

# ***REINCARNATION***

VOL. VII.

CHICAGO, JANUARY, 1926

No. 2

---

---

## *THE CLOUD-SHADOWS OF BIRTH AND DEATH*

When human life moves normally babes come by birth and old people slip away so quietly that the process of world-population shifting is not much noted by those not directly concerned.

Like the shadow of a cloud, soft, dainty, reassuring yet darkling, a strange obscuration, this phenomenon travels over the earth-parts. It is only some dramatic break in this movement that awakens men to its existence and meaning. When wars, catastrophes and pestilences, those captains of the men of death, send thousands out of embodiment in a short time, men take note indeed!

Similarly cloud-shadows of world ideas move over human intellectual life. The men who rule

the thought of a decade toy with such ideas as athletes display their muscular prowess with cannon balls. For a time it is the fashion to entertain certain groups of thought-forms, to elaborate and to add to them. Thus new ideas come to the general attention. Yet often the champions of the old notions do not change, do not let go the old well-fitting forms of thinking.

To-day in America some strangely minded men, clinging to the shreds of ancient literal Bible interpretation, not sensing the voice of Nature everywhere proclaiming the sacred law of the step-wise development of beings climbing up and up toward God, would legally inhibit the dissemination of this potent form of truth!

Not always do the men of a period reject an idea that is outworn. Sometimes the idea is simply dropped as though men forgot it, while a new idea struts its hour on the stage of thought. So the idea has borne its force to the men of the time and, emptied, falls away. At other times men attack such a dominant thought and, with wild cries of joy, battering it with cudgels, pursue it off the stage toward the wilds, the *rus*. Virtuous, useful-feeling are these victors!

Then again there are men who, wearing the garments and the coiffure of antecedent decades, refuse, like the heroes of Gulliver's Lagado, to attend the voice of the hour, and, lacking the awakening wand-touch of sleepless attendants, a lower order of beings, continue their rumination upon odd ends of thought that long since should have been sent on, adding pabulum to the dancing corpuscles of the mental blood. It is here that



one sees the true beneficence of the passing of the few to the relief of the many. And we here observe that, just as the unthinking decade may neglect its idea and let it drop away unheeded, without the joy of striking it its final *coup de grace*, so there are men, often in schools and droves, that cling to ideas no longer useful but mere relics of periods passed away. Similarly wise men often go on proving over and over, with ever renewed ingenuity, propositions already accepted and utilised as substantial paving stones upon the road of progress.

Thus the thoughts given to generations of men for their moral and intellectual delectation and upliftment move over the marching army of men at rates of speed slower or faster than the progress of the lives of the generations of men. Some individuals foresee, like prophets themselves, the coming notions; some profitably grasp and use them, and some catch them only when they are already senescent and crumbling into dust at the touch.

It must, then, be the part of wisdom to be awake to the rustle of approach made by the new idea of the hour, to further its good, introducing it gracefully to the somnolent crowd and to lift away one's skirt from the fusty outworn thought which the historical mortician will soon embalm with camphor, aloes and myrrh against the later day of review by the delving student of the past.

W. V-H.

*THINGS UNEXPLAINED*

The facts that are called unexplainable are the very ones which have most meaning, value and interest for those who do not limit their horizons to the world of external things and who are convinced that our task is not completed in a single life-time.

Everything which has no explanation from the worldly point of view, that is, for the brain and ordinary reason, has surely a hidden meaning, for there is no effect without a cause. The fact that we are ignorant of many causes, even of the majority of causes of all that takes place around us, is simply evidence that our knowledge has limitations.

Was there not a time when it was generally thought impossible for man to fly through the air or to descend below the surface of the ocean? Even so there are people of our own day who still believe that it is impossible to see by means of other eyes than the physical eyes, or to act at a distance in other ways than by the telegraph or telephone.

Yet the unexplained things occupy a much larger place in our lives than the things that are understood. Every one may convince himself of this without difficulty. You have vague feelings of approaching events, fortunate or unfortunate, without being able to offer definite reasons for them. Certain people cause you to feel a sudden terror, or repugnance, and on the other hand it may be an irresistible attraction, and this at first sight, without any plausible reason.



You pass from states of depression produced by material cares to a sudden lightness and confidence without outer reason, just as though some one had shown you that your troubles were groundless. Because you feel thus differently you are surprised and even displeased, for it seems to you due to carelessness; and if you observe that change in other people you think that they show unstable characters. You experience strange dreams which nevertheless are of striking clarity.

There are some persons of undoubted courage, sometimes soldiers by profession, to whom a storm, the sight of a mouse or some other animal cause such terror that they perform acts that are ridiculous, such, for example, as hiding themselves under the bed or covering up their heads. The sight of blood, of a sharp instrument, of a picture representing an act of cruelty sometimes cause paleness or even fainting in some persons who are brave physically as well as morally. Some places seem to us familiar at first sight and there is no one who does not experience the eternal statement of lovers, "It seems that I must have known you before."

In certain rooms or places you feel ill or well at ease and yet this feeling does not in the least depend on the comfort, the elegance or the beauty of the things which surround you.

All these things which are only effects of far-away causes, actually in the dark shadows of our memories, that is to say, absent from that part of our consciousness which manifests itself through the brain, become comprehensible to the

one who knows that we are not living for the first time on this earth. Persons whom we meet, as we believe, as strangers in this life, have often been our pupils or our teachers, our slaves or our lords, our lovers or our spouses, our friends or our enemies, our rivals or our judges. We ourselves have often perished through fire, through water, through catastrophes of various kinds, by the hand of the executioner, the rival, the outraged husband.

There was a time when it was customary to place prisoners in underground cells which were gradually inundated by water (as at the death of the princess Tarakanoff) and in which rats attacked the prisoner as much to escape the flood as driven by hunger. Who knows if those who to-day feel terrified by the sight of mice may not in a former life have experienced such a prisoner's death? Sometimes we note in ourselves, not without horror, that we have cruel instincts, aroused by bull-fights, shooting of pigeons, hunts, or some other violence, which we are repressing, truly, but whose very presence surprises us. All these things are only reminiscences from some former lives of ours.

There are types of women which are absolutely masculine, not because they wear short hair or crave liberties which formerly were only craved by men, but because they possess an intellectuality, an activity and a character which typically belong to the average man of our times: a practical intellect of analytical and critical power; a cold, calculating energy; a character which is ambitious, deprived of all sentimentality. In our



days these types are not rare. On the other hand there are feminine men, that is, men who are feeble in will, changeable, lacking logic and consistency in their ideas, and representing in fact a negative, feminine type or the negative characteristics which are generally attributed to the average woman. All this proves clearly that these women and these men have recently been incarnated in a body of the other sex. There are fathers who act willingly as nurses, just as there are mothers who have no aptitude for the family life. It is a mistake to call these cases abnormal or monstrous. They are simply persons who have not yet become accustomed to their new sex.

There are sciences, arts, occupations which we love passionately, although they are absolutely contrary to those of our environment or to our family traditions. For example, we know a person whose whole life has been devoted to the most serious studies, who has lived far from all frivolity, who has consecrated all her energies to service in a noble cause, but who has confessed to a passionate love of acrobatic life, of exercises of skill, of sport and dance, and who said that she felt in her veins the blood of a circus equilibrist. As she believed in the multiplicity of lives, she did not doubt that she had been an artist of this kind at one of the sumptuous courts of olden times.

Students of occultism usually think that when persons show a preference for a certain color that it is a sign that this color corresponds to the quality which this color typifies in the aura.

Probably it is because of this belief that persons who have barely touched their lips to the cup of occultism declare that they love blue, golden yellow, rose or violet. Such is, however, not at all the fact. The persons who hate a violent red, and can not avoid irritation when they see it, have often been victims of their own, too hot, blood, of their own passions and their own crimes. In some cases they may have been put to death by a red drink or by poisoned red flowers. Those who can not bear the innocent green of certain trees have perhaps experienced, near such trees, death or suffering. Marine blue displeases some eyes whose owners are not on friendly terms with water spirits. In short, colors in the aura should not be thought to have to do with such and such likes or dislikes for physical colors around us.

In closing, it may be pointed out that dreams constitute a vast realm among so-called unexplainable things and are therefore particularly fascinating for those who accept the idea of reincarnation. In another article we hope to deal with this special subject.

*Marguerite Kamensky.*





*ALL LIFE A PRAYER*

Words of prayer are futile, needless, if life itself is speech. And it must be so, for every man cries out to high heaven in his longings, yearning perpetually, in the progress of living, for that which is beyond and above. Some men hunger for the attainable, but surely most men long for that which is not far beyond present reach even if it be not at the stars.

The infinitely responsive that is "God," is there above and, for Him or for Those that are He for humanity, the longings of men are limited, concrete, objective. And for Them above responsiveness is normal, is of Their nature as heavenly smiles should be the response of the refreshing skies to man's uplifted eyes, worshiping in admiration and love.

All the yearning of man is sacred, representing the stirring, the muscle-straining of the soul, the very heart of us. The soul of nature, They who dwell above, yield sacred response. The varying notes, the ever modified pitch of our feeling and of our action in thought and deed are our perpetual challenge and appeal to the God-consciousness in which we are forever immersed. As the mother responds to the child's yearnings without words but with the infinite comprehension and adaptability of her blood relationship, her oneness with him, so nature and nature's God respond to us, to the prayer of each one's life.

The manner of the response is, however, varying. Not always is the response in an equal tone; it may be reciprocal, it may be antithetical.

And this apparitional reply may be due to the action of the Law that larger harmonies are attained by a deeper balancing of tonal relations than the simplest, most obvious type of consonance. Yet the prayer of yearning is always heard.

Words may help the devotee to pray. They may aid him to put into formulæ what he has but vaguely felt and realized in weakness because his powers in the realm of formlessness are undeveloped. And they may aid him to aspire as their reaction will certainly aid him to wage that labor which is itself prayer!

But the great prayer of man is the long-drawn series of tones that, like the notes of a symphony, make the tonal story of human progress. And what a prayer is a great life, nobly lived! What dignity, what majesty in the silent agony through the ears of a great soul's struggling with all nature and with the handicaps set him by the gods, out of karma! Many a strong soul will not give voice to his pain, but Spartan to the heart, breathes out at last his tiny gasp of the vital air, yields up the ghost, and departs refusing to sully his confidence in the truth of his intuition by outer verbal appeal of that which is divided from the Eternal yet a fragment of it, to the Deity Who is That!

No man can deny God in his heart; for he feels God as Himself, of his own divinity, there. And somehow every man of nobility rests, consciously, with something of serenity upon the bosom of the Father. If our yearnings, our prayer of the three score years and ten, seem unheeded by



response in kind, yet we may be sure that that which does come is what is just and true and, therefore, somehow right.

Be sure man's admission to himself that life is prayer, *laborare est orare*, gives a special value to life. The now despised righteous Jew and his modern Western counterpart, the Puritan, equally recognized the temple-nature of the sky-dome. And they must not be laughed out of their solemn service of living with great seriousness the religion drama of life by those who see life more lightly, less tragically. Those who live as unto God as did they and feel that they must make themselves a part of His temple build the stout walls and the buttresses of those walls to grasp the earth below and hurl aloft the sheltering roof above! Their quality, their powers, their achievement are most needed that the songsters and the choristers and the altar-servants and the light-bearers may aid the holy priests who make prayer in speech and, at the last, raise toward the feet of God the sacred chalice, the Host of the Saviours of Men!

All life is prayer!

W. V.-H.



*INDIVIDUAL DIFFERENCES*

Knowledge of the laws of reincarnation and karma has a marvelous effect upon the relations of the possessor of such knowledge to those about him. Once a person has realized that the other living beings whom he contacts are all fragments of the divine life, but of greater or lesser development than himself, he has a clearer and more sympathetic understanding of their capacities and failings.

The teacher who recognizes that his pupils are of different ages as to soul, and hence of widely varying abilities and interests, considers each child as an individual and not as a part of the mass. The recent emphasis of the educational psychologist on "individual differences" shows a recognition by the educator of the vast differences in the capacities of the individuals in the same group, but the psychologist does not go back to the cause or the justice of such differences. While the teacher who recognizes such differences as existing but does not realize their real significance may make mechanical arrangements to overcome them, only one who sees these differences as the temporary necessities in a long line of lives can look at all his pupils as having the same ultimate possibilities, and hence worth the same consideration and help.

The parent who knows the truths of reincarnation and karma is prepared to understand the differences in the ability of his children. Especially will such a parent study the individual tastes and natural bent of each child, now



perfectly explicable on account of the different experiences of the past lives. Such a parent will consider it a privilege to help a child overcome the handicaps due to past mistakes, rather than to consider it a punishment to have an imperfect child. A parent with this point of view will respect the first turning of a child toward any kind of work in which he shows talent, realizing that a great ego may be striving already to express the faculties made strong in past lives.

Toward those of inferior races with whom the believer in reincarnation may be thrown, he will take an attitude quite different from that of the average person. He will understand that they are actually younger souls who have not yet acquired to the same degree as the superior races certain faculties which enable the possessor to exercise self-control and to accomplish difficult undertakings. He will then commend for improvement rather than rebuke for failings; will feel a responsibility for assisting the development of the inferior rather than a disgust for his crudities.

The person who has been so fortunate as to recognize the truth of reincarnation has a changed point of view as regards his family and friends. They are no longer those whom he loves or hates, but those whom he can help in their evolution or who can help him. Those whom he would love anyway, he now loves more deeply, recognizing that the similarity of interests and tastes may show a tie of more than one life; while those who might have called forth a feeling of

active dislike before are now known as possibly those to whom he is a debtor, and that such debts may be paid in such a manner that when the obligation is discharged the payer is richer than before.

It is often said that the chief advantage of a college education, of travel, or of a certain sport is that it "teaches people to live together." A knowledge of the facts of reincarnation and karma would seem to surpass all of the factors mentioned both in making one having it easy to live with and in making it easy for the one having such information to live with others. For the inevitable consequences of such knowledge are a more sympathetic understanding of those who are less developed, a broader tolerance for those who are different though at about the same development, as well as a deeper respect for and willingness to learn from those who are further developed.

*Elsie Parker Johnson.*

### *SPIRITUAL LIFE*

Spiritual life is, of course, a reality for all human beings, since all have a spiritual nature, whether they know it or not. It is a beautiful and hopeful thought that all men are making progress spiritually by the very fact that they are living and forced to be active in consciousness.

But whatever is important in human evolution is worthy of conscious human activity in thought and feeling and willing. It is a matter of daily



experience with all of us that we can by our own free will and determination choose into what activities of our consciousness there shall be directed some of the energies of nature which we have learned to make use of. We know that we can heighten our flights into higher consciousness or deepen the heavy feeling of depression which seems at times to attract us into lower consciousness. Truly is man the maker of his own life and destiny, for as he thinks so will he become!

Since we have at least some power of choosing how we shall live in our inner attitude, we can if we will to do so, live consciously in spiritual life. More than this, we can largely determine the intensity of that life. By merely turning our attention to longings of our spiritual life we cause it to grow because of the exercise. But if we make a strong, sustained effort we can greatly increase the result. Perseverance and intense effort will bring results of magnitude.

Another factor is the skill which we are able to apply to the exercise to live spiritually. We should be ever alert and observing as to what we are doing and how we may improve the work.

And yet we must not selfishly force ourselves into higher consciousness. "Grow as the flower grows, unconsciously, yet eagerly anxious to open its soul to the air." We should let the higher nature within us draw us on and up; the best that we can do below is to furnish the right conditions and the opportunities for growth.

Let us hold ourselves in the pure air and the bright sunlight of our higher selves.

C. S.

## GEOLOGY AND EVOLUTION

Professor Chamberlin, retired octogenarian professor of Chicago University, recently told a reporter of the *Chicago Tribune* that he believes in a God of Law, utilizing the methods of evolution to maintain for us an honest world system—that shall yet provide men with loftier levels of achievement and glory under the rules of endeavor, of contest, of harmony and ever-growing co-operation!

“We are just beginning to get at the job of finding out what things are. The great facts of geology, chemistry and physics are solid, but the interpretations have to be shifted a good deal.

“I believe that those who look at things from the theological point of view will have to shift also. They will have to accept something bigger than a God who was a special patron of the Jews. They have got to have a God of the world, which is rather large and which has been running for millions of years and is likely to run millions more.

“It is natural and legitimate to look on God as a special protector, a personal God, a heavenly Father, but this idea must be advanced to the idea of God as administrator of a universe where the stars are numbered by the billions. The enormous enlargement in the reach of things must be accompanied by an enlargement of the idea of God. I entertain firmly the idea of something that had better be called God, something that put life and mentality in the world, not as a special act for man, but in the whole system. . . . .

“I am glad to think that man is just beginning. The Wisconsin and New York rocks show that the trilobites, the first well organized forms, came in the seas about 500 million years ago. As we watch the evolution of this species, then the fish-like animals and the gradual increase in plant and animal life I cannot



help but believe that some mentality got in somewhere. I think ethics also goes clear back through the animal kingdom to a very low stage. . . . .

"The oldest known rocks are about 1,600 million years old. I would say the trilobites came 400 million years ago. I would put the beginning of the earth back from three to five billions of years. . . . .

"A dishonest concern, a humbug, could not have been running from two to five billion years with the success that the earth has been running. The individual lives and dies, but as far as I can see in my philosophy the earth is likely to go on for many more million years.

"The old doctrine of geology was that we were on the way to freezing up. But now we think, under the natural working of things, the system will run on. Man will have a chance to show what is in him. Some will go to the bad and try to carry the rest of the world with them, as the soviets. Others will try to do better. The good, the thing in accord with the nature of things, is the thing that will last. If I obey the laws of my being and the laws of the universe I will live long. If I do something good and true, that will be passed on by others, and will last. . . . "

W. V-H.



*JUSTICE, HUMAN AND DIVINE*

Why is it that almost all men have a strong realization of justice? Abstract, intangible, invisible, yet it is of diamond quality, of utter reality, of tremendous power. Throughout the ages men have known it and paid homage to its divine nature. They have in many ways striven to illustrate it and to copy it in the limiting worlds of matter.

Human justice is expressed in written codes of law and in the unwritten conventions of society and business life. It must apply to men as they are and is formed by men as they are. Therefore it is, like man, a product of evolution,—imperfect but growing toward perfection. It deals with man from the point of view of a single life; and, because that is only a fragmentary view, it is necessarily partial and imperfect. The ordinary man does not balance his actions in nature completely: he cannot fulfil all the obligations he has entered into during his life on earth, and there are many things due him which he does not receive. At best a human life is only a very incomplete exemplification of justice: it is too complex and short to allow true balancing of accounts.

Divine justice is an eternal verity. It is part of the life of the Supreme Being; its expression in the universe is fundamental; it is the Will of the Supreme Life. It is great as is that One Life, but its essential quality may be perceived and comprehended by men. The One Life can not be inconsistent; It can not undo Itself. Its parts, living beings, can not continually wrong one another or their larger Self; their actions



must, in the long course of time, come to a balanced condition. This means, for the worlds of form, that there is the law of karma, which may be regarded as a continual pressure or tendency to restore disturbed conditions to a state of balance and equilibrium. It may be a long time before everything is smoothed and harmonized, but the results are certain: "The mills of the gods grind slowly but they grind exceeding fine."

The Will of the Supreme to maintain the universe, Its physical expression, in order, and to secure harmony and equilibrium, is the very same will and striving of humanity to have justice on earth. But as men are imperfect reproductions of the Supreme Life their best efforts for establishing justice are feeble and uncertain. Even so the Great Will works in the smaller wills and through them is carrying out Its work of harmonizing Its myriad fragments with Itself.

The human machinery of law and justice has in it the quality of divine justice, and it is one of the agencies made use of to work out the readjustments and changes which the karmic law of balance demands. Thus, also, the authority of human law and government is derived from, is in fact a part of, the Supreme Authority. Therefore those men who would overthrow law and order are working at a hopeless task, for they are trying to change the Unchangeable. They are directly opposing the Supreme Will, but their puny efforts can only succeed to the extent of drawing down upon themselves the strong reactions which will teach them that law is fundamental and can not be essentially modified.

C.S.

*IN MY GARDEN*

In my garden  
Lowly, perfumed violets grow,  
And crocus, child o' the sun;  
And hyacinths ring their azure bells  
At morn and noon and even.

And roses, roses, roses—  
Beauty's flower.  
With thorns .... ah, yes ....  
But radiant with youth and joy and love.

And vestal lilies,  
Patient, pure.  
Guarding the gates of sorrow and of peace.

In my garden,  
From morn till noon and even,  
Walk many souls, each choosing  
The flower he loves the best.

And I, who watch their choosing,  
Look deep into their hearts  
And subtly guess  
Their loves and secret wishes,  
And their tears,  
Their crimson loves, their myriad-colored  
wishes,  
Their silent, pallid tears.

*Helen G. Crawford.*

\* \* \* \* \*

Helen G. Crawford, one of the contributors to our magazine, and a strong exponent of reincarnation, passed to the higher life early in the year 1925.



## WORLD-WIDE BUDDHISM

No one interested in the broader possibilities of religions can fail to rejoice in the *Buddhist Annual of Ceylon* for 1924. The publication contains, besides interesting advertisements, about sixty-nine pages of text, with many excellent illustrations. It is sprightly and yet dignified, hopeful but not unduly exuberant.

Best of all, it is full of an aggressive tone when presenting the truth of sorrow's cause and the removal of sorrow. No apathy, but enthusiasm is discovered there. A little of the ancient thrill of hope for men is felt as the old formulæ, like the pealing of much worn and rich-sounding bells, can be felt when the noble truths are told again and again with the satisfaction of conviction.

On the practical side there are notes of the doings of the Young Men's Buddhist Association and there are reviews and notices of books of interest to Buddhists. There are notes on Buddhist activities throughout the world.

If Buddhists are to do the utmost for Buddhism there must be a broad tolerance among them for the many variations of thought and conviction among Buddhists. Co-operation in the promotion of the general interest of the religion necessitates the discovery of broad common ground on which all can meet.

The tone of the *Annual* encourages one to trust that this view is finding growing favor among Buddhists. The *Annual* costs one and a half rupees in Colombo. Copies may be had, in

America, by sending 75 cents to the Open Court Publishing Company, 122 South Michigan Avenue, Chicago, Illinois.

Let us all make effort to spread the knowledge of Buddhism through this channel. A few cents, at least, should be sent, with your order, to the publishers of the *Annual*, to enable them to distribute copies gratuitously. Orders may be sent, with international money order, to *The Buddhist Annual*, Colombo, Ceylon.

W. V-H.

### PSYCHICAL RESEARCH LABORATORIES

Through the civilized world interest in the systematic study of so-called psychic phenomena is increasing. *The Journal of The American Society for Psychical Research* for May, 1925, contains a communication from London stating that a new laboratory has been established—the *National Laboratory of Psychical Research*. Mr. Harry Price, who is to have charge, says:

The Laboratory will be conducted upon purely scientific lines and every instrument capable of recording or demonstrating the various phases of physical phenomena will be installed. Physical and chemical laboratories, séance room, studio, dark-room, technical research library, workshop—where special apparatus will be invented and constructed—will make the Laboratory, I hope, the largest and best-equipped for psychical research in existence. I have inspected the principal séance rooms of Europe, and all that is best in them I hope to incorporate in the National Laboratory of Psychical Research.

W. V-H.



*THE WORLD TOUR OF MISS GRAY*

Toward the end of August, 1924, I sailed from San Francisco with three special objects in view: work for the Karma and Reincarnation Legion, for Buddhism and for the Women's Protective Legion. At times the importance of one or other of these objects came into prominence while the other two remained in the background from lack of opportunity for activity. If no preliminary activity had been started, if, for example, there were no Buddhists to be found, naturally there was no ground to be investigated and the short duration of thirteen months for visits in countries around the world was not ample for the arousing of enthusiasm among people with no previous contacts. We endeavored to increase the enthusiasm and encouragement for work among those already interested, and with their assistance, to attract new workers who were not cognizant of the necessities or privileges in one of these three fields already mentioned.

Briefly I will outline the most salient facts, leaving elaboration for future publication.

In Honolulu a group of the *Karma and Reincarnation Legion* was formed. There is a beautiful Buddhist Temple, attended by English and American people on Sunday evenings, with an English Buddhist Bishop in charge. We discussed together the prospects for Buddhism in the Islands. The work for the relief of women is being done efficiently by several organizations, though there is need for additional protection of women, and for additional workers at the railway stations and wharves, though certain trains and steamers are provided for. I lectured before a meeting of the League of Women Voters, who are an alert body of women effectively dealing with current problems.

Two weeks in Japan were spent in visiting several cities, in lecturing and becoming acquainted somewhat with conditions through contact with those who had been born there and could show me existing facts. Groups of the *Legion* were formed, and contacts were made with prominent Buddhists. There is great need for additional

protection of women in Japan, for girls are sometimes sold against their will by their parents into the Yoshiwara, that is, the district which is set aside for legalized prostitution. When this happens, there is little opportunity for their escape under five or six years of servitude. Japanese customs and ideas of morality differ vastly from our own; however, there is a pronounced effort being made by many thousands of people in Japan to change the law in such manner as to abolish the system of legalized prostitution which now flourishes with every encouragement.

There is an earnest group of workers in Shanghai who feel the importance of helping the young Chinese in the formation of ideals that will prove a basis for continued cordial relationship between the East and the West founded on an understanding and appreciation of the ideals each of the other nation. Among these friends a group of the *Karma and Reincarnation Legion* was formed. We were enabled, with a few of them, to meet and be entertained by several Buddhist people and societies, in such ways as to promote the feeling of brotherhood, of interest in each other's welfare and of respect and reverence for the Lord Buddha.

The cause of girls, often of mere children, is difficult in China, particularly in the port cities from which my observation was drawn. It is said that village life is necessarily moral for families in good standing; but poor parents sell children when there are too many, at the instigation of people who solicit such sale in inland villages under promise of homes in the great cities for the children. They are then re-sold as slaves, servants or prostitutes. There are at least two excellent homes in Shanghai for such children, one for boys and one for girls, and I was called upon to note how young many of the girls were.

Hongkong used to have an institution for girls who were needing help and protection, but in 1924 it was not active. Among the prostitutes there are American and Japanese girls. There seems to be need for more interest from resident people in examining possible traffic in girls in Hongkong. There is promise of inquiry



from the side of the British people in England, affecting Hongkong. In California one hears that there is a trade in Chinese girls between Hongkong and San Francisco. The whole subject needs thorough examination by competent persons authorized to take action. I lectured twice in Hongkong on the above and kindred questions, and also spoke on Reincarnation, a subject that had previously been given newspaper publicity in an interesting manner.

The American officials in Manila have tried to do all that is possible to improve conditions. I was told of the impossibility to prevent very frequent attacks on girls previous to the coming of American supervision, and was assured that such cases are far less frequent now, though they occur. It is hoped that something can be done to follow and capture those who systematically search out girls in villages and bring them to the city for evil purposes. There is, happily, an epidemic for education in Manila, and girls pour in from every quarter. The government is attempting to encourage supervised dormitories for the girls where they will be safe, and to attend to having them properly escorted when out of doors. There are no houses of prostitution *within the city limits*, I was assured. Welfare and health organizations are doing their share of good work.

I lectured in Singapore to an alert audience of young men, mostly Hindus, many of whom joined the *Karma and Reincarnation Legion*, and also addressed another small group of people. Prominent citizens of Singapore have carried the issue of regulation of prostitution into England for decision. There is an efficient British Protector of the Chinese and Malay people, to whom cases of abuse are referred and are given attention, and girls or boys who have been beaten mercilessly or others who have bound themselves out for a period of years on the rubber plantations or to other industries and who have grievances may go to this Protector and tell their grievances with confidence of protection. I went at night through many streets of prostitutes.

Java has a strong Theosophical Society, whose mem-

bers extended me every courtesy. We have had for several years a goodly number of members of the *Karma and Reincarnation Legion* in Java, as the result of the work of a former Representative of the *Legion* for the Dutch-speaking countries, Mrs. van der Hell, and during my visit to several cities in Java the number was increased. The laws governing immigration are very strict to prevent undesirable women from entering, but prostitution exists. There are cases of traffic in women which the government has found difficult to prevent. A Mohammedan is permitted by his religion to have several wives. He marries a girl from one of the towns in Java, and goes to Singapore. There he sells her to a house of prostitution, and returns to another port in the Dutch East Indies, assuming another name, marries another girl and sells her in turn in Singapore or some other port. The law cannot prevent a Mohammedan from taking out more than one wife, but authorities are trying to trace these cases to make impossible the actual sale of Dutch East Indian girls for immoral purposes by this system of trickery.

Ceylon is a Buddhist stronghold, though in Java traces of the past greatness of that religion in the island are found in the tremendous Boro-Budur monument. I met several prominent Buddhists in Ceylon and visited some of their holy places. In Colombo I lectured on Karma in a crowded hall. The horror of getting young girls by false pretense from small villages and taking them to the cities to be trained in immorality seems to exist here, also, to a small extent, though the authorities are striving to prevent it. There are mission homes where girls who are in need can be cared for, but I did not hear of homes where Buddhist girls receive the aid of those of their own faith.

India is vast in its problems. I traveled from the south to the north by way of the west, and to the east, visiting Burma and returning a second time to Calcutta, Adyar, Madras and Bombay. I lectured on subjects allied to Karma and Reincarnation and on the protection of women, to vigilance associations, college audiences and



theosophical groups. A keen appreciation of these subjects was evinced, particularly among the young men. I attended the annual convention of the Theosophical Society in Bombay.

India is a pleasant country to visit, and much kindness and assistance in the work was extended to me throughout the months of my journeyings there.

The question of prostitution in South India differs somewhat from that in North India. In southern India the temple girls or Devadasi class are dedicated to the temples and are trained to dance and sing,—formerly probably a pure and beautiful custom, but it has now become degraded until the Devadasi is a common prostitute. There is a movement among the Indian men of this class, and a separate movement among the women, to remove the boys and girls from these homes where they must, by custom, be trained to be prostitutes, and to place them in schools where they will be educated like other children. I visited a school for girls of this character, efficiently sustained and supported by women from that class. It has been suggested that if young India would be active in sponsoring a law that no more Devadasi children should be dedicated to the temples, the British would co-operate with them in this effort; and the custom which is not made obligatory by any of the Shastras, that is, by the sacred books of the Hindus, and which is not universal in all temples, would gradually die out without working hardship to the present generation. Another suggestion made was, that the temples themselves could quickly right this condition by an edict on their part. There are other movements among the Indian women to help those who are in need, and I believe a home for prostitutes has been started in Madras by Hindu women as well as homes of the Salvation Army and relief by certain Christian churches.

Northwestern India has many cases of girls being stolen from their homes on the edge of the desert, hurried into the waste places where there is no chance for pursuit, and being subsequently sold to houses of prostitution, or sold as wives to Mohammedans. North-

eastern India has towns where it is known that pretty girls can be bought for fifty or a hundred rupees, and where on a certain day of the year there is transacted a considerable business in this traffic in girls. In Calcutta a fund had just been completed in February, 1925, for buying ground for the erection of a home where girls can receive proper attention from those of their own faith. Unfortunately there are some European and American prostitutes as well as Indian girls in Indian ports, but it is exceedingly difficult to obtain data on this subject, as everything is done with extreme secrecy. Hotel dances in ports of all countries are often unpleasant functions in this connection.

I met many Buddhists in Burma, for it is a country of Buddhism, with hundreds of pagodas towering toward the sky. I was privileged to converse with the Head of the Buddhist Church of Burma, near Mandalay, though he was elderly and of failing health. I made contact also with the Young Men's Buddhist Association.

Strenuous effort has been made in the past by the association working for moral and social reform in Rangoon, laws have been changed for the better, and Japanese prostitutes were repatriated by the Japanese government two or three years ago at the suggestion of the Rangoon authorities. Several hundred people gathered to hear the lecture which I gave on the protection of women.

Egypt seems to be a center for the traffic in girls, as I was assured by a police official that there are more than a hundred white-slavers there, bringing in girls from every European country. The subject is too lengthy to deal with in this article.

The opium poppy is being raised abundantly along the banks of the Nile,—very beautiful with its pale lavender and white blooms, but dire in its portents. I addressed an audience in Cairo and also in Alexandria on karma and reincarnation, and we hope that *Legion* activity is now being carried on. All of our theosophical friends in Egypt were most kind in every way.

*Edith C. Gray.*



## TOUR OF THE VENERABLE DHARMAPALA

Announced by cablegram from London and telegram from New York, the well-known Buddhist scholar and worker for the education and upliftment of the Indian and Sinhalese people, the Venerable Anagarika Dharmapala, arrived in Chicago Friday, October 16. This was his fourth tour in America, his first dating back to 1893, when he was Representative for Buddhism at the Parliament of Religions, at the World's Fair, Chicago.

Although he had been unwell on the journey from New York he gladly addressed a group of friends on Saturday on the subject of Buddhism. His charming lecture at once endeared him and his work to the ones who were fortunate enough to hear him. As his views on present-day possibilities for extending the knowledge of Buddhism in Europe and America were in principle the same as those held by the society known as the Friends of Buddhism, it was decided and agreed with him, and with the consent of the American Headquarters of the Theosophical Society, of 826 Oakdale Avenue, Chicago, to arrange for meetings with the theosophical lodges in the larger cities on the way to California, whither the visitor was traveling to meet some friends.

Thus another successful lecture on Buddhism was given in the Fine Arts Building, Chicago, on October 20, and shortly after it was over, Reverend Dharmapala, accompanied by C. Shuddemagen, secretary of the *Karma and Reincarnation Legion*, took the train to Omaha. There some seventy friends heard and much appreciated the visitor's interesting and witty lecture on Buddhism.

The Venerable Dharmapala is an old-time theosophist, having been specially trained by Madame Blavatsky, who told him to study Pali and to work for humanity. Thus he in later years devoted himself entirely to the Buddhist religion, education and philanthropy. He is conversant not only with the voluminous scriptures of Buddhism, the Pali edition of the Tripitakas, published by the King of Siam, alone comprising thirty-eight books, but also with other religions and philosophies current in India.

In Denver he addressed a class of ladies. Two good

meetings were held in Salt Lake City, and evening lectures were given in Reno and Sacramento.

Reaching San Francisco, the visitor rested with friends, giving however two talks to gatherings of friends and a public lecture on November 6. The next day he was taken suddenly ill and placed in a hospital. After two weeks he was able to return to New York, on his way to London with the intention of building up in that city a strong center from which to give out to the western world the truth about Buddhism, which ancient religion and philosophy has been much misunderstood and even much misrepresented.

At the close of the various lectures those present were invited to hand in their names and addresses, if they wished to be kept informed of further developments in regard to Buddhism.

May the good work of our Buddhist friend succeed!

#### TOUR OF THE SECRETARY OF THE LEGION

The secretary of the *Legion*, Dr. C. Shuddemagen, having accompanied the Anagarika Dharmapala to San Francisco, was able to meet a number of friends in the cities of Berkeley, Oakland and San Francisco.

A short talk was given to the Berkeley Lodge, on November 5, and a public lecture on "Evidences for Reincarnation" in the rooms of the San Francisco Lodge on Sunday, November 8, 1925.

On Monday the secretary continued his journey southward, stopping at several points on the way to Los Angeles, and meeting friends. An interesting day was spent in Pacific Grove, where the *Legion* has had some good workers for many years.

Los Angeles was reached Friday, November 13, and nine days were spent in this city and its suburbs, with numerous meetings with friends and lodges. On November 17, a short talk was given at the Founders' Day meeting of Besant Lodge of Hollywood and another address was given to the Founders' Day and lodge meeting of Los Angeles Lodge on November 18. The secretary was glad to meet with the Krotona Group of



the *Legion*, November 19, of which Mrs. Cameron is the able leader, and to talk about the *Legion* work, its history and its plans for organization.

November 20, the secretary spoke at the Hollywood Lodge meeting, and the next evening in Glendale, on karma, reincarnation and Buddhism. On Monday, after taking leave of old friends of the *Legion*, especially Mrs. Chapman, his kind hostess, Dr. Shuddemagen took the train to Pomona, California, where talks were given to the local *Legion* Group and a "Star" meeting.

El Paso, Texas, was reached on Wednesday, November 25, and a lecture was given on "Reincarnation and Evolution" to a gathering of friends in the evening. The same title was also used for all the remaining lectures. Next day, Thanksgiving Day, there was organized a *Legion* Group for El Paso, with Mrs. Maud Ebert Ott as leader.

Two pleasant days were spent near Sabinal, Texas, with his parents, and on Sunday, November 29, the secretary gave a public lecture in the room of the San Antonio Lodge. On Monday he gave a public lecture in the banquet hall of the Rice Hotel, in Houston, which had been arranged by Mrs. Wood, a friend of old, and nearly two hundred heard this lecture.

Next day in Beaumont, Texas, Dr. Shuddemagen met a small but interested audience of friends; and on December 2, in New Orleans, a very friendly public audience of about seventy heard the same lecture, "Reincarnation and Evolution." The following day Memphis, Tennessee, was reached, and the final lecture of the tour was given to twenty-six good friends in the evening. Taking an early morning train, the secretary arrived in Chicago in the evening, after an absence of six weeks.

A considerable number of new applications for membership in the *Legion* were received on the tour from San Francisco to Chicago, as well as names of people who are interested in obtaining more knowledge of Buddhism.

The results obtained on this tour, which was arranged on short notice, show clearly that the public mind is very favorably inclined toward our philosophy of life.

C. S.

## BOOK REVIEWS

*The Cultural System*, by Weller Van Hook. Chicago, The Rajput Press, 1925; 231 pages; price, \$1.50 post-paid.

Twenty-two essays or addresses are here gathered together, dealing with the occult work concerned with the training of men by means of the civilising and cultural influences of everyday human life.

The essays, "The Occult Government of the Western Hemisphere" and "The Civilisations of the West and of the East" should be carefully studied by every student of occultism. "The Law of Contest in Evolution" presents a virile philosophic view which enables men to squarely face the hard facts of human life.

*Voyages*, by Weller Van Hook. Chicago, The Rajput Press, 1925; 222 pages; price, \$1.50, post-paid.

This book of prose poetry contains many brief essays on philosophy, occultism and life seen from lofty points of view, written while the author was journeying to and from India and Europe. It is a book that is read again and again, with increasing spiritual upliftment.

*Kashmir*, a little art booklet, by Weller Van Hook, tells of the birth-place of one of the Perfected Men.

Price, 40c. All books may be ordered from the *Legion*.

*The Dhammapada*, translated from the Pali scriptures of Buddhism by Max Müller, is a gem of wisdom and occult lore, ranking in importance with such books as the *Bhagavad Gita*, *Light on the Path* and *Voice of the Silence*. Price, postage prepaid, 75 cts.

## NOTES

The *Legion* work is progressing satisfactorily in a number of countries. It aims especially to give to many people, to millions, that simple but clear and definite knowledge of the laws of life which most of our readers have had given to them perhaps many lives ago. Will you not help people to contact some of this knowledge?

REINCARNATION has appeared irregularly. However, all subscribers will receive the right number of copies.