

# **REINCARNATION**

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VOL. II

CHICAGO, JUNE, 1915

No. 6

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## *METHODS OF WARFARE*

If wars cannot be done away with during our era their inhumanities may be mitigated or even eliminated altogether.

The practically minded person cannot advocate peace at the price of inept helplessness or moral degradation. Belgium's self-defense was none too great a price to pay for her great honor of manly resistance to brute destruction.

Methods of warfare, since defense and wars are still existent, must be considered and must be planned for.

It makes one take fresh courage in his hope for man's evolution to note that England has destroyed, with the sanction of international law, a vast tonnage of her enemy's merchant vessels without the killing of a single non-combatant despite the fact that that enemy has killed more than fifteen hundred innocent men.

It warms the heart to see that British prelates urge no use of poisonous gases and reprisals of new and horror-striking warfare methods.

“Reprisals” smack of a swift revenge. And unhappy karma must go with passional killings! “Vengeance is mine,” saith The Law; “I will repay!” When reprisals are proposed, do not listen—resist! What is war to do? It is to match power with power in honorable contest, each combatant seeking not to kill but gain strategic victory. Mere killing or overawing never bring war properly to an end.

England’s sports have been nobly waged—to give lessons in fair play, grace in defeat as well as in victory with honor to all who battle nobly. What finer preparation for life in peace and for action in warfare.

W. V-H.



### PYTHAGORAS

Death has no power the immortal soul to slay;  
That, when its present body turns to clay,  
Seeks a fresh home, and with unminished might  
Inspires another frame with life and light.  
So I myself (well I the past recall!),  
When the fierce Greeks begirt Troy’s holy wall,  
Was brave Euphorbus; and in conflict drear,  
Poured forth my blood beneath Atrides’ spear;  
The shield this arm did bear, I lately saw  
In Juno’s shrine, a trophy of that war.

*Ovid’s “Metamorphoses,” Bk. XV.*

*THE VESSEL ALL AWRY*

“After a momentary silence, spake some vessel of a more ungainly make: ‘They sneer at me for leaning all awry. What! did the hand then of the Potter shake?’”

How many poor souls, since the Persian poet sang, have asked themselves this question? Less poetically, but with all the tragedy of the sense of imperfection, this question has been asked again and again. Awful this question is, if our fate for good or ill, for all eternity, hangs on the deeds of one brief span of earthly life.

What trust can we have in a Potter who makes such fatal errors? Surely, it seems as if His hand did shake when we see so many warped and twisted bodies. If the soul of man must express itself but once in physical life, and for that one time is given a drunken father, a dissolute mother and a consequent coarse and brutal body, where is Eternal Justice?

But what if there are many chances? If the soul is young and needs coarse impacts to arouse it to better things? Ah! there is hope! If one little ray of love and truth can gleam but for a moment through the foulness of that coarse human form, surely the soul will leap to meet it, and rejoice and keep and store within itself that little gleam of beauty to be the starting point from which it will go forth again in human form, less coarse, less brutal, in order that it may express the little beauty which it has gathered.

And by and by will come a time when the soul will know it is the maker of its own forms in which it can express the growing God within.

*Mrs. Maud McDonald.*

*LEX NON SCRIPTA*

Great religions teach gentleness; yet they enter their fields of labour armed for war. The creed of love was launched upon the phrase, "I came not to bring peace but a sword"; the earnest monotheism of Mohammed carried "the grace of Allah" engraved upon its scimitars and lance heads; and the tenderness of Buddhism plunged all Eastern Asia into centuries of strife. Life's permanent gains are born in travail.

Yet out of the strong comes forth sweet; and in studying the progress of mankind it is interesting to note how swiftly the variant civilizations go forward when they obtain a workable creed. Europe, after the fall of Rome, was as a tumbled pile of bricks until Time built thereout its modern nationalities and knit and strengthened their purposes with the mortar of Christianity. Western Asia had a thousand gods but indifferent morals until Islam made of its wandering tribes one "people of the book." And Eastern Asia hesitated whether to offer flowers and smiles to spirits who might be kind, or sacrifices with tears to angry spirits, until Buddhism "showed the way."

These thoughts were suggested by the striking advancement in the mental and mundane wealth of Tibet which I find indicated in the story of that land after the introduction of Buddhism (about 639 A.D.) by Tsan gam-po, the Lama who founded Lhasa. The great increase in the material prosperity of that broken and desolate country is recorded in many forms and may be assumed from the boast of the ruler that he built his palace of bricks cemented with the milk of cows and

yaks. And the ethical evolution may be gauged from a curious tradition which refers to the Lama Muni tsan-po, who reigned about 743 A.D. It is said that this ruler was much concerned by the different aspects which life presented to the rich and the poor in his realm. To the former the cold of winter mattered little, and scarcity of food and the hardships of existence touched them not, whereas to the poor cold and hunger and discomfort were ever present factors of life.

In his simple philosophy Muni tsan-po determined to raise all his subjects to the same level and so he enacted that the rich should divide their wealth amongst the poor until the entire substance of the land was held in equal portions between all. When his edict had been carried out he imagined that the material difficulties of existence had been done away with for all time in Tibet. Yet very soon his officers reported that the same men who had formerly been rich were becoming rich again whereas those who had been poor were sinking downwards to their former levels of poverty. Therefore after three years he repeated his edict and compelled all wealth to be equally divided. Nevertheless during the following three years his previous experiences were repeated and the rich had become rich again and the poor were once more poor.

In his dilemma he consulted the wise men of the land and was told by the Buddhist sages that he was struggling against the impossible; that the good karma of the well-to-do classes had placed them in that position in order that their lives might offer them more expansive opportunities than would be theirs if they had been born

or fallen to a poor state of being, and that the reverse equation applied to those who were born in poverty or whose conduct led them to that condition. When Muni tsan-po realized the workings of karma he answered the sage, "A chieftain may make laws and write them upon metal or wood or stone but they shall not be so enduring as those which are written in unseen script upon the air."

*Julian B. Arnold.*

### THE SHADOW AND THE LIGHT

And dare to hope that He will make  
 The rugged smooth, the doubtful plain;  
 His mercy never quite forsake;  
 His healing visit every realm of pain;

That suffering is not His revenge  
 Upon His creatures weak and frail,  
 Sent on a pathway new and strange  
 With feet that wander and with eyes that fail;

That o'er the crucible of pain  
 Watches the tender eye of Love  
 The slow transmuting of the chain  
 Whose links are iron below to gold above!

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Nor bounds, nor clime nor creed thou knowest,  
 Wide as our need Thy favors fall;  
 The white wings of the Holy Ghost  
 Stoop, seen or unseen, o'er the heads of all.

*John Greenleaf Whittier.*

*WHEN LEGION THINKS*

[The writer from whom extracts are quoted below, is a Polish Jew, 21 years old, totally lacking in literary experience. While we can not agree with his description of the thoughts of the dead soldier as correctly representing after-death conditions, we do think that there is oftentimes just such a realization as the soldier is said to have had. And it is important that people should experience this awakening while still in the physical body. The karma of the physical life is by far the most important. Truths realized while in the physical body are likely to be retained for all future incarnations. The importance of the present life can hardly be overestimated. But the knowledge of the truths of karma and reincarnation would enable one to avoid the feeling of bitterness and despair, such as the soldier had.]

I am dead.

I lie in my trench and wait for the worms to begin eating my flesh. With me lie many of my comrades, comrades in arms and in death, above, below and around me. They, too, wait for the worms to begin eating their flesh. While we wait we think.

My name is Legion. I think only after I am dead. While in my animated human condition I find no time to think—nor inclination. In my present condition I find it easy to think and I have lots to think about.

I don't know what good thinking will do me now—it grieves me. But I cannot stop. Perhaps had I thought then I would not be dead now.

[Here the soldier tells of his mother, wife and children and other dear ones, who lived for him that his life might be easier, that he might have greater joy. They are now at home, longing for him to return. While he has need for naught they will starve for need. He was thoughtless, and caused his people to be miserable now.]

Now I think—after all is over and all is lost. Now I think—as I lie in my grave. It is the first time in my human shape that I have thought. And the thoughts have all been bitter to me. How bitter is the thought that I did not think in time!

To condemn myself, I know, is useless; to repent, I know, is useless; for I am impotent in death. I can undo nothing. But I am uneasy in my grave. I am thrown hither and thither in my agony. I want to cry out. I want to curse. I want to curse my Maker for making me a thoughtless fool. I want to curse the world for its wars. I want to curse myself out of my grave to fight those hellish forces that sent me here.

But, alas! The punishment. I lie still and immobile in my bloody trench, powerless in death, as I was a fool in life, and with me lies the intolerable thought that while in death I am at last thinking. My brother who is still alive is not thinking. I could warn him—but my lips are sealed in death. I am useless no more, but nevermore can I be useful. I am a thinker now—but I am dead.

*K. S. Hecht, in "Natural Health."*



## REINCARNATION NOT DESIRED

## A Letter

*Dear Sister;*

I think most of these preferences for beliefs in the things we know so little about are determined by one's personal make-up. Most churches are certainly made up of certain classes to whom each type of worship seems particularly to appeal. I always loved the Presbyterian point of view; I am glad every day that I am a member there, though, of course, we can have no church life at all on account of the ill health of our children. But when I get an occasional visit to the Woman's Bible Class, where the pastor's wife, Mrs. C., presides, I am in a religious atmosphere that is congenial and satisfactory to *me*—may be not to you. You and I are not alike in many of our ways of thinking.

But from every one who thinks at all there is the same story of an effort to live above the petty material demands of our physical life—with its sins and sorrows and physical pain. From every one there is the same story of the need of hours of daily thinking and concentration, in order that mind and spirit may find their way up towards peace.

The little woman with little children, their household needs and their lack of time naturally appeal to my sympathy. I have known for some ten years what it is to have no half hour of liberty through the days, with the next day just as bad—with a habit of thinking that perhaps on Sunday one could find a half hour, only to find that

Sunday is a little harder than the other days; and at night I have been too tired and sick to pray, and have only felt sure that Jesus Christ would forgive me if I was too weak in body and mind to do better. Every Christian mother has this struggle. This season while the body was so much better and could go to the kindergarten mornings and could sleep nights, I had time to think and try. It seemed such a privilege! A chance to reach up and see a little better and find God's peace. It seems to me that normal conservative people feel a natural reluctance to talk freely about such things. The peculiar claims, the loud-mouthed assurance and mental vagueness which I have found among Christian Scientists are very distasteful to me. They have found out that by trying, even they can reach up and get a larger vision. They have not thought enough about such things before to recognize the fact that *every child of God has had this power always*. These people who speak so blasphemously of Jesus Christ, who say that we "regular people demand that God shall be an old man with a long beard" never think on any line, socially, intellectually or spiritually in a way that seems profound or gifted to *me*. To me they are pretty much of one type, here and in New York City, better in Chicago than in any place that I have seen them. No doubt many of them are honestly looking for truth—not being profound in their thinking, nor experienced in such a line of effort, their arrival at the sense of power that comes in trying to reach up, must have resulted in a startling new thing. You remember I taught expression to some of their readers in Milwaukee and New York and

I am all too familiar with Mrs. Eddy's works. I remember once in Chicago talking over their arguments with mother and of hearing her say: "Why, I have believed in that power all the days of my life—every true Christian does." I have never in several honest efforts to get at the Christian Scientist's point of view seen anything in it except a somewhat commercialized emphasis of what is the nucleus of all the life of the Christian Church; with this rather blatant and to me unpleasantly inflated sense of original insight, I have found a type of people who are selfish, shallow and awfully lop-sided. I just can not stand people who think that they are the only people who think. A genuine person is never consciously superior in any line of life.

But as regular Christians, goodness knows we are not what we could be and should be and will be. We fail all the time and seem to be forever starting all over again. But I think we can reach more and more light if we keep right on trying. I know that to feel near the great peace and power of God is the greatest gift our human careers can have. As to your present interest in our return to this "leettle world" later, I cannot feel very profoundly, with my thinking boy on my hands, with his profound interest in all such subjects, I am trying very hard in every way to take him into no line of thinking where he will be obliged to retrace his steps. When he thinks of Heaven "up in the sky" and wonders how God brings down the babies and gets us back up there when we die, I make an effort to have the children realize that "up in the sky" at nine in the morning and at four in the afternoon are in actually diff-

erent directions. They know all the Old Testament stories better than I do. I have also read some of the most attractive books of those old stories of the East to them time and again. Both children love Jesus Christ in the most tender and beautiful way that I have ever seen in children, and they also know something of the *fear of God*, "the beginning of wisdom." I have always let the boy think of the struggle between evil and good; I have hesitated over the old "devil and hell" belief, and they never knew a thing about death until you told them about it. The children also know about the solar system, the revolution of the earth about the sun and of the moon about us, and of our solar system being just one little group of stars swinging about in space and that there are others just as real and bigger and beyond others and others in what seems to be an infinite universe with the great King, the Creator, watching it all, loving it all and loving us so much that the wonderful Jesus was sent to us from Him to make things a little clearer to us and to help us to do better while we are here.

Then in our talks together I take them to the smallest things where the same wonderful construction has taken place, and I point out the beauty of all things, the coloring, the wonderful shapes, the immense numbers of splendid provisions for our happiness here, and they just long to have "Jesus come back" and "fix up things as they used to be in the beautiful garden.

But I cannot seem to tell them or wish to tell them that we wonderful human creatures of the earth with God's spirit, though now so "feeble in us," must stay in this school and work it out

again in this little world. They believe as I did that Jesus rose from the dead and after emphasizing and intensifying tremendously his demand that his disciples should work among the people and tell them that the true life of kindness and love is best and that we could hope to follow Jesus who had assured us that he had gone home to the father "to prepare a place for us." The children and I will be *so glad* to be through. They have suffered a great deal and these ten years of wifehood have left me very tired. It seems to me that my duty to this life is fulfilled if I leave here in my place these two children, just as well equipped as possible to carry on the program of world living. When I have given all there is of me to this, I feel sure there is nothing bigger for me to do; and with these two beautiful splendid children as my portion, God has given me a splendid share in this great work of life.

[This lady does not wish reincarnation.

A child might say: "I do not like the fire: it burns." But the fire has uses. It heats crucibles and we have all refined metals, lime, brick, warmth for our northern homes.

We cannot, by wishing, do away with the Law of life and death with Heaven between. We shall live again together. Perhaps next time the babies will not be troubled and we can have our hours of freedom. These will be *earned* if we are patient now, and dutiful. It is a part of The Law that we accept The Law. First we recognize It; then obey; then use; and then love It. Be wise; *love It now!* Meanwhile, who would not share that mother's yearning? *Editor]*

*THE SPARK*

*Dedicated to Hon. Mrs. May Middleton,  
In Sincere Devotion.*

That August-night, when Silence wrapped  
A watching crowd in gloomy Thought—  
A Spark sped, meanwhile, Nadir-bound  
And broke the News, that "CHALLENGE" wrought.

It fell not on a heap of straw,  
That Spark!— It set a World aflame!  
It sprang and leaped across the Seas  
And roused the sound man and the lame.

It roused the Spark in Man Divine,  
And kin and kith of ev'ry Creed,  
Of ev'ry Colour, ev'ry Tongue,  
For lo! a Nation was in need.

Now months have passed — spare me to tell  
In detail how the records ran —  
Just let us thank our German Foe,  
For we discovered "God in Man."

There is no single ill on Earth  
That does not yield a touch of good —  
And thus the "Hymn of Hate" begat  
The UNIVERSAL BROTHERHOOD.

*Grace Frances C. Boyle.*

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*THE CAUSE OF THE WAR*

It is quite natural for believers in karma and reincarnation to seek for the causes of the war in times far back. Those who do not believe in these truths may have other reasons for the cause of the war, and these may again be referred to the distant past for their origin.

People of the ancient times have often been cruel and blood-thirsty; they have slain their fellowmen without regret or remorse and without fully reaping the results of their actions. Thus their war-karma has for a long time grown more than it has been diminished. But evolution necessitates the paying of all debts, and therefore opportunities must from time to time be given to humanity to work out the karma which stands in the way of the onward progress of human souls. Men are thus led in masses into such circumstances as will allow them to work out their old accounts in ways that are regarded as right or justifiable in the eyes of our humanity. Such circumstances may be found in a great war, in which old enemies find themselves on opposite sides of the conflict.

Another reason for the war, more nearly related to the present time, is found in the fact that the various Christian countries have not been properly educated in the teachings of Christ. We find in Matthew v. 44: "But I say unto you, love your enemies. . ." If we consider that there are several hundred Christian sects, we find that they make distinctions between man and man, showing that they have not realized the Unity of humanity.

*Odön Nérei.*

*ALL PATHS LEAD TO GOD*

“Teacher, is you a protestant?”

The question rang out in the childish treble of the little boy sitting on the next to the last step, and every boy's head turned suddenly and inquiringly to hear the reply.

In the illuminating, searching moment that followed, the mind of the interrogated one puzzled greatly over the fact that she belonged to the ranks of those who “protest,” for she was not at all certain that she knew the reason for her protesting. Nevertheless the truth had been asked for and it must needs be revealed.

All through the long, hot summer evenings these little “neighbors” had been wont to gather on the front door steps of the settlement house to listen to a story, to sing their songs and to relate the events of the day.

Recently they had been coming for help while learning to recite their catechism, for the time had arrived for “confirmation”—the wonderful, magical time when these little “sons of Erin” were to lay aside their rags and grimy tatters for clothes suited to the occasion of becoming “bridegrooms of de church.” How difficult it was to find a white satin tie and a bran new suit and shoes for every one! Surely the angels help the poor to be suitably dressed on the three great occasions provided for them after birth, namely, confirmation, marriage and death.

Every boy in the class had passed the door on his way to church that morning, radiant and nesses and cleanliness and with a soul touched by almost god-like in a garb of unwonted complete-



the mystical purity of spiritual things. And now that the day was at its close, how could she whom they called "teacher" cast a shadow upon its radiant memories! And yet it was so to be. "I'm afraid that I am," was the only honest reply that came to her lips.

Through the long and solemn silence which followed, as each little head turned away to gaze into the dimly lighted space and each little brain was attempting to adjust the new-found difficulty, it was left for "Johnny," who always understood, to find a solution of the problem. Slipping a poor, twisted, maimed hand into hers, he said: "Don't yez feel bad—'taint your fault. You jest go to Fadder Griffen and tell him yez sorry and ask to have your sins forgiven and *he'll let you in*; see if he don't! He's a good priest, sure and I'll go and tell him about it myself if yez wants me to."

What a karmic debt was piled up then and there! How good it seemed to be received into "de gang" once more and to put away for ever that awful moment of revelation as something separate and apart! And when the first small questioner, who was sitting on the next to the last step, called out once more in his clear voice: "Won't yez do it, teacher?," there came the hearty response: "I shall most certainly think about it."

Who can cease to yearn and long for the day of perfect unity, when all faiths and creeds shall be merged into the complete knowledge and wisdom of the Logos!

*Alice Holt Guagliata.*

*FROM A LETTER. (II)*

To give help to others is a blessed privilege, and it is right that we should experience a little of its joy. As time goes on we shall learn that even here there is a subtle sense of self, which we can learn to set aside by doing our work as duty and then as a sacrifice to the Supreme, who continually is making sacrifice in love to evolve the world and its creatures.

As to our own faults and transgressions, we should not dwell on them any more than is necessary to recognize their presence; then we turn to their opposites and send strong thought-energy into them. We thereby cause to grow within our characters just those virtues which we choose to develop. Contriteness has its place in evolution, but you should be able to pass to another stage where you would use up your energies in a direct, positive way. To repent, really means to turn away from. As I see it, Karma is gone, at least as far as the present personality is concerned, when the person can view the whole thing without emotion or criticism, and can say, "Yes, it was all well; for now I am stronger and more loving and have learned the lesson."

It is hard to "kiss the rod" when we seem to be guiltless; but we may at least be Stoics and call up on our inner divine strength to bear as gracefully as possible the things which befall us painfully and apparently uncaused by ourselves.

Your lessons are indeed "your own," but there is also the very great lesson that "your karma is inextricably interwoven with the world's karma.' And everything should be regarded impersonally:

that is to say, for instance, that we should never impute blame to others or to pass judgments upon them, no matter what they may have done that seemed wrong, but should rather regard other persons as being merely a part of the machinery which bring together our karma and ourselves. As *Light on the Path* says so truly: "No man is your enemy; no man is your friend. All alike are your teachers."

You are very frank in your self-analysis. But do not be too much influenced by what you find. Remember that man is both spiritual and earthy: sometimes you see only the one and again only the other. Be not elated and exalted by anything virtuous, nor cast down and dismayed by what is repulsive and terrifying in your own nature. View it all serenely, impersonally, and then you will most clearly see the meaning of all life, and of your own karma. The reason why men are not allowed as a rule to remember their own past, is precisely because there is in it so much which would make the present life unbearable, if remembered, or would at least greatly hamper its progress in evolution. If this seems to be an admission that the teaching of karma is depressing, the reply would be that karma is the law of balancing between pairs of opposites. And our study of karma gives us the knowledge of the workings of these pairs of opposites, and through much practice and study we finally gain the power, knowledge and skill of balancing our own center of consciousness between all the pairs of opposites which exist in Nature. The "adept" is the skilled man, the man who has mastered Nature's energies

and can act so as to generate no undesirable results or karma, for himself and the world.

When you see evil in yourself, recognize it as something external to your real Self. It is perhaps something with which you have been associated in the distant past, or it may be merely something in your lower nature that has responded to your environment. But the evil is no more your own than is the mud on your shoes that you may pick up on a wet day. On the other hand, when you see in yourself nobility of character, purity and virtues of any kind, you may well realise that these things also are not your own, but belong to the life of the Universal. They are the light which the Self of the Universe throws upon your own higher being, or bodies. You yourself are neither the shadow nor the light: they are both effects in Nature. But you yourself have power to receive these lights and shadows, to influence the resulting effects, and of course you want to let light shine forth.

To be indifferent to your oppressors should, of course, refer to the personality alone; in your true inmost being you would try to realise the Oneness of all life, your unity with them. This may be a difficult exercise, but it is well worth the effort, and we can learn much by it.

It is a very hard lesson to "mind our own business." We are constantly tempted to struggle with the world and to force it to be more like that which we think it ought to be. But if we see aright, we would realise that what we find wrong in the world is merely something which is wrong in our own little world of the personality, merely an indication that there is a dark

spot in our own dress; and we are wise if we set about to form the habit of exercising our energies in cleaning up our own garments. "To the pure all things are pure." And to the man of perfect knowledge there would be no evil; at least not in the sense and meaning which the world usually attaches to the word "evil."

Very few people could know and tell what your motives are in trying to overcome your feelings of resentment. But then it is surely true that it will be well worth any person's efforts to accomplish or work toward this end, without worrying about his motives. Of course it is well to meditate on our motives, and if we can make ourselves impersonal in consciousness, then we are likely to learn something about our motives, not otherwise. But for us it is always safe to do our highest duty as we see it, and not concern ourselves with the motives. We want rather to try to forget, to some extent, the personality.

It is safe for us to limit our efforts for reforms to our own personalities. We may give help to others, but if it is done from a personal standpoint it may very likely do more harm than good. It is good to know that your resentment disappeared, and you may overcome it utterly.

It seems that you have been misinformed in the idea that "Karmic punishment reaches the Ego only in its next incarnation." As I understand it and believe, the personality gets exact justice, either here or in "purgatory," and in the heaven-life. The Ego is really the Man who learns, not the man who suffers karma. That is what is meant by "impersonality." Regard yourself as in the Eternal Being.

X.

*PERFECT ACCURACY*

To prepare himself for obtaining a deeper knowledge of Truth, the seeker must make great efforts and he must make them persistently. The smaller bits of truths, the facts of life and nature, may be picked up, like flowers by the roadside as one journeys along, but the greater truths are more securely hidden and must be sought with greater diligence.

As the athlete trains his body for the race and takes the greatest of care that it may remain in the best possible condition, so is it possible for the seeker after Truth to train his mind and heart to be always ready to respond to new and strange aspects of the Truth whenever and wherever they may appear. It is necessary to be always on the watch for new things or new groupings of old things, new relations between facts already known. It is necessary to exercise the best judgment and discrimination, reserving complete and final judgment until forced to make it by irresistible logic, proportioning to each one of all the various appearances of daily experience its proper share of reality and the relative importance of the reality in comparison with other realities, all nicely adjusted and inter-related. This very exercise sharpens our perception and heightens our discrimination. Only by constant and wise use of our faculties for gathering knowledge can we hope to make the surest progress in apprehending Truth, just as the athlete must have his daily exercise, wisely apportioned.

Nor should we be only eagerly positive in our search for Truth: there should be times when

we still the outer senses and make ourselves actively passive, listening to what our inner self may have to say about the problem studied.

Habits of truthfulness must be formed and cultivated with the greatest of care and zeal. It is not enough merely to fulfil the demands or expectations of the moral standards of this day and time with regard to truthfulness. We must not only speak the truth, but feel the truth, act the truth, live the truth. We must be utterly truthful, taking care not to convey to other people the least false impression by words not chosen with extreme exactness. We must saturate ourselves with the love of Truth, with the intense striving for making ourselves fit instruments for living and displaying the truth, with the perfecting of our slightest actions, making them exact and accurate in their expression of the minor truths which they represent.

In our actions of the day we must strive for perfect accuracy in all matters, be they important or unimportant. Nothing is so certain to bring to us a growing power of apprehending truth than the continual practice of perfect accuracy. Let our actions be clear-cut, sharp and definite; let them be exactly suited to the occasion, neither more nor less. And our thoughts and feelings should be similarly treated. We must control our expenditure of energies without either extravagance or niggardliness. Every man has the power to direct the expenditure of a certain definite quantity of energy each day, from his bodies: he should try to use it all and use it wisely. There are some times when he must be very economical and others when he should spend

his energies as though with a royal hand. Right use of energy will bring about an increase in the amount that is daily available.

If we think and live the truth steadily, year after year, we will gain a more perfect power of discrimination between truth and error. It is said that a judge had attained such an insight into truth because of his great striving to know Truth, that he could tell unfailingly whether or not any witness in court was giving his evidence truthfully or not.

To live the truth! What goal in our human lives can be more sublime? It is probably the most difficult of all tasks, but no ideal could be more desirable and no efforts of ours are more richly rewarded. And the simplest way to begin our living of the truth is to cultivate unceasingly habits of perfect accuracy in all things.

C. S.

### THE MYSTIC

He often lying broad awake, and yet  
Remaining from the body, and apart  
In intellect and power and will, hath heard  
Time flowing in the middle of the night,  
And all things creeping to a day of doom.  
How could ye know him? Ye were yet within  
The narrower circle: he had well nigh reached  
The last, which with a region of white flame,  
Pure without heat, into a larger air  
Upburning, and an ether of black blue,  
Investeth and ingirds all other lives.

*Tennyson.*



## IN THE GARDEN HOUSE

*Evening Sixteenth*

*Inquirer:* You said last time that the life of the personality is but a half truth, and that it exists only for the sake of the greater life which includes all separate lives. Has it, then, no value for the individual, the ego?

*Student:* Oh no, it is of the utmost value to the individual. But the individual himself is the expression, in separateness, of the One Life which pervades the universe. So ultimately all beings exist for the sake of a more inclusive Being, One whose Consciousness embraces all the separate lives. The parts of a larger thing are perhaps of some value in themselves, but it is their relation to the whole which gives to them their real value. At least this is their major value.

*Inq.:* Please tell me all you can about the ego. Sometimes I have the feeling that the ego is far above and beyond me, almost god-like in character, and then again I am told that I am the ego myself. Is the ego self-conscious? What is the nature of its life?

*St.:* You are asking difficult questions, but it is a most important subject. We can hardly do better than to try to understand the ego and to try to live as nearly as possible in harmonious relations with him. One should want to regard the personality as a representative of the ego, and try to coöperate with him to the very best of one's ability. We should all try to understand our ego and find out what was his purpose in coming into incarnation and thus giving rise to our personalities.

We may study the ego from its own standpoint, which is the truer one; but it may be worth while to proceed along the more easy way of starting out from the personality and trying to understand its greater self, the free ego. We know that every man has several different natures in his personality. There is first the physical body, with its wonderful mechanisms built out of living tissue, such as the cerebral and sympathetic nervous systems. Then there is a subtler body in which arise all feelings and emotions and in which passions and desires have their material existence. This is called the emotional or astral body. Between these two is the body called the etheric double, whose purpose is to serve as a connecting link between the nervous systems and the astral body. It carries life energy from the astral world into the physical body, where it is specialised and used to maintain the life of the countless cells of the physical body. Above the astral body in fineness is still another body, the mental, in which arise thoughts and in which our thought consciousness really has its seat and source. We have thus four bodies of the personality, of which the subtler ones interpenetrate the two physical ones and extend for some distance outside, forming what is known as the aura of the man. They are made up of matter from the physical, astral and mental worlds and belong to these worlds, each body to the world out of whose matter it is constructed. For instance, the astral body is able to affect the astral world outside itself and may in turn be affected by this outside world. This means simply that there may be an exchange of energy and matter between the two. These

four bodies form one single, complex body, if one prefers to consider them so, which is capable of acting, feeling and thinking.

*Inq.:* Just what is the difference between this body which you have just described and an intelligent animal?

*St.:* The animal has not a mental body, but it has all of the other three. It has, however, some slight power of using mental matter, especially if it is a domesticated animal and enjoys association with human beings. This accounts for the cases of elementary reasoning which may be observed in animals. It may help you to understand this if you remember that astral and mental matter are closely associated. Most men can not think without considerable feeling activity, nor can they feel emotions without thinking.

When we consider that an animal has almost the same kinds of bodies as a man, we are better able to appreciate what the ego means and what the ego may be in his own being. Thus the dog has no permanent individuality: it is ensouled in common with a number of other dogs of the same species, from a great quantity of astral life energy, a group-soul, which is in process of growing, differentiating itself, and finally dividing up into separate souls, which are then ready to become individualised, or attached to a higher center of consciousness, and this center is an ego. But the man is governed by that part of this higher being or ego which is limited within himself. Although this is only a small part of the whole ego, the larger part of him remaining in its own causal body in the world of abstract mental thought, yet it at once shows out in the man's

human qualities and characteristics, such as the bodies of the personality, giving to them the higher qualities that an animal can never have.

*Inq.:* Now we have reached the important subject. What is the ego in reality?

*St.:* Well, we were going to study the ego from below, that is to say, from what we may know about the ego from the life which he shows in the personality. Each man can best study the question what the ego is, by studying his own personal ego, or that part of the ego which is limited in his four lower bodies. He can see that much of the life which he lives belongs to the temporary man, because it is closely related to his life in his lower bodies. But there may be also more or less of his life which has nothing to do with the interests of the personality: this refers to the larger view of the universe and of his place and work in that universe as a permanent being. Whatever he can know of himself in that way is the ego, chiefly the personal ego.

The ego had best be regarded as a permanent center of consciousness, a fragment of the universal consciousness, but somewhat separated from it, so that it has to live more intensely in its own center, and to regard itself as a being separate from the rest of the universe. He lives in his causal body, or matter drawn around his center of consciousness from the world of abstract thought, the formless mental world.

*Inq.:* Is the ego self-conscious in his own world?

*St.:* Yes, if he is sufficiently developed, an ego such as would incarnate in a cultured personality. But his consciousness is not of the definiteness and intensity such as the personal ego enjoys.

On the other hand it is vastly more free and extensive, and therefore the ego does not have the difficulties and sufferings that fall to the lot of his representative and more limited self, the personal ego, in incarnation. The consciousness of the ego is best described by the word *bliss*.

*Inq.:* What do you mean by an undeveloped ego?

*St.:* One who has only partly developed his causal body, or body in which the character of the man inheres. He has no evil or undesirable qualities in his causal body, but there is not so much material in it and what there is has not been well organised and is therefore not under full control by the ego. His consciousness is vague and dreamy, something like that of an animal. Such an ego would not as yet be able to grasp the consciousness of "I" and hold it, thus knowing himself. He might have it for a moment of concentration, only to lose it again as his consciousness became more scattered or diffused. An undeveloped ego is one who has not experienced as many incarnations, or lives on earth as has the ego of the more advanced personality. He is simply younger than the others.

*Inq.:* Is it to gain a more stable and concentrated consciousness that the ego comes into the limitations of a personality?

*St.:* Yes, exactly. Only the personality is itself the ego, or rather a small part of it, working under the limitations of the lower bodies. Being attached to matter, or shut in by it, produces a greater concentration of consciousness.

*Inq.:* Does the ego, then, reach self-consciousness in the worlds of the personality before he does so in his own world?

*St.:* Yes, I think that is the universal rule. Moreover, this is first accomplished in the physical world, then in the astral and mental worlds. The personal ego is self-conscious perhaps long ages before the free ego learns to know himself. Man must build himself from the denser bodies first, then extending to the higher ones. When the finer or subtler bodies become nearly perfected, then the need for living in the lower ones is gone. It is very much like building a house. The foundation and scaffolding must come first, and when the building is completed, then the scaffolding is taken away.

*Inq.:* Does the ego know that a part of himself is sometimes limited in lower bodies?

*St.:* Yes, again, if he has reached a sufficiently high stage of development. I suppose that he comes to know this before the personality has learned that it is only a fragment of a greater consciousness, that of the ego. But in many of the more primitive races of men, who yet were taught something about reincarnation it may not have been the case. But it appears rather more reasonable that the ego knows his past lives before the personality knows of them, and that the recognition of the personality of the truth of reincarnation is merely the personal ego getting into touch with the knowledge of his own larger self, the free ego.

C. S.



## FIELD NOTES

The first Group in South Africa has been chartered. It is in the city of Bulawayo, Southern Rhodesia. Mr. M. M. Fletcher is the leader.

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Our *Legion* members of Durban, South Africa, have held several public meetings of interest, the attendance including people of various nationalities. Lectures and debates on karma and reincarnation are to be given.

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A new supply of the *Legion* emblems are to be made ready soon. They are of sterling silver and very attractive. Prices: pin, with safety catch, fifty cts.; pendant, twenty-five cents. These should be worn by all members.

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A new stereopticon lecture, *Dante's Purgatory and Life After Death*, has been completed and is already in use. Several others are in course of preparation.

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Various members of Akbar Group, Chicago, have given illustrated lectures at 8 p. m. in Room 819, 410 S. Michigan Avenue, every Sunday of this year.

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REINCARNATION is largely dependent on members of the *Legion* to help increase its circulation and subscription list. Please show the magazine to your friends. Your public libraries should be presented with a subscription.

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We welcome questions on the subjects of karma and reincarnation, or on any topics relating to man's evolution in the lower worlds of nature. Write questions on separate slip of paper and send it to *Editors* REINCARNATION.

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The *Legion* wishes to grow. Perhaps you can help to form small Groups in your own field of work or start your friends in other localities to do so. Only three or more members are needed to begin a Group.

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