

REINCARNATION

VOL. I

CHICAGO, JULY, 1914

No. 7

THE SEARCH FOR PEACE

Those who have been much in battle yearn for peace. The unevolved who have lived long in the quiet fields of life often view with secret desire the approach of the pomp and circumstance of war.

Does the world wish for peace? Yes, and No!

The weary and the suffering long for peace but the young and those hungry for experience tramp gaily to war.

Physical warfare is the well-nigh needless expression of our necessity to descend at times into material life. The young, the "seekers for new things," the world's adventurers, need to be shown that fields of battle other than those that involve the shedding of human blood are easily to be found about us and within our own natures.

How little do people know themselves—in the sense of the ancient "Man, know thyself"! The secret facts of the soul, the ego, no man knows for himself. David's cry, "Cleanse thou me from secret sins," might have read, "Cleanse thou me from those hidden sources of error in living that spring from the karma of past errors and from the very inadequacy of the ego!"

It is only with the actual evolution of the higher self, the true and greater man of each human being, that the secure and permanent basis of the world's peace can be found! *W.V.-H.*

*THE CARNEGIE ENDOWMENT
FOR INTERNATIONAL PEACE**

The Carnegie Peace Fund was founded December 14, 1910, and placed in charge of twenty-eight trustees. The officers are: President, Elihu Root; Vice-president, Joseph H. Choate; Secretary, James B. Scott; Treasurer, Charlemagne Tower.

The First Division, Intercourse and Education, has Nicholas Murray Butler as Director; its European Organisation has an Advisory Council of thirty-eight members, of various countries of Europe, presided over by the Baron d'Estournelles de Constant. Its agencies of propaganda are: The American Peace Society, The American Association for International Conciliation, Le Bureau International Permanent de la Paix, and L'Office Central des Associations Internationales.

The Second Division, Economics and History, has as its Director, John B. Clarke. There is a Committee of Research of nineteen members, mostly professors in leading universities.

The Third Division, International Law, is directed by James Brown Scott. Its General Adviser is

*Those of our readers who are interested in the work which is being done in the furtherance of international peace, will do well to write to the Secretary of the Carnegie Endowment for International Peace, 2 Jackson Pl., Washington, D.C., for *free* valuable books and literature.

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L'Institut de Droit International, through a special consultative committee of eleven members.

The Carnegie Endowment does not supplant, but strengthens the work of other peace societies.

From Mr. Carnegie's letter to the Trustees:

Gentlemen: I have transferred to you as Trustees of the Carnegie Peace Fund, Ten Million Dollars of Five Per Cent. First Mortgage Bonds, the revenue of which is to be administered by you to hasten the abolition of international war, the foulest blot upon our civilization. Although we no longer eat our fellow-men nor torture prisoners, nor sack cities, killing their inhabitants, we still kill each other in war like barbarians. Only wild beasts are excusable for doing that in this, the Twentieth Century of the Christian era, for the crime of war is inherent, since it decides not in favor of the right, but always of the strong. The nation is criminal which refuses arbitration and drives its adversary to a tribunal which knows nothing of righteous judgment."

"Lines of future action cannot be wisely laid down. Many may have to be tried, and having full confidence in my Trustees, I leave to them the widest discretion as to the measures and policy they shall from time to time adopt, only premising that the one end they shall keep unceasingly in view until it is attained, is the speedy abolition of international war between so-called civilized nations.

"When civilized nations enter into such treaties as named, and war is discarded as disgraceful to civilized men, as personal war (duelling) and man selling and buying (slavery) have been discarded within the wide boundaries of our English-speak-

ing race, the Trustees will then please consider what is the next most degrading remaining evil or evils whose banishment—or what new elevating element or elements if introduced or fostered, or both combined—would most advance the progress, elevation and happiness of man, and so on from century to century without end, my Trustees of each age shall determine how they can best aid man in his upward march to higher and higher stages of development unceasingly; for now we know that man was created, not with an instinct for his own degradation, but imbued with the desire and the power for improvement to which, perchance, there may be no limit short of perfection even here in this life upon earth.”



NATIONAL KARMA

If there is individual karma, then also must there be national karma: the karma made by the united nation.

What is national karma? How does it arise? How does it work?

History tells us over and over again how, even in our limited knowledge of the world, nations have risen, grown to their zenith and then quickly or slowly died out; each one of these nations must have made national karma.

How does national karma arise? If, in the present day, what is commonly known as sweating the poorest classes of workers is widely prevalent in a nation, karmic responsibility must rest not only with those who perpetrate the actual sweating but also with the government which fails to prevent it, with those who elect the government, and possibly to some extent with the nation as a whole for not insisting on the removal of the evil. Take another case. Suppose the United States declares war with Mexico. (It is unnecessary to enter into the question whether it would be right or wrong to do so, for good karma binds no less than bad.) With whom would rest the karmic responsibility? Primarily perhaps with the executive government; but not necessarily so, for the nation as a whole has the power to force the government to make or not to make war. Perhaps the nation is indifferent and lets the government do as it pleases; then also is the nation karmically responsible, for it is the duty of the nation to decide for itself what is right

and what is wrong, and to insist on the doing of the right.

No less, perhaps even more, is this the case in matters of domestic legislation.

In ancient days when the government was practically the king, national karma was doubtless very different to what it must be now when almost every nation is more or less self-governing. Greater freedom brings greater responsibility.

How is it worked out? For instance, is the karma of a nation worked out by that same nation before it comes to an end, or does the nation reincarnate and carry over its karma to the next incarnation as a nation? The first hypothesis may be possible in some few instances but it does not seem to be very probable as a general rule; for one reason individual karma must be closely interwoven with the national, and it seems obvious that the groups of egos responsible for the latter must be present again when the time comes to work it out; a condition, it is conceivable, not often present in what are really short periods of time in most cases.

With our present knowledge, or rather lack of knowledge, these questions are difficult to answer; they are, however, of very great practical interest when we remember that we have all been to some extent, very likely many of us to a small extent, responsible for the national karma of many nations in the course of our journeying down the centuries. And for that reason, if for no other, they are well worth studying.

Take the case of ancient Egypt some three thousand, three hundred years ago. Most of us probably have read the *Idyll of the White Lotus*.

(Those who have not, have a pleasure to come.) But even without the witness of that book it is fairly evident from the remnants of Egypt's records of those days, that have come down to us, the priests of Ammon gained great power over the people and sacrificed everything to keep that power. This they did apparently by departing knowingly from the true path and betaking themselves to magical methods which were not white. The love of power was too strong for them and to retain that power no duty, no right, no truth was allowed to stand in the way.

At various periods in her history Egypt seems to have been given opportunities of freeing herself from this priestly dominance, but there is one very notable occasion when this was the case. Some three thousand and more years ago (about B.C. 1383) the Pharaoh Akhnaton (also written Akhenaten and Ikhnaton) succeeded to the throne of Egypt; he was then only about eleven years old but almost immediately proceeded to break with the priests of Ammon, and in a few years inaugurated an entirely new religion—the worship of Aton, the Sun, or rather the Power living in or represented by the sun. One can imagine the struggles and conflicts with the powerful priests Akhnaton must have won before establishing his new religion. The religion of Ammon was, broadly speaking, an elaborate ceremonial and its chief object was to ensure the life in the after-world; it was at its best a rich man's religion, the poor could not afford the costly ceremonies. The conception of God which Akhnaton taught was almost identical with that taught by Christianity to-day. "No man whose mind is free from prejudice will

fail to see a far closer resemblance to the teaching of Christ in the religion of Akhnaton than in that of Abraham, Isaac and Jacob.”*

The new religion was established as firmly as Akhnaton could compass it throughout his realm. Unfortunately he was a philosopher more than a ruler and in his view fighting was a greater evil than losing his empire. Insurrections broke out in Syria and the Eastern empire but he would send no army to put them down, though the most pitiful appeals were made to him by his lieutenants. When Akhnaton died, aged about thirty-six and having reigned some seventeen years, the empire had crumbled to pieces and chaos reigned everywhere.

With Akhnaton died also the religion of Aton—utterly. The priests of Ammon regained the power temporarily lost and soon became greater than ever. Akhnaton himself was never referred to save as “the nameless criminal.”

In this chapter of Egypt’s long history more than one interesting karmic problem is presented, but for the moment let us concentrate on one point only: on the national karma involved in rejecting, when the priests came, the truth taught by Akhnaton and the acquiescence in the return to the old priestly domination. For it cannot be denied that the nation as a whole was responsible to some extent for this.

What was the karmic result? How did it work out?

As a matter of fact we know that after some few years order was again restored, and under

*Weigall: *Akhnaton, Pharaoh of Egypt*, p. 117.

Ramses II, some sixty years later, Egypt became only less great than she was under the conqueror Thothmes III. Therefore it seems there was no immediate karmic result; or do we see it in the slow decline of Egypt from the death of Ramses II onward? The decline was slow and broken at intervals by flashes of the old greatness, but it was none the less sure.

But if national karma goes over to the next life of a nation, can we trace it any farther? Is it possible that there is any connection between the happening in Egypt in 1380-1350 B.C. and the hostile reception in the Roman Empire of the teachings of the Christ when He last appeared on earth?

It is related that a fruitful source of the hostility to the Christ's teaching in the first century A.D. was the loss of power and profit caused to the pagan priests of the Roman Empire. If true, this is significant. And if there truly is a connection here, surely the evil karma must have been added to and not reduced.

Again can the results of this be seen in our own middle ages and even in this very time?

Another interesting point is whether national karma is, as it were, tied to the country in which it was made, or does it pass it with the people who made it to their new country; or do both these things happen? All three are possible, and Egypt herself again gives much food for thought.

It will be objected that many questions are asked but no answers are given. True; but who can answer them? There is, however, no reason why you should not think of these things for yourselves. These questions are of great interest

and of great *practical* interest for each one of us; the more you know about them, the more useful you will be; remembering always that the *motive* behind the deed is the dominating factor in the karmic result.

Try also whether you cannot get others outside the *Legion* to take interest in them. Karma and reincarnation are the corner stones of true knowledge.

“The Lord cometh; prepare ye the way of the Lord.”

Gilbert Graham.

[The comprehension of national karma is aided by recalling two facts:

1) Individual egos may earn the right to transmute their national karmic debts and, in order to perform special service, pass out of the comparatively loose bond which national karma holds about them unless they be, as, for example, kings, intimately bound to a nation's responsibilities.

2) National groupings of egos must belong not only to one world period but to many. And they must also recur with the revolving rounds. Hence there are many opportunities for nations to make right decisions and to learn the lessons of governing. *Ed.*]

*PEACE WAYS IN THE
REALMS OF THOUGHT*

Wars of words, of thoughts, are sometimes apparently unavoidable.

The destructive way of caustic words, of bitter speech, is often a seeming necessity.

But peaceful, kindly words will do more than harsh ones. For unkind words really build barriers that must again be broken down.

Constructive thought, the words that show the new and more beautiful structures, of ideas—these invite men to leave the old thought-castles and to enter into the new!

For we must always remember that it is the thought-world men live in most who lead the world. It is the feeling, the temper, the philosophy of our age that its people really live in. Hence the wise way to do is always to present new ideas, new ways of living and conducting the affairs of men.

How easily children are enticed from one toy to another! Show them the new and brighter one and the old one is left to its fate.

In the great thought-worlds there is much the same relationship. New philosophies do not so much destroy as displace the old in men's interest. And it is not always the older men of a generation who accept the new thought structure in which to live; it is the new generation that steps into the thought-structure prepared for the age.

The old thought-forms of the out-worn doctrine quickly lose vitality and the new ones gain it.

Is not the world of thinkers and reformers learning this great peace lesson? Do we not see

less of wrangling in reviews and of controversial harangings and of bitterness in politics than formerly? And every one knows that Science has no time or space for scoldings. The new takes the place of the old doctrine in Science by the mere right of Truth!

And is not this peaceful mode of thought life wiser, better and fuller of the promise of the peace of the material world?

W. V-H.



THE BEAUTY OF THE LAW

Karmic Law is beneficent, of harmony and beauty. The recognition of this beauty makes resignation to God's Will easier and happier.

Eagerness to learn the meaning of happiness, of pain, of joy, of union, of separation makes life much easier and helps our higher selves to go on upon The Eternal Way.

Karma is to be viewed as a beautiful and happy law that makes the very paving stones that are the footing of our Way to God.

W. V-H.

BROTHERHOOD

Expansion of thought and widening of consciousness are terms of progress—that general progress to which all life tends. But though these things, like knowledge, come, the sense of brotherhood, like wisdom, lingers. Yet the river of progress, with its infinite network of tributary thoughts, flows ultimately to the ocean of God's love; and the widening of consciousness must imply the sure, if gradual, elimination of those barriers of selfishness, prejudice and dim mental vision which narrow the range of universal good-will, which is the soul of brotherhood.

This universal good-will is an attitude of mind not to be acquired without long experience—experience gained in many lives—for love is at once the first and last page of the book of learning. In its initial phases it possesses the simplicity of physical instincts but as the theme is studied each page becomes both more beautiful to read and more difficult to understand in its fuller and subtler meanings. The Great Teachers of the world, who come to guide every nation in turn, have tilled the field of the mind of man long ere the final seeds could be planted. Slowly the ground is freed of the weeds of ignorance and the stumps of prejudice and, under the gracious husbandry of these Teachers, becomes ever more ready for better and better yields.

The material aspects of so-called civilizations end physically as we do. The chances of time and storm and catastrophe set an ending to them as to us. But the ethical codes enwrought in us by each succeeding civilization and gathered from

the religions and philosophies learnt under their ægis are carried onward by our egos in service towards ourselves and others.

One of the most important lessons thus learned—important because it embraces so many essential virtues—is this slow-growing sense of brotherhood. One can imagine that it would not have been a very safe enterprise for neolithic man to wander far from the river gorge wherein his cave-home was situated, and invade the hunting grounds of neighbours, even although of the same race and speech as himself. But gradually families coalesced into groups, and groups into tribes, rendering each other mutual support in peace and war, and furthering, in combination, the conveniences and arts of life. The selfishness of the individual would thus, by slow degrees, expand into love for his family and some devotion towards his tribe; for this is the early part of that long road which leads from the self to Unity.

With the organizing of early communities the dangerous tribal intercourse would be shielded under the forms of commercial custom and would follow established trade routes. These trade routes are the arteries of history. They carry the tide not only of goods and barter but of thoughts. Men learn of other lands, and of other modes of thinking, and each recipient along these highways of thought grows richer in the widening of his views concerning mankind.

It is no idle phrase which we read in the Bible telling us that Abraham sent his butler down into Egypt to fetch Isaac a wife. The inter-communications tend towards an ultimate blending of interests, and a brotherhood in thought and fact.

As tribes grow into nations and nations wax mighty as empires they absorb more and more of this world idea. For a nation which keeps rigidly within its borders is like an unhatched egg. Its life is an unfulfilled thing—a buried talent. It required the invasion of Egypt by the shepherd kings, and their subsequent expulsion, to carry Egyptian warriors and thinkers into Asia and there learn that the Nile was not the only nursery of men. The conquests of Alexander were as much mental as physical, for he broke down the walls which had pent up the learnings and philosophies of the Orient and mingled them with the learnings and philosophies of Greece. Rome grasped at and owned the then known world, but in taking it she opened her hands and poured over its component parts her gifts of law and order. The civilizations of Crete and Cyprus were the merchants of thought between Asia and the Aegean. The Goths brought war to the gates of Rome, and there received the peace of Christianity. Mohammed wove his teachings with the grace he had learnt from Christ; whilst his successors, the Moors in Spain, returned the debt by conserving in the Cordova libraries the teachings of earlier centuries for the Christians when light should break in upon the Dark Ages. The discovery of America induced an immediate and immense widening of men's conceptions of the world.

Now we are entering upon a new age when frontiers do not count for so much as in the times gone by. In no civilized land is the stranger within its gates contemned merely because of his strangerhood. He is a partaker in that good will which binds the nations together like green

withes which grow stronger with time. Safe transit and the means of swift exchange of messages have welded the separate fragments of the map of the Earth like the horse-shoe nails which are beaten together into the barrel of a gun. Men think along the same upward paths of thought, and flash their discoveries to each other by the electric spark. We share each others' triumphs, and we share each others' woes. A great idea or a noble deed becomes instantly the common property of all. Captain Amundsen and Captain Scott were not the heroes only of the lands of their birth, but belonged to and received the acclamations of every land where brave hearts appreciate brave deeds. Bulgaria's sorrows were not mourned unnoticed in her stormy corner of the world, but found practical aid in "subscription lists" in all countries.

So is it with that immense tide of men ever ebbing and flowing between the various lands. The necessities of modern travel have made the sea nearly as populous as the land, and there is an increasing atmosphere of friendly thought-forms tending towards brotherhood and enwrapping all the world. This atmosphere knows no frontiers, save its essential boundary between kindness and unkindness. If one were asked where that frontier lies we might say between the wise and the unwise, between those who know and those who do not know the scheme of life. To the densely filled kind-side of that frontier are ever passing souls which realize the wisdom of brotherhood, but from its population none go back to the side of selfishness and ignorance for these things are only memories of the past. *J.B.L.*

*REINCARNATION AND
THE PEACE MOVEMENT*

The dream of those who would make for perpetual and universal peace is not vain. The peace-makers have been called blessed and we can easily see how with the frequent return of men to bodies in earth-life the karma of their effort will be visited upon them and upon the world for which they strove.

In later world-ages the younger and less trained egos will be sent on to another planet, to Mercury. The egos left on our globe will be, therefore, the more highly evolved and experienced ones who, with patience, tolerance, long-suffering and wisdom, will maintain their personal, racial and national inter-relations without blows, without the shedding of human blood which typifies so much within God's Creation!

Furthermore, in the later reincarnations of our globe life, there will be so great an advancement of our general human evolution that peace may reign when almost if not all the egos are still on Earth.

The dreamers of today who dream the universal ideals of the Logos will to-morrow be the Makers of the world's coldest facts!

W. V-H.

THE WAY TO PEACE

How strange are these extremes, these opposites of Nature! The inert yokel is happy, contented and peaceful, with a *dolce far niente* happiness which, as a rule, no thought of town-life, no dreams of ambition, can disturb. He is happy in his ignorance,—tamasically happy, as we should say if writing in the ancient Sanskrit instead of modern, halting English. This latter lacks those wonderful rhythmic breathings called words which are found so often capable of expressing in Sanskrit those cosmic verities which are lost to our commercial minds.

The inert one, then, is at peace and happy in his ignorance, for he has not yet been stimulated from without to bring forth by effort and struggle that which is deeply hidden within his innermost being.

On the other hand, we have the Man who has attained. He, too, is happy. He, too, is peaceful; but His is "the Peace which passeth understanding," that strange Peace which comes after the Storm of Life, when shelter has been found under the branches of the Great Tree by the Wayside.

But between these two extremes there yawns a gulf, a chasm, which must be bridged ere the inert, tamasic man, the Adamic, earthly man, can become the Noachic, Christ-like Man, until tamas is transmuted into sattva, until the water is changed into wine, until the base metal becomes gold.

Before this can happen, before the bridge can be built across the chasm, the tamasic man must

be stirred by an outer stimulus, that all the latent rajas, the power of activity within him, may be brought forth.

As he is thus awakened by coarse impacts from outside, his nature unfolds and he becomes restless and energetic, a true Raja, a true warrior, whether he fight with the hard, pointed instruments of the warrior or the hard, pointed instrument called the mind.

For him there is no rest, no "peace and consummation sweet," until he has built his bridge across the chasm, collected his belongings, his experiences from the world of inertia, crossed the bridge into the Castle and drawn it up behind him.

Thus are the three qualities of nature blended, the inert, active and rhythmic, called *tamas*, *rajas* and *sattva* in Sanskrit, and the Three then are One, though ever in the One remains the potentiality for becoming.

There is then Peace for Him who has attained, and likewise for him also who has not commenced the homeward journey. But there is no peace for the man who is striving to attain, who is passing thro' the fires of life and learning the bitter lessons of activity, fighting the restless, wavering mind.

The process of becoming is a frothy and bubbling one, according to the Alchemists. As the base metal is thrown into the melting-pot, continually the scum rises to the surface until, after many days, the process is completed and the pure gold remains.

And so with life itself. To attain to Peace we must pass many times through the horrors of war, until the realisation of its wrongs grow

stronger and ever stronger until at last the necessity for it disappears as the lessons are learnt and effort and struggle are transmuted.

And as with nations, so with individuals. We fight each other, and, gradually learning better, we desist from such follies to take up a more difficult task and learn to conquer our own base natures, to fight our lower selves, to kill the mind, the "Slayer of the Real."

Leonard Bosman.



Arcades in Padua make Shaded Walks!

IN THE GARDEN HOUSE

Evening Sixth

Student: One of the most wonderful achievements of our strange civilisation is the growth of the ideas of international arbitration and peace. They have become very strong and powerful in a single generation, or less.

Inquirer: Yes, so they have. But just why do you call ours a strange civilisation?

St.: Because it presents such a curious mixture of enlightenment in some directions and of profound ignorance and barbarism in others.

Inq.: Kindly explain your statements.

St.: Nobody would deny that on the material side our twentieth century civilisation has left far behind it all others of historic times. Inventions and the material conveniences of life have been multiplied and refined and perfected, until outwardly the conditions of life are very far in advance of what they were even fifty years ago. But on the other hand these gains have taken place, one might almost say, at the expense of the growth of the inner development of culture, of conscience, of morality, to say nothing of true spirituality. Although our civilisation may not be actively immoral, its moral ideas lack compelling force. Education, for instance, has been directed to the improvement of man's mental powers, while the culture of morality and grace of character has been much neglected.

In general I would say that the people have over-exercised their faculties and capacities along materialistic lines. The personality, and especially the physical body, have received much

attention, while the higher qualities have been only indirectly stimulated and developed. Just watch the faces of the streams of humanity that flow up and down Michigan Avenue in Chicago on a pleasant day of June. They are formed of what is usually called the "upper classes" of society. How much spirituality can you detect? Are not these people almost wholly absorbed in worldly interests? To be sure, most of the business men show the good effects of a rigid training: order, strength, power of intense concentration, sense of duty and responsibility. But the finer qualities of character are not often in evidence. And what about the fair sex? Only too many of them tell in their faces, their dress and their manners that caring for their physical presentments, or having them cared for, takes up practically all of their time and energy. Strength of character is entirely wanting, even along the lines of intellect and of womanly graces and qualities. If some of them could suddenly be changed to statues and placed in the show windows of dress goods firms it would be hard to distinguish them from the very beautiful artificial models.

Inq.: You are stating facts rather mercilessly. Would you then condemn our present civilisation?

St.: By no means. I want only to point out that it has undesirable characteristics which need to be weeded out. It has also its strong points. And it is often true that the very virtues are over-developed and unbalanced, that the weakness of a nation lies in its strength. It is then only necessary to modify the ideals and thought-forms of the nation in order to render it much more able to fulfil its great mission among nations.

Inq.: What are your definite examples of exaggerated virtues in the character of our nation?

St.: Our nation is intensely individualistic, without sufficiently realising the solidarity of mankind. It exaggerates the mental development at the expense of the true culture of soul-qualities and character. It is just these things which stand in the way of the success of the movement for international peace. Our leading nations are too one-sided in their development of national selfhood; there are other qualities which must be added, and other ideas and ideals which must be strengthened.

Inq.: What would you think the best ways to bring about universal peace among nations?

St.: At present many of the arguments for peace are narrow and appeal to emotions and the selfish parts of man's nature. Wars are decried because they are needlessly wasteful of good energies, because they always weaken both combatants, because they interfere with the commerce, and the arts and sciences, and the progress of civilisation generally. All these arguments are worthy and have their place, but what is most needed is a deeper understanding of the more ideal facts about human life, the more forceful generalisations of true philosophy. Men must realise the great truths of evolution, of karma and reincarnation. They must learn to place the well-being of the world above the apparent well-being of their own nation.

Inq.: In what way would the knowledge of evolution tend to secure universal peace?

St.: It would make nations more tolerant towards each other. They would realise that they

can not justly expect the more backward races and nations to measure up to the standard of the most advanced ones. It would also help men to realise that nations have different work to do, in the greater work of the world. They have different ways of looking at things, and have not only the right to disagree on certain questions, but it is often natural and unavoidable that they should do so. In these ways closer fraternal relations would be established between nations; for they are really members of one great family, and the younger and weaker ones are entitled to teaching and protection from their older and stronger brothers.

Inq.: How would a fuller knowledge of karma and reincarnation help the peace movement?

St.: Karma means that justice will be done in all cases. It is a greater mistake to treat a nation unjustly than individual men, for the interests are so much larger and more important. Therefore the readjustments of ancient wrongs done by one nation to another are very serious matters and may cause great suffering to the offender.

Reincarnation teaches that a man is born in different races and nations, in order to round out his character. If he despises some nations, it is quite likely that he will some time be born in these very ones, so that he may wear out his old thoughts of prejudice and gain the qualities which he lacked and could not value in those despised nations.

Nations as well as individuals have their own karmas and their series of reincarnations. A nation of people may disappear from the earth and at some future time another one may arise

with similar traits and characteristics,—its reincarnation. Therefore it is just as necessary for nations to learn to realise their brotherhood and to live in peace with one another as for men. All have common major interests and can be of great help, one to another, in their larger life.

C. S.

NOTABLE PEACE EVENTS

Resolution favoring Arbitration by U. S. Congress,	1890
Resolution for Co-operation by British Parliament,	1893
First International Hague Conference,	1899
Second International Hague Conference,	1907
Peace Congress in New York,	1907
International Bureau of American Republics,	1910

Eighty treaties of obligatory arbitration were made before 1911, between the great nations of the world; the United States was a party to twenty-three of them.



A Tiny Ancient Church at Letchworth, England.

“OUT OF THE MOUTHS OF BABES”

Several years ago Dr. and Mrs. X., of one of our northern cities, adopted a little girl. She is at present four and one-half years of age, and is a dainty little lady, possessing a very refined and spiritually delicate little face, indicating to the thoughtful observer an extremely sensitive organisation. The doctor is an original thinker, and, observing the bickerings and dissensions among the different branches of the church militant, he prefers to evolve his own theories and follow his own sweet way. His wife seems to be rather orthodox, as she deplores the Higher Criticism and so-called liberal movement in her church, considering that they exploit too many other things at the expense of Christianity. However, when the conversation turned to various new cults and beliefs, Mrs. X. stated that she had always felt that we all possess what might be called a “sixth sense” lying dormant, and that often it had been borne in upon her that she possessed powers, which, although she was not cognizant of their real nature or extent, were as much a part of her as her ordinary and recognized powers and faculties were. She said that every-one seemed to have, somewhere in his life experience, some story to tell that could not be explained away on the basis of our present knowledge. And this brought up what the little child had said, not long before.

An old gentleman, who lived on the same street a short distance away, had died, and when the child heard of it, she said to her mother:

“Colonel Y. is dead now; but he will have to come back again and be a little baby.”

Again she remarked, on being prepared for bed: “Mamma, if I should grow up and die, or if I should die now, I’ll be born again, and be just a little baby, and have to learn to talk all over again.” This was said not in an argumentative way, but as a calm statement of fact.

Some evening before she said: “Papa, the door-bell’s going to ring pretty soon.”

“Why do you think so?,” inquired papa.

“Oh, a lady is coming to see us.”

Shortly after, the door-bell *did* ring.

The next evening her father decided to test her. “Well, Baby, is the door-bell going to ring to-night?”

“No, Papa, no one is coming to-night.”

No one did come.

This little child has been carefully safeguarded in every way, and is as innocent as can be. She has been surrounded by love and is growing up as naturally as any little flower. She knows not fear of punishment. It seems certain that nothing of reincarnation has ever come to her little ears. It is, therefore, all from within—spontaneously generated in her own nature. And so this should afford food for thought. “Straws show which way the wind blows.”

F. J. Y.

*REINCARNATION IN THE "BLUE BIRD"**

The two children of the wood-chopper are just old enough to be inquisitive about the mysteries of life. They think happiness is to be found only in wealth; but they are above most children in their ability to bring back into the physical brain the impressions they receive at night when out of their bodies in the astral world.

In their slumbers a fairy appears and tells the two eager children of the Blue Bird, the symbol of happiness. The two clamor to be allowed to search for the Blue Bird in the Land of Memory. On this trip into the astral world they meet many new but none the less real characters—the Soul of Bread, the Soul of Milk, the Soul of the Cat, the Soul of the Dog, and others, also Water, Fire and Light, which are immortal. Light is the constant companion of the children and explains many things which they desire to know.

First they visit the Land of the Past, where their grandparents live. These know about their coming by their thoughts, which are as clear as any message. The meeting is a joyous one, and the old people laugh at the children for thinking they were dead. Suddenly the brothers and sisters of the boy and girl come running in. They, too, had died, but here they are very much alive.

One of the best scenes in the play is where the children are led to the land where countless souls are gathered in love and peace. They are told that all the inhabitants have lived on earth before and will in the future live on earth again.

*Maurice Maeterlinck: *The Blue Bird*, a play.

"We shall be born again," they explain to the boy and girl, "some of us very soon." Among the dwellers in this land we notice some who have worked out inventions and wish to put them in practice in their next incarnation. Others are destined to be heroes, leaders of men, statesmen, artists; there are two lovers who are as near and dear to each other as when they were on earth. Soon Time comes along and takes with him all those individuals whose turn it is to be born again.

The next to the last scene shows the love that the lower, less highly evolved souls bear to man. All are sorry to see the children leave, but none is so down-cast as the Soul of the Dog, who has been so faithful that surely his evolution will be much more rapid.

The last scene of the play shows the boy and the girl asleep in their bed, just as they were in the beginning of the night. Their astral bodies had merely taken a journey, thereby gaining new experiences. When their mother awakens them, they tell of their adventures, but their parents call them only "dreams."

They talk of the Blue Bird, which they had thought to be in the homes of the rich; but lo! there in the cage in their own home is the Blue Bird. They share their happiness with a neighbor. But suddenly the bird slips from the boy's hand and flies away. The closing words are an admonition from the boy that his hearers must search diligently for the Blue Bird, for it is the goal of all humanity.

Louis O. Shuddemagen.

A REQUEST FOR AID

1) How can we get the religionists, such as Buddhists, etc., who accept the facts of karma and reincarnation, to aid in extending the knowledge of them among non-Buddhists, etc., in parts of the world where they are now but slightly known? By keeping this matter in mind we will be able to get this aid and find the way.

We have already been able to make a small beginning in America and in South Africa among Buddhists.

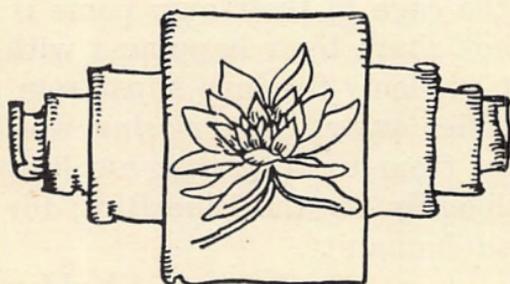
2) a) What knowledge about the real facts of reincarnation and karma is current among those religionists that accept them as part of their religious doctrines?

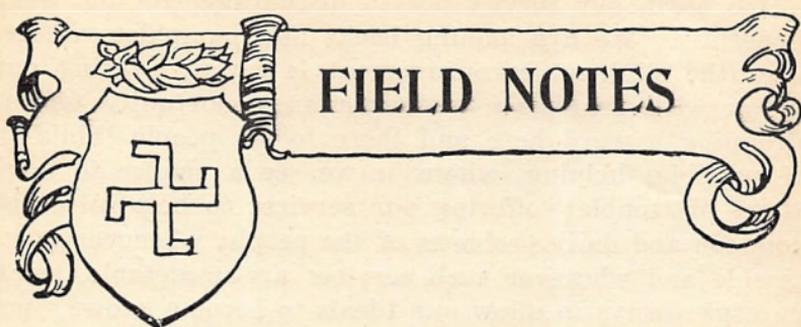
b) We wish the names and addresses of such people as can give this knowledge and aid.

c) Exact references to the literature of karma and reincarnation in the literature of all religions are desired.

Will our readers please send suggestions and information?

Weller Van Hook.





FROM A LETTER

We are ranchers and live about sixteen miles apart in a practically undeveloped, mountainous country. The ranches, of which there are a goodly number, are scattered over a considerable area, but there are some small towns and it is to these that we look to furnish our "fields of activity." The nature of our occupations renders it exceedingly difficult to fix a regular time for meetings while our membership remains limited. We hope to be able to form some definite system of work during the coming spring and summer and increase our membership as rapidly as possible. Our method of procedure must necessarily be very tactful, for, like most provincial communities of the pioneer type, this is made up of rugged, if kindly people, of pronounced prejudices and narrow, orthodox beliefs, whose philosophy of life is one of *work*. I feel that our success in spreading the teaching will depend more on what we *do* than on what we *say*. I believe we must work out a somewhat different method of propaganda than those in use by our fellow members in less primitive surroundings—a method that will conform more or less to the habits and customs, and adapt itself to the prejudices, of those about us. However, one often finds the "child of nature" more susceptible to Truth than is the educated denizen of the city, and not every family is of this untutored class. There are quite a number of educated people who may not only take kindly to our presentation of the truths of Karma and Reincarnation, but who have the minds and hearts to grasp even more of the wisdom teachings.

We begin our service not in discouragement but very hopefully. We are loaning books and pamphlets wherever the slightest encouragement is given; stating our views with frankness whenever an opportunity offers; dropping a word here and there to set people thinking, if possible; helping, wherever we see a chance to help, those in trouble; offering our services to help solve the common and daily problems of the people, whenever practicable and wherever such services are acceptable, being careful always to allow our Ideals to become known, just *why* we rejoice to serve others without remuneration and without expectation of return. This is the kind of thing that *reaches* the types with whom we have largely to deal—this is the “philosophy of work” I mentioned above as the kind these people can appreciate. It is the way to their hearts and therefore, I believe, to their understandings.

AUSTIN, TEXAS

The Austin Group of the *Karma and Reincarnation Legion* has finished reading the poems of Tennyson and Keats and is now engaged in studying those of Robert Browning. Numerous references to karma and reincarnation are to be found in the works of these poets; a tabulated list of such references is to be made later.

On the evening of April Third an open meeting was held. The program rendered at that meeting follows:

1) Reading, Mr. Luck; 2) Reading (from Ella Wheeler Wilcox), Dr. Julia H. Bass; 3) Paper: “Some Aspects of Reincarnation,” B. K. Benson; 4) Paper: “Karma and Reincarnation in Tennyson’s *Idylls* and *In Memoriam*,” I. I. Nelson.

After the program an informal meeting was held, at which refreshments were served.

Interest in the work is good, and the Group is more than glad of the privilege to engage in such labors.

I. I. Nelson, *Secretary.*

Vancouver, B. C. has sent in a large number of applications for membership, and arrangements are being made to organise a strong Group in this very important city.

We are glad to welcome the Port Huron Group of the *Legion* into our membership of active workers.