

REINCARNATION

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WORLD TURMOIL

With the recent agreement of the victorious European nations that Thrace shall be transferred from the control of Greeks to the tender mercies of the Turks the civilized world receives a new shock that almost curdles the blood! One million people must be evacuated from Thrace and other lands in a few weeks. The Turks are at their heels. The League of Nations is said to have accepted the obligation of making good the evacuation. The Turk returns to Europe red with the blood of Greeks and Armenians boasting of the joy of the Mohammedan world over his exploits.

Truly one must believe in the wisdom and the power of God to be reconciled to such a vision! Yet we know that justice is working itself out. Who knows how many times in the buried ages of the past those two bodies of egos, now incarnated as Greeks and Turks, have antagonized each other, fighting and murdering? The perversion of the Logos' powers and qualities, reflected in our own being, brings dire results. The force of will added to the longing for foothold upon the Earth and augmented by the need to provide for the family makes men act like animals. Back and forth the law of karma drives such groups of men. And for ages to come they may continue the process until they learn there is another law than that of obedience to greed or to apparent necessity. They must learn tolerance, patience, long-suffering; but especially they must recognize the law of good-will, of our common fraternity.

When men do not learn such lessons within the reasonable time belonging to a world period there is a curious way of dealing with them—they are transferred to a new world undergoing preparation for the training of men. Mercury is the planet next to be the seat of Man's life. It cannot be many years before the lightening of this world's load of suffering will be apparent to all observant people. One mode of easing that burden will be found in the transference of the men of the younger races to the new world. And with them will go some of the older egos that apparently refuse to learn their larger lessons. There these older egos will have the task of training the younger and, with that their op-

portunity for redemption will come. Doubtless the greater mass of these egos will remain here with the Earth people.

It is difficult to realize how small is the body of those souls capable of self-control to the degree required to refuse the primal crimes such as murder and theft. The advanced egos are set in incarnation about the world where their karma demands that they shall serve and where they can be of greatest service in leadership. The world has far to go in its development. Yet there are few men who cannot grasp the ideas of the continuity of existence and of responsibility for our influence upon the life about us. Without being forced, men are rapidly learning these lessons and the great majority of men are proceeding rapidly toward the goal of perfection.

W. V-H.



GEOFFREY CHAUCER

Sometimes in our literary adventures we meet book friends who not only open up new vistas of thought to us, enchant by the melody of their words and the magic of their imagery or lift us to higher planes by voicing the hidden or only half recognized aspirations of the spirit, but who insist on living our life with us and becoming friends as real or more real than some of our physical plane companions. They are capable of being "both daily bread and festal wine" to us. One of the writers whom some of us have found to be such a friend is the first great English poet, Geoffrey Chaucer.

Of all our great English poets, he is perhaps the least well known to the general reader and many students form but a passing acquaintance with him. This is largely due to a fact that his work is written in Old English, which offers some difficulty to the reader. But when vigorously attacked, the difficulty is seen to be a very minor one and then the new delight and pleasure that a knowledge of the poet affords is infinitely more than recompense for the slight exertion required. There is now on the market an edition of the *Canterbury Tales* in slightly modernized version by Arthur Burrell which, while it lacks a little of the poetic charm of the original Old English, gives the best known work of Chaucer in a form that is very easy indeed to read.

Some writers seem to be inseparably associated with certain seasons of the year. Geoffrey Chaucer is pre-eminently the poet of springtime, not

only because his great work tells of that season, but also because his writing marks the beginning of English national literature and the awakening of artistic life in England.

In order to be able to appreciate a little more clearly the place of Chaucer in the literary history of the English speaking world we must recall the conditions of the time in which he lived. Politically England had achieved a union and a strong central government which was far in advance of that of any other country at that time. The Hundred Years' War had united the antagonistic Saxon and Norman nobles into a class that held a common English ideal and the War of the Roses settled one of the fiercest disputes among the aspirants to political leadership. The note of democracy had been forcibly sounded and a blow had been struck for the rights of the lower classes in the Peasants' Revolt and similar movements.

Intellectually too, England had achieved no mean place. The works of John of Salisbury, Grosseteste and Roger Bacon were as highly esteemed abroad as were those of any foreign writer. But in the field of purely artistic literature very little had been accomplished. There were some fragments of old Saxon epics, some versions of the cycles of chivalry, such as the story of Sir Gawain and the Green Knight, a poem called "The Pearl" by an unknown author and some ballads and folk lyrics of real charm that gave evidences of artistic possibilities, but in the realm of elegant letters the achievement was practically nil and far behind that of most of the continental countries.

One reason for this delay in literary development was the lack of a suitable language. The Saxon nobles had refused to adopt the language of their Norman conquerors and the latter naturally did not use the cruder and more unwieldy Saxon vernacular. It was only gradually and through the amalgamation wrought by the Hundred Years' War that a blending of the two was brought about and a national language became a possibility. It is one of the great achievements of Chaucer to have formulated and first used the language which, with natural development and slight modification has grown into the English of to-day. He deserves the epithets applied to him in literary histories—Father of English language and literature.

There is, however, a quality inherent in Chaucer himself which more than any other thing causes us to think of him as the poet of spring-time—his perennial freshness. No matter how often we read his works the charm of youth and brightness and newness persists. No better words to express this quality of Chaucer can be found than those by his own pen which were first applied to him by James Russell Lowell:

“Through me men go into that blissful place
Of hertes, helth and deadly woundes cure.
Through me men go into the wells of Grace
Where grene and lusty May shal ever endure.
This is the way to al good adventure.
Be glad, then reader and thy sorrow of caste;
Al open am I, pass in and speed thee faste.”

Geoffrey Chaucer wrote in the latter half of the fourteenth century. History tells us but

little of his life but it must have been unusually rich and varied for a man of his time. As a boy he was page in a noble household and later became squire and knight. He fought in the war and was taken prisoner and that he must, even at that time, have been held in some esteem by the king, is evidenced by the fact that the latter paid a not inconsiderable sum for his ransom. Later he served his country as statesman and was entrusted with important diplomatic missions to France and Italy. In the latter country he became acquainted with Petrarch and other leaders of the Italian Renaissance. He was married to a relative of John of Gaunt and had many powerful friends.

At several periods of his life he suffered from political attacks and calumny but was saved by his friends. There is an unverified story about a romantic flight to Zealand and near the end of his life, as the "Black Letter Chaucer" quaintly phrases it, "being a wise man as well as a learned one," he retired and devoted himself entirely to literary work. Mystery surrounds his death but he is reputed to be buried in Westminster Abbey where the Chaucer Window has been placed in memory of him.

Chaucer's life experiences enabled him to achieve the task of blending in his work the spirit of chivalry with the new spirit of the Renaissance. Rossetti says of him that "he portrays the very topmost blossom and crown of chivalric passion and gallantry with the exquisite fruits of that humorous study of character in which our native writers have especially excelled."

It was Chaucer who brought to England the message of the "New Awakening" and his work is redolent of the spirit of the Renaissance and has long been the delight of literary connoisseurs. Sir Philip Sidney has said of Chaucer that "he knows not whether to wonder more that in that dim age he saw so clearly or that we in this clear age walk so stumblingly after him."

His work breathes the new spirit of freedom, gladness, sympathy and joy of living which forms such a strong contrast to the mediæval atmosphere of arbitrary authority, repression and asceticism. To know Chaucer is to feel a new delight in the "small fowles that maken melodye" "Und slapen all the night with open eyee," and to discern fresh beauties in the meadows" "embrouded in gay floures whyte and redde" "to find new joy in the freshe monthe of Mai."

In his greatest work, *The Canterbury Tales*, he portrays life as a pilgrimage, but a pilgrimage very different from the mediæval conception of what such an expedition should be. The Canterbury Pilgrims are not a penitential group, be-moaning and gloating over their sins and seeking forgiveness at the end of their journey, perchance torturing their bodies in the hope of setting the spirit free, but a carefree happy group of travelers who thoroughly enjoy life, each in his own manner, and they are journeying through the spring-glorified English countryside, not with thoughts of penitence, but of thanksgiving and rejoicing.

"The holy blissful martyr for to seke

He that had them holpen where that they
were weke."

Even when traveling, they are children at home in their Father's house, for His house is everywhere.

Chaucer's characters are of all classes and conditions of life, and to make friends with them means to deepen and enrich every personal relationship—for we meet their counterpart daily, everywhere. And Chaucer teaches us to understand them better and love them more, for, except Shakespeare, there is no writer so clear-sighted and yet so genial, so kindly, so sympathetic and so utterly devoid of corrosive criticism and the fanaticism of the reformer. A clever critic has said of him that "he is like providence, letting it rain alike on the just and the unjust and being inclined to provide the latter with rather more than their share of umbrellas."

Chaucer is a capital story teller, is widely tolerant, and simple; has an exquisitely keen, but kindly humor, a deep and gentle insight into the characters of men and women, a wise understanding of life and a rare power of versification. But his greatest charm is the loving heart which glows through all his poems. He loves the world and the people in it. He draws the reader to his heart and from that vantage point allows him to see his characters and the world in which they live. If we understand Chaucer in this respect we may dream a little of the joy and delight of the Logos in the diversity and the evolving of his creation. The beauties of inanimate nature are to Chaucer a love pledge from the Great Lover of the Universe and he rejoices in them as child in the gifts of an indulgent father, repaying him with love and thankfulness.

His exquisite tender understanding of the life of the lower creatures cannot but delight the reader. He loves the "birdness" and we can feel his joy in the daintie horse of the monk and the well cared for houndes of the Prioress. There is no more delightful animal story in the whole range of literature than the *None Prestes* tale of *Chanticleer*. He loves his fellow travelers on the road of life. They are his brethren and though he be older and wiser than they he rejoiced in likeness with them, not in his separateness. He loves children and portrays them admirably: no poet is his equal in this respect and none but Shakespeare has equalled him in his understanding of women.

His portrayal of Virginia in the tale of the Doctor of Phisik and the child Griselda are delightful and our hearts glow with love and pity for the child of Constance until our arms involuntarily go out to the printed page in our longing to save and protect. This portrait of a child, delicate and almost ephemeral as it is, is a unique achievement in the realms of literature.

No less successful is our first English poet in his portrayal of women. Chaucer is the woman's poet if any one deserves that appellation. He is too sincere, too much a poet of the heart to indulge in the cheap cynicism, the superficial attempt at humor and the semi-clever repartee at the expense of women that mars so much of our literature. He is not blind to the faults of women and tells of them with the same sincerity, clear-sightedness and kindly elusive humor which he applies to the shortcomings of men. There is no sex antagonism in Chaucer and though he

tells of imperfect women he is never so happy as when he is free to portray his ideal of womanhood. He closes his *Troilus and Cresseida* with the apology:

“Beseeching every lady bright of hue
And every gentil woman what she be,
That al be that Cresseida was untrue
That for that gilt ye be not wrothe with me
Ye may her gilt in other bokes see
And gladlier I wode rite if you lest
Penelopee’s trouthe and goode Alceste.”

In order to atone for some slighting remarks made about love in the *Romaunt of the Rose* he writes that *Legende of Good Woman* and confesses his guilt with charming playfulness.

Nowhere except in the Virgin worship of the Knights Templars do we find such utter abandonment to heroine worship as we do in Chaucer. Before his portrayal of ideal women the common-sense praise of Wordsworth, the passionate adoration of Byron, the calm and moderate consideration of Tennyson and the analytical appreciations of Browning dwindle as do the physical Roman Venuses before the perfection of the Greek Aphrodite. And yet his women are not impossible superhuman creations but normal, entirely probable creatures endowed with the divine gift of being able to transmute suffering to joy, passion to worship and wrong into right, and endowed with the skill of using this gift so quietly that we scarcely perceive their ministrations. Griselda of the Clerk’s tale is of course the greatest of his feminine creations. After reading his description of her we feel as we do when viewing

Nike of Samothrace or one of the Madonnas of one of the old Masters. There is nothing to say for all that should be said has been said.

"And shortly forth this tale for to chace,
I say, that to this newe marquisesse
God hath such favour sent hir of his grace,
That it seemed not by any liklyness,
That she was born and fed in rudeness,
As in a cote, or in an oxe stalle,
But nourisht in an emperoures halle.

To every wight she waxen is so deere
And worshipful, that folk where she was born,
And from hir birthe knew hir yer by yere,
Scarce trowed thay, but dorst have boldly sworn,
That to Janicle, of which I spak biforn,
No daughter she were, for as by conjecture
They thought she was another creature,

For though that ever vertuous was she,
She was encresed in such excellence
Of manners goode, set in high bountee,
And so discret, and fair of eloquence,
So benigne, and so digne of reverence,
And coude so the peoples hert embrace,
That ech hit loveth that lokith in hir face,

Nought only of Saluces in the roun
Publissed was the bountee of hir name,
But eek byside in many a regioun,
If one sayd wel, another sayd the same,
So spredde wide the bountee of hir name,
That men and wommen, as wel yong as olde,
Go to Saluces upon hir to byholde.

Nought only this Griselda thugh hir witte
Knew al the wayes of wifly homlynnesse,
But eek when that the tyme required it,

The comun profyt coude she wel redresse;
There was no discord, rancour, or hevynesse
In al that lond, that she coude not appese,
And wisly bryng them alle in rest and ese,
Though that hir housbond absent were anon,
If gentilmen, or other of hir contree,
Were wroth, she wolde brynge them at one,
So wyse and rype wordes hadde she,
And judgment of so gret eqwuitee,
That she from heven sent was, ass men wende,
Peple to save, and every wrong to amende.

Such is the ideal of womanhood proclaimed by the harbinger of cultural life to England.

Chaucer's works abound in wise observations on life and he gives good advice freely to those of his readers who will take it, and it is given with a simplicity, earnestness and lack of self-consciousness that it is altogether charming and affords another reason for loving the poet.

"That thee is sent, receive in buxounnesse
The wrestling with the world axeth a fall."

"Hold high thy way and let thy spirit thee lead
And Trough shall thee deliver, it is no drede."

His works remind one irresistibly of the splendor and glory of some of the glowing canvases of the later Italian Renaissance. His poems seem like these paintings translated into words.

They are permeated by the same glowing, vibrating quality of abundance and joy, the same spirit of happy graciousness, so natural that we are scarcely conscious of it, the same faith in the overshadowing of a wise and kindly Providence—all tempered and restrained by a splendid vigorous common sense which sees the claim of

the temporal and its limitations with utmost keenness yet it sees it all from the standpoint of the Eternal and therefore glorifies and illumines all the ordinary affairs of life until they glow with a golden splendor and assume an ethereal charm.

One of the marvels of Chaucer, however, is that while he has so successfully brought the spirit of the Italian influence into his work, he is yet thoroughly English in his interpretation of this spirit. In this respect too, he justifies his title of "The First English Poet," and the vigor and delicacy of the spirit is as little impaired by being expressed in English terms as are some of the Italian artists' pictures of biblical events by being portrayed amid the scene and setting of a later time.

When we consider this aspect of Chaucer's work we are irresistibly drawn to ponder on the unity of the cultural life of the world, and as we dream of the wonder of the love and the exquisiteness of the skill that alone can plan for the future joy and beauty of the world, we grow very still and humble and we are quite content "to leave religion to the orthodox and heresy to the heretics, if only our hearts may treasure and love the perfume of the rose petals."

And as we think of Chaucer's part in a great work of the cultural system and consider the fact of his close relationship to the leaders of the Italian Renaissance, the peculiar likeness of his life history and the mystery which surrounds it to that of others, who we have been told are among the Great Ones of the world, and as we realize that he struck the key note for all subsequent ages of literature in England two hun-

dred years before Shakespeare appeared, just as Roger Bacon struck the key note of science and philosophy before Francis Bacon lived and worked—in view of all these facts is it presumptuous for us to dream of who really was Geoffrey Chaucer?

Erna D. Strassburger.

THREE VIEWS OF REINCARNATION

I.

To study reincarnation after the fashion of our scientific day one should be able to see the souls of our globe busy with life of the various planes and, from time to time, moving from one body to another, from plane to plane and from one phase or mode or power of consciousness to a different one. One would then see the physical body dropped and the successive higher ones later put aside, until at last the ego himself, after a more or less brief life on his own level, demands a new set of lower bodies which must be grown about an infant physical form.

But to do this would necessitate the application of powers not possessed of ordinary men, but only by supermen. Much has been told us by Those Who have these powers. But most of our knowledge has been gathered by those whose powers are not so transcendent, but yet are still sufficient to enable them to put together connected accounts that are reliable and convincing.

From the ordinary view-point of men studying men and addressing others of their own degree, interest in the process of reincarnation centers in the notion that the man under consideration

should return to ordinary life as he was before, the personality the same. The worldly lover would demand that his bride, snatched away as he feels it, shall be returned as she was, without an essential degree of body change. The children demand the return of their mother and the mother insists that her little ones must return to her as they were when taken from her arms.

The unthinking and the uninformed view reincarnation thus almost materialistically. They cannot easily understand that the soul may express itself in a great variety of personality-guises and forms. For them the memory of former lives would have to be the memory of personalities and the grief of incompleteness would cling about the differences in the forms in which the man dwelt in the succeeding lives. Similarly the value of foreseeing future lives would lie in gaining a knowledge of the habitat, the bodily form, the family relations, and the karmic assignment for the incarnation. And the happiness or unhappiness of the future life to be lived would be estimated by the setting and the pain or joy of the personality.

But such a student, if more penetrant of vision and broadly grounded in principle, would also be able to appreciate the value of opportunities offered the man of the personality to lead such lives as would build and purify character and, to some extent, could appreciate the value of outwearing karmic bonds to free the man from the limitations of action, and of attachment to the life of the astral and the mental planes.

The man of such breadth of vision could recognize, too, the importance of his contacting highly

evolved men during life, and could see, to some extent, how karma might be so assigned for liquidation to different lives that a definite plan could be recognized as such in operation, looking to the placing of the man upon the path of holiness at a certain pre-arranged time.

But, as was intimated before, the study of reincarnation from this level may, at times, leave a feeling of incompleteness and of dissatisfaction. Certainly wholeness of vision is difficult to get by this method, alone.

II.

With a breath of relief one turns from this minor mode of seeing things to the higher vision of the egoic mode. Here, for the best results, one needs the aid of the greater one, the occultist, to point out what can not properly be viewed without transcending altogether the plane to be considered.

The utterly skilled ones, the adepts of our world, see the souls (egos) of men as Man, all joined as of one body and imbued with common aspiration. First of all they observe men as grouped into masses to represent the limbs, the head and the trunk of Adam Cadmon.

As far as possible They view the world as of several or many masses of men. They, themselves, in the main, are almost wholly concerned with the masses and the larger single bodies of men such as, for example, the races and the sub-races of humanity.

Seen from this level the values of life's elements become different. The good fortune of men as estimated in terms of wealth, of oppor-

tunity, of fame is no longer regarded as of the same importance.

Rather the value of lives is seen as depending on the true inner happiness of the individual and his determination to do the best he can within the conditions of his life, serving The Law, God, as he has found some ways of knowing Him and His wishes.

For the observer at this level, each man is thought fortunate if he can accept such help as will enable him to endure or to neutralize the difficulties to which he is opposed. This serves to lighten his karmic debt and it gives him new strength of ego. These are matters of great importance from the point of view of soul-progress. And that is what will help the world, because only strong and relatively free men can do the greater work of the world.

Memories of lives before and vision of lives to come are not so important for such men as is the observation that powers have been gained and useful characteristics acquired, while experiences lived through have taught lessons that make part of the man's permanent equipment of ego. Such added knowledge is a sort of memory far more important than recalling minor personal happenings that make up the routine of this life of incarnation.

And association on any rational terms with great egos is to be regarded as of extreme importance for the incarnation because it hastens egoic growth and gives promise of similar relations in subsequent lives that will swiftly hurry on the ego to his emancipation.

III.

Still more lofty is the view that belongs to the monadic level. Here the view is the one that co-ordinates the series of lives with the life of the solar system at large and with the plan of God.

Reincarnation thus seen is but a phase of the longer and almost unbroken existence of the man. Its meaning is wrapped up in his greater, final destiny as a spirit, as one of the accepted co-workers of God, our Logos, conscious of Him, within His consciousness and carried by Him and with Him from the life of one world created by Himself to that of another.

When the lives of men are thus seen the importance of rousing humanity from its infantile lethargy and luring men encouragingly to labours for helpfulness in God's work with some elementary knowledge of its ordered planning is recognized as superlative. No other work can be so urgently needed.

And fortunately the response is sufficient. There are not a few coming on to fill up the ranks. And God's work grows apace.

W. V-H.

THE REWARDS OF BANDITRY

A clipping tells of the robbery of an old man, named Isaac Sharlot, who was a junk dealer.

This article from a Chicago newspaper goes on to say that when the old man was discovered he was unconscious from loss of blood and the cold.

After he was revived he said that two robbers, both young, beat him, dragged him into the alley and there abandoned him, getting only \$3.00.

We may wonder if this man regards his miserable treatment as the "will" of a just God, and also whether there are any benefits of banditry. Of course there must be some seeming benefits or there would not be so many bandits, especially in our large cities.

The old man must feel as if a moral injustice was done to him, especially so as the bandits escaped. A few years back I would have felt that way myself. I was sensible enough to believe that when I stumbled over a stone in my path while walking and day-dreaming at the same time, it was my own fault, my carelessness if I fell and hurt myself. I blamed no one. But if a disaster befell me that I had been powerless to prevent, then I wouldn't blame myself—and, if no one else came into my mind on whom to lay the blame, I am sorry to confess, I blamed God. Why had He let it happen?

Supposing I went up to the hospital where the old man lies, and said, "Mr. Sharlot, you evidently received what was coming to you." He would be both shocked and angry, no doubt, as you, dear reader, would be horrified at my cruelty and lack of sympathy. Nevertheless those words could be said in such a manner that would plainly show that I did not lack sympathy, and yet convey my meaning. A mother may tell her child not to touch the "pretty fire ball" (gas). But if the child does so and gets burned, the mother, who loves her child and has utmost sympathy, can still know in her heart that it was just what

her disobedient child deserved. And so it is with my belief in karma. I do not lack sympathy for the old man; nevertheless I would far rather believe that any such attack, if made upon myself, was brought on by myself through some of my past actions than lay it to the will of God.

The God I own is a truly just God. He is a kind Heavenly Father, not a savage God who grins and is appeased with blood and cruelty, and is not kind. But could we call God just if He allowed undeserving treatment to his children? Hardly. This old man, even if he does live will never get his revenge through the courts. He is old and is not rich. And so must these bandits, doubly bad because they took advantage of age and left him to die, go scot free? Perhaps some will answer that they will get their reward in Hades. But this answer does not appeal either to my liking or to my sense of justice. After all, these bandits were only human, with perhaps a greater share of weakness and cruelty in their natures than you or I have. And bad as their act was, I cannot see that they deserve eternal flames. Even though they spent the rest of their natural days in banditry, still I would be unconvinced that an eternity of flames would be a just punishment for them.

Assuredly, though, we would not let them into heaven. But who is fit for heaven? You and I? Not I, I know, albeit I am a law-abiding citizen. Then where do we go after death? Of course, I cannot say exactly what will happen to us. I can only say what I believe and what looks plausible to me. And this belief I pass on to you.

Karma answers all the questions of life, such

as: Why is one born rich, another poor? Why are some weak-minded? Why are some born as cripples, or blind? It answers many questions. To me it answers the why of this old man's treatment. "An eye for an eye," states the Bible. But what matters it if this old man was a bandit in this life, or in a former life? The great justice of God can easily span a thousand years or more. "As ye sow so shall ye reap." We can see the justice of our own careless acts when the results are immediate, so why is it so hard to see the same justice for our acts when that justice is dealt out in some form later in life? Nevertheless hundreds cannot see it that way.

In the long run the bandits of the article will not escape. Temporary escape is not true escape. Partial freedom is not freedom, and because one is apparently free on account of money or clever escapes from the laws of man does not mean that one escapes from the "All-Seeing Eye" that never closes.

So after all perhaps there is more hope in life and a greater feeling of justice as regards life and conditions in general, if we can but believe that "God is not mocked, for whatsoever a man soweth that shall he also reap." (St. Paul.)

And now I ask you, Is there any reward for banditry? I think there is: not revenge, but just plain justice in one form or another. So let us all hope for this world's eternal redemption some time and in the meantime pity the old man who is suffering in a hospital, and pity yet more the young ruffians, who have escaped the hand of the law of the land but not the law of karma.

Virginia Tillinghast.

RUSKIN ON EDUCATION

Perhaps there was no man of Ruskin's time who was more earnest, more ardent in his labors for the helping of the English people than Ruskin himself. His efforts to give standards for the home, for the school, for the nation, that should be within the reach of the people,—standards that should be practicable and wholesome,—were untiring.

In writing or lecturing Ruskin said what he had to say as one with authority. He thought that he knew, that he had gone into the nature of body and mind and had discovered their needs and how to supply them. He says more than once that he does not write about fancies and likelihoods and surmises, that all the things that he is uncertain about, he is also silent about, that there are a few things that he knows and that he wishes others to know.

So, although we find very much said on the subject of education, it does not all apply to the formal class-room type but it is rather the education that is derived from the life one leads in his daily round of duties and the experiences gained therefrom.

For the home, simplicity and utility were to be presented in an attractive form—a few books, well chosen; a few pictures, not expensive. In fact he wished to see “the utmost simplicity of life and restriction of possession, combined with the highest attainable refinement of temper and thought.” He believed that “simplicity of life could be attained without lasciviousness and that

these were not only possible to human creatures, but natural to them."

Quite in contrast to the home were his plans for the public. Here the art galleries were to contain all that was highest and best and to be held open so that they might be of daily service to all who were at all inclined to visit them. Parks and exercise grounds were to be numerous and made attractive, and any, even the least, tendency to commercialism not allowed.

Although this great man wrote volumes in order to teach, to give plans that might help to mold a better type of man, a better nation, he was not in the strict sense a reformer; the "ounce of prevention" better suited him. He says many times that his intention is not to reform, "But of what unspoiled stuff, I can find to my hand I will cut the best shapes there is room for; shapes unalterable, it may be forever. . . . The best shapes there is room for, since, according to the conditions round them, men's natures must expand or remain contracted, and yet let me say the best shapes there is substance for seeing that we must accept contentedly infinite difference in the original nature and capacity, which is the first condition of right education to make manifest to all persons."

He condemns the fact that "we spend our time mending criminals instead of removing sources of crime, and suffer the most splendid material in child-nature to wander neglected about the streets until it has become rotten to the degree in which the public feel prompted to take an interest in it."

Ruskin asks: "When do you suppose the education of a child begins? At six months old it can smile and answer impatience with impatience. It can observe, enjoy and suffer acutely, and in a measure intelligently. Do you suppose it makes no difference to it that the order of the house is perfect and quiet, the faces of its father and mother full of peace, their soft voices familiar to its ear, and even those of strangers loving; or that it is tossed arm to arm, among hard or reckless or vain-minded persons in the gloom of a vicious household, or the confusion of a gay one? The moral disposition is, I doubt not, greatly determined in those first speechless years."

Much stress is put on the facts that people are not alike either in quantity or quality of faculty, and that educators should be peculiarly fitted to make true estimates of the material with which they have to deal. He thus states this idea: "The right law of it is that you are to take the most pains with the best material. Many conscientious masters will plead for the exactly contrary iniquity, and say you should take the most pains with the dullest boys.

"But that is not so, only you must be very careful that you know which are the dullest boys; for the cleverest look often very like them. Never waste pains on bad ground. Let it remain rough though properly looked after and cared for; it will be of best service so; but spare no labor on the good, or on what has in it the capacity of good.

"The tendency of modern help and care is quite morbidly and madly in reverse of this great principle. Benevolent persons are always by preference busy on the essentially bad; and exhaust

themselves in their efforts to get maximum virtue from criminals."

On this same subject Ruskin said that he would like to divert a little of the large current of English charity and justice from watching disease to guarding health, and from the punishment of crime to the reward of virtue; to the establishing, here and there, of exercise grounds instead of hospitals, and training schools instead of penitentiaries.

Ruskin's heart was very tender and sympathetic although his words sometimes sounded cold and hard; his great call to teachers and those who would serve was to seek out the good and work with it, ever shaping it into the best forms the material would produce.

Do we not need both "the ounce of prevention" and the reformation in educative work?

It was no more true of Ruskin's time than it is at the present that we are inclined to work with palliatives and that much of our best material is submerged in commercialism.

Pauline Trueblood.



*RESUME OF THE REPORT OF THE
PROSTITUTION COMMITTEE, BOMBAY, INDIA*

An authentic report of the conditions of public prostitution existing in Bombay, the second largest city in India has recently been received. The report is the result of the investigation and study made by a committee of sixteen, composed of such men as the Episcopal Bishop, the Catholic Archbishop, the Commissioner of Police, the Chief Secretary of the Salvation Army and a member of the Legislative Council.

The report gives us the conditions prevailing in Bombay, with the weaknesses of their present system. The trend of the argument is as follows:

There are two ways of dealing with the traffic in women and girls,—by segregation and by abolition. The former achieves the concentration in a small area of a large proportion of acknowledged prostitutes. It is brought about by the demand for the removal of prostitutes from "respectable localities." This policy prevails in India, France, Germany and more completely in Japan.

The public of Bombay is ignorant of the fact that the brothel inmate is seldom a native of Bombay, and that these brothels regularly receive a succession of new inmates of the same class or caste. Statistics verify that there is an organized importation: of the 2,995 women who, at the last census, registered their profession as prostitution, only 460 gave their birth-place as Bombay, while 827 registered from a certain British district, Decan, 510 from Goa, and 25 from a small and distant place, Jodpur.

As long as there is this steady supply equal to the demand, the most degraded conditions will be allowed to exist and the present very low market value will prevail. A great number of the women are virtually slaves of the brothel-keepers. The only alternative these women now have to that life, is one of starvation. While many of them live a semi-social family life and keep their children with them, these children, if girls, are naturally forced into the trade. Also, the spread of disease must be considered. Medical attention by the government is wholly denied these women and their income

will not permit of it. The pimp, procurer and bully must be eliminated,—the last census shows 104 admittedly professional male procurers in Bombay.

Statistics show that the evil has been growing in Bombay for the past twenty years. And the estimate of clandestine prostitutes of that city of 979,000 people is given as between thirty and forty thousand. This class is made up of the underpaid woman worker, the hereditary prostitute, the discarded mistress, the widow and the pauper. It is a social and economic problem, however, and one outside the province of the Committee.

That these conditions exist proves the necessity for remedy. The Committee propose as the solution of the problem, the policy of abolition, for they assume,—as is generally conceded,—that prostitution is an unnecessary evil. By abolition is meant the destroying of the brothel, the making it an offense for any man or woman to live wholly or in part upon the immoral earnings of a woman. They urge the government to make the following acts illegal: 1) the keeping of the brothels; 2) the procuring of women; and 3) the letting of houses for prostitution.

By abolition a great deal of the regular importation would cease. The market value would be raised. When this system was adopted elsewhere, it was found that quite a number of the women had homes to return to; and that, the sources of supply being cut off, the short life of the class began to operate visibly. In fact, the final outcome was the disappearance of the brothel type.

The great difficulty that arises in all countries is where to place the young girls? The Salvation Army tries to draw no distinction of persons, but as their accommodations are inadequate they are occasionally forced to refuse admission to the novice. The government makes no grants for rescue work, but the Committee propose that whether the Salvation Army or any other such organization accept such responsibility for the women, dishoused by the legislation proposed, the government be compelled to provide land and funds for the erection of temporary buildings and the maintainance of women. They advocate very strongly these provisions of shelter in Bombay and homes near at hand, furnished with the necessary medical

equipment. The Salvation Army have found that three fourths of the women received in their homes are permanently saved from prostitution. However, in the last few years in the United States, the Army, for want of accommodations, have found it necessary to confine themselves to first offenders.

The Committee recommend that these women be sent to the rescue home rather than to a prison; that the co-operation of the government be sought to assist in the education of the public as to sex knowledge; that the material be carefully selected and the teacher specially trained; that a simple text-book be prepared for that use; and that a regular campaign of public, moral and hygienic education be carried on. We cannot agree with the form of punishment that the Committee advocate, that of whipping: it is impracticable and unjust, we think. In order that the police may not be overwhelmed by the sudden dishousing of women, foreign prostitutes should be sent away to their own countries. The powers of the government have been found adequate to deal with the undesirable alien.

The Committee feel the necessity of awakening the public to the fact that, with some effort on the part of the public, some of the immorality, the spread of disease and much of the unnecessary misery from the human side could be prevented. Public opinion is now wholly lacking in India. Once it is formed legislation will follow. Legislation will strengthen and be strengthened by public opinion. The State, the Committee advances, should at least stand for humanity, and, as traffic in prostitutes is one of the most inhuman trades in the world, the State should use its authority to suppress this evil. And since it has not done so voluntarily, it should be forced to some action by the creation of public opinion.

NOTES BY WOMEN'S PROTECTIVE LEGION

The International Reform Bureau, with headquarters in Washington, is an unofficial philanthropic organization for the promotion of moral reforms, with Dr. Wilbur F. Crafts as superintendent.

Dr. Crafts who has been studying the conditions of social vice, returned the early part of July from a three months' tour; and, previous to that, toured twenty-eight states with the same object in view. In his talks on the "New Perils of Girls," he quoted the statement of Mrs. Kate Waller Barrett, president of the Florence Crittenden Missions, that the average age of entrance into the homes of fallen women has dropped from twenty-eight to sixteen in the last ten years. Dr. Crafts, too, claims that all juvenile refuges are crowded. To confirm that statement he has cited the S. O. S. call sent out by Attorney General Daugherty, summoning the nation to save the young people. (New York Herald, Oct. 9, 1921)

Stanley W. Finch, Chief of the Bureau of Investigation of the Department of Justice, sends out a bulletin, the gist of which is as follows:

"There is a white slave traffic and it extends throughout our entire country. It is estimated that not less than 25,000 young women and girls are annually procured for this traffic in the United States and that no less than 50,000 men and women are engaged in procuring and living on the earnings of these women and girls, and that the number of women and girls engaged in prostitution at the present time in our country is estimated at not less than 250,000."

The government of Poland has recently adopted a system combining features of abolitionism and regulation in its struggle with prostitution. Officials claim that conditions there are most serious and pressing.

Bulgaria and Turkey, especially Constantinople, are in great need of help, too.

In combating venereal diseases, Sweden is in the lead.

ON TOUR FOR THE LEGION

During the past season we were invited to lecture for the T. S. Lodge in Grand Rapids, Michigan. At that time we also spoke one evening on "Karma and Reincarnation," and met the members of the *Legion* Group already established.

We went to Madison, Wisconsin, on invitation of the T. S. Lodge, where we spoke from 9 to 9:30 a. m. to

Lodge members, from 9:30 to 10:30 conducted an open meeting, in the afternoon gave a public lecture on "Karma and Reincarnation," attended a little banquet arranged for Lodge members at six, and gave a public talk in the evening. A Group of the *Karma and Reincarnation Legion* was formed in Madison.

A visit to our home city, Washington, D. C., was also the occasion for a lecture one Sunday evening. We have noticed that the announcement there of either of these great subjects which form the name of the *Legion*, will attract more attention and a better audience than other topics. The world is full of people who are hungry for these truths, if we can only approach them according to their needs. Some are seeking phenomena. They need to be told that, while unusual things may occur in our prosaic world, they are not the object of our search and other phases of study are far more important. Others are timid about examining anything savoring of the unorthodox or miraculous. They may be assured that many who believe in reincarnation still hold their connection with their churches; and that so-called miracles are simply a manipulation of laws quite natural in themselves, but not understood by humanity in general. The important point is that we gain, through knowledge that repeated incarnations occur, a philosophy and comprehension that enable us to meet our daily life bravely and adequately.

In Pittsburgh we spoke on *Legion* work, the European Aid and the Women's Protective Legion.

In each of these places we met friends who were most cordial and who extended to us all the courtesies possible. We thank them for their kindness, and for the opportunity to present the phases of our work so that we may gain for it a wider co-operation in every section of the country.

Edith C. Gray.

FIELD NOTES

The *Legion* rejoices in the news that Mrs. Louise van der Hell is again at the headquarters for Holland and has resumed charge of the work. She reports slow but steady growth. Lectures are held, but most of the new members become acquainted with the teachings by means of printed material, leaflets, etc.

Cleveland Group has sent in its report of the last year's work, showing receipts of \$92.18 and disbursements of \$94.50. Twenty dollars were given for aid of European children and ten dollars to the *Legion*. The Group is a member of the Federated Clubs of Women.

The present officers are: president, Mrs. Mary I. Megaw; recording secretary, Miss Blanche Lawrence; treasurer and financial secretary, Mrs. Mary A. Mears. The Group has a membership of eighty, of whom fifteen were admitted during the last year.

The members of the "Veronese" Group, which was recently formed in Evanston, Illinois, gave an interesting program with music, on May 30, in the Fine Arts Building, Chicago. Mrs. Ella L. Cutler read a paper on "The Work of Paul Veronese" as a painter.

The proceeds of the sale of tickets, thirty dollars, was generously donated to the *Legion* fund. The ideal of "Veronese" Group is service in the cause.

The opening meeting of Pathfinder Group of colored members of the *Legion* in Chicago was held October 15, at 7 p. m. The secretary of the *Legion* spoke on the subject, "Life, Death and Rebirth." The Group is made up of very earnest members, eager to spread the knowledge to others. One member, on first hearing about reincarnation, liked the idea of rebirth in higher races, but after realizing how much some knowledge of reincarnation and karma would help the negro race, he decided that he would want to be reborn in his own race in order to help in teaching it.

The *Legion* has for sale hand-colored cards with mottos suitable for Christmas gifts, at ten cents each. Send for a lot and sell them to your friends, for the benefit of the *Legion* work. There are about twenty varieties.