

REINCARNATION

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No. 4

AMERICA'S PLACE IN THE WORLD

Geographical isolation has always been a potent factor in national security and prosperity. It gave England her great opportunity. It is America's supreme physical asset. Our nation has depended upon it in her infancy and childhood. Now, with the power of air- and water-ships, the defense of coasts is not so easy and the prevention of air-raids almost impossible.

Thrust into European war by the hands that rule the world, our country has been freed of her most crystalline ideas of isolation, and her great reward lies in her own recognition of her new world-status.

What an opportunity for our statesmen! Wealth of the nation that gives bread for the idealistic workers is a necessity of the great

organism of civilization. Statesmen are needed to teach our people that without foreign trade our prosperity must be small and frigid. Against our exported food-products must be set off our imports of the same class. Our mineral exports and our manufactures must bear the chief burden of swelling our income from abroad. How fortunate our tendency to inventiveness and our power of adaptation! The needs of other nations may be readily seen and met.

Moreover, the functions of the various nations may be made, to some extent, complementary to one another. It will be a glorious and happy world when the surplus of our nation can be exchanged for that of another without jealousy or loss.

The enlightenment of America makes her intermingling with other nations desirable, her foreign influence wholesome. So the world will be benefitted by her more active participation in general affairs. How the world needs fresh and vigorous practical idealism! Is China to be exploited by Japan without our protest? Cannot America arouse Chinamen to do their own reforming and inner up-building so that the vast populace may proceed in sweetness and peace to its expansion and refinement in the adopting of the good in Western civilization without being under the lash of Japan?

The United States has maintained for the South American republics the virgin possibilities of their success in casting off the yoke of Spain. It was our nation that put an end to the tyrannous tenure of colonies by Spain. Our peaceful influence is needed by the world in many quarters.

Vast wealth is required by our republic to round the development of the country. It will take money, energy and supreme genius to make our land worthy of the new races she must shelter. And the commercial opportunities of the hour will give the wealth required if our people can take advantage of them. With this power the injustice and selfishness of other nations can be met and fair dealing for all peoples secured everywhere.

It is to be hoped that some day the contests for the world markets will cease. In a world conscious of its unity it will necessarily be so. For competition is needless waste. Commerce should be based on the ideal of mutual service. So international agreement ought to determine that both manufacture and the production of raw materials should be apportioned among the nations. There is every reason for our having a world-government just as we have national governments. And the advantages and disadvantages of trade ought to be apportioned by the agreement of a congress of deputies.

An extraordinary opportunity lies before us. The new form of the world's life must be fixed by the blows of the hammer as it is plied at this moment, while the iron is hot. May America accept the inspiration of the hour and build well into the future!

These are times in which national friendships can be cemented throughout the world. We need regard no people as our enemies. But we should stand out strong among the nations for the ideals of civilization, offering our view of what they should be. How joyfully our sister nations, Eng-

land, France, Italy and many others recently accepted our entry into their councils

America should adopt as her knightly duty among the nations the support of the oppressed and helpless among the nations and amid all peoples. We should feel ourselves responsible, with the other leading powers, and at their head, for the abolition of pestilence; for the establishment, as soon as possible, of such intercommunication as easily does away with famines which are evil relics of man's improvident babyhood; for the international protection of woman, children, the aged and the physically incapacitated. Such peoples as the Chinese and the Armenians we should not see oppressed without protest.

There is a way whereby selflessness can grow and evolve out of selfishness, for nations as for men. Is it not better for the world that labor should be divided? America has been forced to develop machinery and the manufacture of goods with standardized and interchangeable parts; France has her goods to minister to the world's taste as has Italy. We should send our goods of this type to the nations that need them. By and by it may be that international agreement will apportion trade. But, at this moment, all peoples should revive their international relationships strongly and hopefully.

W. V.-H.

THE FREEDOM OF THE SOUL

Free-will or determination—has man the power and freedom to work out his own destiny by the development of his inherent qualities, or is he doomed to follow a course planned and pre-ordained for him by transcendent forces? Each philosophy has its adherents. Other thinkers take a middle ground and hold that the truth lies in a combination of these conditions, that man unfolds partly by means of forces within and partly by the help of divine beings. Henley declares that he is the master of his fate, he is the captain of his soul. Tennyson says, "We are puppets, man in his pride and Beauty fair in her flower." Browning concludes at the close of "Pippa Passes" that we are puppets all, controlled for their own far-reaching purposes by higher powers. And Emerson argues, "If we must accept Fate, we are not less compelled to affirm liberty, the significance of the individual, the grandeur of duty, the power of character. . . . For, though Fate is immense, so is power, the other fact in the dual world, immense."

Sir Edwin Arnold, in the preface to his poem, *The Light of Asia*, characterizes the Buddhist religion as containing, with other sublime qualities, "the proudest assertion ever made of human freedom." This opinion may arouse surprise in some minds, because we Western peoples have thought of Eastern religions as abiding-places for many "gods," the objects of abject worship and obedience, exerting a despotic rule over man.

But Sir Arnold assures his readers: "The extravagances that disfigure the record and practice of

Buddhism are to be referred to that inevitable degradation which priesthoods always inflict upon great ideas committed to their charge. The power and sublimity of Gautama's original doctrines should be estimated by their influence, not by their interpreters; nor by that innocent but lazy and ceremonious church which has arisen in the foundations of the Buddhistic Brotherhood, or 'Sangha'." And, according to *The Light of Asia*, the initial teaching of Gautama neither worshipped "gods" nor propitiated them. In the poetic paraphrase of this teaching given in the poem, beyond doubt based strictly upon the Buddhist Scriptures, we shall see that the unfoldment of humanity through man's own powers and efforts is its chief concern.

* * * * *

Pray not! The Darkness will not brighten! Ask
Nought from the Silence, for it cannot speak!
Vex not your mournful minds with pious pains!
Ah! Brothers, Sisters, seek

Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruit and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes.

Each hath such lordship as the loftiest ones;
Nay, for with powers above, around, below,
As with all flesh and whatsoever lives,
Act maketh joy or woe.

What hath been bringeth what will be and is,
Worse—better—last for first and first for last;
The Angels in the Heavens of Gladness reap
Fruits of a holy past.

Who toiled a slave may come anew a Prince
For gentle worthiness and merit won;

Who ruled a King may wander earth in rags
For things done and undone.

* * * * *

If ye lay bound upon the wheel of change,
And no way were of breaking of the chain,
The Heart of boundless Being is a curse,
The Soul of Things fell pain.

Ye are not bound! the Soul of Things is sweet;
The Heart of Being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better—Best.

* * * * *

Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony.

The Books say well, my Brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right brings bliss.

If he who liveth, learning whence he springs,
Endureth patiently, striving to pay
His utmost debt for ancient evils done,
In Love and Truth alway;

If he shall day by day dwell merciful,
Holy and just and kind and true; and rend
Desire from whence it clings with bleeding roots,
Till love of life shall end;

No need for such to live as ye name life;
That which began in him when he began
Is finished: he hath wrought the purpose through
Of what did make him man.

This is the doctrine of the KARMA.

The question arises: are there sayings in the
Buddhist Scriptures which confirm the ultimatum
of self-reliance expounded in these verses? There

are such sayings, as the following stanza will show: "Be ye lamps unto yourselves; be ye a refuge unto yourselves. Betake yourselves to no other refuge. The Buddhas are only teachers. Hold fast as a refuge to the Truth. Look not for refuge to any beside yourselves."

Lafcadio Hearn, in his book, *Out of the East*, comments on this saying thus: "The whole tendency of modern thought, the whole tendency of scientific teaching, is toward the ultimate conviction that the Unknowable, even as the Brahma of ancient Indian thought, is inaccessible to prayer. Not a few of us feel that Western faith must pass away forever, leaving us to our own resources when our mental manhood shall be attained. In that far day her work will all have been done; she will have fully prepared us, by her parables and fairytales, by her gentler falsehoods, for the terrible truth of existence, that we have no possible refuge but in ourselves. . . That there will never be given to us even the ghost of any help save the help of unutterable and unthinkable Time. We may have to learn that the infinite wheel of death and birth is of our own creation, our own seeking."

The only inference that can logically be drawn from these quotations is that man must possess a tremendous, a sovereign power within his own constitution, to justify a claim to such splendid independence, such proud self-sufficiency. What is this power? Does the Buddha give any hint of what its nature may be? Consider this: "All that we are is the result of what we have thought; it is founded on our thought; it is made up of what we have thought." Therefore, what of that

which we shall think all along the way. Thought—even man's thought!—is creative. It has created him; it will continue to create him. By it he may modify what he already is; by it he may determine what he is to be—"none else compels." Here is, indeed, "the proudest assertion ever made of human freedom."

Helen G. Crawford.

BODIES AND SOULS

When we see a person whose body has reached what we consider old age, say sixty-five to seventy-five years, it is very hard to dissociate the soul or ego from the body,—that is, it is hard not to think of the body as the person. But the fact is that while the ego or soul is, we might say, infinitely older than the poor decrepit body, nevertheless, as the age of souls runs, it is younger. When we see a person with an unlovely body, one that is shrivelled and wrinkled, of unhealthy and unpleasing color, we must try very hard to see the soul that is inhabiting the body. Of course, the fact that the average human being identifies himself so strongly with his physical body makes it that much harder for the other human beings to think of him as he should be thought of,—an evolving soul who takes on and wears out many, many bodies and will continue to do so for a long time to come.

Frances J. Patrick.

THE KARMA OF SERVICE

Man begins his pilgrimage as a savage, his state of development being very slightly more advanced than that of the brute. The significant difference between the two is this: man has within him the divine spark that makes him an individual, that sets him apart, apparently, from all other entities of whatever kind. One great purpose of evolution is to make this ape-like human into a perfect man "of the stature of Christ." In order to succeed in an undertaking so tremendous in its scope nature does not confine her efforts on that task to one brief life-time of "three score and ten years," but spreads them over many lives on earth. Thus, though the goal is hard to reach and the progress slow, success is sure, for time is no element.

For purposes of study we may divide the whole course of man's evolution into two periods, during each of which many incarnations are spent. The first half, let us say, covers the part during which the man is changing from a savage to an average man of the world. At first the man lives by taking; the law of the "survival of the fittest" guides most of his actions. He is utterly selfish at first, and it is only very slowly and as a result of the bitterest of experiences that he learns that the "survival of the fittest" is the law of evolution for the brute but that man must go forward by learning and practising self-sacrifice. When the man first realizes this and determines to follow it out he has reached the turning point in his journey, and he enters at once upon the second "half" of the path.

During the second period the man pays the debts he incurred in his earlier incarnations in which he took from others and from nature according to his strength. He has realized that henceforth self-sacrifice is the law of evolution for him. Therefore, he begins to think more of those who help to carry the burden of humanity. And throughout his career of serving he will realize that he is working side by side with One who is greater than he, even with the King of Servers; and he will hear the still, small voice saying, "Inasmuch as ye have done it unto one of these My little ones, ye have done it unto Me."

What, then, is the karma of service? Since the ability to help others without thought of self is a mark of the advanced soul, it follows that constant practice in unselfish service hastens our progress along the path toward our goal. By serving we are but obeying the will of our Father in Heaven; and the greatest reward that can come to anyone is the feeling that he is in a small way working with the Guardians of humanity.

I. I. Nelson.



THE "OTHER FELLOW'S" CREED

Don't imagine, because someone has a more simple nature than your own that he is less able to appreciate the divine laws of nature; often the wise person loses the delicate sweetness of the keynote in a mass of complicated chords.

We are all rather inclined to look with pity upon people of absolutely simple tastes who do not attempt to enter into deep philosophical argument and who appear quite unmoved when some famous theosophist expounds his theory on an abstruse subject which does not really help the man of simple taste to believe any more sincerely in the Almighty.

We need not waste our sympathy, however; our own knowledge should really have told us before that divine truths are the property of everyone, wise and foolish alike, if only they will reach out and take them. Were they of such an abstruse nature as to make them incomprehensible to the masses they would fail in their purpose and therefore could not be divine, as no colossal brain is necessary to understand Truth.

A typical example came to my notice the other day. I was visiting, with a minister of the Church of England, a military hospital where some soldiers were still being treated for wounds which obstinately refused to heal.

We got into conversation with one particularly pleasant boy who had, previous to joining up, spent his whole life in the woods as a trapper. We conversed together for some little time on various subjects,—the war, his backwoods life and his future prospects. After a while the con-

versation drifted to religion and my friend, with the usual desire of a professional man to talk "shop," remarked:

"You must feel very glad in one sense that the war brought you to a civilised country, where you have been able to learn all about God and the wonderful gifts that are in store for those who keep his commandments."

The "old-young" doughboy gazed at the minister with amusement. "Say," he queried, leaning toward us, "have you ever been out on the plains with just the Greatness for company, just the glow of the camp-fire dying out near you, lying on your back with your head on your saddle, with just night and the stars to teach you?"

"That's the time when the great, good God lets you come to Him and learn how small you are, and yet how great—how good it is to live and the reason you are living at all—the test that nature gives you—you'll never hear it in the family pew, and you'll never make people understand there either, however much you try."

That boy was right: we can teach chemistry or mathematics in a lecture theatre but we cannot make the simple mind understand the divine law of reincarnation half so well there as we can by taking the person by the hand, out into the forest and showing how reincarnation is manifesting in every tree and flower and tiny blade of grass.

The first opportunity we get of proving this to ourselves will be one of the best lessons we have ever had. Let us try *right now*.

A. Wilfrid Hulbert.

KARMA AND FRIENDSHIP

One of the greatest blessings which our age-long struggle brings us is our friendships. Without the ties of karma there would be nothing to draw the friends of one life-time together again in another. After many such meetings enduring bonds of affection are made which will last long after the friends are free from karma forever.

The savage has little to cause him to cling closely to certain friends. Acts of kindness and unkindness between him and his neighbors make debts, both pleasant and unpleasant, between them. These debts are paid and more are made, for many lives, until each one of us now has many with whom he feels an instinctive friendship and understanding upon very short acquaintance. We do not remember the circumstances in which we met before but the real self behind each personality recognises and greets his brother of other days, in lives long past.

In this enduring of friendship through the ages lies a greater opportunity of service for those who seek to aid the great force of evolution which is pushing humanity onward to its great goal of perfection. Each person who holds a high ideal and has a wise understanding of life and its meaning is constantly influencing the thoughts and lives of his friends even though, because of their prejudices he may not be able to speak his thoughts to them in words. This teaching which comes to them unconsciously will later on—may be after many life-times—make them receptive to the great truths they now cannot receive. So each one should make as many

friendly contacts as possible with those he meets. The man with many friends takes them upward with him and has the great opportunity, through them, of teaching thousands the true pathway of life.

Harriet Barnard Mead.



SOUL LOVES

What kind of a love would that be between two people of either the opposite sex or same sex where the love had its origin in the souls of the two people? That would be a love born of an infinitely clearer vision than the love that has its origin in personalities. It would be a love where the souls recognized the strengths and weaknesses of each other. And that type of love between two souls would cause each to assist the other where the other needed assistance. That love would be capable of discovering the dharma of the souls for that incarnation and each would strive to assist the other to accomplish its dharma. In other words such a love between two souls would be an unselfish love, with the vision of attaining selflessness as time passes.

Frances J. Patrick.

THE ESSENCE OF BUDDHISM

In his introduction to *The Singularity of Buddhism*, by J. Wettha Sinha, Mr. F. L. Woodward puts the essence of Buddha-Dharma into a few paragraphs, as follows:

The Buddha taught three things: the transitory nature of all existence; the sorrow arising from this impermanence; and the impossibility of grounding a permanent Ego on such a shifting basis. Finding that desire, lust of life, or will to live, is the root of all evil, He said:—"Root it out by patient effort, fixing your attention on one ideal, that of saintship, the condition of the Arahāt." The realisation of this ideal is not relegated to some distant imaginary heaven-world (even the heaven-world being of necessity impermanent, though it should last a million ages), but is to be attained here and now and in this life, by realising the state of Nirvâna, of the perfect balance attainable at first in samâdhi, the state in which the consciousness is stilled "like the flame of a lamp in a windless place": on reaching this state and perfecting it, birth in this ocean of samsara is stopped for ever. This goal is to be reached only by earnest strenuous endeavour, boundless compassion and the purest morality. It is the highest system of self-culture combined with an iron discipline; to the sorrow of others the heart must be as soft as the ripe mango's flesh, to one's own failings as hard as the stone which that fruit contains. 'Straight is the way, and few be those that find it' has been the traditional description of the Path.

This emancipation, then, based on knowledge

or the destruction of Avijjâ, comes by no miracle or divine aid or vicarious sacrifice. 'Man, know thyself,' is the bidding of the Enlightened One. The Path must be entered, sooner or later by all mankind, but no weakling can put his foot thereon or safely reach the goal. One who says 'I cannot' or 'not yet' must be content to wait for happier circumstances in another life. It is reached by strenuous effort through a series of births which are the result of one's own previous doings. On these two truths of Karma and Re-birth the whole system of the Buddha rests. The life may be high or low, happy or sorrowful, according as one's Karma has made for progress or retrogression. Even to the weakling and sorrow-stricken this knowledge brings certain hope.

He who would prepare for the treading of this Path must begin by keeping the simple precepts of morality; then, as he grows stronger, he must cease utterly to do evil, complete and establish good deeds, and cleanse his thoughts. He may then be in a position to take the first step upon the noble Eight-fold Path, by virtue of his Right Views, that is, by the acknowledgment of the Four Noble Truths of Pain and its Cause, its Ceasing and the Way thereto. This leads him to Right Purpose, Words and Deeds. Then living in a Right Way, he will have the strength to make the mighty effort which sustains him on the uphill path; concentrating all his energy on the goal, by constant meditation and thought-control, he finally reaches the state of Right Contemplation, wherein the mind has gained its perfect balance and the goal is reached, for he has at last found that which he sought, "the pearl of great price,"

the ideal of Nirvâna, the fading out of all desire, all hate and all illusion.

The Dhamma is one to be learnt for one's self, to be realized, lived in the possession of, to be entered upon. In the words of the Buddha, "it is profound, recondite, and difficult of comprehension, good, excellent, and not to be reached by mere reasoning; subtile, and intelligible only to the wise." The distinctive act of the Buddha was to preach it in a language "understood of the people" and no longer exclusively for Brahmins. He thus opens to all the gate of salvation, which had hitherto been a possibility only for the higher caste.

It may then be asked, "If the Dhamma is only for the wise, what about the simple and childish?" The answer is that even for them the way is assured, and certain hope is held out by the way of merit. For them the round of simple ceremonies, the wish to gain merit, the kindly life of the householder, the hope of being born when Maitreya [The Christ] shall be in the world: a sublime code, yet a simple one. But all this cannot satisfy the man who wants to know the how and the why: for him is the stern reality of the Paths, the belief that the thing can be done, that it is being done, and has been entered upon and ended by many thousand earnest ones—this is what attracts in Buddhism. It is distinctive and singular in this respect—it is the way of Peace pointed out by the Blessed One. "If there were no birth, life and death," says the Buddha, "there would be no need of Buddha."

*INTERNATIONAL CONFERENCE
ON TRAFFIC IN WOMEN AND CHILDREN*

The great League of Nations Conference on the white slave traffic, the resolutions of which we print, gave the world promise that this great wrong will be vigorously attacked.

The transportation of women for immoral purposes from one land to another is an evil of prime magnitude. Even if women wish to be utilized in such ways they should be restrained from accomplishing a purpose which carries disease, vice and vile thought from land to land, intermingling and exchanging the worst instead of the best between peoples. But what of the crime involved in the luring of foolish women, trusting their men advisers, from one land to another in the hope that they may better their status? Surely entrapped and deceived women should be protected.

On the continent of Europe, we are told that there are six women to every five men, a most unnatural relationship, leading to promiscuity.

Our League wishes to deal with causes, as far as possible. Our first care should be to study the international legal mechanism that would prevent women from being sent from one land to another for evil purposes. And the League of Nations has the supreme opportunity to join the nations together in such works. No opposition can be presented to such activities.

In a great European capital, in a nation most sorely stricken by defeat in the war, there stands next door to the offices of the League of Nations' representatives an agency for the luring of white

European women to go to Morocco to replenish the brothels of Africa!

We do not feel that it is our function, as a body, to deal with the minor and local phases of these great problems in women's welfare, although we shall urge our members, as individuals or local groups to do so. It is our especial hope that, linked as we are by a common ideal and purpose, we shall be able to stimulate the making of wise laws, the local diminution of sexual immorality and the universal betterment of the estate of women and children.

We do not so much need large numbers of members as a few discreet and energetic workers in every land.

W. V-H.

FINAL ACT

The International Conference on Traffic in Women and Children convoked in accordance with the Resolution of the Council of the League of Nations of February 22nd, 1921 met on June 30th, 1921 at the seat of the League at Geneva.

The Conference was charged by a Resolution of the Assembly of December 15th, 1920, with the task of endeavouring to harmonise the opinions of the different Governments in order that common action may be taken.

The Council of the League nominated as the President of the Conference Monsieur Michel Levie, Minister of State.

The Conference chose as Vice President, Miss Henni Forchhammer.

The Secretary-General of the League of Nations appointed Dame Rachel Crowdy as Secretary-General of the Conference, and M. Georges Kaeckenbeeck as Legal Adviser.

The President and Vice-President, together with the Secretary-General and the Legal Adviser have been designated by the Conference to constitute its Bureau.

The States enumerated in the following list took part in the Conference and for this purpose appointed the Delegates and Experts named below:—

Albania	M. M. Frasheri, delegate.
Austria	M. Emmerich Pflugl, delegate.
Belgium	M. H. La Fontaine, delegate. M. M. Dullaert, technical adviser.
Brazil	M. Joao Baptista Lopes, delegate. M. S. Rangel De Castro, tech'l adviser.
Bulgaria	M. S. Pomenoff, delegate.
Canada	Mr. Obed Smith, delegate.
Chile	M. Manuel Rivas Vicuna, delegate.
China	M. Suntchou Wei, delegate. M. Hoo Chi Tsai, technical adviser.
Czecho-Slovakia	Dr C.. Dusek, delegate.
Denmark	Mlle. Henni Forchhammer, delegate.
Esthonia	M. Charles Pusta, delegate.
France	His Excellency M. Regnault, delegate. Mme. De Witt-Schlumberger, dep. del. M. M. Barbier, technical adviser.
Germany	Dr. Th. Lewald, delegate. Pastor L. Hoppe, technical adviser.
Great Britain	Mr. S. W. Harris, delegate.
Greece	M. V. Dendramis, delegate.
Hungary	Professor Zoltan Baranyai, delegate.
India	Mr. S. M. Edwardes, delegate.
Italy	His Excellency the Marquis R. Paulucci di Calboli, delegate.
Japan	M. Kunitoshi Yamaoka, delegate. M. Shigetomo Sayegusa, technical adv.
Lithuania	M. Vaclovas Sidzikauskas, delegate.
Monaco	M. Roussel, delegate.
Netherlands	M. A. De Graaf, delegate. M. F. G. M. Van Walsem, tech. adv.
Norway	M. Enevold Borch, delegate. Mlle. Elise Sem, dep. del. and tech. adv.
Panama	M. R. A. Amador, delegate.
Poland and Danzig	M. J. Perlowski, delegate. Dr. Zum Busch, technical adviser.
Portugal	M. Bartholomew Ferreira, delegate.
Rumania	M. Margaritesco Greciano, delegate.

Serb-Croat-Slovene State	Dr. Miloutine Yovanovitch, del.
Siam	His Excellency Prince Charoon, del.
South Africa	The Lady Phyllis Ponsonby, delegate.
Spain	M. Manuel De Cossio, delegate.
Sweden	M. Johan Baath, delegate.
	Mme. Bugge Wicksell, technical adv.
Switzerland	M. Ernest Beguin, delegate.
	M. F. Stampfli, technical adviser.
Uruguay	M. Alfredo de Castro, delegate.

After the replies received by the Secretary-General to the Questionnaire, which was sent out on February 16th, 1921, to the different States, had been collated (see annexed report), and the matter had been discussed at the debates which are recorded in the minutes of the meetings, the Conference adopted the following Resolutions and Recommendations:—

1.

WHEREAS the effective suppression of the traffic in women and children would be promoted by the adoption, in as many States as possible, of common principles and similar measures,

AND WHEREAS it appears essential for this purpose, that these offences should be punishable by the laws of every State,

AND WHEREAS the agreement of May 18th, 1904 and the Convention of May 4th, 1910, contain principles and measures which are essential in this respect,

AND WHEREAS the application, in as complete and general a manner as possible, of these agreements would have the effect of securing a substantial improvement in the existing conditions,

The Conference recommends the Council of the League of Nations

To urge upon all Members of the League and the other States which have not yet ratified the agreement of May 18th, 1904, and the convention of May 4th, 1910, or which have not yet adhered to them, the immediate importance of their ratifying or adhering to these instruments.

2.

The Conference, anxious to provide for the protection

of women and children, whatever their race or colour, recommends that the Council of the League of Nations should invite the States who are parties to the Agreement of May 18th, 1904, and to the Convention of May 4th, 1910, on the subject of the Traffic in Women and Children, as well as the States which have not yet adhered to these instruments, to notify their adherence also on behalf of their colonies and dependencies.

3.

The Conference recommends that the Council of the League of Nations should request Governments to provide in their legislation for the punishment not only of the offences specified in Articles 1 and 2 of the Convention of May 4th, 1910, but also of any attempt to commit such offences, and within legal limits of "actes préparatoires."

4.

The Conference recommends that the Council of the League of Nations should request the States which are parties to the instruments of 1904 and 1910, or are ready to adhere to them, to extend to the completion of 21 years, the age indicated under letter "B" of the closing Protocol of 1910 and to provide that this age shall be considered as a minimum which States are recommended further to increase.

5.

With reference to Article V of the Convention of May 4th, 1910, the Conference, anxious that the most effective measures should be taken for the punishment of the offences specified in Articles 1 and 2 of the said Convention, recommends that:

States should take all measures within their power to extradite or provide for the extradition of persons accused of or sentenced for the above-mentioned offences whenever extradition is not provided for by existing treaties.

6.

The Conference recommends, in connection with the question of emigration and immigration, that all States should adopt such administrative and legislative measures as are required to check the traffic in women and children.

It particularly draws the attention of Governments to the necessity of providing for the protection of women and children travelling alone, not only at the points of departure and arrival, but also during the journey.

6 bis

The Conference draws the attention of the International Commission on Emigration to the question of the Traffic in women and children, and to the desirability of framing definite provisions which could eventually be inserted in an international agreement.

7.

The Conference recommends that the International Associations concerned with the Traffic in women and children be invited to take concerted measures so as to provide for the return to their own country of women or girls who may have been expelled by the authorities of another country or may have been refused permission to stay there.

8.

With reference to Article 2 of the Agreement of 1904, the Conference recommends that Governments should approach Railway and Shipping Companies in order to secure the exhibition, in railway stations and in ports, of notices warning women and girls of the dangers of the traffic, and indicating the places where they can obtain accommodation and assistance.

9.

The Conference recommends that States which have not already taken legislative or administrative measures regarding the licensing and supervision of employment agencies and offices, should undertake to prescribe such regulations as are required to ensure the protection of women and children seeking employment in another country.

10.

The Conference recommends that the Council of the League of Nations should, in pursuance of Article 23 c of the Covenant direct the Secretariat to request all Members of the League and all States which are parties to the Agreement of 1904 and to the Convention of 1910, to supply it with an annual report on the measures taken

or contemplated by them in order to check the traffic in women and children. These Reports shall be communicated either in full or in the form of a summary to all Members of the League and to all States which are parties to the above-mentioned instruments, so that every country may benefit by the experience gained by the others. The Secretariat may, for this purpose, draft a questionnaire to be sent to the Governments.

The Conference also recommends that the International Associations for the suppression of the traffic should be requested to furnish the Secretariat with an annual report on their work. These Reports should be circulated in the same way as those of the Governments.

11.

The Conference recommends that a Committee consisting of five or six representatives of States and of three to five assessors should be constituted as an advisory body to the League of Nations, in order to advise the Council as to "the general supervision over the execution of agreements with regard to the traffic in women and children," and also as to all international questions relative to this matter, which may be submitted to the Committee for its consideration. It would have no authority or direct power.

The appointment of the Members of this Committee would rest with the Council of the League of Nations.

The Conference, however, thinks it desirable to make the following recommendations:—

That the Council should, so far as possible, when selecting the States to be represented, take into account general interests as well as geographical representation, and that one of the members should be a representative of the French Government, which has assumed certain obligations in virtue of the instruments of 1904 and 1910, and will furnish the Secretariat with all the information which it has undertaken to collect in pursuance of these instruments.

That the assessors should represent:

- 1) The International Office for the Suppression of the Traffic.
- 2) A Women's International Organisation.

- 3) The following international societies, either individually or collectively:
- a) The Jewish Association for the Protection of Girls.
 - b) The International Catholic Association for the Protection of Girls.
 - c) The Federation of National Unions for the Protection of Girls.

That the Advisory Committee should meet, when required, at the request of the Council of the League of Nations.

That the expenses of each representative should be borne by the State or Association which he represents.

That the Committee should keep in close touch, through the agency of the assessors, with the national and international organisations, in order to ensure the coördination and coöperation of the official and unofficial efforts made for the suppression of the traffic.

12.

The Conference recommends that the Governments should consider the question of the Traffic in Children, and should cause the necessary enquiries to be undertaken for the discovery of persons engaged in this Traffic and for their prosecution.

It also recommends that the Governments should amend the provisions of their civil laws regarding adoption of children if these provisions do not afford sufficient protection.

13.

The Conference recommends that the words "White Slave Traffic" should be replaced in the texts of international instruments by the words "Traffic in Women and Children."

14.

The attention of the Conference having been drawn to the consequences which, from the point of view of the Traffic in women and children, follow the deportations, individual or collective, of women and children for political or military purposes, the Conference feels it incumbent upon it to request the League of Nations to intervene in order to prevent such practices, which are contrary to the laws of humanity.

15.

The Conference requests the Secretariat of the League to convey its thanks to the various Associations whose recommendations have been transmitted to it, and to inform them that these recommendations have been submitted for consideration to a special Committee, and that the questions with which they deal have been discussed or decided by the Conference.

The Conference decided that two original copies of the Final Act signed by the delegates should be prepared, one copy to be deposited in the archives of the Secretariat of the League of Nations and the other copy to be placed at the disposal of the Council of the League.

The Conference expresses the wish that the Council should send the second original copy to the French Government which keeps in its archives the Agreement of 1904 and the Convention of 1910.

Certified copies shall be sent to Members of the League and to the other States represented at the Conference.

IN FAITH WHEREOF the delegates have signed the present Act.

DONE AT GENEVA, the 5th July, 1921,
in two original copies.



ENERGIES OF NATURE

What wealth is in the business world that the energies of nature are in the universe. They are of many orders of refinement, corresponding to the subtleness of the worlds of nature to which they belong. Ultimately, and in essence, they are all from the Absolute, the Unmanifest, but they come through the Logos of the universe, and they may be regarded as belonging to Him in the same sense as the energies we use are (erroneously) regarded by us as our own.

We can not create or destroy the energies of nature, but we can give them direction and we can transform them, thereby doing work which we think desirable. In his use of energies man is responsible to the law of karma. If he uses them from the personal point of view then karma is made and the energies will return and react upon him, and thereby karma will be exhausted.

But if man can learn to live in the spiritual worlds and to direct the energies of his lower bodies from that higher, egoic view-point, without desire for result, without regarding himself as the actor, then no karma results. This is difficult to do, but it is in accordance with the true state of things. It is only by identifying ourselves with our personalities that we feel that we are the doers of actions,—in truth, the energies of nature are acting in and through our bodies, which themselves are part of nature and her energies. To leave this condition of ignorance and delusion we need to practice desirelessness, and we should act always "In His Name."

C. S.

LECTURE TOUR OF MISS EDITH C. GRAY

One of the Chicago members of the *Legion*, Miss Edith C. Gray, formerly of Washington, D. C., has been for the last two months on tour in the interests of the *Legion* work. Her first stop was at Minneapolis, July 8th, where a meeting was held at the home of Mr. Laurits Rusten, and much interest was shown, which may possibly result in the formation of several groups. On the 9th of July, Duluth was visited, and the local group was revived and re-chartered, under the leadership of Miss Mary J. Austin.

Several Canadian cities were next visited. The 11th of July was spent in Regina, where a very successful meeting was held and where two active groups are to be built up. Miss Gray attended the convention of the American Section of the Theosophical Society in Seattle, Washington, during the week of July 16th, and met a large number of friends of the *Legion*, and received a considerable number of applications for membership.

After a two weeks' trip through Alaska, Miss Gray returned to Vancouver, B. C., where she gave a lecture on August 15th about *Legion* work at a meeting of the Theosophical Lodge, which was opened by the president, Mr. James Taylor. About thirty people were present. There were discussion and some questions. Social and civic work was presented and discussed. Members decided to join and support several local organizations. Work for the Women's Protective League will be undertaken and Miss Barbara Macleod will be leader of this activity. Mr. James Taylor will be the leader of the Vancouver *Legion* Group, which was revived and re-chartered.

In North Vancouver, B. C., there will also be a *Legion* Group, and Mrs. J. Fielding will be its leader, as also of the local Women's Protective League.

On August 16th, Miss Gray gave a lecture on "Reincarnation" in Victoria, B. C., to an audience of about thirty. A number of applications for membership were received. Mr. Hugh John Pate will be the leader of the Victoria *Legion* Group, to be chartered.

Evening meetings were held at Tacoma, August 18th; at Seattle, August 19th; and at Portland, August 20th. At

each city renewed interest was aroused, and work planned for the coming year. Mr. E. T. Tannatt was selected to lead the *Legion* Group in Tacoma, at the suggestion of Mr. G. A. Weber, who has for some years maintained the work there. In Seattle Miss Della R. Slater will conduct *Legion* work, and probably take charge of the activities of the group to be formed. The Portland, Oregon, Group is to be revived, and perhaps more than one group may be built up in the course of time.

At the present writing Miss Gray is in California, where she has had a successful meeting and lecture in Berkeley, where the local group has been recently placed in charge of Miss Alice Keys. Pacific Grove was visited, and the work there will be continued actively, under the leadership of Mrs. John Little. The former leaders of the Pacific Grove Group, the Mesdames Denman, are to move to Vancouver. By their splendid consecration and the example of their lives, they have won respect and interest for the teachings of reincarnation, so that now the town is sympathetic and willing to hear lecturers.

After visiting cities near San Francisco, Miss Gray will travel to Southern California and probably spend some time in San Diego, Los Angeles and other places where the *Legion* has members and friends. On her return trip to Chicago the larger cities of Colorado and Kansas will be visited and lectures delivered, where it may be arranged. Springfield and Peoria, in Illinois, are likely to have visits, also, and it is hoped that a group may be established in the former city.

Miss Gray is secretary-treasurer of the European Aid Committee, Inc., and also a worker in the Women's Protective League, of which organisations mention has been made in these columns. She is special representative of the *Karma and Reincarnation Legion*.

FIELD NOTES

Our friends in Mexico are rapidly growing in strength and are determined to cope actively with the big work which they see opening up before them in that country. Illustrated lectures will be given and adhesive seals with legends in Spanish will be printed for general use by the

friends and members. A number of leaflets and pamphlets are being printed in Mexico City and will be used for distribution purposes.

Through the good efforts of Mrs. Anna Rognskaug, the national representative of the *Legion* in Norway, Mr. Otto Wiking has been secured as national representative for Denmark, where the work has languished for some years, and Mr. Johan Kristinsson has been appointed as national representative for Iceland, where the *Legion* has a small number of members.

South Africa, under the able leadership of Mr. C. E. Nelson, is growing in membership and solid interest is shown in this work. A number of groups are forming.

Canada, under the national leadership of Captain G. H. Barry, and stimulated by the recent tour of Miss Gray, is building up a strong foundation for steady work. The eastern section of Canada needs cultivation and helpers.

The United Kingdom offers a very important field in which to spread the *Legion* teachings. Mr. J. W. Hamilton-Jones is national representative, and the membership is increasing steadily. He needs many helpers for organising.

Interest in *Legion* work has been revived in the Dutch East Indies, through the efforts of Mrs. van der Hell.

Denver Group has been active and is growing steadily.

Our members and friends are requested to assist us in securing more subscriptions and increasing the circulation of REINCARNATION, by placing copies for sale at news-stands, etc. Write to the Secretary of the *Legion*.

Can you not establish another Group of the *Legion*?

Is REINCARNATION on the table of your public library?

BOOK REVIEW

Recurring Earth-Lives, by Dr. F. Milton Willis, Member of the *Karma and Reincarnation Legion*. Published by E. P. Dutton & Co., New York. Price, \$1.25, may be ordered through the *Legion*.

In this book the author gives a popular account of the teachings regarding the truth of reincarnation. The full title is: "Recurring Earth-Lives; How and Why;

Reincarnation Described and Explained." There are two parts, entitled "Reincarnation, a Glorious Fact," and "Karma and the Possibility of Controlling our Future Earth-Lives." Appendix I deals with "Intervals Between Incarnations"; and Appendix II, with "Special Historic Instances." Epictetus is given as an earlier incarnation of Ralph Waldo Emerson; Cicero, of Gladstone; Hypatia and Giordano Bruno, of Mrs. Besant; King Alfred the Great, of Queen Victoria; Virgil, of Tennyson; and also a number of other very important instances are mentioned.

The book is of special interest to *Legion* members, as it represents work that the *Legion* emphasises,—to spread the knowledge of reincarnation and karma. We would think it very desirable for our friends to ask librarians of public libraries to procure this book, or donate a copy outright, so that the work may come to be accessible to the general public all over the country.

The author has been very successful in presenting much of the fundamental teachings in a single volume.

The following definitions of reincarnation and karma are given, immediately after the foreword:

"Reincarnation is the process according to which the Real Man, the conscious, thinking Ego, clad in his permanent body of rare and celestial matter, takes on fleshly *human* body after body for ages, for the purpose of learning the lessons to be learned on Earth and of developing such of his inherent Divine Powers as may here be developed; each life on Earth being as a "day at school," the net results of which, with those of previous lives, the Ego carries forward to each succeeding earth-life as a basis for further evolution; this continuing, with long intervals of heavenly bliss, until perfection, or Mastership, is attained."

"Karma is the law of reaction, the law of consequences, the law underlying what we know as cause and effect, in matters originating in thoughts, desires and acts of human and other beings. It is operative everywhere, for consciousness is omnipresent. It is known also as the 'law of ethical causation.' It is the law of Divine Justice, and is an expression of the Love of God. 'Whatsoever a man soweth, that shall he also reap.'"