

REINCARNATION

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THE LEGION'S APPEAL

It is to folk grown-up, in soul if not in body, that the *Legion* makes appeal; to those sufficiently developed to know what they wish to do with their life-energy and their hours of action. We especially want the coöperation of people who are leaders and doers for themselves. All over the world there is need for people who would like to find opportunities to work for the great cause of evolution, to be occupied with those things that are fundamental and who, having found a department which they can direct, are capable of keeping in mind the obligation which they have assumed without faltering, wavering or fainting.

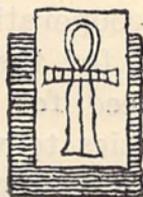
We appeal to you as leaders and not as the led, as shepherds and not as sheep. The work knows few limitations within its range of possibilities. It is simply to spread the truth, by speech, by the written word, in all languages, to all people, by all right means.

How refreshing that there are lands where the fundamental facts of life are known! In India all men know the doctrine of the continuity of life and the fact of oft-repeated embodiment. Which is better for a land, such knowledge or more coal-smoke?

You are needed *where you are*; to be the one to spread this knowledge in your own land, in your own city, among your own acquaintances.

When ten incarnations have passed for you and you look back to this life-time, what will you see as the most prominent and important work you did in it? Will it not be what you did to aid directly the work of the Mighty Law?

W. V.-H.



*THE INGERSOLL LECTURES
ON IMMORTALITY*

In the latter half of the nineteenth century there was a man so interested in the age-old question "If a man dies, shall he live again?," and so convinced of the importance to humanity that it should be adequately answered, that he provided in the best manner he knew for its consideration. This man was George Goldthwaite Ingersoll, and his provision was the establishment of a lectureship at Harvard University where a lecture was to be given each year on the immortality of man, "to be known," as the preface to all the lectures states, "as the Ingersoll Lectureship on the Immortality of Man." The preface further says that the lecturers are not to be chosen exclusively from the faculty of the university nor from the theological profession, but any suitable layman or member of any profession may fill the chair—a different incumbent each year.

The lectureship has been established about twenty-five years and only fourteen lecturers have occupied the platform. These lecturers have been eminent in their various professions. There have been clergymen, philosophers, professors of history and literature, one physician and one writer. All have disclaimed any real knowledge of the fact of immortality and have professed extreme diffidence in attempting to discuss a subject not proven to the satisfaction of the scientific mind. The convictions of each may be summed up in the quotation with which the well-known Boston clergyman, the Rev. Charles P. Dole, closes his paper, "We have but faith, we cannot know."

Three of these lectures are of especial interest to us for the reason that they consider the doctrine of reincarnation, either as a tenet of historic religions or as a possible solution of the problem in hand. Under the sub-title "Dionysus and Immortality" President Benjamin Ide Wheeler presents the rise in Greek religious life of the cult of Dionysus. "In the cult of Dionysus," he tells us, "resided a direct meaning for the expression of the individual human life. The rise of the Dionysus worship was the most important religious phenomenon in Greek religious history. . . It infused a new life into the dead formalism of religion, quickened and energized the entire intellectual and spiritual life of Greece. . . He (Dionysus) is the god of the cleansing in the ideal. With its doctrine of the body as a prison house, and of the soul as akin to God, of the long toil of liberation, and the devious way of reunion with its own. . . with its wheel of births. . . Through the long circuit of births the soul must toil on, freeing itself from the dross, until, at the distant goal, rescued from misery, it breathes free at last. . Dionysus taught his followers to know that the inner life of man, the soul, is of like substance with the gods, and that it may commune with the divine. . . . Dionysus had watched long in the vales of Mysa and Parnassus . . but when the need and desire of men sought after him, he came to help." Although President Wheeler does not distinctly endorse these beliefs, he speaks of them sympathetically as embodying a true vision, "albeit a dim, groping vision." But he fails to relate the past to the present. He does not see that what he deems a true vision

then might be as true a vision now; that the ideas that quickened and energized then, might have the same beneficent effect now, if believed in as a part of the evolutionary order of things, if put to the test of daily thinking and living.

George Foote Moore, D.D., LL.D., in his lecture "Metempsychosis," points out the prominence of the belief in re-embodiment in the early religions of the races. "To the untutored mind," he says, "death is not the cessation of a delicately balanced system of bio-chemical functions, but the departure from the body of something real and substantial, the living, breathing, moving part of man,—the soul." He goes on to summarize the concepts held by the primitive mind regarding the soul. "After death the soul is a vaporous double of the body; it appears in dreams; it haunts the former abode; it needs food and drink and dwelling-place. Social distinctions are in the after-world, as well as moral distinctions; retribution is believed in—every soul receives its deserts, good or bad. And men early asked the question, whence comes the soul? There is a wide-spread belief in re-embodiment. With this comes the idea of justice. The embodiment of the soul corresponds to the character it displayed in its former existence . . . this retribution combining with that in another world, a sojourn in heaven or hell intervening between two successive lives on earth." Professor Moore proceeds to trace the primitive belief in metempsychosis, with its variations and its allied karmic law, through the religions and philosophies of the world. He finds it in India in Hinduism and Buddhism; in Japan and China; in Greece, where it finds its chief

exposition in the Orphic cult; in Pythagoras and Plato. "And," he says, "the doctrine attained its final form in ancient philosophy, in the Neo-Platonic system of Plotinus . . . where it is an integral part of an imposing metaphysical construction of the universe." He finds it in the tenets of the early Christian church, until in the sixth century it was tacitly dropped, though not formally condemned, as has been erroneously stated. The lecturer relates that reincarnation is found in certain sects of Mohamedism; in Babism; in the Druses; in the Kabalists; and it reappears in the beliefs of the Douhkobors of modern Russia. He follows the doctrine through Germany, France and England to the present time, and at the end of the interesting survey gives the following judgment: "A theory that has been embraced by so large a part of mankind, of many races and religions, and commended itself to some of the most profound thinkers of all time, cannot be lightly dismissed. . . . The hypothesis is an explanation of the inequalities among men in mental and moral capacity and predisposition, as well as in soundness and health of body and station and fortune in life. In these things there is nothing arbitrary and nothing accidental; everything is the determinate consequence of former acts, thoughts, volitions and desires, or the totality of character. . . . If this determination of a man's lot by his deeds be regarded from the point of view of retribution, it seems to be in kind and measure more equitable than the incommensurate doctrine of endless punishment; in hell for the wrong-doing of a brief human life. If man's earthly existence be conceived as a probation, it

must be admitted that in any one life men are put upon this probation under very unequal conditions of every kind and that the theory of a series of embodiments in which the soul is tested under various conditions accords better with our notion of justice in the order of things. Finally, if an end of perfection is set for the soul, metempsychosis affords the opportunity for the progressive approach to that infinite attainment, whether the latter be a return to an initial state from which the soul in some way lapsed, or the development of the soul's latent potentialities."

It is in the lecture entitled "Is Immortality Desirable," by Mr. G. Lowes Dickinson, that we find reincarnation discussed from a truly human point of view, with a feeling that it might mean something to us in our everyday lives as well as in the great unknown future for the developing soul. Mr. Dickinson is the man with the open mind *par excellence*. He showed his capacity for independent judgment many years ago, when he surprised the world of readers with his *Letters of a Chinese Official*, which, published anonymously, long puzzled the public to decide whether the author was an Englishman or an Oriental. He does not, apparently, possess the much talked of "scientific mind," unless it be the sort of scientific mind exalted by Du Prel in his *History of Mysticism*, contending that the real scientific mind is open, unprejudiced, ever ready for new truth. And, most heretical of all, he believes (without proof!) in the immortality of man—more, he "would rather," he says, "trust to the intuitions of Goethe and of Browning than the ratiocinations of Spencer or of Haeckel." As for

the impossibility of immortality, “. . . in this curious universe so many things are possible which seem incredible to men who have not been astonished,” why refuse a possibility so important a hearing? The question with him is the desirability of immortality. And that depends upon its character. He reviews Nietzsche’s theory of repetition as distinctly undesirable, “being valuable only for valuable lives” and as not based upon reason. As for the traditional Christian “heaven,” he “doubts if there are many intelligent people who look forward with any pleasure to such conditions,” and the “notion of hell is so dreadful that we prefer universal extinction to an immortality involving that.” He continues, “I find then, that in my present experience, the thing that at bottom matters most is the sense I have of something in me making for more life and better.” So he decides that reincarnation, if it be true, is the condition that would make continuing life desirable, and considers it so whether we remember past lives or not, . . . for the identity of the person consists not in his knowing himself to be the same person, but in his being so in fact.” Mr. Dickinson shows familiarity with the laws of reincarnation and karma. “The whole series of his (man’s) actions and feelings in one life are determined by those of a previous and determine those of a subsequent life. Every lesson learned, every faculty acquired, every relation formed, at any stage, is carried over into the next, so that, for example, the musical faculty of an infant prodigy might be the consequence of musical training in a previous life, and love at first sight the consequence of affections fostered

in earlier incarnations. . . It is, I think, a really consoling idea that our present capacities are determined by our previous actions, and that our present actions again will determine our future character. It seems to liberate us from the bonds of an external fate and make us the captains of our own destiny. If we have formed here a beautiful relation it will not perish at death, but be perpetuated, albeit unconsciously, in some future life. If we have developed a faculty here, it will not be destroyed, but will be the starting-point of later developments. If we suffer, as most people do, from imperfections and misfortunes, it would be consoling to believe that these were punishments of our own acts in the past, not mere effects of acts of other people, or of an indifferent nature over which we have no control." He speaks of the justice of this view as "in itself great gain. And such a theory of immortality, ". . . the essence of which being the continuous unfolding, no doubt through stress and conflict, of those potentialities of Good of which we are aware here as the most significant part of ourselves, I hold such immortality to be not only desirable but plausible. It is mere dogmatism to assert that we do not survive death, and mere prejudice or inertia to assert that it is impossible to discover whether we do or no." Mr. Dickinson closes by asking his audience to take seriously the efforts of the Society of Psychical Research, "a branch of scientific inquiry which may have results more important than any other that is being pursued in our time."

Nevertheless, no member of the Society for Psychical Research nor of that other group of

people who believe in and earnestly study the conditions of the continuing life of the spirit, the Theosophical Society, have yet been invited by the Ingersoll Lectureship to give their views on the immortality of man.

Helen G. Crawford.

IMMORTALITY

What is immortality from the point of view of the philosophy of reincarnation and karma?

All that is real has always been, while the unreal has no being. If we live in the consciousness of the real, then we are living as immortal beings. To the extent that we live and work in the real, we are immortal. As long as we live in unreal things we are mortal, for the unreal is only a temporary appearance, an illusion.

We are really divine beings, but we have not all reached this realisation in ourselves. Our imperfection prevents; our imperfection is partly due to our insufficient number of lives and to our unexhausted karma. Our karma, in so far as it is hindering us, holds us to mortal existence; but in so far as it has made us what we are it gives us the promise of the powers of conscious immortality and divine life.

We are both mortal and immortal while we are living in temporary bodies with our consciousness limited by these bodies. Let us attend to our spiritual life and remove the obstacles that now shut off our immortality.

C. S.

PRAYER: ITS USE AND ABUSE

Prayer has been an important factor in the lives of men from the earliest known times. There are many kinds of prayers: from the totem worship of the savage to the meditation of the saint; from those inspired by fear of evil spirits, or for selfish gain or happiness, to prayers for the blessing of humanity as a whole with no thought of a personal blessing. The intelligent use of the power of thought for good by the occultist, the student of the deeper facts of life, may also be considered a form of prayer, as it deals with many similar forces.

We all know of cases where prayers for definite worldly advantages, such as food, clothing, money, success in business, health, have been answered, sometimes so quickly that the one who prayed or formed the strong desire is startled. We also know of many cases where the most earnest prayers of this kind have received no answer—often only increasing troubles come to the one who prays. This diversity of result causes many to say that there is nothing in prayer—that the cases of apparent answer to prayer are only coincidences which are remembered while the many failures are overlooked. Though this may be partly true, most people now admit the attractive power of thought, and realize that many prayers are answered because of the power of the strong desire of the one who prays. For thoughts are things, and a religious person in earnest prayer builds a form in mental matter which exists for some time and searches for some person in sympathy with it through whom its prayer might be

answered. For instance, if the prayer is for some charity, as for the helping of the children of Europe, this thought form would be drawn to anyone near-by who had a desire to help humanity in some way and would cause the thought of the need of that particular charity to arise in his mind; to which he would be likely to respond by a donation. Such a thought form can also reach people or entities without physical bodies at the time, who can aid in bringing help many times. All religions speak of ministering angels who help in time of need. Prayers sent to saints by members of certain churches might meet with a response in accordance with the ability of that one to help in the particular case. If he had withdrawn at the time from interest in earth affairs, or was again in incarnation, other helpers of humanity would be ready to respond.

Why are many prayers not answered? Here is where the teachings of reincarnation and karma give their explanation. A man may send out his most ardent pleas for help, but if, because of his past actions in this or other lives, he needs to have the particular lesson he is learning through suffering thoroughly driven home, his prayers may meet with no response. The force of karma, of the law of cause and effect, is powerful. The thought form created by the prayer may go out seeking aid but find no answering thought in any other mind, or the most definite efforts of others to help the one in need may fail utterly. It is as though a boy threw a ball at a mark with what would be accurate aim under ordinary conditions, but before it reached the mark the bat of another boy, or a strong wind, drove it into

an entirely different direction. The conditions which the man has created about himself in the past often thus cut him off from help in time of suffering.

The answering of prayers through the agency of many helpers and in conformity with certain great laws, does not destroy the idea of God or a Great Intelligence ruling the universe. He acts in and through all and an understanding of His methods helps us to coöperate intelligently with Him. The highest and most useful forms of prayer are those in which no personal or particular help is asked, but the man tries by perfect control of his mind, emotions and physical body to realize his harmony with all life, and so be able to coöperate with the great plan of God—which is evolution for all.

In ordinary life prayer can be used as a great protecting force. Many a son going to the city to fight life's battles is protected and guarded by the prayers of his mother at home. She may have no idea of thought forms or any of the metaphysical or philosophical terms used by students, but she prays earnestly to her God that her son may be kept in good and safe paths. The protecting thought forms she makes, go to him and surround him—and neither he nor she knows how much evil they may ward off.

Those to whom the idea of prayer does not especially appeal, knowing this wonderful power which we have of sending out definite thought forms, can produce much the same effects by definitely thinking of a person surrounded by this guarding influence which acts as a protection to him: upon the physical side, shielding him from

injury; upon the emotional side, shielding him from wrong feelings and evil companions; and in his mental nature keeping out harmful thought. A child thus guarded during his school-days and while sleeping at night, should grow up to a purer, stronger manhood or womanhood than if left without such protection.

There are kinds of prayer or uses of thought power which should be avoided. It is one of the laws of thought that it arouses similar response in the mind of the one who receives it and very often comes back to the sender greatly increased. An evil or harmful thought directed toward one who because of his purity of life, or lack of sympathy with the thought, gives it no reception into his consciousness, rebounds to the sender and discharges itself upon him. So good thoughts come back as blessings and evil thoughts as curses to their senders.

Importunate prayer, absolutely demanding that some apparent good be granted, may bring the desired results, but as the one who prays has only a one-sided view of the matter, unforeseen consequences may make him wish he had left it in the hands of the Knower of all Good.

We hear much about demanding desired things for one's self; papers and magazines are full of advertisements offering to teach one the secret of success by means of the use of thought power. An important thing to consider before making use of such teachings is: Do they teach one to gain his own ends by improperly influencing the mind of the one with whom he is dealing? A little knowledge is a dangerous thing and payment

in full must be made at some time for every such taking advantage of one's fellow-man.

A few people have known and used this great power of thought through the ages, but those working for the good of humanity have been very careful not to give this knowledge to a person until they were sure of his unselfishness and that he would have a proper regard for the rights of others to control their own minds and lives. Since these formerly secret teachings are now printed and given to the general public, often without the warning as to the danger of the misuse of such powers, always given by the personal teacher, each one must test his own motives before attempting to use a new and unusual method of thought, and be sure that he is using it unselfishly and without harm to others.

An employee, desiring a place of greater usefulness and authority in his firm, does not constantly demand such a position from his employer, but works hard and faithfully to show his worthiness. Let us, instead of praying and demanding that God give us our little wants instantly, prove by the way we meet the troubles, duties, and pleasures of life that we are worthy of a more useful place in His Kingdom. If we so ask, we shall surely receive.

Harriet Barnard Mead.

OLD AGE AND DEATH

I know a number of people who have numbered six and even more decades of life who live with the hope and spring of youth because they have full realization of the continuity of life and the privilege of service uninterrupted except as to the details of the heavenly interlude between the tenure of this body and that.

How we prize the privilege of performing good works, of marching in the mighty procession of dutiful humanity engaged in God's service! A knowledge of the major Law of life, even an inkling of it, gives the clue to what we may do. We may be quite sure that the work of developing and of using our individual powers of soul will go on from life to life.

So the knower of the law has no old age; he is of an eternal youth. In him the fires of life burn fresh and bright forever. If the body is young these fires burn out the dross of passion. If the body is old the flames of spirit shine through the dull flesh and the forces that drive down from the higher Self move ever faster the wheels of life's fires.

The knower of the Law labors to the last hour of the body's tenure, not with passion but with the fervor of holiness that belongs to the heart of our being.

W. V-H.

THE LAW OF KARMA

So much has been said about karma, action and reaction, and that a man is alone responsible for the condition in which he finds himself, that many look upon the law with aversion. But there are other things besides the law of karma that we should take into account when considering a man's evolution. A man is not separated from the universe in which he dwells nor can he make himself so. He is linked with the mighty cosmic forces, though not in a way that he can consciously use them till certain development can be brought about within himself.

Karma deals with man's life in the personality, that is with his actions, feelings and concrete thoughts; and we can readily see that there are phases of his nature that lie above or outside of the personal self. Now these other forces are real and potent so that a man is not entirely "at the mercy" of the law of karma, but other forces also play upon him.

The urge of evolution has much to do with the determining of a man's place in any incarnation. It is always pushing him on and on. For a number of lives he seems to be inclined to resist this force and rather to resent its interference with his personal comforts, but in time he comes to recognize it as a beneficent power and then he tries to find out what his next move should be in order to work with it.

Now for him karma is his means of finding out the way; for the pleasant and unpleasant reactions that come back to him from his experiences will serve as so many sign-posts to

guide him into right ways of living if he will but heed their monitions.

The knowledge thus obtained by the personality is food for the ego and his real means of growth, and therefore we should gladly go forth to meet the law and find its application in our own lives as far as possible.

There is another important fact that we often overlook in thinking of karma. Reincarnation and karma must inevitably produce the Adept, or superman, One who is also linked with the mighty cosmic forces, but He has attained and can apply them where He will. This attainment to Adeptship is a wonderful thing, not so much for Himself as for those who are still on the rungs below Him, for "Once a Sowani hath crossed the seventh path, all nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossom, the streamlet to the pebble ripples out the tale; dark ocean waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines whisper: 'A Master has arisen, a Master of the Day.'"

Then, if sometimes the law of karma seems stern and unsympathetic, we also have the Wise Ones who have trodden the Way and who know and who have compassion. While They do not tread the Way for us, yet They really tread the Way with us. Without this encouraging assurance the law of karma would be too hard to bear and the intolerable burden would crush humanity.

Pauline Trueblood.

CHILDREN AND REINCARNATION

I like to write about the things I know and one thing I know is that children sometimes give proof that they are conscious of having lived before. Something over five years ago I published in this magazine an article detailing a most extraordinary conversation I had with a grand-daughter of mine on her third birthday. It was headed, I think, "Mrs. Charlie Brown." The child insisted that she was Mrs. Charlie Brown, and spoke much of a Mrs. Quincham (an entirely new name to me) who used to talk with her. My little grand-daughter also insisted that she had two children. I remember asking her if she knew her Uncle Bert; and one thing became perfectly clear to me, and that was that Mrs. Quincham was as real to her, and in exactly the same way as her Uncle Bert or myself. There was nothing illusory, or ethereal, about it. They were genuine people, and she described their clothes, and I remember that in one case I asked the color of the eyes. I expected the answer would be blue or dark from so young a child, but she paused a moment as if making a mental picture and replied, "Brown."

I did not see my grand-daughter again for a year or so. I said to her, "Well and how is Mrs. Quincham?" She looked at me quite blankly. The question touched no chord of memory; and her mother told me that all traces of the mysterious had disappeared from the child's mind.

I am reminded of this by an incident which happened only last night. I was a guest of some friends who are not theosophists. The mother of

the family, a most intelligent and practical matron, told me that her son Bernard, now nineteen or so, when two or three years old, would repeatedly speak of the time when "he was here before." She would chide him, but she could not shake him in his belief that he had been here before. On one occasion he said "when I was here before, before you (his mother) were born."

I have said I like to speak of what I know. There is a book entitled, I think, *A Child's Story of Atlantis*. It purports to be a story told by a child of old Atlantis. To those who know nothing of the "occult" it is an impossible narrative. I have a friend, Mr. Charles Jones, whose address is Parliament Buildings, Regina, Canada, and with whom any one is at liberty to communicate. He knew the child and her family in England. The mother, he said, had no leaning to occultism, and was a truthful and reputable woman, who could not possibly have put ideas or fancies of the kind into the child's mind. His testimony amounts to this: that from his personal knowledge the child's account is actually the product of her own mind, and that the book is absolutely genuine. Perhaps some of your readers, who have not seen the book, may be interested to read it. The finger of materialistic science is pointing unmistakably in a direction of support of the theory that there was once a continent where the Atlantic now rolls. The child's story is corroborative of the accounts of this submerged continent and its people which can be found from the pens of writers who claim to obtain their knowledge from occult sources.

John Hawkes.

A NUT TO CRACK

An eye for an eye; a tooth for a tooth; blood for blood;—was the command of Moses.

Teachers of this age say that the Christ taught love and the return of good for evil, and this disposes of the Mosaic Law to make a bad world better; but, even Jesus said: "As ye sow so shall ye also reap."

Theosophists quote the teaching of Moses and Jesus, both, to prove that the law of karma is the same in application, only it is applied in relation to reincarnation to make it apply thoroughly. Now the question arises: How are we to stop this law of retribution from acting if it is a natural law and necessary for man's evolution? If governments do away with capital punishment and war, do they not interfere with the law of karma in regard to those who respect no law?

If you put forth the contention that murderers will not reincarnate in a world where there is no murder—it having been abolished—then, where do they reap what they have sown,—murder? If spirits of murderers are banished to another planet where war and capital punishment are still in operation, the law of Moses is still operative and instead of making the universe better we simply drive out bad spirits to another locality; of course, we are rid of them but we have not cured them and they are our own fellow beings. If they come back to us through reincarnation and are made better through the law of love, then it is evident that love can suspend or make of no effect the law of karma, because a man who slays wilfully must be slain to teach him

the necessary lesson and make the law of retribution a fact. If karma is a law that applies only to those who reject the law of love, then we cannot love some people into goodness, because they will not learn except through pain. But theosophists teach that the law of karma is immutable—in earth life especially; then, love is only a temporary relief or a sweet delusion. What say you? I am unable to see the solution of this problem. Karma or retribution is a fact. If man does away with capital punishment he interferes with the working of natural law. Can he interfere? If kindness does not cure evil doers—and we see that is true in very many cases—then they must come back to reap or else reincarnation is not a fact, or karma is not a fact. How about it?

Victor George Van Dalinda.

Answers and Comments:

St. Paul, not Jesus, said the words in Gal. 6. 7.

The law of karma (retribution) is necessary for man's evolution as long as he is not an Adept. When he no longer needs it, then it will not affect him. We do not have to concern ourselves about "interfering with karma" or "stopping" it.

Capital punishment is an artificial, man-made law. While it exists it is part of the karmic scheme of things, and karma is worked out through it. If it is abolished then the karmic authorities will use other ways to visit their death-sentences upon men.

How can murder and war be abolished while the world's karma is full of both? Love does not "interfere with karma"; when men love instead of hate then the karma of murdering will be exhausted and murder will disappear. C. S.

FOOD—KARMA AND REINCARNATION

How can we get a knowledge of reincarnation into the minds and hearts of the present generation? Events of the present day are driving home the fact that a philosophy wider than we have had handed down to us by our teachers of the last generation must be created if it is not already in existence; and those who, working independently, have reached this conclusion and have seen for themselves the reasonableness of a series of lives, are overjoyed when they find unexpectedly that others already believe this to be true, and have behind them the philosophy of the ages. They feel less alone in this vast world of unexplained effects, when they are able to trace each effect back to its legitimate cause. And this is the story of reincarnation and karma.

If we take any good "movie" film, one really true to life, we can trace in it the law of karma working out in broad lines, or in the details of the lives depicted there. The reason is that in so far as the "movie" story is true to life, it must be true to the laws of living, and karma is part of that law. But we need to have this pointed out to people who have not already had channels dug in their minds to receive—not the new thoughts, but—the new nomenclature, for clothed in Bible terms of "sowing" and "reaping," or in the scientific language of "cause and effect," every one accepts them. These are the days of the broader vision, of the wider flights of the conquerors of the air, of travelling in the depths of the sea. And who can say that these have not been actually brought about by the broader

vision of the seer, by the preliminary flights to other realms which the theosophist knows and traverses both at night and in waking meditation, by the plunges which he voluntarily takes into the innermost depths of his being, into his very Self? That which expresses itself on the outer planes, does so because it has already been enacted on the inner. When man truly rules his spirit he will indeed be the conqueror of worlds.

Granted, then, that we are coming into the birthright of our broader vision, how are we going to help our brothers to accept their birthright, to open their eyes as they stand on the mountain-top which this world war has forced them to climb? Here humanity stands, waiting for the sunrise, rubbing their eyes, tired with the strenuous effort and the labored breathing and the long climb of the steps of self-sacrifice; but their lungs are filled with the pure mountain air, and they are ready, ready. Shall we let them, through our inattention, drop down exhausted as they wait, and go to sleep again?

The cry has been for food, food, more food. Surely this is a quick symbol of the inner cry of the spirit of man. That food we hold in our hands, we long to give it, we know it to be nourishing, full of the vital power that makes a man able to go forward and face his problems like a hero. The winds of the spirit are blowing, a hurricane is sweeping the mountain-top, and man can stand only as he feels within him the force of the spirit that makes him more than man. That inner food, that interpretation of life, that first-hand knowledge of life itself, it is our privilege to bring afresh to man, from the unfrequent-

ed nook of the mountain fastnesses where it has lived for centuries, nay for ages. Man, as he stands himself on the mountain, is ready for the food to which his environment has brought him. He has done stiff work, a *man's* job, and now he craves a strong man's food.

We who know reincarnation and karma to be laws of nature are searching for the best way to guide humanity to the place where that may be found. There are many mountain tops,—each soul has its own,—and each experience, though shared with the race, is individual to each soul. The practical question is, how shall we reach others with our knowledge, that it may be theirs too? Why not use, with all the other practical methods, the wireless? We have a system within ourselves, and mankind is keyed to a pitch now to receive the message. Strong thought forms, sent out with *will*, should help us make the contact. This is only one method, and every available one should be used. Let us remember it is not for the glory of the work, but for the need of humanity; and each of us should be able to evolve some practical way of contacting people in his own little world. The thought forms will react on us, showing us how we individually can be more useful to others.

Edith C. Gray.



THE ROSES,—A PARABLE

A certain man had many roses. Some of the roses were pink, and some were yellow. Some of the roses were white, and some were red. The roses were very fair.

The man set forth to find the Master, that he might lay the roses at His Lotus Feet. In the morning the man set forth.

After he had walked awhile he saw a child, sobbing its heart out, for utter loneliness. He sat down beside the child and comforted it. And when he passed on he left with the child one of his roses. But it was one of the roses that he had plucked to lay at His Lotus Feet.

When he had gone a little further, he met a widow. And the widow was grieving greatly. He stopped with her awhile and gave to her of his Wisdom and the widow was comforted. And when he passed on he left with the widow one of his roses. But it was one of the roses he had plucked to lay at His Lotus Feet.

When he had gone a little further, he met a friend. And his friend was very beautiful. He looked upon his friend and loved him. And he forgot that which he had started out to find, so great was his friend's beauty. In his rapture he gave his friend a rose. It was the fairest of all his roses. But it was one of the roses he had plucked to lay at His Lotus Feet.

When he had gone a little further, he met a girl who danced and sang. The girl was very pleasant and he tarried long with her. And in his delight he threw her a rose. But it was one of the roses he had plucked to lay at His Lotus Feet.

When he had gone a little further, he met a man who reviled him. He gave the man one of his roses, and the man's anger toward him was softened. But the rose was one of those he had plucked to lay at His Lotus Feet.

And thus, throughout the day, he gave of his roses to the poor and the grieving, the beautiful and the beloved; and when the night came, and he stood before the Master, he could not look up for shame, for he had no roses left to lay at His Lotus Feet. In his shame and humiliation he heard the Master's voice. And the Master spoke to him and said, "Very dear to me are the roses thou hast given me, my son." The man looked up, full of wonder, and lo! all the roses that he had plucked were pressed to the Master's heart.

Lindley W. Hubbell.

How is it that the gods, who ordered all things well and lovingly, overlooked this one thing: that some men, elect in virtue, having kept close covenant with the divine, and enjoyed intimate communion therewith by holy acts and sacred ministries, should not, when once dead, renew their being, but be utterly extinguished? If it indeed be so, be sure, had it been better otherwise, the gods would have had it so. Were it right it would be likewise possible; were it according to nature, nature would have brought it to pass. From its not being so, *if as a fact it is not so*, be assured it ought not so to be. Do you not see that in hazarding such questions you arraign the justice of God? Nay, we could not thus reason with the gods but for their perfectness and justice. And from this it follows that they would never have allowed any unjust or unreasonable neglect of parts of the great order.

Marcus Aurelius To Himself, XII, 5.

MAKE ACTION ATTRACTIVE

Consider the wonderful spectacle of nature, with her myriads of living forms, ever in ceaseless motion and change! What may be the driving power in this vast mechanism?

When the Logos created the universe, so an ancient scripture, the *Bhagavad Gita* tells us, He implanted desire in the universe by His own sacrifice, that living creatures might be impelled to activity by the restless quality in matter, and thereby evolve ever toward greater perfection. After purification and attainment of conscious life in the higher, spiritual realms these lives, divine in source and essence, are to be liberated from compulsory reincarnation and become free to live consciously in the great consciousness of the Logos.

The Logos does not need to do this work of evolving a universe, for any purpose of His own. It is done as an act of loving sacrifice, that there might be more active spiritual beings and that matter might be made more perfect. It is really the Logos Who is acting in His universe. His little children erroneously regard themselves as the actors. Perhaps they are in that attitude anticipating their own future powers of divinity!

Let us, then, try to be worthy children and emulate the Great Father. As He makes action attractive in order that it may be done, so let us make life more beautiful and worth living by the force of our own example. Let us find calm joy and satisfaction in doing our best every day.

C. S.

THE WOMAN'S PROTECTIVE LEAGUE

In various magazines over the world are being printed the few sentences presented below. Some of the world's ills give the Elder Brothers of humanity especial concern. How through the past two thousand years have they not laboured to lift woman from enslavement by men! Now, in civilized lands, how differently she is regarded. She is recognized to be the one most quickly to respond to idealist sentiments. She is the one to lead households to the thoughts of God and The Law.

Yet in how many ways even yet do men treat ignorant and unprotected women as stupid and inattentive possessors of bodies who have not wit enough to protect themselves? And, if they have not, they will ruin them.

The *Legion* wishes to be sponsor for an effort to aid in protecting women. Will you not write, promising to give your assistance?

The White Slave Traffic

At the request of The Blessed One Whom I serve, the Master Rakoczy, I am undertaking some work looking, first, to the diminution of the prostitution evil, and, second, to the abolition throughout the world of the trafficking in women. Assistance is very much needed in a variety of ways.

Of course, theosophists will be interested in giving help on the commonly unseen side of things where so much can be done to alleviate inner suffering as well as to suggest wise ways of living and where aid can frequently be given in the liberation of women in duress. Volunteers for help in this phase of the work will be gladly accepted.

But this memorandum is offered for publication in the hope that many sensible and business-like men and women will cooperate with me in helping in the ordinary, physical plane ways of humanity. It is desirable to have helpers in all parts of the world, especially in all the large cities, in all lands. If you wish to help will you not, please, send me your name, with the title, Mr., Mrs., or Miss, and a brief, clearly-worded statement giving some preliminary information as to the means now being made use of by the government under which you are living to accomplish the two purposes named. Please send information as to any printed matter accessible, dealing with the subject.

You may write in any of the Northern, Western or Southern languages of Europe.

There are no general funds available for this work, and money sent will be gladly accepted, carefully expended, and exactly accounted for.

If local bodies, such as theosophic lodges, wish to take up the work for their districts, their combined efforts will be gladly accepted; but a member who will play the rôle of agent for all should be selected to act as secretary and manager of activities. It should not be expected, at least at present, that I shall be able to distribute literature *en masse* or that I shall be able to assist in ways other than purely advisory ones in the activities carried on in cities or lands. At first we must assemble information and then form a simple organization.

This work will be done under the auspices of *The Karma and Reincarnation Legion*.

Weller Van Hook.
7124 Coles Avenue,
Chicago, Illinois.

May 14, 1921.

BOOK REVIEW

Death and Its Mystery Before Death: Proofs of the Existence of the Soul. By Camille Flammarion. Translated by E. S. Brooks. Publishers, The Century Co., 1921. Price, \$3.00; may be ordered through the *Legion*.

In *Death and Its Mystery* the author has not so much given his opinions, convictions or even conclusions on the subject with which he deals as he has put before the reader the experiences of many people along the lines of telepathy, auto-suggestion, intuitions, hypnotism, etc.

His book is a plea for the recognition of the fact that man is a soul and can and does act independently of the physical body. There are great fields for research along these studies filled with much that is not only interesting but of value. "It is a question of our fate, our destiny, our personal future, our very existence. It is not cold reason alone that demands an answer; it is not only the mind; it is our longings, our heart also. . . The science taught in schools has followed the wrong track until now, and he who seeks for truth must henceforth be convinced that there exist unknown powers of the soul of the greatest importance, to be discovered, determined and explained. . . In general, we dare not confront the unknown, face it as a problem, an equation; we are inclined to believe we know everything(!) and that what is outside the limits of science is not worthy of examination."

Flammarion has within himself become convinced that "spirit overrules the body; the atoms do not govern, they are governed. The same reasoning can be applied to the entire universe, to the worlds that gravitate in space, to vegetables and animals. The leaf of the tree is formed, an egg that hatches is formed. This formation, itself, is of the intellect in its nature. . . .

"If we analyze the human body and its natural functions we cannot fail to recognize that despite all the charms it can offer to our senses, it is, on the whole, when we consider only its substance, a rather vulgar object. Its true nobility lies in its spirit, its feeling, its intelligence, in its veneration for art and science; and the value of man does not lie in his body, but in his soul, which reveals itself, even in this life, as blessed with the faculty of enduring eternally."

Camille Flammarion, the scholar, the scientist, is thoroughly aroused to the fact that there are great stores of knowledge concerning man's life here and now that need to be "tapped" for general use; and that this knowledge may be gained and arranged in useful form by those who are willing to work patiently and systematically at the task, drawing their conclusions only when their experiments have yielded an evident answer.

P. T.

FIELD NOTES

It is hoped that representation of the *Legion* and its work will be effected for the annual convention of the American Section of the Theosophical Society which takes place at Seattle, July 18th, 1921. And we are endeavouring to arrange for meetings to be held during that period at such hours as will not interfere with the work of the convention.

New York Group, under the able leadership of Dr. F. Milton Willis, has met weekly during the winter months and carried out many interesting programs. A considerable number of new members have been admitted to membership. Helen Fitzgerald, the secretary of the group, is now in Europe where she hopes to meet persons interested in the *Legion* work.

The Brooklyn Group of the *Legion* has done good work and increased its membership list.

Grand Rapids Group has been for some time under the instruction of Dr. R. J. Kirkland, who will take the position of leader, and interesting classes are meeting.

Akbar Group of Chicago has continued the long established Sunday, 8 p.m., lectures, given at present by Miss Trueblood and Mrs. Mead. These lectures are intended to represent the *Legion* teachings typically, dealing as they do with problems of life from the point of view of the fundamental laws of life,—karma and reincarnation. Personal help is given to questioners.

Mr. J. B. Zweers is corresponding with South American and other Spanish-speaking countries with the view of increasing the work of the *Legion* among their people.