

REINCARNATION

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THE LAW OF GRACE

All Laws are mechanical, wooden only as they are viewed in narrow limitation. Especially is this true of the great laws that sustain spiritual evolution. When the Law of Grace, of Harmony or Love enters into Man's life with knowledge and the power that grows with effort then does Karma swiftly yield. Though at first roused to apparently antagonistic manifestations Karma yields swiftly to the determined will to obey The Law.

Karma can be resolved, expunged through the use of our knowledge of the Grace of God. But this knowledge and the use of it must be exact. The haphazard application of the love force of Man is erroneous in the extreme. Its results are of pain and grief. Wisdom, Knowledge and Love must go hand in hand.

How may this *Resolving of Karma* be effected? Ah, that is the query of The Ages. Seek the Wise One Who knows and can lead. But all can and indeed *must begin* the work of resolving karma. It is to be done by right living, by right loving, by unselfish effort for the cause of Evolution.

W. V-H.

THE EPIC OF GILGAMESH

Life, in its physical sense, were incomplete if denied the experience of Death. It is the turn of the path whence the view enlarges; yet its exact place and distance and opening possibilities seem wrapped in perpetual mists. Therefore have men sought to learn of Death from previous travellers on Life's road, and to recount their gleanings in folk-lore and myths. No nation which has left written records of its religious beliefs has failed to set down some explanation of the meaning of Death—from Yodisthera and his voluntary passage into Hades in search of Draupadi and his brothers, to the Virgil-led wanderings of Dante in the murk of his Inferno.

For men are like children, continuously asking questions of the Unknown. And the great Teachers weave their profound answers into graceful fables, which yield, in their easily remembered lessons, little to the unwise, much to the wise, sufficient unto all according to the grade which each listener has of receptivity. So we find legends concerning the land of Death in the literature of all countries and all ages.

From many instances let us borrow one out of the tablet-archives of ancient Babylon—an empire, which, until recent years, was thought by the savants to be too prosaic and immersed in matters of war and commerce to “brood upon the empty eggs of thought.” Nevertheless, amongst the fragments of the great library of Ashurbanabal, consisting of many thousands of cuneiform-engraved tablets on varied subjects, was found, at the close of the last century, an epic

enshrining, against a back-ground of historical episodes difficult to unravel at this great distance of time, the adventures of a mythical hero named Gilgamesh. In its final shape the poem comprised twelve tablets of about three thousand lines, and portions of several copies in different dialects have been discovered, proving its wide popularity and distribution.

The poem opens with the conquest of the pre-Babylonian city of Erech by Gilgamesh, and his subjugation of the land. Like an Akkadian Hercules he performed prodigies of valour in war and peace, subduing cities, and slaying the lions and panthers which unwisely cross his path.

Then the people of Ur grow jealous of him, and beseech the gods to humble him.

“And the gods of heaven hear their cry.

They cry aloud to Araru, “Thou hast created him,

Now create a rival to him, equal to taking up the fight against him.”

So the gods create Eabani, a wild man of the woods, who in the myth is intended to represent primeval man,

“Eating herbs with gazelles,

Drinking from a trough with cattle,

Sporting with the creatures of the waters.”

Gilgamesh, however, defeats even the gods by becoming the close friend of Eabani and winning him to the ways of grace and civilization. In times of peace they dwell together in splendour, and together they take up arms against the neighboring kingdom of Khumbaba, emerging from

the campaign, as from all else, successful.

But Gilgamesh, under the anger of Ishtar, is first attacked by a wild bull which he destroys, and then by a severe illness from which he recovers through the services of a woman skilled in the use of herbs; while Eabani sickens and dies. There are some magnificent lines in these cantos wherein the evil and good forces, exemplified by the contending gods and goddesses, are borne in patience and strength by Gilgamesh, and yielded to by Eabani.

Then commences the truly great portion of this epic, the search by Gilgamesh for the soul of his dead friend.

"Gilgamesh weeps for his companion Eabani.

In distress he is stretched out on the ground.

'I will not die like Eabani.'"

He determines to avoid the fate of mankind, and, although he learns from a wise man that the road to the realms of death is dangerous, he is undaunted in his resolve and sets forth upon the journey. Many and sore are the adventures he encounters, typifying, in heroic measure, the experience of life. At length, after crossing mountains inhabited by scorpion-men, and deserts beset by lions, he reaches the sea which encompasseth the Earth.

Here he pleads with its goddess, Sabitum, for permission to pass living to the kingdom of Death. At first she declines, pointing out that life and death are, in truth, only to be bridged by the difficulties of the path, and that if they are not faced "after thou hast crossed the waters of Death, what wilt thou do?," thus echoing our

innate knowledge that the experiences of life are essential factors in the evolution of men.

But Gilgamesh is so insistent that Sabatium relents and takes him to the ferry-man, Ardi-Ea, to whom the hero reiterates his wish. This Babylonian type of Charon shows him how to make a charmed rudder for the boat, and

"Gilgamesh and Ardi-Ea mount the ship.
The ship tosses from side to side.
After a stormy course, on the third day
Ardi-Ea reaches the waters of Death."

These waters are safely passed, and Gilgamesh gains the nether shore, where he meets the immortal Parnapishtim. To him our hero recounts the actions of his life, and much philosophy follows upon the explanation of how "the wise Parnapishtim did come to win eternal life among the gods."

In the twelfth tablet, which is very broken, we find Gilgamesh wandering in quest of Eabani, and asking the inhabitants of that difficult land what has become of his companion. He cannot rest, nor is he willing to return to the land of the living until he has learnt the fate of his friend; although he has long since become reconciled to the thought that death is an essential of progressive life, and that in due time it will come to him also.

Yet before he again faces the ocean between the two worlds, the physical and the astral, he is resolved to learn the secret of existence after death. He appeals to the gods to grant him at least a sight of Eabani. Nergal, the chief of the pantheon of the nether world, consents.

“He opened the earth,
And the spirit of Eabani
He caused to rise up like a wind.”

Gilgamesh then questions Eabani on the wonders of the Astral world “beyond the waters of Death;” and with the discourse of Eabani and his statement that a well used life wins more than an ill used one, this ancient epic closes.

J. B. Lindon



KARMA AND SUICIDE

Suicide is a wanton waste. The Creator lends bodies to us for a day—for an incarnation. What a destroying of the God-given opportunity to learn and to do is the slaying of the body!

It comes from a misconception of life's meaning and often from brooding without first reasoning upon the fancied wrongs of life. This suicidal tendency often hangs over one from lives ago.

The man who yields to this impulse finds himself without a physical body, living upon the astral plane.

Long must he live thus, as did Launcelot of the King's Idylls—must live in suffering and in limitation till he gain freedom by the outwearing of his astral garb!

W. V-H.

IN THE GARDEN HOUSE

Evening Second

Inquirer: Now, last time we talked about re-incarnation and the emotional body of man and you said that the personality of man is made up of more than two parts. As we had talked only of the physical and emotional natures or bodies I was wondering what other part or parts there might be, and I have concluded that the mind must be another division of the personality of man. But there is something in the realm of thought that seems to be more universal and to have no reference whatever to personalities. Will you not kindly tell me what you had in mind when you spoke of more than two parts to the person?

Student: You have solved the question exactly. The world of thought is divided into two great parts: that which deals with concrete thoughts, and that which deals with abstract thoughts. The personality has an apparatus, an instrument or a machine, as you might call it, for contacting that part of the mental world which is concrete and therefore of great interest to the personality. This instrument, as you rightly concluded, is the mind, or more exactly, the lower mental body. There is another mental body belonging to the man but it is the instrument for dealing with abstract thought or pure philosophy, but this higher mental body is not a part of the personality, although it is closely related to the lower mind and the consciousness of the man may be active in both mental bodies. If the man absorbs himself entirely in abstract thought he loses sight of the personality, becomes absent-minded,

as the saying is. But I am sure that not all absent-mindedness is due to activity in the world of abstract thought. Most of it is probably merely a weakness in the lower mind in not paying attention to its own world of concrete things.

Inq.: If the higher mind does not belong to the personality, is it then the "real man" that you spoke of?

St.: No, not at all. It is also merely an instrument for the individuality, the permanent re-incarnating ego. The real man is always beyond anything that may be understood by the lower expressions of himself. He is always a mystery, a something we can approach in thought and in feeling but never fully comprehend, until the man's evolution has proceeded to a certain point. It seems to be a fragment of the One Being, the Over-Soul of Emerson. For practical purposes we may regard the ego, the "I" within and back of the personality, as the real man. In any case the higher mind may be regarded as the outer body of the ego, much in the same way as the physical body is the outer body of the personality.

Inq.: Could you give me an exact definition of the personality? These terms are somewhat confusing to me, as I have not yet made myself sufficiently familiar with them.

St.: That is natural, of course. On first taking up a new subject it is difficult to make the differentiations which mark off the various concepts one from another. We might define the personality to be that part of the man which is limited in consciousness to the worlds of concrete objects, meaning the three worlds of physical things, of desires and emotions, and finally of concrete

thoughts. You see, the ego is really *in* the lower bodies, but only partly. The larger part of the ego is not restricted to the limitations which constitute the lower worlds.

Inq.: Then, when I am dealing with abstract thoughts I am not the personality?

St.: For that time you become impersonal. But when you deal with abstract thoughts from the ordinary brain consciousness you are not in immediate touch with them.

Inq.: And do I understand that the personality is not merely the sum of the lower bodies, the physical, emotional and the mental, but includes also that part of the ego which is working in the lower consciousness?

St.: Yes, at least that is the way I use the word.

Inq.: And now, will you not kindly tell me something of the ego? What is it and what is its function in life? I understand that it is permanent, while the personality is mortal.

St.: For practical purposes you may regard the ego as immortal with certain qualifications. The ego in the case of most men might be said to be that part of the man which can exist in the worlds or states of consciousness higher than the world of concrete thoughts,—but it is limited in certain ways. The ego lives in what is called the body of character, or the higher mind that we spoke of, and therefore his expression in that body gives us what we call traits of character, such as courage, truthfulness, sympathy. Of course we must remember that we do not ordinarily contact the character of a man directly but only through our own personality, and we can contact only that part of a friend's character

which can show itself through his personality.

Inq.: Does that mean that the character of a friend is very much more noble and great than I observe it to be?

St.: Yes, it does mean that. It is rather the ignoble traits which are most in evidence in the ordinary life of the world. You see selfishness, greed and lack of sympathy all around you, but all these are rather distortions of the character, of the real man. It is a very important fact to remember that the ego, by virtue of his very nature, can only have the good qualities and traits of character. He may not have them as yet fully developed, but he can not have a bad character. What we call a bad character is either due to a lack of good qualities in the ego or a lack of control of the personality by the ego. The fault lies in the personality and is chiefly due to bad training in childhood and a bad environment. The personality forms evil habits because it does not know any better and it is so easy under the present conditions of civilisations to fall in with the worser expressions of life. We never speak of a bad ego but of a young ego, an inexperienced ego, or of a young soul.

Inq.: Then it is through reincarnation that the ego grows, is it not?

St.: Yes, that is the way in which the ego gains experience and the powers of expressing himself. Of course it is true that the ego grows in his own world also. But the contacts with the lower worlds can only be gained through the personality. We might say that the personality is merely an instrument which enables the ego to come in contact with the lower worlds. The methods of

growth for the various bodies of man are rather interesting. There is a certain similarity in principle. Growth means essentially an increase of energy of the organism. Incidentally it may mean also an increase in size. The physical body grows by taking in physical food, or energy which can be liberated from physical objects, food-stuffs. This clumsy, discrete way of taking nourishment, for which so much time and labor is necessary, is characteristic of the physical world. The emotional body grows by taking in astral particles from the surrounding sea of astral matter. In feeling emotions a good deal of outside matter is drawn into the astral body to vibrate with it in the emotion, and some of this matter remains in the emotional body after the emotion subsides. Then the mental body grows by thinking. It grows a little by the vague, loose thinking which is mostly done for the man by forces acting on his mental body. But the greatest growth and the most valuable one is brought about by a careful self-training in clear-cut, definite thinking. It is such thinking which accomplishes results. What would result if an architect could not think clearly and exactly? His plans would never take definite shape.

Inq.: If the emotional body of man grows by the feeling of emotions, it would seem as if the kind of emotions that one feels would play a large part in the kind of emotional body developed.

St.: Exactly. We know that coarse, unclean, over-stimulating foods build up a coarse, repellant physical body. Carefully chosen food may build up a physical body of great refinement and delicacy, yet strong and pliable. Just in the same

way if a man indulges in the impure feelings belonging to his lower nature, he will develop an unpleasant, coarse emotional body. On the other hand, if he cultivates his emotions as carefully as a gardener cultivates his garden, he may make his emotional body a beautiful one, influencing others around him for good. A little knowledge and a little work spent in self-training will do wonderful things with these bodies of ours.

Inq.: You would say, then, that the mind, or lower mental body, also is influenced by the kind of thoughts which the man thinks.

St.: Just so. As a man thinketh in his heart, so is he. The great value of accurate thinking is only dimly realised by our present civilisation. The time will come when men will be even more careful about their feelings and thoughts than about the things they eat and the clothes they wear. Clear-cut thinking, true thinking, means a well-organised mental body, one which is able easily to deal with facts, to sift out the false from the true. Loose thinking is only done in loosely-organised mental bodies; and these are not the ones which can do much for the progress of humanity. Truthful thinking is very important: if you think true thoughts you are in harmony with the world of facts; but if you think thoughts that are untrue, you cut yourself off from the great world of true thought around you. Just in proportion as we think and live the truth are we able to use the resources of the world of facts. Untrue thoughts cause mental disease, just as eating improper food causes physical distress.

Inq.: That is all certainly reasonable and logical, and I am going to take up the matter of self-training as energetically as I can. I suppose that the training of the emotional body is really chiefly concerned with controlling the emotions and the strengthening of the well-known moral virtues. It seems to be more a matter of acting with knowledge already at hand than of not knowing what to do. But the mental training is something about which I should like to have some more information. Is there any book which deals with this subject?

St.: There is one, and a most excellent one. It is called, "*Thought Power, Its Control and Culture*," written by Mrs. Annie Besant.

C. S.



*Morning food for doves in Piazza di San Marco, Venice.
Under the shadow of the reconstructed Campanile.*

*WHAT A KNOWLEDGE OF THE TRUTH
HAS DONE FOR A BUSINESS MAN*

It has removed all doubt as to the existence of a Great Creator.

It has satisfied me that while He is a Creator, He can create, lay out and execute His plans with the reason, logic and judgment which the methods of the ordinary business man dimly suggests. This was a great surprise because I had been led to believe otherwise from observing the way in which many religious institutions are conducted.

It has taught me that His scheme of evolution is the biggest business in the world, and that in conducting it, He pays for what He gets and accepts no rebates.

It has made me believe that He knows enough to run that business to a success without the advice of politicians and militants.

It proves that He pays His workmen according to their labor and in full.

It shows that in His organization the door to advancement is always open and that the password through that door is merit, not "pull."

It demonstrates the fact that there is more room at the top than at the bottom.

It proves that no workman is too weak, too small or too badly handicapped to reach the top, if he will only try.

It has explained a thousand problems in the everyday walks of life that are not only otherwise unexplainable but tend toward skepticism.

It has made me see and understand that the Great Architect of the Universe has a definite

and reasonable plan or scheme for the good of His creatures, which is being worked out according to the great Law of Nature.

It has pointed out to me my little place in that great scheme.

It has shown me step by step the path that I have thus far made in my journey.

It points out with the same clearness the way that lies before me.

It has made me see that all the obstacles that I have met in the path, I have in my own ignorance and blindness thrown on ahead of me.

It has shown me how it is possible to accomplish the journey ahead without placing any more obstacles in my own way.

It teaches me how by the use of my own free will and under the guidance of those great Beings Who are ready and able to give it, that journey can be made in many lives less than would be possible if I continued to walk in darkness.

It makes me know that every other human being is a brother to me, and that I am a brother to him.

It makes me know that the great and only object of all this Creation is that man and all other beings shall reach perfection and thereby glorify the Great Creator.

It proves to me that the greatest service in which it is possible for man to engage is that of helping his brother along on that journey.

It makes me look upon the savage, the ignorant, the criminal, the skeptic, as younger brothers toward whom I must extend a helping hand.

It proves to me that those Great Beings, even the Adepts, before Whom we bow in greatest

reverence, are but our Elder Brothers Who extend Their hands to us as we extend our hands to those below us.

It proves to me that every sorrow, every trial, every grief, every burden, is a priceless blessing in disguise.

It answers every question in my daily business life.

It explains every problem in the mind of a Christian.

The *faith* of the Christian believer is born into actual *knowledge*.

It makes for me a suit of armor that I can wear in the service of God every single day in the week.

My faith is buried in fact. I see—I feel—I know—

GOD IS LOVE.

A. E. Landon.



Eliphas Levi. A Great Student of the Laws of Life.

THE LAND OF BEGINNING AGAIN

I wish there were some wonderful place,
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
And never be put on again.

I wish we could come on it all unaware,
Like the hunter who finds a lost trail;
And I wish that the one whom our blindness had done
The greatest injustice of all,
Could be at the gates, like an old friend that waits
For the comrade he's gladdest to hail.

We would find all the things we intended to do,
But forgot, and remembered too late,
Little praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate.

It wouldn't be possible not being kind
In the Land of Beginning Again;
And the ones we misjudged and the ones whom
we grudged
Their moments of victory here,
Would find in the grasp of our loving handclasp
More than penitent lips could explain.

* * * * *

From "The Chariot."

[Was he who wrote these lines only a dreamer or did he feel the necessity for reincarnation? How longingly does he look to the possibility of living free of known errors and how eagerly would he obey the law of karma that requires each one to repay!

Happy Law of Karma that turns those we wronged as enemies into the beneficiaries of our own Grace!

Editor.]

THE LESSON OF A DREAM

At our family breakfast table we talked about dreams; and I said, "I like to dream. I feel as if the night had been wasted if I do not dream, and at least that it has been full of incident if I do. Only my dreams are so inconsequent and foolish as a rule that they are of no interest. Listen to last night's dream.

I was standing in a sunny meadow of grass and wild flowers; at my feet ran a narrow, clear-watered stream, and in my hand I held an exquisite little fish, whose iridescent scales glittered with as many colours as a fire opal. It lay in my hand, gasping out its life in my sunny air which suffocated it. Immensely sorry for its plight and full of tenderest pity I gently touched its shiny scales and said, "You poor, pretty thing; Oh, I cannot bear to see you die; you are too beautiful to suffer like this." And in my dream I even shed tears of pity.

Some one suggested that I might have put the fish back into the water.

"Well, I hope that in everyday life I might have the common sense to do so. I only tell the dream to show the absurdity of it."

Three nights later my "fish dream" was explained to me. I had given it no second waking thoughts, and it was nowhere near my mind on going to sleep. But once more I was in the meadow, and I was aware of a Presence there, too. I could not see it, and indeed had no curiosity to see it; it seemed perfectly natural that it should be there; I simply accepted Its authority; and every word of the clear, decisive, com-

manding voice filled me with the conviction that everything It said was just and true, and that a deep lesson was being read to me.

"That fish dream was purposely given to you," said the voice, "to teach you. It is just what you do. You are tender of nature, affectionate, full of sympathies; you are sorry for suffering, and kind to great and small. But you have not learned to rule or regulate these emotions. They are weaknesses unrul'd, towers of strength when wisely and properly used. You might have saved that fish's life, instead of letting it die while you pitied; you did not do so! Learn to do better."

And every instinct in me knew that the lesson was a needed one, and that it had been given to me by High Authority.

Kate Graham.



Autumn Flowers in an English Garden.

ARE GREAT MEN BORN GREAT?

Popular opinion is somewhat divided as to whether a man to be great must be born great or whether his own exertions make him so. Some cases seem to prove the one theory, some the other. It is customary to regard poets and musical geniuses as born with their talents, while statesmen, financiers and inventors are rather credited with having developed their powers themselves. Perhaps this is due to the fact that the poetic and musical talents show themselves sometimes very early in life, while the others mentioned belong to a more mature period of life, after much of preparation has been done.

As a matter of fact both ideas are true and apply in most cases conjointly. Most great men were men who had a favorable birth, earned by hard work in previous lives, but they also had to work very hard in the present life in order to perform their achievements. Without constantly putting forth strong efforts our great men would soon drop down from their high stations in the world's progress.

Now what does it mean to be born great? Does it merely mean a birth in the right family and in the right environment and the proper time? Is it mere heredity which makes the difference between a sage and an idiot, a saint and a criminal, a healthy person and a leper?

Surely no one would seriously contend that the soul of an ignorant day-laborer would have produced a Shakespeare, if born in the place of the great poet. Nor is it at all reasonable to suppose that Washington born in the place of

Edison would have given us many great inventions that favor swifter progress in evolution.

The ancient teachings of karma and reincarnation which are now once more ready to be proclaimed to those who will hear, say that man is not his physical body, not his emotional nature, nor even his mind. All these are instruments through which the real man expresses himself. These bodies belong to the personality; they may perish after a brief life-time, but the ego, the individuality, is the ruler of the bodies, the indwelling tenant. This ego has had many experiences of earth-life, obtained through many personalities, and all these experiences have developed in him a certain character and a number of faculties. He has become skilled in certain subjects, arts or branches of knowledge only through long practice along these lines for many past lives. That is why he is great, and even born great, in certain fields of work. He is born, and the development of his powers is not a thing which is happening for the first time. It is rather a training of the bodies, the brain and the nervous system to become suitable instruments through which the man may again show forth his old powers and faculties.

To be sure each new brain must again go all through the process of learning a mass of facts. The actual knowledge is not reborn with the man (except in rare cases). But the faculty of learning easily certain branches of knowledge is actually something which the man carries with him into personality after personality of his series of reincarnations. One child at school easily learns

languages but fails in mathematics; another, equally bright, shows great proficiency in mathematics, but finds languages very trying. What is the reason? It is simply that in previous lives they have developed each his own special faculties: the one spent much time in learning languages, while the other devoted himself more to mathematical studies. And if in previous lives on earth they have specialised altogether in these subjects for many lives and with great ardor, then in this present life they will be born, the one a great linguist, the other a great mathematician. They will unfold these so-called "gifts" in tender childhood, yet they must sometimes work very hard in order that they may train their new brains and mind to reach the same efficiency that they had in previous lives. Often an ego who has worked much along some one line but without as yet having shown great genius in his lives on earth, may in this present life work very hard and concentratedly and thereby reach the stage of the genius.

Then we may say that men are both born great and achieve greatness, both together, and that there is no conflict between the two ideas, none whatever.

C. S.

"In the life of every man has there been a day when the heavens opened of their own accord, and it is almost always from that very instant that dates his true spiritual personality."

Maurice Maeterlinck, in "Treasure of the Humble."

THE NORMALITY OF DEATH

In Man as in all units of consciousness there is a certain tenacity of life—a clinging of the higher being to the body, which is its outer casing. In some of the lower animals, as chelonians, serpents, fishes and in some yet lower beings, the clinging is yet closer.

But in certain other forms and types of life, as in doves, hares, deer, sheep, the hold on life is slighter. The body is yielded up easily. Partly these differences are due to variations of quality. Even among men we see great differences, amounting to the extremes of joyful dying and the wrathful refusal to quit the body.

When Man with his spark of divinity of thought and will turns his attention to his hold on life in physical form the world becomes transformed. A thousand efforts are made to ward away the destroyers of the body and to heighten the forces of life.

At this stage of his evolution man's attention is being directed to some of the phases of the life beyond the material round. Usually men see, in our era, but little of that which lies in the spirit-worlds that include our own field of material action. They are not always aware, by direct observation, of the continued life of their friends who have but recently left the physical body, nor do they more than vaguely recall memories of their own previous habitation of solid bodies.

Human beings in the exercise of their almost limitless creative power of thought and will, may make strange lives for themselves in their pilgrimage through life in the flesh embodiment.

They may cry loudly, "We have but one life to live: let us make merry while we may!" By this effort they tend to set aside the claims of that larger life that includes many returns to the experiences of the physical existence.

Now, the knowledge of reincarnation changes all this mightily. Man should cling to the physical body while all the claims of duty are there to be met—the claims of the life beyond as well as those of the material relations. But he should be willing to pass through the great change when the lower body is seen to be no longer fitting.

For death is no more abnormal than birth. Chill Autumn, with its mighty death-dealing to the infinite hordes of the summer world, insects, animals and plants, is no more alien to the right than is the resurrection Spring that, with her warm, inviting, sweet inspiring calls them back again in fresh attire.

Nature at every turn is singing to us of Resurrection. Not only the vernal return of the Sun and the annual springing of the life from the dormant seeds but the very rising of the sun each day and his mounting to complete noon-tide over the vaulted sky, tell us of resurrection and its preponderant joy. Equally the evening, and the locking of life in seed-forms with the winter's fall tell of the normality of death.

What is the wider lesson of it all? It is that life is of a largeness to which men have as yet scarcely awakened; that we must make our cycle of comprehension greater and let it include the eternal progress of our souls in the mighty evolving toward perfection. Each so-called death is but a sleep and a partial forgetting.

And just living assures ever more glorious awakening and more and more the remembering of the joy of heaven.

W. V-H.

*DEATH BUT A SLEEP AND A
REMEMBERING*

At night we lay down the body for its rest in sleep; and in the morning we take it up again, together with its every power and faculty, recognizing the personality as the same, yet, for the night's communing, clearer in feeling, in thought and in decision.

So also with the round of reincarnation, in which we lay aside for many years the lower bodies and, being reborn find ourselves again as embodied men with the Spirit's refreshing, with hope renewed and with the added faculty acquired in the freedom of the higher life.

Thus, too, with the Creator Who, awhile, lets His worlds grow cold and shrivel till at last all is withdrawn; then, later, does He send forth all His Creatures to be greater, fuller, richer in His new Creations!

Effie M. Smith.

OUR EVOLUTION IS DUAL

The puzzle of Life, the enigma of all outer existence, finds its first solution in the great fact that *there is an evolution going on*. It is part of the accepted knowledge of our Western world that the bodies of all beings are subject to the *Laws of Evolving*.

The Orient offers the added knowledge of an equal Law—*The Spirit, too, evolves!*

Organic Evolution depends on the progress through myriads of reproducing individual forms of an ideal or *eidolon* or *image* of form to be gradually realized.

Spiritual evolution is the continued growth or unfolding of the living being that inhabits bodies. And over it, too, an ideal or *eidolon* is held as a mold in which it grows!

The observer of limited powers is confused by this complexity of duality. Two evolutions are going on together, but with unequal speed. Why are a brilliant man and a dolt sons of the same parents? Are not the conditions almost identical for both? Can you be satisfied that the laws of mere body heredity suffice? The difference is too great; only the knowledge of the swift evolution of souls can explain.

Souls are of widely differing ages. Some few are old; most are relatively young. Often old souls are to be seen in imperfect bodies, or in bodies that belong to the younger races!

W. V-H.

GAINING LIBERATION

We have seen from the studies of Karma which we have made in other brief articles that a man's will is only partly free. Man acts after motives and in ways which he does not understand.

Every one remembers actions which he performed with the subsequent statement that he did not know why he did such a thing. In the cases where sane and not poisoned men act thus blindly they are usually acting under the influence of thoughts which they have entertained in the same or in preceding lives.

Is there no way, no mode of life, by which men may be free from such precipitations of force and be free also from the combined forces hidden in the book of Fate which constitute the dark cloud of karma that each man must sooner or later pass through?

Yes! And this is the inner message with which we are charged. It is the message of God's hope for men. Liberation from this karma comes with good works, good thoughts, good motives! It comes with a growing knowledge of the Law!

Freedom must not be sought so much for you alone but for the world of beings other than yourself!

Study the way to be free! Let new-made good karma balance and nullify your evil karma. For it is good karma that makes possible the opening of the doors to Power and Peace!

W. V-H.

THE STREAM OF LIFE

The Cliff looked upon the swiftly flowing River whose shining waters bathed his feet throughout the centuries of Time, and as he watched its ceaseless flowing, fell into meditation as thus he reasoned out the endless life of all.

He saw the River as a shining body: a unit of life and of form. But note the little currents upon its bosom, the little streams within the one great stream, each a separate body within the body of the River, an independent Life, which is yet a part and dependent upon its larger Self!

One little stream holds back. It will not flow with the rest, it whirls and eddies, and makes a dive down to the deeper Life of the River, only to be thrown out again and forced reluctantly along; for no drop may stay behind. All must go with the Great Mother to their final destination.

As the Cliff thus meditated, it observed that another influence was lifting a mist above the head of the Watcher. No drops formed this mist; no currents were visible. It seemed to be asleep—this Essence of Water.

But as the swift air currents tossed it here and there, now high, now low, subjecting it to heat and blowing cold upon it, the Mist began to take form, to grow more compact and dense, until as Mist it ceased to exist for its substance had separated into tiny drops.

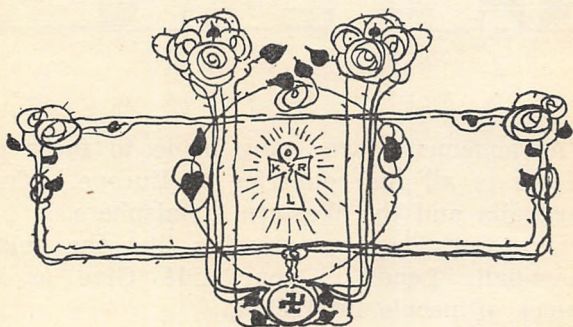
And now each drop began to think itself an individual. He grew harder and heavier until at last his weight could no longer be sustained up in the air; so when a fresh current came that

way, those who were heaviest with experience began to fall upon the earth, the others after them.

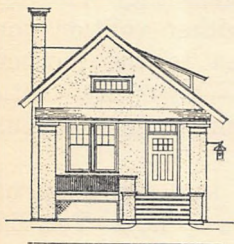
The Cliff observed that whereas they went up as a Mist, with apparently neither volition nor cognition, when they returned to the Mother River, each drop was distinct—an entity—with some measure of choice, directing to some extent the course he should take.

But now again he entered into the body of his Mother and merged his life in hers. Yet did he maintain his identity and remain an individual, though at the same time losing his separate existence and becoming one with the River.

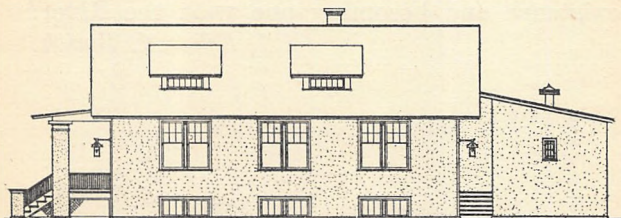
Effie M. Smith.



EDITOR'S NOTES



These are two tiny cuts of
our substantial but modest
Legion headquarters building.



* * *

Arrangements are being made to focus our efforts in all the countries of Europe, Africa, Australia and the Western Hemisphere.

Our work is now growing like the rolling snow-ball. Lend us your aid! Give us the names of people interested.

* * *

Certificates of membership were recently sent out to those members whose full names and addresses we have. Members who did not receive theirs will please write us.

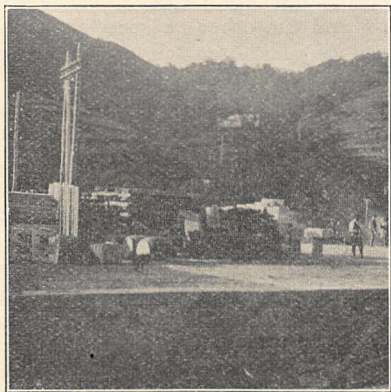
* * *

RE-INCARNATION must be kept bright with the friction of many thoughts contributed by many people.

So let every one send us something. Don't mind if we send it back. For you would not wish us to publish anything not suited to our needs! Write briefly and clearly so that we can all understand.

We want quotations with exact references, anecdotes, short dissertations, reports of apposite happenings, accounts of the doings of people (of sects or of associations or as individuals) who believe in karma and reincarnation.

If you have something to say but do not know how to set it down for our uses, write to the Editors and get a little aid.



*A hint of commerce and of terraced vineyards
among the Southern Alps.*

FIELD NOTES

HOUSTON, TEXAS

The Houston Unit of the *Karma and Reincarnation Legion* was organised in August, 1913. Since then we have grown to thirty-one members.

We have given several public meetings on Sunday nights, in the nature of a symposium upon karma and reincarnation. Quite a number of the members contributed short talks and papers on the subject.

The Legion Unit meets weekly on Thursdays, 7:30 p. m. at 614 ½ Fannin St. for study. The *Lives of Alcyone* will soon be used for subject matter.

Mrs. L. S. Wood, Leader.

* * *

SAN FRANCISCO, CAL.

I am happy to report that we have organised early in February a Unit of the *Karma and Reincarnation Legion* in San Francisco, with a membership of eight; also with funds in the treasury amounting to about seven dollars.

The members saw fit to elect two officers: one to act as chairman and the other as secretary-treasurer. It is my privilege to serve as chairman and Mrs. Hallie Spargur is our secretary-treasurer.

I feel sure that we can do a big work here. The Unit has planned a special meeting to be held on one of the Sunday evenings of this month. A short talk will be given on the subject of Reincarnation, questions pertaining to the subject will follow, and there will also be special music. The program as a whole will be very interesting to the outsider as well as to one familiar with the teachings of karma and reincarnation.

The business of the Unit will be communicated to the secretary of the *Legion* from time to time.

That the power of the Great Ones may be carried to humanity through the *Legion*, and that mankind may receive the knowledge of God's plan for men, is my earnest wish.

Warren P. Watters.