

REINCARNATION

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HOW WISDOM GROWS

By deciding which is the wiser course man grows in wisdom.

Winter teaches the wisdom of spring-time planting and of autumn storing. Suffering at the hands of those that have power teaches mercy. Religions and the knowledge of that mercy that drops down from Heaven as the gentle dew, tell of the wisdom of harmlessness, of respect for life.

But what of the law of protection, of the law of fire-purging, of pitting strength against strength, of the very curtailment of another's life for the larger good? Even that last may be done. But there must be the authority of the state for that.

Deciding which way is wisest—whether to play the Quaker or to take up arms at the call of the father-land—develops wisdom in men, for they learn the balance between the two lower laws and the Law of universal Love that lies behind all laws.

The dharma of most men to-day is to join the ranks of fighters when their country calls.

In this way, too, Wisdom grows.

W. V.-H.

"FORGET IT"

Americans are somewhat given to the use of slang phrases that convey to the hearer a much wider meaning than the usually simple words would indicate. One dictionary calls slang "a popular but unauthorized mode of expression." Slang certainly is this, but it is also more. It is a quick, sharp mode of conveying a sometimes complex idea in many less words than would ordinarily be required. It presupposes a knowledge of, and a familiarity with, the expression used, as otherwise the hearer fails to catch the real meaning which the phrase is intended to convey.

Users of good language discourage the use of slang, but it seems to fill a certain want and people persist in using it to a greater or less extent. Without argument for, or against, its use, let us see if we can—from a philosophical point of view—extract anything good from an ordinary slang phrase.

Let us suppose you have some small worries and troubles to which you are giving undue importance and that you are relating them to a friend or acquaintance. He sees they are of no consequence and that you are getting a little excited over your tale of woe and furthermore he is not interested in these matters. So he says to you: "Oh! Forget it."

Now it is rather rude of him to make such a remark but you can adopt the suggestion with the best of results to yourself, for if you do forget these petty annoyances you will calm your mental body and cause it to cease from vibrating

in a way that is quite injurious to it. This gives it the opportunity of vibrating along better lines especially if you purposely direct it to some good thought that you have previously selected for just such an occasion. It is well to have some high and noble thought selected for such use, and the mind will, with a little practice, automatically pick up this selected thought when you are trying to keep your mind from working over things that you know are of no real importance or even positively detrimental to your thought body.

The mind tends to slip back into the old groove again if you allow it to do so, but the old groove was made by practice and so by practice a new groove can be made along selected lines which are much better. A groove that is not used tends to fill up, and so in time there is no groove left to trouble one. As this applies to good grooves as well as bad ones, you can see the necessity of practice to keep a good groove open.

There is another practice along this line that works well with some people. The faculty of making the mind a blank for short periods can be acquired and for some persons is quite an easy thing to do. Such people can make their minds a blank when they discover it working along a line that is undesirable. This they do instantaneously and hold the blankness for a short time and then gently and slowly allow the mind to pick up another line of thought that may be either a selected one or the ordinary work of the day.

In many cases this works very well but it must be remembered by one who is practicing this mode of "forgetting" that the blank spoken of is not a negative blank but on the contrary is

very firm and positive. A negative blank would be a receptive one and so of course the undesired thought would come back, but a positive blank with will-power back of it will hold all thought away until the mind is released to work on what is desired.

This method takes but very little time and a few seconds is all that is necessary to accomplish its object. The undesired thought may return and in fact usually does in a milder degree or at least it seems less strong than at first, for before it has time to gather strength by our giving it attention, we can again shut it out and more easily than at first.

As between the above method and that of using a selected thought, one may choose the method that works the best. We are not alike and the control of the mind is far from easy, so each will use the method that seems most effectual. The selected thought is probably the better method as it accomplishes the purpose and, in addition, gives one the benefit of the finer vibrations we set in motion when we use it.

So if you have a worry or an annoyance or some petty trouble that persists in popping into your mind, just take the advice conveyed by this little slang phrase and "forget it."

William Brinsmaid.

A VISION OF EGYPTIAN LIFE

On my way home from Adyar, India, to Holland I had an experience which made the teaching of reincarnation a reality to me. I secured a cabin on the Dutch steamer 'Koningin der Nederlanden,' expecting to visit Colombo, Ceylon, on September 24, 1915, and left Adyar with a feeling of gratitude, because it was there that I passed the two most happy years of my life. After a successful voyage through the Indian Ocean and the Red Sea we arrived at Suez, where we had to stop before entering the Suez Canal. We were all standing on deck, rejoicing at having a rest, and, above all, taking delight in the beauty of the scenery, as well as the activities of the natives, who, in their small boats, were shouting and pushing each other, or plunging in the water and diving for small coins.

I had taken refuge in a rather isolated part of the steamer, facing the coast of Egypt, the country toward which I always feel an irresistible attraction. While gazing at that shore and thinking of the mighty Egypt of the past, the whole surroundings changed, all in a moment.

I had the feeling of not being in the body, of having lost my ordinary state of consciousness and working in a different one, very much more vivid and intense, and although I shut my eyes, all was very clear, definite and full of charm. My whole surroundings, ship and passengers, had disappeared; I was now in the midst of a crowd, moving to and fro in multi-colored dress. The scene was a large place or square, like a market place, where the people were trading; everywhere

articles of merchandise were put out for sale, and men and women of different social ranks were there,—the whole scene gave one the impression of a very busy life.

This spectacle vanished to take me to a sea or river port, where I saw again the same busy life. Ships of old fashion and form, small and large, were floating on the water and propelled by rowers; dark-skinned men were carrying heavy loads; ship-owners and merchants were making transactions and settling their affairs,—such was the scene at which I was gazing.

This vision also faded away, to be replaced by a calm and charming scene. I saw myself in a house, without doubt belonging to one who was wealthy and of high rank, because the whole scene bore the stamp of luxury, refinement and good taste. One of the apartments opening into a large court or hall, which was in the center of the building, especially engaged my attention; that apartment, simply furnished, was filled with a wondrous influence, the influence coming from a person, a man in a long white robe, with a serene and noble face, who was lying, or rather reclining, on a couch or sofa. I myself was sitting on the floor at his feet; I wore a long, loose robe and was listening eagerly to the words spoken by my teacher. I was basking in his atmosphere and felt an unknown happiness. It was this picture which left such a deep impression, that, although experienced now nearly a year ago, I still see it as vividly as at that time.

Then I came back to my physical body, standing on the deck, and I noticed that all this had happened in less than half a minute. It was like

a dream, but it filled my heart with such a joy that I shall never forget it. During my stay at Adyar I have caught some glimpses of former lives, but they were, with one exception, not so definite and clear as this vision at Suez.

Louise van der Hell.



BE OF GOOD CHEER

New life is in the death of things, though grimly Death may reign,
And Love rules all the scheme of things, however wide the pain.

There's music in the soul of things, though discords kill the song,
And justice in the heart of things, however sharp the wrong.

There's sunshine in the deepest clouds, and light in darkest skies,
For if the sun were not supreme, how could the clouds arise?

And if there were no clouds, my friend, we should not get the rain;
And then the world would die, my friend, and Chaos come again.

Be of good cheer: the cloud, the storm, the pain and stress and woe,
Though hard to bear, are but the lines of lessons you must know;

So con your lesson patiently; resent not nor rebel;

There's Love in all the scheme of things, for He does all things well.

John Hawkes.

ENDING INCARNATIONS

A subscriber has sent the following remarks:

I am sincerely disappointed in the answer to Question 14 of the August number. It is entirely out of keeping with my conception of Brotherhood. . . I am especially vexed because of the unpleasant effect that answer had upon the mind of a friend who has only recently come into an understanding of reincarnation. Somehow it struck me as *entirely* out of place in a magazine like REINCARNATION: many people reading that answer, those who have just become interested in reincarnation, will be thoroughly disgusted and not care to pursue the study any further. I think it is poor judgment to publish such a reply!

For years I have tried to make people see the evil of using flesh for food—the evil of taking life in any form, and then this person comes out with the statement, “No, *killing is not the same as murder.*”! Is that the way to educate the ignorant masses to an understanding of the Good Law? There is enough of misery in the world without such foolish, detrimental statements. If we are not willing to work for the good force in Nature, then why strive for the ideal at all?

In a second letter this subscriber writes:

It is very difficult for me to see that there can be any *spirit* than a harmful one back of any act that takes life. There are very few people who would use a proper spirit in killing, and therefore all killings, it seems to me, should be looked upon as murder. Indeed, it would be very difficult to draw the line between what constitutes killing and what a murder. . . It seems to me that a peaceful nature, “peace at any cost,” is the first sign of spiritual progress. Finally we can neither kill nor murder if we truly understand the power of Love. Love means the expression of oneness.

A member and subscriber writes as follows:

The answer No. 14, on page 247 of REINCARNATION, brings this comment from the undersigned. When friends write me pointing out the “damnable” of an opinion

of this kind . . it makes me feel ashamed. Born with an intuitive abhorrence of causing death to any living thing, articles of this character tend to instil into me unmerciful thoughts on the taking of life.

The whole gist of your opinion seems to be a defense of the present barbaric, legalized wholesale murder. It is dangerous philosophy coming from teachers of ethics and morals. It is anti-Christian, anti-Buddhist, anti-humanitarian, against the higher conscience. Let karma take care of itself. If that time comes when you think one must kill or be killed, let that time come. There is a plenteous supply of "preparedness" talk and war preparation in the markets of the undeveloped wealth and power-greedy capitalists and their unthinking adherents. Let them and theirs uphold the bloody side of peace if they will have no other way; why should matters be made worse by so-called teachers of morals joining their forces and endeavoring to bring their followers and others with them? Yours for Universal Brotherhood, S.

In order to obtain a clear understanding of the facts of human life and death and a true appreciation of the great problem of ending incarnations, one should consider the sources of spiritual authority and its administration in our world.

All matters that belong to the evolution of life on our earth are in the hands of the Logos of our solar system. He is the Great Being who has gathered together the primordial matter out of which He has formed the sun and the planets. All the life that is evolving in the solar system is a part of His great Life. Therefore all life is sacred. He has given life and He alone has the right to take life, that is, to end the incarnation of any physical organism or being. All evolution of life is, therefore, under divine authority.

Now, it is a fact that the Logos deals not only directly, but indirectly, with His living beings in the lower material worlds. He has many intermediaries,—in fact, a great Hierarchy of spiritual beings, of graded rank and power. The highest of these are very near to Him and the lower ones are in close touch with the evolving life in the various worlds. The Logos has delegated much of His authority to Those near to Him, and These have given authority to those below.

There is a Great Being who has full charge and authority over the evolving life of our earth. A vast field of authority and work has been given over to the Great Beings known as the Lords of Karma. It is Their work to see that all events and all changes in the mental, astral and physical worlds shall take place in an orderly, sequential manner, so that the law of karma shall be carried out as nearly as possible.

The Lords of Karma, like all other beings, great and small, have evolved from lower stages and are still evolving, but They have never belonged to the human evolution, but have passed through the deva, or angel, evolution. They have many subordinates or agents of karmic law, who carry out Their will in detail in all actions. Through these agents human beings are caused to be born in those families, nations and such other conditions of environment as are best suited to their growth and development and to the outworking of their accumulated and as yet unexhausted karma of past lives. One of the orders of the devas has the authority and the power to end human incarnations.

But while the actions of human beings are, as a rule, wholly under the authority of the administrators of the law of karma, they themselves as immortal egos are not. Much of the work of teaching men and quickening their egoic, or spiritual growth and unfoldment is done by the Masters of The Wisdom and Their subordinate helpers. These Masters are Perfected Men, all having passed through our own humanity, learned its lessons and transcended human limitations.

Now, these Leaders of Humanity exercise Their authority partly through the teaching of laws, spiritual laws, to human beings in personalities. Two ways in which these laws are expressed are in religions and in governments. Thus, not only are religions under the care of the Masters, but also all forms of human government. Spiritual, superhuman authority is to be recognised as found not only in religions but also in national governments and in some other organisations.

Men are fairly familiar with the idea that there have been great spiritual Teachers who have founded religions. It is not so generally known that there are also Leaders of Humanity of another type,—the divine Rulers. The idea of the “divine right” of kings is not derived out of nothing. There were times when many kings were Masters and These ruled by divine authority. In later ages these Rulers withdrew from actual physical rulership but guided the affairs of nations from the unseen worlds. And even to-day the authority of governments is supported by divine authority. Thus the authority of governments is to be respected and held sacred by people, just as much as is the case with religions. The

Logos leads His children on in their evolution quite as much through governments as through religions, though in a different way.

What are the spiritual laws that are taught to humanity, by these two types of its Leaders? The divine Teachers all have rules enforcing the sacredness of life. They say, "Thou shalt not kill," "Love your neighbor as yourself," "Return good for evil," "Be compassionate to all living creatures," and other sayings of a similar kind.

But what is the message of the divine Rulers to those who are placed in high positions of governments? They say, "Thou shalt enforce justice in thy realm," "Thou shalt protect the weak," "Thou shalt maintain thyself against aggression," "Thou shalt struggle for existence." And into all men They instil the duty of preserving their bodies and of striving mightily in the universal contest with nature; for man is not only to become good and wise,—he must also develop strength and power.

It is a fact that conditions of life in the lower worlds are not ideal. There is in all normal, healthy beings a longing to maintain and enlarge their place in nature and their powers over nature. There is a universal contest going on, in which those survive who are most fit. In the lower kingdoms there is great destruction of organisms: the members of one species prey upon others, destroying many forms in order that their own bodies may be nourished. Contest and ruthless destruction are laws of material evolution.

Even man, be he ever so humane and compassionate, can not maintain his life in the physical body save by destroying other organisms. He may

not take animal food as nourishment for his body, but he must somewhere interfere with the evolution of lower forms and destroy them for food.

Now, what are the true distinctions between the various degrees of responsibility in the ending of incarnations of human beings? This is not a matter of opinion, or of man's conscience—though these may and do influence the karma resulting from the act,—but of definite law, based on delegated authority. Since human law has the sanction of high authority, its distinctions are the ones which men must recognise and which actually determine degrees of responsibility.

What leading shall men follow,—that of the Teacher or the Ruler? Men should try to follow both; sometimes one must be chosen over the other. They should learn to discriminate between different duties. It is their duty to be compassionate and avoid taking life unnecessarily, but when they recognise that it is their duty to protect the weak or to defend their country, they should respond bravely and fearlessly, engaging in battle with the conviction that they are doing what is right.

It can not be too sharply and clearly taught that the problem of taking life, or ending incarnations, is not to be decided by religion or conscience alone. They should be considered, but they will not give the complete answer. There are principles involved, much more lofty and potent than morality and human conscience. Man should try to follow all noble teachings as far as possible, but above all each man should act in accordance with his dharma. By dharma we mean the duty of the man as he sees it in his highest moments.

The idea of "peace at any price" results from recognising one line of virtues and neglecting another set of virtues. Furthermore, the idea that the teaching of all religions is that of not taking life is untrue. Many religious teachers distinctly enjoined their followers to defend their religion against oppression. Perhaps the most noble and true teachings about ending incarnations in war are found in the *Bhâgavad Gita*. Prince Arjuna, who wished to avoid fighting, was told:

"But if thou wilt not carry on this righteous warfare, then, casting away thine own duty and thine honor, thou wilt incur sin."

"These bodies of the embodied One, who is eternal, indestructible and immeasurable, are known to be finite. Therefore, fight, O Bhârata."

C. Shuddemagen.

NOTHING IS LOST

I planted once a little seed,
It did not seem to grow.
I laughed for sun, I wept for rain,
Because I loved it so;
But Winter came, found it asleep,
And covered it with snow.

To-day a blossom came to me,
'Twas filled with beauty's glow,
A dew-drop, like a pearly tear,
Shone on its petals low,
It tells me 'tis that little seed
I planted long ago.

Mignon Armistead.

NEW RACIAL CHARACTERISTICS

In the recent statements of certain leaders of modern thought, there are found references to the formation in America, Australia and New Zealand of a new type of the human race, a new human race, in fact. The following extracts are given as corroborative of these statements, and have been drawn from various ethnological reports published by the government of the United States of America:

Relating to Changes in Bodily Form of the Descendants of Immigrants, (Document No. 208, Sixty-first Congress, Second Session, prtd. 1911).

In most of the European types that have been investigated, the head form, which has always been considered one of the most stable and permanent characteristics of the human races, undergoes far-reaching changes coincident with the transfer of the people from Europe to America.

For instance, the East European Hebrew, who has a very round head, becomes more long-headed; the South Italian has an exceedingly long head, but his American-born descendants become more short-headed; so that in this country both races approach a uniform type, as far as the roundness of the head is concerned. The head form may conveniently be expressed by a number indicating the transversal diameter, or width of head, in percentages of the diameter measured from forehead to the back of the head, or the length of the head. When the head is elongated (that is, narrow when seen from the front, and long when seen in profile), this number will be low. When it is rounded (wide, seen from the front, and short

when seen in profile), this number will be high.

The width of the head expressed in per centages of the length of the head, is about 78 among Sicilians born in Sicily, and about 83 among Hebrews born in east Europe. Among Sicilians born in America this number rises to more than 80, while among the eastern-European Hebrews born in America it sinks to 81.

This fact is one of the most suggestive discovered in the investigation, because it shows that not even those characteristics of a new race which have proved most permanent in their old home remain the same under the new surroundings; and we are compelled to conclude that when these features of the body change, the whole body and *mental* make-up of the immigrants may change.

These results are so definite that, while heretofore we had the right to assume that *human types are stable*, all the evidence is now in favor of a great plasticity of human types, and permanence of types in new environments appears rather as the exception than as the rule.

In these investigations the features that have been studied are stature, weight, length of head, width of head, width of face, and color of hair. The types that have been subjected to examination are the Bohemians, Slovaks and Hungarians, Poles, Hebrews, Sicilians, Neapolitans and Scotch. These have been selected because they represent a number of the most distinct European types, and because they constitute a large percentage of our immigrants. Among the American-born descendants of these types the stature increases and both length and width of head decrease, the

latter a little more markedly than the former. The width of face decreases very materially.

The differences in type between the American-born descendant of the immigrant and the European-born immigrant develop in early childhood and persist throughout life. The influence of American environment makes itself felt with increasing intensity, according to the time that elapsed between the arrival of the mother and the birth of the child. The tables of measurement, weight, stature and so on show clearly the strong and increasing effect of American environment. Among the East European Hebrews, even in congested parts of the city, there has been brought about in general a more favorable development of body, which is expressed in the increased height and weight of the children.

The explanation of these remarkable phenomena is not easy. Whatever the cause may be, the change in form can not be doubted, and the fact would seem to be established that an actual change of type, due to environment, takes place.

Mr. N. H. Holmes, Chief of the Smithsonian Institute Bureau of American Ethnology, has an interesting article in the Thirtieth Annual Report, published in 1908-1909. His conclusions are, in part, indicated in the following paragraphs:

- 1) The human family is monogenetic; that is, the present sub-races have been derived from a common stock.

- 2) The precursor of man, that is to say, man before he reached the human status, occupied a limited area of the earth's surface.

- 3) This area was tropical or sub-tropical and

was in the Old World rather than in the New.

4) Multiplication of numbers led to wide distribution, and isolation on distinct land areas finally led to the differentiation of the sub-races.

5) The separation into distinct groups began at an early period, but not until after the typical human characteristics had been developed.

6) The human characteristics were acquired in Tertiary times, and dissemination extended to distant continents, mainly in Quaternary times.

7) The pioneers of the present American race belonged to the well differentiated Asiatic sub-race and they reached America by the way of Behring Strait.

10) Successive migrations involved numerous distinct groups or tribes, so that the American race is a composite of diversified elements more or less completely amalgamated.

11) The result was a new people and a new culture, essentially American.

15) The peopling of America with the present race was accomplished in late Glacial or Post-Glacial or Tertiary times.

17) The aboriginal peoples will soon disappear as the result of interminglings with other races and failure to accommodate themselves to new conditions. America will be occupied by a cosmopolitan people, embodying the best elements of every civilization—a race of superior capacity and force, destined to surpass all others in the grandeur of its achievements. The activities of the present and of future Pan-American scientific congresses will contribute a worthy share in the accomplishment of this great result.

Ella L. Cutler.

CHARACTER

We weave our character upon the loom of life. No matter how many mistakes we make we cannot pick up the dropped stitch or pull the soiled threads from the fabric. We must weave on, and learn from past mistakes to watch our shuttle closer and select our strands with truer instinct for harmony.

We sit side by side in the immense factory of existence, and sometimes scorn, sometimes deride our less skilled brother's labor. Again we smile encouragement and lend a hand, and by so doing, throw him a golden thread that helps to brighten his many dun-colored skeins and make his pattern more true.

Our machine never ceases for an instant, and in fear we turn to our labor again; thinking that moment of self-forgetting may have ruined the work of years. Instead, it has brought the Weaver of Weavers into our presence. While we have been helping another, the Master's magic fingers have guided our loom and from the wonder of His skill a pattern of exquisite beauty falls upon our startled sight.

Labor well at your loom, O weaver! and wisely also; for wisdom gained gives, in time, perfection; and through perfection life's weaver becomes a Master.

Mignon Armistead.

THE COMING SUB-RACE

(Continued from page 309)

Mr. Leadbeater then goes on and points out that "We are in a transition stage at present." "Religion as such has very little to do with our lives." "Be sure that we shall be religious again in the future, but it will be in a different way: we shall be religious with reason added to our religion; our religion will be such as can stand microscopic investigation. It will no longer consist of a number of dogmas which we do not understand. We shall be scientific in our religious thought as well as in our every-day thought."

Science also is near the end of her powers of investigation by means of the methods now used. Scientists depend for their knowledge on observations made by refined instruments, such as the microscope and the spectroscope. But "it is possible instead of developing the instruments to develop the observer. There are faculties latent in man by which he can directly appreciate the infinitely little, by which it is actually possible for him to see the atom. ." "The scientific men of psychology can get no further along their own lines; they can collect evidence, but in order to get it they must go to the very people they despise: they must go to the spiritualists, to the mesmerists, and from them learn something about the strange stages of consciousness which are out of the normal." "Art is becoming quite a new thing, quite a different thing." "You will find the same thing in music; the newer music differs widely from the old."

In the third lecture, Mr. Leadbeater describes the ego coming back to re-birth and the great responsibility of the parents, in these words:

"It is a most touching idea, when you think of it. Here comes a soul, a spark of God's own fire, and puts himself in your hands for help; what he wants is a vehicle which will enable him to increase in whatever qualities are specially needed in him, and he wants you to give him such surroundings as will make that development easy for him, make it possible for him with reasonable facility to do what he wants to do. He comes to you and wants to acquire the qualities of love and intuition. What then must you do? Be thoroughly careful to surround him with only those thoughts and circumstances which will help him along that line, which will make that growth easy for him. He has here a new set of vehicles: for a soul takes not only a new physical body, but a new astral body as the expression of his emotions, and a new mental body as the expression of his mind. He comes from God Himself, and entrusts himself to your hands. You cannot be faithless to such a trust as that; you cannot do other than rise to it with all the power and strength of your nature, if only you see it and understand it. And so I say, the parents chosen must be those who will understand.

"The environment which they give him will greatly affect his character. Remember, he has his own nature brought forward from a previous life. It is not that you actually give him good qualities or bad qualities; he has those within himself, but it is within your power to give him

an opportunity of developing the good first or the bad first.

“To understand exactly to what an extent that is so, you must try to realise that these vehicles, the astral and the mental body, are in some respects similar to the physical vehicle. It is true that they do not eat and breathe; they have no organic function, but they have the same great characteristics; their particles are constantly changing. You know how your physical body absorbs particles from the air around you. It is in that way that infectious diseases are acquired; you are constantly drawing particles in and throwing others out. So are these higher vehicles; and just as dirty or unpleasant surroundings would mean that a man’s physical body would draw into itself undesirable matter, so astrally unpleasant surroundings mean that he draws into his astral body unpleasant matter, matter which comes as a temptation to him, because it is attuned to express low and gross vibrations, which he should not have.

“Here comes a child to be born into a family; he has, of course, come over from some other life, and in all probability he has not been a great saint in that life; he was most likely a man like you or me, with a certain amount of good in him and a certain amount that was not good. Let us consider the average man’s astral body. The matter which he draws round him as he descends into incarnation is exactly of the same character as that which he had at the end of his last astral life. He could therefore reconstruct for himself an astral body exactly similar to that which he used in that past life,

but there is no reason why he should do that; the material is there, but he need not use it all. The particles which expressed the good qualities, and the other types which expressed the less good qualities, are all there before him like bricks with which he may build; but it is not necessary that every brick should be used in the erection of the building.

"It makes an enormous difference which of these qualities are developed first—the good or the evil. The astral body is an almost colorless mass in the case of the little child—more transparent than anything else; before he reaches manhood it will be built into a mass of flashing colors. Colors are, after all, nothing but rates of vibration, and according to the rates of vibration which are set swinging in the astral body will the man's characteristics and qualities be on the whole good or bad. The possibilities of both are there. It makes the greatest possible difference which you begin to awaken first, and this depends not on the child himself, but on the surroundings which are provided for him, because this astral matter which the child draws round him is open to the influence of emotion; good emotion or evil emotion sends out a vibration which wakens the matter corresponding to it into activity and sets it pulsing.

"If the emotions playing round a child are principally evil, the undesirable possibilities in that child will be first awakened and will grow into evil habits. Suppose that little baby, soon after his birth, is in the hands of a mother who constantly loses her temper, constantly gives way to irritability; of course, the first quality awak-

ened in that baby is irritability, and the child becomes fretful and peevish in hundreds of ways; that peevishness attracts more of the undesirable matter, and in that way you get a sort of vicious circle; in that way the evil is aroused in an astral body in which at present there is nothing to counteract it. The soul has his own qualities which he is bringing over, but at first he has not fully taken hold of his vehicles; he looks to you to help him to express himself through them, and if you arouse the evil part only, that evil part of him is the only thing through which he can express himself. The soul himself cannot have an evil part, but he may have a lack of good qualities, which allows evil to grow in the lower vehicles.

“If you allow him in that way to become irritable, all the particles in him which can respond to irascibility will be awakened, and you will stir up in him a contrariness which (since there is nothing in the body to curb it at first) will become established as the first strong habit in his astral or mental body. Afterwards, no doubt, as life goes on, you will try to awaken in him the good qualities, but he will find it hard, because you have got him into the habit of using the evil first, and this evil by working has become strengthened. So his efforts to develop the good will be slow and futile; it will seem to him that all his young feelings and instincts rise against what you tell him is the good thing to do. If, before you tell him, you had been careful to set him that example, you would have had no trouble; it is the stamp you put upon him before he could speak that now works through him.

"If, on the other hand, you are wise enough to develop in your child the good qualities first, you have precisely the opposite condition. You set these going before there is any evil to oppose them, and they will become a habit in the astral or mental body. Then, when the evil qualities are stirred up, as surely they some day will be, they will meet with an instinctive rebuff. A momentum has been set up in the opposite direction, and it is exceedingly difficult for them to establish themselves; the child's whole nature revolts against them. You have all his natural forces on the side of the good instead of on the side of evil; you have no idea what a difference that makes."

From "The Herald of the Star."

(To be concluded)



For, while Brahma reposes in calm sleep, embodied spirits, endued with principles of action, depart from their several acts, and the mind itself becomes inert;

And, when they once absorbed in that Supreme Essence, then the divine soul of all beings withdraws his energy, and placidly slumbers;

Then too this vital soul, with all the organs of sense and of action, remains long immersed in darkness, and performs not its natural functions, but migrates from its corporeal frame.

The Laws of Manu.

REINCARNATION

In a previous article on this subject I have stated that science has turned men from the belief of an everlasting future spiritual existence, to a belief in reincarnated existences on earth, but I did not show how science furnishes proof that the belief in reincarnation is rational.

There are many rational thinkers who have acceptable proof for the belief that man has not been created; that nothing, in fact, has been created, but *all that is* has always been; that we have not been put here, but that we have always existed in some form, and will continue to exist and remain part of the universe for all time.

In the light of this belief nothing can be lost; and, as it is demonstrable that *mind is matter*, the substance that constitutes the mind or soul of a man will be forever preserved and used again in Nature's own way, beyond reasonable doubt reincarnated into conscious individual existences again and again, for it is the substance needed by Nature for this purpose.

One of our deep thinkers, Doctor William Colby Cooper, in his *Primitive Fundamental*, writes as follows:

"That the universe never had a beginning is unthinkable, but that it had a beginning is even more unthinkable, so to speak; each of these facts counters the other and must therefore quiet useless contention. There is not even a fraction of an argument that the universe had a beginning, but there is an irrefutable argument for the

opposite position. This is it: Matter is indestructible. It follows in inevitable corollary that matter is uncreatable. If something can not be reduced to nothing, something can not be evolved from nothing. The universe then was not created and therefore it had no beginning. Nothing was ever created. *All that is, excepting as to form, always was and always will be.*

No mental scientist has ever written a book in which he did not treat mind as material—he has always *had to do it*. An immaterial spirit is unthinkable, and therefore has no existence for us, whatever may be our theory about the nature of mind. Try your best to think of a spirit without giving it *thingness*. You can not possibly do it, and that is because there is no *nothingness*. *There is no void in the universe.*

“In relation to mind and matter there have always existed two great schools of philosophy—the materialists and the idealists. The materialists *proved* beyond the possibility of rational doubt that all is matter. The idealists, on the other hand, established beyond possible question that all is mind. The materialists convinced you, in spite of yourself, that all is matter; the idealists enforced with equal logic the conviction that all is mind. The logic employed by both was legitimate logic — neither was sophistry — they were above casuistry. And yet, if dualism is correct, their conclusions were directly opposed to each other. In the light of monistic philosophy the whole difficulty is cleared away—both were right. *Mind is Matter; Matter is Mind.* This is true, because things that are equal to the same thing are equal to each other.”

The rational thinker will accept Doctor Cooper's conclusions as sound, and therefore will also accept as true the belief that we, in life as well as in death, are an indestructible part of the universe; that death does not mean the end of what was once a man, but simply a change of form; that the mind or soul is composed of matter of an intangible nature, and it too has always existed as part of the universe, and can not be reduced to nothing; that after the death of the body the soul will simply return to the uncarnate state from whence it came; and, in alternation between the incarnate and uncarnate states, will remain a part of the cosmos for all time to come, the same as it was during all time past, there being no end as there never was a beginning.

While the foregoing is proof enough for the most rational thinking men, a few have still greater proof in the knowledge of a theory of the working of our solar system, which shows that death and rebirth of planets, moons, comets, etc., is an endlessly repeating process in the system, that likewise has always continued and always will; and that death and rebirth of life on earth simply follows the fundamental universal principle by which death and rebirth of planets is possible.

The theory is called the "Processional Theory," because it shows that the planets are all travelling to the sun in a regular procession, in spirally decreasing orbits; and as a planet is drawn into the sun and consumed, a new one is born on the outskirts of the system and falls in procession at the end of the line. When consumed in the

sun each planet is expanded into ether and pushed out by the expansion, filling an enormous space with its immense gaseous bulk; and all space in the system is filled with such gas or ether, from which, in the intense cold of the outmost limits of the system, solids are condensed, and massed together, forming new planets. It further shows that when a planet is expanded into ether, this ether, or highest refinement of matter, carries in itself in most refined condition all the elements known on the planet, and they will all be released again from the solids into which, through intense cold, this ether is condensed, when these have formed a planet that, in its journey to the sun, has reached an environment where temperature and other conditions are favorable to their dissociation.

Whether the souls of men will follow the earth to its solar disintegration and have their soul substance incorporated in the ether into which the planet is expanded, and come in again locked up in the solids forming a new planet until released by enviroal conditions, is problematical. It is not impossible that this may be, but it might be more reasonable to assume that the minds or souls of men in their uncarnate state are denizens of the environment in the solar system most favorable for producing the carnate bodies necessary for their manifestation, and that they will remain in this environment, forsaking the planet that passes out of it for the new one as it comes in. A strong argument in favor of the latter supposition is that it provides for human life on each planet whenever it is in condition to support it, and does not demand that such life lie dormant

for the billions and billions of years that must elapse before a planet can be expanded into ether, be reborn, and come in again to the environment where human life is possible.

The Processional Theory affords a beautiful view of the entire universe, when once one has a clear understanding of the working of our solar system under this theory: a vast ethereal sphere of cosmic matter, highly refined and invisible: a heat center in this ethereal sphere, caused by the intense gravitational pressure of the vast mass of ether extending billions of miles in all directions, and which heat center we call the Sun; a region of absolute zero around the entire periphery of the vast ethereal sphere, in which intense cold the ether is condensed into solids and forms planets, which fall back to the sun in spirally decreasing orbits. For each new planet formed on the outskirts of the system, an old one, that nearest the sun, is drawn in and consumed, and expanded again into the ether from which it was originally condensed. Thus the system is an endless procession of planets with their moons, comets, and other bodies coming in, and ether going out, the whole being one mighty living unit, pulsating between the expansion at the point of extreme heat, the gravitational center which we call the Sun, and the contraction and condensation in the region of absolute cold on the outskirts of the system, which action must go on forever and can never cease.

As every star is a sun and has a system like our own, the same view applies to them, and these systems are the living units of which the whole universe is composed, the principle of

which extends down to the infinitesimal atom, too small to be seen with a microscope, and which is not a solid particle, but a system in which smaller particles are revolving around a center of gravity, somewhat as the planets revolve around the sun.

As all matter in the universe is thus shown to be repeatedly reborn after disintegration, and the souls or minds of men are shown to be a part of this matter, rational thinking men will have no difficulty in accepting as true the belief that man will be reincarnated over and over again, infinitely.

Wm. W. Weitling.

(From "The Fra," by permission)

FIELD NOTES

The *Legion* work in Norway is progressing steadily. A number of applications for membership were received from Mrs. Undset recently.

From New Zealand came an interesting letter with twenty-one applications and a request for a charter. The work is carried on strongly among people unacquainted with the teachings. It appears that the *Legion* is just the organisation which can appeal to Jewish people and help them to find a scientifically grounded philosophy of life and death. A Group will be formed for Jewish girls to make a study of the teachings of reincarnation.

Members and friends are requested to aid strongly in these closing years of 1916 to help secure new subscriptions for the magazine and to interest new people in our work. *Legion* circulars are easily handed out.

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