

REINCARNATION

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TO BE FREE



OR each spiritually evolving man there comes inevitably a time when both good or positive and evil or negative karma are neutralized. The man is then free from the forces of passion, of erroneous thought and of Fate's small compulsions.

He finds an infinitely larger life, larger duties, wider knowledge, the wisdom of our Fashioner and Sustainer and dwells and acts in the consciousness of his continued use of God's power. He comes to feel himself a part of God's very Being.

What a Freedom is that! To take part in the life of man, of the world, from the standpoint of Divinity!

W. V-H.

THE YOUTH AND THE SAGE

One day a youth named Jasper was climbing a mountain. The sun was shining, flowers were blossoming, all was wondrous with summer. He met an old man. After greetings on the day the stranger said: "To-morrow there will be snow over this mountain, summer will be gone and winter will be here." The youth laughed. "Impossible. This is but June; many days of flowers remain." And he walked on, thinking the old man a bit touched in the mind. But on the morrow when the youth returned, what the Old Man had foretold was come true. Snow covered the weighted evergreens, the air was cold and bitter. The youth shivered, for he had on his summer clothes and they felt like almost nothing in the cutting wind. The flowers were gone. Not a sight of them remained. As far as the eye could see over the valley and mountains all was white with the fallen snow. The youth thought: "I shall be ill! I must return at once!"

As he hurried down again he met the Old Man who smiled brightly. "Why such haste? The morrow will be warm and beautiful. The sun up there will bring forth flowers over night." The youth was very cross and shouted: "Old Man, you are crazy!," and went on his way.

It was some years after that, the youth—now a man with a beard—sat by a fountain pool and played with his little one. The child lay on its stomach upon his father's knee and dabbled his baby fists in the water and tried to catch the tiny gold and silver fish as they swam about. Sometimes the father would put his two hands

around the little fat body and lift him out over the pool and then the baby would wave his arms and push out his plump legs as though he were trying to follow the fish. Just as the father did this and was laughing he almost let go his hold, for there stood the Old Man he had seen on the mountain. The Man nodded and the father said: "How do you do," though he did not feel very happy to see him. The Old Man smiled at the babe and, touching him with his fingers, said to the father: "To-day you are happy; but to-morrow the babe will be gone!" At this Jasper grew very frightened and angry too. He cried: "Do not let me see you again, you cruel old man!" And squeezing to himself the warm, soft body of the baby he went as fast as he could to the house where the mother was washing the little one's clothes in the sunshine.

The next evening what the Old Man had said was come true. The baby was dead, and Jasper was kneeling beside the little cold body near a white rose which had fallen to the ground. He neither heard nor saw the Old Man when he came in by the door. The Man stood a moment, then stooped and picked up the rose. Laying it against the tiny wax hand he said: "Jasper, grieve not; this white rose and thy child thou shalt see to-morrow!" But Jasper turned away. "I shall never smile again," he said.

It was once more many years, and Jasper was an old man. He was climbing the mountain. He had been told that at the top lived a wise man, who,—if Jasper could but reach him—would be sure to heal his pain. Jasper was bent and slow of foot, weary in mind and of the world. He

wanted to find the Wise Old Man and be cured if he could; if he could not, it did not matter, he would die on the mountain.

It was a long time since he had been on the mountain. In his youth the path had seemed easy, now it was grown very rough. Rocks were in the way and fallen logs over which he had to crawl painfully. The day was closing and when he came to the patches of wood, evening shadows and silence had begun to fall among the trees. He found that he could not reach the top and he wondered what he should do all night on the desolate mountain side. Then he grew very lonely indeed, so lonely that he forgot everything else and he sat down by the path and hid his face in his hands. A great time seemed to pass; then he heard some one calling his name, and there in the darkness was the Old Man.

"Be of good cheer," he said, "on the morrow thou shalt reach the top and then thou shalt find God."

In the morning the path was even more rough but Jasper remembered what the Old Man had said and the thought of it gave him courage. Though he was lame and ill he climbed fast, for the thought of reaching the top and of finding God gave him strength.

By and by he came to a figure seated upon a fallen tree and it was the Old Man. But now there was a bright light all about him, so bright that Jasper could scarcely see his face. He pointed to the foot of the mountain and Jasper saw that he had come a great way. Then the Man called his name and Jasper knelt down before him and in his spirit was a deep peace.

"My child," said the Old Man, "thou didst not believe me long ago."

"No," said Jasper, "I thought—"; he did not finish; instead he whispered: "I loved you all the time."

"Yes, you loved me all the time and that is why you are here."

But Jasper knew in his heart that it was really because the Old Man had loved him.

Harriet Tooker Felix.

WHEN DOES KARMA BEGIN?

Karma begins with the very birth of the soul by the process called individualization.

It is as if the great ledger of the soul, maintained by the Mighty Devas of Karma, were formally opened, to be closed only when the man ceases to blunder in his living.

Goethe said: "*Es irrt der Mensch so lang er strebt.*" As long as man struggles with Nature's forces he errs!

But might we not better say: When man has learned to use the forces of Nature without needless struggling he ceases to err?

Then the man is perfect in no longer making those errors in the great drama of life which necessitate the bindings of karma within the limitations of lower bodies.

W. V-H.

KARMA — PERSONAL AND EGOIC VIEWS

Man, while on earth, lives at the same time in the ego and in the personality. Actions in the world of the personality comprise physical actions, feelings and emotions, and concrete thoughts. These actions are necessarily related to their corresponding reactions, and the effects of both upon the personality is known as karma.

However, all actions of the life of the world in which the man is concerned may be viewed from two different view-points: that of the personality and that of the ego. Although the ego is not directly affected by the karma of the personality, he is dependent upon it for his own growth. Through the many successive personalities that he sends into the lower worlds he gains experiences and knowledge from which he assimilates wisdom and qualities of character. Therefore the ego may very properly be interested in the karma of the personality.

Now the personality is largely influenced by the qualities of the various kinds of matter that make up his different bodies. He easily identifies them as himself. He enters into the actions and movements of the matter of his emotional body and thus feels its desires as though they were his own. Carried away by the strong life of this emotional body he will seek for pleasure and even exert himself strongly in order to obtain wealth, health and comfortable surroundings, so that he may have many varieties of pleasure.

Thus the personality weighs and values all actions with regard to the amount and quality of pleasure which they will bring to him. He natur-

ally regards those things which bring him pleasure as "good karma," and those which bring pain and difficulty as "bad karma." He is interested in "having a good time" while he lives on earth, though just what he considers desirable depends on his character or qualities of the ego. The personality of young and undeveloped egos seek their pleasures in coarse, vulgar experiences, while those of more advanced egos may only find real pleasure in higher emotions and thoughts, in music, art, literature, science, etc. Thus the personalities of the lowest classes of people seek pleasures in which actions of the physical body are necessary; those more advanced will find their greatest satisfaction in agreeable feelings and emotions, or in actions in which the emotional body plays the greatest part; while the most advanced personalities obtain their keenest joy and sense of life in those actions which most require the use of their minds or mental bodies. But they all agree in seeking for the things which will give pleasure to the personality.

When we consider the ego we find that he takes a very different point of view. His personalities are only passing incidents for him, only short chapters in his book of life. He desires to grow and unfold his powers of consciousness to higher and higher worlds or states of being. His personalities bring to him experience from which he gains greater understanding of the Law. Very often those personalities which were most stormy and difficult and full of suffering were the ones through which the ego made the greatest progress. There is always balance in nature and in life: every sorrow has its joy somewhere; every

struggle has its appropriate reward for good.

What does the ego call good karma and what bad karma? The ego himself is beyond the workings of karma, since by definition karma applies only to the worlds of the personality. But yet he is affected by the karma of his personalities, and he would call that karma desirable for him which gives him the materials from which to learn the biggest lessons of Truth, or to gain the most power for acting in his higher world, or to unfold most of his divine qualities of love.

Is it not clear that the ego would gain very little from a life in which the personality was brought up in ease and pleasant surroundings and lived happily and indolently without exerting himself, without experiencing pain and sorrow? Would not the ego be most likely to obtain the materials for his greatest growth from a life in which the personality had continually to strive hard to maintain life, and in which many pains and sorrows were borne patiently? Is it not clear that *in general* what the unevolved personality calls "good karma" might be regarded as bad karma by the ego, that the "bad karma" of the personality might be most helpful to the ego and therefore called good karma by him?

To be sure, when the ego becomes more wise and more advanced and learns to control his personalities, they will be able to understand more and more of evolution and the law of growth, and will be more able to evaluate the experiences of life from the larger, egoic point of view. When the ego is highly advanced he may gain much strength and growth from a life of peace and happiness, especially when the personality will-

ingly becomes the servant of its own higher self.

Those who know the truths of reincarnation and karma and are trying to live in harmony with them are fortunate indeed. They may reconcile the contradictory points of view of the lower and the higher selves and succeed to a certain extent in acting as *one* being, the personality having realised that its interests are really that of the ego, for in very truth the personality is the ego himself, only subjected to the limited consciousness of the lower worlds. And when the personality becomes at-one with the ego, then can the ego swiftly grow and be a powerful worker in the greater evolution of the world and of all its beings.

In lives of outer ease, health and happiness for personalities is great opportunity to grow, if the man will enter into the recognized needs of humanity and work as those who are ambitious.

C. S.

When Li Hung Chang, the great Chinese statesman, visited this country, he went to Mount Vernon. At the grave of Washington he knelt and silently prayed while his friends who had brought him there stood by. Long afterwards he was asked for what he prayed at the grave of Washington, and he said he prayed that, if the doctrine of reincarnation indeed be true, the next reincarnation of George Washington might find its place and influence in awakening China.

Willa B. Laird.

FROM MY LIBRARY WINDOW

Last winter, as I sat by my library window, I looked out on the bare trunk and branches of a cotton tree and I thought of the beautiful yellow leaves that fell in showers, literally carpeting the ground beneath with gold. I said to myself: "Can that bare trunk and those naked limbs ever again be verdant and beautiful as last summer? The leaves are all dead and gone, but there is still life in its roots—I feel sure of it."

Every day I watched the tree till spring came—and lo, it assumed a delicate shade of green; tiny, tender buds were springing forth and anon the whole tree was clothed in all its former splendour of verdant leaves that danced and shimmered in the spring breezes. Then I thought how man is like a tree. Animated by the One Life he puts on a body and lives through what we call a life, then the spirit withdraws, as does the sap of the tree, and the body falls away, as fall the leaves of the tree, but the spirit life returns whence it came, till it is time to put on a new garment or body, just as the trees assume their new garb when spring-time comes. Yet is it the same One Life that re-animates and rehabilitates both man and tree. It is most natural, yet a wonder of wonders, this truth of reincarnation.

S. L. Allison.

THE ELEUSINIAN MYSTERIES

The early races of the Mediterranean coasts showed a marked taste for Egyptian jewelry, scarabs, coarse glass ware, ivories, bronze and enamelled statuettes from the eighth to the fifth century B. C. Phœnician and Greek traders brought cargos of them to all the coasts, to Asia Minor, to the islands of the Archipelago, to Carthage, Sardinia, Italy; Egyptian statuettes, and other objects, have been found at Rome in the unrestored portions of the wall of Servius Tullius, evidently mingled with the earth when the foundations were laid, as preservative amulets. Religions or philosophical doctrines much resemble industrial products: they are spread over the earth, and, when they are not expatriated by their own act, foreigners come to collect them in their native place.*

The realization of this fact aids us in ascribing the origin of many of the features of the Eleusinian Mysteries to the ancient Hermetic teaching of Egypt. The worship of Demeter of the Hellenes was similar in many respects to that accorded to Isis of the Nile. The characteristics of both are identical. To each goddess were sacred the fruitfulness and usage of the earth, and the divine attributes of these deities inferred that they had the gift and duty of leading men onwards after death to realms of bliss, by means of the teachings and initiation bestowed upon them during life. To those who bound themselves either to Isis or Demeter by observances and solemn oaths the

**New Light on Ancient Egypt*, by Professor Maspero.

goddess promised happiness in the other world, and undertook to guide them to a shining paradise through the darkness beyond the tomb.

In the ceremonies before the altars of these goddesses the revelations given to the neophytes comprised three different elements: a drama performed for them by the priesthood during the vigils of the initiation; the objects shown to them; and the formulas uttered and taught to them. The representations took place in the sacred enclosure, or in the halls of the temple; there were few scenic decorations, and no mechanical contrivances, or complicated devices. "The silence of the night, the alternations of light and shade, the majestic voice of the sacred herald, the imposing robes of the hierophants and ministers engaged in the solemnities, the singing of the choir, now plaintive, now triumphant, exercised a strong influence over the senses and imagination. The heart thus excited by the preparation that preceded the initiation and filled with the mystery which so easily held sway in the sacred precincts; the promises and revelations of the mystagogue to whom the instruction of the novice was entrusted, the fastings and repeated purifications and sacrifices; the songs and dances performed during the ceremonials and the impatient anticipation of what was to be revealed, combined to incline a man to strong emotion. And when at last the hierophant disclosed the sacred effigies and symbols to his view, in a form and with attributes unknown to the profane, must he not have felt nearer the gods, as if admitted to contemplate them face to face?"

But that was not sufficient to give him the

certitude of everlasting happiness in the future life. He desired more than the sight of gods suffering, and then triumphing in glory; he required a solemn act in which he played a part, before acquiring full possession of the mysterious truth. We know, from the descriptions handed down to us, that it was like an anticipatory rehearsal of the peregrinations his soul would have to make before attaining felicity. Plutarch tells us that there were first walks at random through difficult by-ways, disquieting and interminable wanderings in utter darkness, all simulating the way through the darker purlieus of death which must be traversed ere reaching brighter realms. When, at last, he was on the point of succumbing to fatigue and terror, a wonderful light dawned on his eyes, and he gazed on the pure places, and on the pleasant meadows, and watched the dancing and singing, and heard the holy speeches and was witness of divine apparitions. Even then the revelation was incomplete; it indicated the obstacles to be overcome and the end toward which his efforts were directed, but it neglected to show the way by which he could come forth victorious from his trials. These directions, however, concerning the way to be travelled and the proper conduct of the traveller were, no less, an integral portion of the teachings given both in Egypt and Greece.

The Egyptians, always mentally occupied with the problem of life beyond the grave, tried in very remote ages to teach men the meaning of life after death, and they pictured a life with the gods resembling existence on earth, and passed amid the pleasantest surroundings they could imagine. To speedily attain such bliss it was necessary to

take every precaution in this life and to begin by becoming attached to some divinity or protector able to guide and assist those who acknowledged his sovereignty. It was usually a god who, having already suffered death, passed beyond the necessity of death, such as Ptah or Osiris; and the mortal was entitled the faithful servant of the god or protector he chose. He learned by heart the chapters which gave him entrance into the god's domain. But, when once a mummy, he might forget the sacred words and verses in the first troubles of the embalming, and therefore they were recited in his ear before he was carried to the tomb; and to make more certain, a special work containing them was placed in his coffin. This was the "*Book of the Dead*," copiously illustrated with vignettes and directions; a veritable guide-book to the further land, wherein the roads which led from the physical earth to all the paradises were described stage by stage. Like the hierophant of Eleusis, the Egyptian priest had to have a voice perfectly in tune for intoning the formulas, and the novice who repeated them after him had also to possess a voice equally in tune. Like him who was initiated into the Eleusinian mysteries, the Egyptian dead personage encountered dangerous or salutary springs on his way, as well as monsters whom he pacified with his singing. Through opaque darkness and difficulties he passed upon "the path," until at last he reached the fertile islands, brilliant with light.

J. B. Lindon.

KARMA IN THE BIBLE

THE PROPHETS ON KARMA

We are accustomed to think of the prophets as those having power to foretell future events; but the basic meaning of the word is 'to teach.' There was a "School of the Prophets" in which definite teaching was given, probably transmitted secretly from mouth to ear. Fragments of these teachings are given to us in the five major and twelve minor prophets of the Bible.

The burden of their teaching is that the Israelites have brought ruin upon themselves, because of their evil thoughts and deeds. The present cannot be understood without its relationship both to the past and to the future. The teacher of truth must have the larger view in order to understand the philosophy of life.

The prophets did not pry into the future from a motive of curiosity or for personal benefit; but only to see the end of the drama of life, to see the just and perfect fulfilment of karma, that they might study the law and proclaim it to the people. They studied the causes set up in the past and in the present, and they saw the effects these causes would produce in the future.

"Woe unto their souls," says Isaiah, "for they have rewarded evil *unto themselves!* (3:9). "Woe unto the wicked, for the reward of his hands shall be upon him." (3:11).

"Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord." (55:7). "Say unto the righteous that it shall be well with them, for they shall eat the fruit of their doings." (Isa. 3:10).

"According to their deeds He will repay." (59:18). The Jews recognized the law of karma as divine, but sometimes lost sight of its impersonal character and identified it with God. We may be misled, by a few passages, into the false idea that God rewards and punishes. But the general teaching of the context is clearly that we reward and punish ourselves.

We learn the law from experience, by suffering for our mistakes. Jeremiah says: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee. Know therefore and see that it is an evil thing and a bitter, that thou hast forsaken the Lord thy God." (2:19). We learn the law of karma as the burnt child learns the physical law that fire will burn; and by repeated experience we learn that the law never fails to act, and that no favor is ever shown.

Hosea says: "For they have sown the wind, and they shall reap the whirlwind." (8:7). "Ye have plowed wickedness, ye have reaped iniquity." (10:13). But he offers this solution to the difficulty: "Sow to yourselves in righteousness, reap in mercy." (10:12).

Ezekiel, also, has much to say about karma. He emphasizes especially the fact that each soul reaps exactly as *he* has sown, not what his mother has sown or his father has sown. The eighteenth chapter of Ezekiel is a great treatise upon eugenics and upon heredity. Read the entire chapter, and see how clearly the truth is taught that the son does not inherit the sins of his father, or any of his ancestors, but he is punished for his own sins only.

Laura Slavens Wood.

*HOW THE WEST LOST THE KNOWLEDGE
OF REINCARNATION*

The Ancient Wisdom teaches that a periodicity of changes, such as we can note in the movements of the heavenly bodies, obtains throughout all Nature: the evolutionary trend being spiral, speaking in terms of ordinary consciousness. We find ourselves in a world of length, breadth and thickness, or three dimensions only. To many people the how and why of our being here is an enigma, and the next world of four dimensions is to them an unguessed possibility, although it is in part co-extensive with the one which in some ways we know so well. "In Him we live, move, and have our being," but the scheme of creation is so vast that the untrained comprehension does not sense it. We are indeed very small, and the cycles of growth and decay are such great periods that the key to the mystery of life easily escapes the unaided observation. However, there is the body of fundamental truths which has been preserved through all the many changes in land surface, civilization, and government on earth—while history has been repeating itself. The central fact thus held, and now taught openly, is that of spiritual evolution: the Divine Will to become and to progress. There is postulated a law of equity which makes rebirth a necessity until the soul shall have attained to maturity through experience on earth.

But on thinking over the subject of reincarnation it occurs to many to question how the fact came to be lost sight of among the Western peoples, because it seems to have constantly held a

place among the beliefs of six or eight millions outside. Investigation shows that we must credit Justinian I., Emperor of Constantinople, for its abeyance in Christendom after his time. Church historians are agreed that, seizing on the tenets of "special creation" and "original sin," he succeeded by authority in imposing them upon the laity which was holding to the doctrines of "pre-existence" and "reincarnation," that had been so ably expounded two and a half centuries earlier by Origen, of the brilliant Alexandrian school and one of the Church Fathers.

Justinian began his movement about 540 A. D., convening a local Synod under the Patriarch Mennas. In 553, the Second Council proper, of Constantinople was held, and this became the Fifth Ecumenical Council of the Church. The Patriarch Vigilius, Pope of Old Rome, was not in sympathy with this convention, and only under great pressure attended at all, withdrawing his approval no less than three times, probably because the Empress Theodora encouraged him in adhering to his original opposition. The chief result to the Christian world was the repudiation of the belief in evolution through reincarnation, and the inception of that grotesque counter dogma of "everlasting hell-fire." Of the fifteen citations ratified by the Council concerning this and other matters, five are to the point, and had been first drawn up by Justinian:

1) "If anyone asserts the fabulous pre-existence of souls, and shall assert the monstrous restoration which follows from it: let him be anathema."

6) "If anyone says that the heaven, the sun, the moon, the stars, and the waters that are above

heaven, have souls, and are reasonable beings, let him be anathema."

8) "If anyone says or thinks that the power of God is limited, and that He created as much as He was able to compass, let him be anathema."

9) "If anyone says or thinks that the punishment of demons and of impious men is only temporary, and will one day have an end, and that a restoration will take place, let him be anathema."

10) "If anyone shall say that after the resurrection, the body of the Lord was ethereal, having the form of a sphere, and that such shall be the bodies of all after the resurrection; and that after the Lord himself shall have rejected His true body, and after the others who shall rise have rejected theirs, the nature of their bodies shall be annihilated: let him be anathema."

Cornett T. Stark.



Quiet reflections in the River Bacchiglione at Padua.

AN INCIDENT

I was seated at a writing desk, in one of the club rooms of Chicago University, very intent upon a problem in mathematics when the word 'reincarnation' seemed to sift into my consciousness and to distract my attention from my work. I turned around in time to hear two young men finishing a conversation of which reincarnation was the theme.

I was intensely interested at once, and asked a friend to introduce me to the speakers. The young man who had been answering the other's questioning explained that he was working up a composition for his English class and that he could think of nothing better than the subject of reincarnation. He told me that his little sister had a governess who believed in reincarnation. He said that the governess studied all of her spare moments and when he once asked her why she studied so much, she replied that she was hoping to better fit herself for her next life.

The governess had given the young man food for thought and evidently he was much impressed by her convictions, for he said that after he had really looked into the matter for himself he found it very difficult to get around reincarnation.

Incidents such as this prove that the truth of reincarnation is finding its way into the thoughts of people, although it may be working slowly.

The gentle governess little dreamed that in her quiet study she was building and sending forth thought-forms to mould the futures of a group of young men in one of our great universities.

Jerome Kochersperger.

THE LOVE OF GOD

How wonderful, sweet and blessed it is to think of the Great Creator as our Father.

Truly He is our Father, for we are taught to say, "Our Father Who Art in Heaven."

The word "our" means possession; something that belongs to us, and then He tells us that it is He that belongs to us, and that the relationship is very, very close,—Father.

If to us He is Father, then to Him we are Children.

He wants us to think of it in this way because He knows that until the Ego has developed or grown well into manhood, this is the closest relationship that it can understand.

Through all my boyhood days I heard this story told over and over again: How we all had one Great Father of infinite love and tenderness. And then I would be told that He had made many, many laws or commandments which I must absolutely obey; and then they said that if I failed to obey just one, even though it was the least one, I was just as guilty as though I had disobeyed them all, and for this disobedience I should be burned in hell fire forever and forever.

And to be sure that I believed it they told me that it was all, every word of it, in the Bible.

Of course I was afraid and didn't want to go where I had to listen to such things, still I was told I must go, and then I would cover up my ears so I wouldn't hear them.

And then when I was working alone, and at night, I would worry about it and wish that our

Heavenly Father would be as good to me as my own Father was.

My father told me many things that I must do and many that I must not do, but when I disobeyed or when I forgot and did wrong he talked to me and told me what it meant if I continued to do wrong, sometimes he punished me but he never put me in prison for life.

I could not understand why God made my father better to me than He Himself could be.

Then I would think what I would do if I was ever a father and had a little boy. I knew I'd just love him with all my heart, and I'd be awful good to him and I'd help him in every way I knew how to do the things that were right.

I wondered what kind of a father I would be and if I really would love my boy if I told him that unless he obeyed every word I said I would burn him up.

It seemed to me as though if I said such things to my little boy it would make him afraid of me instead of loving me, and I would then know that if he did do the things I told him to do it would be because he feared what I would do to him instead of because he wanted to please me.

It was so strange to me to think that my Heavenly Father who was so much bigger and greater than my own father and who had had so much experience and so many sons, couldn't understand better how to make his little boys love Him. We used to talk these things over when "the gang" met, and none of us could figure it out. One of the gang who didn't have to go to Sunday School and who wasn't afraid to fight,

said he didn't believe there was any such Father. It was just a story hatched up by the preacher to scare little boys and make them save up their show money to put into the "collection box."

Another boy said that God couldn't make any one better than Himself and God made his father, and his father was better than the preacher said God was, so the preacher was a liar, and worst of all he was lying about God.

Another boy said he would bet there would be more preachers go to hell than there would little boys, because they knew all about it and little boys didn't.

At last we decided to call a strike and get all the boys in the world to stay away from Sunday School and do all the bad they could, so if God sent one to the bad place He would have to send all, and He wouldn't do that because He would be so lonesome He couldn't stand it, and would ask some of us to come into Heaven with Him, and not one of us would go unless He would take us all.

Can there be any question but that this little world picture resembles the experience of the great majority of boys.

How many men are there in Christendom to-day who are thinking about these things just as they did when they were boys?

But thanks to the information that is now being given to us freely by the Great Beings who are sent by our Heavenly Father to help His sons, we are enabled to understand correctly the Great Truth of the Bible.

Each one of us can know for sure that we do have a Heavenly Father who is loving, tender and merciful, and that He does love us as our own earthly father loves us, only infinitely more.

And we may know that He loves us and watches over us as we fathers love and watch over our own boys, and that when we do wrong He is patient with us, and works with us until finally we do conquer ourselves and become what He wants us to be, and what we want our sons to be,—perfect.

He does not expect us to do it all in a moment any more than we expect our sons to get a complete education in one day at school.

As we give our boys days and days, and years and years to learn, to develop, so does He give us life after life and age after age to graduate into His own begotten Sons.

Now, if our boys will only listen to what we say to them, (because of our experience), they can become fully developed, manly men long before they would if they were compelled to go and bump up against the world to get that experience all alone.

So can we, if we only listen to the instructions they are giving us, make greater speed along the path of evolution and thereby reach Him and see and know Him as He really is, long ages before those who will not grasp the hand of opportunity that is extended now as never before.

This wonderful information is sent to us under the names of Reincarnation and Karma.

If life seems hard and unsatisfactory,

If things look unjust and out of place,

If trials and troubles and sorrow come to you
for which you can see no reason,

If life seems too short for you to accomplish
what you would like to accomplish,

If you don't understand the Bible and are un-
certain as to what awaits you after the Grim
Reaper has called your name,

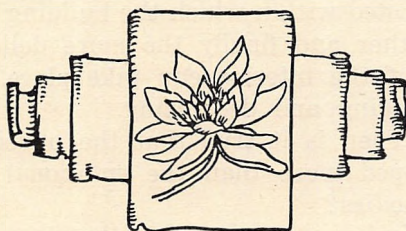
Go and study the things that are told under
the name of Reincarnation and Karma.

Your whole life will be changed.

The whole world will look different to you.

God Himself will be nearer and dearer to you
than ever before, and then, my Brother, your
heart will be filled with an unconquerable desire
to carry the good news to all those dear ones
who have not as yet heard, and then will the
Master's blessing rest upon you.

A. E. Landon



IN THE GARDEN HOUSE

Evening Fourth

Inquirer: If man is really such a very complex being, having several bodies which make up the organism of the personality and is himself living in higher worlds, how does evolution work? Do all the bodies evolve or do they grow toward perfection one after another?

Student: Both statements are true. Growth, refinement and higher organisation are going on for all the bodies which the man uses. But there is also an orderly way in which the growth of the higher bodies is dependent upon that of the more material ones. The lower bodies in fact serve as stepping-stones up which the man climbs in his larger evolution. It is with man's bodies very much as with the building of any architectural structure. The foundations must be well and truly laid, then a temporary structure of scaffolding is erected within which the building is slowly put together and finally the more delicate furnishing of the interior can take place, such as paper-hanging and decorating.

Inq.: Then is it true that the physical body is developed more than the emotional and the mental bodies?

St.: Yes, as a general rule that is quite true. You can even roughly classify people according to the refinement of their physical bodies and find how they stand in their larger, egoic evolution, though there are many exceptions to this rule. The bodies of the lowest classes of laborers indicate that they have very undeveloped higher

bodies, in fact we know that their emotions are largely coarse desires and that their minds are very narrow and full of prejudices. Under such conditions it is not likely that the spiritual man is anything but a very imperfect being. There is so little of character in such people. Their development is mostly in their desires. Their evolution is helped by many and varied desires. At first these are heavy and coarse but, as the man lives through many incarnations, they are gradually replaced by more cultured and refined emotions, which at a very advanced stage of evolution become spiritual aspirations.

Inq.: If the evolution of the lower classes of men is largely dependent on their having many desires is it well for them to indulge in coarse pleasures which are regarded as immoral by the better classes of people?

St.: Well, we must not forget that different classes of people have different lessons to learn. What the highly developed people regard as very immoral and harmful to their own spiritual well-being may not be at all harmful for lower classes. It may even help them in their evolution. It remains a fact that men must all pass through the evolution of their desire-natures and this can not be possible for the lower classes unless they have experiences which their more advanced brothers regard as undesirable and even sinful.

Inq.: Then it would seem that the saloons and dancing-halls have their place in evolution.

St.: Undoubtedly, yes. They afford experience of vivid life for many egos, and in the younger souls such experience arouses the sluggish and drowsy consciousness into a fuller life and more

active state. Coarse pleasures and the resulting pains are necessary to make the personalities of the undeveloped egos fully alive, self-conscious.

Inq.: If coarse pleasures are really helpful to the evolution of backward egos, is it right for the more evolved to let them have easy ways of gratifying these desires?

St.: Oh, no! That is a different matter altogether. We must not forget that while for some members of our human family it may be helpful to experience low desires and passions, this is entirely a temporary thing and should be passed through as quickly as possible, to be forever left behind. No, it is rather the duty of those who have passed through the lower stages of the evolution of the desire-nature to help their younger brothers to outgrow these things that they themselves regard as undesirable and even immoral. To make it easier for the lower classes to indulge themselves in low desires means to help them to remain in that undesirable stage of evolution much longer than they ought to be. It would take them many lives to overcome temptations and master their desires.

Inq.: It seems to me that in such questions as this one it is of the greatest importance for all people to know the truth about karma and reincarnation. Our people of the West generally believe that one life on earth is all that there is to be lived for each soul. Thus they attempt to make the lower classes of men conform to their own higher standards of morality in a single life-time, whereas the fact remains that it can not be done. Violent measures are being taken and strict laws passed, all of which can not be

carried out and enforced because human nature can not be changed quite so suddenly.

St.: That is very true. For such reasons it is that those who place their trust in the eternal Law feel that it is a great privilege as well as their duty to assist in the work of spreading the teachings of karma and reincarnation throughout the world. It is really remarkable that men can live on with more or less happiness in face of the facts of life and still believe in the one-life fallacy. You would think that they could not stand the strain at all. But they are enabled to do it through their very limitations and their ignorance. These prevent them from realising in their fulness the great tragedy of human life, its great sorrows and sufferings. It is a wise and most merciful arrangement that only those can feel the real woe of the world in its fulness who can also know that there is a larger life and evolution going on in humanity which is not held by the boundaries of space and time and not subject to sin, suffering and the sway of karma.

Inq.: Just how do you think will the knowledge of karma and reincarnation help men? Will it help the lower classes to overcome their selfish desires and to control their passions?

St.: The knowledge of the two truths will help those most who can most appreciate them in their great extent, and those will be rather of the more intelligent classes. It is through them that the condition of the poorer and ignorant classes will be improved. The younger children in a large family do not so much educate themselves as they are helped by the examples set continually before them by their elders. So it

is with the immense human family: the younger souls would not be able to find the best ways of developing themselves and making rapid progress in their evolution; they are helped for the most part by following unconsciously in the foot-steps of their more advanced brothers. However, it seems that almost any human beings with some understanding could profit very much by knowing the very elementary law of karma, that the results of their deeds will come back to them at some later time, that they will be born many times to live on this earth in physical bodies and that their present lives will shape for them the lives that are to come. The thing is so simple that anybody ought to be able to grasp it. Man is just like a boy in school. If he does well and studies diligently he will be promoted to a higher grade where he can learn more valuable and important lessons which will help him in the life of the world. If he fails to apply himself he may remain for a longer time in his own grade or be even placed back in the class below.

Inq.: Then I suppose the way in which the lower classes will be helped is by the more advanced people knowing the truths of karma and reincarnation and therefore treating them as younger brothers,—not expecting them to come up to their own standards but giving them the best possible opportunity to come nearer to them.

St.: Exactly. And the power of love of the more evolved for those below them in evolution will draw them on and up with marvelous swiftness. It is thus that the great religions of the world do such wonderful work with their earnest followers. They were founded by great teachers

who knew the Law, and through their great love and compassion for their more ignorant and erring brothers these are helped to grow swiftly in such easy and natural ways as were provided.

C. S.

It is worthy of note that the most ancient records which have come down to us of the religions of past empires show a profound mysticism in their appreciation of the God-Head. The Hebrew scriptures are by no means so ancient as many which have been recovered from the buried libraries of Egypt, Chaldea and India, except in those portions which show their origin from these earlier sources. As an instance we may quote the fact that in the Old Testament, although many names are given to God, none give to him the title of "The Light." Yet The Light is the term by which the Evangelist designates the Second Person; and in the earlier days of the Christian church those who were permitted to assist in the mysteries were called the Illuminates. "So, also, the title of Master, of such great significance in the ritual of Egypt, is nowhere given in the Old Testament to the Almighty, but it is the single title of authority claimed for Himself by the divine Master in the Gospel; and it is twice employed by Him in a mysterious manner when giving commandment for preparing the divine mysteries in the upper chamber."

J. B. L.

EDITOR'S NOTES

Mrs. May Middleton, 61, Redcliffe Gardens, London, has accepted the Leadership for England and Wales of our *Legion*.

Mrs. Middleton's husband is well known as the Hon. J. Cannon Middleton.

We feel that we are fortunate indeed in having found so valuable an ally.

Mr. J. B. Lindon, well-known as a *Legion* member and contributor to REINCARNATION, has written a lecture on *Life, Death and Reincarnation in Ancient Egypt*, with copious lantern picture illustrations. This fine lecture will soon be available for members' use.

The famous musical brothers, Cherniavsky, visited Adyar in December. The trio are engaged to take part in the production of a drama, entitled "Karma," in London shortly.

From "Theosophy in New Zealand."

The world is becoming familiarised with the theory of reincarnation through the medium of the daily press and current literature, although the idea is not always presented as the theosophist would do it.

No. 1: "Well, anyhow, when you're dead, you're done for." No. 2: "Not likely; we'll all live again, only in another form." No. 1: Well, I'll be a donkey next time round." No. 2: "Oh, no, Bill; you can't be the same thing twice."

From "Theosophy in New Zealand."