

# **REINCARNATION**

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## **THE HEARTS OF MEN**

In *Light on the Path* we may read the following paragraph, under Rule 12 of the second part:

“Study the hearts of men, that you may know what is that world in which you live, and of which you will to be a part. Regard the constantly changing and moving life which surrounds you, for it is formed of the hearts of men; and as you learn to understand their constitution and meaning, you will by degrees be able to read the larger word of life.”

What are the “hearts of men” so insistently commended to our study in this powerful passage from the great text-book of occultism? As the physical heart is the central organ from which purified blood-corpuscles, carrying the energy of physical life and well-being for the nourishing

and upbuilding of the living cells of the physical body, are propelled in ever smaller but ever more numerous streams to all the parts of the body, so the "heart" here referred to must be the organ from which psychic energy is distributed over the soul, the unseen life of the man.

The physical body has, for the humanity of our age and time, reached a certain completeness, if not perfection, and the physical heart of a normal, healthy person performs its function well, and in much the same fashion as for other men. But the heart of the soul is perhaps not so definite, not so mechanical, in its action. It is of such a nature that it exercises a selective action on the psychic life-streams which flow in and through the personality of the man, so that the various parts of the man's soul are nourished with life or energy which is agreeable and suitable to them. And this inflow of energy into the soul will color the man's life in ways which mark out the characteristic points of his personality, and the actions of the man will be according to these causes.

But the heart of man is not outside the man's control, as is his physical heart, to a large extent. He influences it constantly, whether consciously or unconsciously. It is as if he could and did open certain valves or stream-channels and closed or checked others. Thus he himself has the power to some extent, to choose and select the objects, the movements,—the feelings and thoughts—that are to appear in his consciousness.

Higher still, or deeper, than this heart of the man's personality, lies his inner being, or individuality, to all intents and purposes the man



himself. From this center of his being he can and does influence his personality, if there is a close relation of union between them, or if, as runs the current saying, the man is of sufficient advancement in evolution. From this inner center he can control the actions of the person in the world of life, and can to some extent express his true character through the medium of his lower self or personality.

Thus there is a second meaning behind the ordinary one of the occult rule as quoted above. Had we the necessary psychic power of our own inner center of consciousness we might "look intelligently" into the real "hearts of men," into their very character, and see them as they are.

Not having this high clairvoyance we must content ourselves with the study of the inner life of personalities, and if not clairvoyant at all, then we can only observe the lives of men and estimate as far as possible what are the real forces which bear on the man's physical body and impel it to action or speech. This is evidently the first method of applying the injunction to study the hearts of men. We try as impersonally as possible to discover the motives which lead to action and to know the inner selective mechanism of soul which gives the personal coloring to men's lives.

And what would we probably see, if we had the clairvoyant eye? The occult rule itself gives the explanation: the life which surrounds us is formed of the hearts of men. In other words the outer world is, partly at least, the materialisation of human consciousness. As the man thinks so he is, and so he acts. What he has in

his inner consciousness first, is later projected by him into the outer world, into form. What the soul rehearses in consciousness, the physical body as far as possible tries to act out on the stage of the world. Thoughts tend to become facts.

Thus if we could look into the heart or inner consciousness of a man we would observe his conception of the universe. It would be full of thought-forms of other men and things, the men acting and the things moving. The desires of the man would guide and control these actions and movements, and all this consciousness-activity would tend to influence the external, so-called real world, to be and move accordingly.

Kant showed that the real objects, the things-in-themselves, could not become known by men, at least not with their present ordinary methods of gaining knowledge. The occult rule explains what does happen: the external world is the result of the collective projection into outer being of the inner consciousness of men, or in simple words, "the life that surrounds you . . . . is formed of the hearts of men."

Is it any cause for wonder that desirelessness, the power to control desires, is the first work to be achieved by the young occultist? If the man wishes to change the world, must he not begin with himself and re-form his own world of consciousness? If he wants to confer benefits on humanity, must he not first eliminate evil things from his own inner world? And if he aspires to live in freedom, must he not learn to die to limitation, that is, let go his grasp of the bonds of attachment?

C. S.



*THE BRITISH EMPIRE AND RUSSIA*

Lord Thompson of the recent brief British government by the Labor party headed by Mr. Ramsey McDonald, recently spoke in the Fine Arts Building, Chicago, on the status of England at the moment. He briefly discussed the political parties then, their ideals and their practical methods.

To one not submerged in British politics it was a great surprise to hear that the burning question of the moment seems to be the disposal of the unemployed and the most practical method of paying their doles. The fate of those depending on votes in Britain seems to hang on the candidate's proposals for the management of this problem.

One expected to hear of the statesman's concern and his colossal plans for the management of the vast added territories now under the Empire's control. A very great area of land in the Western Hemisphere is hers; the greater part of the continent of Africa has come under British influence since conquered Germany lost her colonies; in Asia, with the recent acquisition of Mesopotamia, the Empire is the manifestly dominant factor; and with Australia and New Zealand parts of the Empire, the island areas of the world are admittedly hers in greatest measure. One expected to hear what was to be done for these vast holdings of the earth's surface, a trust beyond dreams for splendor and opportunity.

But we were told of the practical necessities of Parliament, of Britain's immediate need of

purchasers, and finally of the need for the rescue of dying Russia *to act as a purchasing population to Britain's advantage*. The notion of saving of the starving Russian people for their own sakes was not mentioned!

And the blindness of unthinking cynicism reached its climax when the distinguished "Laborite" peer showed surprise that the McDonald government was deservedly thrown out of office, neck and crop, by British votes because the worthy laborites had compounded some treaty with the Lenin-Trotsky-Bolshevik murderers of thousands of the aristocracy and the intelligentsia of Russia. The speaker did not seem to grasp the horror of compromisings with a body of men who founded their tyrannical government upon the murder of the royal family of Russia. The gain of England in trade through such a bargain made a shame and horror for England which fortunately the British voters would not tolerate. It was a marvel that Lord Thompson did not, for a moment, comprehend why his party was defeated. And he anticipates, in a maudlin mental state, his party's return to leadership after a period devoted to the building up of its power!

W. V-H.





*UNIVERSAL BROTHERHOOD*

So many people, citizens of this country, are trying to prove that this person or that person and this sect or that religion are un-American that the suspicion grows among the rest of us that the real trouble is not a lack of loyalty to America but a misunderstanding as to why America was born and why it has so suddenly come into world importance. Yet it is a matter of history how America was established and how it has grown, and the statistics of the country show the sizes and numbers of the different groups of people making up the population. What seems to be missing is the recognition that this country is a leader in spiritual thought and as such should set an example to the rest of the world. This country should be a God-fearing country in spirit, as well as by announcement in the Constitution. But reference is made to the Constitution to show why this group should dominate or that group should control. If we stop to consider the number of groups who worship God and to realize that each one is worshipping God, it will not matter so much how they are worshipping Him. The main thing is to realize that they are all worshipping God. If we can view this country as a circle and the different religious groups as sectors of that circle, we can see that as long as the boundary lines of the sectors are true radii emanating from the center, which is God, we can also see that to keep the circle intact, it will be necessary for the different sectors to maintain their positions as regards the circle and their borders which are

the radii or lines, emanating from the center. If a sector should depart, in the least, from its position, the circle will be destroyed and the boundaries will be no longer radii of the circle and will lose touch with the center. In the union of the circle there is solidarity. One sector should not encroach upon that part of the circle which is occupied by another or deprive those in that sector from their place within the circle, near the radii.

It is not a question of Americanism or mode of worship that should concern anyone. It is not a question where one's ancestors were born. It is not a question of how you worship God but why. America is the public forum of the world because every race and religion is represented here among its citizens. Here there should appear the very highest thought and the greatest accomplishment for the good of mankind. The finger of God can readily be seen in the form of the American government and in its development, as it has been put into being and operation by members of many races and creeds and is not the product of any one race. It was brought into being through Divine Will, operating through spiritually inclined minds, which were chosen for the purpose. If we can understand that this country was and is divinely directed for the purpose of helping all the world, it will be possible to understand that this country is the place where the true universal brotherhood of man will be demonstrated, for the benefit of the rest of the world. All resistance to this plan will come to naught.



It would seem that the present friction between religious groups is the last resistance to the great plan. It will have to end, as all resistance to the Divine Will ends, but, in the meantime, it would seem reasonable for the leaders of the different groups to consider whom they are resisting. The resisting of the growth of the Brotherhood of Man, in its universal conception, is resisting God. It might be well for the leaders to be careful what doctrines of resistance they are teaching their followers and to show more deference to the Divine Will in the choosing of their objectives. No man can hate a man who loves him. Therefore love begets love. This is not a theory but a statement of facts easily demonstrable to the smallest of minds. Love of one's brother will unite the sectors of the circle. Once the circle is made perfect or nearly so the circle will grow by the strength given the radii from the center of the circle, which is God. It must be seen that the growth of the sectors will come through the growth of the radii and the radii obtain the strength whereby they grow, from the center of the circle. Resistance of the sectors to the growth of the radii is the holding of the circumference to narrow limits. Therefore the growth of the radii must be unimpeded.

The more radii there are to the circle, the more strength will be given out from the center, because God's force is unlimited. The more radii there are in the circle, the more sectors there will be. The more sectors there are, the more ways of worshiping God, so that each may find the way to worship which best fits in with his own conception

of God and his own personal environment. One sector should not try to develop at the expense of another, for that would distort the circle and a perfect circle is needed. If all the people in each sector really worship God, then all of the sectors will grow in a uniform way, the periphery will grow and the circle will be maintained.

It can be seen that the force emanating from the center can be greater than is needed for the growth of the circle and this excess of force will be given off by the entire periphery, to the outside space. Thus will the outside be prepared for the growth of the circle and the resistance broken down. This would seem to be the thought of Universal Brotherhood by Divine Plan, to encircle the earth.

*Joseph C. Marsh.*





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*THE KARMA OF OUR WORLD-WORK*

Work, action for helpfulness in God's prakriti, is Man's obligation to the Creator. The necessity for action He imposes; obedience with joy is our proper, wise response. If we see our obligations to work as our opportunities to obey Him we have begun to build our efforts upon a rock un-failing, eternal, for that ideal need never change.

Then for the choosing of our field of work and our own phases of work and our ways of working often we come to deeply significant opportunities for decision. It is often after the completion of a long task karmically imposed and by Fate enforced that we come to the great day of the new choosing of the next task. It is karma, the force of antecedent thought, desire and action that makes the form in which the powers of the man are to drive for the next period of expression.

Hence the wisdom of constantly contemplating great and noble works for the helping of man may be seen. To long to do wise and helpful works is to gain the privilege of doing them, even if there be some binding to karma in the process. Certainly it is better to send desire in this direction than to nest in ineptitude or apathy.

People who have but lately, in an incarnation, gained the vision of the great Plan and who long to tell their good news to others as their life-work, becoming teachers of the Word, may well consider all anew the value of the tasks already assigned them in which they find themselves set. That which we find ourselves doing has been assigned us to do by those lofty Beings who give

us the setting we have made for ourselves. Let us then complete our tasks worthily as we march on, studying the value of the labor to the Lord of the Vineyard, magnifying His greatness, glory and wisdom.

But always we may be studying the future with telescopic eye! A turn of the road ahead may bring new vistas, and we may prepare for them and for our work in them.

We seem to have some simple but binding relationship to Time and to our activities in it and in its companion necessity Space. We should be at balance of inner attitude toward, in a state of satisfaction with the day and its labors, that we may give the blessing of our content with it to each day that flits into the past; we should cherish a rational longing for greater and more freely chosen labors to-morrow.

Then the art of living centers much upon the mixing of these sacred ingredients as we march. Too much discontent must make painful karma; too much satisfaction may lead to sloth and lethargy.

Our lives we cannot fashion very artistically into greatness when we first begin our conscious building. Often and again we must study our architecture.

And the great lesson—Children of the Heavenly King, as we journey let us sing! The Way is His, the steps are ours. Let us accept what has been given us and build for the future.

W. V-H.



## RAPPROCHEMENT BETWEEN BUDDHISM AND CHRISTIANITY

That there is a just basis of common views of philosophy and ethics held by Christians and Buddhists is maintained by Dwight Goddard in *The Forum* for December, 1924. The running comment, apparently by the editor, is as follows:

*The two greatest religions of the world are not really far apart. They are divided by un-essentials of dogma, which have grown up during the centuries, not by difference in fundamental principles, for in these respects they are at one. Buddhists have no antagonism toward Christianity, so that once the antagonism of Christianity toward Buddhist is eliminated it would be possible to secure the close coöperation, and possibly even the eventual solidarity, of the religions of Jesus and Gautama in the interests of the brotherhood of man.*

We add a few lines from the article of Mr. Goddard:

In the deeper philosophy of Buddhism there is much that is closely akin to what is generally accepted as Christian truth. Buddhists believe in a divine trinity just as Christians do. It differs in different sects, but in essence it is similar. The First Person is the Uncreated Essence of Buddhahood, the absolute ground of all being. What Christians call God, Buddhists call Amitabha Buddha, and the very name and conception of Amitabha, which means Lord of Boundless Life and Light and Love, has distinct derivation from Gnostic and Christian sources. The Second Person is always some historical incarnation of essential Buddhahood who, like Gautama, has come to earth to show men the way of salvation and who is now glorified in Nirvana, or like Maitreya, who is the Buddha

that is yet to come. The Third Person is Kway-yin, who is conceived of as expressing the inexhaustible and eternal activity of the spirit of divine mercy and compassion. . . . .

All these things go to prove that Buddhism as it exists to-day in China and Japan is already half-way Christian; but if the historical steps can not be proved, or later should be disproved, the fact of similarity remains and can be explained even more satisfactorily by the conception of the Divine Logos working by the Holy Spirit in all religions and independent of the historical stream.

The situation is this: at present the Christian church stands in an antagonistic attitude toward Buddhism, the opposite of which is not true, as the Buddhist Church is and always has been friendly toward Christianity. But at present there is no free contact between them. One can easily make a friendly acquaintance with an individual monk, but that is as far as it goes. What is needed is the mechanism for a larger and more continuing contact; a known and fixed place of meeting; a magazine and literature that will be of mutual interest and mutual circulation; a repository for books and research materials of mutual concern; a centre for discovering friendships and for conserving the fruits of friendships. . . . .

. . . . . These are the immediate objects. The great purpose is more distant but is all-important, namely: to provide a centre from which may radiate that friendly and understanding sympathy that we believe in the long run will draw Christian and Buddhist together into one native church.

With the ideal of drawing into fraternal sympathy the adherents of Christianity and Buddhism we believe millions will sympathize. The recognition of the community of views and aspirations and the combined effort to gain more wide-spread recognition of them by humanity at large must be accepted as praiseworthy and desirable. But there is no reason to seek for intimate union of



the two, or to long for the merging of one into the other. And the entire assimilation of the one body by the other would be most undesirable. The pronounced differences between men makes several religions desirable. We need not only the rose but the lotus also. In peaceful waters floats the lotus cup; in gently, ambient airs the rose may sway.

W. V-H.

### *EUGENICS ACTING IN REVERSE*

All lands need increase in the numbers of the best members of society. Civilization can scarcely hold its own, not to speak of its making progress, without that augmentation of the thinking, planning and energetically acting body. Eugenics, by theory, is the science and the art of bringing ever new generations of men into the world wisely and well.

What an appalling travesty of ideal is the world-wide menace of birth-control, birth-limitation and birth-suppression now rampantly advocated through the civilized world. Fanatical women and men rush hysterically from city to city bravely and self-sacrificingly clamouring for the establishment of clinics where women may learn how to prevent conception!

Much worthier would be the establishment of institutions for the instruction of men and women in the splendid art of wise mating, happy home-making and the bringing into the world of a goodly number of well-fed and well-trained children. Here and there, yet rarely, one sees a young couple determined to make the fine sacrifice in-

volved in bringing three, four or more children into the world. They plan, struggle, labor and the growing years see them surrounded by a little group of their offspring growing up to lovingly support and comfort the parents in their later years. This is an ancient and generous ideal. It makes for steadiness and sobriety in the national life. History tells the tale; the nations whose women, like Cornelia, brought Gracchi into the world and preferred those ornaments to the golden jewels of wealth and indolence were lands that challenged the gods to send strenuous demand, a due meed of karma to be discharged and the blessing of potent requirement of national struggle that, successfully borne, has left the blessings of national self-realization within God's plan to all the generations to follow.

It is a cramping, limiting activity to widely advocate interference with the birth of the young. Physicians, the guardians of the health of families and of nations may instruct in the opposing of conception; even for them it is better that two physicians should consult before advising the limitation of families.

Let public-spirited lovers of their countries rather go about teaching how their lands may be enriched by the invitation of strong egos to possess the little personalities of well-born and strongly trained children. Then the old, tried families of our lands will not die out but grow stronger as the generations roll, contributing by cumulative effort to the strength and stability of national ideals.

W. V-H.



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*LIFE EVERLASTING*

Man is god *de facto* only as he lives in god-consciousness activity. When that activity is in partial abeyance—and his totality of consciousness can never be wholly annulled—he can no longer defend himself or those who are his wards; he cannot build or destroy, but is in some respects helpless and must be cared for by those to whom he belongs in the large, inner order of the world's life. So the interruption of a man's consciousness activity is in a sense catastrophic and anomalous. Yet men are constantly surrendering their command of consciousness activity in the most childish trustfulness in that which is more or less unknown when they enter upon sleep, yield to anæsthesia or surrender to death. Many religions teach the yielding of consciousness to trusted beings of the hierarchy of the Logos. And there are those who argue that one should hold control of the self-feeling as far as possible.

It is a fact that there are great beings who give immense aid to men by controlling or guiding consciousness for them to a very large extent and restoring them to consciousness balance or adjustments when they are upset. The dependence of man upon his vehicles of consciousness is too great, while the ego is but partially developed, to satisfy the demands of dominant souls. Man is not of God's image to remain always in puling infancy of consciousness. His sonship entitles him to the development of his consciousness powers, not in pride but in the recognition of his filial duty of existence and action.

So those who have learned something of the meaning of the deeper facts of life recognize that it is our duty to study our vehicles of consciousness, the physical body, the astral, the mental and the causal bodies, with the purpose of developing them and using them more and more sharply.

Since the method has been chosen and used by great teachers of the inner knowledge we may be sure that the rousing of man when the body is sleeping and the teaching of the freer life away from the body where the movement of translation is so easy and where comprehension is not laborious, is the best for us at our period of study and development.

Men trained in this way gain immensely in the powers of consciousness, in the control of bodies and in helpfulness.

Long must the training be applied to bring one to real skill and power in the passage from plane to plane, with the unbroken possession of consciousness, from waking to sleeping and from the sleeping state to the waking condition, from the consciousness belonging to life in a physical body to that in the successive higher bodies. Unbroken consciousness means the maintenance of the recognition of the self and its relation to the not-self. And it means the retention in tenure of the products of consciousness action which we call memory.

Life everlasting in its fulness is then, life unbroken as to consciousness activity. No doubt such life demands immense development before it is attained in its completeness. For a long time the teachers and leaders of men must receive



and care for the men not fully developed. But it explains our life, renders it comprehensible in rationality and gives us full dignity of hopefulness to know that this is a part of the goal of human evolution.

God-like it is to have such powers of the self; to know one's self continuously, to have unbroken control of one's consciousness processes, to affect one's environment on all the planes successively.

Control of vehicles means also the power to possess and use bodies without being subjected to their recurring loss. Death must cease to occur as the helpless snatching of men from the physical body. Life everlasting must finally include the power to possess and use physical bodies at will. Then worn-out physical bodies will be laid aside voluntarily and fresher ones be taken up as the needs of one's work demands.

Until this consummation is attained those engaged in the rapid development of these powers have the benefit of most wonderful care and training so that they may not be doomed to long periods of weak and errant consciousness existence.

W. V-H.



## OF PRAYER

*Laborare est orare* said the ancient Roman. For all men it must be that the heart's longing, as it includes the feeling of man for God and His perfecting earth, is prayer.

Like a great fountain of unquenched fire from the heart is the prayer of being, of existence for him who aspires. The great occultist and mystic, Francis Bacon, said, "Lord, my heart has ever been a living coal upon Thine altars!"

Appeal is in our attitude toward God. To long to be like God, as we can see, is prayer; for he who knows even a little of the divine wisdom feels that this our attitude is equal to a yearning appeal that we may be given the experience and the instruction that will lead to the result of assimilation.

The pupil is in constant appeal to the Master, though no words are spoken. The vision of the Blessed Teacher's being rouses longing to be as He is, to possess His powers to heal, to be able to sustain, to comfort and never to crush or beat down a human soul.

The heart's cry of man rings silent through the world, a sobbing, shuddering attitude of broken hearts that utter only an inward speech that surely God hears. The Law must be fulfilled. Calvary within, almost unknown by men, must still have its scenes of crucifixion. We feel that God hears. Justice must be satisfied. Even today the law of an eye for an eye has been reduced to perhaps some less important structure for an eye. And some day the payment for an eye



will be symbolical and some inner agony of vision ruined will be accepted instead of the actual blotting out of that organ of hope, the physical eye, that makes the hope of seeing God the acme of all anticipations.

Prayer, for the seeker after the immense potencies of the divine wisdom, is every deepest longing. It lies in every dream of yearning included in our cry that we may be as He is—freed from weight, from offense, from the awkwardness that gives pain—for the power to wield the sword that knocks back the blade of the selfish aggressor.

Oh, let us pray ever and always; but with the labor of our hearts! Let our cry to God be manly but direct. But let no unseemly words of request or begging pass our lips. The need of Man is greater than our need. If we can long to be transformed so that the world may live, our prayer will find answer!

W. V-H.

### *FEAR NOT OLD AGE*

From high among life's mountain tops  
I view my checkered past;  
I'm growing old, my hair is gray,  
Old age is coming fast.

But what of that; it cannot harm  
My own real self at last.  
For I live on and on again  
No matter what the past.

And when the shell I live in now  
Once more to dust has turned,  
I'll be again with dear old friends;  
A rich reward I've earned.

From morn till night, if night there is,  
In that bright, happy land,  
I shall enjoy the livelong day,  
Whatever comes to hand.

So what care I for troubles, that  
Beset me in this life!  
'Tis best for me that I should have  
A life in which there's strife.

The over sheltered growing tree  
In the forest's mighty throng,  
Is not the tree that serves the world;  
Is not the tree that's strong.

It needs the roaring, tearing blast  
For strength of root and limb,  
To make a tree that's great and strong,  
That's beautiful and trim.

So blow ye winds your trouble blasts,  
Ye make me only strong;  
Ye help me live a useful life  
Of happiness and song.

*William F. Pack.*



## YOUR OWN RETURNS TO YOU

What an attractive philosophy of life is presented to men by many of the advanced exponents of so-called "New Thought"! Think only good, and only good can come to you. Do not allow the thought of evil to arise in you. God is All-Good: therefore there exists really no evil, no disease, nothing imperfect,—these are only errors of our human thought.

Alas, yes! Could you by some magic power hold away from you *what you have already done and thought*, and could you by perhaps a still more marvelous feat of magic skill, think only the good, the beautiful and the true,—then your life would be ideal and nothing could mar it, unless it might be the painful knowledge that the world is groaning in its difficulties, its imperfection. If we only could; and yet what tremendous *ifs* these are!

These popular teachers of the magic power of thought need to gain the realisation that what we have thought is not limited to this present earth-life. We have lived many, many times on earth and have thought and done very many things. And these things and thoughts of the past, of the far-distant past as well as of the past of this present life, come back to us continually. Thus we can not for a long time have only good things return to us. There will come evil things, painful things and things which humiliate. To legislate these things out of the scheme of existence by naming them unreal, non-existent, is very much like the method of the ostrich, which, when

pursued, hides its head in the sand, believing, so it is said, that when it can not see its pursuers, then its pursuers cannot see it. Therefore there must be an awakening some time, when the incomplete philosophy faces the large world of facts.

Our past has in part already come back to us and helped to make us what we are. More is still to come: the unexhausted karma of all our past. And what we do and think now will also be added to that sum of things which will return to us in the future.

The past karma which has been exhausted on us, has returned to us, is what has largely made us what we are. That is entirely beyond our control. We must take ourselves as we really are, and not as we would like ourselves to be. Let us face the truth; it is sometimes unpleasant and sometimes very dreadful, but the only proper way is to face it and deal with it properly.

What already formed and unexhausted karma there is we can not change any more than we can change what we are in a moment. But if we have power to make karma, so we have also the power to unmake, or neutralise, it: to be sure there must be an equivalent work done. We know only too well from our present experience that to undo something is always of corresponding magnitude as was used in the doing. The unexhausted karma rarely overwhelms us; usually it comes upon us gradually and if we are wise and alert we can meet it strongly and neutralise it to some extent, so that it will not injure or pain us unduly. In other words, the karma returning to us is represented by certain forces or rather



energies, which we can oppose or shift in another direction, by exerting forces on our own account in opposition. The result will then be a combination of all the forces, which may be very different from the result which the original karma would have produced when acting unopposed.

But when we consider our present or rather our future actions we are indeed free, yet not entirely free. We can only work with what we have, or what we are, and can not act perfectly, or ideally, for we are still in the process of evolving toward perfection. Let us do, however, the best we can, guided by the best we know, and the resulting karma will not be as bad as it might well have been. In fact it will be the very experience needed for our growth; it will teach us just what we needed to learn. Gradually, as we work and live life after life, will we gain the power and wisdom and skill which will enable us to make only good karma, and finally to make no karma at all. And then we will approach nearer to freedom and at last gain it. Through wise action man may break the bonds of action.

C. S.



## THE FRIENDS OF BUDDHISM

In our relations as workers for the cause of Buddhism we wish to use the name, "*Friends of Buddhism*." Those who have signified interest in this work we will consider members of our organization.

The most encouraging bit of news we have had for a long time came a few days ago when a copy of the little new publication called *The Blessing* was received. It is the first number of the first issue, dated January, 1925.

This publication is devoted to the presentation of translations from the Pali of the Buddhist scriptures thus far not turned into European languages. It is most important that English-reading people have these documents before them in comprehensible form. We trust that the young Pali scholars who are doing the work will not falter but vigorously prosecute their work.

We hope that the *Friends of Buddhism* will give aid by subscribing ten shillings (about \$2.40) for a year's subscription. We will gladly send on subscriptions. From available funds the sum of \$50.00 has been sent as a donation.

We will gladly aid in securing good books on Buddhism in any language, and will give suggestions as to how to begin a course of study.

A Buddhist Lodge of the Theosophical Society in England has been founded. Its object is to point out to Theosophists and Buddhists alike the fundamental identity of their philosophies. Those interested may write to the Hon. Secretary, Miss Aileen M. Faulkner, 101 a, Horseferry Road, London, S. W. 1.

W. V-H.



## MISS GRAY'S WORLD TOUR

In August, 1924, Miss Edith C. Gray sailed from San Francisco to make a world tour of Asia and Europe, which will probably last a year. She travels in order to promote the interests of the *Karma and Reincarnation Legion*, the Women's Protective Legion and the Friends of Buddhism.

On September 6, a number of friends in Honolulu were visited and the "Aloha" Group of the *Legion* has been chartered. Mr. Elmer C. Andrus is the leader.

Toward the end of September seven applications were received by Miss Gray in Kyoto, Japan, where Mrs. Suzuki will be the leader of the "Mahayana" Group, nearly all the members of which are professors in the Otani University. Professor and Mrs. Suzuki are well known as the able editors of *The Eastern Buddhist*, a scholarly magazine devoted to the northern schools of Buddhism. Tokio gave the visitor some more applications and the Tokio Group was formed, under the leadership of Prof. D. van Hinloopen-Labberton, who was for many years active in theosophical work in Java. The *Legion* now has thirteen members in Japan, and it is hoped that the number will increase greatly in the coming years.

In Shanghai is a very active theosophical lodge, and also some *Legion* members, and there Miss Gray received 18 applications, and the "Lao-Tze" Group was formed, with Miss Dorothy Arnold as its leader. From Hongkong four applications were received. The total membership in China now stands at 31, a good beginning.

The Shanghai Lodge publication, *Far Eastern T. S. Notes*, of November-December, has this report:

Interest in theosophy seems to be sustained and our meetings fairly well attended. We lack however sufficient able lecturers.

Perhaps the most interesting departure this year, so far, has been the inauguration of a Karma and Reincarnation Discussion Group which meets on the last Thursday of the month under the auspices of the *Karma and Reincarnation Legion*. This new activity was directly due to the inspiration of Miss Edith Gray's visit to us,

and we hope that this monthly meeting will bring in time many adherents to the *Legion* and do much to stimulate interest in these two cardinal teachings of the Ancient Wisdom.

Thanks are also due to Miss Edith Gray for having enabled us to establish contact with one of the leading Buddhist Associations in this town. Miss Gray was invited to give the Association an address, which was much appreciated by the 300 or more who were present. The talk was preceded by a luncheon given in her honour, at which were present several notable Buddhists.

The following is an extract from a letter received from Mr. M. Manuk, president of the Hongkong Lodge, who, since his return from Australia, has been doing such splendid work in the Colony on behalf of theosophy:

"I quite agree with you that any lecturer, visiting China, must not only be a good and convincing speaker, but must have a good knowledge of Taoist, Buddhist and Confucian philosophy. I speak from experience, as I find that I have to be conversant with Mohammedanism, Zoroastrianism—in fact with every known religion and philosophy—to carry conviction. Indifferent lecturers will do more harm than good. I also agree with you that any lecturer coming out must not look for financial support from our lodges. . . . .

"The minister of the Union Church saw fit, two weeks ago, to ridicule the teaching of Reincarnation, and preached a sermon on it. I took up the challenge through the press, and I have been exchanging letters with him ever since, and yesterday I announced a lecture on "Reincarnation" and invited him, through the press, to attend; needless to say, he did not turn up, but our lecture room was packed and a number had to stand outside the door to listen. I spoke for an hour and a quarter and answered a number of questions. The meeting was charged with wonderful magnetic forces, and I was literally carried away by my subject. As usual, I spoke without any notes and delivered my lecture extempore. I was told that I carried my audience with me. I poured out my very soul, as I realized much depended on my lecture.



"The controversy has done much to give us publicity, and I am delighted that the field is being made ready for our Leaders to come and sow the seed, which shall bear fruit in abundance. . . "

Singapore gave Miss Gray a meeting on November 11, mostly attended by young Hindoo men, and from this lecture there resulted 21 applications. It is hoped that a group may be formed among interested Chinese in this city. Restrictions by the government make the formation of societies somewhat difficult.

Miss Gray next made the voyage to the Dutch East Indies, where the *Legion* has already a fair membership of several years' standing. Weltevreden was visited first, where lives Mr. J. Kruisheer, General Secretary of the Theosophical Society for the Dutch East Indies, who had kindly planned Miss Gray's tour in Java and Sumatra. Five new applications were received on November 18. The next day Buitenzorg added six, and at Bandoeng, the seat of the government, on November 20 were received 21 more applications. Semarang gave two and Djokjakarta one. On November 29, Miss Gray spoke in Medan, Sumatra, where ten members and a group resulted. The total membership in the Dutch East Indies is now 170.

Letters just received from Burma and India show that Miss Gray has been very successful in these countries. Groups have been formed in Bombay, Karachi, Lahore, Hyderabad (Sind), Poona and other cities.

In Calcutta, on January 25th, 46 applications were received after a lecture, and a group was formed.

Miss Gray writes, February 15, "I am sailing from Bombay the 21st of February, after a lecture here (at Adyar) to the Indian Ladies' Samaj to-morrow and a lecture in a boys' college day after to-morrow in Madras, with a concluding lecture in Bombay before the Bombay Women's Council the 20th.

"I shall spend a very short time in Egypt, in Jerusalem and Beirut, in Constantinople and Athens, then visit Sicily and Italy. I have now given twenty-eight lectures in India, and have three others to give."

*Secretary of the Legion.*

## BOOK REVIEWS

*The Subconscious Mind: How to Reach and Arouse*, by Gertrude A. Bradford. 163 pp.; published 1925 by The Elizabeth Towne Co., Inc., Holyoke, Mass.

This is a bright book along New Thought lines, with some recognition of karma and reincarnation. We quote:

"When we help others to advance, we are according them a place in the universe as well as ourselves and proclaiming their worth to the world, and this activity on our part sets in motion the Law of Compensation or Reciprocity which operates in our behalf. Success builded on such a foundation of co-operation cannot topple and fall."

"Your creative work has a survival value that will eternally add to the inspiration of those who will 'carry on' and which will follow you in other incarnations, making the way smoother and achievement easier of realization as you continue your journey along the pathway of evolution."

*The Doctrine and Historicity of Pre-existence and Reincarnation*, by the Rev. H. E. Sampson. 56 pages; Wm. Rider & Son, Ltd., London.

The author defends a statement made by himself eight years ago:

"It is an historical fact that until the sixth century the doctrines of Reincarnation and Pre-existence were generally held in the Christian Church. They were only suppressed in the Councils of Constantinople, A. D. 553, which sat to suppress Origen, a Christian Father, who, with Clement of Alexandria, and other Fathers, boldly taught these doctrines."

*The Druids and Theosophy*, by Peter Freeman, with a foreword by Dr. Annie Besant, is a neat pamphlet of sixteen pages, printed in 1924. The author shows that the Druids were a very learned and beneficent body of priests of the Keltic race. The word "Druid" means "one versed in Divine Wisdom." The Druids taught, among other things, metamorphosis, metempsychosis and (or) reincarnation. One of the 20,000 or more triads,



by means of which the Druidic wisdom was handed down orally, is as follows: "Three necessities of transmigration—the least of all life, whence a beginning; the substance of all things, whence progress; and the formation of all things, whence individuality."

C. S.

### FIELD NOTES

HOLLAND continues its steady work. The bi-monthly *Mededeelingen* appears regularly, with interesting news and articles. New literature has been printed, and a book-mark, explaining reincarnation and karma, has found much favor and wide distribution. The total registered membership is now 867.

In spite of many difficulties and the unfavorable conditions the work in GERMANY has gone forward, due to the perseverance and energy of Fr. J. L. Guttmann, the *Legion* Representative. In the coal-mining district of Dinslaken-Lohberg, in the Rhineland, the *Legion* work has been enthusiastically cultivated. The total German membership is now 377, almost all admitted since the summer of 1923, which is very gratifying.

From the two groups at Vienna and Vöslau, in AUSTRIA, more applications have been received during the winter, and the total Austrian membership is now 182. Herr Karl Riedel, during the winter, has continued his work of giving public lectures once a month, and has found sympathetic audiences.

In ITALY the group in Florence, under the able leadership of Mlle M. Kamensky, has shown admirable activity, and its membership is now about 50. The Trieste Group is also very active. The bi-monthly *Rincarnazione* continues its high standard of literary excellence and is a great help in "spreading the knowledge." The Italian membership is at present 208. It is hoped that Miss Gray will again visit Italy and enliven *Legion* interests.

Czechoslovakia has now 13 members and a group at Dobsina, recently chartered, working in German.

The friends in Cuba have kept the work alive, and Colonel Cruz Bustillo has recently added 11 members to his list, making a total for Cuba of 259.

Argentina has increased her membership to 174. Sr. Domingo Pita has been appointed Representative.

Chile has now 245 members. The group at Concepción is active and adding to its membership.

From Brazil was received a letter with 27 applications, and the total Brazilian membership is now 208. Sra. Gracilia Baptista, the Representative, will form some more groups.

In the United States there have been chartered new groups in Indianapolis, Detroit, and Pomona, California. The work of the New York Group has been re-organised under the leadership of Mr. Cruzat, and is now meeting at 67 Morton St., Apt. 2-B.

Mexico, with its many political and economic changes, has added a few members, making a total of 168, and a live group has been chartered in Empalme, Sonora, which will carry on activities in Spanish and in English.

Let the good work go on!

The International Correspondence League offers opportunities for men and women to correspond with people in countries other than their own.

It seems probable that much good may come of joining this body. We commend it to those who have some time which they can devote to the work. In the course of such correspondence no doubt the topics in which you are especially interested may be considered.

Inquiries and applications should be sent to Miss F. Bonner, 3, Upper Woburn Place, London, W. C. 1.

On March 18th a violent tornado ravaged certain parts of Missouri, Illinois and Indiana, causing the snatching of several hundreds of human lives out of their bodies. The property loss was very heavy, in addition, and many hundreds of families were made homeless and penniless. Such great catastrophes emphasize the importance of a more general knowledge of the simple facts of karma and reincarnation in our own country.