched the daily happenings of their lives, great or small, and pondered on them as giving a clue or hint as to their course in life. And she said, not in so many words, but in substance, that once a person has become a member of the society no event in his life is unimportant, consequently should be considered and studied with the object of determining how far it might prove a sign-post for the way he ought to go.

The trouble with most people is that they live too much in their personalities, and then do not in any way see a connection between the things that happen and come to them in their personalities and their egos. The life of the personality for most people is the real life, and they consequently see nothing beyond. This, of course, is the effect of intensifying the personality, making it stronger, and therefore more difficult for the person to distinguish between

higher and lower self, or even to realize the existence of the higher self. However, when he begins seriously to consider this matter he should realize that the thing to strive for is to bring the personality under the control of the ego. In the *Bhagavad Gita* it says, "The Self is the friend of the self of him in whom the self by the Self is vanquished; but to the unsubdued self the Self verily becometh hostile as an enemy." Or, in other words, so long as the personality lives a life in opposition to that of the ego, so long will they be at variance, so long will they be at war. But when the personality harmonizes its life to that of the ego, when the personality recognizes the supremacy of the ego and gracefully and joyfully bows to it, then there will be harmony between them and the full and proper expression of the ego through the personality.

And it is when the ego begins to assert itself through the personality that the man in his physical life begins to take note of the things that happen to him during the day, of the people whom he contacts, what his relations are with them, how he is affected by them and they by him, etc. In striving to study people dispassionately in this way, one begins to recognize the complexity of human nature. For instance, in studying motives in the performance of certain acts, one discovers they are never, or hardly ever, absolutely pure and selfless. They are very often a mixture of selfishness and unselfishness; sometimes they are purely selfish but almost never selfless.

To study people in this way affords one great opportunity for developing essential qualities

within one's self. If one strives honestly and sincerely to study people's natures accurately and without bias, one will develop analytical skill,—the power to analyze people's natures. At first, when one has developed some skill along this line, one will see that such and such are the facts concerning a man's nature, but one will not be able to see the road perhaps along which the man has come, whereby such a composition of nature was brought about. But as he expands and develops his consciousness, he will be able in time to do the latter as well,—to look back over the road along which the man has come,—in other words, to see both causes and effects.

For those who aspire to serve, to be of some use in the world in furthering the Plan of the Logos, one of the quickest ways to become of real use to one's fellow-man is to study him as dispassionately as possible. This will evolve within you qualities that will enable you to help your fellow-man in ways where help is most needed. And there is great satisfaction in the thought that one is able to help in a way most needed. That is truly lightening the other man's burden, making it easier for him as he proceeds along his path of life.

Frances A. Patrick.



REINCARNATION, THE ANSWER

H. G. Wells, in his book, *Men Like Gods*, has stated, "God has made more universes than there are pages in all the libraries of earth; man may learn and grow forever amidst the multitude of His worlds."

Now, just because Mr. Wells has said this, does not make it true, but suppose we suspend our judgment and take it as true, how will we work it out; how will this growing and learning of man be accomplished?

The answer is through reincarnation, or the living of life in many different bodies. If one takes into his consideration, if one has thought for any length of time in terms of reincarnation, it becomes part of one's mental equipment, and it solves problems otherwise insoluble.

Will it be Mrs. Brown or Mr. Jones who will learn and grow in all these universes?

Well, these personalities may make a small contribution to that growth, because they furnish the ego, the real man, the soul, if you please, with some equipment through which the soul may contact the outside world, which contact furnishes experience for the soul; as a student of reincarnation has written, "It is in the trial furnace of human life, in complex, multiple contact with nature and man, that souls gain experiences which give them power, knowledge, skill in accomplishing work."

Life, the giving of life, is of the highest, the greatest value for men.

It can be the meaning of our human existence, so full of tragedy, as well as success

and triumph, if it be not that humanity is being trained within the protection of His aura, to become as He is and to grow into like responsibilities and opportunities?

"It would seem that no less a necessity and glory of realization could justify the asperity of human experience. It is only when we hold in the foreground of consciousness this conception of our destiny that we can appreciate the full meaning of our associative life together on earth."

But we must remember it is the real man, the ego, who grows and learns, there is no death for him, and he will pass on, using different bodies suited to the various realms through which he must travel until verily he shall become a God. We are all "Gods in the making," and through the training which life in physical bodies affords, through service in the Great Plan, through high idealism made practical, through unselfishness, through the right use of the love nature, through æons and æons of time, we too shall become Gods. Let us set this high goal for ourselves; let us cease identifying ourselves with our limitations and identify ourselves with our possibilities. The Great Plan, we are told, includes the fact that men must become supermen, and this can only really be accomplished by through the grace of God. "He who is among you is the servant of all."

Ella Louis



THE LAW OF CONSEQUENCE

Blasphemy need not necessarily be charged against those who dare inquire about the meaning of the acts ascribed to the great. An article in *The World Tomorrow* for March, 1923, discusses the love and cruelty of Jesus Christ as they have been discovered and considered by Lily Douglas and Cyril W. Emmett in their book called *The Law of Thought*.

When ordinary folk read of the love and sympathy of "Jesus Christ" for errant men they find themselves in normal relationships of thought; and when they read of His statements pertaining to the future agony of the world or His prediction that He will return with power, they realize that reference is made to the outworking of natural laws and that His return for the righting of the world's wrongs is a phase of His duty in relation to the hierarchy of the world.

It is quite gratuitous to assume the use of the word "cruelty"! That would involve the assumption that the element of malice enters upon the scene—a contradiction of character needless to assume.

But the authors allege a law of consequence for actions exists and consider that the great teacher had this in mind when He spoke. For us, of course, the law may better be named that of karma since that technical word bears with it the whole conception of the natural reaction to thought activities and to the activities of deeds.

What the world now suffers and has recently passed through must be considered due to the accumulated erroneous acts of humanity. Men

can be protected only partially from the consequences of their misdeeds and failures.

Love and sympathy are potent forces. But they cannot do all. Men and institutions must play their parts !

W. V-H.

THE KEYS OF LIFE

The arcana of life are, for the most part, locked. The past lies, in truth, in the memory of God—Man's memory of it is very incomplete and imperfect; the future is almost too closely and deeply protected for us to penetrate, lying, as it does, in the Thought of our Logos.

Yet, if there are locks for the doors of the treasure houses wherein lie the precious goods that moth and rust do not corrupt and that thieves may not snatch away, there must be keys for the locks! And there are, indeed, ways of unlocking, with a precious bit of knowledge here and there,—the secrets of God's intent, ways of discovering the past and, growing out of it, the trend of world development and evolution.

If one could really know, for example, what the programme of the celestial orchestra, would he not gladly join and give aid? How different to drop a penny into the box of those who ask aid for God's mighty works just in their incipency, from giving a treasure to be spread out in ill-chosen philanthropic endeavour!

Your key is your stored energy or your present effort. How will you use your key? Well, seek the lock that protects the treasure-forces of the Logos that are trying to escape—and open the magic door! Let the Logos' forces flood the world!

W. V-H.

both with the final struggle and with the acquisition of the new status within and the new relationship to outer life.

Since God, our Father, still presents Himself to us so that we develop longing to be at one with Him we may not expect to be wholly free from the action of longing. But we must at least see longing as objective to ourselves, not as a part of ourselves. Then we become free from attachment to desires and the longing of the highest of our planes will become always more refined, less entrammelling, disturbing and misleading.

W. V-H.

A PANORAMIC VIEW OF EVOLUTION

Let us extend our consciousness to the finer, higher planes and look at the evolution of the soul-plants of this earth. We behold a vast, beautiful garden of slowly evolving souls. Their growth and activity greatly impress us.

We behold the Great Gardener moving quietly among his "plants," giving each one the attention best suited to its unfoldment. He neglects none; he is partial to none. Some respond to one kind of soil (blood and racial characteristics) and some to another.

We see all stages of growth. Each plant must be frequently reset into the soil and environment best suited to its individual need. All must, in love, be subjected to the pruning knife and the grafting blade, and to the transplantings (rein-

carnations) until the desired experiences, qualities and strength are gained.

We see in this vast garden the savage, the criminal or the ignorant, the wayward and the less distorted plants; the humble, the weak, all struggling toward and longing for better conditions, each one being "reset" as it responds to higher and finer vibrations.

We peer into some of the darker valleys and gaze upon the bleakest points and we see these ever-growing plants developing according to their age and environment. The buds are slowly preparing to unfold into beautiful blossoms. We anticipate the wonderful unfoldment and the glorious manifestations of the future.

Here and there, blossoming into fruit and flower, we see the older soul-plants. Their present strength, beauty and usefulness have been acquired only after weary trials of sun and heat, storm, flood and drought. Only The Great Gardener knows of their struggles in overcoming environment and characteristics of "soil." They have learned the lesson of conforming to the divine laws of growth!

As a great oak tree must send its roots deep down into the bosom of Mother Earth that it may keep its head ever toward the heavens, so must all soul-plants learn the lessons of confidence in and obedience to these higher laws if they would keep their true poise, with their hearts turned ever toward the Divine Gardener.

Through all the lessons, whether of joy or of sorrow, these plants have been storing and gathering experience and knowledge. As the honey-bee extracts the one sip of sweetness from an unlovely

flower or weed, so these older soul-plants have found and utilized the grain of wisdom which was hidden in each trial. Now they are reaching for a gleam from the subtler planes, for they need the higher rate of vibration, a more rarified atmosphere.

As a vine shoots up a tiny tendril by which it may cling and climb upward, so these older soul-plants are extending their consciousness to planes above, that new life and beauty may stream down to revivify and spiritualize. They are receiving the "higher cultivation" which develops the priceless fruits of unselfishness, gratitude, devotion and Brotherly Love.

We love to look upon this fair garden. It is a source of great inspiration. This garden of evolving soul-plants is best typified by the orange tree. Let us examine it.

Here is the tiny spot where a leaf-bud is about to spring forth; here a flower-bud is opening; a little higher is a beautiful white blossom sending out its delightful fragrance. There we see the green fruit in various stages of early development. We note its slow change in color and richness; and there we behold the perfected fruit in all its golden glory!

The Great Gardener does not despise the leaf-bud nor the tiny blossom. He loves them because they are young. He sees the possibilities. He knows the necessity of all stages. He loves and understands them all.

The Divine Gardener is our Ideal! Let us heed the lesson of charity, patience and love toward the young plants and toward all.

Alice Patterson Shibley.

DISPASSIONATE STUDY OF LIFE

A great many of us feel at times, even though we know better at other times, that we are apparently going along from day to day with no particular object or goal in view, and that there is nothing more to the daily happenings in our lives than we can see on the surface. But those who have come into even a slight recognition of the inner life, know this is not the case. This morning the writer came across an article on this very subject, written years ago by Madame Blavatsky. She addressed those who had become members of the Theosophical Society, and stated that probably not one of them watched the daily happenings of their lives, great or small, and pondered on them as giving a clue or hint as to their course in life. And she said, not in so many words, but in substance, that once a person has become a member of the society no event in his life is unimportant, consequently should be considered and studied with the object of determining how far it might prove a sign-post for the way he ought to go.

The trouble with most people is that they live too much in their personalities, and then do not in any way see a connection between the things that happen and come to them in their personal lives and their egos. The life of the personality for most people is the real life, and they apparently see nothing beyond. This, of course, has the effect of intensifying the personality, of making it stronger, and therefore more and more difficult for the person to distinguish between his

higher and lower self, or even to realize the existence of the higher self. However, when he begins seriously to consider this matter he should realize that the thing to strive for is to bring the personality under the control of the ego. In the *Bhagavad Gita* it says, "The Self is the friend of the self of him in whom the self by the Self is vanquished; but to the unsubdued self the Self verily becometh hostile as an enemy." Or, in other words, so long as the personality lives a life in opposition to that of the ego, so long will they be at variance, so long will they be at war. But when the personality harmonizes its life to that of the ego, when the personality recognizes the supremacy of the ego and gracefully and joyfully bows to it, then there will be harmony between them and the full and proper expression of the ego through the personality.

And it is when the ego begins to assert itself through the personality that the man in his physical life begins to take note of the things that happen to him during the day, of the people whom he contacts, what his relations are with them, how he is affected by them and they by him, etc. In striving to study people dispassionately in this way, one begins to recognize the complexity of human nature. For instance, in studying motives in the performance of certain acts, one discovers they are never, or hardly ever, absolutely pure and selfless. They are very often a mixture of selfishness and unselfishness; sometimes they are purely selfish but almost never selfless.

To study people in this way affords one great opportunity for developing essential qualities

within one's self. If one strives honestly and sincerely to study people's natures accurately and without bias, one will develop analytical skill,—the power to analyze people's natures. At first, when one has developed some skill along this line, one will see that such and such are the facts concerning a man's nature, but one will not be able to see the road perhaps along which the man has come, whereby such a composition of nature was brought about. But as he expands and develops his consciousness, he will be able in time to do the latter as well,—to look back over the road along which the man has come,—in other words, to see both causes and effects.

For those who aspire to serve, to be of some use in the world in furthering the Plan of the Logos, one of the quickest ways to become of real use to one's fellow-man is to study him as dispassionately as possible. This will evolve within you qualities that will enable you to help your fellow-man in ways where help is most needed. And there is great satisfaction in the thought that one is able to help in a way most needed. That is truly lightening the other man's burden, making it easier for him as he proceeds along his path of life.

Frances A. Patrick.



REINCARNATION, THE ANSWER

H. G. Wells, in his book, *Men Like Gods*, has stated, "God has made more universes than there are pages in all the libraries of earth; man may learn and grow forever amidst the multitude of His worlds."

Now, just because Mr. Wells has said this, does not make it true, but suppose we suspend our judgment and take it as true, how will we work it out; how will this growing and learning of man be accomplished?

The answer is through reincarnation, or the living of life in many different bodies. If one takes into his consideration, if one has thought for any length of time in terms of reincarnation, it becomes part of one's mental equipment, and it solves problems otherwise insoluble.

Will it be Mrs. Brown or Mr. Jones who will learn and grow in all these universes?

Well, these personalities may make a small contribution to that growth, because they furnish the ego, the real man, the soul, if you please, with some equipment through which the soul may contact the outside world, which contact furnishes experience for the soul; as a student of reincarnation has written, "It is in the trial of the furnace of human life, in complex, multiple contacts with nature and man, that souls gain those experiences which give them power, knowledge and skill in accomplishing work."

"Human life, the giving of life, is of the highest, most sacred value for men.

"What can be the meaning of our human experiences, so full of tragedy, as well as success

and triumph, if it be not that humanity is being trained within the protection of His aura, to become as He is and to grow into like responsibilities and opportunities?

"It would seem that no less a necessity and glory of realization could justify the asperity of human experience. It is only when we hold in the foreground of consciousness this conception of our destiny that we can appreciate the full meaning of our associative life together on earth."

But we must remember it is the real man, the ego, who grows and learns, there is no death for him, and he will pass on, using different bodies suited to the various realms through which he must travel until verily he shall become a God. We are all "Gods in the making," and through the training which life in physical bodies affords, through service in the Great Plan, through high idealism made practical, through unselfishness, through the right use of the love nature, through æons and æons of time, we too shall become Gods. Let us set this high goal for ourselves; let us cease identifying ourselves with our limitations and identify ourselves with our possibilities. The Great Plan, we are told, includes the fact that men must become supermen, and this can only really be accomplished by and through the grace of God. "He who is greatest among you is the servant of all."

Ella Louise Cutler.



THE LAW OF CONSEQUENCE

Blasphemy need not necessarily be charged against those who dare inquire about the meaning of the acts ascribed to the great. An article in *The World Tomorrow* for March, 1923, discusses the love and cruelty of Jesus Christ as they have been discovered and considered by Lily Douglas and Cyril W. Emmett in their book called *The Law of Thought*.

When ordinary folk read of the love and sympathy of "Jesus Christ" for errant men they find themselves in normal relationships of thought; and when they read of His statements pertaining to the future agony of the world or His prediction that He will return with power, they realize that reference is made to the outworking of natural laws and that His return for the righting of the world's wrongs is a phase of His duty in relation to the hierarchy of the world.

It is quite gratuitous to assume the use of the word "cruelty"! That would involve the assumption that the element of malice enters upon the scene—a contradiction of character needless to assume.

But the authors allege a law of consequence for actions exists and consider that the great teacher had this in mind when He spoke. For us, of course, the law may better be named that of karma since that technical word bears with it the whole conception of the natural reaction to thought activities and to the activities of deeds.

What the world now suffers and has recently passed through must be considered due to the accumulated erroneous acts of humanity. Men

can be protected only partially from the consequences of their misdeeds and failures.

Love and sympathy are potent forces. But they cannot do all. Men and institutions must play their parts !

W. V-H.

THE KEYS OF LIFE

The arcana of life are, for the most part, locked. The past lies, in truth, in the memory of God—Man's memory of it is very incomplete and imperfect; the future is almost too closely and deeply protected for us to penetrate, lying, as it does, in the Thought of our Logos.

Yet, if there are locks for the doors of the treasure houses wherein lie the precious goods that moth and rust do not corrupt and that thieves may not snatch away, there must be keys for the locks! And there are, indeed, ways of unlocking, with a precious bit of knowledge here and there,—the secrets of God's intent, ways of discovering the past and, growing out of it, the trend of world development and evolution.

If one could really know, for example, what the programme of the celestial orchestra, would he not gladly join and give aid? How different to drop a penny into the box of those who ask aid for God's mighty works just in their incipency, from giving a treasure to be spread out in ill-chosen philanthropic endeavour!

Your key is your stored energy or your present effort. How will you use your key? Well, seek the lock that protects the treasure-forces of the Logos that are trying to escape—and open the magic door! Let the Logos' forces flood the world!

W. V-H.

EUROPEAN TOUR OF THE SECRETARY

(Continued from page 314)

On the opening day of the Vienna Congress of the European Theosophists, July 21, the Secretary attended the Official Dinner, sitting at table with Mr. Freeman of Wales, Mrs. Bindley of Scotland, Mr. Perez of Egypt, Commandante Garrido of Spain and Mlle. Dynowska of Poland, all General Secretaries of their sections of the Theosophical Society, and also Miss Bayer and Mr. Cochiuș of Holland, and Dr. van de Leeuw of Sydney.

The Congress was called to order by Mr. C. Jinarajadasa, Vice-president of the Theosophical Society. The various General Secretaries, seated on the platform, gave greetings from their Sections. In the evening was held the reception, at which many of the delegates appeared in one of the national costumes of their countries,—a very interesting experience. There were picturesque costumes from northern and eastern Europe, Dutch sailor costumes, etc. Mr. Freeman wore the white gown of a Druid priest, with the oak-leaf wreath.

Sunday morning Mrs. Besant-Scott gave a fine paper on "Life as Ceremonial." In the afternoon Mr. Krishnamurti spoke on "Internationalism." In the evening a public lecture was given by Mr. Jinarajadasa on "Vital Topics in the Light of Theosophy." The Secretary sat next to Mr. and Mrs. Réthi of Budapest, and was soon able to form friendships with these charming people.

Monday the Secretary visited the St. Stefanskirche and a few of the old churches in the inner city of Vienna. At the Congress Mr. Cronvall of Sweden gave a lecture on "Der Mysteriengedanke in den Religionen." Dr. John Sonck, General Secretary of Finland, was met, and he invited the Secretary to visit his country for a week. In the afternoon Dr. Baillie-Weaver lectured on "Healing of To-morrow."

Tuesday a visit was made with Mr. Karl Riedel to the Austrian Theosophical Headquarters, overlooking a charming old-fashioned, shady court. In the evening Mr. Jinarajadasa gave a public lecture, "Theosophy as Science." Mr. Cordes, General Secretary for Austria, rendered an excellent translation into German.

Wednesday Mrs. Sharpe spoke on the League of Nations, and Lady Emily Lutyens on the work of Action Lodge, of London. In the afternoon the Secretary did some business in the inner city, buying some books.

Thursday was the last day of the Theosophical Congress. Mrs. Ensor lectured on education, showing some slides. At 11 a.m. those interested in the *Karma and Reincarnation Legion* had an opportunity to meet in a large hall, and hear the Secretary and Miss Gray explain its work. About seventy were present. M. De Marquette of Paris kindly translated paragraphs into French, and later Herr Oskar Beer of Bohemia translated into the German language. Dinner was taken in company with Herr von Fielitz-Coniar and his good wife, and the work in Germany was discussed. In the afternoon some important arrangements were made for the German and Scandinavian tours. Acquaintance was made with Mr. Bedrnicek of Czechoslovakia and Mr. Nickoff of Bulgaria.

Friday was devoted to the "Star" Congress. In the afternoon there was a meeting of those interested in the League of Nations. In the evening Dr. van de Leeuw showed slides and lectured on Sydney and Adyar.

Saturday concluded the "Star" Congress. During the week many interesting acquaintances were made of delegates from various countries, and a number of applications received from Polish, Roumanian and Jugoslavian friends. About eleven hundred theosophists, of about thirty-eight nationalities, attended the Congress.

Sunday morning early Mrs. Ensor, Miss Gray, Mrs. Cummings and the Secretary took a steamer on the Danube to Budapest. There were also a group of Belgians and other people from the Congress on board. It was a beautiful sunny day and an experience to be treasured in memory. It was not long before Hungary was entered. The steamer stopped at many towns, and many more excursionists came on board. The country is not thickly settled; often large herds of cattle were seen grazing. Budapest was reached in the evening at about 10 p.m. The party was met by Captain Legrady, a friend of Mrs. Ensor, and taken to the Hotel Hungaria.

Monday, July 30, the morning was spent in calling with Mrs. Ensor and her helper, Mme. Aulich, at homes

of children who had been in England for a year or so, after the war. Most were found to be still in distress. The Secretary's notes on the second case say: "Mother and four children sleep in the small kitchen, having no windows. Father fell in the war. Main support is from rent received from three men roomers, who sleep in the other room. Each man pays about 100 kronors (about three cents) a week for room rent. The mother has a large goitre and is consumptive." Tuberculosis is wide-spread in Budapest. There are about a million people in the city, and about one in five persons is tubercular. About 50,000 cases should be operated on now for bone tuberculosis. The party called at the office of the Children's Rescue League and talked with the chief officer, Dr. William Neugebauer, who is doing heroic work in relieving distress in Budapest.

In the afternoon Miss Gray, Mrs. Cummings and the Secretary visited the home of the good Réthis, where in the evening about twenty-five friends gathered to hear the Secretary talk about the *Legion* and its work. It was a pleasure to meet Mr. Odön Nérei, who has been a correspondent and member of the *Legion* since 1914. Sixteen applications were received. After the meeting the visitors and some of the friends were invited to a hearty informal banquet at a long table lighted with candles, on the lawn, which was very enjoyable.

On Tuesday Dr. Neugebauer and Mme. Aulich took Miss Gray and the Secretary to visit some of the institutions which are in charge of the League,—a dispensary, a maternity home, and several children's homes, all very well managed. A short but interesting visit was made to the national art galleries.

Mrs. Ensor's friends, Dr. Neugebauer, Mme. Aulich and her brother, Capt. Legrady, Miss Nagy and Dr. Nagy were extremely kind to the American visitors from Chicago. When it was almost evening, Dr. Nagy decided that Miss Gray and the Secretary must not leave without seeing the Parliament Building, so a street car was taken to it, and a very strong impression remains of the magnificence and beauty of the building and its rooms, halls, and staircases. As Hungary has been shorn of about two-thirds of its former territory through

the war, the 360 seats for the members of parliament were occupied by only about 150 members. After a friendly parting dinner with Miss Gray and the Nagys, the Secretary took a night train to Vienna.

Wednesday, August 1, at 4 a.m. the train was speeding through fields of grain at dawn. The harvests seemed rather scanty. Vienna was reached at 6 a.m. It took all morning to secure the necessary transit visum from the Czechoslovakian consulate, because of the crowd in it. Some purchases were made quickly in the afternoon, and as night came on, a train to Breslau, Silesia, was taken. The ticket should have been purchased with three different currencies: Austrian, Czechoslovakian and German. With the help of a German Bohemian porter a ticket to Oderberg, on the German boundary, was bought, partly with Austrian and partly with Czechoslovakian money. During the night, through the thoughtfulness of a fellow-passenger, the Secretary was made aware of the fact that he would have to change cars quickly, or else go on to Prague. The change was made just in time. In general passengers in Europe are expected to find their own way to their destination.

Thursday morning at 4 a.m. the train passed through pretty villages of Czechoslovakia. From Oderberg to Breslau the Secretary rode on the train without a ticket, and without German marks. But a friendly fellow-passenger, who was an official of the railway and a gardener and bee-keeper at home, was glad to obtain an American dollar bill for one million German paper marks, which was the official rate of exchange, and this was sufficient to pay for the ride. At Breslau, a city where approaching hard times were evident, the Secretary tried to find some German Buddhists, but they were not at home. Then the journey was continued, with some changes, to Löwenberg, a charming Silesian town surrounded by mountains, where there is a lodge and one of the members was waiting at the station. In the evening the visitor gave a public lecture to about thirty-five people and six applications resulted. The Secretary was lodged at the home of Herr and Frau Heidrich, who are very earnest workers, as are the other members also.

Friday morning, at the station, the visitor exchanged "Auf Wiedersehen!"s with two of the good friends, and took a train to Berlin, the ticket, second class, costing only 448,000 marks. Instead of going on to Berlin, a stop-over was made at Fürstenwalde, not far from the capital, this town having been reached about 5 p.m. Here is a small but active lodge of theosophists, and the president, Dr. Karl Wachtelborn, was found at his home. He welcomed the visitor warmly and immediately set out on his bicycle to notify the members of an evening meeting. Meanwhile the Secretary found a room at a hotel, and secured very important time-schedules for the coming trips into East Prussia and Sweden from an obliging station official. A very pleasant evening meeting was held with ten of the friends, and the *Legion* work explained. Eight signed applications.

Early on Saturday a train was boarded for Berlin. It was soon evident that a large city was being entered. At Charlottenburg station a second-class fare to Elbing was purchased. Soon a fast D-Zug came along and was entered. In the Secretary's compartment were a very friendly couple from German Bohemia, with a little girl. The man had been through the whole war, in the Austrian army against the Russians, and finally in Italy, without a wound. The final rout of his army in Italy was heart-rending: streets were choked with fallen men and horses, and over this mass the army was constantly pushing, while bombs were dropped and machine-gun fire dealt out from enemy air-planes. The Czechoslovakian friends left the train at Schneidemühl, on their way to Danzig. The train soon passed through 30 kilometers of Polish territory, the Danzig corridor, but on the fast train, with cars sealed, no Polish visum was required on passports. Elbing was reached in the afternoon, and Frl. Liedtke, who had been at the Congress with her mother, was waiting at the station. Frau Liedtke, president of the lodge, had arranged for a meeting in a room at the school-house. About twenty heard the talk, and a number of applications were taken. Later, at Weimar, Frau Liedtke brought still more, so that the total came to fourteen.

Sunday morning, near noon, the train to Königsberg was taken, which ancient city was reached at 2:12 p.m. after an interesting ride through rolling country covered with grain fields, potato fields, meadows and pine forests. At the station Herr Bilke, president of the Königsberg lodge, and Frl. Ellmer, who had been met at Vienna, were waiting. Herr Bilke took the Secretary to a room. Then a walk was taken around the city, and the visitor was especially interested in the old university where the great philosopher Kant had been a student and professor. Near the Burg is a plate of metal set in the stone wall next the street, saying: Immanuel Kant, 1724-1804. "Two things fill the mind with ever new and increasing wonder and reverence, the more often and deeply reflection occupies itself with them: the starry heaven above me and the moral law within me." (Critique of Practical Reason.) At 7 p.m. Herr Bilke took the visitor to the home of Herr and Frau Bernau, where about fifteen members assembled. Frl. Ellmer gave an account of the Congress, and then the Secretary gave a talk about the *Legion* work. Ten applications were taken. The meeting dispersed with many friendly "Auf Wiedersehen!"s between all present.

Monday work began early, as usual, with recording notes. Near noon a train to Tilsit was taken. The traveler sat in a compartment with a German couple who were going back home to Lithuania. They said things were dear there, but there were no disturbances. Tilsit was reached at 2:39 p.m. The Secretary, holding a copy of *Reincarnation* in his hand, stood outside the gate of the station for a few minutes, when a tall lady approached and asked whether he was Dr. Shuddemagen. She was Frl. Olga Dams, who with Herr Max Groner had made the arrangements for an afternoon public lecture, so that the visitor could take an evening train back to Berlin and make his Swedish tour on schedule time. The Secretary was taken to cousins of Frl. Dams, the von Mauderodes, and delightfully entertained. Herr Egon von Mauderode is a printer and publisher, and he showed his visitor through a number of floors of his well equipped establishment. At 5:30 p.m. the lecture was given in a hall to about forty-five people, on the subject, "Das

Leiden und das Böse; Recht und Unrecht." As the promoters of the lecture had advertised in two newspapers, and had hall rent to pay, an admission price of 3000 marks (less than three cents) was paid by each person. The lecture was strongly and sincerely given, and the audience was visibly impressed. Sixteen signed applications. In a short time the Secretary took a train for Berlin, arriving there about noon.

Tuesday, August 7, a visit was made to the Swedish consulate. To obtain a transit visum a recommendation from the American Consul was secured. Time schedules for the entire Scandinavian tour were worked out with the help of a steamship line. A friendly visit was paid to Herr and Frau Justizrat M. V. Fraenkl, who are interested in Buddhism. When Frau Fraenkl heard that the visitor was from America, she said, "Shake hands; I am English." A visit was made to Herr Schwantje, who is the moving spirit in the "Bund für radikale Ethik," and is very close to Buddhism.

Wednesday was full of difficulties which were finally overcome. Some money was needed for the Swedish tour, and the Swedish visum. This was a day when the German marks fell to four to six million to the dollar, because restrictions on buying foreign money had been removed by law. Travelers Checks could not be cashed, for lack of money in the banks. Finally it was possible to change \$20 in American bills into Swedish currency, and \$2 into two five million German marks bills, and that made it possible to buy the ticket to Stockholm. Dinner at a vegetarian restaurant cost 286,000 marks plus ten per cent. for service. The poor waiter spent about fifteen minutes in finding and counting change for one of the five million notes. In the evening, in the home of Frau and Frl. Lauterbach, a talk was given to about twenty-six theosophists, mostly belonging to Frl. Lauterbach's Parzival Loge. Fourteen applications were received.

Thursday morning an early street car was taken to the Stettiner Bahnhof. On the way about a hundred and twenty women were seen standing in line to buy something, potatoes or butter, at a grocery. A train was taken to Stralsund, then a ferry to the island of Rügen, and another train to Sassnitz. At the harbor the ferry-

ship "Drottning Victoria" was boarded, and after about four hours of sailing, Sweden was reached at Trelleborg. The train to Stockholm immediately continued the journey, as night fell, and Malmö was passed about 10 p.m.

The Secretary was awake quite early Friday morning. The Swedish scenery is very beautiful; there are many rocky hills and stream-cut valleys, with beautiful flowers in bloom. Mosses and ferns are numerous and beautiful. White birch trees are very frequent. Houses of the older style are stately and dignified with their white walls. The more modern dwellings are of brick and have red-tiled roofs. Hay in Sweden and Norway is hung on cords stretched between upright sticks, so that drying may take place in the sunlight and air. But this day was damp and cool, with a little rain. Stockholm was reached at 9:10 a.m. The Secretary stepped out, holding up a copy of *Reincarnation*, and a young lady came up and asked, "Are you Mr. Shuddemagen?" She was Mrs. Serrander. With her kind assistance some necessary routine arrangements were dispatched and then Skanson, a high hill with zoological and botanical gardens and ancient Swedish loghouses, was visited, giving a fine view of Stockholm. A hearty lunch was taken with Mr. and Mrs. Serrander at the vegetarian restaurant. A tour was taken by automobile, to see some of the sights of Stockholm. It is a fine old city, with beauties in scenery, of land and water, all around. Mrs. Serrander and the visitor were taken to the theosophical colony house at charming Stocksund, where some friends gathered together in the afternoon, and there was much interesting conversation. After a bounteous dinner a car took the party of six to the Theosophical Headquarters, where four more came and all sat around a large table for the evening talk. Nearly all the members were out of the city, but those present made up in great friendliness what they lacked in numbers. Seven applications were signed. Mr. and Mrs. Serrander, Mr. Frölander, and Misses Lindh and Graffton were so kind as to take the visitor to his train, bound for Christiania, Norway.

Saturday, August 11, after a good night's sleep, the traveler spent most of the morning watching the wild, rocky and picturesque scenery. The wheat farmer in

Norway has many difficulties, and his harvests are rather scanty. At Christiania, about 11 a.m., the Secretary was met by two young men, Mr. Björset and Mr. Havrevold, and he was taken by the latter to the Norwegian Theosophical Headquarters, and to Mr. Havrevold's home. After a welcome rest, Mrs. Sparre, the General Secretary, came and a hearty dinner was served. In the evening about twelve friends gathered at the Headquarters to hear an informal talk about the work, and some discussion took place. It was decided to form a Group to contact the public. Four applications were taken, some of those present being already members. Mr. Havrevold kindly accompanied the visitor to the ship which was to start southward late in the evening, about 11 p.m. It was interesting to watch the lights of the city and the ships in the harbor, as the voyage began. The night was quite sharply cool.

Awake at 5 a.m., Sunday, the traveler looked out of a porthole and saw the rocky coast close to the ship, with the sun rising. The ship was a freighter and stopped at numerous small ports to unload and take on cargoes. It threaded its way along the picturesque coast, often leaving islands on the left. The scenery was wild and stern, mostly rocks and cliffs, with pine trees growing out of clefts and cracks. The wind was strong and cool. At the ports the Sunday crowds were seen enjoying their holiday. At about 8 p.m., as it was getting dark, a larger city was approached: it was Christianssand. Mr. Kai Normann, who was met in Vienna, wanted to have a meeting of his Group and friends, but he had been delayed and was only expected this night. The Secretary spent some time in friendly conversation with Mr. Normann's parents and a lady, all three being old members of the *Legion*. Mr. Normann went with the traveler to the harbor, where the mail-boat "Skagen" was boarded, sailing about 3 a.m. for Frederikshavn, in the northern part of Denmark.

Monday, August 13, after breakfast, the Secretary talked with some bright Danish boys, who are generally taught English in school, and explained reincarnation. Toward 2 p.m. the "Skagen" drew near to Frederikshavn, where a leisurely landing was made. There was a little

time to walk around and do business. A dealer in art goods said that Denmark is the best country in Europe, due largely to the social laws. Old people are pensioned. Diseased people are cared for. Homes of workingmen contain fine furniture. At 3:45 p.m. a train was taken to Aalborg. At Sindal Mr. Lindhberg, who had been at Vienna, joined the Secretary, and both got off at Aalborg about 6 p.m. Mr. Morell, also a delegate at the Congress, and president of the local lodge, was waiting at the station. In the evening, about 8:15 p.m. the Secretary addressed a public meeting of about sixty-five people, a Danish friend translating, sentence by sentence. Mr. Morell presided. The audience listened intently to a presentation of the truths of karma and reincarnation, and their relation to Christianity. Six applications were received.

Tuesday, August 14, an early morning train was taken for Copenhagen. After an hour of traveling, the country was no longer flat, but more rolling, hilly and wooded. The journey from Fredericia to Copenhagen included two intervals on ferry-boats. With many hundreds of Danish vacationists, returning home, the Secretary arrived at Copenhagen about 8:30 p.m. Miss Schiött was at the station with two friends, and again a copy of *Reincarnation* aided recognition. The visitor was taken to the home of Mrs. Drachmann, president of a lodge; about nine friends gathered, and the *Legion* work was explained. Five applications were taken; Miss Schiött had already signed at the Vienna Congress. After the talk and the discussion, a hearty lunch was served; and finally the good friends took the visitor home.

Wednesday morning Mr. Kapel kindly aided in getting a transit visum for Sweden, and some provisions. At a bank the two were able to get a \$50 Travelers Chèque cashed in American currency, which is very convenient to have when traveling through Germany. At the harbor Miss Schiött and a friend from Iceland were waiting to say farewell. The Secretary took passage on a mail-boat which reached Malmö, Sweden in a short time. Two friends were waiting, and others were met in the afternoon: among these being Mr. Wessberg, president of the lodge, and Miss Kleberg, both having been first

met in Vienna. After a little dinner party the friends gathered for conversation in Mrs. Larsson's pleasant apartment. Mr. Wessberg is much interested in Buddhism. At 7 p.m. an audience of about thirty-five in the lodge room heard the visitor explain the *Legion* work. Mr. Wessberg kindly translated paragraphs into Swedish. Ten of the audience signed applications. The cordiality shown by the Malmö friends was touching. A group of about six waited at the door to wave a farewell, as Mr. Wessberg took the traveler to the station in a taxi. It was raining. The train left soon, and it was about midnight when the boat was entered at Trelleborg; at early dawn the change to the train at Sassnitz Hafen was made, having passed through the customs house.

In the compartment occupied by the Secretary was a Swede and three married couples from Saxony who had been on a vacation. They were interested in America and wished to emigrate. They rather liked the idea of reincarnation. When Berlin was reached, the Secretary took an elevated train to Zehlendorf-West and had a friendly interview with Dr. Paul Dahlke, eminent writer and publisher on Buddhism. He does not believe in societies, and has none of his own, though often asked to form one. For eight years he sought in the East what he later found in himself, a realisation of truth, Buddhism, and for the last twelve years he has worked to present it to the world. But, he said, we must all experience the truth ourselves; when we have gained it we can not impart it to others. Dr. Dahlke is a practicing physician and the income from this work enables him to carry on his publishing. The Secretary took a train to Bellevue station and walked to the Lauterbach home. In the evening a visit was made with Frl. Lauterbach to a meeting of the Blavatzky Loge, of which Frl. Bohm is president. A talk was given to about fifteen members on "Lebensfragen und Lebensaufgaben," and the *Legion* work was explained. Some application blanks were left with Frl. Bohm, who signed at Weimar.

Friday, August 17, the Secretary very early took a train from the Anhalter Bahnhof to Leipzig. On the way was passed the little town of Wittenberg, famous in the history of Luther's reformation. Leipzig was

reached at 10 a.m. A train was now taken to Möckern to visit Dr. Seidenstücker, a Buddhist scholar, but he was in Munich. Another worker in Buddhism, Herr G. A. Dietze, was found in the "Ortskrankenkasse" in the city of Leipzig. He invited the visitor to stay overnight with him, as that would give more time to talk. A visit was made to the headquarters of the "Internationale Theosophische Verbrüderung," an organisation founded by Dr. Franz Hartmann many years ago, and which has maintained an independent organisation ever since that time. Then the Secretary walked to the home of Dr. H. Rudolph, the president of this society. Dr. Rudolph was very friendly and gave interesting information about the work and aims of his society. He said that it strives for inner development by meditation, and for making Brotherhood a reality. It is preparing the way for the new religion; it expects an Adept to come in this century. While the conversation was going on, Frau Rudolph kindly brought two cups of cocoa. Dr. Rudolph did not think that members of his society would want to do *Legion* work, as they did not believe in outer work. When the interview was over, the Secretary walked back to the station and took a train to Möckern and found Herr and Frau Dietze at their home. All had supper together and pleasant conversation. Both Herr Dietze and his wife signed applications.

Saturday, August 18, the Secretary was up early and took leave of his kind host. A train was taken to Weimar, arriving at this interesting city about 9 a.m. A young theosophist from Hamburg kindly walked with the Secretary to the house in which once lived Frau von Stein, who was of great influence in the life of Goethe. In this building, in a large hall on the ground floor, was to be held the Convention of the German Section, T. S. On reaching the "Stein'sche Haus," Frä. Guttman, the Representative of the *Legion* for Germany, and Herr Hintze were greeted. Frau Liedtke took the Secretary to the Martha-Marien-heim, a charitable institution, much in need of support, where many of the German theosophists were lodging, and a good room with two beds was engaged by the Secretary. A little later Mr. Karl Riedel, of Vienna, who had been in Holland, arrived

and he gladly accepted a half interest in this room.

In the afternoon was held the business meeting of the convention. Mr. Jinarajadasa opened the convention with a few well-chosen words. He said he had now come for the third time to Germany: the first time was when he came from Italy to see and hear the Nibelungen Ring operas, and he traveled third class in order to afford the price of the opera tickets, which was 25 marks. The second visit was for two weeks at Weisser Hirsch, which will always be memorable in the annals of the Theosophical Society, as it was there that Mr. Leadbeater made his investigations in occult chemistry. The business of the convention was well handled by the officials. It was decided that the convention of next year shall be either in Hamburg or Königsberg, and that Dr. Besant is to choose which city, if she will be present and preside. In case she can not come, then Königsberg is to be the place of convening. At about 4:50 p. m. the business was finished, and Herr von Fielitz-Coniar gave the Secretary of the *Legion* a half hour to speak about the *Legion* and its work in Germany. The Secretary told the convention that the *Legion* wishes to organise strongly in Germany, to spread the knowledge of karma and reincarnation, and indicated how that might be accomplished. After this short talk some of the delegates came up and offered to help.

In the evening there was a treat of a classic literary character. Frl. M. Kamensky, president of the Weimar Lodge, gave a scholarly lecture entitled, "Weimar," in which she presented a wonderfully artistic and graphic description of Weimar in its glory at the time when many literary lights, such as Goethe, Schiller, Wieland and others, were working in the city. She said that Weimar was holy ground for Germany. Then Frl. G. Prellwitz, a poetess, president of a lodge near Weimar, gave selections from her poem, "Weltsonnenwende," together with some theosophic moralisings on Germany's present plight. The meeting was very instructive.

Sunday, August 19, the German Convention was again presided over by Mr. Jinarajadasa, who read a short paper in German. The German Secretary, T.S., gave an address of welcome. Then the visitors from foreign

lands were called upon to give short talks. Mrs. Ramondt gave a fine speech, optimistic as to Germany's future. Herr Riedel spoke for Austria. Then came the turn of the Secretary, who told the audience that he had great friendship and esteem for the German people; that they should not regard America as unsympathetic, for the American people desired that all nations in Europe should be happy; and that he would never forget the friendships that he had made in Germany. An Arabian Sufi spoke quite humorously. Official reports were then read by the officials of the German Section.

In the afternoon there were personally conducted tours through the great park which Goethe himself had planned and arranged. This gave opportunity to talk to several leaders of lodges about the *Legion* work. In the evening, at the Konzerthaus Erholung, there was given a public lecture by Mr. Jinarajadasa, translated by Herr Dr. Schrader from English into German.

Monday, August 20, brought interesting experiences. Herr Werner Plaut, a fine-looking Thuringian, came soon after 6 a.m. and conducted the Secretary through a forest road to the charming village of Tiefurt, a few miles away. Here is an old-fashioned country residence, or 'Schlösschen,' where the Grossherzogin Amalie of Weimar of Goethe's time lived simply but artistically, and where Goethe himself and his friends visited frequently. It is preserved with many valuable relics of those times, and visitors are conducted in small parties through the different rooms by a guide. Arriving early, Herr Plaut and the Secretary sat down on chairs under the trees, and had interesting conversation. About 8:20 a.m. Frau Dr. Schlieper and Herr Riedel came. The party of four ordered a substantial breakfast of eggs, buttered bread, coffee and milk. Then came the inspection of the rooms of the "Schlösschen," highly interesting. Herr Riedel hurried back to take part in a "Star" meeting, and Herr Plaut soon followed him, leaving Frau Dr. Schlieper and the Secretary to walk more slowly. It was a cool and damp morning. As Weimar was entered, the Goethe-Schiller-Archiv was visited. It is a fine building in which original manuscripts and editions of the works of these two great poets are preserved, and all books

dealing with their writings are collected, thus making a museum and reference library where students of the literature of Goethe and Schiller can conduct researches. Next the Bibliothek near the "Stein'sche Haus" was visited. It contains the library of the Grossherzog of Weimar in which Goethe worked as librarian and where he often studied. It is full of historical articles: in a glass case is seen the leather shirt worn by King Gustav Adolph of Sweden, showing the large hole made by the lead ball which killed him on the battlefield of Lützen, in the Thirty Years' War. There is also a rare old map of the world made by the steersman of Columbus' flagship, dating from 1529. Up into a tower goes a winding stairway carved out of a tree by a man condemned to death, which work was rewarded by giving him a full pardon. Frau Dr. Schlieper and the Secretary then entered the Goethe-Haus, also near the Stein'sche Haus, which is now a museum preserving the household furniture and collections which Goethe once owned. Having been trained as a physicist, the Secretary was most interested in the room-full of optical and electrical apparatus which had been used by Goethe, who was a scientist as well as literateur. There is a collection of mounted birds and animals, a large collection of minerals and the private library of the poet.

In the afternoon meetings of the Round Table and of the Order of Service were attended; then preparations were made for leaving. Herr Riedel and the Secretary walked to the Bahnhof with the old man who was carting the baggage. There Herr Kühlechner, of Munich, who was to be host and friend to the Austrian and the American, joined them. Tickets to Munich had been bought on Sunday, as a ten-fold increase of rates became effective on Monday. The train left in the evening. At Jena the three travelers had to carry their baggage in the dark night to a Bahnhof at the other end of the city. There was time to write notes until at 1:30 a.m. a Berlin-to-Munich train was boarded.

Tuesday, August 21, the travelers woke in charming Bavaria; the Hauptbahnhof of Munich was reached at about 8 a.m. After a hearty breakfast in Herr Kühlechner's apartment, the Secretary visited Dr. Grimm and

his guest, Dr. Seidenstücker, both well-known Buddhists. A happy acquaintance was made; the visitor explained his mission, and Dr. Grimm outlined his views of Buddhism. Dr. Grimm kindly invited the visitor to go out with them the next day to the suburb of Neubiberg where he has a quiet Buddhist retreat. In the afternoon Herr Kühlechner conducted his guests around in the city and several churches were visited. From the tall tower of the Frauenkirche a fine view of Munich and of the Swiss Alps in the south was obtained.

Wednesday morning Herr Riedel and the Secretary spent two hours in the Alte Pinakothek, or gallery of old paintings. Here were nine by Veronese, about nine by Rembrandt, some fine Titians, Murillos, and twenty or thirty by Rubens. Herr Riedel left for Vienna in the afternoon while the Secretary found Dr. Grimm and Dr. Seidenstücker, and the three took a train from the Ostbahnhof to Neubiberg, arriving there in about fifteen minutes. Walking along a lane for a short distance, they reached Dr. Grimm's beautiful grounds, with many trees.

(To be concluded)

C. S.

THE WOMEN'S PROTECTIVE LEGION

Miss Edith C. Gray, Secretary of *The Legion*, is traveling in the Eastern States in the interest of the organization. There is no difficulty in finding many who are ready to take an interest in this work.

The Shield in England and the *Journal of Social Hygiene* in America are considering intelligently many of the problems in which we are interested. The *League of Nations* publications deal authoritatively with many sides of the subject.

Problems of the same sort have recently been taken up by many English non-Catholic clergymen and laymen. Birth-limitation was discussed quite freely. We feel that the subject of the methods by which a goodly number of warmly welcomed and healthy children may be brought into the world and trained to the service of mankind would be of much more use to civilization than the loosely considered technical question of limiting the size of families.

OBITUARY NOTE

On March 5, 1924, the treasurer of the *Legion*, Mrs. Clara Jerome, died at her home, 7212 Coles Avenue, Chicago, Illinois. Mrs. Jerome was born in Canada, in 1844, and was the widow of Charles Coburn Jerome. She was one of the first members of the *Legion* and its first treasurer. She had preserved her good health, bright mind and cheerful spirit throughout a long life of usefulness. Her last words were: "This is the end; it is better so."

OFFICERS OF THE LEGION

The present officers of the *Karma and Reincarnation Legion*, by virtue of several recent appointments made by the Board of Directors of the Incorporation, are:

President, Weller Van Hook; vice-president and secretary, Conrad Shuddemagen; treasurer, Wm. Brinsmaid; assistant treasurer, Mrs. Ita S. Corley; assistant secretaries, Miss Pauline Trueblood and Miss Edith C. Gray.

REINCARNATION MAGAZINE

Owing to the irregular appearance of this magazine, a few explanations are desirable. Numbers 8 and 9 of Volume VI. appeared early in 1923. Owing the absence of the Secretary in Europe during the summer of 1923 and increased work no further issue appeared until February, 1924, when No. 10 was published. The *Legion* is not at present able to promise any definite periods of publication of the magazine.

On the other hand, a subscription of fifty cents will bring the subscriber six successive copies of the magazine, as issued. From four to six copies will probably be issued during each year. Subscribers will kindly notice the number of the issues, in order to see if previous copies have reached them. On the address label is usually printed the volume and number of the expiration of the subscription. Thus VII.3 means that the subscriber is entitled to No. 3 of Vol. VII. A VI. means that the subscription expires with Volume VI. Twelve numbers are to be counted to each volume.

FIELD NOTES

The *Legion* in Italy continues to grow steadily, having now 163 members, whereas 126 were reported in the previous issue. Several new groups have been formed. The second issue of the Italian magazine, *Rincarnazione*, has appeared. It is doing excellent work and has won a large number of friends.

Herr Karl Riedel, per Adr. Paula Schiff, Neubaugasse 68, Vienna VII., Austria, has been appointed Representative for Austria, which country has increased its membership to 140. The interest is steady, and Austria will do good work in Europe.

For Germany the membership of 228 last reported has been increased to 292. Herr Ernst Pieper has formed a strong group in Düsseldorf, the first German city which was visited by the Secretary last summer. A group has also been formed in Hamburg, under the leadership of Herr Carl J. Drews, which will carry on active work in this important seaport.

Frl. Guttmann, the German Representative, has been visiting cities in East Prussia, and has given numerous lectures with good results.

The work in Germany is of great importance, and deserves all possible support and encouragement by the members in more fortunate countries. Leaflets for free distribution are much needed, and as the German *Legion* members are not able to pay the cost, they must be supplied by others, in quantities as large as possible.

Mej. C. Hubrecht, Representative for Holland, is continuing the regular publication of *Mededeelingen*, the official organ of the Dutch *Legion*, once in two months.

Efforts are being made to establish the *Legion* work in Spain, Poland and Finland, in which countries the membership is as yet small.

Sra. Julieta R. de Madril, San Luis 953, Rosario de Santa Fé, Argentina, has been appointed as Representative for the Argentine Republic, to succeed Sr. Santiago Köhler, who resigned last year.

Sr. Doroteo E. de la Sierra, Brandzen 2019, Montevideo, Uruguay has been appointed to be Representative

of the *Legion* in Uruguay. There are now 28 members and two chartered groups in this republic. A mimeographed publication, called *Karma*, is appearing once in two months. The *Legion* bids fair to flourish in Uruguay.

Legion work in Cuba has been well done, and there are now 241 members. Leaflets have already been printed for distribution, and articles dealing with reincarnation and karma are accepted by some newspapers.

From Lima, Peru, have come twelve further applications for membership, so that there are now 39 Peruvian members of the *Legion*. Sr. Emilio Traverso is Leader of the Lima Group, and hopes to form other centers.

A new group has been formed in Brooklyn, N.Y., under the leadership of Mrs. Lilian E. Peper, and with eleven charter members. A group has been formed in Evanston, Illinois, by Mr. Doram D. Richardson.

STATE REPRESENTATIVES OF THE LEGION

In order to aid the work of groups and members the following have been appointed Representatives for States:

California	Mrs. F. A. Patrick, Avalon, Santa Catalina.
Indiana	Mr. Harry B. Parker, Walkerton, Indiana..
Michigan	Mary V. Garnsey, Grand Haven, Michigan
New Hampshire	Mrs. Ellie A. Adams, Chester, N. H.
Ohio	Mrs. Mary I. Megaw, 10541 Lee Ave., Cleveland
Oklahoma	J. D. Watson, 2543 E. 11 St., Tulsa, Okla.
Oregon	Ralph E. Packard, R. R. No. 1, Talent, Oregon
Wisconsin	Mrs. J. Sannes, 1124 Jenifer St., Madison, Wis.

NEW GROUPS AND THEIR LEADERS

181	"Surya" Group	Melo, Uruguay
182	Düsseldorf G.	Düsseldorf, Germany Ernst Pieper
183	"Devozione" G.	Trieste, Italy Signor F. Adamich
184	"Jinarajadasa" G.	Bologna, Italy Signor I. Cavedagni
185	"Fides" G.	Mondovi, Italy Marchesa di Montezemolo
186	"Val Pellice" G.	Torre Pellice, Italy Signor Lanfranco
187	Hamburg Group	Hamburg, Germany Carl J. Drews
188	"Ramanuja" G.	Evanston, Ill. Doram D. Richardson
189	"Makara" Group	Brooklyn, N.Y. Mrs. Geo. H. Peper

THE FRIENDS OF BUDDHISM

The efforts of Dr. Robert Clark to establish his wisely planned magazine for Buddhism in America are meeting with obstacles on the financial side. Those who promised aid having failed to meet their engagements, further effort must be made to secure funds. This is an unfortunate circumstance since the movement is of so much importance. We urge coöperation in this work. Dr. Clark is in charge of the work of The Buddhist Church in California, his address being 3212 College Avenue, Berkeley, California. The name of the new magazine is *Rays from the Eternal Light*.

Many will be interested, no doubt, in the Conference on Living Religions Within the British Empire, to be held under the auspices of the School of Oriental Studies (University of London) and the Sociological Society, in London, September 22nd to October 3d, 1924. Buddhism, Hinduism, Islamism, Taoism, Confucianism and other religions will be studied. All interested should write The Hon. Secretaries, 17 Mecklenburgh Square, London, W.C.1, England, requesting information and offering coöperation.

BOOK REVIEW

The Buddha and His Doctrine, by C. T. Strauss. London, Wm. Rider & Son, Ltd., 1923. Price: 3 sh. 6 p.

This book is very tersely written, full of interest and solid value; it conveys much of the tender sympathy and vast wisdom of the great Teacher of gods and men, who left to humanity the clearest exposition of how it may free itself from the bondage of karma and unwisdom.

It would be difficult to produce a work better suited for those who may wish to gain a simple but accurate introduction to the wonderful philosophy and religion of the Lord Buddha. We recommend it very highly.

The author is Swiss; he lived for thirty-six years in America. It was at the Parliament of Religions at the World's Fair in Chicago (1893) that he publicly accepted Buddhism. He has done much for this cause ever since.

The book may be ordered through the *Legion* for \$1.00.