

REINCARNATION

VOL. I

CHICAGO, OCTOBER, 1914

No. 10

THE DIVINE LAW OF JUSTICE

It is often said by the apologists of a personal God that His ways are of a justice unfathomable by men and tempered by a mercy we can often see but cannot quite comprehend.

It is partly the complexity of the Law and its administration that makes its understanding difficult. But with a little effort one may attain some comprehension of it.

Conceive of time as of astronomic measure of immensity and of men and the other creatures of our common Maker as having a vast number of lives in bodies.

What justice cannot balance in one life she must carry over to be met in later returns to conditions of incarnation somewhat similar.

Even the life-mass upon the globe on which we live has its karma, a part of which may be balanced in our world-period and a part held over till all live again together on another globe.

Hence we need not be lost in wonder that such great problems as bring world-wars sometimes are strangely lost sight of when peace is prematurely made and the great questions must be balanced in our life upon another globe.

W. V-H.

THE TRIUNE GOD

Nearly all the religions of the world, living or superceded (for surely no religion may be said to die, since its teachings form part of the permanent road of progress), show in their beginnings a knowledge of the trinity—the threefold manifestation of the Logos. From the complex pantheon of the deities of ancient Egypt—which, properly understood, were but radiating attributes of the trilogy of Ammon, Isis and Ptah—to the clearer vision of the Christian creed, this threefold conception of the Godhead is taught to mankind.

To our *variorum notae* of such investigations it may therefore be of interest to add that in the earliest annals of Japan we find acknowledgment to a triune God of the source of creation and its consequences. In the ancient classic of Japan, called the Kojiki (Records of Ancient Matters), the story of the commencement of Heaven and Earth is given with typical boldness of outline and indifference to perspective.

At the beginning of all things a primordial trinity is represented as existing on the plain of high heaven. Thereafter, during an indefinite time, other powers come into existence, their titles indicating a vague connection with constructive and guiding forces. This revered work clearly indicates that these subsidiary powers of the cosmic scheme are themselves obedient to the laws of evolution.

Amongst the deities thus called forth to aid in the forming of the Earth and the guiding of

its peoples, are two in whom we may recognize the personifications of the male and female attributes of life; and their adventures remind us, in many respects, of the myths of ancient Egypt, Chaldæa and Greece. Thus in giving birth to the god of fire the maternal goddess, Izanami, perishes and her consort, Izanagi, makes his way to the underworld in search of his lost wife—an obvious parallel to the tales of Ishtar and Orpheus. With difficulty he returns to the Earth, and, as he washes himself from the pollution of Hades, there are born from the turbid water a number of evil entities who are continuously at war with the good entities, much in the same way that we find in Babylonian cosmogony the primal ocean, Tiamat, bringing forth simultaneously gods and imps.

J. B. Lindon.

* * *

Count each affliction, whether light or grave,
God's messenger sent down to thee, do thou
With courtesy receive him: . . .grief should be
Like joy, majestic, equable, sedate;
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts
lasting to the end.

Aubrey de Vere.

WE LIVE FOR TO-MORROW

"Whatsoever a man soweth, that shall he also reap" has an abstract as well as a concrete application and yet it is true that the individual is intimately involved.

The present stage of human evolution represents the sum total of all the thoughts, feelings and actions of all past times in the history of our humanity.

The world of to-day is what the world of yesterday said it should be. The thoughts and feelings and actions of men, women and children yesterday determined the happiness, the sadness, the prosperity or the adversity of to-day.

Some years ago the writer visited a jail which was the involuntary home of several thousand criminals. It occurred to him with something of a shock that he was in part responsible for the crimes those men and women had committed.

In past lives the writer had by thought and feelings and actions done many ignoble and sinful things and the influence he thus exerted had a profound and intimate bearing on the abstract life of humanity and many were influenced for evil by his thoughts and feelings and actions, that is, the evil influence which resulted from his evil lives made humanity or the abstract man that much more susceptible to evil influences in the mind, the emotional and physical worlds.

That his influence should cause others to do the things he had done is the link that binds him to all humanity. Hence all men are brothers in that they are a part of each other's lives, and the characters, be they good or bad, of all

the individuals makes the character of humanity as a whole.

If it is true that a man's evil thoughts, feelings and actions influence the world for evil, it must be true that a man's good thoughts, feelings and actions influence the world for good, hence the good in humanity to-day is the result of the effort toward goodness yesterday.

George Meredith has truly said:

"No life can be pure in its purpose, and strong
in its strife,

And all life not be purer and stronger thereby."

It is well to keep this thought in mind always, that we are building for to-morrow and as we live pure and stand strong we help all humanity, and the world will be purer and stronger for our having lived.

David S. M. Unger.

* * *

It is well that men should be reminded that the very humblest of them has the power to 'fashion, after a divine model that he chooses not,' a great moral personality, composed in equal parts of himself and the ideal; and that if anything lives in fullest reality, of a surety it is that.

Each man has to seek out his own special aptitude for a higher life in the midst of the humble and inevitable reality of daily existence. Than this there can be no nobler aim in life. It is only by the communications we have with the Infinite that we are to be distinguished from each other.

Maurice Maeterlinck, in "Treasure of the Humble."

SOME OF OUR SOCIAL PROBLEMS

We understand that "Karma is the Law of Reaction to Action, in the lower spiritual realms in which live reincarnating, or unperfected men," and "Reincarnation is the return of men into human physical bodies." With these definitions in mind, let us consider the ideas of some people as to the effects on our social problems, if these two facts in nature were understood and believed in.

As we all know, many of the problems have been dealt with in various ways by some of our modern dramatists: Bernard Shaw, Strindberg, Ibsen, Browning in his *Blot on the Escutcheon*, and Sudermann in *Magda*, and in many plays by writers of lesser reputation.

Have they offered any remedy for the conditions they present in their dramas, conditions which we know surround us and menace our civilization on every side? They present the problems vividly, but one fails to find any satisfactory solution offered.

We have our child labor problem, our woman problem, our labor problem; we have the suffrage question, the eugenics question, and the education question. Let us see whether we can obtain a better insight into these problems if we accept the teachings of karma and reincarnation.

Not until these two most fundamental laws and facts in nature are more generally accepted and more widely understood, can we hope for some better solution of the difficulties. Not until we think, not until great numbers of people think, in terms of karma and reincarnation can we hope for a better understanding of *how* to deal with

all the problems of life. When these things are accomplished, we shall educate our children more intelligently, we shall not be trying to fit so many round pegs into square holes. We shall deal justly with our neighbors, do our duty to the state, and understand the so-called criminal classes. We shall live, in fact, more wisely, efficiently and with greater adaptability to conditions.

The difficulties which are being alleviated by the self-sacrificing work, devotion and altruism of some men and women, will still be carried on, but with the knowledge of karma and reincarnation all the burdens will grow lighter.

Just because karma means re-action to action or "as a man soweth, so shall he also reap," it does not follow that we should not help the man who is reaping a bad harvest. Our business is to help, remembering that we cannot draw our skirts aside from any one. We do not know what we were yesterday, nor what we shall be to-morrow.

One of our greatest reincarnationists, Mrs. Annie Besant, in the little book *Theosophy*, says:

"The doctrine of Reincarnation, applied to education, leads us to see in the child an ego (by ego is meant the reincarnating soul of man) who has come into our care during the time of the growth of his body, to be helped in training it for the purpose for which he has returned to the earth. Recognizing that in the ego himself are enshrined all the powers accumulated in past lives, and that the germs of these are planted in the new mental body, we feel that 'all knowledge is reminiscence' (Plato), and seek to draw out of the ego that which he knows, that he may

stimulate the germinal faculties, and so impress the plastic brain. We do not regard the child-body as belonging to us, parents or teachers, but as belonging to the ego, and we see it to be our duty to help him in gaining full possession of it; to work from outside, while he works from within, and to follow out any indication given by him as to the best line of study. We give to the child the greatest liberty compatible with his physical, moral and mental safety, and in everything try to understand and to help, not to coerce."

The Montessori method of education recommends itself to reincarnationists. "Reincarnation applied to the treatment of the criminals and of the undeveloped class, which is ever on the verge of crime, suggests a policy wholly different from that of our present society, which gives them complete liberty to do as they like, punishes them when they commit a legal offence, restores them to liberty after a varying term of jail, and so gives them a life of alternating freedom and imprisonment, transforming them into habitual criminals, and handing them on finally to 'the divine mercy' (capital punishment), man having failed to do any good with them.

"In the light of reincarnation I suggest that the congenital criminal is a savage, come to us as to a school, and that it is our business to treat him as the intellectual and moral baby which he is, and to restrain the wild beast in him from doing harm. These people and the almost criminal class above them, are recognisable from birth, and they should be segregated in small special schools, given such elementary education as they can assimilate, be treated kindly, have

many games, and be taught a rough form of manual labour. . . Karma, applied to the slums, would see in them magnets for the lower types of incarnating spirits; it would be our wisdom, as it is our duty, to get rid of these foul spots." "The duty of the state, of organised society, is to secure to every one of its members at least the minimum of welfare—of food, clothing, shelter, education, leisure—which will enable each to develop to the full the faculties which he brought with him into the world. There is no necessity for the existence of starvation and poverty, of overwork and absence of leisure, of lack of comfort and the means of enjoyment. Human brains are quite clever enough to plan out a social system in which every citizen should have enough for a happy life; the only obstacles are selfishness and want of will. But it must be planned out by wisdom, not by ignorance, and brought about by the love and sacrifice of the higher, and not by the uprising of the lower, classes. Mobs can make revolution, but they *cannot* build a state."

When the higher classes understand the law of karma and the justice of reincarnation, they will gladly carry on such work as will free our civilization of many of its plague spots, and build for themselves such future opportunities in other lives as they little dream of.

A student of this subject says: "Take any modern social problem that deals with poverty—the problem, for instance, of the mentally defective. Thousands of these mentally defective people are alive to-day; they come for the most part from the lowest slums, from the most poverty-stricken areas. How are we to reconcile this

with any understandable idea of justice? For all men born in one year are not mentally defective. Some are born into the professional classes, and others, well-cared-for groups, provided with good heredity; and another is born as a future statesman. Perhaps two such children were born on the same day, in the same city, and only a short distance apart. For the slums of great cities often run in and out of the most prosperous neighborhoods.

"Heredity explains the body. But what explains the choice of this body for the soul? No hypothesis generally current in the western world, other than reincarnation, will explain these facts in any way reconcilable with any idea of law. And yet, there must be law governing the coming and birth of the spirits who inherit bodies on this earth.

"Anywhere in the universe where man's mind has penetrated, everywhere where facts have been collected, arranged and scrutinized, there law has been found. In chemistry, in astronomy, in physics, in biology,—everywhere law. Are we to believe that there is *no* law in the spiritual world, that in *that* which affects man's essence, all is left to chance? For the theory that man comes but once to this earth and inhabits the so greatly differing bodies of the mentally defective and the statesman, then goes away and returns no more, is not conformable to any understandable idea of law. Shall there be Hell for the criminal who never had a chance, and Heaven for the well-off who never had a temptation? And why should we not understand the Law which must be behind? Surely the laws of our own spirit are not more

beyond us than the laws of the movements and constitution of suns, millions and billions of miles away."

Therefore to those of us who believe, and for this reason try to understand, karma and reincarnation, it is considered to be one of the greatest gifts to the modern world, this re-statement in clear and simple language, of the theory of reincarnation, which explains the facts of life and of the law under which birth takes place.

If it were more widely known that reincarnation is a fact, that in order to reach any advance in evolution of body, mind and soul, in order to produce the superman, of whom poets and writers have dreamed, it is necessary that man must have many returns to earth in different physical bodies, sometimes in a male body, sometimes in a female body,—is it not clear that this would do away with any possibility of misunderstanding between the sexes, or rather men and women would seek to co-operate with one another, and each would realize that one is as necessary as the other, that the work of each is dependent upon the other? This understanding will lead us to appreciate our physical bodies, and our indebtedness to the patient evolution of the ages for them. We should try to understand and rightly use its every part, know and care for it, and at last lay the body down gladly, quietly, gently, when its work is done. Shall we do this with any idea that we shall not have another in due time? Not at all; and this belief makes life interesting to the very last, because to the last moment of any incarnation we may do something to repair the mistakes of the past, and build for the future.

We will not "eat, drink and be merry, for tomorrow ye die," but we will eat and drink what is necessary, be happy, and remember that we (as egos) never die.

What bearing has this on social problems? It is of immense importance, especially in the so-called woman question, if one problem can be regarded as more important than another. The woman past the child-bearing period, has the best years of her life in which she can exercise her maternal capabilities, instincts and intuitions, transferring them, first of all from the particular to the general, from the personal to the universal.

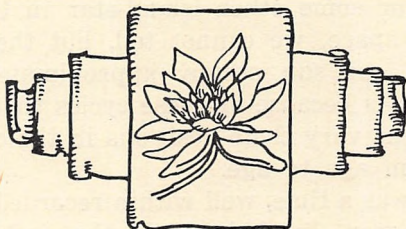
If belief and understanding of karma and reincarnation could be brought, with a wave of the hand, into the minds of women,—think of the problems it would help to solve!

It would strike at the root of the so-called social evil, it would strike at the root of the useless woman, it would strike at the root of all questions of child welfare, the crime of child labor and all that goes with it. It would put the middle and declining years of women (and men also, for that matter) where they belong, at the greatest point of vantage—for this point, when the physical body is neither growing nor deteriorating is the best time for intellectual and spiritual advancement. Woman is then fit by experience to be a helper and adviser to the younger, and a useful co-operator with all. In some chosen field of activity she can do useful work, unselfish as far as may be, and build for herself, by that means, that which will give her greater faculties for usefulness, and consequently happiness, in future lives.

A realization of the continuity of life in terms of karma and reincarnation is the watchword, by which unfavorable and menacing conditions may be ameliorated and, in time, overcome. And how will the believer in karma and reincarnation answer the cry of all humanity: "Give us better bodies in which to live! Give us better bodies, so that we may more nearly express the soul within! Give us better bodies, which shall be fit temples for the use of the fragments of the living God, which we really are!"?

A beautiful vision answers the cry. The Spirit of Motherhood with outstretched arms broods over the earth; she calls in tender, thrilling, vibrant, almost despairing tones to her children: "Come unto me, before it is too late!" And the Spirit of Motherhood and Fatherhood, incarnate in humanity, shall respond to that call, before it is too late, and give to the garments of flesh, woven for the incoming soul, its high sanction of "well done; good and faithful servant!"

Ella L. Cutler.



*THE AQUARIAN AGE**

The heavens are God's clock, and in the passage of its shining bodies are indicated all cosmic influences. Yet Time itself forges no rigid links. All creation continuously moves in harmony, obeying only the laws of evolution. Each moment the position of the erroneously called "fixed stars" are changing; nor are the partitions of the Zodiacal belt chained to the constellations which bear their names. In the uttermost distance of time, when the Zodiac and its teachings were given to man and its symbology formulated, the Zodiacal signs coincided with the constellations which they divided in imagination. The ages have altered their positions, yet not their attributes. They no longer tally with their original places, although they have recurrently done so and will do so again, but their qualities and latent forces pertain to them irrespectively of place and time.

Our solar system is not stationary but moves in a vast orbit of its own through the heavens. Whether the center of this movement is the Pleiades or some other island-star in the great ocean of space, we cannot tell, but these great cycles of our sun occupy approximately 2,160 years. It is because of these cycles that the Zodiacal signs vary their positions in the constellations from age to age.

There was a time, well within recorded history, wherein men lived beneath the influence of Taurus. It was an era when might alone was

*Conclusion of a lecture to Akbar Lodge, Chicago.

right; when physical strength was the essential possession of heroes and gods; and when the Bull was worshipped as the emblem of this power. Aleph means both ox and God; yet in reality God meant to the people of that time not violence or unrestrained force but the universal creative principle. Therein were founded tribes destined to grow to mighty nations, and men lived long and simple lives, for it is easier to prolong life in a materialistic age than at times of higher mental evolution.

That age surrendered to Aries its guidance of men and all life took upon itself an altered and loftier phase. Always the old order is changing, giving place to new, and strength was no longer worshipped for itself but only as a means to serve the higher functions of mentality. Mankind was developing intellectually, and the graces of the mind found noble expression through the prophets and priests and philosophers whose writings are still among the most treasured belongings of men.

Onwards moved the Earth with its sister planets, upon their sun-led course through the skies, and the era of Aries gave place to the era of Pisces. More subtle was to grow the mind of man; more resolute was he to become in search of nature's gifts. Nor was he longer to be content with his mastery of the land, but to go forth and conquer the element of water over which this sign holds sway. During this age arose the maritime nations of the Mediterranean, and all the seas were traversed by eager adventurers in crafts which developed from a Coracle to a Dreadnought. Its atmosphere was one of expansion—in thought and action under the impetus given

by the gentle teachings of Jesus, whose name in Greek is Ichthus, which means a fish. The name of Mary is derived from the Sanskrit root-word for water. The early Christians adopted two fishes as the occult symbol of their faith; and the Church has used water as its symbol of salvation through baptism.

Still onwards move the whirling ring of planets. On February 12, 1899 our solar system, moving through space around its distant center, crossed from the realm of Pisces into the realm of Aquarius. Henceforth the Earth for over two thousand years must sense the increasing influence of the spiritual out-pouring from the vase of grace which stands as symbol for this sign.

A proverb has been likened to the wisdom of one in the mouth of many but oft-times it expresses the feelings of many concentrated in the phrase of all who use it. So is it with the adage, "Coming events cast their shadows before them." Yet not the shadow but the light it is which to-day casts before men, opening their hearts to the truths of life, and aiding them with a wider and clearer vision. During the past decade there has been an obvious feeling of unrest, of change, of transition, with its consequent movements towards progress and the inevitable reactionary phases expressed in prejudice and intolerance. Politically, socially, philosophically, the minds of men have yielded and are yielding to this intuition of change. Nature herself has moved uneasily in her sleep, tossing the great coverlets of her Earth in quakes and storms.

As the age of water passes, its garnered forces reach out long unseen hands and grasp a Titanic

or an Empress of Ireland; unwilling that its lordship should end, and in grim protest against the prophecy that "There shall be no more sea." An airy age is dawning. At the first glimmer of the light a Marconi forgets the cables beneath the deep ocean and sends his messages on waves of air. As the Aquarian morning advances a Wilbur Wright attains the dream of mechanics and invents his flying machine. True is it that too often as Horace says of the arrow-pierced bird, "It leaves its little life in the air," but bethink you how many must have been the wrecks in Cretan and Greek days when men were learning to master the watery element of the previous age.

The light grows stronger. Already men's minds are beginning to leave the grosser objects of a materialistic world and soar into a mental air of speculation. It will be an age when the sense of humanity shall be real in all men; when spiritual aims shall conquer selfish ambitions; and when the highest efforts that a man may entertain shall find their fullest expression in service to his fellows.

Maud Lindon.

* * *

In the school of Truth, in the presence of the masters of Love, work unceasingly, my son, that thou mayest one day become a master.

This world is a world of men, and these men are our brothers. We must not banish from us the divine breath; we must love. Evil must be conquered by good; and before all things one must keep a pure conscience. *Amiel.*

IN THE GARDEN HOUSE

Evening Ninth

Inquirer: It is said that nations have their reincarnations as well as human egos. If so, each nation must also have its national karma, which brings it to re-appearance in some future period of history. There does not seem to be available much definite published information about these very interesting questions, and doubtless the actual mechanism or outworking of karma and reincarnation are very much more complicated than in the case of individual men.

Student: It is true that these subjects are more broad and complicated, but I think we can find fairly easy ways of applying our knowledge of the principles of karma and reincarnation to these larger units, the nations, and gain some understanding of the larger national life throughout long periods of time. It is a matter of logic and reasoning with known laws.

Inq.: But a nation has not a permanent individuality as have human beings. Would not this allow of greater flexibility in the problems of national karma?

St.: Yes, it would seem so. And it is quite likely that all the flexibility that is possible is needed to bring about the karmic adjustments between nations.

Inq.: How would you determine what is the national karma and what the individual karma?

St.: Well, it is often both at the same time. In fact it is doubtful whether there can be any national karma without its being also individual. Nations are aggregations of individuals, having

common interests as to traditions and institutions, such as language, customs, commercial enterprises and others. It may be hard to draw a sharp line between karma which is national and karma which is only individual. For almost all actions of an individual have something to do in affecting the nation itself, because they affect many other individuals. But we will have to define as personal karma all that which is generated by the person, acting for himself alone; while national karma is that which persons generate when acting for the nation.

Inq.: Those definitions are simple and seem to be practicable. Does national karma involve all the members of the nation? That is, does every individual share in the national karma, whether he had any direct hand in bringing it about?

St.: Yes, as a member of the nation he must bear his share of its responsibility, although he may not have been directly and personally concerned in the actions which brought about the karma. However, he must have had some personal karma of the past which linked him with the other members of the nation and this made it necessary and desirable that he should now be in the present nation and have his share of its national karma. We must bear in mind that karma means that nothing ever happens without a sufficient cause. On the other hand, it is well to realise that whatever happens is not a perfect balancing or adjustment of old karma. If this were true the actions would soon be brought to a close and leave no further possibilities for the evolving consciousness. It is rather true that all actions overshoot the balancing point and reverse

the karmic accounts. In the course of time these oscillations of the karmic balance will die down gradually, until a whole world, as the physical, will pass into the night of non-action and non-existence, as far as material manifestation is concerned. Karma does not mean perfect justice at every moment, but an eternal justifying, or making more nearly perfect. As long as there is unexhausted action or karma, so long will there be the tendency for it to rush into action in the opposite way.

Inq.: Nations are so various in their population and life-history that the periods between their disappearances from the earth and their re-appearances must be very different. Some seem to die out and others continue for a long time.

St.: Yes, China and India have both had a long life, and they may live for many thousands of years to come. On the other hand most nations have flourished, decayed and disappeared—such as Chaldaea, Assyria, Egypt, Carthage and many which history does not know. It seems to me that there is a two-fold evolution for nations. In one the nation remains fairly stationary and continuous, and thus offers a certain definite training for men throughout long periods of time. In the other, the nation makes distinct advances by disappearing and re-appearing with advanced standards and ideas. The stationary nation would be composed of individuals who would enter it and leave it after having learned its keynote and mastered its experience. The advancing nation would be composed of the same great masses of egos who would, in their own forward evolution, carry the nation with them, so to speak. The

stationary nation would have physical bodies of a certain fixity of type, while the advancing and reincarnating nation would have for each life a new type of physical bodies.

Inq.: Then there would also be a two-fold national karma, one representing the stationary life of the nation; and the other, its progressing and changing aspect?

St.: Yes, it would be just so. The karma of the nation which tends to diverge away from the beaten tracks of the times would be carried over into the reincarnation of the people as a nation. The aggregate of this kind of karma would really be made up of all the share of national karma which is somewhat divergent and belongs to those egos who are passing on into a new country in their next incarnations. Of course no nation is quite stationary: every one has to move forward in the stream of evolution, and different egos incarnate in it; but there remains in it a certain fixedness of national ideals, together with a certain type of body.

Inq.: History covers so short a time that it is probably difficult to trace the reincarnations of nations into new racial types.

St.: That is the great difficulty in the subject of this national karma. However, it is fairly evident that the Roman Empire has already reappeared in the British Empire; and as Rome had a long and glorious life, so it would seem reasonable to suppose that Britain may have a long term of national life still before it. The German nation seems to be a direct reincarnation of ancient Carthage. That would explain some of the karmic difficulties which these two nations

are now obliged to meet and adjust. The ancient Carthaginians were very thorough and did things in a massive sort of way, and these are still characteristics of the Germans of this time. Both nations were very strong in commerce, especially trading by sea; both nations were rather materialistic in their views of life and death.

One of the strongest instances of national karma is shown by the history of Spain. At one time the Spanish emperor ruled over the larger part of the population of Europe. But the horrors of the Inquisition in the Middle Ages and the cruelty shown in the war with the Netherlands and in the conquests of Mexico and Peru, have already reacted upon the Spanish nation and reduced it from the leading nation of the world to a very low rank among civilised nations. The loss of Mexico and Cuba was probably brought about by the reincarnations of the very nations which had been oppressed and practically exterminated by Spain. There is nothing more necessary to learn for the nations of to-day than the fact that nations are subject to the law of karma, just as individual men are. If they do not deal justly with others, they must suffer the reactions of their own misdeeds.

The American nation is, of course, rather a mixture of various races and nations, but in many ways it seems to be related to ancient Egypt, especially in its genius for mechanical science.

C. S.

PEACE

The quality of peace, like that of mercy, "is not strained, it droppeth as the gentle rain from heaven." It is the gift of The One, and only by a realization of our at-one-ness with The One can we obtain peace.

People talk of the glories of war,—but where are they? Homes burned—crops destroyed—families bereaved—desolate widows and orphans—general devastation,—a little so-called honor and perhaps a barren title for the few,—but for the many, desolation, destruction, death.

"Inglorious peace," what is it? It is Divine Harmony (an attribute of God), tranquillity, quietness, rest, reconciliation.

Peace of Spirit, proceeding from the One, is the Peace of God which passeth all understanding. It is the karma of good lives in the past; the fruit of many struggles; the reward of "him that overcometh," and who is "greater than the mighty." Peace is tranquillity of mind, the result of much mental discipline; it is also rest of the body, the result of tranquillity of mind (inaction in action), and in families and nations it is love and reconciliation.

Who does not know the horrors of inharmony in families where the children are against the parents and brother against brother, envy, hatred and malice reigning supreme. And how awful is the inharmony of nations, when the children of the great All-Father rise one against another and violate His Laws. Yet could we but know it, in the midst of apparent strife Peace reigns, supreme, and a great purpose is being carried

out, and evolution forwarded. Nature teaches us this, for when the winds blow, the dark clouds gather and the storms rage,—beyond, above it all, the sun is still shining serenely, an emblem of Eternal Peace and Love. When the storm and tempest have cleared the air and freshened the vegetation, then we see the wonderful growth, and we bless the peace that ensues. So in human life, 'midst storm and tempest the mind may rise to the Spirit, supreme and serene, above all, and out of what seemed during the battle and strife to be a great trial and affliction, we may see our ill karma lifted and know the result to be good.

We all have our parts to play in life's drama—let each one of us play our best, and keeping our minds serene in the midst of storms and clouds, pierce through the gloom and realize our oneness with the Supreme Sun that shines alike on the good and the evil, the just and the unjust. Let us realize the Oneness of all, the Fatherhood of God, the brotherhood of men,—so shall we help to bring Peace on Earth, Good Will to Men.

S. L. Allison.



EXTRACTS FROM "MYSTICISM"

The higher knowledge is eternal life, a present possession, not a future experience, for eternal life is not life in heaven, eternal life is not life on the other side of death; eternal life is nothing that depends even on everlasting time. Eternal life is and is only the knowledge of God, the Eternal, the Self of the Universe. That knowledge in itself is eternal life.

* * *

Of course in Buddhism you have as a fundamental idea the thought of Reincarnation, and so when the Buddha has reached Illumination, has in fact become the Buddha, we find in the stories of which Easterns are so fond—sayings of the Lord reported which speak of former lives, lives traced even from the animal kingdom, in which the far-reaching vision of the perfectly illuminated Man looked backward over the uncounted æons of the past, and saw the Spirit within Him climbing up the many steps of the great ladder that leads from the mineral up to God. You find Him speaking of Himself as a tiger, speaking of Himself under other animal forms, and then speaking of His human births, of life after life, birth and death after birth and death, until the time comes—ages, uncounted ages before the era of Buddhahood—when it is said that He took the vow to be a Saviour of the world. And then it is written that He perfected His vow age after age, until He came at length to His last mortal birth.

* * *

And then you have a slow building up, a gradual change and unfolding, the evolution by way of Reincarnation, which is the universal teaching of the ancient world: how the Spirit in the human body, the body only of the child-man, gathered there a little experience; how then it passed on into the second world, and there worked off the part of the experience in which having broken itself against the laws of nature—pain was the inevitable reaction; and how then, passing on into the third world of human pilgrimage, all the good experience that had been gathered was evolved into faculty, mental and moral; how with that little beginning of faculties, the child-Spirit came back again and again to human birth, gathered a little more, went again through similar experiences of pain following on law disregarded, of increased faculty following on law obeyed; and so backwards and backwards again to earth through the gateway of birth, onwards and onwards over and over again through the gateway of death, ever growing, ever expanding, ever unfolding more and more of the divine consciousness latent within him, growing upwards from the child state of man at first into a partial civilisation, then upwards still in unfolding power to higher and higher stages of evolution, going on still ascending the heights of human knowledge and human greatness, till he reaches the summit of human civilisation as far as that special type of form can go.

* * *

You cannot say that this doctrine of everlasting torment is one that ought to be simply ignored.

It ought to be actively opposed, and the truth underlying it ought to be seen.

You find the doctrine of Hell, of course, in every religion. You find it in Hinduism, you find it in Buddhism, you find it in the forms that are current in China and in Japan. But the hells are all temporary. There is where those great eastern faiths have the advantage; they (the sufferings) last for a time, and then the man goes on to heaven, and finally comes back again to earth, improved by his experiences, it is said. It is only in Christianity that you have the everlasting hell, and that because it has lost the splendid doctrine of Reincarnation. And, losing the thought of coming back to earth for further evolution, the suffering on the other side of death was inevitably looked upon as permanent instead of transitory.

Annie Besant.

KARMA AND THE PUBLIC HEALTH

We see about us the herculean task progressing—man battling with his karma of physical ills. This will lead on rapidly to the establishment of human bodily welfare.

“As we progress we see the medical profession becoming more than physicians who treat disease, striving for cures. Physicians are future efficiency experts and so group the different specialties to that end. Nowadays the race is won by the man who not only is swift, but who is best prepared, physically and mentally. He does not permit physical defects to injure him if their correction is possible. Enter now the medical efficiency experts with their means of correction to meet this demand.”

Chicago Health Department.

THE WONDER OF THE LAW

Karma, the law of cause and effect in the world of the personality, is only the most material of the aspects of The Law, which acts throughout all the worlds of consciousness,—those in which men evolve in their higher being, and those of cosmic scope.

How can we gain some comprehension of The Law from our knowledge of karma and its exact workings in our own world? Or must we regard all inquiry as doomed to disappointment from the very beginning?

It is a part of man's evolution to look ahead and wonder. This is the drawing force which urges men to take interest in the things which are as yet unknown, but which will some time be a part of our developed consciousness. There is the slow and gradual onward marching of our human race in its immense course of evolution, but there is also a swifter pathway for the daring ones who do not fear to leave life's highways and blaze their own trails through the untrodden wildernesses of the thought world.

It is well to study karma in its ceaseless workings and adjustings, that we may pursue our course with knowledge and with greater certainty. And it is well to use this knowledge as an indication and foreshadowing of The Law which deals with worlds of consciousness so vast and subtle that we can hardly make a beginning even in the mere conceiving of them.

Karma is the great adjuster, the law which maintains the orderly relation of parts of a great living whole. It the phase of The Law which

deals with separateness, with individualised centers of consciousness. It is Divine Justice, giving every individual his due, what he has earned,—no more and no less. So karma is especially the law which applies to things which are small, which may be grasped by the human understanding of the ordinary man.

The ego lives in the world of abstract things, outside the pale of karmic law. He is not touched by the events which are of necessity, the effects of karmic causes. Yet he grows because of karma. The results of the knowledge and experience gained by each of his personalities, his incarnations, are woven into his very nature, his body of character, the causal body.

The ego is the Thinker, as Mrs. Annie Besant so aptly calls him. He is impersonal; the fortunes and misfortunes of his representative, the personality, in the lower worlds, concerns him only because of the experience which he hopes to gain through this personality. The ego wishes to learn the laws of the lower worlds, how to master conditions in these worlds, and how to control the matter of these worlds. Whatever aids him in this, is regarded by him as good.

The ego must bear some such relation to The Law as the personality does to karma. But The Law is no longer of the binding character of karma; It opens up the vastness of the higher consciousness, in which the ego is to evolve in harmonious relations with his fellow-egos. The Law is now no longer of separateness, but of an intimate brotherhood. And far above the consciousness of the ego is the Monad, where The Law is of Unity, the Oneness of all Being.

THE AMERIND'S AFTER-LIFE

For the American Indian "the almost universal notion was that the life beyond the grave was a purely natural continuation of the present, generally freed from its cares and troubles. Cloudland is not a supernatural abode, but only a distant part of this world, which is better than the tribal territory, and in which the departed continue to live in a state of absolute material comfort and happiness, exempt from all present anxieties, and, so to say, without a thought for the morrow. Thus the natives of British Guiana 'look on the spirit-world as exactly parallel to, or more properly as a part of, the material world known to them. Spirits, like material beings, differ from each other only in their varying degrees of brute force and brute cunning, and none are distinguished by the possession of anything like divine attributes. Indians therefore regard disembodied spirits not otherwise than the beings still in the body whom they see around them' (Sir Everard im Thurn).

The essential point is that men remain men in the after-world, where they continue to follow their ordinary pursuits under more pleasant conditions. Thus the Eskimo has his cayak, his harpoons, and great schools of seals and whales; the prairie Indian his tomahawk, his bows and arrows, and countless herds of bisons, and so on.

The Saponi (Eastern Siouans) hold that after death both good and bad people are conducted by a strong guard into a great road, along which they journey together for some time, till the road branches into two paths, one extremely level, the other rugged and mountainous. Here they are

parted by a flash of lightning, the good taking to the right, while the bad are hurried away to the left. The right-hand road leads to a delightful warm land of perennial spring, where the people are bright as stars and the women never nag. Here are deer, turkeys, elks and bisons innumerable, always fat and gentle, while the trees yield delicious fruits all the year round. The stony left-hand path leads to a dark and wintry land covered with perpetual snow, where the trees yield nothing but icicles. Here the wicked are tormented a certain number of years, according to their several degrees of guilt, and then sent back to the world to give them a chance of meriting a place next time in the happy hunting-grounds of the good people (James Mooney).

From "The World's Peoples," by A. H. Keane.

MUTATIONS IN EVOLUTION

Evolutionists must sooner or later admit the occurrence of modifications of form, at the time of species- and race-beginnings almost creative in character. These changes in structure and in psychic type are made possible by the frequent return of growing units of consciousness to bodies.

W. V-H.

CLIPPINGS

It is interesting to see how the word "reincarnation" tends to crop up everywhere. The following extract is from a London newspaper:

"I tell them we have a man of iron at home in England now, a man who will not rest until he has a million trained men under arms. They grow hot and enthusiastic and say back to me: 'Ah, yes, we know—Keetchener! He is all iron, he is great, he is Wellington reincarnated.' "

In the October number of *Cosmopolitan*, page 598, is a suggestive poem by Kipling:

"He that died o' Wednesday
Is old as Pharaoh was,
Seeing life is vapor,
Seeing flesh is grass.
But grass comes back as cattle,
And clouds come back as rain;
So why should he and Pharaoh
Not come back again?

He that died o' Wednesday
Is finished with for aye,
Seeing life is ashes,
Seeing flesh is clay.
But ashes mend a footpath,
And clay can tamp a drain;
So why should he and Pharaoh
Not come back again?