

# REINCARNATION

VOL. I.

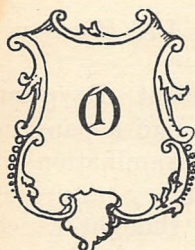
CHICAGO, APRIL, 1914

No. 4.

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## THE UNITY OF LIFE

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nce a cog-wheel in a watch considered its small estate in the greater mechanism and bewailed its fate. Its tiny voice rang with an unpleasant metallic clang. Every stroke of the teeth with those of the neighbor wheels made discordant tones. The incessant catching and striking of its teeth caused pain.

The owner, observing, said: "Why complain? Don't you see how your life is bound in with the lives of all the other wheels? If you were still they could not turn. All of you are one!"

The wheel grew calm. The man listened to the watch. A vibrant dainty hum as of a Lilliputian world was ringing a sweet set of tones and overtones. He could almost imagine he heard the wheels of God's worlds turning and the music of the spheres in the pretty microcosm!

What if you were such a wheel and could receive energy not alone from the spring of minor microcosmic life but could draw power and harmony directly from Him Who gives

life to all, and what if you might then add to the sweetness, vigor and rejoicing of The Whole?

Each man is a wheel geared to all the rest! Each draws force from God. Sing and labor unceasingly! Carry burdens for all others! Give strength and joy to all!

W. V-H.

### PHARAONIC PHILOSOPHY

#### *Dialogue Between An Egyptian And His Soul*

Amid the débris of an ancient Egyptian tomb was discovered some years ago a papyrus of unique interest. A cursory examination of its contents showed the extraordinary nature of its matter and the profundity of thought which inspired its writer; and, although much mutilated, it has received great care in translation by Professor Erman. It offers to the modern thinker an ably expressed dialogue between an Egyptian and his soul. The beginning of the manuscript in which this imaginary conversation is preserved is unfortunately lost, but the subject is obviously Death.

The Soul of the man has evidently concluded an eloquent tirade on the opportunities presented by death, and the man complains that his Soul has not prompted him during the recent troubles which have come into his life, "Thou hast fled away during these days of misfortune, and thou shouldst have kept by my side as one who weeps for me, as one who walks near me. O my Soul, cease to reproach me that I mourn for life, cease

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to thrust me towards death; how should I go towards it with entire pleasure?"

Here the Soul interrupts brusquely: "Thou cursest the other world as if thou wert a rich man." But the man is not disconcerted by this attack and replies, "It's no good, your getting angry, I shall not go."

Then the Soul pictures to the man the troubles of the life he is leading and shows him, amongst other incidents, that the child cut off in the spring-time of its life by being accidentally drowned in the Nile, or drawn under its surface by a crocodile, has lost the opportunities of the physical existence, whereas the mature man has already been through varied experiences, and should be willing to face the new adventures of a further life.

That speech convinces the man, and he confesses that he has not much more happiness to expect from living, and that he would like to rest a little. What follows is evidently the principal part of the work, that over which the poet took most care.

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The man declares the misery and contempt into which he fell after experiencing those events which were doubtless related in the missing portion of this extraordinary document. "See, my name is more abused than the brave child about whom lies are told to his parents! See, my name is more abused than a town which is continually plotting rebellion, but which is never found out!"

"To whom shall I speak to-day? No one remembers yesterday, and no one dares act at the moment. To whom shall I speak to-day?"

The earth is a heap of evil doers! Death seems to me to-day like the remedy for a disease, like going out into the open air after a fever! Death seems to me to-day like an odour of incense, like repose under a sail on a windy day! Death seems to me to-day like the odour of the lotus, like repose on the shores of a land of plenty! Death seems to me to-day like the desire of a man to see his home after many years spent in captivity!"

The Soul, delighted with his success, adds a few well chosen words of congratulation to this profession of faith, and promises not even to seem to desert the man in any hour of trouble: "When you pass over and your body still belongs to the earth, I will keep close to you, and yonder we shall dwell together."

Such is this strange manuscript, one of the most extraordinary among the many left to us from those ancient days of picturesque similes and brilliant expression. Yet we must remember that we are carrying our thoughts back in sympathy to an age and form of religious thought which we cannot wholly represent in our own tongue. The translation of the dialogue obviously bears the same relation to the original that the disjointed skeleton of a fossil animal bears to the living prototypes of its day. The undulation of the poetry, the harmonies of colour, the spirit which inspired the work are difficult to reproduce.

*J. B. Lindon.*



*IDEALS OF MUSICAL TEACHING*

The old notion that the study of music should be for the production of a performer of music, has been well nigh replaced by the idea that the study of music is to enable the student to appreciate music and take part in its exquisite propaganda.

Of those who have performed this service for America there is one lady who has devoted many years to the dissemination of the ideas of Leschitzky and Reiff on this important subject. Her pupils, numbered by thousands, are disseminating in middle America the notion that the true musician, like the true scientist, is one who dwells in spirit in a realm of idealism which he contacts in a mental and emotional way, a world in which he knows something of the rules of conduct and the criteria of life.

It is in these ideals, not in the products of technicians, that the great hope for humanity lies along artistic and æsthetic lines.

W. V-H.



*THE NECESSITY FOR MANY LIVES*

Science teaches that energy in the physical world is conservative, that no energy is ever lost and none is ever created. Is not life itself a manifestation of energy, of energy so subtle that it can not be subjected to physical experiment?

The physical matter of a human body can not account for the facts of human life. The body is merely a complex and delicate machine which is held together, moved and guided by an invisible engineer, the man himself, the Thinker. This inner center of man's being must be superior to the body, must be able to exist outside of it in a world of finer energies and matter. Every night when the body sleeps, the Thinker has withdrawn from the body and may be wide awake and conscious in another world of consciousness. Sometimes the sleeping body may be questioned and give reasonable answers, showing that the Thinker is not necessarily asleep and unconscious.

All about us in the life of the world of men there are Thinkers at every stage of evolution—morally, intellectually, spiritually. Their capacities can not be accounted for by physical heredity alone. Some are ignorant and helpless; others are masters of human knowledge and the laws of nature. Has nature made these beings from nothing in the short space of a single lifetime, when she spends thousands of years in producing small and apparently insignificant changes in the forms of the plant and animal kingdoms? Or is there an ordered evolution of life, of Thinkers, which goes on throughout thousands and millions of years? Is not the evolution of visible



forms merely an outer expression of the evolution of life within the forms?

Subtle energies, invisible and outside the reach of direct physical experiment, are the great realities of our world of experience. All the energies and forces with which we are acquainted are only the coarser, external effects of the subtler, internal energies which bring about all actions and motions in the world we know. Just as invisible steam is the force which drives the heavy railway trains and makes the ocean liners plow through the water, so there are invisible forces which cause the movements of men's bodies. The realities are found in higher worlds of consciousness, not in the world of things which affect the sense organs. The meaning of life and evolution can not be found by the study of changes in forms alone but must be searched for in the changes of consciousness which invariably accompany the changes of the coarser matter.

No other explanation will fit the facts of human life except the one that holds that the universe is fulfilling a necessary function and that this is the evolution of consciousness. This evolution takes place everywhere in nature on a massive scale,—the very life of the physical atoms is growing and becoming more complex as the long ages of time roll by. And it takes place in permanent centers of consciousness, in individual men. These are facts that may easily be observed by discerning minds.

Now, the permanent conscious beings must work through bodies of various refinements of matter, which enable them to come in contact with objects in the worlds of experience: phys-

ical, emotional and mental. They are in part dependent for their own evolution on the evolution of their bodies. These change but slowly, and so it is quite obvious that the Thinker, the immortal man, can not make much progress in his permanent evolution during a short earth-life, even under the most favorable conditions, unless he has the help of beings whose knowledge of the laws of nature transcends the limitations of time and space. Therefore it is logically necessary that the Thinker should have many successive embodiments in fleshly bodies in order to fulfil his destiny, to learn the laws of nature which may enable him at last to live and live self-consciously in higher worlds of consciousness. Thus reincarnation is a necessity for the evolution of men, of individualised centers of consciousness.

Only reincarnation can give to life a meaning which fits the facts of life, and admits of an ordered scheme of evolving of consciousness. Only reincarnation can take a reasonable view of life that extends throughout the long ages of time which are necessary for the evolution of all consciousness.

C. S.





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## THE CONTINUITY OF LIFE

A few weeks ago the world opened its morning newspaper, and read therein that Sir Oliver Lodge, the elected President of a noted association of English scientists, proclaimed that his long life, devoted to every form of study, and mainly spent amid the uncompromising paraphernalia of laboratories, had convinced him of the Immortality of Man.

This was not the crying in the wilderness of a solitary voice. It was but the focussing of millions of other beams of similar thought; the expression of the mental attitude of an era, wherein advancing ideas are the outcome of reason rather than of emotion; the harmony of science and aspiration, like that superb note which seems to end the intermezzo of *Cavalleria Rusticana*—yet in its ending sends the listening soul forward on quests illimitable, as the dream-ladder of a Jacob which ends only in Infinity.

Amongst many like testimonies of modern science to the continuity of life the following is interesting.\* Besides abounding in the picturesque metaphor with which he emphasises his sequence of thought, it introduces the true motif which underlies the law of life—the fact that creation is *not fragmentary but whole*; that although separate during lower evolution we are not separate in origin or destiny, but the immortal portions of an ultimate Divine Intelligence.

“All these mental and physical attainments of men have come,” says Mr Wells, “as a necessary

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\**The Human Adventure*, by H. G. Wells, *Nash's Magazine*, September, 1912.

consequence of the first obscure gleaming of deliberate thought and reason through the veil of his animal being. To begin with he did not know what he was doing. He sought his mere immediate satisfaction and security. He still apprehends imperfectly the change that comes upon him. The illusion of separation that makes animal life, passionately competing and breeding and dying, possible, the blinkers Nature has put upon us that we may clash against and sharpen one another, still darken our eyes. We live not life as yet but in millions of separated lives, still unaware except in rare moods of illumination that we are more than this. It is only through weak and tentative methods of expression, through clumsy cosmogonies and theologies, and with incalculable confusion and discoloration, that the human mind has felt its way towards its undying. Man still goes to war against himself, prepares fleets and armies and fortresses, like a sleep-walker who wounds himself, like some infatuated barbarian who hacks his own limbs with a knife.

“But he awakens. The nightmares of empire and racial conflict and war, the grotesques of trade jealousies and tariffs, the primordial dream-stuff of lewdness and jealousy and cruelty, pale before the daylight which filters between his eyelids. In a little while we individuals will know ourselves surely for corpuscles in His Being, for thoughts that come together out of strange wanderings into the coherence of a waking mind. In physical as in mental fact we separate persons, with all our difference and individuality, are but fragments, set apart for a little while in order



that we may return to the general life again with fresh experiences and fresh acquirements, as bees return with pollen and nourishment to the fellowship of the hive."

Indeed we more than "may," we do return to life again and again to utilize past experiences, and to gather new ones and "fresh acquirements" on that long road which leads man to attain the perfect image of God.

*J. B. Lindon.*

*FROM "RAPHAEL"*

The tissues of the Life to be  
We weave with colors all our own,  
And in the field of Destiny  
We reap as we have sown.

Still shall the soul around it call  
The shadows which it gathered here,  
And, painted on the eternal wall,  
The Past shall reappear.

Think ye the notes of the holy song  
On Milton's tuneful ear have died?  
Think ye that Raphael's angel throng  
Has vanished from his side?

Oh no! — We live our life again;  
Or warmly touched, or coldly dim,  
The pictures of the Past remain, —  
Man's works shall follow him!

*John Greenleaf Whittier.*

*THE COW OF HATHOR*

With that charming lightness of spirit which pervades all things French, Professor Maspero writes, "For about five months there has been nothing talked of in Egypt but a marvelous cow, the like of which has never before been seen. She is of a rare color, of perfect purity of form, intelligent expression, graceful, and an excellent milker to boot. She was a native of Thebes, but has just been brought to Cairo, where she has been the rage for six weeks. She is of yellow sandstone, is named Hathor, and is more than 3000 years old, a very respectable age even for an Egyptian cow."

This wonderful cow was discovered a few years ago at Deir-El-Bahari, near the famous Tombs of the Kings of Thebes. The workmen had been excavating at the foot of the desert cliffs when a sand-slide occurred and disclosed a small vault of wrought stone wherein a cow's head appeared, looking out from the cavern's gloom. For more than three millennia she had been stalled within this construction, built in a hollow of the rock lined with slabs of sculptured and painted sandstone; and now a respectful world sought to clear her path from the tumbled rocks and wind-blown sands of centuries.

The walls of her stable were profusely decorated with religious scenes, and the curved roof of stone above her, which had guarded her so safely all these long years, was painted dark blue with yellow, five-pointed stars, scattered over it to represent the night sky—the realm of Hathor ruled from her lunar throne.



But it is not of this cow we would speak; rather is it of her teachings. She is no ordinary creature, but a goddess adorned with the emblems of her dignity. A disc shines between the horns; while aquatic plants and lotus flowers are at her feet. Two human figures lean against her. The first stands in front of the group, with his head under hers and his back against her chest. The face of this figure is mutilated, but from the uræus of the crown and the garments worn, we recognize the Pharaoh. His flesh is painted black, the colour of death, and his hands are extended in an attitude of submission, as if avowing himself the servant of Hathor. The second personage is also this same Pharaoh, but his flesh is of the colour of the living and he wears no clothes. He kneels beneath the animal drinking the divine life-giving milk.

As we have explained in a previous article on the Egyptian view of life after death, it was taught that the Soul, or double of a man, wandered after death towards the plains of Amenti. In the interwoven mythology of those days it was held that Hathor appeared before these souls when escaping from the tomb after the funeral; on their way towards the west in order to enter the world succeeding the physical. Her form differed according to the district where the interpretation of her worship had developed. In the north the people conceived her as one of the fine sycamores which grow on the borders of the Libyan desert, green and thick from the hidden waters sent by the infiltrations of the Nile.

The mysterious path which leads to the realm of Amenti brought the Soul of the man to its

feet, when divine guidance was given to those who showed a wishfulness to progress. Further south the form which Hathor took was that of a cow. She lived in a green marsh, also situated on the edge of the Libyan desert; and, as each Soul came towards her, she demanded its homage, which implied the desire to pass onward. If this homage was given she offered to the Soul the milk which gave it progressive life.

So in the group under consideration we find that the sculptor has reduced the marsh to a few tufts of papyrus and lotus blooms. He expresses the two moments of the mystic act by the pose of the two royal figures, and by the choice of their attributes. The first wears the costume of the Pharaohs, and has black flesh, which is the indication of death; and he stands upright under the animal's head. The Pharaoh has only just passed within the realms of Hathor, and she receives him as her own, taking him under her protection. That formality accomplished, he slips through the lotuses, kneels down, and commences to drink the milk which is offered. With the first draught new life flows into him, and so the artist has represented him naked like a new-born infant, and with flesh of a pink colour to denote the living.

Here is the Resurrection of the Soul upon its onward journey, as pictured in allegory to the Egyptian mind—the passing from experience to experience, from body to body, and from life to life, told by the chisel of a master craftsman, who lived in the days when “Pharaoh, king of Egypt, went up against Israel.”

*J. B. Lindon.*



## IN THE GARDEN HOUSE

*Evening Third*

*Inquirer* : And now I would like to hear more about the ego. I think I understand the bodies of the personality to some extent, but the body of character, in which you said the ego lives, is not so clear to me. And the ego himself is a very mysterious being.

*Student* : Yes, the ego is in essence, in its central being, a spark of the One Life, and that will probably always remain a mystery, an unsolved problem, for us, no matter how much we may learn about it.

*Inq.* : I understand that the body of character is simply a still higher body than the mind, that in it are held together the qualities of being which make up what is called character. Is that correct?

*St.* : Yes, that is quite correct. Of course, by the word 'character' we would mean the whole of the true qualities of the man, and not that which may be seen to show, or even does show, through the personality, nor that which is commonly accepted about the man's character and which is more properly called his 'reputation.'

*Inq.* : Has the character-body a fixed form and shape as I understand the astral and mental bodies to have?

*St.* : Yes, and no. It has limitations in space, but its form is not so pronounced as the others.

*Inq.* : Do I understand that the ego is a larger consciousness than that of the personality and that it includes that of the personality?

*St.:* Yes, both statements are true; the consciousness of the personality is really the consciousness of the ego. But this does not mean that the ego is always conscious of what the personality is doing. The consciousness in the personality is subjected to very much greater limitations than that of the ego outside the personality, is moving and acting at a very much slower rate. The ego is therefore not in touch consciously with the personality except under special conditions. And the consciousness of the personality feels itself to be a whole, as if it were completely separated from all else.

*Inq.:* If the ego takes no notice of worldly affairs, what is it doing to pass away time?

*St.:* Well, in the upper mental world the idea of time is practically lost sight of. The ego, however, has his own life and activity. He lives in a world of realities which, though formless, have real objectivity and which can affect him and he them. So the ego is learning how to deal with these 'things' which are really principles and abstract ideas, and he grows steadily in wisdom. The power to form generalisations of facts and abstract ideas is gained through the help of the successive incarnations of the ego in the personalities. You see, in the long evolution of man he first gained self-consciousness in and through the physical brain. It is only after many incarnations that the ego becomes awake to the world in which he lives. The young soul or ego is as helpless in the world of abstract thought as the newly-born infant is in the physical world. His consciousness is vague and loose, and it takes the great limitations of the physical



world to give a sense of unity to the consciousness which has been limited in the personality. Thus the feeling of self-consciousness arose and grew in and through the brains of the personalities of an ego long before the ego himself became self-conscious. Even to-day when the most advanced men have developed the intellect so highly, there are still many backward races whose egos are hardly self-conscious in their own world but only in the physical world.

*Inq.:* How interesting! But why is it that so very few people know about these things?

*St.:* Because so very few people have cared to know about them. The great wave of materialism and free thought which swept over our Europe and America in the latter half of the nineteenth century resulted in men's turning their attention chiefly to the things of the physical world. The existence of higher worlds and of our evolution in them were flatly denied. Now that materialism has passed its high-water mark and is rapidly losing its strength and is dying away, while liberty of thought and speech and of the press has remained, there is every reason to believe that men will devote more time and energy to self-study. They will ask the old questions: "What am I?"; "Whence came I?"; whither am I going?"; and "How should I best invest my energies?" The people of a generation or two ago simply did not take any deep and abiding interest in the hidden side of life, in things which belong to our spiritual and eternal being. To-day it is different. There is a great hunger for the knowledge of the Truth. This is evidenced by the many creeds, cults and

“isms” which have arisen within recent times, some of which, though still narrow, have found much light and truth. Our grandparents knew nothing of Christian Science or mental healing, or even of hypnotism; our parents scoffed at these things, which we of the present generation accept as matters of course. Hypnotism has even become quite respectable in scientific society, and even telepathy and clairvoyance are being more and more recognised as scientific facts.

*Inq.:* That is quite true. I am much interested in what you said about self-consciousness arising in the physical brain consciousness. Now, would you regard the purpose of physical life to be the making possible of self-consciousness?

*St.:* Yes, I rather believe that is true. It seems to me that the bodies of the personality are for the ego much the same as a rolling walking-chair is for the baby just learning to walk. You fasten the child inside the chair so that he stands upright and can not fall. Then he can push himself around and learn to walk. After the art of walking has been learned, the chair is in the way and is discarded. Just so we men are fastened inside of the physical body with its great limitations in order to learn to be self-conscious even without a physical body. When we have attained to self-consciousness in the ego, then it seems to me, we shall have no further use for reincarnations and the cycle of reincarnations will be finished, except for those who wish to come back to help their fellow-beings.

*Inq.:* Have animals an ego?

*St.:* No; that is precisely the difference between the animal and the man. It is the



existence of the ego back of the personality which makes possible the attaining to self-consciousness. Animals are not self-conscious, though they may sometimes very clearly show reasoning power.

*Inq.:* You said the ego is usually not aware of what the personality is doing. Is this due to the undeveloped state of the ego or to his indifference to the matters of the lower worlds?

*St.:* To both. At first it is because the ego knows nothing about the personality, being almost asleep or unconscious in his higher world. Later, when more fully developed, he comes to know about the personality but takes little interest in it until it strives for the things that the ego is himself striving to obtain, and tries to coöperate with the ego in his work of evolving.

*Inq.:* What is the work the developed ego is trying to do?

*St.:* The more advanced ego is trying to control his lower bodies of the personality and to extend his consciousness into still higher worlds than the one of abstract thought, the higher mental world. He takes the general and more inclusive views of life and is interested in the limitations and isolated facts of the lower worlds only for the powers of consciousness which they help to develop for him and for the generalised experiences of the personality. You might say that the ego is interested in the personality only when the personality becomes for the time being impersonal and seeks for the things which lie above the worlds of the personality, that is to say the spiritual worlds.

C. S.

*WAS THIS MEMORY OF A FORMER LIFE?*

It is well that the newspapers are discussing the subject of reincarnation but it is our pleasure to aid in correcting inexact ideas.

*Special Cable to Chicago Newspaper*

Paris, Jan. 24.—The death is reported of Mme. Laure Raynaud, who created much excitement in Paris a few years ago by her extraordinary knowledge of a former life.

Mme. Raynaud, who was forty-five years old, was a nurse in a private hospital in Passy. A few years ago she told the doctor that she knew she had died at the age of nineteen many years before. She described the town and the house in which she had lived. It was a foreign town, although Mme. Raynaud had never been out of France.

The doctor thought the town might be Siena, in Italy, so he wrote to the Mayor of that place and procured a collection of photographs. In one of them he recognised the house and church exactly like those Mme. Raynaud described. She gave many details, among others that she died in 1840, and that her death was due to consumption.

Without telling her where she was going, the doctor took her to Siena. The first day she arrived she walked straight to the house she had described, and from there to the church. There she went to the tombstone of a girl who died of consumption in 1840 at the age of nineteen and fell on it in a fainting fit.

It is possible for this lady to have been in incarnation in Siena at the time she thought she lived there, yet as a rule people of her grade of evolution remain out of incarnation much longer.

Might not the lady have studied Siena carefully while out of the body, working upon the



astral plane during her incarnation as Madame Raynaud and, remembering her experiences, quite exactly, have told of them as if they belonged to another incarnation?

W. V-H.

### HIGHER WORLDS

You have heard it said that there are higher worlds of consciousness or spiritual realms in which men may live, and you have doubtless asked yourself, "What proof or what evidence is available to show me that such worlds really exist? How can I find out what to think of such assertions?" The purpose of this writing is to give some reasons that may help you in forming just conclusions.

In the first place the higher worlds are not far away in space but right around us. Therefore evidence for their existence does not have to be imported and accepted on blind faith, but men may reasonably hope to be able to obtain first-hand knowledge. To do this it is necessary to know what to look for and how to look for it.

In the second place the higher worlds are really conditions of consciousness. Consciousness means awareness, and the ability of a man to become aware of anything depends on his responsiveness to vibrations. There is something outside himself which sends out vibrations and if the man has the proper material in his bodies,—the physical, the emotional and the mental—then this may be set into similar vibra-

tions, and the man himself, a permanent center of consciousness, becomes aware of these vibrations in his own bodies. By long experience he learns to locate these vibrations as being somewhere outside of these bodies which are his instruments for receiving vibrations.

If these two facts have once been accepted on trial by the student, he may easily reason out for himself methods of searching for evidence. The truth is that the higher worlds are all about us, are flooding our bodies with vibrations of energy, but we are either too busy to pay attention to them or we have not properly trained our bodies to respond and vibrate to the more subtle energies which belong to the higher worlds. In case of the very high or spiritual worlds we may not even have control over any well-organised instrument of perception by which we can respond to their very delicate vibrations. To be able to produce beautiful music it is not only necessary to have the proper materials for a musical instrument but these materials must be constructed into the finished instrument and it must be properly kept in tune.

How, then, should you prepare yourself for coming into contact with the things that are of higher states of consciousness? You should pay more attention to the things which are not too closely related to the physical world. Analyse your feelings and emotions occasionally; trace back the growth of a thought to its hidden origin. Above all, strive to feel in your consciousness the very delicate voices of nature, the subtle vibrations of the tenuous matter of the higher worlds. To do this it is necessary to learn to



become at will more unresponsive to the noisy clamor of physical energies and gently but steadily will to become more sensitive to the finer energies which are pulsating or vibrating throughout our own denser world. In other words one must learn to shift his center of self-consciousness higher up. There must be, for the time of the exercise, an enforced passivity in the ordinary world and a sustained activity in higher states of consciousness.

Learn to appreciate the best music, especially the great classical compositions of such composers as Beethoven, Bach and Brahms. Try to cultivate a permanent liking for the best in art,—in paintings, sculptures, in architecture. Forget your lower self in the contemplation of a great painting; let it speak to your inner consciousness of the truth which it symbolises in the world of physical forms and facts. Commune sometimes with nature, especially with wild, or primitive, nature and her various moods and elemental forces and energies of feeling. Study those faint, elusive impressions and the fleeting, ephemeral things of your own imagination. They are facts and objects of reality of the higher worlds. And, above all, try to cultivate a little of that wondrous faculty of leaving the fixed ruts of your own life and its limitations and enter gently in consciousness into the inner lives of others, their hopes, their sorrows, their aspirations,—that wondrous faculty which when rightly named is known as true sympathy.

C. S.

## TESTS FOR MUSICAL ABILITY

One of the misfortunes of our age, in which reincarnation is not well and wisely understood, lies in the fact that people will endeavor, as Dean Seashore wished to do, to throttle aspiration at its very birth. The people who cannot make a success of music in the incarnation in which they begin its study are those who are just allowing some of the most important ray-qualities, previously perhaps dormant, to find expression. Such people, if they disregard the warnings of the too practical Dean Seashore, will reap a full and satisfying reward when they have returned to physical plane life after a period of heaven life. They will then have both faculty and opportunity to make musicians of themselves.

Dean Carl E. Seashore, head of the department of philosophy and psychology in the University of Iowa, spoke on "The Measure of Musical Talent" at the Orrington Lunt library, on the Northwestern University campus, Evanston. The address was under the auspices of the Philosophical Society of Northwestern University.

The psychologist said that hundreds of students were wasting their time and money in getting a musical education when they were not fitted for that art.

*Daily Newspaper.*

It is furthermore worth while to note that the ideals of musicians for their pupils have been in recent years so modified that thousands are enjoying no study at the present day who under the old conception of music would have been debarred from considering themselves able to indulge in musical expression.

*W. V-H.*



*STEREOPTICON BUREAU*

The first stereopticon of the *Legion* has been purchased for Headquarters use. It is a fine instrument but of small size—suited to audiences of about one hundred people.

Groups, or units, will be encouraged to do stereopticon teaching for the public by providing attractive typewritten lectures and lantern slides to accompany them, from headquarters.

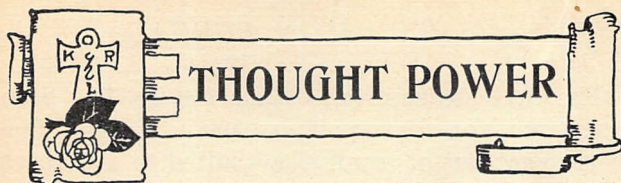
Any enterprising person can read the lecture to an audience with bright comment of his own and display the slides.

Several lectures are about to be prepared.

Write us if you are interested.



*The door of old Letchworth Church*



### *WHAT ARE THOUGHTS?*

Thoughts are real, substantial and objective things, just as are chairs and tables. Since they are formed in a delicate and subtle medium they have a modified set of laws to govern their life and their interrelations with other things and creatures.

People forget too often that it is only their physical bodies that belong to the physical world or world of material objects. A part of every man dwells in the realm of thought and is always acting there. Hence there is a part of every man, the mind part, which is being acted upon by the thoughts of others as well as itself acting upon other beings.

Every man is continually putting into the world, sometimes indefinitely and sometimes with other beings as targets, these ethereal thought missives. In the second case the thoughts pass directly to the people to whom they have been sent; in the first case they float about to be attached to others who sometimes are not in a positive state and who are, therefore, more or less receptive.

When people grasp this idea they realise their responsibility for the thoughts which they make, and also realise the great opportunity for good which that knowledge places at their command.

*W. V.-H.*



*THOUGHT POWER*

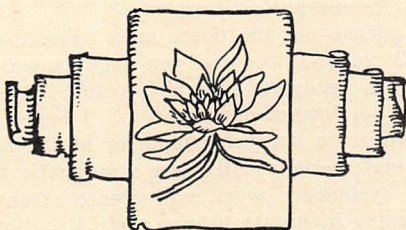
The most important thing in all human life is the motive, the purpose of life. It is here that will expresses itself in making the deepest and most important determinations of life, namely toward what life should tend.

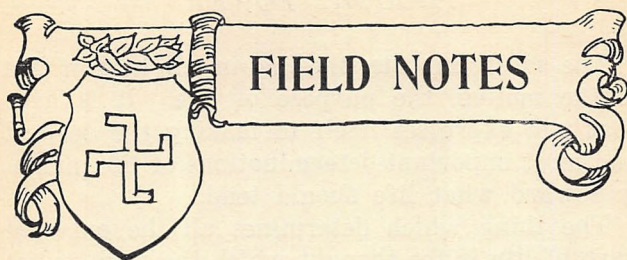
The thing which determines all the outward garb of life is the thought which the man makes use of as he moves along in the incarnation.

The old thoughts of preceding incarnations make narrow limitations for him or wide, open ranges of action.

Who does not recognize that the man of limited thought range, of unkind thought and speech, of crabbed and unrestricted thought intercourse, is the man who is hedged about by the very limitations that he has in this way made for himself. It is the man of broad and generous thought who frames for himself a broad and generous life. The New Thought people have grasped these facts and are making practical though not always the wisest use of them.

W. V-H.





## EXTRACTS FROM SOUTH AFRICAN LETTER

*Durban, South Africa.*

*Dear Sir and Brother:*

Taking your letter as a whole I entirely agree with everything you have put forward, both in the manner of your working systems and your future intentions, as well as the principles upon which the *Legion* is based. The more simply you can carry on the work the better and more effective will be the results, I am sure. It is very necessary that your Units adapt their methods to meet local exigencies, and more so with branch work in different countries. . . The idea of affiliating South African work as a branch of the *Karma and Reincarnation Legion* is a valuable one with which I entirely agree. . . May I suggest that efforts should be made from your headquarters to form a world-wide organisation of the *Karma and Reincarnation Legion*?

You will please put me down as a subscriber for the magazine REINCARNATION and you may depend upon my best efforts in securing subscribers for it, as well as members for our branch organisation. I hope that South Africa will prove a staunch supporter of the *Legion*.

International sections will form a magnetic tie around the world; systematic work will create strong thought currents causing humanity to give their attention to Reincarnation and to seek in its teachings for solutions of life's enigmas, so that this work of ours with a small



beginning must be planted securely, for of course we do not expect to find results, to see effects of our work during our present incarnation. We are simply sowing the seed of thought for future generations to reap the harvest,—a harvest which will make their lives more noble by having true ideals and knowledge by which to guide their actions.

Another advantage in international co-operation is that America is the home of progressive thought, up-to-date methods of systems and office routine in preparing circulars, press-work, etc., This, together with co-operation in collecting data, etc., should give an enormous increase in efficiency and conservation of working energy, presenting a more important and impressive society as a world-wide working body and organisation than as a mere parochial group of workers unattached. Further, this co-operative principle is imperative, being the spirit with which higher work must be done; there must be no limit to our aspiration, no horizon to mark the distance of our endeavours and no single life to mark the end of our individual work. These sentiments will, I am sure, find an echo in the hearts of all your present members.

We know we can conscientiously carry on the work of spreading the truths of karma and reincarnation notwithstanding our weaknesses. I myself feel I could give heart and soul to an abstract cause like ours, where we know that no large results can be seen in one life-time, but could not attempt to tell others they ought to do what I could not do myself.

It is almost certain that it but needs *your already formed organisation* to take the initiative of writing to the various countries for you to meet with a universal ready and hearty response, as unity is strength, not only of numbers but of thought, action and efficiency.

A useful department of each section would be the formation of a Reference Library for the use of writers and speakers, many of whom would not be able to afford expensive books just for the purpose of collecting data for their lectures and pamphlets. It would not be an expensive outlay for each section to possess one volume of all the books bearing on reincarnation. Catalogues of these reference libraries would be interchanged so that

each section could at once note the absence of any books not in their library; or better still a list of representative books and pamphlets could be published regularly in the magazine REINCARNATION, giving the title, the author, the publishers and the price.

*G. Williams.*

Mr. Williams and other prominent workers in South Africa are rapidly pushing forward the organisation of the South African Section and a permanent organisation will probably be formed in the near future.

Among other valuable suggestions made in the letter from South Africa is this one: In each section there should be appointed some person whose duty it shall be to collect data and material from the members of his country, which may be of use to writers and lecturers, and send such material to the official organ of the *Legion*.

Members will please aid in collecting the following information which will be useful for reference. Write to the secretary, who will file these materials and hold them for the use of those who may need them.

- 1) List of all books and pamphlets published on the subjects of karma and reincarnation.
- 2) List of authorities, ancient and modern, from the views of philosophers on karma and reincarnation.
- 3) List of clergymen and their addresses who believe in the teachings of karma and reincarnation.
- 4) Exact quotations and references from general literature bearing on karma and reincarnation.
- 5) Clippings, with references, from newspapers, which deal with the subjects of karma and reincarnation.

One of our energetic workers in Colorado is placing subscriptions for REINCARNATION in every public library in that state which will accept the magazine. It will be well for our various groups to consider the possibilities of this very important work and try to place subscriptions in the most important libraries of their city and state, as far as means permit. There seems hardly any form of our work which is likely to help more of the general public to become acquainted with karma and reincarnation. Will you help in this good work?



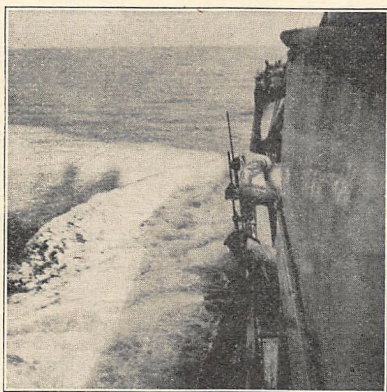
## PACIFIC GROVE, CAL.

"I was a stranger in Pacific Grove last winter. Having read all the Wisdom books in the public library and asked from whom more might be learned of the Wisdom, I was finally given the *Monterey Express*, with Mesdames Denman's weekly article.

"When I called they were charmingly cordial. They had a weekly 'At Home' for all enquirers. They took anyone who wanted books into a room where there was nothing but Wisdom books, and said, 'Take anything you want. We are so glad to lend everything!'

"These devoted women helped me in every possible way, my difficulties at that time being of many varieties. They spare neither physical strength nor self-sacrificing devotion. Think of offering to lend *Man: Whence, How and Whither*, for which they had waited nearly a year, before they had read it! Their attitude was, 'We have so little time to read, it would be quite selfish to keep it from anyone who can be reading.' They were apparently forgetful that the activities which kept them from reading were all gratuitously undertaken for others."

*Extracts from a letter.*



*Scrubbing ship! Harbor's near!*

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