

"RE-INCARNATION"

VOL. I.

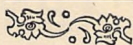
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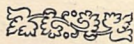
Reincarnation & Karma

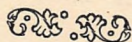
In the whole cycle of religious beliefs there are no two doctrines which so completely change a man's attitude to life as these. When "life" means a brief span of existence on earth, determining an everlasting future, & when a man believes that the character which was imposed upon him at the time of his first entry into this life was a matter over which he had no control, he must needs look on himself as the favorite or the victim of an irresistible destiny, which has hurled him out of nothingness into being, & has predetermined his happiness or misery. He is helpless in the grip of an unknown & tremendous power, & can but abide what comes to him with such resignation as he may.

But when the fact of reincarnation seems



upon him all is changed. A "Life" then becomes a day among many days, in which the yesterdays have made to-day, & to-day will influence the to-morrow. A sense of strength flows into the man, as he realises that his character is the outcome of his desires, thoughts & actions in past lives, & that he can deliberately modify it now by following only noble desires, by thinking only noble thoughts, by doing only noble actions. He sees that he is self-created, the product of his past, & that he is still creating himself; the man he will be in the future. He understands the splendid declaration that "God made man to be an image of His own eternity," & that his life, come forth from God, is in His hands for shaping, moulding, evolving, the substance being a divine emanation & the form into which that substance is thrown in His own responsibility.

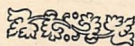




He feels that he has time enough to make himself what he wills to be. Thought is creative, & "as a man thinks so he becomes." And as he realises this, he rises from a puppet into a creator, & knows that there is nothing beyond his reach, nothing which in time he cannot achieve.

And as this thought of reincarnation, that of an unending life guided by a changeless law which he makes his servant by knowledge, — becomes more & more a part of his being, he will find that the whole world takes on a different aspect; troubles are seen to be passing ripples on a mighty stream, failures appear as steps to future success, & an immortal strength, an immortal youth, irradiate his being, & he knows that the divine seed which is himself shall develop into the divine man.

Archie Besant



REINCARNATION IN ANCIENT EGYPT

If the true Self were capable of forgetting its own immortality, the various phenomena of life could not fail to awaken this assurance. For Nature is full of "reminders." The perpetuation and evolution of all things is apparent in Earth as in Heaven. Even so illusive a thought as time marks its own steps with years and seasons, which inevitably recur, and measures its lesser periods by days and nights, which follow one another like an endless string of white and black pearls. The hardest rocks are ground by ages and weather into sand; yet the sand reforms as the bed of seas, and becomes again the hardest sandstone. The herbage upon those rocks seems to die with each winter; yet they ever come back to us in fairer livery from the gardens of Proserpine. And amongst Nature's many testimonies, man watches unafraid the setting of every Sun—knowing it hath its dawn.

In no land, the recorded history of which is intimately known to us, has this child-like trust in the morrow been more perfectly expressed than in ancient Egypt. "The belief in immortality, or perhaps rather the incapacity to grasp the notion of complete annihilation, is traceable from the very earliest times; the simplest graves of the prehistoric period, when the corpses were committed to the earth in sheep-skins and reed mats seldom lack at least a few poor vases or articles of toilet for use in the hereafter. In proportion as the prosperity of the land increased, and the advance of civilization afforded the technical means, so did these primitive burials give

place to a more lavish funeral equipment. Tombs of brick with a single chamber were succeeded by tombs of stone with several chambers, until they really merited the name of "houses of eternity" that the Egyptians gave to them."

But the Egyptian did not build his tomb merely as a home for the dead. He viewed it rather as the ante-chamber to realms of life beyond the shadows of death. All Nature proclaimed to him that life was perpetual. How should a Pharaoh, son of the Sun-god and Lord of the Red and Black lands, or even the humblest of his peasant subjects, die? Yet the riddle of the Sphinx of death was difficult to answer. Each morn the Sun rose amongst the Arabian steeps in a glory of colour and an energy of force which painted the world with the glow of its life; and it pursued its career across the fields of space and time until, when the day's experiences were complete, it sank behind the Lybian desert in the gold and bronzes of a garnered harvest. Whither journeyed the sun after its setting, and how did it reach again to the East and to its rebirth?

To the Egyptian mind the Sun at its setting passed beneath the Earth, and, after wanderings through the dark halls of death, attained to resurrection and rebirth. This occult truth he expressed in the Osirian myth, which, in its earliest form, tells how the two brothers Osiris (Light) and Seth (Darkness) quarrelled, and how Seth killed Osiris, and scattered pieces of his body over the Earth. His faithful sister-wife thereupon collected the pieces, and, with the magical help of Thoth, put them together again, and

life came once more to Osiris. Their child Re, the Sun-god, determined to avenge his father, and every morning is born as victor over the powers of darkness.

It was through this myth that the realms of death, or as the Egyptians called them, the Halls of Amenti, were viewed as being under the sovereignty of Osiris, who reigned over them not as the God of death but as the God of life. Indeed one of the many beautiful prayers in the Book of the Dead, portions of which were buried with every Egyptian, runs, "*Thou hast not gone dying to Osiris, but hast gone living to Osiris. Thou hast found the words of order; and the mystery of the Secret Places.*"

There was no acceptance of death in the ritual which produced such noble expression. The ending of the physical life was viewed merely as the passage into another stage of existence, full of infinite possibilities. In this passage of Egyptology only he who accepts the validity of reincarnation may understand how clear was the vision of the priests and teachers of ancient Egypt, who thus lighted the path to the dim regions of the future. Even the modern title of "*The Book of the Dead*" is erroneous, and more correctly should be rendered "*The Book of the Soul Attaining Life.*" Among the Egyptian priests it was generally called "*The Entrance on Light.*" Unlike the Hebrew scriptures, which do not designate God, or the ultimate goal of effort, as "The Light," this mortuary collection of prayers advisedly does so; and, as in the same sense the early Christians spoke of their Initiates as "Illuminates," so Thoth, the Eternal Wisdom,

“conducts the Illuminate through the realms of Darkness.”

When an Egyptian died the body was preserved with all the care which the art of the embalmer could ensure; and this custom, aided by rock tombs and an absolutely dry climate, has filled the museums of our somewhat irreverent age with numberless mummies. But the dying Egyptian well knew that his true Self was not limited to so poor a representation of himself. To his mind he possessed two other personalities. The first of these was called the *ka*, and was pictured in the hieroglyphs by two uplifted hands, suggestive of the desires and feelings which pertain to the astral world. This *ka* was supposed to be born together with the person to whom it belonged, and on the very rare occasions when it is depicted, it wears his exact semblance. It is pathetic to find this clear conception of a higher world described in a leading encyclopædia as “too vaguely formulated by the Egyptians, and too foreign to modern thought, to admit of exact translation, but of the many renderings that have been proposed, perhaps *the double* is the most suitable.” All authorities are, however, agreed that the *ka* must be distinguished from the Egyptian’s third personality, or soul, which he called the *bai*, and, according to numerous papyri, was capable of re-birth in a new form.

This re-birth was naturally expected to occur in a land similar to the most fertile portions of Egypt, and the status of the individual would be in strict accordance with his conduct in his present incarnation. Probably but little of such teachings were vouchsafed to the uneducated

mass of the people, for whom folk-lore and religious myths, and occasional pageants sufficed; but to the more enlightened the true meanings of the ancient scripts were given.

These ideas filtered through the land, and beyond its borders to Greece and Asia Minor; and could not fail to produce, wheresoever they passed, a high sense of the responsibilities of life and a profound faith in the destinies of man. Its exponents were the cultured priests, those "Teachers of the Mysteries," to whom the glare of noon-day spoke of the light of Ammon; to whom the softness of night brought the messages of Astrology, and the grace of Isis; to whom the "*Book of Death*" was but the "*Book of Life*;" and to whom both Death and Life echoed the closing phrase of one of their noblest prayers, "The Soul of man is enwrapped and clothed with new brilliance each time it turneth to its Creator."

J. B. Lindon.



A View of Adyar River

FORGOTTEN TRUTHS

The history of knowledge points continually to the fact that Man learns and forgets. There is an unseen and never ceasing flow of knowledge toward Man from the hidden source of all knowledge. Yet at times the treasure given is for the moment lost.

Hence the great and inclusive doctrines of Karma and Reincarnation are at times obscure or lost to Man's knowledge and comprehension. To recognize these truths is to have a view of the vortex whirling of all progress through the universe. The spiral of the moving stars is the primal vortex of the universe. A knowledge of Man's endless progress, of his evolving through all duration, is the fundamental condition that underlies an understanding of our world conditions.

No one can wonder that in times of deep immersion in the affairs of material life, men for a while forget not only the spiritual life but even the religious life. It is no marvel that the truths of Karma and Reincarnation—the essence of the spiritual law, have been, from time to time, lost to grubbing men.

There are Those Who never lose sight of the great thoughts and feelings in which men are embodied, though they know it not; these Great Men are conscious always of the need of the world. When Spirituality can a little lift her head, the knowledge can be given forth again in words such as suit the requirement of the day.

This truth may be understood by a comparison of the life of the spiritual world with the

empires of Man's own erecting, that for a day may flourish and then are set aside. As the eras pass by for our imperfect race, some are touched with one phase of doctrine, some with another and often the very heart of truth is obscured. Again the true light is given. Those who will may see!

W. V-H.

AFTER DEATH—WHAT?

People are more and more realizing that death does not end life, that what is commonly called death is only a change of being. Look in the newspapers, those insect ephemera that weakly reflect the thought of Man. See how they tell of thought transference, of the appearance of man after leaving the physical body to friends and relatives; see how in different parts of the world men are investigating the phenomena of mind, are endeavoring to call up the spirits of the dead and to communicate with them and other entities of the beyond.

What matters it that their efforts are so puny, that their knowledge of the conditions of a four-dimensional life inhibit them from gaining full sight into that more complex world?

After death man does not lay aside all his being. He remains as before except that he must contact life about him under limitations which he did not know when he could still make use of the heavy physical body.

W. V-H.

THEOLOGY AND REINCARNATION

Our Christian theology asserts that the Creator is all-powerful, all-wise and all-loving. In former centuries, when the intellect of man was still in bondage to the authority of the Church, and lived, for the most part happily enough, in the narrow limits of religious thought in which they had grown up and in which they were kept by tradition and custom, it was taught and believed that but one life on earth was allotted to each newly-created soul; that it was necessary for each soul to be saved from the consequences of inherited and acquired sin; that the only way in which this enormous task could be accomplished was to believe in the saving grace of God offered to men in the person of the Lord Jesus Christ. And the details of this plan of salvation were elaborated in the doctrine of the vicarious atonement. The people of medieval times for the most part accepted these dogmas of theology without troubling themselves to test their validity in life. Those few who dared to point out inconsistencies were silenced by the Inquisition.

Then came the period of scientific progress, of investigation, of free thought. It was found that nature is full of injustice, of cruelty, of misadaptation. The handiwork of the Creator was recognised to be imperfect. Many inconsistencies were found in the philosophy of life as given by theology. And to-day it is generally admitted by unprejudiced thinkers who dare to express themselves that the three divine attributes of omnipotence, omniscience and universal

love are inconsistent with the theological teachings; that God might be all-powerful and all-loving, but could not then be all-wise; or He might be all-powerful and all-wise, but could not be all-loving. Materialism became the accepted basis in philosophy and science, and even modern theology was strongly influenced by it. The hope of humanity in life after death was almost destroyed as materialism triumphantly discovered fact after fact and law after law which contradicted the very foundation, apparently, of theology, or codified religion.

What is the trouble with the theology of orthodox Christianity? It lies in the fact that it attempts to explain the meaning of the facts of a human life in their eternal bearing without considering more than a single life-time. It takes no notice of the previous history of a soul before its present birth, nor of its long evolution after the death of the physical body. It takes for granted that each soul is newly formed and created by the Deity, just for one birth, one life, one death, to determine for its future existence either an eternity of heavenly bliss or an everlasting torment. Souls are born, as we well know, under all sorts of conditions, in all sorts of environment, some in families of the slums, others in families of wealth, culture and refinement. Why is this? Does it not look as if life were a mere lottery, a game of chance? Or is it arranged according to the caprice of some mighty, unfeeling deity who wants to see some men suffer tortures on earth and others to have a life of joy and happiness?

Such questions, which are not to be regarded as irreverent, demand intelligent answers—answers which are based on truth and facts. So far as is known to humanity at present there is only one explanation which will adequately explain the unequal conditions of life. This explanation (which some know as truth) is that of karma and reincarnation. It teaches that the one-birth theory is untrue, that man is an evolving spiritual being or intelligence, who lives periodically in physical bodies, gathers the experience of life on earth, leaves these physical bodies at death, spends some time in a purgatorial state in which he is cleansed and purified so that he may enter upon a heaven-life in a world where no evil can exist. But this heaven-life is not everlasting; in it the experiences gained on earth are assimilated in the form of virtues and faculties, traits of character, and when this assimilation is completed, in some centuries of time, the soul, or reincarnating ego, is reborn in a new personality, but retains the same character, except for the growth in qualities.

Each ego during a series of lives makes many mistakes, transgressing the law of perfect love. He injures others as well as himself. The energies which he sends out from himself will at some future time return to him and produce in his bodies their corresponding effects. "Whatsoever a man soweth that shall he also reap." This is the law of divine justice, called karma in the religions and philosophies of India. If a man does something that is wrong, he is evidently the proper person to make good his error, to

suffer for his own mistake. This is not only just but also merciful, for only through experiencing the results of his own actions can man become wise and learn the Law of Love, the universal brotherhood of all life. Whatever experiences befall a man are precisely those which he has brought about by his own doings of the past. He is reborn into just such a family and into just such an environment as is most suitable for him to gain these experiences which he has earned, be they painful or pleasant. As a general rule those who are born in the lower classes are the younger souls, who have not yet lived so many times on earth as their more advanced and cultured brother souls. Men are not what birth and surroundings make them, but have had a long past of rich experience, all of which has resulted in making them what they are in their present state of evolution. And so, although man may not change his present conditions at once, yet he may by persistent effort in the right direction, control his future, and may make his future destiny just what he determines it shall be.

C. S.

Our salutations go to all the past prophets, whose teachings and lives we have inherited, whatever might have been their race, clime, or creed! Our salutations go to all those god-like men and women who are working to help humanity, whatever be their birth, colour, or race! Our salutations to those who are coming in the future—living gods—to work unselfishly for our descendants.

Vivekananda.

IN THE GARDEN HOUSE

Evening One

Student: Good evening. Come in and rest a while in the garden house.

Inquirer: Good evening. Always busy, as you usually are, I see.

St.: Well, yes; but rarely so busy that a friend is not welcome. Every minute has its value for us seekers after truth, but we would not be wise were we to neglect the ordinary contacts with our fellowmen. Sit down and enjoy the evening breeze. It is getting quite pleasant now after the heat of the day.

Inq.: Yes, indeed. (*Sits down*). By the way, have you run across anything called *reincarnation* in your philosophical studies?

St.: Why, yes. I have read a number of books about reincarnation, thought about it a great deal, and am always ready to learn more about it. It is a very great subject, and of profound interest.

Inq.: Well, that is simply fine. I just wanted to find somebody who could tell me something more about it. About a week ago a friend in Canada sent me a little booklet called *Do We Live On Earth Again?* I have read it three times and shall probably read it some more. It is certainly interesting, and the subject fascinates me, but it seems so very strange to me and at the same time I almost feel that I had known about it before. Isn't that curious? Can you explain that?

St.: Well, I don't think that is difficult. Most likely you had an incarnation in India or some other eastern country, and knew about the teach-

ing then. That would mean that although your brain has never heard about it until recently, yet there is a memory of the principles of the teaching which persists in your inner being and this is being stirred and awakened by the reading of the booklet. It is not a new subject to you at all.

Inq.: But how can I remember if my brain never heard of it? Isn't the brain the seat of memory? That is what I have always understood.

St.: For the most part you might say that the brain is the seat of memory, though in strictness that is not quite true either. We must discuss memory at some other time, and perhaps we can clear up some of its mysteries. But it is a fact that we remember many things which never before entered our ordinary brain-consciousness, that is, of the brain which we now have and use. Perhaps I should not say "things" but rather "principles." Now, in the first place you admit that man is a very complex being, do you not?

Inq.: Why, yes. I suppose he is. But the materialists explain man as a material organism acting under known physical, chemical and biological laws.

St.: That is true, but it is not enough. If the materialists could only realise that there are many degrees of density of matter with very wonderful properties, as they call the attributes of matter, then there would be more likelihood of their understanding man. The fact is that man is no more his physical body than he is the suit of clothes he wears. He gets into and out of the one just about as often as into and out of the other. The body is merely a garment for the man.

Inq.: What is that? You say we get into and out of our physical bodies at least once a day?

St.: Precisely. Every time you "go to sleep," as the expression is, you really leave your physical body behind.

Inq.: How very curious! That means that man is made up of two parts that can be separated. Is it, then, the soul of the man that leaves the physical body?

St.: Well, yes; if you like to use the word. The word "soul" usually means different things for different people, conveying different ideas to each one of them. And really the personality of man is made up of more than two parts.

Inq.: I always thought that in sleep our consciousness became quiet and went to sleep, and that the physical body continued its activities, such as breathing, assimilation of food, and so on. We certainly have to quiet down considerably after a busy and exciting day before we can go to sleep.

St.: That is true for the brain-consciousness, but only for the brain-consciousness. By this word I mean that part of our consciousness which is functioning through the brain. Consciousness is living energy, and it can no more be put to rest than physical energy can be wiped out of existence. It may leave one condition and pass over into another, much in the same way as the energy of motion of one physical body can be transferred to another body, or into some other form of energy, as heat and sound. When you are going to sleep you have to quiet the activity of the brain, which means you have to withdraw the energy from it. Then you can leave the body to carry on

its automatic and involuntary processes, such as you mentioned. But you, *thereal you*, is always conscious somewhere, in some body or other.

Inq. (After a pause): That sounds very reasonable and yet it is hard to keep it in mind. I find myself continually falling back into the idea that I am the body.

St.: Yes, I know. I had that experience myself. Right there lies the very heart of the matter of understanding reincarnation. We have all been brought up with the false training to consider our physical bodies as ourselves. This habit of thought has become so strongly ingrained into our very modes of thinking, which have their physical basis in the brain, that it is difficult for a beginner to get rid of this very limited viewpoint. If we had been brought up in a country where reincarnation is well understood we would have formed the other habit of regarding our bodies as not ourselves just as easily. The difference lies simply in the fact that one view is exceedingly limited and the other very broad and free. Hence we can logically say that the one is false and the other true. The practical point in what I said comes to this: We cannot hope to understand reincarnation in its deeper truths until we are able to set aside the false belief that we are our physical bodies. Therefore, whenever we find ourselves becoming too closely identified in thought with our physical body then we should say to ourselves: "I am not the physical body. It is merely my instrument for dealing with objects in the physical world. I am the engineer and my body is the machine. I live in this machine during

the day but at night I go out of it and live in a more delicate and lighter machine."

Inq.: You said the personality of man was made up of more than two parts. Can you not tell me something more about them?

St.: Well, you would say that man can feel sensations and desires, would you not?

Inq.: Yes, certainly he can, if he is in normal health.

St.: Now are not feeling and desiring something more delicate than moving about physical objects?

Inq.: Yes surely. They are sometimes very elusive.

St.: Well, then, feeling and desiring belong to a more delicate body than the physical. This body is called the astral body of the man, or the emotional body. In it arise all feelings, desires and passions. It is easily set in violent motion, as in the case of anger.

Inq.: But do not sensations arise from the outside world affecting the sensory organs?

St.: The impressions from the outside world do affect the sense organs, and may be said to give rise to sensations, or cause them. But the true seat of feelings is in the astral body, or emotional body. The real man does not really feel desires. He merely becomes aware of them, and mistakenly identifies himself with them, because they are within his emotional body. He says, "I feel angry," when he ought to say, "My emotional body is in angry commotion."

Inq.: Well, well! That is something new to me. Can you give any proof of this idea that the man

does not really feel desires? The very statement seems to be contradictory.

St.: Remember I said "the real man" does not feel desires. Now the real man is not the personality, but something higher. The only convincing proof that can be offered is self-experience. You must analyse the question in your daily life, experiment, so to say, in your consciousness with the feeling of anger, and try to dissociate yourself from that feeling, try to hold yourself out of the angry feeling. You can do so after a certain amount of earnest practice, and when you have fully succeeded then you have your own absolute proof. It can be done fairly easily by many people to the extent that they will recognise the truth of the statement that man is not his desires, they are outside of his real being, but to do this in perfection means a very high level of advancement in spirituality.

What was said regarding anger applies just in the same way to all other desires and feelings. They are all energies which are acting in the emotional body. You, the real you, have nothing to do with them. You can intensify the desires by directing your attention to them and throwing life into them, or you can turn your attention elsewhere and the commotion will speedily subside, as the energy will soon be scattered away.

Inq.: If that is really possible, as you say it is, it would mean that we would not get angry every time some one insults us or does us a wrong. That would be worth while to try to bring about. I have made a fool of myself so often in that way that I would welcome anything by which I could avoid such unnecessary troubles in the future.

St.: Yes, indeed; the control of one's emotional body is a very wonderful thing to strive for, and if it is done with knowledge and sufficient perseverance favorable results are sure to come. It means the possibility of a new and larger life. It is the first step in the mastery of our personality, to get it to obey a larger law and order and no longer follow its own riotous and capricious desires. It is so very wonderful an achievement and yet so entirely reasonable and possible that every man would strive for it if he knew only a little of what it means to the evolution of the real man, the permanent individual, the reincarnating ego.

C. S.

WHAT IS THE SOUL?

This question is being asked more and more. The soul is recognized to persist after so-called death in bodies other than the physical one.

A former professor of philosophy, Dr. Cocker, told his hearers he believed the soul possessed a garment of material as light as that material of which dreams are made, and that in this matter it can act when the physical body no longer constituted its medium. The spirit of man is not a body. It is the ever presiding and ruling consciousness that always must have expression through something heavier than itself, objective to it and for it material.

The term "soul" is not a scientific term exactly defining a definite thing. It is convenient as an expression for loose converse with the partially informed.

W. V-H.

CONTENTMENT AND DISCONTENT

The attitude of the man who has accepted the truths of karma and reincarnation as working facts and is applying them in his daily life is sometimes very curious to those who do not understand these two truths. His motives for his actions are often quite misunderstood. Sometimes he does something so unselfish that his neighbors can not figure out why he did it, and at other times he may seem heartless and very unsympathetic.

In the first place, after having reached the stage in which he has really made these laws of nature a part of himself, the field of view for the reincarnationist is enormously enlarged, both in space and time. He is now taking an interest in all things that are going on all about him, where formerly he had often withdrawn his interest from outside things in which he was not personally or selfishly concerned. He observes and studies the life of the world about him with a keen interest, but an impersonal interest. His sympathy is greater than ever, but he shows it perhaps less than ever before. He has thrown away as unsuited to his enlarged life that whole series of feelings which might be called sentimentalism, in which sympathy is quite in evidence but of a rather noisy kind and often but skin-deep. The knowledge of karma has shown him how intimately related all things are, hence he studies the life around him in order to solve the mysterious workings of karma. He is quite willing to profit by the experience of others, in order that he may act with greater skill and freedom.

Reincarnation, of course, opens up for him the vast expanse of time,—the distant past and the far-off future. He realises that the past has made the present, that the past is in fact reincarnated in the present. He knows that the past and the present are forming the future, that the future can be profoundly modified by the choices of the present moment. Every event in which he participates and every act which he performs become matters of the greatest importance to him, because he knows how they will have their effect throughout eternity. He tries to control not only his outward actions but his feelings and thoughts as well, knowing that they are not only the causes of future actions but the builders of his imperishable character.

He realises clearly that the making of his eternal future is in his own hands and this gives to him the feeling of very great responsibility. This responsibility is constantly pressing upon him with increasing force, and he would be utterly crushed by it if he did not know also the utter certainty of the Law and of his own indestructibility of inner being. Instead of avoiding the increased responsibility he bravely accepts it and applies his own inner force of will to meet it and hold himself steady and balanced under the conflicting forces. This really gives him a feeling of a vastly greater steadfastness and fixity than he ever knew before. He can now no more be lightly blown about like the inconstant feather by waves of emotion and thought, but can hold himself at rest or rather move steadily and rapidly forward along the path of his own evolution in time.

C. S.

THE LAW

All the small laws of daily life, both of man's self and of material nature have their unifying in The GREAT LAW.

There is an underlying all-inclusive principle of Law. It is the combined law of justice, of wisdom, and of mercy, which governs the evolving, not only of the material world but also of spiritual being.

What is this Law? Can it be grasped? Can common man apprehend and use it, enter into its being and swiftly grow into it? Thousands say no; they aver God will not be known but veils Himself impenetrably in mystery. Some say it is impious to inquire and await the pleasure of God to reveal Himself. Some boldly proclaim a small phase of thought or feeling as being very God Himself.

Does not the nature of man speak for every man and say that man is himself of divinity? Does not every man at times feel himself to be of divinity. If this is so, must not this divine part of ourselves demand to be satisfied with some doctrine that will proclaim very God Himself? And must not such a doctrine speak clearly of the All-inclusive and speak, too, with the voice of unity, of tri-unity, so that all phases of all beings may be satisfied as to creative power, as to wisdom and as to the love and mercy phase of our own hearts?

Universal law must be unending, must postulate infinite progress, must postulate transition into phases of being that are now infinite, but must become for us finite.

The Law is the law of spiritual progress, through innumerable, though not infinite, contacts with the material world, where our lower experience must foreshadow the glory which is to come.

Reincarnation, the repeated life in physical bodies, is then a lower expression of the Great Law of spiritual progress. It is the condition of the growth of man's highest Self.

W. V-H.

THE COMPLEMENT OF RELIGIONS

Great religions have their origins in purity and completeness. It is only the weakness of the vessels into which the pure truth is poured, that causes loss of it. And in consequence religions have become crutches, useful supports, but incomplete, imperfect.

What is the need of religions? Man needs in them the knowledge of spiritual growth, of progressive evolving beyond the puny limits of the grave and the conventional heaven life. Fortunately the esoteric side of some religions embraces the all-inclusive truth of Man's unending progress.

But for these religions which do not hold forth the great fundamental doctrines the complementary truths of karma and reincarnation are a necessity.

W. V-H.

LIFE IN SPENT BODIES

The writer not long since had the pleasure of meeting a lady far advanced in years, who was unable to move hand or foot, had been bed-ridden for years and had been under the care of two trained nurses in all that time.

Hers was a mighty soul. She had been the wife of a strong man in a great and active nation, and had contacted, at first hand, the forming history of her country. She had had much influence in affairs of importance to the state and it was a grief to her to feel that she no longer could play an active part in life.

She boldly said, though she knew the law of karma, that she was tired of her life and wondered when she would be released. She felt she was, in that body, an incumbrance upon those about her.

She did not think that the one before her at that moment was very happy, indeed, to make her acquaintance, that her presence even in a body so weak and crippled was a joy to those about her. It was quite worth while to the writer to see the eagle flash of her strong spirit, even through eyes that were dim, when these thoughts were spoken to her. And she could scarcely realize what a joy it was to her many friends to find opportunities to send her a penny bunch of violets or a vase of roses. Her rebellion was but momentary and feeble, far more an inquiry than a protest. And very easily she turned the thought about and saw life in another way.

W. V-H.

A MOTHER'S PRAYER

O God, our Father! Thy Light and Love fills all the Universe! This little earth is only part of Thy great Manifestation, a faint glimmer of Thy Light, a feeble expression of Thy Love! In Thee we live and move and have our being, to Thee we return, from Thee we are again sent forth.

That tiny spark of life which was clothed by us but yesterday in earthly form, is free again. At first my heart said, "Come again, O soul divine! Come again to earth to bless us and mankind." But now the spirit in me bids thee do God's will. In thy freer life, unfettered by the dress of clay, do thy work. Let streams of light and love, peace and joy flow down into this darkened earth, this moaning world of ignorance and pain. Stay thou until the Master bids thee take thy cross to help mankind. Come then to us, O soul! if we can give to thee that costly robe which will aid most the light divine that thou dost come to give.

But, loving heart, if anywhere in all this world a fitter robe is waiting thee, go! My heart clings not to thee, for thou art but part of God! Behold! the God of Love sends rays of Light to fill the hearts of all, and ALL are ONE, for God is ALL.

O Lord Divine! O God of Love! To Thee we turn our hearts and open wide the door.

May Thy sweet life completely fill, until we know ourselves as ONE with Thee and ONE with ALL. Amen!

Mrs. L. M. Alfieri.

THE PROOF OF REINCARNATION

Dear Friend:

You say that the teachings of karma and re-incarnation seem to you very beautiful, but that you can not believe such off-hand sayings like "What a man sows he must reap" and "As a man thinketh in his heart so is he." You want things shown plainly to you so that you can see.

Unfortunately this can not be done in the way you would like, for reincarnation can not be proved to any one in a simple and palpable way. It must be reasoned out and when it is found by yourself to explain life best, and when it seems entirely logical and reasonable, then is the time for you to believe it. Let us see if we can not study the question more closely.

We must take the world about us and life in the world as we find it as facts from which to begin. We see how slowly and exactly nature works; science tells us that nothing is formed in a moment, but the forms of plants and animals are slowly improved through many thousands of years. Then, when we come to human beings we find them differing in intellect and morality very widely, and their birth and their training explain only a small part of what they are. Does nature produce a Shakespeare, a Beethoven, a Gladstone, or any genius among men, in the short space of thirty or forty years, when she seems to need thousands of years to make slight changes in plant-forms or in the colorings on animals? Why does one child become famous for his wisdom, though born in obscurity and poverty, while many other children grow up without doing the

world any service, though they may have all conceivable advantages? Reincarnation says that the genius is simply a man who has had many earth-lives and has by hard work become very skillful in that one subject in which he is a genius.

There is so much to know in the world which we have not the time to investigate and prove to our full satisfaction. What the men of the world do in such cases is to go to those who know and can tell them the truth. This knowledge is then accepted from trustworthy authorities. Now why not do the same thing in this question of reincarnation? If you are really seeking for the living Truth and want to know about reincarnation, you will most likely meet some time some trustworthy people who can give you really authoritative information. If this information explains the conditions of life better than any other philosophy or theory, then it may be accepted on reasonable faith until such time as it can be verified by yourself. There are actually people who do remember their past lives, and such people must be asked about reincarnation, not those who know nothing about it and do not remember. Mrs. Besant, Mr. Leadbeater and others have given us their own personal knowledge to study and apply in our daily lives as a working theory. Those who apply it find usually that it works most satisfactorily, making life easier to bear and giving them a peace and inner happiness that they could not have believed possible while they knew nothing about reincarnation and karma.

Really, the surest proof of reincarnation is found in living the life which harmonises with it. It will finally come to you as an inner con-

viction that reincarnation is really a fact and a truth in nature. Why do you know that your mother loves you? You may not be able to prove it to any doubting Thomas but you live in that firm and certain conviction and your very life justifies that certainty. When we can live a life that fits in exactly with reincarnation teachings, then we may accept them. Sec. Legion.

INCOMPLETE PHILOSOPHIES

Philosophers begin their life work, if great enough, with the effort to find the all-inclusive; really broad philosophers formulate wide views of man's life and progress. Yet too often the philosopher runs into by-paths of thinking and even their great systems are in the main incomplete, lacking in the production of the broadest phase of Truth which alone can satisfy—that phase of Truth which postulates the unending evolving of the Spirit and the æonian, recurring contacts of the soul with heavy matter.

Plato's philosophy was projected into the world in much pristine purity, but very soon it was debased, but little understood and reduced to unclearness and limitation. The sacred jet of knowledge was broken into many tiny streams, each incomplete. Our philosophers of the present day lack the co-ordination of thought which all men most demand, that thought of progress men most demand, that thought of progress possible for all men, not only for those that seem to be farthest advanced in the study of philosophy.

The co-ordinating thought will complete our halting philosophy.

W. V-H.

EDITOR'S NOTES

RE-INCARNATION has been received with evidence of much interest by those who have read the first copies. The February edition is being printed in considerably increased numbers.

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A very important movement looking to the helping of the Western world in matters pertaining to social advancement is the publication by the President of the Theosophical Society, Mrs. Annie Besant, of a new weekly paper to be called "*The Commonweal*." We look to this publication as one of the most hopeful of the signs of modern social progress. Its influence will be penetrant and insistent.

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Contributions to REINCARNATION are requested. All interested persons who have occasion to meet with such thoughts in reading or personal experiences as would be of interest in relation to Karma and Reincarnation are requested to send them. Don't forget the "Question Department."

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Holland's Magazine, of Dallas, Texas, has been publishing a series of nine stories dealing with reincarnation which may be of interest to our readers. We shall refer again to the subject.

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The officers of the *Legion* desire to express their deep appreciation of the many kind letters of encouragement for the magazine and its work,

FIELD NOTES

In the month of January a considerable number of applications for membership have been received from the state of Idaho. It is to be hoped that several strong Units of the *Legion* may soon be formed in the Cœur d'Alene mining district, where good work is being done. Wallace, Idaho, has a strong Unit and study classes.

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Our Oklahoma members, though few in number, are showing great activity and considerable literature is distributed in that state.

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Members of the *Legion* would do well to make much use of extra copies of this magazine for distribution literature. Prices on various quantities are quoted on the last page of the cover, and it will be seen that they are very low. It is quite evident that the rapid growth and usefulness of the *Legion* will go hand in hand with the increase in the circulation and distribution of the magazine. All loyal and earnest members will do what they can to send out copies, either directly or from headquarters, to those whom they know to be interested in the teachings of karma and reincarnation or are likely to become interested. Some of our members are distributing several hundred copies every month. Please give this matter prompt attention and send in your order for extra copies before the February issue is exhausted. The *Legion* would like to print very large editions and needs all possible help and co-operation on the part of the members. Let us aim at a legion of subscribers.

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Subscriptions to "RE-INCARNATION" are coming in every day. Some members fill out a number of the gift subscription blanks for those to whom they wish the magazine sent. The first number has been highly praised.

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The *Legion* secretary would be pleased to have letters from all parts of the world, especially where English is spoken. We wish to organize Units everywhere and make the two truths popularly known throughout the world.