

REINCARNATION

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THE WORLD'S LESSON LEARNED BY GERMANY: MIGHT DOES NOT MAKE RIGHT

The Chicago Tribune of November 10, 1918,
prints the following:

LONDON, Nov. 9.—(British Wireless Service.)
—Just before Prince Maximilian of Baden offered
his resignation as imperial chancellor he issued
an appeal “to Germans abroad,” in which he said:
“In the fifth year (of hostilities), abandoned
by its allies, the German people can no longer
wage war against the increasingly superior
forces:

The text of the chancellor’s statement reads:

“In these difficult days the hearts of many
among you, my fellow countrymen, who outside
the frontier of the German fatherland are sur-
rounded by manifestations of malicious joy and

hatred, will be heavy. Do not despair of the German people.

“Our soldiers have fought to the last moment as heroically as any army has ever done. The home land has shown unprecedented strength in suffering and endurance.

“In the fifth year, abandoned by its allies, the German people could no longer wage war against the increasingly superior forces. *The victory for which many had hoped has not been granted to us. But the German people has won this still greater VICTORY OVER ITSELF AND ITS BELIEF IN THE RIGHT OF MIGHT.*

“From this victory we shall draw new strength for the hard time which faces us and on which you also can build.”

If we ask why the war was fought—why from the side of unseen but real causes—we must reply that it was because the Teutonic nations had not yet learned that the possession of power does not confer the privilege of using it for selfish purposes. These people, under Kaiser Wilhelm’s leadership, still believed that might confers right.

This doctrine, so opposed to the spirit of that inner truth which makes the true foundation of the world’s evolution, was an essential obstacle to the world’s progress. The Powers That Are Providence decreed that by peaceful or forceful methods this doctrine must disappear from common recognition, must not be brazenly upheld by an unbeaten empire of the physical world’s forces. The Teutonic powers would not learn this lesson at the feet of The Gentle Pleader of

Christianity. They would not learn it through the sterner reasoning of those arguing from the point of view of philosophic study and international compulsions.

They have learned the lesson after having tried the bitter experiment upon humanity. They have experimented; they have failed; they have learned.

A world that would use greater forces than we now possess to blast parts of itself into atoms could not be given new powers, new physical forces.

Lord Lytton's *vril* is to be given to humanity. Just what will be the nature of that force we do not know. But we do know that that force will make the world anew, give humanity surcease of the labor of the hoe, will kill poverty and give potency sufficient to the arm of charity.

Prince Max has said the words which mark the learning of that lesson which was pre-requisite to the giving of that supreme physical gift of our age to man.

Truly the war is won!

W. V-H.



MENTAL EVOLUTION

Man is often spoken of as a fragment or spark of God trying to manifest or express through matter what he really is, that is, show out his divine nature and its powers. Born into worlds unfamiliar to him, taking on vestures of their strange substances, his task is one that taxes his developing powers of intelligence, feeling and action throughout a cycle of time, long beyond anything our minds can grasp, a cycle with cycles within cycles, and through worlds inconceivably strange; but every cycle, however long or short, means an effort to the same end, that the fragment may find himself and find himself as the whole, the God within and the God without being one, throughout that most mysterious thing, matter, which supplies the means and sets the bounds.

The most obvious quality of matter is what we call inertia, which shows itself as resistance to motion when at rest and resistance to change of motion when in motion. When inertia is overcome, matter may act either in a disorderly, tumultuous, confused manner or in a harmonious and rhythmical way. All matter from the most subtle to the densest shows out in varying degrees these three qualities.

Man being obliged to use his material vestures, with which he more or less identifies himself, is subject, in the stepdown from his center of consciousness to his physical body, to all the resistance and inharmony, of a wide range of matter, making his task one of great difficulty. To think, man must not only overcome the inertia of his own mental body and its tendencies toward

confused action, and direct its action to the desired end, but he must hold fast his vestures down to the physical brain, firmly against all outside disturbing forces. In his present stage of development we may not inaptly liken the ordinary man in the mental world to the jelly fish in the ocean. Probably ninety-nine per cent. of a jelly fish is water. It neither sinks nor rises to the surface, and it is usually colorless and so transparent that if looked at from some directions in clear water it is hardly visible. It requires the support of the surrounding water to hold it together and it is with difficulty that a large one can be lifted from the water without its falling to pieces. Exposed to the summer sun in the air for a few hours, the jelly fish mostly disappears. As the swells of the ocean roll by, it goes with the surrounding water, probably quite unconscious of any motion. Local eddies or movements distort its body and doubtless reach its consciousness to some extent but it is almost at one with, and unconscious of, the ocean in which it is bathed—almost but not quite: it does have a frail semblance of structure. It is a conscious center of life. It is capable of a slow fan-like movement of its body that stirs slightly the surrounding water and gives itself a slight onward movement in the direction of its convex side. When it contacts any food material it can wrap itself about it to some extent and absorb its nutriment. Our own mind bodies are like jelly fishes in the ocean of mind stuff, unconscious of most of their movements and almost unconscious of their existence almost, but not quite: we do catch and reflect some of its motions, we can cause a slight stir

in the ocean. A people having overcome the inertia and become synchronized in their thinking can create a force at their own mental level that is almost overpowering. We call it public opinion and it may quite rule the people who have made it or their descendents. The public opinion of Germany is a clear example of people under the spell of their own past thinking.

As the consciousness of man expands it brings subjects of thought into life, overcomes their inertia and finally brings the erratic and discordant movements into rhythm. We can see the process going on all the time as, for instance, in the case of human slavery, use of alcoholic stimulants, child labor education, woman's rights, democracy, etc. Countless other issues will follow in the procession, passing through the same stages, the three qualities of matter in turn playing their part.

In the great sweep of human evolution and the rise and fall of nations and races some concepts seem to get lost. Karma and reincarnation seem to have been fairly understood as far west as Greece and Rome two thousand years ago, yet since the darkness of the Middle Ages only a trace of them seems to be left in Europe. Though karma is several times distinctly stated in the Christian scriptures its effect has been largely nullified by that distorted doctrine of vicarious atonement, and notwithstanding the fact that modern physical science rests on the doctrine of karma it has been slow to make its way again in the worlds of spirit and mind. And reincarnation seemed to have been almost forgotten till it was put once more before the world some forty

years ago by H. P. Blavatsky and her followers in the theosophical movement. It has appealed to many serious-minded people. They see by the help of these teachings of karma and reincarnation a reasonable and logical explanation of the universe before impossible—physics, metaphysics, philosophy and the teachings of the founders of the great religions are all brought into harmony and help towards disclosing the underlying oneness which is the inner aspiration of all.

The teaching of karma proclaims that everything in all the worlds of nature is subject to the universal law of cause and effect. The teaching of reincarnation announces that this law in action is cyclic.

The value of a clear understanding of karma and reincarnation in their broader features is the fundamental fact in the great human task and duty of overcoming the inertia and misconceptions of the mental world that have lasted so long and of replacing them with a public opinion regarding these subjects that will be in the main correct. There probably never was a time when clear and detailed teachings of these subjects was so readily obtainable as now and, furthermore, there never was a time when they were so much needed as at this time of world struggle when thousands are being violently sent to the other side daily. That these men should have some correct chart to guide them in the world so abruptly and unnaturally entered is very important.

Elliot Holbrook.

*THE KARMA OF HUMANITY
AND ITS RESOLUTION*

The life of humanity on this globe has been associated with the making and the storing of an immense amount of karma, most of which is of the negative or so-called bad type. This mass of karma was produced as the result of the forward action of man, in the possession of powers newly given, the recipient but vaguely recognizing his responsibility. Pride and the over-estimation of his personal value in the scheme of things developed a so-called selfishness or excessive centering of consciousness in the lower self. Such a result could scarcely have been unanticipated by Those in charge of the scheme of evolution; yet it seems that there was no alternative, that it was necessary to go on under the plan, which had caused so many more or less vicious individualizations through pride and to trust to the later discovery or invention of methods by which the ill karma might be neutralized.

It is this phase of our problem of karma that has necessitated on the one hand the bearing of untold suffering by humanity in cataclysms such as that of Atlantis' sinking and of wars of the major type and, on the other hand, of the appearance of martyrs out of the ranks of common men and of the coming to outer life of messengers from the body of Those Who having long ago recognized the meaning of The Law and the true purport of life, have surpassed its minor limitations.

The weight of this mass of karma seems to Those Who can observe from above and can see

all sides of the great problem, to be disproportionate to the true desert of struggling men. They intervene out of compassion for human suffering which too often falls on humanity as a mass, tending to work equally upon those who have only more or less passively submitted to that leadership which involved them in contravention of the law and responsibility for its infraction, while those leaders themselves could not possibly bear the suffering which according to the simple and direct interpretation and application of the law would be applied to them.

Several schemes or minor plans have been devised to break the major current of karma for humanity. Since it is man who has broken the Law it must be man that balances it. And the Merciful Men Who have for Themselves gotten free of karmic bonds labor unceasingly for the freeing of the younger souls. They have great power to nullify evil karma but They are responsible for the learning of its lessons by humanity. So the age-long task goes on through the living of life, the teaching by all cultural methods and through the power of religions, and the continual sacrifice of the Brothers.

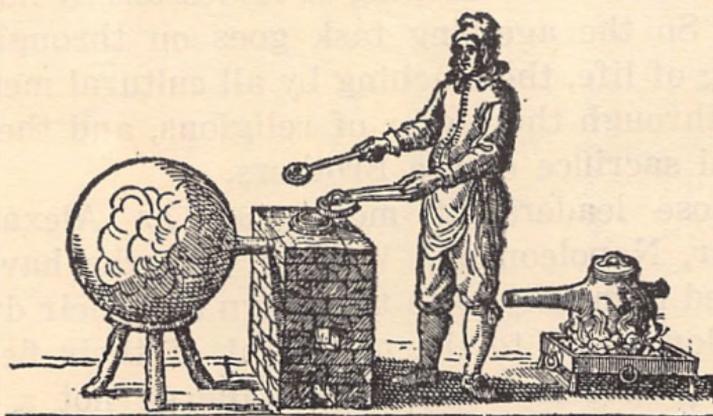
Those leaders of men, such as Alexander, Cæsar, Napoleon and Wilhelm II., who have exploited humanity with their own and their dynastic glory close to the mid-point of their field of vision, have had something—indeed not a little altruism—in their motives. It is through that altruism that they will be redeemed. And with their redemption will come the utilization of their vast store of karma of association with humanity for the world's good. They can be caused to

lead humanity in happy ways as well as in ways of disaster—the ways of learning the lessons of broken pride and of listening to the counsel of others.

And is humanity learning its lessons—its lessons of the great war, of pestilence, of fiendish cruelty? Will humanity suppress war, master pestilence and prevent the massive cruelties of pogroms and invasions? It seems that much progress has been made. Let us hope mercy may temper justice in the coming peace; that hate may be overcome with good-will.

The sacrifice of the Supreme Teacher Who is soon to come will, we trust, be based on a sincere and more or less intelligent minor sacrifice by the mass of men.

W. V-H.



DO WE NEED A NEW IDEA OF GOD?

Man is so uncertain as to where he stands that he is beginning to propound the question: "Do we need a new idea of God?" The following is an answer to that question.

There is a small but growing number of men and women who, through careful study, have come to the belief that there is no such omnipotent personality as the religionists believe in, and whose dwelling place is a heaven in the skies. That belief is a heritage from the benighted times when men thought the earth was flat, and believed that in the skies above there dwelt a God who had created the earth and the sun, moon and stars.

A noted scientist has said that astronomy, penetrating farther and farther into space, has found no star which can on any reasonable ground be called the star of God; nor have any observations given promise of the discovery of a "center" of the universe.

As the working of the universe follows immutable laws, man supposes there must be a Law Giver, and a Creator of things subject to His Laws, and this, simply, because he can not think in terms beyond requiring a Creator for every substantial existing thing.

It is hard for him to accept the belief that all matter in the universe, and the laws governing it, have always existed, and have never been created; but hard as it is to accept this, it is harder still to accept the belief that a Creator made all matter. Where did He begin? Did He create Himself first? If not, who created Him?

What was the universe like before Creation, when it was *nothing*? Man will have a hard time accepting the belief that all that now exists once was nothing, because he will come to the realization that there can be no such *thing* as *nothing*, and he will have to come around to the belief that *all that is, always was*, and never needed a Creator to produce it, and that the fact that *all that is always was*, proves that the laws that govern it *always were* and needed no Creator, for matter and the laws that govern it are truly inseparable.

He will finally see that *we* are part of the matter that *always was*, our souls as well as our bodies, and that through the intellect we possess we are to some extent free agents and need not bow the head in homage to any omnipotent being, but need only to respect the universal laws to be in heaven right here and now, as well as after we die, because what *always was, always will be*, and our souls are no exception to the rule and will be born again in new bodies, and our state of intellect in each new incarnation will depend on how highly we developed our soul in the previous one.

Yes, all depends on how highly we develop ourselves. Our souls retain potentially all development made when our bodies die, and bring this potentiality into their next incarnation. Therefore man should never cease to develop his mind, no matter how old he may be in years, for his soul is still young and ever will so remain.

William W. Weitling.

LIVING IN A CRUCIAL PERIOD

To a believer in the erroneous one-life theory, or idea that every man lives only a single life on earth, there is no logical reason why he should feel satisfaction in living at a time when there is great difficulty in the world. A single life has for him no particular meaning: one life is reckoned as equal to another one,—in spite of the fact that all human experience plainly shows us that all men are different. If this man had any choice in the matter he would have no reason to pick out for himself anything else than a life in easy times, while self-interest would lead him to desire comfortable and pleasant conditions.

But the reincarnationist sees this problem in quite a different light. For him each human life is the outcome of all the past lives of that human soul or ego, and each life is the necessary and sufficient link and transition to all his future evolution. Every single fact in a man's life has a definite and logical necessity for its existence now, and it has its continuity into the future, in which definite results will appear for every single fact of this present life. There may thus be said to be a purpose or goal for each human ego, a divine plan that is to be unfolded from the invisible into the visible world.

Therefore, to the believer in reincarnation all the conditions of life have a deep meaning; and they form a necessary part of the man's evolution, for they are to shape the conditions of the future. The fact that a man finds himself in a particular environment means everything for the man, for that environment will count in full towards the

making and shaping of all the future conditions.

Times of peace and prosperity are by no means of small value; there are many great achievements of human life that can only be carried out under very favorable conditions. It is only too well known that great wars, at least for the time, stifle the higher expressions of art, literature and music and the graces of social life. These refinements of civilisation are best fostered in periods of calm and content. Philosophy, too, flourishes best when it is most free to reach into the higher abstract and invisible realities, and most undisturbed by the clashing conflicts of worldly life.

The student of reincarnation is able to understand so much of human life and the magnitude of human evolution, that he realises the utter necessity for a great variety of conditions of life for developing a well rounded perfection of ego. What to the man of limited point of view seems a maze of contradictions and conflicts is seen by the philosopher as a mighty, measured harmony, for it takes many discords to round out the fullness of beauty that belongs to human life. It takes a great world war to give men the necessary opportunities to show their courage and capacity for self-sacrifice. In a brief but glorious life the soldier may contribute more to the permanent growth of his character or qualities of soul than in several ordinary incarnations under conditions of prosperity and happiness.

What would the reincarnationist say to the man who complains that the world is full of things that ought not to be. He might say to him, "Yes, there are many things now that we do not want to have with us. But they are all here for a

purpose and it is our privilege as well as duty to find out their various meanings and to transform them into their higher, beautiful forms. The man who finds himself living in most difficult times may not easily succeed in being actively joyful, but he should know that he is highly honored by the great law of evolution in being placed in hardship and want, for the fact that he is where he finds himself means that he is given the wonderful privilege of sharing in the hardest work of human evolution. It indicates that his past lives have earned this great privilege for him. If he bravely takes hold of his share of the necessary work of making the world better, then he is sure to grow in soul-power and fit himself for still higher and more responsible work in the future. Therefore, let every man quit himself a man, for the great work and duty lies straight before him. Let him rejoice within his heart that he is living at a time when life is difficult, for every difficulty is an opportunity for him to exert his full strength and build well for the future of the race as also for himself. Without these difficulties he could not possibly grow into the ideal of human perfection that he will steadily approach if he goes on and on in strength with courage and devotion to his work.

C. S.

"HAVING SEEN HIM WHO IS INVISIBLE"

When the hour of strain and trial is over and the raging of the battle is stilled; when in the blessed quiet that follows the storm we see that the monsters who harried us have been mere illusions; when the despondency of loneliness and separateness is lost in the blissful realization of His protecting love, then in deep humility we ask ourselves, "Why could I not have been a little stronger, held out a little more firmly, complained less, and thus helped more in bearing the suffering of the world?"

Safe in the loving arms of Him who lifted the burden, we vow that in the next time of testing we will be stronger, sweeter, braver and more uncomplaining. The times of trial come. We strive, partially succeed, fail, and the burden is lifted again. In the despair and agony at our own weakness we cry out to be shown the way to greater endurance.

Perhaps then we turn to study the lives of Those who we know have learned the secret. Of one of these it is written that "by faith he endured as having seen Him who is invisible." There is a secret of endurance—the power which comes from the Vision of the Invisible.

There is no human being to whom such a vision has not come at one time or another, for invisible though He is, He is ever ready to be found, ever eager to reveal Himself. Innumerable are the ways in which men may find Him. To some He speaks through the power and magnificence of His works, the wonders of His universe. Others discern Him most clearly in the marvelous per-

fection of His law, and to many He calls through the beauties of art and nature, the joys of human companionship, the splendor of sacred ceremonial. Some there are to whom the vision comes in times of suffering, or in the midst of great catastrophes, and to still others He reveals Himself in hours of quiet study or mystic meditation. At some time, in some form, the vision comes to all.

It is not enough, however, to have seen the vision. We must be able to carry its peace and power with us long after it is gone, when it seems unreal and far away. Of course the firm resolution of the will to do so is the important point in accomplishing this. But there are some methods which will help us to do it more easily.

One of these is the daily practice of meditation upon the Invisible. By this we strengthen our conception of Him, and renew our contact. It may be that in the quiet of that hour a new vision of Him will be vouchsafed to us, or there may be no apparent result. But finally this practice must result in a growing realization and better knowledge of Him, which will at last be strong enough to sustain us in times of trouble.

Another method is the continual effort to see Him in each person we meet, and to discern His hand in the conditions and events of our lives. It is not difficult to see Him in the faces of those whom we love and admire but by continued effort we can learn to see Him shine out no less clearly in the eyes of our opponents and apparent enemies. And if we persist we will see His glory in those indifferent to us, or unsympathetic.

So it is with the events and conditions of life. If we train ourselves to recognize Him con-

tinually in the lovely things that come our way, in the joyful occurrences of life, we gradually gain the power to see Him in the sorrows, the bereavements, the times of uncertainty and tragedy in our own lives and those of others.

It is a marvelous fact that we are not unaided in our efforts to find Him. His attention is drawn to us by whatever efforts we make to reach Him, and His love and help is poured out upon us in lavish measure quite disproportionate to the feebleness of our effort. It is through this help more than through our own endeavor that at last we become able to endure, for at last we shall learn to see Him in everything, for He is everywhere. And then the times of test and trial will be periods of holy joy, for wherever He is, there is peace unbounded and joy ineffable.

Erna D. Strassburger.



"You do look, my son, in a movéd sort,
As if you were dismayed. Be cheerful, sir:
Our revels now are ended: These our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits, shall dissolve,
And, like this unsubstantial pageant faded,
Leave not a wrack behind!"

Shakespeare

THE PERSONALITY

I am a complicated creature. From what have I developed and evolved? Am I, a being of joys and sorrows, but the result of the union of two microscopic cells?

Harvey said: "All living things come from the egg." Yes, all physical living things come from the egg, but what about my soul?, because I believe I have one and that it is immortal. That soul is part of the Divine Essence which informs all things, for in Him I live and move and have my being, as a great Initiate has told me. No mechanical process alone could account for me. When the spermia pierced the egg, did my personal history just begin? No! I, in Him, have no beginning and will have no end; but a constant evolution to something higher and more useful, with periods of rest between.

The history of the individual is the history of the race; and an evolution proceeds on a three-fold basis, physical, psychic and spiritual. The mysterious shaping force is God's Will, and in our chaotic social order there is at work the same influence as in the egg which later becomes the babe, the man.

We are the result of an invisible experimenting, creating Hand and Thought. It is my duty to help Him, to consider my probable future, whether on this earth or elsewhere, and to try to control it in every possible way so that it may work toward good. There are few thinkers to-day who do not believe in Evolution and its attendant theory,—the Oneness of all nature, all life, everything; and evolution, transformation, adaptation,

heredity, degeneration, selection, are taking the place of special creation in our minds.

Why is human infancy a comparatively witless state, while the parent and off-spring amœba, for instance, show no difference at all? Must not the answer be: the difference in the age and stage of the evolving life principle in each? A boy's brute playmates will have lived and died of old age before he has reached manhood. Why? Because the innate capacity of the Divine Principle informing the child takes longer to prepare his vehicle for his life work than does that of the younger, the brutes.

Out of the development of our own faculties, in this and other lives, out of weakness conquered then and now, come our present strength, our wisdom in varying degrees as we have developed personality after personality. This is the only reason that to me can justly account for the mental, moral, physical and social differences in mankind to-day. Some are older, some younger; some have learned their lessons more thoroughly in past lives, some have not.

Is not evolution the only thing that explains the fact that in each life is epitomized the sum of the experiences of the race from the early forms and feelings of life up to the present,—those of forms in the womb and the later childhood? Havelock Ellis says:

“It seems that up to birth or shortly afterwards, in the higher mammals such as the apes and man, there is a rapid and vigorous movement along the line of upward zoological evolution, but that a time comes when this foetal or infantile development ceases to be upward, but is

so directed as to answer the life wants of the particular species, so that henceforth and through life there is chiefly a development of lower characters, a slow movement toward degeneration and senility, although a movement that is absolutely necessary to ensure the preservation and stability of the individual and the species."

As the slow movement toward physical degeneration takes place, may we not believe that a corresponding spiritual quickening and intellectual growth accompanies it? Or else, what is life for? Do not people of middle age know this by experience?

Professor G. Fiamingo says that no white child was ever born with a greater intellectual development than that of a negro child, and goes on to say that the psychological aptitude of the child born to civilized parents are enormously greater than that of the savage child. In other words, the physical material in both is the same, but the informing personality is apt to be very, very different; and naturally, as older egos would as naturally go to the older, more highly developed race for birth, their child-soul period having been experienced ages before.

Again Mismar writes: "The child of an uncultivated race is obliged to learn everything, while the child of the civilized race has only to remember."

In commenting on the foregoing, A. T. Chamberlain, lecturer on Anthropology in Clark University, says: "It is then absurd to expect that a colored man, brought into a civilized society of whites should find himself completely adapted to his social environment and proceed to contrib-

ute to new scientific discoveries. Not only the psychical but even the physiological superiority of the white man has been slowly acquired."

Yes, as the evolving "I" has earned his right to superior physical, astral and lower mental bodies through many incarnations. Mr. Kidd, in *Social Evolution*, states that it is not so much in sheer intellect that the aboriginal child is deficient, but in the other faculties of a stable manhood,—which truth is another evidence for the truth of reincarnation.

Does the *growth* of faculties in the child furnish evidence for reincarnation? According to Mr. E. Egger: "In the first period of its life, the child's progress is marked from day to day, then from week to week, then from month to month, then from year to year," adding: "The age when the mind has as yet no teacher (properly understood) is perhaps that in which it learns the most and the quickest,—the number of new ideas acquired during this period (from birth to five or six years) as compared with later life is remarkable." But it is not so remarkable if the individuality is only impressing upon his new vehicles knowledge of things he has learned before, as the new personality contacts them.

Andrew Lang affirms that in a total of two hundred and eighty-seven geniuses, eighty per cent gave distinct signs of promise before twenty, produced work before thirty, and eighty-four per cent attained fame before forty. He also notes the fact that inner mental vision, common in children, belongs to genius. Not every child has it, and not every child that has it shows genius as an adult. Karma in the form of circumstances,

environment, incidents of life, neglect of parents, oftentimes prevent its development in one life. But surely vision, once gained, cannot be entirely lost.

Hegel said: "The individual must traverse the stages of culture already traversed by the universal spirit. Doing this, he must yet be aware that the spirit has outgrown these older forms. He must pass through them as over a well-travelled and even way. Thus we see knowledge, which in early times taxed the maturest minds of men, now become the property or means for exercise, and even play, of children. This observation no reincarnationist will quarrel with, but will give it a wider application than perhaps did the author of it.

Old Age! It should be the test of one's life from the standpoint of each personality,—this "last of life, for which the first was made," as Browning said. So often it seems an involution. But may not senile dementia and all other morbid, degenerative traits often found in old people be almost always wholly physical, the real self gradually drawing away from the body? The ego may not be strong enough to use worn out vehicles in perfect ways. But what is more beautiful than seasoned sane and wise old age, its deepest and highest happiness found in service to those that are younger in spirit.

So we are born, live, we love, we hate, perhaps, we die. We take with us what we have learned in pain and sorrow and bring it back to joyful use in childhood. Again we learn another lesson and go Home. It must all work out toward Good, so when we take the long journey which is so

short, leaving a broken or worn-out house, the false is left behind and the eternal verities go with us. If we meet the false again when we come back here, it is we, not God, who have placed it there. When we have learned our lessons, learned to serve, we see God in us, around us, over us.

The Spirit within thyself is a consuming flame,
 Burning the dross within, till thou knowest God.
 Ages and æons will He burn the transitory away,
 Till nothing is left but the Eternal Fire,
 And thou a Perfected Man shalt be.

Alice L. Strong.



THE BEYOND

It seemeth such a little way to me
 Across to that strange country, the Beyond,
 And, yet, not strange for it has grown to be
 The home of those of whom I am so fond.
 They make it seem familiar and most dear
 As journeying friends bring distant regions near.

So close it lies, that when my sight is clear
 I think I almost see the glowing strands,
 I know I feel those who have gone from here
 Come near enough sometimes to touch my hand.
 I often think that but for our veiled eyes
 We should find Heaven right about us lies.

Clipping

"IT IS ALL IN THE POINT OF VIEW"

Yesterday we were out in the launch and far and wide the rather heavy wind tossed up the deep-blue, white-crested waves. Exhilarating indeed was the splash and dash of them as the boat dipped and rose easily and lightly. Again this morning, as the sun was flashing his golden pathway across the water, did that broad, beautiful river call me, but this time in the row-boat, down nearer the water with the rhythm and dip of the oars.

Only the faintest morning breeze lifting now and then, the water lay in great, deep ponds of unruffled smoothness, separated by wide rivers of rippled surface. Beautiful! But despite the calmness, how vast compared with yesterday! How far away are those low-lying banks, how much larger their palms and pines! How far it is around the point and that bothersome bar—it seemed so short a distance yesterday! And if the wind and waves and tide were as then, how uncomfortable it would be away out here, alone in this tiny boat a mile or more from the pier! Is that why I find people here so different from those I know best, because they are down in tiny boats, nearer to the toss and tumble of this life and not able to see clearly the pier whither they are steering without law, everything topsy-turvy? Why, it seems impossible now to adjust ourselves to life on any other basis! But many are forced to do it, and the marvel is that they do it so well. Daily we meet interesting and remarkable instances. And another marvel is that we, according to the words of those wiser

than we, can help immeasurably. If we cannot help them to step up to a higher place, a larger view; if they are not ready consciously to recognize the truth in the lower, material worlds,—they frequently may receive a steadying power from our mental attitude, if it be strong and true, and from the thought-forms we live in or that we deliberately send them that will be as an anchor to their buffeted lives, and enable them to view the wave in far greater serenity and to *trust where knowledge fails*.

Gertrude Stewart March.



KARMA

(Concluded from page 335)

* * * * * He always is, and always must be, making efforts, merely because he is alive, and his only choice lies in making an effort to move in one direction rather than in another; his quietude is merely a choice to let past choices have their way, and to go in accordance with them. He does not eliminate the element of choice by doing nothing; he simply chooses doing nothing. A man has only to desire, to think, to act, and he can make his Karma what he chooses. Thus the gods have risen to their high estate, and thus may others rise.

“By his karma may a Jiva (an individualised consciousness) become an Indra; by his karma, a son of Brahma. By his karma he may become Hari’s servant, and free from births.

“By his karma he may surely obtain perfection, immortality. By his karma he may obtain the fourfold (bliss), Salokya and the rest, connected with Vishnu.

“Godhood and manhood and sovereignty of a world-

empire may a man obtain by karma, and also the state of Shiva and Ganesha." (*Deví Bhâgavata*, IX. xxvii. 18-20)

The main thing is to see in karma not a destiny imposed from without, but a self-made destiny, imposed from within, and therefore a destiny that is continually being re-made by its maker.

Another mistake sometimes made as to karma is that which leads a person to say respecting a sufferer: "He is suffering his karma; if I help him I may be interfering with his karma." Those who thus speak forget that each man is an agent of the karma of others, as well as an experiencer of his own. If we are able to help a man, it is the proof that the karma under which he was suffering is exhausted, and that we are the agent of his karma bringing him relief. If we refuse to carry the karmic relief, we make bad karma for ourselves, shutting ourselves out from future help, and some one else will have the good karma of carrying the relief and so ensuring for himself aid in a future difficulty. Further, "if's" and "may be's" are no ground for action; "If I do not help him I may be interfering with his karma," is as valid an argument as "If I help him." Action should be based on what we *know*, and we know it is right and good to help others; it is constantly commanded by the wise. Only a full and clear knowledge of the causes in the past resulting in the suffering of the present could justify refusal to help on karmic grounds

Karma is said to be the three kinds: Prárabdham, Sanchitam, and Vartamánam, called also Agámi. Prárabdha Karma is that which is ripe for reaping and which cannot be avoided; it is only exhausted by being experienced. Sanchita Karma is the accumulated karma of the past, and is partly seen in the character of the man, in his powers, weaknesses and capacities. Vartamána Karma is that which is now being created.

"That which was in the olden time produced in many births, is called Sanchitam. . . .

"That karma which is being done, that is called Vartamána.

"Again, from the midst of the Sanchitas is selected a portion, and, at the time of the beginning of the body,

Time energises this: it is known as Prárabdha Karma.*"

The Sanchita Karma is the karma which is gathered, collected, heaped together. It is the mass which lies behind a man, and his tendencies come from this. The Vartamána Karma is the actual, that which is now being made for the future, or the Agámi, the coming karma; while the Prárabdha Karma is that which has begun, is actually bearing fruit.

Now this Prárabdha Karma is, as said in the shloka above-quoted, selected out of the mass of the Sanchita Karma. In Vedántic literature it is sometimes compared to an arrow already shot. That (part) which is sufficiently congruous to be worked out in one physical body is selected by the Devas who rule this department of nature, and a suitable physical body built for it, and placed with the parents, nation, country, race, and general surroundings necessary for the exhaustion of that karma.

Prárabdha Karma, as said above, cannot be changed; it must be exhausted by being experienced. The only thing that can be done is to take it as it comes, bad or good, and work it out contentedly and patiently. In it we are paying our past debts, and thus getting rid of many of our liabilities.

"The exhaustion of Prárabdha Karma is possible only by the suffering of the consequences of it. . . ."

Sanchita Karma may be largely modified by the additions we make to it: vicious tendencies can be weakened, virtuous ones can be strengthened, for with every thought, desire and action we are adding to that which will be the Sanchita Karma in our next birth.

Vartamána Karma may, to a great extent, be destroyed in the same life, balanced up, by one who deliberately expiates a wrong done by restitution, voluntarily paying a debt not yet due, instead of leaving it to fall due at a future time.

There remains the question: how can a man become free from karma?

From the general karma of the universe he cannot be freed so long as he remains in the universe; Devas, men, animals, plants, minerals,—all are under the sway

**Deví Bhágavata*. VI. x. 9, 12, 13, 14.

of karma; no manifested life can escape from this everlasting law, without which the universe would be a chaos.

"All, Brahma and the rest, are under its sovereign rule, O king!*"

If a man would escape this universal karma, he must go out of the universe—that is, he must merge in the Absolute.

But a man may escape from the wheel of births and death, and yet remain manifested so long as Ishvara (God) chooses to manifest, by ceasing to create fresh karma and by exhausting what already exists. For the tie that binds man to the wheel is desire, and when desire ceases, man creates no more bonds.

"When all the desires hidden in the heart are loosed, then the mortal becomes immortal, then he here enjoys Brahman.†"

Such is the re-iterated teaching of the Shruti. Again, we read in the *Bhágavad Gíta*:

"Whose works are all free from the moulding of desire, whose karma is burned up in the fire of wisdom, him the wise have called a Sage. . . . ‡"

"From one with attachment dead, free, with his thoughts established in wisdom, working for sacrifice (only), all karma melts away.‡"

Then freedom is achieved, and the man may either remain, as the Rishis have remained, to aid in the evolution going on in the Brahmánda or may sink to rest.

The points to be remembered are:

1. The nature of action and its consequence.
2. The nature of law.
3. The three laws which make the karma of the Jiv-
átmá.
4. The relation between exertion and destiny.
5. The three kinds of karma.
6. The ceasing of individual karma.

**Deví Bhágavata*. IV. ii. 8.

†*Kathopanishad*. II. vi. 14.

‡*Bhágavad Gíta*. iv. 19, 23.

BOOK REVIEWS

A Son of the Ages, by Stanley Waterloo. Doubleday, Page & Co., Garden City, New York. 334 pp.

The sub-titles, *The Reincarnations and Adventures of Scar, the Link. A Story of Man from the Beginning*, give a fairly good idea of the substance of the book. It takes the modern scientific view of the development of man, each chapter dealing with some one big forward step in the progress of the race, as a few of the chapter titles well show: The Link, The Axeman, The Bowman, The Boatmen, The Sowers, The Tamers, The Armourers, and The Sailors.

The three pages of introduction paint with broad, strong strokes the earlier developments on the globe and are marvelously impressive:

A waste of waters heaved sullenly beneath a dismal canopy. Thin, slimy masses floated here and there about the shallows of a little cove or clung to its sodden beach.

Close above and all about the huge and silent mystery and extending outward far into space, was a steaming world of vapor, condensed into enormous clouds beyond, an enshrouding curtain over all beneath. And ever this was smitten fiercely by the distant sun, whose rays could not yet fairly pierce the tremendous depths, yet shone through wanly here and there upon the sombre scheme, sombre in its awful lifelessness and silence, but with a promise, indefinable and yet assured, of life and light to come in the tremendous future.

And the new planet rolled through its allotted orbit while upon it were wrought the endless processes of growth and transformation. . . . There might be check but never pause to the plunging growth from the primal cells which had floated by the sea until they had developed a looming vegetation and almost brainless monsters in that lush and growing time.

There were vast upheavals and fiery rendings, but life insisted, persisted. Gnawed by tooth of glacier, seamed and ridged by abysses and upheavals, the planet reeled through space. Life, animal and vegetable, retreated or advanced as Nature played or labored with the crust she was fashioning and refashioning into its present shape,

even as she still makes and unmakes continents or islands or blots them out at her will.

Of all the creatures, those tree-climbers, far from the strongest, possessing not greatly more than instinct, were yet the most perceptive. Mind was in growth, slowly, uncertainly, but still in growth. Reason fluttered within dull brains; the climbers could think a little. Nature had begun upon her Masterpiece.

But the divergence from the usual fiction and the vital point for us is that the author depicts one ego as telling of his successive incarnations from Scar, the link, to the Viking noble who sought to stay the conquering Caesar. He tells each life as he is living it and the sequence is gained by letting him at the beginning of nearly chapter slip back in consciousness through some accident or some previously experienced discomfort into the preceding incarnation, and the readjustment to the present gives opportunity to show the progress of the peoples and the differences of environment and customs. These are too long and diffuse for quotation, but twice at the close of life, visions of the past come. In the second life, when being covered by a snow-blanket: "And I had barely slept when there came to me dreams like the pleasant memories of a thousand years. There were soft skies above me, and waving boughs, and a fragrance in my nostrils. And a laughing, apish face peered at me from between the branches bright with blossoms. And then there came other visions, but dimmer and more senseless and so I slipped away into all dreamlessness."

Again in the last one his visions pass back to the first life: "The Valkyrie are circling the sky. It is the end. How will they appear to me and how receive me, Odin, the All-father; Thor, the hammerer; Balder, the beautiful; and Freyja and all the great queens and warriors of the past? That must be as it may be. I have fought well. And now the gods are lost in mist. Strange visions are coming to me, visions of shining seas and the vast ocean, of warm, palm-clad lands and lands of ice and snow, of plains and forests and the dark mountain passes, of a thousand fierce encounters and of other and more gentle things. Above and beyond all, I see a creature,

soft-furred of arm, dark-eyed and wild and beautiful of her kind, near to me in the lofty treetops and gazing at me gravely from between leaved branches!"

Gertrude Stewart March.

FIELD NOTES

A charter is being prepared for the second Group of the *Legion* in Tasmania, under the direction of Mr. Leslie Raisin. Australia is a good field for the teachings.

The present number of REINCARNATION concludes the the fourth Volume. It has been issued under difficulties and is somewhat late. The *Legion* will try to continue the present arrangement of publishing a number once in two months in the next year, and should some issues be late in reaching subscribers, they will kindly remember that the publishers are working under great limitations.

Incidentally our friends should note that the subscription price is still the same as in 1914, namely fifty cents for a complete volume of twelve numbers. This means that a fifty cents subscription will, at the present rate of publishing, run for *two* years. It is hoped that our friends will help the work by placing subscriptions in public libraries and by gift subscriptions.

The *Legion* asks members and friends to send in names and addresses of soldiers who will distribute leaflets and booklets on karma and reincarnation among their fellow-soldiers. Any contributions to a fund for carrying on this good work will be made use of with care.

Many families have lost their soldier son, and they might be ready to appreciate some simple explanations of the Good Law and the truth of reincarnation. Will you not look for ways of doing this wonderful service?

Miss Isabel B. Holbrook, now engaged in lecture work in Washington, D. C., spent two weeks in Chicago, early in September, and delivered two *Legion* lectures Sunday evenings to large and most appreciative audiences. The titles of her lectures were: "Character Building, or Masonry," and "Significance of Color in Nature."