

REINCARNATION

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ADOREMUS CHRISTUM REGEM



ET us adore the Anointed One as King! This is the inspiring motto that looks down upon the worshippers who bow before the chapel altar in the Convent of Adoration Reparatrice in Chelsea, England.

The Resurrected One is King! So should The Anointed be adored, for He is One with God!

Sir Thomas Moore, who lived where now the convent stands, died a martyr in 1535. Now He is One of Those for whom life in the body of our common humanity is no longer a necessity. He is beyond the Law of The Wheel of life in the body, life in the nearer, upper worlds and enforced return to birth. Yet He wears the physical body to be near His long-loved younger brothers.

In reparation, as it were, of His long past martyrdom the consecrated devotees give adoration in His name! He, Himself, won victory over death and He now rules! Fitly they cry to Him,

Ora pro Nobis!

UNREST NOT RESTLESSNESS

Rest, as a condition, can only be actual in a comparative sense. For absolute rest would be contrary to the paramount law of evolution. The dank and rotting plank in some forgotten corner is a maelstrom of activity. Every fibre is in chemical transition, and the mildew upon its surface shows, beneath the lens of the microscope, a maze of tiny, wondrous fungi. It was from such humble beginnings that the verdant wealth of the carboniferous era sprang, and the long succession of development through geological ages, under climatic and other causes of differentiation, have clothed our world with forest trees and field flowers.

The soil, from which these trees and flowers grow, testifies to the immense periods and powers necessary to its preparation. Its genesis is the erosion of Laurentian mountains; their granite yielding to the touch of frost and rain, and the attrition of primeval rivers bearing the silt to seas, whose slow-forming beds are the continents of to-day. No rest is here. The eternal hills exist not in matter; only in God's laws. Aught less is ever shifting, transforming, hurrying to new potentialities.

The stagnant pool belies the adjective. Nothing is stagnant; all moves towards greater being. The green scum covers its utility with a mantle of acknowledgment. Its depths are the cradle of complex and developing existences. Its borders are a busy realm wherein the forces which constrain yet urge life onwards are in eager operation.

Through all the grades of life apply the rules

of evolution. And for man surely the denial of its possibilities or the neglect of time and opportunity were least desirable. His physical body is the most restless of God's restless world; his astral body is feverish with desires; his mental body climbs in thought and aspiration until it cries like the voice in the Brocken scene of Faust: "I have been climbing for nine hundred years; shall I never reach the top!"

The top—ah! there's the rub. Yes, we shall reach it, for salvation is inevitable, but not in one life or in nine hundred years. Yet if we think of the years of Goethe as lives—incarnations, each rising upon the karmic steps of previous incarnations, strengthened or weakened by the wise or unwise efforts of the past, it is obvious that somewhere, sometime, far off or near we must attain. Only is it demanded that we obey the law of life—endeavour—for is not endeavour the heart of evolution, even as evolution is the heart of life?

J. B. Lindon.

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The experiences gained in one life may not be remembered in their details in the next, but the impressions which they produce will remain. Again and again man passes through the wheel of transformation, changing his lower energies into higher ones, until matter attracts him no longer, and he becomes—what he is destined to be—a god.

Hartmann.

KARMA AS A FACTOR IN REBIRTH

There are three great factors, so Mr. Leadbeater tells us in *The Inner Life*, Vol. II, which together determine the conditions of rebirth for a soul, such as whether the birth shall take place in a rich family or a poor one, in surroundings of education and refinement or among ignorance and degradation, also in what country or race of birth.

There is first of all the general law of evolution which carries all humanity onward and upward as in a mighty stream. This might be regarded as the expression of the preserving life of the Supreme Being of our solar system, and is the result of the will of this Being that that part of His Life which has entered the limitations of the lower worlds shall gain experience therein and return slowly but surely to Him, taking with it the results of its long striving in the lower worlds.

The second factor is the law of karma, which means that man, through the exercise of his own free will, stores up for himself the results of his thoughts, feelings and actions, whose returns to him he must experience some time in the future, and often in his future lives on earth.

The third factor is rather interesting. It consists of such ties of love or hate towards human beings far advanced in their evolution, as the man may have established in his lives before the rebirth which is being considered. Such advanced egos are already to some extent outside the law of karma, and this fact makes a very great difference in the effect upon other men of their relations with these older men.

The general law of evolution, if it were the only factor, would always cause an ego to be reborn in such conditions as would be most helpful to him in his individual evolution and progress as an immortal being. The man would be placed just where he would have the greatest opportunities for learning the lessons which he most needs to learn, of strengthening himself in those places of his character which are weak, and of perfecting himself in his good qualities. All this would take place in the normal plan of evolution and the man would be carried steadily onward in the great stream of divine life; it would require ages of time before human perfection would be attained, but it would be attained in a natural and easy way, with least difficulty and very little or no suffering.

If we disregard the third factor for the present, we see that the influence of the law of karma is the human element which enters into the man's lives and rebirths. It is the one factor which the man himself has control over or at least may control, if he will. Through karma he may carve out for himself his own future destiny, nobly or basely, gloriously or ignominiously.

While the law of evolution alone would place a man always in the conditions which would be best for him, the action of the man's own karma is to interfere more or less with this general evolution and it tends to place the man into the conditions which he most deserves, or which are the logical results of his own actions and efforts. Thus karma may place the man in better conditions or in worse ones, than would naturally have fallen to his lot, depending on whether the man

has worked with or against the general stream of evolution.

When a man, by force of will and perseverance, overcomes the limitations of his surroundings, improves his character and takes advantage of his opportunities for service, he has reached the stage where he no longer drifts along with the great stream of evolution, but determines his own course and the conditions of his future lives. If he works hard to become an artist, his efforts will cause him to be reborn in an artistic family, so that the energies he sent forth may return to him and aid him to attain a greater perfection in his chosen art. If he serves humanity in large, altruistic ways he will be reborn with greater opportunities to serve his fellow-men, a practical philanthropist. If he cultivates science, he will make the karma which will cause his rebirth with opportunities to go still further into scientific work. Every opportunity which is now taken advantage of will bring us a greater one in the future; every opportunity which we now neglect will bring to us a future limitation, an obstacle in the way of our work. Have we ever experienced the humiliation of being unable to do some good action which we desire to do? Very probably this is only the karmic reaction of an incident in our past where we had the means of performing some similar good deed but had not the strong desire to do so, and thus left the deed undone.

How can we most strongly influence our future for good? By learning as much as we can of the Divine Will as shown in the great stream of evolving life, and throwing all our energies in the direction of this current.

C. S.

EXPANDIMUS

At an illustrated lecture on travel recently given in Chicago some pictures were projected on the screen showing the action of flowers during the process of their opening. The *modus operandi* whereby such films are obtained would apparently be akin to that adopted in producing ordinary motion pictures, but immensely prolonged in the case of the slow opening of a flower, while the results are compressed into a few seconds of projection.

Several instances were given; amongst others the graceful unfolding of a rose, and the impetuous behavior of a crocus. It was curious to note the deliberateness of the snow-drop. Shyly she seemed to peep at the sun from slowly separating petals and then demurely (through an actual space of about six hours) spread her shields of white—displaying to the day “Heaven’s rich gift of beauty,” made more effective by the drooping of the lovely head.

Far otherwise was the development of the nasturtium. Martian methods seemed proper to its destined livery of red and orange. Unlike the snow-drop, which rose amongst slender and protecting stems of green, the flower of the red plant had to fight its way amongst leaves, broad and thickly massed like the crowds of life. Strenuously it pushed upwards amongst its fellows; shook off the elbowing leaves; and, with an earnestness that was almost hysterical, sought for the correct angle to catch the sunlight; and, having found the light, tore its red and golden petals open to the sun.

Many are the types of opening flowers. Many are the types of opening souls. The infinite labor and time—as it seems to us—requisite for the development and opening of our Selves through scores of incarnations teeming with experiences tending to educate the character, might conceivably be projected on the screen of God in the twinkling of an eye.

How strange would appear to Him the anxieties of our Egos! What *multum in parvo* struggles! How gracefully some rose unfolds its heart to Him! How shyly another blossom lifts its head, “glad to be called, yet half afraid to come”! How another bloom frets and fumes, struggling to win free of the entanglements of its environment, until the light is found, and it flings its soul open to God!

That's what the picturegraphs seemed to say,
 Flowerets waking beneath the Sun;
 And Souls of Men greeting the day,
 When the task of blossoming's done.

J. B. Lindon.

* * *

Look nature through; 'tis revolution all,
 All change; no death. Day follows night, and
 night
 The dying day; stars rise and set, and set
 and rise.
 Earth takes the example. All to re-flourish fades
 As in a wheel: all sinks to re-ascend;
 Emblems of man, who passes, not expires.

Young.

THE DEMOCRACY OF DEATH

The following article which appeared in a contemporary magazine is so utterly mistaken that its errors must be pointed out with emphasis. The writer is evidently a materialist, thoroughly.

In the democracy of the dead, all men at last are equal. There is neither rank nor station nor prerogative in the republic of the grave. At this fatal threshold the philosopher ceases to be wise, and the song of the poet is silent. Dives relinquishes his millions, and Lazarus his rags. The poor man is as rich as the richest and the rich man is as poor as the pauper. The creditor loses his usury, and the debtor is acquitted of his obligation. There the proud man surrenders his dignities, the politician his honors, the worldling his pleasures, the invalid needs no physician and the laborer rests from unrequited toil.

Here at last is Nature's final decree in equity. The wrongs of time are redressed, injustice is expiated, the irony of fate is refuted, the unequal distribution of wealth, honor, capacity, pleasure and opportunity which makes life so cruel and inexplicable ceases in the realm of death. The mightiest captain succumbs to that invincible adversary, who disarms alike the victor and the vanquished.

John J. Ingalls.

There is no more democracy or equality in death than there is in life. In fact there is even less. While living on earth men are all subjected alike to the burden of wearing a heavy, material body. After the death of the physical body, however, they quickly reach those environments in the astral world, and later on in the mental, to which they rightfully belong in evolution. The wise are not forced to live and mingle with fools, nor do kings have to live like beggars. In the grave there may be neither rank nor station, but

in the life beyond the grave there are both. Men may not always be graded as they are on earth, but the grades are just as sharply defined as here.

Neither in the astral world nor in the mental does the philosopher cease to be wise, and the poet will still continue his song. Of course Dives is forced to leave his millions behind, just as Lazarus leaves his rags. In physical wealth all men are equally poor. The creditor may lose his usury, but it is quite certain that the debtor will not be acquitted of his obligation; if it remains unbalanced when he dies, he will surely meet the obligation in some future life, with accumulated interest. We may postpone the settling of our just debts, but we shall never be acquitted of them,—not by any number of physical deaths. As in business life, it is best to “pay as you go.”

The proud man after death surely surrenders the dignities which belonged to him in earth life; but does he surrender his pride also? Unfortunately not, for his pride is firmly established in his astral body, and remains with him until the mental world is entered, and all selfishness left behind. The dead politician probably finds abundant scope for astral politics for a long time, if his desires were strong. Physical pleasures are gone, but there are those of the astral world. The invalid needs no physical physician, but there are diseases of the astral body which have to be cured, and there are wounds which have to heal, even in the astral world. The laborer does rest from physical toil, and he may be idle in the life after death,—for a time. But not for all time. It would be well for all men to cultivate a liking for good, honest work; their long journey through

evolution would be much shortened and lightened.

Nature gives no final decree at death: she only decrees a change. Mere death can not redress wrongs, nor expiate injustice, nor refute the irony of fate. The conditions of the life after death do help to restore the balance, but only partially, only as regards the astral and mental nature of the man. Other lives are necessary, in order that the man may actually right his past wrongs in the physical world, where he committed them.

The article tells the truth when the immediate physical conditions of the man's life are referred to. It is entirely false where the worlds of feelings and thoughts are concerned. It is much to be regretted that the writer, who has excellent abilities, has not the necessary knowledge of the conditions of life after death which would enable him to write something which would really help men in taking a proper view of death in their evolution. As it is, he has nothing to offer but experiences of the personality. Such philosophy is barren of fruitful results. It does not make a man's present burden lighter if he is told that death will relieve him; nor does it at all inspire any man to right action and ideal thinking if he is informed that death will bring all his altruistic works to naught.

Let us help men to live by showing them that nothing is lost in evolution that is really worth having for its own sake, that all forces must work themselves out to completion, be they well or ill chosen, that the evils of life are transitory while the treasures of the true man are permanent. Such are the conclusions which follow the acceptance of karma and reincarnation. C. S.

PYTHAGORAS AND REINCARNATION

"There can be no doubt that Pythagoras taught the doctrine of *Rebirth* or *transmigration*, which he may have learned from the contemporary Orphics. Xenophanes made fun of him for pretending to recognise the voice of a departed friend in the howls of a beaten dog. Empedokles seems to be referring to him when he speaks of a man who could remember what happened ten or twenty centuries before. It was on this that the doctrine of Reminiscence, which plays so great a part in Plato's *Meno* and *Phaedo*, was based. The things we perceive with the senses, we are told, remind us of things we knew when the soul was out of the body and could perceive reality directly. We have never seen equal sticks or stones, but we know that equality is, and it is just by comparing the things of sense with the realities of which they remind us that we judge them to be imperfect. I see no difficulty in referring this doctrine in its mathematical application to Pythagoras himself. It must have struck him that the realities he was dealing with were not perceived by the senses, and the doctrine of Reminiscence follows easily from that of *Rebirth*."

This quotation from the most recent systematic study of philosophy (*Greek Philosophy*, by John Burnett; MacMillan, 1914) is of interest, despite its inaccuracies. Plato knew that advanced egos capable of philosophizing during incarnation, may attain after "death" to the levels of consciousness where ideas can be compared in perfect abstraction from the usual sources of error.

SEEK THE WAY!

To each temperament, there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone.

Light on the Path.

If we could look back at a number of our past lives and note the most important of our experiences, we would be very likely to find that there were many lives of great dejection and suffering, where the load of karma was resting heavily upon our shoulders. We would be likely to wonder why we lost so much time by creating karma which hindered us from steady progress in the larger evolution of the ego.

The reason for these common facts in the history of souls through many lives is quite simple. They worked for low ideals, they spent the precious energies which were their inheritance to grasp attractive objects which brought pleasure, fame or power for the personal self, and perhaps often at the cost of suffering or loss to other living beings. In short, men follow delusions, false gods, temporary gains which are really losses for the permanent man. Pleasure and pain will alternate with the precision of a swinging pendulum until their meaning in the life of the ego, or real man, is fully understood.

But the sufferings which come to men because

they follow false lights and violate the law of love for all life, have their useful place in evolution. They act as mighty warnings to the ego-man that he has been unwise, has done the things he should have left undone. They rouse him from his dream of satisfaction and he learns perhaps a valuable lesson. Thus disappointment is necessary. Man must follow some ideals only to find that they are unworthy of his better self. He must work for failure before he can learn to work for success and lasting gain.

But is there no way by which this necessary suffering because of ignorant actions may be made as small as possible? Is not a large part of human suffering unnecessary and avoidable? Yes there is a way; yes, it is true that suffering may be lessened, both for one's self and for others. The teachings of soul evolution, under the natural laws of karma and reincarnation, are the key to the treasure of true wisdom, which will enable man to find for himself a path which shall lead him on beyond the crushing and the grinding of the wheels of life.

Seek the Way, O Soul! Thy constant seeking will bring you constant finding. Ever will larger truths unveil themselves to seeking hearts. And what greater rewards could there be than those of helping "to lift a little of the heavy karma of the world"?

When many of the sons of men have sought the Way, when many have found the path that leads beyond the darkness of the lower worlds, then shall the course of life for men be eased from needless suffering, and all shall press swiftly on to pass beyond the bounds of human life.

THERE IS NOTHING SUPERNATURAL

We need to abolish utterly the perilous mistake that anything anywhere is "supernatural," or shadowy, or vague. The angelic Regent of Alcyone—if there be one—in the Pleiades, is "extra-natural" for us; but as simple, real and substantial, no doubt, to adequate perceptions as a Chairman of quarter sessions to his clerk.

Remembering, then, that the undeveloped cannot know the developed, though it may presage and expect it; remembering that bisulphide of carbon is aware of actinic rays invisible to us; that selenium swells to light which is not felt by our organisation; that a sensitised film at the end of the telescope photographs a million stars we did not see; and that the magnetic needle knows and obeys forces to which our most delicate nerves are absolutely dull; it seems within the range, and not beyond the rights, of the imagination to entertain confident and happy dreams of successive states of real and conscious existence, rising by evolution through succeeding phases of endless life. Why, in truth, should evolution proceed along the gross and palpable ones of the visible, and not also be hard at work upon the subtler elements which are behind—moulding, governing and emancipating them? Is it not enough, together with the Positivists, to foresee the amelioration of the race? Their creed is, certainly, generous and unselfish; but since it teaches the eventual decay of all worlds and systems, what is the good of caring for a race which must be extinguished in some final cataclysm, any more than for an individual who must

die and become a memory? If death ends the man, and cosmic convulsions finish off all the constellations, then we arrive at the insane conception of an universe possibly emptied of every form of being, which is the most unthinkable and incredible of all conclusions. Sounder, beyond question, was the simple wisdom of Shakespeare's old hermit of Prague, who "never saw pen and ink, and very wittily said to a niece of King Gorboduc, 'That that is, is!'"

If so very sensible a recluse had gone deeper into that same grand philosophy of common-sense, we might fancy him saying to the niece of his Majesty: "There is an immense deal in this plain fact, fair Princess! that we are alive, and far advanced in the hierarchy of such life as we know. We cannot fly like a bird, nor swim like a dog-fish, nor hunt by smell like a hound, but—vanity apart—we seem to sit at the top of the tree of visible earth-life, and what comes next ought to come for us." If there has been a boundless Past leading to this odd little Present, the individual, it is clear, remembers nothing. Either he was not; or he lived unconscious; or he was conscious, but forgets. It may be he always lived, and inwardly knows it, but now "disremembers"; for it is notable that none of us can recall the first year of our human existence, though we were certainly then alive. Instincts, moreover, are bodily memories, and when the newly hatched chick pecks at food, it must certainly have lived somehow and somewhere long before it was an egg. If to live for ever in the future demands that we must have lived for ever in the past, there is really nothing against this! "End and beginning are

dreams"; mere phrases of our earthly limited speech. But taking things as they seem, nobody knows that death stays—nor why it should stay—the development of the individual. It stays our perception of it in another's case; but so does distance, absence, or even sleep. Birth gave to each of us much; death may give very much more,

From "Death and Afterwards," by Sir Edwin Arnold.

SOWING AND REAPING

The law of the harvest is to reap more than we sow. As in nature, corn, wheat, etc., so it is in our lives. If we sow good deeds, we shall sow a bountiful harvest. "He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall also reap bountifully," and be like the farmer who had a powerful crop, gave away a heap and had a right smart left.

The seedman may cheat you, but the seed never. "Whatsoever a man soweth, that shall he also reap." The same man that sows wild oats reaps them. If you want to live miserable, lead a selfish life, think about yourself, about what you want and like, what respect people ought to pay you and what people think of you. If you want to be happy, live an unselfish life. Therefore let us do good and leave behind us monuments of virtue that the storm of life can never destroy. Write your name in kindness, love and mercy on the hearts of those you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven.

Masonic Magazine.

IN THE GARDEN HOUSE

Evening Eleventh

Inquirer: Do you regard any particular form of government as better than others?

Student: That depends very much on the stage of evolution of the people to be governed. For a particular nation it would usually be true that a certain government is best. For nations in general, ranging from the savage state to that of high civilisation and culture all the various forms of government would probably be necessary. It is important at the outset of such inquiries and discussions to agree on the standard by which the welfare of a nation is to be estimated. The materialist would exaggerate the importance of material wealth, comfort and practical education; the religionist would emphasise strongly the moral conditions; the scientist would regard opportunity for mental development as most to be desired; and the mass of the people would count most on being able to satisfy without too great difficulty their various desires for pleasure and comfort. Much would depend whether you considered the welfare of people as personalities with only one life to be lived on earth or as immortal souls or egos who live many times as personalities in order to gain wide ranges of experience and to perfect their characters. The great mistake of the people of Europe and America is that they consider only their immediate personal well-being as important, and usually it is only a rather materialistic well-being that they strive for. A true conception and acceptance of the law of evolution, with karma and reincar-

nation, would make great changes in men's ways of thinking.

Inq.: Suppose you take the views of the people at their face value. Would you then be able to say what form of government would be best?

St.: Hardly. There would be no sufficiently solid foundation on which to construct a working theory. You could only reach the conclusion that all the present governments alike are imperfect and incapable of securing full justice to the people. This must be true, because people are imperfect and undeveloped beings and they all have their own karmas to meet and other karmas to inflict upon their neighbors. Any scheme of administering human law, no matter how elaborate and perfect, could not bring about justice in the present life-times of individuals, simply because it is not possible in the nature of things. Justice can only be approximated in the course of endless time: it is a moving and changing possibility; never a fixed fact. Were it attainable at any one definite time, it would mean an end to our human evolution, for it would mean perfect balance, stagnation, impossibility of change or motion. Life depends upon change of consciousness and change of material conditions. So karma means a continual approach to perfect justice, with the certainty of never attaining it absolutely.

Inq.: Well, suppose you take the point of view of the evolution of permanent human egos, under the laws of karma and reincarnation. What could you then say as to the value of various forms of government?

St.: We must never forget that humanity is a great brotherhood. While we may start with

the very savage races and most undeveloped peoples, in our discussion, there are always at hand more advanced beings, human or otherwise, who ruled and taught these younger egos. This is not only a necessary deduction from the laws of evolution, but is actually a universal fact in the traditions of many peoples. They have, almost all of them, something to say about some beings, usually men whom they regarded as divine or super-human, who came to their primitive ancestors and taught them something of civilisation and culture, of agriculture and the arts and sciences, who gave them religious teachings and codes of law.

For the very primitive peoples there is possible only one form of government—an unlimited monarchy. They must be ruled, guided and cared for by some one who is far in advance of them in evolution or age of ego, just as young children must be cared for by their parents and held gently but firmly under their paternal rule. They must be taught what to do and what not to do by one who knows the law of karma and understands evolution. Occasionally an undeveloped people may be left to their own guidance for a time, in order that they may try out their own powers and initiative, but never for long. They were always under the watchful care of their elders in human evolution, some of whom would, at the time of need, incarnate among them and be their rulers or priest-teachers. It is hardly necessary to say that these primitive races date very much farther back in time than the usual estimates of our modern scholars, who somehow are still laboring under the karma of the delusion that

humanity began on this earth-planet some six thousand years ago, even though they may have proved scientifically that this is an utter delusion.

After the primitive people have learned some of the simple laws and facts of human evolution, by coming into earth-life again and again, they must learn something of the art of self-government. Some of them are given charge of minor offices of responsibility, or limited rulership over parts of the people, while themselves under the rule of the supreme monarch. Such were most of the monarchies of the ancient civilisations of which history tells us.

Still later comes the time when the people are allowed to make their own ordinary laws through elected representatives, while still under the rule of their monarchs in matters which are of higher importance. Such are the limited monarchies of our present time.

At the period in human evolution when individualism is at its highest development comes the time for the people to govern themselves, or perhaps rather to try to do so. This is democracy, and the nation is a republic. From the point of view of evolution of the ego through many incarnations it is not to be expected that democracy will be any more perfect than were or are the various forms of monarchy. It is, however, more agreeable for people of strong individualistic tendencies to feel that they are governing themselves. Republics cannot well maintain a stable set of laws; there will usually be constant changes, making it rather difficult for business conditions to become normal and steady. In spite of all this, the democratic form of government is likely

to be the one under which the swiftest progress will be made. The people are themselves responsible for their government, and are most fully compelled to study the larger problems of government for themselves. They will finally tire of trying to secure an ordered and stable code of laws and its efficient administration, and then comes the period when they will enter upon the commission form of government, entrusting to their wisest and most capable men the direction of their municipal and civic activities.

Curiously enough to the minds of most men the final perfection of government will be attained in again returning to the absolute monarchical form. But there will be this great difference: the monarch will rule with absolute power but *with the full consent and by the desire and will of those he governs*. And he will rule with full wisdom and justice, because at that time, still far away in the future, there will be men who are able to rule wisely and justly, and the people will want their wisest men to govern them. Then the wheels of human law will run smoothly and easily, because men will know the law to be right and just and will love and honor and respect it.

This order of governments is the logical one for evolving human beings. At first government must be imposed on them from without; they must learn to respect their government and law, even though unwillingly. Then, after many intermediate stages, comes the time when the development of strong individualistic characteristics demands that men shall actually take the reins of government into their own hands. But, being individuals of widely differing temperament and

development, they will be unable to produce a democratic form of government which shall be satisfactory to all. Finally they will *themselves* again impose upon themselves *from within themselves* a true absolute monarchy, having learned that a few wise men can govern better than an inexperienced and heterogeneous multitude.

C. S.

MEMORIES OF FORMER LIVES

There is a tendency to a most unwise looseness of thought and argument among students of reincarnation in the easy reference to peoples' memories of former lives.

Some large-eyed child of ten swift years will tell them a whopper about having been the queen of the late king, Barbarossa, and the dear gullibles take the thing as literal truth.

Of course the child might really have remembered a scrap of some former life-scenes. And it is needless and unwise to deny this possibility. We know such things are extremely common.

But they should be received with reserve; they should be regarded as interesting possibilities and nothing more. Accepted thus, they give encouragement to conceive of the soul's length of life and the concreteness of the facts of its former activities.

The hard truth of such stories may be known only by exact investigation by a trained seer.

W. V-H.

A GLIMPSE

Who among us believers in karma and reincarnation have not, do not, long with an almost "divine despair" to have vouchsafed to us some knowledge of the whys and wherefores of the incidents of this present life; some explanation of the manifold trials and tribulations that beset us, some reason for the sorrows and sufferings that befall us, and are so heavy to bear. How seemingly enlightening and helpful it would be if we might know what incurred bad karma we are wiping out, how much of heavy debt we are paying off by our sufferings in this present existence. It seems to many of us that such knowledge would fill us with courage to bear, heart to fight on, and hope to push forward—knowing when and why we failed, and when and where we progressed. But the Masters of Wisdom think otherwise, and to only the very few do they permit such enlightenment, knowing that we are but children, and are not yet grown to the age, or conditions, for explanations.

Yet now and then come to some people flashes from past lives. And the small story I tell here is an interesting example of such glimpses. It is the more curious because the friend of whom I tell it—while she instinctively accepts teachings such as karma and reincarnation—is not a deep student of these laws of life; and, though obviously psychic to some slight extent, she has not paid any attention to such matters.

This friend of mine (whom I shall call M.), after a girlhood of many vicissitudes, and much trouble, and after a young-womanhood of equally

adverse circumstances, found a haven at last with a lady friend of hers—Miss A. And, together in the peace and beauty of an English country home, surrounded by their flowers, dogs and all the charms of country life, they lived happily, serenely, devoted to one another, and having like tastes and interests. But failing health on the part of Miss A. gradually made necessary a trained nurse, and Nurse B. arrived on the scene. She was an extraordinary woman. Of enormous height, her figure was broad and massive in proportion; her arms and hands more muscular and strong than many an athlete's. Strong features, undeniably handsome, though coarse, and remarkably fine black eyes, with heavy dark eyelashes and eyebrows, made up the appearance of this Amazon-woman. Her ways, her manners, her thoughts, her speech, were all coarse. She had no ideas, no desires, that lifted her for a moment above what was common and unedifying, and she gloried in her muscular strength and almost brute force. Yes, she had two redeeming points: devotion to her patient, and a deep love of animals. She was capable of knocking a man down for ill-treating a horse, and while it was her delight and pride to talk of "breaking the head," "knocking out the teeth," "smashing up," etc., those who offended her, she could melt into tenderness over the woes of an animal; sit up all night with a sick dog; and she did habitually devote herself to the many dogs of the establishment, all of whom she over-fed and pampered into ill health.

A ruling passion of such a woman would naturally be a fierce, unreasoning jealousy. And it did not take long for her to become violently

jealous of my friend's place in the affections of Miss A. and of her position in the house. To make things unpleasant became Nurse B.'s daily interest, and such a woman was only too capable of accomplishing such a desire. Miss A., weakened through lack of health, became much "under the thumb" of this masterful Amazon, and step by step the position grew more and more unpleasant for my friend. At last a violent quarrel arose, during which abuse, calumny, oaths and even physical violence were used against poor M. by the infuriated woman. As it was now necessary that either M. or the nurse must leave the house, M. bravely elected to go, as in her weak state of health Miss A. seemed to cling to Nurse B. So, unhappy, alone and homeless, M. left the home that she had shared with Miss A. for many years.

It was just after this break-up, that my friend and I were together, and I heard all. M. had been describing Nurse B. to me. I remarked: "I do not know much about such things, but it seems to me that Nurse B. would be a most interesting study for a clairvoyant. It almost looks as if she had but recently evolved from the animal state!" "Oh, what animal could be so fierce, so cruel, so coarse!" said poor M.

Nearly two years later, Miss A. (who now lived in another part of the country) wrote to M. a warm invitation to join her again, pleading that things would and should be different, and begging her for old friendship's sake to forgive and come to her. And Nurse B. wrote too—acknowledging that she had "let her temper get the better of her," asking that bygones should be bygones, and assuring M. that they would all get on together

if she would join them, as Miss A. wished her to do. And M., being of a forgiving nature, and keenly desiring to be with her friend once more, but against the advice of myself and others, joined them in their new home.

For a few weeks all went well. Then the old passions and jealousies broke out again, and Nurse B. began a series of fault-findings and quarrelings with M. which speedily ripened into persecutions and passionate outbreaks of rage and threatened violence. My friend M., intensely anxious to keep the peace if possible, strove her hardest to maintain her temper and serenity; she kept out of the way, was careful not to offend or thwart Nurse B., or to give reason for rows. But it was all without avail.

One afternoon M. was sitting in the kitchen while Nurse B. was preparing the afternoon tea. Without cause the woman had worked herself up into a fury of rage, and was storming at M., hurling abuse and threats at her. Finally she stood in front of M. with her great, muscular arms akimbo on her hips, her face distorted with anger, her eyes flashing, and her large lips curled back from her strong, gleaming white teeth. Suddenly—so M. told me afterward—as she sat there, speechless under the storm of words, unable to move from her chair from terror and misery at the scene, all the room became dark to her eyes. M. said she is quite sure she did not faint, and still more sure she did not sleep. All her surroundings vanished, and she saw herself dressed in a robe of white, which fell in soft, long folds about her, leaving neck and arms bare. In her hand she held a long whip, of what looked like

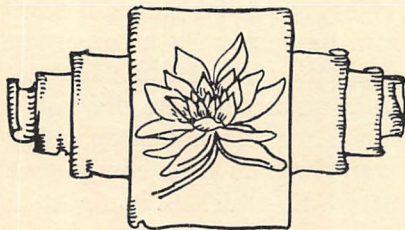
white leather; it was knotted heavily in several places, and with it M. was beating—with all her strength and in a paroxysm of fury—a huge beast which crouched at her feet, writhing under the cruel blows of the knotted whip. There was not light enough to see, even if her rage had permitted her to do so, what manner of animal it was. M. said it might have been either a big, unkempt dog, or huge ape. But as the blows fell it glared at her with wicked hatred in its fierce, angry eyes; and from its gleaming, big white teeth curled back the furious, passionate lips.

Then the vision faded. And light, and the kitchen returned, and M. found herself still sitting in the chair and Nurse B. still standing in front of her, vowing vengeance, with the rageful eyes and fierce teeth of the beaten animal.

Had M. in a past life persecuted an animal, which was defenceless in her power, and thus brought upon herself this revenge at the hands of that creature, grown to humanity?

The probabilities are that my friend M. and Nurse B. will never meet again in this existence. Perhaps they have "squared accounts."

Kate Graham.



THE CROSS LAID ON THE WORLD

To-day the world grieves and groans with the pain of the uplifting of the Cross laid over it. War is abroad in many lands and among many peoples of different languages, nations, climates, religions and philosophies. All humanity suffers under this dread burden.

Yet it is the time of our annual rejoicing! How can we be glad? We must rejoice deep in our hearts, anticipating the Resurrection for all humanity. Out of such struggles must come lessons learned! Men must realise their common brotherhood in fresh, new ways. They must see the new duty of the coming time—to protect the weaker peoples, to respect the rights of the lesser nations who are blood-carriers, from age to age, for the divine Builder of new races and fresh nations!

War regarded as an enforced necessity and not as a means to effect the ends of national aggrandisement, must be the outcome in the world's ideal. Already nations declaring war are shamefaced and apologize continually to the on-lookers who, sick with horror, must calmly view the needless butchery and must know there are countless babes left fatherless and unnumbered widows who do not know where they shall turn for their children's bread.

There is always renewed life to be found above and beyond the crucifixion! Humanity will arise in greater power and with rich store of gathered wisdom.

W. V-H,

FIELD NOTES

Oakland (Cal.) Group is meeting regularly for study and is strongly pushing the campaign of spreading a wider knowledge of karma and reincarnation. All the branch libraries of Oakland have been supplied with subscriptions to REINCARNATION. The prison work has been very successful; a Group in Alcatraz has already been formed, and it is hoped that others will be established in other places. The members of Oakland Group are carrying on their work in a way which means much good to our cause.

* * *

Writing articles on karma and reincarnation for the newspapers is a most promising and important activity for *Legion* members who have time and opportunity to do so. The leader of one of our Groups in an eastern state has been most successful in writing for a daily paper; so much so that the editor wants three articles every week. Letters of discussion and inquiry are written in a racy, popular style and answered later in a dignified and careful way from the standpoint of our teachings.

A very good method of work for our members is for them to read the column of letters from the people in the daily paper and send in answers or replies to such as can easily be treated from our knowledge. Discussions can thus be often brought about, which result in spreading wider among the public some of the fundamental facts of karma and reincarnation.

* * *

The last report from Seattle, Wash., shows that much good work is being done for prisoners: corresponding with them, sending them books to read, and even securing positions for those who are discharged and are trying to lead honorable lives. An elementary class is being conducted and proves successful, as it is something of a pleasant social affair. Much distribution literature is being placed where it will do good work, and REINCARNATION is kept on the news-stands.

* * *

LEGION EMBLEMS: Sterling Silver. Prices: Pin, with safety catch, fifty cts.; pendant, with ring, twenty-five cts., post-paid to any member of the *Karma and Reincarnation Legion*. These emblems are very artistic and should be worn by all *Legion* members.

* * *

STEREOPTICON LECTURES: The lectures "*Thoughts Are Things!*" and "*Karma, A Story of Early Buddhism*" are now doing service. Several others are nearly completed.

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Is your subscription expiring with this present issue? Would you not like to make a Christmas present of a subscription for next year to some friend who may be interested, or to your public library? A dollar bill will do this and renew your own subscription as well. We will notify your friend of your gift, if you desire it, and will send an extra December number.



Near the Arch in Morning Sunlight!

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