

RE-INCARNATION

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No. 1.

RE-INCARNATION

RE-INCARNATION is to be a magazine which shall place before a large number of readers the fact of man's recurring life in physical bodies and the law of Karma, which necessitates that return.

The magazine will be small; though an increase in the number of its pages will occur later on. And an effort will be made to maintain accuracy of statement together with simplicity and directness of expression. We shall try to keep in touch with readers who are not specialists in the study of spiritual law. At the same time there will be a certain part of our magazine devoted to the interests of those who are pursuing the more accurate study of the laws of spiritual evolution.

Funds have been provided which assure a goodly start in this work. Nevertheless, those friendly to the movement must be called upon continually for aid. There are many ways to assist—with funds, lists of names of interested or possibly interested people, the solicitation of subscriptions and advertisements, the study of special questions in libraries, the personal distribution of sample copies, and many other

forms of activity, which will be pointed out as time goes by.

The first response to our effort might well be the sending of your own subscription. You may send postage stamps if you wish, filling in the enclosed subscription blank. Correspondence, inquiries, and especially suggestions are solicited.

We wish to contact the hundreds of millions of people who belong to western ways of thought and feeling. Will you help us?

The Editor.

KARMA—POSITIVE AND NEGATIVE

Good karma is said to be that which reacts to the spiritual advantage of the ego, or higher self, of the person concerned. Many people speak of karma as good when it affects them agreeably.

As a matter of fact no karma is ever evil, for even those reactions upon the individual of the most serious errors tend in the end to aid the growth of the spirit.

Positive and negative would be perhaps better terms than good and bad for the two opposite phases of karma. A little knowledge of karma may be a dangerous thing. For example, many orientals have the idea that one must live and work for good karma. As a matter of fact to do so is merely to make an effort to pile up forces which bind the individual to enforced return to incarnation.

The reader will quickly learn that the great desideratum is to be free—not from rebirth—but from the *necessity* for rebirth.

He who understands the nature of evolution is necessarily a lover of his kind, does not wish to leave his brothers or escape to Nirvana. Rather he wishes to be free in order to aid his fellow-men. Being free from that which binds him to rebirth, he may be reborn *if he wishes*, take incarnation, as it is called, or do his work for humanity in realms of consciousness and effort which do not demand the use of a physical body.

It can be easily seen, then, that the dutiful man does not need to regard his karmic relations as in any way bad, evil or for the moment undesirable. But he may wish to change the conditions of his life so that to-morrow he may have the power to lay aside this, that or the other phase of limitation to his helpfulness.

We shall, therefore, frequently have occasion to use the terms positive and negative instead of good and evil in speaking of karma.

W. V-H.

ACCEPTING OUR KARMA

All philosophers have taught the great necessity for the acceptance by man of his fate.

Indeed, Fate has often been personified as some kind of presiding being whose decrees must be heard, attentively studied and finally accepted.

When one knows Karma as a part of the great Law, that part which affects the worlds in which unevolved men are living, he finds that he must accept the Law. But in addition to

that he must feel that if he would so live as to become free of karmic attachment, he must also live in happiness, while "working out" the karma of suffering.

Recently the writer was in conversation with a man much occupied with business, a hard-working clerk, who told him that his wife had been ill almost continuously since her childhood, and that her condition of health was such that at the present time he was almost wholly unable to find an hour free from the care of her while he was not immediately engaged in his very trying occupation. The writer suggested that this must be a very difficult situation for him, indeed.

The man's eyes became illuminated with a sudden and beautiful gleam of affection and interest. "No," said he, "I have found it the joy of my life to take care of that woman. You see someone had to do it and I have always been very happy that I was the one allowed to perform so happy a service."

This man wisely accepted a piece of "bad" karma as an opportunity to serve. Of course it would be an error to rejoice in conditions which might maintain a sort of limitation of life and the cultivation of a sterile field, but the acceptance of such a condition as an opportunity for service, temporary in character, is wise indeed.

W. V-H.



CURSING FATE

A man whose wife has been a very close and happy companion has been obliged to set aside many joyful excursions with her because of a difficulty that has arisen with one of her feet. Much effort has been expended for years to get rid of the disease which, though not threatening life, renders her unable to participate with him in former activities.

Now the man has reached a stage of temporary discouragement with his karma and boldly said, "Damn that foot!"

This attitude is childishly unwise. The man might easily convert his feeling about the matter into one of unirritated acceptance of fate and live cheerfully with the difficulty until the problems involved could be solved!

W. V-H.

FATALISTS

There are thousands of people who accept fate as a hideous necessity. They stolidly endure whatever comes to them that produces pain or tends to discontinue an incarnation which they do not wish to end.

One does not need to be uninterested or apathetic about his karma. On the contrary it is wise to inquire into the meaning of our difficulties in order that the lessons of life may be learned.

Suffering always has a definite meaning and we ought not to close our eyes to its purpose.

W. V-H.

JUST BECAUSE WE DON'T KNOW

I would like to ask you, my Brother, if you have ever attempted to pour a cup of cold water into a kettle of hot lead?

If you have not, don't; because very many unpleasant and surprising things would probably happen; but, still, if you would like to experience about the same sensation with a lesser degree of danger to life and limb, just step into the circle of an assembled company and speak the magic word, "Reincarnation."

If you are a lover of excitement there is but little doubt about your being satisfied with the result of your experiment.

The erroneous and absurd ideas as to the meaning of the word "Reincarnation" reminds me of an incident that happened to a friend of mine in Savannah, Ga., a few months ago. On the street one day he overheard the following conversation between a colored man and woman.

The man was on the side-walk and the woman hanging half way out of a second story window.

"Mornin', 'Liza."

"Mornin', Rastus; how is you dis mornin'?"

"Mighty fine, 'Liza; where's Sambo?"

"Oh, he's in de hospital; been dar goin' on two weeks."

"What am de circumstances, 'Liza?"

"Oh, he got 'pendicitis ob de lungs, 'pendicitis ob de libber and 'pendicitis ob de heart, an Ah don't know when he will get out."

The number of things to which 'pendicitis can be prefixed resembles the word Reincarnation

when in the hands of the average individual.

Wouldn't it be well to find out just what Reincarnation is?

A. E. Landon

THE STREAM

A few days ago I went up to the eleventh story of one of those big Chicago business offices to fill an appointment, and while I was waiting in the reception room I stepped over to the window and looked down upon the street.

To look down from a great height has always been very fascinating to me, but this time I seemed to be held in the grasp of some power other than my own.

At first I saw the picture I've seen a thousand times before,—a great stream of slowly moving humanity.

As I looked I seemed to feel a presence beside me. At first it was but a passing thought, but the feeling grew stronger and stronger, and then questions began to come to my mind as though some one was asking them. Some of the questions I can tell.

"What do you see?"

I made the answer as it came with a thought.

"A great moving mass of human beings."

"Are you one of them?"

"It doesn't seem so," I said. "They look so small, like toys."

"Where do they come from?" said the voice.

My answer proved that I was one of them, for I said, "I don't know."

"Where are they going?," again came the question.

Again my human answer was, "I wish I knew."

"Can they answer?"

I said, "No, because I've heard them all asking the same questions."

"Listen, let me tell you," said the voice.

"They each came from home, (their earthly nirvana, their place of rest).

"They were walking here yesterday, and the day before, and many, many days before.

"They are going home to-night.

"They will come back and walk again to-morrow, and the next day, and many, many days will they come back and walk.

"They forget to-day that they walked yesterday, and to-night they do not know that they will come back to-morrow."

I asked, "What makes them walk? Why don't they stand still?"

The voice answered, "The Giant Night is behind, urging them on their journey while there is yet day, for those that loiter or refuse to walk are swallowed up in darkness."

"Now look again, "said the voice; focus your eyes just above the heads of the people so that you see them as one great mass or stream instead of as individuals.

"See how it presses forward with a slow, steady, ceaseless movement, giving off a little stream here and there and receiving a little tributary, first on one side, then on the other; on, on, on, it goes, a never-ending stream."

"Look more closely now, pick out an individual and watch him work in the stream."

"See that laggard just turning the corner, he is going slower than the rest of the stream; see how he is shoved from side to side, ever in the way of every other one, always keeping some other back or having to be run around.

"Notice those three big hats, they've stopped right in the middle of the stream; see what a swirl it has caused in the stream, how angry it makes the others as they have to turn aside or stop.

"Notice how a few never stop and look around, or listen, never look up, but always down, down, down, toward the ground.

"Yet here, on this side, see, is an exception; see that fine-looking individual, see how much more active he seems than the rest.

"See how he threads his way in and out and around the others, stepping ahead wherever there is an opening. See how he gains on all the rest, a dozen, a hundred, a thousand, are passed and still faster he goes, the more he passes the greater his speed. Notice, the great stream pays no attention to him, except to give him a kick, a slur, a jealous look. A few are watching him with loving looks as he goes by, but they, too, are going faster than the great stream.

"See, now, how the first one looks up; he knows that we are watching him, now he has found us; see him smile and hurry on."

Then the presence seemed to take his eyes from the stream, and he looked me full in the face, again I heard the voice as it said:

"Think man, yourself. You are looking with your own eyes of flesh upon God's Great Plan of Evolution for Mankind."

How true were those words. Yes, I was one little part of that great stream, that the Masters are leading onward to perfection.

Almost none below knew that they had lived many lives before.

Nearly all believed that this one life was all that was to be given to them.

Very few realised that they will live in the flesh and upon the earth again.

Surely they had come from home, Nirvana, their highest Heaven-origin, and to it they are going again.

How true that behind them and ever urging them forward is God's great command, "Be ye perfect;" and, little by little, as lesson after lesson they receive, are they learning to be more perfect.

Yes, and there are some who will not obey, who put their personality against the law, and when the time comes for examination they will be lost to this stream.

And then the active one. He is outstripping all humanity, and will reach the Master's side long, long before the rest, that must be driven, and who learn their lessons only by the hard knocks of slower experience.

Surely he knows that the Master is watching and looks up, listens and smiles.

And then I wondered as I looked down upon these little toys, if the Master ever stands looking down upon us in that way. I wondered if

His heart longs for His children to look up to see Him, and then to hurry along with all strength to meet Him!

Cannot we understand what He meant when He said that He was going on to prepare a place for us?

And then to think that He is coming again, very soon, to speak to us, for He wants to show us how to hurry along on the long, long journey.

I am wondering, *Will any know Him?*

A. E. Landon

HOW TO TELL THE STORY

The average individual is very much like a child when it comes to taking any thing that another might think would be for his good.

Approach a child with a spoonful of sweets, look sober and say, "Come, dearie, take this; it will be good for you."

What happens?

From the look of the child's face one would think that it had been offered a deadly poison.

Approach the average man (or woman) on the subject of Reincarnation, and he will hold up his hands in horror.

This condition must be recognised by those who would try to carry the good message. When this thought is clearly established in the mind, a definite plan can be formulated to meet it.

The plan of approach must have almost as great a number of variations as the individuals approached, for an approach that would work

with one would probably drive another away.

It seems to me as though this work should be done with as much care, skill and method as would be required to carry out a gigantic business proposition, and is not this the greatest business proposition before the world to-day?

The very first thing to do is to become an absolute master of all the information concerning Reincarnation there is to be had.

Reincarnation information is the "commodity" of which you wish to dispose.

It is not enough that you should "get the idea."

It is not enough that you should *feel* that you understand it.

You must be able to tell it, and tell it in such a reasonable, simple and attractive way that confidence and conviction is inspired. This can only be done when you have a thorough knowledge which you have put into days, weeks and months of practice. If you will give this the same careful and ceaseless practice that you gave your piano or violin you will be absolutely irresistible.

As a secondary consideration to this first step you must learn your "competitor's" goods. You must know and understand every plan or belief that is antagonistic to yours.

You must remember that every man that you approach is already in possession of some plan or belief, and before he will give up his for yours he must believe that yours is superior to his own.

How much better, how much more intelligently and effectually you can present your case if you understand just where the weakness and dissatisfactions are in his plan or belief!

It must be remembered that every one has some kind of a belief. To believe in nothing, is still to believe.

Sometimes it will be necessary to show the man the weakness or unsatisfactory things in his belief before he will become interested.

It must be remembered that each man's belief is not only as old as he is, but that it is backed by all that his family ties can make it.

At this point it is well to consider the responsibility connected with an effort of this kind.

To serve the Master you must always be a Builder, rather than a Destroyer. You must add to this man faith and belief. You must strengthen him in all the good there is in his belief and add yours to it.

When you know all that you can know or are allowed to know about Reincarnation and its enemies or competitors, then you are ready to take the next step which is: *Know the man.*

Before a surgeon operates he examines his patient in order to know what instruments to use. The use of an improper instrument might not only lead to failure in the operation but might kill the patient.

The use of a wrong argument might not only defeat your purpose but leave the man a mental, moral or spiritual wreck. Your success depends almost as much upon the selection of the argument as upon the use of it.

A gentle zephyr will win one man while it may take a cyclone to arouse another.

So if it is our desire to aid the Master in this work let us prepare ourselves as carefully and

as thoroughly as we would for any great profession or vocation, ever remembering that we are dealing with the most important work in the world, the Evolution of Mankind.

A. E. Landon

THE SHEPHERD SOUL

The Soul, clad in shining garments, is worshipping before the shrine and whispers humbly, "Master, may I not offer to Thee my life in service?"

And the answer comes, "Feed my sheep; be a shepherd unto men."

"What shall I feed them?" asks the eager Soul.

"There are Three Truths, simple and deep. Feed the hungry with them."

"Master, what are these three?"

"The Oneness of Life; the Just and Good Law; the Evolving of Man."

"Master, what mean these Truths?"

"The first means Brotherhood of all that lives; the second is the Law of Karma, which returns with mercy to all men the just results of all their actions, feelings, thoughts; the last means Re-incarnation for all men, many lives on earth for them, that they may grow in power, wisdom, love, become themselves the Perfect Men."

C. S.

KARMA AS AN EDUCATOR

No man can ever receive what he has not earned, and all things come to us as the result of causes which we ourselves have set in motion. If we have caused anything we have also caused its result, for the cause and the effect are like the two sides of a coin—we cannot have one without the other; indeed, the result comes upon us as part of our original action, which may be said in this case to be still continuing. Everything which comes to us is our own doing, good and bad alike; but it is also being employed definitely for our good. The payment of the debt is being utilised to develop the man who owes it, and in paying it he may show patience, courage and endurance in the face of adverse circumstances.

People constantly grumble against their circumstances. A man will say:

"I cannot do anything, situated as I am, with so large a family. If only I had the liberty which so-and-so has!"

The man does not realise that these very hindrances are part of his training, and that they are put in his way just in order to teach him how to deal with them. He would like no doubt to have some opportunity of showing off the powers which he has already developed, but what is needed is that he should develop the powers which he has not, and this means hard work and suffering, but also rapid progress. There is assuredly no such thing as punishment and reward, but there *is* the result of our actions, which may be pleasant or unpleasant. If we

upset the equilibrium of nature in any way it inevitably re-adjusts itself at our expense.

An ego sometimes chooses whether he will or will not take certain karma in the present life, though often the brain-mind may know nothing of this choice, so that the very adverse circumstances at which a man is grumbling may be exactly what he has deliberately chosen for himself in order to forward his evolution. When he is becoming a disciple, and is therefore somewhat out of the stage of evolution which is normal at present, he often dominates and largely changes his karma—not that he can escape his share, or any least portion of it, but that he gains much new knowledge and therefore sets in motion new forces in many directions, which naturally modify the working of the old ones. He plays off one law against another, thus neutralising forces whose results might hinder his progress.

C. W. Leadbeater, in "The Inner Life."

NOTES FROM "THEOSOPHIST," APRIL, 1913

M. Maeterlinck, also, writing on Death, says that of all the theories of a future life, reincarnation seems to him to be the most plausible and the least irrational. He inclines somewhat to the hypothesis that the surviving consciousness is collective rather than individual. I have only seen a review of his book.

In the life of the great mystical painter George F. Watts by his wife, the following interesting passage occurs:

I found that to 'Signor' (the name given to the husband, by his intimate friends) the idea of the rebirth of the soul—even many times—through the ages was one very acceptable to his mind. He thought it consonant with the highest conception of omnipotence, and a theory into which retribution following upon sin might fall, without imputing to the Almighty qualities which to human wisdom seem incompatible with the title of the all-loving. When speaking of this theory of re-birth he often said that he had a dim intuitive feeling that in some former existence he had been a Greek.

* * *

Dr. Van Hook, in Chicago, is working very hard to spread among the masses of the American people a knowledge of this great doctrine, with its inevitable corollary, the law of karma. The doctor has formed the Karma and Reincarnation Legion for the propaganda of these two important truths, and I earnestly hope that many will join it and strengthen his hands.

Mrs. Annie Besant.



All evolution consists of an evolving life passing from form to form as it evolves, and storing up in itself the experience gained through the forms; the reincarnation of the human soul is not the introduction of a new principle into evolution, but the adaptation of the universal principle to meet the conditions necessary by the individualization of the continuously evolving life.

* * *

There are two fundamental ideas in the study of reincarnation, which it is necessary to grasp:

1) Every life contains within itself the possibility of responding to every vibration that can reach it from the external universe.

2) There is continuity of life as well as form.

Life continually incarnates itself in forms, and garners within itself as awakened powers all the results obtained through the forms it animates.

* * *

Continually repeated experiences, stored up in the animal group-soul, appear as instincts, "accumulated hereditary experiences" in the new forms. Countless birds having fallen a prey to hawks, chicks just out of the egg will cower at the approach of one of the hereditary enemies, for the life that is incarnated in them knows the danger, and the innate instinct is the expression of its knowledge. In this way are formed the wonderful instincts that guard animals from innumerable habitual perils, while a new danger finds them unprepared and only bewilders them.

Mrs. Annie Besant, in "The Ancient Wisdom."

TO ERR IS HUMAN; TO FORGIVE, DIVINE

Man, ignorant of the Good Law, makes many an error in a life-time, and each of them sooner or later brings about its result as pain and suffering. Those who have learned some of the lessons of the Law and have assimilated the painful experiences of past lives in the form of conscience, are too often intolerant of the mistakes of other people in action, thought and feeling, calling them sins if they meet with the disapproval of their own consciences, not knowing that they themselves have made these very same mistakes in previous lives if not in the present ones. And their uncharitable "righteousness" adds much of needless sting and bitterness to the sorrow of the ones who stumbled in their ignorance, who erred and failed.

It is not so terrible a thing for a man to make an error, even if it is a large one. What is indeed important is the motive and the feeling with which he acted wrongly, and the attitude he holds toward it after it is done. In these things lies the possibility of deeper harm, the seed of future pain and difficulty in the growth of character. If some act is done with evil motive and a feeling of malevolence, if the doer gloats exultingly in his evil deed,—then indeed his attitude will at some time bring disastrous consequences down upon his head. Such a man deserves not condemnation at the hands of those who know the Law but rather pity and forgiveness, not the lash of vengeance but the firm, corrective guidance which will lead him to the path of rectitude. The

force of hate and vengeful thoughts which we send out upon these wretched offenders against established law can only make them worse and hurl them deeper down into the mire and mud.

We should all try to understand and realise that people sin mostly because of their ignorance. If they knew better they would not willingly oppose the Good Law; for that always brings upon them troubles, pain and suffering. To look down in righteous indignation and moral superiority upon one of our erring fellow-men will not help him to reach our place in human evolution, to become as strong in the morality of the time as we are. There is a profound meaning in the admonition, "Judge not, that ye be not judged." "With what measure ye mete, it shall be measured to you again." If we judge our weak fellow-man who has sinned, it shows that we are not above the possibility of failing in the same way as he did. The hatred some people profess to feel for certain sins and weaknesses of character is a sure indication that they are still struggling against temptations to fall into the same error themselves. *No man has really overcome a sin until he is above temptation in that sin.* It is the struggle against temptation which in most men causes the bitter hatred of the sin. No man can arouse within himself a strong feeling or emotion about anything unless he has within himself something which responds to that very thing. When a man has really completely overcome some weakness and mastered it in himself so that he can never be tempted to sin in it again then he is at peace with regard to it and can no longer become filled with hatefulness and vindictiveness toward

it or toward any one who failed in it. This does not mean that he will not use his powers to help others overcome the weakness, but it means that he will use higher powers than hate and intolerance. He will in all practical cases deal with the problem of sin sanely, intellectually and with knowledge, using tolerance and charity freely but without laxity.

What is really meant by the forgiveness of sins and how are they forgiven? As sin is an error in conduct, an action which is against the normal course of evolution, the Law of Divine Justice requires that the injury which was caused by the action shall be made good in all its phases, both objectively and subjectively, that is to say both in the physical world and in the higher world of thought and feeling. If another person has been wronged, not only must restitution be made to him to undo the material injury he has suffered, but an exact balance must be struck at some time, in the world usually called superphysical. The victims of a harmful act must receive full compensation in their injured feelings in ways which are not material, in the usual acceptance of the word. Then there is also to be considered the one who injured. He must not only make full compensation to his victim but must right himself with reference to the Divine Law of Justice and with his own higher self. This means that he must recognise his error as such and bring about the conditions which will avoid future mistakes of the same nature. It may be said that he must change his character in that respect, so that a repetition of the wrong action shall not occur in future lives. He must under-

stand the unwisdom or the wrongness of the action and really and strongly will to avoid it in the future. This is what repentance should be taken to mean, not so much a feeling of "I am so sorry I did it," but rather of "It was a thing I should not have done, and I will never do it again." Only when the man has so changed his inner nature that it will be impossible for him again to fall naturally into the same mistake is the sin forgiven as far as he himself is concerned. This point is of great importance and is commonly not recognised at all by the great majority of people. It means that the person committing a sinful act has not only to right himself with those other persons who suffered injury therefrom, but also must make right within himself or with his own higher being, which is immortal.

C. S.

Karma is that part of God's law for the growth of souls that makes each man reap what he has sown. And as almost all men do much more of good than of evil the progress of humanity's soul-growth is steady and much more of joy than sorrow.

The karma of both good and evil deeds is often visited upon men in lives later than those in which the force was used.

Re-incarnation is the return to life in the human body so that all varieties of experience may be gained, from those of the savage to those of the most cultured man.

W. V-H.

FATE AND KARMA

Many people believe in fate: that there are events in life which will happen because they must happen inevitably and unavoidably. These seem to them to be arbitrary, not arising out of the regular course of cause and effect of nature. It looks to them as if some great power were interfering with the laws of nature in a capricious way. It is well known in history that when certain events were about to befall some men they would feel the utter uselessness of resistance and submit themselves more or less willingly to what they regarded as their fate.

It is quite probable that the belief in fate is almost universal, that it is ingrained and inborn in all men, and that though they may intellectually deny it, yet subconsciously they act upon the belief they deny. And if this attitude is admitted to be true then it becomes an intensely interesting problem to inquire as to the validity of the belief in fate.

The student of Karma, the Law of Action, Cause and Effect, understands the reasonableness of the belief in fate, for he sees that it has a real basis of truth. At the same time it is necessary to be made clear that there are certain conditions under which fate exists and other conditions under which it does not hold true. Let us try to explain this difference and what attitude men should take towards it.

As long as people believe that there is for each soul only one life to be lived on earth the belief that there is an arbitrary being who makes the decrees of fate is perhaps the most natural

one. Many things happen to some of our unfortunate fellow-men which are unavoidable and which seem to be wholly undeserved. We see everywhere around us examples of immoral and dishonest men succeeding in life, while men of virtue, truth and honor are only too often crushed down in poverty and suffering. But the one-life theory is entirely untrue. It is wholly unable to serve as a satisfactory foundation for any philosophy, religion or science which is to be really worthy of the name.

Man is a spiritual being dwelling in material bodies, gathering experience in three great worlds of Nature: the physical, the emotional and the mental worlds. There is Law in every one of these worlds; every action, every event, is a part of an endless sequence of cause and effect. The Law is both just and merciful. It brings back to every man just such experiences as he has caused others to have, but it does this under such conditions that the man may make the best progress in the evolution of his larger life, that of his higher being. As he sows so must he reap. In his brief life on earth it is impossible to square his accounts with Nature and the Law. He has left many obligations unfulfilled, has had many desires and aspirations which he was unable to realise. Now the Law requires that his accounts be perfectly balanced, that his desires and aspirations be fully realised. And therefore the man, the spiritual intelligence, comes back into earth-life many times. And all these incarnations are necessary in order that man may learn the Law and work with the Law of Karma instead of against it.

What, then, is fate? It is that part of his ancient past which has not yet been balanced, that sum total of his old karmic debts which he has not yet paid. This is the karma of the man, and that part of it which is to be visited upon the man in his present life is his fate. It may be that he owes to Nature a death by violence. If so, it is useless to try to avoid it. Or Nature may owe him wealth, and it may be his fate to inherit a rich legacy in spite of all efforts to thwart the will.

How are men to judge whether or not they are facing something inevitable? Evidently this can not be done in all cases. Perhaps it is not in the Great Plan that men should know their fate beforehand. It is better that they should struggle hard against their difficulties in order to develop strength. When the experience is over, then it may be calmly studied and it may perhaps be seen that nothing which we might have done could have averted the event. Often indeed there is a mixture of fate and freedom in the things that happen. A part of the happenings are unavoidable and another part could have been avoided.

The important thing to do is to fight bravely and fairly against the undesirable things which are about to come upon us. When they are over we may study them without regret or resentment, and thereby learn much of Karma. If something happened to us in a way which seems to have left us no reasonable means of avoiding it, with such knowledge as was at our command, then we may safely say that some ancient debt has

been cancelled and that that particular debt will trouble us no more. We should always use our mental and emotional energies to learn the lessons of life and experience and not degrade them by wasting them in useless sorrow and regrets. When we realise that we have done something wrong it is foolish to "feel sorry." What we should rather do is to will strongly never to do that wrong over again. Repentance does not mean "feeling sorry" but it means "turning from evil toward the good."

C. S.

ONE LIFE TO LIVE

People often say, "I have only one life to live," which is only a modification of the age-worn cry, "Let us eat, drink and be merry, for to-morrow we die."

With the recognition that the present incarnation is only one of many, all sorts of views of life subsidiary to this thought we can modify. No man who can see that his life is unending can feel irresponsible for his activities day by day, or indulge himself in unlicensed gratification of the body.

Readers of REINCARNATION will duly find set forth in its subsequent pages the reasons why man lives through many lives and not in one only.

W. V-H.

EDITOR'S NOTES

Representatives:— Representatives are needed in all communities and cities of the world. We want you to aid us with all sorts of suggestions as to ways in which we can spread the knowledge of Reincarnation and Karma among those of your acquaintance and knowledge. Write us *how you would do the work of spreading the knowledge of the great mystery-facts of karma and reincarnation.*

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The editor has recently made a trip to Italy, Paris, England and India. Quantities of material for the magazine and for books have been arranged for or collected.

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A lot has been purchased in Chicago near the *Rajput Press Building* and plans for a small building to be erected upon it have been drawn. The structure will be so simple and small that it will be but a few weeks until it is ready for the work of the editor and his associates.

Meantime, temporary quarters have been rented.

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A Lending Library and a Reference Library of standard books will be maintained. *Please send to the Headquarters of the Legion any spare volumes you think will be of use in our work. The address of the Headquarters of the Karma and Reincarnation Legion will now be 7243 Coles Avenue, Chicago, Ill., U. S. A.*

Do you not wish to start a Unit of the *Karma and Reincarnation Legion*? If you do, write us. Only three active and earnest members who have the interests of the Legion at heart are necessary to start a Unit as a beginning.

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The Rajput Press, though entirely separate as a business concern from the *Karma and Reincarnation Legion*, is heartily in sympathy with that organization and will aid it unselfishly in its work.

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Our *Emblem* consists of a tau cross in silver—a very simple bit of metal bearing the letters *K. R. L.* and a device which was sometimes used by Rosicrucian workers.

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We are sending out diplomas, or certificates of membership, to members of the *Legion*, and the emblems will be very easily obtainable—further information later.

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It is very desirable that the secretary of the *Legion* should receive reports regularly each month from the leader or secretary of each Unit, even if there is not much to report. We wish to know the days and hours of the regular meetings of the Unit, and be in touch with its activities. Please let us hear from you often. This also applies to our workers who are isolated and alone. Let us try to make the work interesting for one another. Send in notes likely to be of interest to others.

FIELD NOTES

The *Karma and Reincarnation Legion* has quite a number of earnest members in the Canadian provinces, but most of them are somewhat scattered. In Ottawa there is an active Unit of young men which has done much good work in sending out literature and in personal propaganda. Mr. H. Divan Kloddonni is the very energetic leader, and he would be pleased to correspond with all the Canadian members of the *Legion* and those who are interested in the growth of the work in British America. Address him at 504 Gilmour St., Ottawa, Can.

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It is a pleasure to note that the *Legion* has enrolled a considerable number of members in Monrovia, Liberia, and that active work is being carried on there. It is to be hoped that more centers may be formed in Africa, so that the work may be greatly strengthened and much expanded. We would be very happy to hear from others.

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Among its American members the *Legion* has many very earnest and most steadfast workers. It should not be forgotten that it is usually some individual member who keeps the work of teaching karma and reincarnation close to his mind, heart and hand, who in time may be able to interest a sufficient number of people to form a live Unit of great influence and power for service. For several years the Mesdames Denman have carried on propaganda activities in the towns of Pacific Grove and Monterey, Cal., single-handed and alone, but with a persistence and regularity which could hardly be denied its due results in visible form. Articles on karma and reincarnation and allied subjects were caused to be printed every week in the local paper, books were loaned out to inquirers, and after a time a study class was formed. The Pacific Grove Unit was finally organised and it has accomplished a good work.

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In the state of Idaho, at a time when interest in our work was very slight, Mr. Geo. H. Collier, of Nampa, had articles printed each week in one of the leading daily papers of the state. These interested quite a number of people in various parts of the state and some of them have joined the *Legion* and are most enthusiastic workers. There are now several classes which meet for study regularly in different towns of the Cœur d'Alene mining district. Mrs. Daisie W. Allen, of Wallace, is one of these pioneer teachers, and her classes are going on very efficiently.

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The north-western states seem to offer a very fertile and promising field for the work of the *Legion*. Due to the self-sacrificing work of Mrs. Josephine E. Wardall, the leader of the Seattle Unit, large quantities of literature were distributed in the state of Washington and even outside the state, lectures on karma and reincarnation were given to organisations of workingmen and to the general public, many books were loaned out, personal calls were made and much correspondence carried on. Funds were raised among the local members, when needed, to defray expenses for literature and other things. To-day the state of Washington is perhaps the most active in this work. Spokane has a group of workers, and there are a number in Tacoma.

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Portland, Ore., has a small but active Unit, formed some time ago, of which Mrs. Grace F. Weiler is the able leader. For several years Mrs. Adelene W. Williams was the only representative of the *Legion* in that city, and carried on a long-continued and extensive correspondence and distribution of leaflets. Her work was done most willingly and joyfully under great difficulties which would have discouraged many. We rejoice in our *Legion* having many workers of this type in its membership, and may be sure that our movement will grow through their persevering labors.

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The New South is experiencing a steadily increasing interest in our movement. Austin, San Antonio and Houston have flourishing Units and are doing very much active work in propaganda and study classes. A number of the Houston members are writing weekly articles for the newspapers, which have aroused considerable interest in many parts of the state of Texas and even outside. In the young state of Oklahoma there are a few very enthusiastic workers in the *Legion*, and there is every reason to expect that some active Units will some time be formed in the state.

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Oakland, Cal., has two energetic Units, the only city which can boast of two, and both are doing splendid work. Mrs. Vera H. Flagg was the pioneer worker in that city, founding the first Unit. Mrs. Emilie C. Sharpe, one of our very active members, is the leader of the second Unit, and is also forming one in Berkeley.

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In the eastern states the *Legion* has many scattered workers and also some good Units. Reading, Pa., some time ago formed an active Unit, with Mr. John E. Heckman as leader, which has done much good work, especially in lectures and newspaper notes. Pittsburgh, Pa., has recently formed a Unit, with Mrs. Gertrude Howells as leader. Rochester, N. Y., has been an active center for several years, and Mrs. Ednah P. Freeland is in charge of the *Legion* Unit there. Pelham, N. Y., and Wilmington, Del., also have Units. The *Legion* is much interested in having our New England states form Units. There are a number of individual workers in Massachusetts, Maine, Connecticut and other states, but scarcely a single Unit.

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Michigan has its first Unit of the *Legion* in Muskegon, with Mrs. Loretta E. Booth as pioneer and leader. The work is done largely through correspondence and there are several non-resident members. Classes are held regularly. A second Unit was recently formed in Grand Rapids, Mich., by Mrs. R. Altenbrandt.

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The little Adhesive Seals for envelopes have been very successful and have met with much appreciation. They have had to be reprinted twice and are being fast used up by many *Legion* members and even by people who are not interested in our teachings—as yet. Only the other day there came a post-card saying, “Where can I get some of the diamond-shaped stickers reading, ‘Why is one soul born in poverty and crime, etc.’” And a letter was received, saying that the writer had noticed our address on a seal on the back of an envelope which was sent to him by a correspondent, and that he wished to know what were the teachings of the *Legion*.

If you have not already a supply of seals, send ten cents in stamps for a hundred, assorted. Or, better still, send a dollar bill and ten cents in stamps for a full set of fourteen hundred seals in fourteen different kinds, one hundred of each.

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Duluth, Minn., has a number of earnest workers for the cause of karma and reincarnation. Mrs. Ruth M. Shepherd was the pioneer and founder of the Duluth Unit, and has been ably assisted by Mr. Geo. H. Hall and Mrs. A. C. Humphrey, who have been in charge of propaganda activities. Mr. Hall is interested in newspaper work and has kept several daily papers supplied with newsy and interesting material about the truths of karma and reincarnation. Mr. and Mrs. Hall are now in Florida, and so we expect some good work in that state for the *Legion*.

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The newspaper is a very powerful means of doing propaganda work, and it is desirable that as many as possible of our members should cultivate their powers of expression in writing. Let us help you in this work.

