

# ***REINCARNATION***

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## *WAR AND KARMA*

The nations are great groups of souls that have a sort of kinship in evolving. These souls fly and alight to some extent together along the Eternal Way.

When nation hates nation, karma is engendered—force is stored in The Great Memory. Sooner or later the force must find discharge. War may result. Does war end war? No, for even if man, half divine, does not plot revenge, the memory is there and the hatred debt to loving Nature must be brought forth to be repaid with love or service. Then if men say “No” again, war follows on and the scale-pans do not stand at balance but go bounding up and down.

Such karma ends with love or by the stern balancings of force.

A great Teacher said, “Little children, a new commandment give I unto you—that ye love one another.”

*W. V-H.*

*LOOKING AT THE SUN OF TRUTH*

It is only when we are infants that we dare to attempt to look directly at the sun. The innocent eyes of the child know no reason why they should fear the blinding solar rays.

But we soon come to realize that our physical eyes are too weak to cope with the great light and so we turn away and some of us never make the attempt to look up again. The sun continues to shine lovingly upon us. We feel its warmth, its light, its life. We dimly realize its glory and power but our heads are bowed and our eyes fastened upon the ground.

There are ways known to science whereby the full-grown man may look at the sun. He may study its composition, he may break up its beautiful white light into its glorious elementary colors, he may compute its size and even follow its course in the heavens. There is no fear in the heart of such a man because he realizes that he has overcome the supposed limitations of his vision and that even greater power may be his, if he continues his efforts.

The truths of karma and reincarnation are the spectroscope and telescope to be used by all who would behold the light. They are easy and simple to comprehend because they are already in the sub-consciousness of many of us, waiting to be of service. We need only to regain a little of the courage and faith of childhood in order to take hold of them.

*Alice Holt Guagliata.*

*MAN'S RELATION TO GOD*

Man seems free and of free will. But his feet must touch the earth and he is subject to the simple but inexorable laws of breathing, of eating, of drinking.

Besides this men are joined to the spiritual system by threads of spiritual matter and by force vortices. No man is free; no man wholly alone. All are joined as one, to all other beings, to our Creator.

Hence our leaving the physical state, our life above, and our return to earth-contact life are normal and but the different phases of one life.

*W. V-H.*

*THE LIFE OF THE SOUL*

It is the exercise of the soul that makes it grow. The soul is the man in his higher Self.

Hence it is only by being and acting in the higher Self that man can make a rapid soul growth.

Many egos can have rapid training at this time because the teaching and studying of the Divine Wisdom give this opportunity to functionate strongly in the higher Self with the help of Those who have power to aid in those upper realms of being.

Once the man begins to know Himself in his higher estate he finds other means of expression: in Art, in Nature and in the contemplation of the Creator.

*W. V-H.*

*"SOMETHING FOR NOTHING"*

There are undoubtedly many people who are always on the look-out for "something for nothing." Shrewd and unprincipled advertising men have for many years made much use of the word "free." This draws attention and interest, the reader sends in his name, gets circulars and is finally inveigled into parting with some of his money, usually with no adequate return. It is more often the advertiser who gets something for nothing, and not the public.

Our own American people are proverbially known as bargain-hunters. More than any other people they are supposed to know the value of time. "Time is money," is a well-known saying of our people. But yet there are some who often spend much more valuable time looking for bargains than the things are worth. Looking for things to be obtained at less than their true value is simply another form of wanting something for nothing. The principle involved is equally unjust.

The truth about the matter is that there is in the whole world no such thing as getting something for nothing. Men of true common sense know that it is an impossibility to give something for nothing in the business world. They do not expect to gain their wealth without rendering just returns and they would not enter into any advertising schemes offering things free, for that would really mean, to those who understand the laws of business, that the advertiser is announcing himself either as a liar or a swindler, probably both!

The business world is a most excellent training-school for those who are trying to understand

the laws of nature. Sound business must recognise the laws of just compensation, of economy, of efficiency. Nature works always toward exact readjustments, always along the line of least resistance, and with very high efficiency. As long as there is not complete readjustment, or return to a condition of normal equilibrium, there will remain a force which will at some time bring about the readjustment. Nature never gives us something for nothing, but she always gives a return for effort put forth. Nature carries on an exact and just business enterprise.

When people realise that they can not get anything in the physical world without just recompense, then they are ready to learn the next great lesson of life: that every feeling has likewise its exact reaction. No one can feel ill will toward any one, without at some time having this ill will return to him. No good feeling is wasted; the love we feel for other people will help them, and its final return to us will help us. And the same holds true with regard to thoughts.

The attitude of trying to get something for nothing belongs to the infant stage of human morality. A man can only do his moral duties well if he has realised the principle of just and exact compensation in all the realms of human life. This great principle, or law of nature, is what is known under the name of Karma.

Why is it so important for our people to know more about the great law of justice? It is because they could just as well be intelligent agents in the beneficent outworkings of karma, if they knew the law, and then the great work of evolution of all Life would be lightened incalculably. C. S.



*A Dreamy Isle of Greece*

### *THE STARS IN THEIR COURSES*

Among the movements of the heavenly bodies few are more incomprehensible, or more difficult to reduce to mathematical formulæ, than the periodicity of certain stars. In such calculations we seek to measure in finite terms that which to us is almost infinity, so immense are its factors Time and Space. There are many stars which appear and disappear at varying intervals, like spirits of the vasty deep which live and die and reincarnate. Others alter in colour from age to age, as men do in their temperaments and their auric envelopes. Others slowly wane in the light they give, as though temporarily merged in the things of darkness; whilst others, such as Mira, Cygni, Algol and Lyrae, amid the changeful suns, increase in brilliancy.

If we look at the eccentric family of the comets we perceive the same story of change. These wanderers, "angled in the veil of Isis" suddenly swim into our ken, to shine awhile as portents, and straightway are gone again. Anon they re-

appear—in other ages and in other provinces of the sky. Their lives are strangely different; and their behaviour and pathways are irregular. Yet whether they creep into our circle of the living planets as a speck of light and pass on noiseless and distant feet; or whether, with burning nuclei and swathed in a golden haze, they rush madly through the margins of our world, they proclaim “the fixed arithmetic of the universe.”

If we turn our eyes to the Sun we shall find the same story written in its golden light. That great center of life and source of energy knows no rest. Its magnitude and power are so stupendous that to our poor vision it seems ever the same. But in reality it is never so, and in the changes of its body and far-reaching corona, obeys its own rules of evolution, and has its times of greater or lesser activity.

Nothing that doth fade but doth suffer change into something rich and rare. It is the universal law controlling alike the atom-flecked sunbeam and the myriad stars which form the milky way. Nothing really is permanent—all evolves.

So is it with man. His periodic comings into incarnation may seem variable to our understanding, but are obedient to that law. In strict accordance with his conduct and his karmic pathway, his light, viewed from a mundane aspect, wanes or increases at every moment of his career. For some brief years he “lives” in our mental sky; he becomes a part of our objective and visible world. Then his course carries him onward into distances which are dark to our feeble eyes, but brilliant with the radiance of other worlds.

Death is not even eclipse, but merely an expres-

sion of movement. He passes onwards; not to oblivion (for God neither wastes nor forgets); nor to stagnation (for God knows nothing of cessation in activity); but pursuing an orbit which is measured by his attained relation to the central forces of progress. Upon that round of Life and Death he journeys through Time and Space; sensing and influencing, at every step of that long travel, the vibrations of all his myriad brothers of the universe; unwittingly obedient, yet essential in his aidfulness to the law, which leadeth him and all else upon the circling path whose ultimate spirals touch the feet of God.

*Maud Lindon.*

### THE POET BORN, NOT MADE

The Roman critic-philosopher cried, *poeta nascitur, non fit*. Often such partial truths challenge our admiring attention and demand analysis.

The great poets even in childhood sometimes lisp in numbers, for the numbers come. But this is no miracle for they labored with the Muse in earlier lives. In the heavens between they see and learn the real and return the greater that they have realized their dreams as true.

In each life in the flesh-body the language of the time must be learned and valued, its beauties be seen and heightened till the poet knows his power to touch the lyre-strings and to rouse the sleeping heart of man to know the meaning God has given to the age. Hence the poet is both born and made. He rebuilds himself in each of his lives on earth.

*W. V-H.*

*THE SNOW FAIRIES*

In looking back a good many years, I see a golden-haired little girl, pressing her cherub face against the cold window-pane of her mother's sitting-room one wintry night. An older sister was chatting confidentially with the invalid mother to whom she had become quite a companion. Neither observed the eagerness with which the little one at the window seemed to be watching evidently something unusual. The curly head would look first one way and then another; then a long pause of intense silence. Her big blue-grey eyes were evidently gazing upon a fascinating spectacle outside. The mother and sister had faded for the moment away.

"Lucile, come away from that cold window. No wonder you have such a cold. Come here and warm your hands." The mother scolded the child, then shook her head in an understanding way toward the older sister. "I never saw a child that loved the sight of snow as Lucile does, but she must stay in-doors until she gets well, and stop pressing her face against that cold window pane."

"Oh, mamma, please let me stay a little while and look out." And so she was allowed to stay. Mother and sister continued their conversation.

And the room and its occupants again faded away. Was the child visualising, or what was the nature of the scene that now became so real to the little one? Snow always brings an atmosphere with it of another sphere. It had been snowing for several days until the whole face of creation appeared as one white covering. Great

flakes of snow were falling just then like a cloud of soft white feathers. Old mother Earth was transformed, but it seemed that no one was in touch with this new creation and its manifestations but the child at the window. What did she see? Let us try to see through her big, wondering eyes the drama of this unseen world. The snow fairies were coming in small armies into the yard. Then they began to work. And was work ever done with such harmony? At first they hopped around and inspected everything as a flock of robins swoop down apparently from out of the sky and suddenly become interested in their temporary flight upon earth. But finally the snow fairies separated into small squads and dug caves in the snow and built snow houses. When they grew tired of keeping house they would form parties and make merry raids on the other settlements or towns, and pitch diminutive snow balls at each other. Then again, lo and behold, every fairy and his brother would disappear as by magic into the snow caves. Then all would be as quiet as death itself. Some cows, homeward bound, struggled by through the deep rifts of snow, for it was a country town with no stock law,—but such every-day sights were too paltry for the little one, and as a cat watches silently for its prey, patient and unmoving, so the child would sit motionless and all absorbed, waiting for the next scene. And she was not disappointed. Probably they had been having a fairy feast in those wonderful caves and had ended the feast with a dance or two. Those fairy ball dresses must have been too lovely for mortal eyes to look upon, for they were careful to con-

ceal form and face with white hood and cloak when they came forth again. The curly head at the window bent closer and tucked her face in every conceivable way in order to catch a glimpse of even one fairy face but it seemed impossible. What were they like? They must be beautiful, for fairies are always beautiful, thought the child.

"Lucile!" called her mother's voice out of the other world—the world that was so hard and contrary. Not that her mother, father and sister were not kind and good, but it was so different from the world she dreamed and thought about daily whenever she had a chance to get off to herself and indulge in such luxuries. The other world seemed so unnatural. Why could not her mother be well and happy like the fairies, and also some other folks that peopled her imagination? No, she must not tell her mother and sister about this happy world of hers. They could not understand. They would laugh at her. They would think her a silly little thing, and she dreaded above all things to be thought silly. She felt that she really knew a great deal but it would be impossible to make known to these grown-ups all she did know. Sometimes she would take a big swallow from her impatience at being so small and so little understood. Sometimes she was very happy and would live for days in her own fairy world, but often she was rudely shaken out of these lovely day-dreams by being scolded severely for being absent-minded. That hurt. Why did people force her to be bad when she loved everthing that was good?

Time passed, with all of its jarring changes. The little girl grew up and married. Father

and mother were laid to rest. Not since that cold winter that brought the snow fairies, had she seen much snow. She now lives in a warm, Southern climate. She still has her ideals but she has long ago outgrown her fairy visions. What a visionary child she must have been, she has thought many a time since, but she never told father and mother about the visits of the fairies and why she was called absent-minded. It was enough to be called absent-minded, but to have a disparaging word spoken about the beautiful world she once used to see and partake in,—she could not bear the thought.

Then came the message of reincarnation, which was brought to her in a very queer way, but she knew it was what she had been seeking all of these long, weary years of misunderstanding. After a little reading and study everything cleared up as a revelation. She must have really seen the snow fairies. There was another evolution going on just as our own, though invisible to the ordinary person, and in this the fairies were evolving. So, really and truly, there were such things as fairies. And she thought of father and mother. If they were only here now in the physical world, she would tell them why she had been absent-minded. She lived in touch with the fairy world that winter when it snowed in a North Texas town many years ago. But she told husband and sister, and they, too, having studied this ancient wisdom that told of this other realm about us, knew and understood. She was at last understood, and all the puzzling things of life were explained.

*Georgia Crowder Underhill.*

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*THE THREE WORLDS*

The accepted Western philosophers of forty years ago recognized the domains of our physical action, our emotional nature, our intellectual being and of our will.

Is it not patent that we are actually living in more worlds than one? Is not the desire or emotional world a thing to be almost felt with the finger-tips? And the mind-world—has it not its own character? Think how you felt on the evening upon which you attended “The Mikado,” then of the performance of “Hamlet”! Were you not in a world of desires in one case; and in a more intellectual world in the other?

It is these worlds in which we live as personalities and in which we are to make and resolve karma until all its lessons are learned. The ego of each advanced man lives for a while in a still higher realm where the physical body and the bodies of desire and of thought are laid aside.

It is in this higher or inner phase of ourselves that we may feel that we are enduring in nature, death not prevailing against us there.

Yet each undeveloped man must feel his incompleteness and his weakness in this four-fold rôle. *Indeed the people whose egos are younger deny that they have more than the three-fold being, and spend all energies to gain benefits for the lower self.*

Think for a moment of Pythagoras, Father of our Western Life; of the Lord Buddha, who was the Light of Asia! Did They live more in the personal or more in this Higher Self! We would not have record of Them, as we do, if They

had not wrought in the universal and lived more for all men than for Themselves.

What is greatness of living? It is living in detachèdness from even that which we are at the moment doing. It is to feel that we have most of our being in reserve and are outwardly acting with our lower selves alone.

Perhaps you say this is a remote ideal. Not so! For even in the moment in which you see the goal it ceases to be at infinity and draws near!

W. V-H.

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“In the religion of ancient Egypt, the deepest and most fascinating mystery of antiquity, the visible creation was conceived as the counterpart of the unseen world. And the substance consisted not of a mere vague belief in a life beyond the grave, but in tracing out the Path whereby the Just, when the portal of the tomb is lifted up, passes through the successive stages of Initiation, of Illumination, and of Perfection, necessary to fit him for an endless union with Light, the Great Creator. That Path it was, through the secret places of the universe, which appears to have been the subject of the secret mysteries which were communicated to the postulant, according to Egyptian tradition, by the Master of the Secret Scroll, in the secret chambers of the House which bore the mystic title of the Light.”

*From “The Book of the Master” by W. M. Adams.*

## THE GODS OF EARTH;

## THE GODS OF HEAVEN

The possessions that we can attach to bodies belong to our dying personalities and flit away when *karma* bids!

Those possessions that we acquire for our egos belong to us individually and also to the All-Soul. They can never be lost because God accepts them as His jewels!

The virtues which men acquire with pain of denial and self-conquest lead on to the majestic powers of spirit!

Our philosophy has room, has its very home eternal, for even the lowliest man and the most errant!

*There is no sin!* Would not sin be wrong done to a mighty personal God, jealous of his dignity and right?

The real Deities see men as striving creatures, seeking the Good, the Beautiful and the True! Their errors they make as nothing, only half seeing them. Their successes they seize with joy and clasp to their very hearts.

Is there fear for your evolving? Not so; there is peace in the contemplation of its majesty and certainty of completing!

W. V.-H.



## IN THE GARDEN HOUSE

*Evening Eighth*

*Inquirer:* The papers are filled with news of the European war these days, but one gets rather tired of reading the same thing for several days and then learning in the end that it was merely a rumor without any foundation in fact. A war without reliable news becomes very uninteresting.

*Student:* Yes, but that is very largely the karma of the public which is not only news-hungry but wants to be stirred and excited with sensational stuff. Not having reliable news, the papers find themselves obliged to expand and enlarge every little rumor that some excited person starts into activity. The public gets what it wants, always.

*Inq.:* It is true that one gets a certain strong feeling when he reads of the war, but it is not a particularly pleasant sensation. Why should the people crave for it?

*St.:* Most people need to be often strongly moved and excited in their astral bodies in order to feel very much alive, otherwise they would become inert and slothful. But it is true that many people who should be above the need of astral excitement have developed an unnatural craving for rapid change and intense vibrations of life. It seems to be a disease of our times,—this desire for desires. It would seem that the reaction cannot be far away. The simple, quiet life is much to be preferred in these days when there is already too much unnatural and unnecessary excitement in the ordinary work of the world.

*Inq.:* You would not, however, have people withdraw from the life of the world and live in

more primitive fashion? You would not want to stop reading newspapers, would you?

*St.:* Oh no, not at all! But there is possible a healthy, normal and simple life even in the midst of our strenuous life of the world. While working hard one may live serenely and quietly, without seeking for exciting diversions to fill all of the hours which one might have to himself. Nor would I cease to read the paper and take interest in what the world is doing. But there are many ways of reading newspapers, and very few that are really desirable.

*Inq.:* I wish you would tell just how you think a newspaper ought to be read.

*St.:* Well, that is fairly simple. You could rapidly glance over the head-lines on one page and know what are the trivialities and the sensational accounts of crimes and scandals. Avoid reading these altogether. Then you would rapidly read such news which had some real meaning in the progress of the world, such notes as had in them some elements of humanitarianism or high ideals. Reading a paper in this way means picking out from a mass of rubbish and filth those things which have a larger meaning than those which are but frothy and of momentary interest. It would not take long to read a newspaper in this way for there is in it usually very little of news really worth while.

*Inq.:* And what mental attitude would you hold? Would you be sharply critical or indulgent?

*St.:* It is not well to use the destructive energies of criticism without great care. One should always try to see the truth fearlessly, and compare it with the actual conditions, but in a kindly

and helpful spirit, as though you were sending energy of encouragement to where it could be made use of. The world at this time needs constructive thought, not destructive fault-finding. It needs true tolerance but not indulgence. It is very hard for people to realise that the constructive reform is so much more effective than the radical measures of prohibitions, anti-legislation and the fighting attitude generally. These call forth always their opposite evils and they even strengthen them.

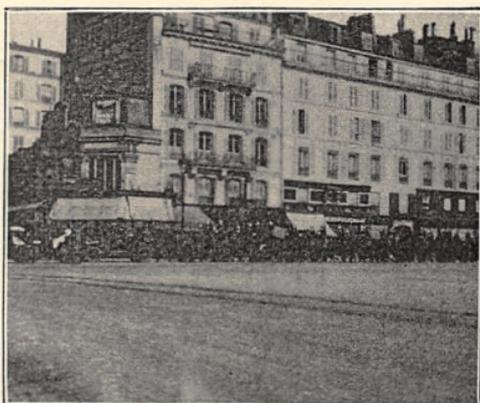
*Inq.:* How would you read the war dispatches? Would you take sides? Would you restrain the emotions which tend to arise with great energy?

*St.:* It is very hard to keep from having some opinions and greater leanings toward certain of the countries than toward others. But for us who wish to base our conduct and our lives wholly on the truths of karma and reincarnation, without compromise or weakening, it is absolutely necessary that we should form our opinions very lightly and be not only always ready but eager to re-shape them into greater harmony with the truth. It is quite evident that we have not the full facts at hand to fix the responsibility for the precipitation of the European nations into war; nor is it our business to fix such responsibility. We may be sure that the law of karma will work out every national difficulty with exact justice. Our particular concern should be that we take advantage of our privilege and duty to throw our thought-energies on the side of peace and conciliation, and not let them go out to increase the prejudice and bitterness which already exists between the nations which are rushing into war.

*Inq.:* How would you help by thought-power?

*St.:* You would hold in the background of your mind the thought that there is in truth a brotherhood of nations as well as of individual men. Think that the nations will recognise this fact more and more as the years go by, that they will learn to be more willing to yield disputed points to other nations, that they will realise that justice must prevail in the end. Realise in your own mind the truth that all is well, that the nations are engaged in working out their karmic difficulties, and assert with expectant hope that the old karmas shall be worked out without over-reaching themselves and thus creating new karma of more troubles for the future.

C. S.



*Soldiers of the Army of La France*

*"TO END MAN'S SUFFERING"*

In the June number of REINCARNATION there is an article entitled "*To End Man's Suffering*," that arouses a train of thought.

It is quite true that the primal cause of suffering is selfishness, but what is the cause of selfishness? Is it not a want of a genuine recognition of the Oneness of All? If a man really thought, "My brother is myself," would he strive to grasp benefits for his own petty self, to the exclusion of others? Would he not gladly share his worldly goods and, better still, his heavenly knowledge with his brother? Would he not, while striving to lift his own karma, pause a moment, and say to his brother, "Let me share thy burden as much as I may"? He cannot lift his brother's load of karma, but he can perhaps hold out a hand to help him raise it.

If men would only realize that All is One, there would be no pride of place or position, for they would know that each brick in the structure that the Master Builder is rearing has its own niche to fill, be it at the bottom or the top, and that the structure, to be raised securely, needs every brick, and each depends on the other. If men truly realized the Oneness of All, there would be no envy, for who can envy himself? There would be no strife—how can a man strive with himself?

Let us indeed study the lesson of suffering; let us accept its teaching, and try to lift our own karma; but let us remember also that the suffering and the karma of the whole world is ours, for All is One!

*S. L. Allison.*

*THE LARGER LIFE—TOLERANCE*

One of the happy joys in the life of the man who is applying the truths of karma and reincarnation to their logical conclusion is that he no longer feels called upon to criticise the actions of other men or to resent their many limited ways of thinking and feeling about things. The two truths teach him the broadest and deepest tolerance. He realises that every man is in the right place for him, and is doing those things which will most help him in his own larger evolution, and also the world as a whole in its larger evolution. His neighbor may do things that most other men would deprecate and condemn, things that may even harm himself and others. But this harm only affects the personalities of the people concerned, nor could it befall any of them unless they had karmically caused or invited it by their own actions in the past. So the happenings all around us are to be not only estimated at their external, apparent face values, but also regarded as a part of the working out of past karma, which will give needed experience and leave men freer than before. It is often when the personality has its hardest blows and sufferings that the ego learns his most valuable lessons of the laws of nature and the laws of spiritual growth.

When it is said that every man is doing what will most aid him in his own larger evolution it does not mean that those who know something of karma and reincarnation should not do what we can to help other men to avoid the troubles that they are bringing upon themselves by their ill-

chosen actions. For we too are working out our karmic destiny, and if we can help others we are helping the evolution of the world and making positive karma for ourselves. In helping others we are able to pay off some of our own karmic debts of the past. It should never be forgotten that we can not interfere with karma. We can be agents of karma but we can not help or hurt other people unless they have karmically deserved our help or our injuring them. Therefore we should always try to help our neighbors, and if we succeed in making their suffering less keen, then we have really helped to lighten the difficult evolving of the world and have helped to work off some of the negative karma of the world. For suffering, in itself, is to be regarded as belonging to the negative side of karma; suffering taken by itself does not help the world. But when suffering is made lighter then the forces of evolution can act with greater freedom.

So the tolerance of the student of the two truths is really a peculiar thing. While he will not condemn or even criticise his neighbors for anything that they may do, he will at the same time try to help them to do the right thing whenever and wherever he can wisely do so. He must not inject his own personality into this trying to help, but must try to do his duty, as he sees it, in an impersonal way, just as if the thing had to be done, regardless of his own personality. This is a very difficult thing to do. Often when we think we act impersonally we may merely act unfeelingly and unsympathetically, which is not what we should do at all.

The true tolerance of the reincarnationist is difficult to understand. Religionists often tell us that we must hate sin. This is not what the student of karma does or should try to do. Sin has its place in evolution, has its function to perform. It is not to be loved for its own sake, neither is it to be hated. It is simply to be outgrown and left behind and forgotten. When our friends, the religionists, say they hate sin they too often hate the sinner as well. It is really quite unnecessary to hate anything. It is a waste of good energy, which might be more usefully employed elsewhere. The tolerance of any man is only true tolerance when it is accompanied by a deep knowledge of the two truths of karma and reincarnation and the meaning of so-called sins in evolution. The true tolerance is not indifference; on the contrary it means the greatest possible sympathy and desire to help. But we must learn to see the evil around us without emotions of hate or even criticism. Only then can we be of the greatest help to men. Only then have we really learned to apply the two truths to their logical and true conclusion.

C. S.

### FROM THE TALMUD

A heathen once approached a learned Rabbi and said: "Fools that ye are; behold the living die, how then can the dead come to life again?"

"Fools ye are yourselves," answered the Rabbi, "if that which was *not* has come into existence, why cannot that which *was* exist again?"

*IS LIFE WORTH LIVING?*

We have heard the question asked, "Is life worth living?," and also remember the humorous answer that it all depends upon the liver. If the answer is taken in its serious meaning there is much of truth in the statement. Whether life seems worth the living to a man depends largely on the attitude he takes towards it. If he is pessimistic then the answer will be negative, even if his circumstances in life are pleasant and easy. If he takes the brighter side of life, then he will probably say that life is worth while living, even though he may not be in favorable circumstances and may experience sorrows and misfortunes.

To give an answer which shall be really serious and attempt to be as adequate as possible, the question of the purpose and meaning of life and the nature and destiny of man must be taken into account. If only the pleasure and enjoyment of the man during his brief life on earth is considered, it is not difficult to answer that in general pleasure and pain are nearly equally balanced for most men, and therefore there is no definite value in living. This view, which makes the question depend on the predominance of pleasure or pain, is, however, hopelessly inadequate and limited as well as at variance with the attitude taken by most men, and we must study the problem from a more inclusive point of view.

There is one significant fact to be observed: with regard to those of his personal experiences which lie sufficiently far in the past so that they

may be viewed without emotion, a man will usually say that he is glad that he had them and went through it all, but he would not care to have them repeated. This holds true for both painful and pleasurable experiences. Furthermore, it will generally be admitted that the painful experiences were the ones of greatest value, that from them the most useful lessons were learned.

Reincarnation holds that men are immortal beings, that they are born in order to perfect themselves in spiritual being and spiritual powers by the experiences which can only be gained by earthly lives. Men are evolving beings, learning the laws of nature. It is an inner recognition of this fact which leads men to value past experience and at the same time be unwilling to live through them again. The ceaseless striving of man for novelty is another evidence in the same direction. When something loses the attraction due to novelty then the man has learned the lessons which that experience can teach him at the time.

Reincarnation teaches that men have lived in physical bodies many times before, and will live on earth many times to come. They have risen from the state of ignorance of a savage through many earthly incarnations up to the present civilisation. Each life has had its share in developing the powers of intellect and in improving the character of the man. In each life many mistakes in evolution, so-called sins, are made, because of ignorance of the Divine Law of Justice, Karma. In the intermediate state of the soul after death there is suffering because of

wrongs done on earth, suffering which arises because the soul must be purified of its evil tendencies before it can enter the true heavenly state. In this state of bliss all the experiences of life which can contribute something to the character of the man are assimilated in the form of wisdom, love and power. The experiences of earth-life here become lessons to be learned. When all has been thus assimilated, the soul is ready to descend once more into the lower worlds of existence, so the man is born and develops another personality.

Reincarnation teaches that all men are ultimately to attain to the powers of divinity, to become perfect, as St. Paul urges his hearers to be; this is manifestly impossible in one brief earth-life, but is quite possible in a long series of lives. It teaches that nothing of good is ever lost; that the evil is only temporary and has its place and purpose in evolution, being something to be overcome, which develops strength of character in the overcoming. It teaches that life has a meaning and a purpose, and that from this larger point of view of many lives in evolution each life for every man is decidedly worth living.

C. S.

*RESPECT FOR ANIMAL LIFE*

Highest spirit and lowest matter compose animal life. It is only when we fully realise the fact that the divine spirit is a part of animal life, as well as a part of human life, that we have the true basis for respecting animal life and feeling the sacredness of that life.

The divine essence is immanent in animal life and has evolved the animal forms to the stages as we know them now. The knowledge of this truth has been lost to the western world, else the ruthless slaughter of animals for food and for sport and the abuse of beasts of burden would have been impossible.

It is true that animals are, as yet, inferior to man, that the spirit and matter in them have not yet been connected by the faculty of reason, which exists in them only in the germ state. In man the germ of mind has been forced into rapid development by that special outpouring of divine life which animals are yet to receive.

Should it come to the question of urgent need or the survival of life, there seems no doubt that animal life should be sacrificed to human life; for it seems right for the lower to be sacrificed to the higher. It may have been necessary at times for some peoples to use the flesh of animals for food. But now there is no such need. However, we have inherited the "superstition" that meat is necessary for the sustaining of human life. We are hampered with the old race habits of life and thought, which we have unthinkingly prolonged unduly. But one by one we are examining them, and the meat diet will have to go.

Many people have an instinctive feeling from birth that it is wrong for them to kill animals. This is probably due to their having had one or more previous incarnations among nations where animal life was respected. It may also be the result of sufferings experienced in their after-death periods, because of having violated the law of love in the killing of animals.

One reason why it is much less of a sin to take animal life than human life, is because the animal group-soul is functioning through many animal bodies at the same time, and when one form is killed, the evolution of the group-soul is continued through the other forms, and is only partially checked. On the other hand the life which has become individualised in man functions through only one human form at a time; and when this form is killed, the evolution of this human life in the physical world is entirely stopped until a new incarnation can take place.

Still, animals preserve a separate life for a short time after death in the astral world. And if we think that they do not suffer from a violent and untimely death, we should read *One Life, One Law*, by Mabel Collins, in which the hatred and fear of slaughtered animals for man is very graphically described. The suffering after death of the hunter and butcher is also depicted so vividly that one may more easily realise the enormity of the evil karma which men may bring upon themselves when they wrongfully interfere with animal evolution.

*Laura Slavens Wood.*

## KARMA IN SERVICE

Mr. David S. M. Unger is a life-insurance solicitor as well as a reincarnationist. We quote from a life-insurance journal as follows:

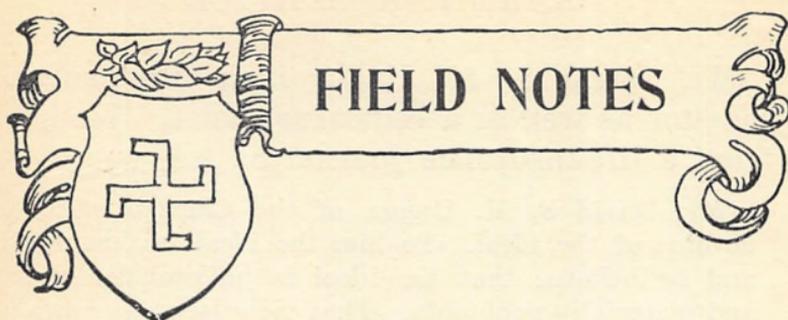
Mr. David S. M. Unger, of the Chicago office, is a devotee of the ideal. To him the ideal is the practical, and he believes that the ideal is philosophically sound and materially profitable. That view is making headway in various branches of business, but in life insurance its progress should be easier than in other lines. Mr. Unger believes that service rather than profit should be the chief motive in our work, and that if we thus are instruments of the highest good, material satisfaction will not be lacking. Says Mr. Unger:

"I believe we should have in mind when selling life insurance what is best for the prospect, considering his means, his dependents, and his future. Selling life insurance for the good of the purchaser may seem altruistic, and it is, and it should be. I maintain that an agent who sells life insurance in this way is a successful agent. I do not measure success by dollars made, but rather by good achieved. If my efforts are productive in that they cause protection to be provided for wives and children, in that they enable a frugal man to save something out of his hard-earned wages, then I have done good. As for material compensation to the agent, this will come.

"There is a great law,—the Hindus call it the law of Karma, meaning the law of cause and effect. I like to call it the law of God. I believe this law, which is not necessarily administrative but rather automatic in its workings, will bring to the life insurance agent who sells insurance for the good of his prospect, a proper and sufficient recompense.

"Let us then build into our daily service the ideal of the not-self, laboring for the common good of our fellow-men, for such labor ever has its own reward, material and spiritual.

"Phillips Brooks once said, 'It does not take great men to do great things; it takes *consecrated* men.'"



The activities of the *Legion* in some of the European countries is necessarily proceeding under difficulties on account of the war. However, in other parts of the world good progress is being made. We will have a fine Group of workers in the island of Java, Dutch East Indies. Mrs. Magnhild Undset is our newly-appointed representative in Norway. We have strong members and subscribers in India and South Africa, Australia and New Zealand. Canada will be active, and Mexico likewise.

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Some members of the *Legion* in Chicago are engaged in organised efforts in the direction of popular lecture work on various topics dealing more or less directly with the subjects of karma and reincarnation.

A number of successful parlor talks have been given by Mrs. Clara Jerome Kochersperger at the homes of several members and friends in different parts of Chicago. Several stereopticon lectures have been delivered by Mr. J. B. Lindon and Dr. Van Hook in the Fine Arts Building. The title of Mr. Lindon's first lecture was *Life, Death and Reincarnation in Ancient Egypt*.

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A Group of the *Legion* is about to be formed in Davenport, Iowa, and it promises to be active in the work of delivering popular lectures.

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We trust that all the Groups and members will be prepared to renew the regular activities with energy and determination as soon as the close of the summer season shall once more bring members home from vacation.

Grand Rapids has formed an active Group of eight charter members of the *Legion*. The organization was effected August third, and the following officers were elected: James C. M. Ewell, president; Mary E. Barnes, vice-president; and James B. Howard, secretary-treasurer. The Group meets every Monday evening and interesting programs will be carried out. A program committee was appointed to select a number of subjects from which the members may select those on which they will prepare papers for reading at their particular time.

### BOOK REVIEWS

*Gitanjali*, by Rabindranath Tagore. Published by MacMillan and Co., New York.

This book of prose poems is the work of the celebrated Indian poet Rabindranath Tagore, who recently received the Nobel Prize. The poet has been fortunate in getting his Indian poems translated into fairly satisfactory English.

The breadth of the Indian view of life instantly strikes the reader of these remarkable prose poems. We scarcely know of a series of writings that have presented a broader horizon than that which these poems reveal. The infinite is almost in every case the subject to which the poet directs his attention. There can be no doubt that the wide-spread teachings of these remarkable poems, through the advertisement that will be given on account of the Nobel Prize award will be of value to Europe and America.

*The Prayer. An Indian Story*, by Sir Edwin Arnold.

This exquisite little book, which can be obtained on application to Mr. J. B. Lindon, 1233 East 50th Street, Chicago, Ill., U. S. A., at 25 cents, is a reprint of a poem by Sir Edwin Arnold. Its special worth lies in the fact that it reproduces the hand-writing of the poet as he wrote the composition with, probably, a quill pen. Its sturdy chirography is well worth seeing.

*New Standard Dictionary of the English Language.*  
Funk and Wagnalls Co., New York.

This remarkable work deserves especially the attention of those interested in karma and reincarnation for the reason that the compilers of the dictionary have attempted to seek some such assistance in their work as would give them a sympathetic relationship with those who hold views not accepted by the common mass of western humanity. The terms used in REINCARNATION will probably be found more fairly represented in the dictionary than in any other with which we are familiar. We heartily commend the work as a satisfactory one-volume dictionary.

*Special Teachings from the Arcane Science.* Written down by E. C. Farnsworth. 1913. 189 pages. Published by the author, 106 Emery St., Portland, Me.

The author deals entertainingly with many advanced and difficult subjects from the standpoint of a student of arcane science. He has in part attempted to put forth in plainer speech what could only be given in veiled terms in the past decades, and in part he "does not deny that somewhat of speculation has been allowed place in a work endeavoring to deal with phases of the ancient search for satisfying truth." As the topics treated are very numerous, the subjects of karma and reincarnation, approved by the author, only find limited space.

In the introduction it is pointed out that in "early historic times, the conditions of this earth life were for the most part endurable only because of belief in man's pilgrimage to other-world rest and happiness." Even in religions which teach reincarnation, "every teaching except the most esoteric prepares the disciple for a blessed translation to what are called higher realms."

