

REINCARNATION

VOL. III

CHICAGO, FEBRUARY, 1916

No. 2

BRITISH LIBERTY; GERMAN KULTUR

Nations are given, by Those Who are Providence, keynotes of progress—tonal lessons which the masses of men are to learn.

Liberty has been for England, Scotland and Wales the watchword of centuries of striving, of sacrifice and of aspiration.

A more recent but still a powerful leading has been the ideal of *Kultur* for Germany. There is no necessity or logic in belittling the great underlying thought of this ideal. It is that the State is really each man's self more than is his own personality. Hence every child must have some education in order that the state shall have trained citizens. Every boy shall render military service in order that the defended state may return civilization to its citizens.

Hence individual liberty is the glory of Great Britain and her mighty offspring of daughter nations that belt the world; and national *Kultur* is the joy of German hearts that would beat

synchronously with the pulsings of the great heart of overshadowing Deutschland.

Countless minor adjustments will come from the mighty war now raging. May not the major outcome be that Germany shall learn how to give a freer voice and hand to her citizens, loosing the strangling throat-clutch that lets live the doctrine of *lese majesté* and shows here and there such morbid excrescences of authority as the officially condoned and accepted Zabern incident or the larger horror of stricken Belgium?

And may not Britain soon turn to some recognition that every child has the right at the hands of the state to an education which the parents not only may permit but must aid in providing?

W. V-H.



Learn that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing on that which is invisible and soundless.

A man must believe in his innate power of progress. A man must refuse to be terrified by his greater nature, and must not be drawn back by his lesser or material self.

All the past shows us that difficulty is no excuse for dejection, much less for despair, else the world would have been without the many wonders of civilisation.

Strength to step forward is the primary need of him who has chosen his path. Where is this to be found? Looking round, it is not hard to see where other men find their strength. Its source is profound conviction.

Abstain because it is right to abstain, not that yourself shall be kept clean.

H. P. Blavatsky, in "Practical Occultism."

REINCARNATIONS OF THE CHRIST

(Continued from page 22)

The next mention of Surya is recorded in the sixth life of Alcyone, which took place nearly nineteen thousand years before Christ. During this life there occurred a very great and important emigration of a part of the ancient Aryan race, whose cradle and home was in the plains around the central Asian sea (now the Desert of Gobi). Alcyone's father, Mars, was the king of a large tribe, and he was selected by the supreme governing hierarchy to be the leader of the emigration. Passing to the south and west, the people, after travelling steadily and arduously for thirty years, found themselves in the fertile plains of India, where ruled various kings over their tribes, which were of Atlantean origin. These usually showed themselves friendly to the emigrants, and allowed them to pass through their countries. They came at last into southern India, which was ruled by a powerful king, whose name was Huyaranda.

"King Huyaranda (whom we know as Saturn) held rather a curious position, for though he was the autocratic and undisputed monarch of the country, the leader of its armies and the dispenser of justice, there was in the background an even greater power—that of a High Priest who was also a kind of religious ruler—a person never seen by the people, but yet regarded with the utmost awe. He lived apart from all the rest of the world in the strictest seclusion, in a magnificent palace which stood in the midst of an enormous garden, surrounded by lofty walls. After his acceptance of the office he never came

out beyond the walls of the garden, and even his attendants were not permitted to leave it. He communicated with the outer world only through his representative, the deputy high priest, and no one but his deputy was supposed ever to see him, for when he wished to walk in his garden every one was ordered to keep out of the way. The reason for all this seclusion was that he was regarded as the earthly mouthpiece of the Mahaguru, and it was supposed that unless he was kept scrupulously apart from all contact with ordinary people he could not be pure enough or calm enough to be an absolutely perfect channel for the messages from on high. . . . At this time the High Priest bore the name of Byarsha, and was a man of great strength and wisdom—the Great One known to us as Surya, whose life Alcyone had saved at the cost of her own, three thousand years before in Burma.

“When the embassy from King Podishpar reached King Huyaranda and announced the impending arrival of Mars and his host, King Huyaranda at once consulted Surya as to the attitude which he ought to adopt. The reply of the High Priest was that this emigration had been ordered by the gods, and that the tribe who came were the precursors of a mighty nation from whom many great teachers of the world should come. The king was advised to receive them with all honor, and to assign to them tracts of land near all his principal cities, so that those of them who wished might spread themselves over the country and settle in it. But for those who preferred to remain as a separate community an almost unoccupied district near the foot of the Nilgiris was

to be set apart, that they might dwell there after the customs of their forefathers."

These behests of Surya were carried out, and when the emigrants appeared several years after, they found all in readiness. In the course of time, the deputy high priest being an old man and desirous of retiring from his duties, Surya asked Mars to send one of his sons to him to fill the office. Alcyone was chosen for this honor and was graciously accepted by the High Priest. Alcyone's principal difficulty was to decide which of the score of cases which came before him each day were worth submitting to Surya, and which were not. Those which were *not* worth submitting, he had to decide himself, but by watching Surya's judgments he acquired much wisdom, and soon had a great reputation for acumen and even-handed justice."

"This responsibility in itself was a liberal education for Alcyone, and the constant close association with Surya was very helpful to him. There was always the guidance of Mahaguru in the background, but this was given to Surya only, usually in dream or meditation, but sometimes by direct and audible voice. On one occasion Alcyone was privileged to receive a few words of kindly recommendation in that way from Mahaguru, which very greatly encouraged him in his arduous labours and gave him a new stimulus. He held this responsible office for nearly thirty years, until his death at the age of seventy-nine, and during all this time Surya seemed to grow but little older."

In the ninth life of the Alcyone series, many of his ego-friends were incarnated in the old continent of Atlantis, which was under the rule of a powerful and virtuous dynasty of emperors. The civilisation was very far advanced in its way.

"The person who had by far the greatest influence in the country at this time was the High Priest Surya, a man of saintly life and great wisdom, who was known and revered throughout the whole Atlantean empire. As a matter of policy and in order to consolidate the empire, Mars had offered his son Herakles to marry Saturn, the daughter of Surya, and this offer had been accepted. In this way Herakles became, not exactly a subordinate king, but the permanent head of the Akkad council, and so virtually the ruler of the country. . .

"Alcyone was thus the grandson of Herakles and the great-grandson of Mars and Surya. . . The Emperor Mars was already some sixty years of age in 16,876 B. C., when Alcyone was born, and he saw him only three or four times on the occasion of the periodical State progresses of the emperor through his country, and once when he himself visited the capital. With his other great-grandfather, Surya, he was in constant touch, and a very close affection existed between the old man and the boy. Surya considered him a child of great promise, and devoted much of his time to superintending his education, so that he acquired a great deal more than the usual commercial training of the time. The priests were in a certain way highly educated men, for they were all expected to learn their scriptures by heart, and to have to use a book in any part of the service,

even the most unusual, would have been considered a weakness. They were also the doctors and scientific men of the time, so that they had to spend many years in study. As a rule only the children of the priestly class became priests, and not by any means all even of them, for it was quite usual for the younger sons of priests to adopt the mercantile or maritime profession."

As his mother Brihaspati was a deeply religious woman, Alcyone naturally thought that he would become a priest. But his friends among the boys of the town interested him in the excitement of the roving life of the merchant and sailor, telling him thrilling stories of adventure and travel and of fortunes easily won. "But when he excitedly repeated these stories to his father and mother, or to his great-grandfather Surya, they gently told him that, fascinating as the life of a sailor or a merchant might be, it was still on the whole one of self-interest, while that of a priest was altruistic—that the one worked for this physical life only, but the other for a higher life and for all eternity. . . So he grew up with two antagonistic ideals in his mind, and for years he was not quite sure whether he most desired to be a High Priest or a successful pirate. His boy-friends painted in vivid colors the delights of the swashbuckling life, while Surya spoke to him of the higher joys of self-sacrifice; and each in turn seemed desirable to him. Mercury (his father) and the gentle Brihaspati doubted much whether such companionship was good for the boy, and debated whether it was not a duty to withdraw him from its fascination; but the aged Surya advised them to let him go his own way and decide for himself,

pointing out that in him were mingled the blood of the emperor and that of the high priest, and that they must each have full play. For he said:

“‘I have seen in my long life many boys, and I believe in this lad and love him; and when the time of decision comes, I think he will choose aright.’” And this confidence was fully justified.

An incident happened which led Alcyone to see the hollowness of the worldly life. He went to his great-grandfather and said:

“‘Take me into the temple, for to help others at home is a better thing than to seek adventures abroad.’ And Surya blessed him and said:

“‘You have chosen wisely, as I knew you would. I have prayed much for you, and last night as I was praying, the past and the future opened before my eyes, and I know what has been and what shall be. Just as to-day you saved another life at the risk of your own, so long ago did you save my life, even mine, at the cost of your own; once more in the future you may give up your life for me if you will, and through that sacrifice all the kingdoms of the world shall be blessed.’

“The boy looked up at Surya in wonder and awe, for the old man’s face was transfigured as he spoke, and it seemed as though mighty flames were playing around him; and though Alcyone could not then fully understand what he meant, he never forgot the impression which it made upon him. He was duly admitted into the temple.”

After a very interesting voyage with his father to a large university in Northern Africa, Alcyone was married to his cousin Sirius, and Surya himself performed the marriage ceremony, though it was but rarely that he took part in the services.

Usually he only gave his blessing to vast crowds from a lofty opening in the temple facade.

"A few months later Alcyone and his wife were summoned to his bedside to receive his farewell message. He said to Alcyone:

" 'Now I stand on the threshold of another world, and my eyes can pierce the veil which hangs between this and that. I tell you that there lies before you much of tribulation, for all that has been evil in your past must descend upon you now speedily, in order that its effects may be expiated, and you may be free. In your next birth you will pay something of your debt by a death of violence, and after that you will return amidst surroundings of darkness and evil; yet if, through that, you can see the light and tear away the veil which blinds you, your reward shall be great. You shall follow in my footsteps, and shall fall at the feet of Him whom I also worship. Yes, and she also' (turning to Sirius), 'she also shall follow me, and your father shall lead you, for you be all of one great Race—the Race of those who help the world. And now I go down into what men call death; but though I seem to leave you, yet in truth I leave you not, for neither death nor birth can separate the members of that Race—those who take upon them the vow that can never be broken. So take courage to meet the storm, for after the storm the Sun shall shine—the Sun that never sets.'

"A few days later Surya breathed his last, but Alcyone never forgot him through all his long life, and he often saw him in dreams and received blessing and help from him."

In the tenth of the "Lives of Alcyone" many of the egos which appeared in the ninth were living in the country around the present Desert of Gobi in Central Asia. Once more a mighty emigration was to be sent out. The Manu had chosen Mars and Mercury, the two sons of Surya, to lead the vast host of emigrants. A great ceremony was held in the temple hall, carved out of the living rock. "On the left side of the Manu stands Surya, with radiant hair and shining eyes—eyes that dwell with deep affection on His noble sons, the chief figures in the crowd . . ."

"Surya stepped out and blessed his sons, who bent the knee before him, and then, stooping, raised the little Alcyone, his favorite granddaughter, and drew close to him the sturdier form of Herakles:

"'My little ones,' he said, and his tender face grew gently solemn, 'on a far rough way you go. Mothers of brave men you shall be, and fair women also shall call each of you "mother." Your race shall dwell long in the land and thither also you shall come again many times, to learn and teach. But this is the first of the lives of expiation, that old karma may be outworn, old wrongs made right. Death shall come to both of you together, in strange and violent way. In that hour, call on me and I will come to you, and the Light you have just now seen shall shine in the darkness then.'"

And these predictions were fulfilled exactly.

A Student.

(To be Continued)

EVOLUTION TOWARD AND AWAY FROM

I have a friend who is a doctor of divinity and a practical scientist. He has produced things out of the solid ordinary clay of the district in which I live which are nothing short of marvels. One is a brick which will hold a nail like wood. You can drive a big nail to the hilt, and the brick shows no more sign of cracking than a piece of hickory. This was an accidental discovery made while he was experimenting toward another kind of brick. But the things, the ideas, the large conceptions, which he produces from his mind are as wonderful, or more so, than those which he gets from the mineral and chemical world. He made me the present of an idea on the morning of this writing which I will pass on to you.

In his recent researches, he said, he had been struck with the prodigal waste of life in the early stages of existence. Life was brought forth, but the authors of the life took no care of it. There was no maternal instinct, that is no instinct which made for maternal care. The result was that the number of survivals was very few. Then the instinct which made, not only for the production of new life, but for its preservation, began to make itself felt. Gradually fewer new lives came into being but, owing to some parental care being shown, a greater proportion survived. There was thus an evolution from carelessness to care, from disregard of life to preservation of life. The parent began to care for that which it had brought forth. The first living thing with a backbone was a fish; and the vertebra was perhaps only a piece of flexible gristle. Then

with the mammalia came the horizontal backbone. Gradually, through the marsupial and up through the ape the backbone approached the vertical, till in man it was erect. Now if man is taken in his lower stages of development, it will be found that his instinct was for the preservation of life. He would not give it up except on compulsion. It was his dearest treasure; there was nothing in the world so dear to him. He regarded it as his all.

It is still said that "self-preservation is the first law of nature," but, said the doctor, although not in these words, humanity—the higher humanity—has abrogated that law. It has grown away from it. There are men who will rather die than do a mean thing. To them the value of physical life is less than a spark of honour. And so we have: first disregard for life; then an intense love and care for life; and then such a disregard for life that men are found who cherish an idea as of more value than their physical existence. The doctor had been pondering on the meaning of this. He felt that there was a great truth or a great factor, or a great secret, in this fact that humanity had evolved toward this love of physical life, and now in its higher types, was evolving away from it. And this was the new idea that had come to him, the new question: what did it mean?

I said, "May it not mean this?: I think that the physical evolution of man is complete."

The doctor did not quite agree at first, and interposed with something about vestigial remains.

"But," I said, "may it not be that if you could examine the whole of humanity, you would find

perhaps specimens without vestigial remains?"

We compromised in this way: that, whether there were still vestigial remains or not, yet the scheme for the evolution of the body of man has been thoroughly worked out; that there were no more physical problems to be solved.

I ventured to proceed: "I take it then that if you could make a blend of say six of the most perfect specimens of humanity, you could get practically a perfect man. Nature—call It nature, or what you will—nature has completed the task of the physical evolution of man. It has taken eighteen, twenty-five, perhaps fifty millions of years to do it. Concurrently with this physical evolution there have been mental, moral and spiritual evolutions, but these are incomplete. Now does not this condition lead logically to the conclusion that, as far as man is concerned, all the dynamic evolutionary forces of nature must now be devoted to the mental, moral and spiritual side of things? The energy that was formerly expended in working out physical problems must be diverted from the channel which is now full into the other channels which have space to spare. I take it that at the stage when man's bodily evolution was finished, those men most highly developed along mental and higher lines began to feel an increased impact from these released forces. The hold of the mere body upon the imagination and the emotions of man began to weaken. He began to glimpse the higher light. I think what it may all really mean is this: that the law of self-preservation still holds; but that some men realize that the real life is apart from the body; and that if they would preserve this

real life they must be prepared, not to cling to the body, but to sacrifice it cheerfully, if need be, for ideals which are beyond the physical. The platform of evolution has not been altered; it has simply been raised. Evolution will now proceed at a much accelerated pace along intellectual and spiritual thoroughfares."

By this time the doctor and I had to go our several ways.

John Hawkes.



Each of the virtues that the man learns throughout his many lives becomes a law of his being; it is a generalisation from many particular experiences, but when once generalised is his for ever, a part of himself; and in so far as he thus generalises, he gets a glimpse of the divine Plan in which the generalisations exist as archetypal ideas.

We now see the usual method of evolution; man learns the immortal virtues through experience. But experience is a slow teacher, for many particular experiences, requiring perhaps many lives on earth, are needed to instil into the man's soul one truth; is this the only method of building into our inner natures the virtues of loyalty, honour, purity, sincerity, and the others? Were there no other method, evolution would achieve too little at the expense of much energy dissipated.

There is, however, another way. Man has not only the one aspect of intelligence; there is a higher one of intuition . . . Beauty and love are its dual manifestation, but through either it is awakened. When, then, a man lives his lives on earth and loves a few here and there with whom he comes into contact, . . . the soul of intuition grows within him. For love, in truth, manifests the immortality within, for it is a desire for the everlasting possession of the good and the beautiful.

C. Jinarajadasa.

THE PROBLEM OF SOCIAL PROGRESS

Every thinking, serious-minded man or woman earnestly desires social progress. The innumerable organizations,—educational, sociological, political, philanthropical,—testify to this fact. Those who contact the atmosphere of the so-called “reformer” realize how strenuously he would serve, how generously he would give.

Unfortunately, or perhaps fortunately, the time allotted in one earth-life to the average individual to work for the betterment of his fellow-men is extremely limited. The struggle for existence,—food, clothing, shelter,—still consumes much of his thought and time. One may dream of a day of improved economic conditions when man will not be obliged to expend so great a portion of the strength of body and mind upon the mere keeping of body and mind in a usable condition. Doubtless when the days of man’s evolution bring about such economic reformation, he will be sufficiently advanced to know how to use the hours of leisure which will result. Is it not possible that at this present period of development, man’s opportunity for growth lies partially in the fact that he is kept too busy in his struggle for existence to permit his seriously injuring himself or his fellow-men by ill-advised effort?

People of the leisure class, whether of low or high degree, do not as a rule serve the world well to-day. They do not serve themselves well. Even among those who have honestly and seriously devoted themselves to social betterment, we find many who have forgotten the adage: “Charity begins at home.”

The time is ripe for a new doctrine of selfishness. Dreams for the progress of humanity can not rise from a source too impure. If one would dream beautifully, one must live beautifully, and in order to live beautifully one must expend some effort upon his own evolving.

This is the doctrine which should be preached to the young college boy or girl who chooses "social service" as a career.

He who assumes the position of a teacher, with no teacher for himself, a "reformer" without being himself reformed, is in the front rank of the firing line. The fall of many a brilliant pulpit orator proves how great is the danger.

Social progress must ever depend upon the progress of the individual. There can be no swift voyaging to perfected ideals. A man performs valiant service for humanity when he develops his own possibilities for virtue, even if he never finds the time to attempt to improve social standards as a whole.

It requires egoism and much youthful optimism for one to believe that he can effect great changes for good by the simple juggling of material things. Progress for humanity does not lie in the betterment of things.

False economic conditions, war, and the like, must continue to be, so long as the individual man is content with the standard of spiritual attainment which is his to-day.

Alice Holt Guagliata.

THE THREE THEORIES OF HUMAN LIFE

There must be few people among the more advanced races of mankind who have not at some time or another given some consideration, however indefinite or ineffectual, to the problem of human existence. "Why are we living, and why are we what we are?" are questions which must sometimes suggest themselves even to the most thoughtless, though they may only assume such an elementary form of thought as a vague curiosity or wonderment. In its simplest form this thought has doubtless through the long generations of humanity perplexed the masses, though it may have provided them with very little mental exertion, and in its highest and most metaphysical forms it has puzzled and disconcerted the philosophers of all ages. What answers have been found to these questions to give contentment to the simple and to satisfy the wise?

For the majority of humankind perhaps these questions have never been adequately answered. The simple have been content to put off the problem and eat, drink and be merry if they can, and the wisest have exercised their loftiest reasoning powers and used many words without producing a solution. It is only when we turn to the Ancient Wisdom, and to those philosophies and religions which have been derived from it, that something like a satisfactory explanation of the aim and purposes of Life and the genesis and course of its evolution becomes available; and how simple appears the age-long problem, and yet how stupendous the process revealed in the answer, when we begin to realise that what

we know as Life is but the unfolding of Spirit as seen in the physical world, the manifestation of God, the one Existence, through manifold forms, in order that for a purpose only known to His inscrutable wisdom He may increase and multiply Himself by the evolution of a limitless host of Other Selves which will not in the end, if we may presume to utter the conception, be separable or distinguishable from His Original Self.

The same Laws govern this manifestation and this evolution throughout the whole Kosmos, whether it be in universes or in the smallest units of life in all the diversified kingdoms of Nature,—mineral, animal, vegetable, human, etc.; but although the same general laws govern the process of evolution in every sphere, yet as the immediate purpose or object to be attained by the evolution of the Life in each kingdom is not precisely the same, but is on a graduated scale of unfoldment, it follows that the nature of the process will present some variations in each kingdom, being an adaptation to the special stage of the evolving Life and the attainment in view for that particular stage. The purpose is to utilise the physical forms and the environment peculiar to each stage for a definite degree of unfoldment of the Life. So we find that in the human kingdom there is a definite stage of the whole process to be gone through, and this portion of the process of evolution as it applies to the human kingdom is known as Reincarnation.

The evolving Life which has reached the stage of Humanity develops itself another stage by individualisation, the whole wave of the Life, as

it enters the Human Kingdom, being separated into an innumerable number of units, each of which is an individual soul, gaining experience through a long sequence of progressive forms, beginning with the coarse and unresponsive bodies of the primitive savage and ending with the highly developed and sensitive bodies of the human adept or perfected Man. These individual souls are the real Men who make up the human Kingdom in their particular world, and we can easily imagine that there must be many worlds throughout the universes in which the one evolving Life has reached the human stage and is there utilising forms which may or may not be identical with our own. The perishable physical forms are only the vehicles through which we recognise Life in that stage of evolution as human.

Amongst Western nations where materialistic habits of thought have been so prevalent for many generations, the physical forms have been practically identified with the men whose vehicles they are, and it is this identification of the merely physical form with the real Man which renders it so difficult for those accustomed to it to understand or accept the principle of Reincarnation. It is in reality a very simple one when this fundamental misconception is removed so that the idea can be realised of the Man as a continuing Ego, neither born for the first time when he enters a particular physical body, nor dying when he leaves it, but passing on as an immortal soul from one body to another, each of them providing him with the means of coming into contact with the material world and thereby widening his knowledge of that portion of the whole field of

Evolution, which in its entirety is the whole kosmos of a Divine manifestation.

Although the idea of the existence of Human Souls which survive after the death of their physical bodies is more or less generally held in a vague and perfunctory fashion amongst Western peoples, yet the equally logical idea that these souls exist before the birth of their physical bodies is curiously unacceptable or apparently even repugnant to many Western minds. To those, however, who can be induced to consider seriously the question there seem to be only three hypotheses available: Divine Creation, Chance or Reincarnation. The first theory would require us to accept the idea that every human individual is the result of a special act of Divine Creation, in which case we can hardly escape from a conviction that the Divine Agent acts either capriciously or unfairly in His endowment of the individuals concerned with the faculties and capacities and virtues and vices which are to make or mar their eternal futures when that brief physical life is over, and equally so in regard to the conditions of life in which the fortunate or unfortunate individuals are placed to work out their salvation. If these conditions and endowments are governed by Divine Justice, then we can only humbly confess that all our notions of human justice must be essentially erroneous and all our elaborate codes of morality are useless.

The purely materialistic hypothesis of Chance would require us to believe that human beings, in common with the whole universe of living things in all their marvellous beauty, are the result of fortuitous combinations of the blind

forces of an undirected and unintelligent Nature, a soulless Nature evolving myriads of souls and non-intelligence producing the intellects which are the pride of the human race.

It is possible, even if it may be incredible, that there are minds which can accept one or the other of these theories with all their manifest incongruities and improbabilities, but if our minds are not of this order, but demand a rational theory which does no violence either to our reason or our sense of justice, we are left with no other alternative than the theory of one continuous life working through an indefinite number and variety of forms. If we are to provide ourselves with a theory of life at all, and if we cannot accept either Chance or arbitrary Creation as adequate solutions of our problem, then the acceptance of the principle of Reincarnation is surely inevitable. The great variations in the intellectual and moral capacities of human beings can not be explained by heredity, whatever its influence on physical characteristics may be. The widest differences in mental capacity and moral character exist between children of the same parents, even in the case of twins, when the pre-natal conditions as well as the physical ancestry are identical, for these with almost perfect physical likeness often present the utmost difference of mental and moral type. But all these variations are easily understood when we recognise in them the result of continuous individuals manifesting in those particular bodies the knowledge and qualities which they have evolved through previous experiences in other human forms and conditions. Genius, infant precocity, the faculty

of intuition, conscience, all these and indeed all the problems of human existence can be explained more satisfactorily by the aid of the theory of Reincarnation than in any other way, and it would seem that only the prejudices and conservatism inseparable from the methods of Western thought can prevent, or rather delay for a little while longer, its general acceptance.

H. J. S. Bell, in "The Seeker."

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In a recent article in the *Adyar Bulletin*, Mrs. Besant reminds us that karma does not originate, but is eternal. It is pointed out that it is a mistake to regard karma as a kind of command from the higher worlds, as something that must necessarily bind us down in compliance. We quote from the article "Karma Once More":

"Karma is the only law of nature, so far as I know, which educated people treat in a non-scientific fashion. They speak as if interference were in some sense irrelevant, as if you were insulting God in some curious way, if you counterbalance the action of an uncomfortable piece of karma. It is that I want to get rid of from the whole of your minds. It hinders; it fetters you. This kind of view of the omnipotence of karma is working untold evil in India, where a misconception of it has arisen. It constantly puts the Indian at a disadvantage. . . . He does not use exertion to fight where he chooses to assume that karma is against him; he simply sits down and allows the law to play over him. The Englishman, of course, pays no attention to it, not knowing its existence, and goes blundering along and conquers. . . . Where knowledge is imperfect this curious paralysing effect is found, just as if a person at the bottom of the stairs said: 'I cannot walk upstairs because the law of gravitation is against me.' . . . The way to assure yourself that karma is not a command that you shall not do a thing which nature tells you you may do, is to rise up and do the thing, and, by that, find out whether karma is able to stop you or not."

HYPOCRISY

The Mighty Teacher of two thousand years ago cried out, "Woe unto you, Scribes, Pharisees, hypocrites!"

The artistic or representative phase of our natures leads us to the wearing of masks and tinsel toggerie of the presentment to be shown to our neighbors so that they shall see us as the good, the beautiful and the true.

Queer it is that we must make these dolls of idealisation into which we would cast ourselves to be at one with them. Yet we grow into the ideals we make of ourselves—to be mean and sordid, to be gay and radiant, to be solemn and oedematous or to be noble, glorious, good, virtuous, heroic or what else we will!

Life after life the Lords of Karma make a different setting for our lives and throw out into prominence different phases of our natures for us to use, to study and to perfect.

Hypocrisy means "speaking from a mask." Its original significance must have been good since it was merely a technical theatrical term. Its sinister application was figurative. A hypocrite is a man who purposely speaks or acts in a way that glosses over a malevolent motive or inner attitude with the appearance of virtues which he does not possess.

The great lesson for those who lovingly study our wandering humanity lies in this that we must not be offended when we see men masking themselves with good intent, trying to present an image that a little represents their ideal

into which they would grow; nor must we be too critical or intolerant when we find them masquerading behind false doctrines in order to gain some trivial personal advantage.

Man even in his own conduct must imitate the Supreme Artist, Who casts dramatic illusions about us that we may learn to see beyond them, gain the perfect truth.

W. V-H.

WHAT A LEGION MEMBER CAN DO

When a man has once grasped the great truths of karma and reincarnation and has, after testing them thoroughly in the problems of life, found them worthy of belief, he usually desires to help other men to understand them also and to experience the great joy and satisfaction which they bring to those who adapt their lives and works to them. In this case it will be most natural and fitting that he should enroll himself as a member of the *Karma and Reincarnation Legion*, an organisation whose purpose it is: "To popularise the knowledge of karma and reincarnation." And, being an earnest member, he will then ask himself the question, "What can I do to further this very important work?"

The first thing to do it to familiarise himself with the literature published by the *Legion* and other book publishers. That of the *Legion* consists of a number of leaflets and pamphlets as listed under "Distribution Literature" on the last cover page of this magazine. The full set of literature costs only thirty cents and the subscription price of the magazine is only fifty cents for a year, including twelve numbers. The member will do well to send eighty cents for these two items. The literature explains the principles of karma and reincarnation from various points of view, and the magazine will keep him informed as to the growth and development of the *Legion* work, as well as furnish him interesting

reading matter related more or less directly to the application of the two laws of human life.

The next thing that he may do is to wear one of the official *Legion* emblems. They are beautifully and artistically worked in sterling silver and quite inexpensive. The pin, with safety catch device, can be worn prominently by ladies or gentlemen, while the pendent may be fastened to a brooch or watch chain. The wearing of these emblems is restricted to members and thus it serves as a sure and easy means of recognition of our members anywhere. As the membership increases this will mean many happy and interesting meetings and new friendships formed among our legionaries. Furthermore, the wearing of the emblem will attract some attention and inquiries, thus offering the member excellent opportunities to tell of karma and reincarnation and of the *Legion*. The emblem is a modification of the ancient and sacred Egyptian Tau, a symbol of Life and Reincarnation. The two equal arms and the foot of the Tau cross are shaped much like the four equal arms of the well-known Maltese cross, and they bear the initials of the name of the *Legion*: K, R, L. The little device at the center of the cross is an occult symbol which was once used by Rosicrucians. Thus the emblem has direct relation with symbols and thought-forms of great occult importance, and the wearing of the emblem contributes to these influences in the world of thought.

Almost every member will have in the the course of time some excellent opportunities to tell something of karma and reincarnation to interested people, or even merely to mention them in casual conversations. This personal work is of the utmost importance and no member should let such opportunities slip by. The very law of karma works out in such ways that the people who are ready to receive the truths and are looking for enlightenment are led to some person who can give them the help they need. Moreover, it may very likely be that if a *Legion* member helps such an inquiring mind, he is discharging some karmic obligation to that ego,—some obligation contracted in lives long past when the two have met before. If a stranger is found to be interested, get his name and address and look after his

needs by correspondence, if convenient. Every member should keep with him to hand out to people who seem to show real interest, a supply of the *Legion* leaflets, which give much information and cost only ten cents for thirty. Some of the other leaflets may also be kept for the same purpose, or to be loaned for reading.

It is surprising how many people are disposed to entertain the ideas of karma and reincarnation. Within the last five years a very great change has taken place in public thought, and many will now listen eagerly to-day who would have scoffed at the two truths a few years ago. It is for our members to take full advantage of this more liberal attitude and make it a habit to use in their general conversation some catch-words and phrases referring to karma and reincarnation. "Oh, that is something which I must have failed to learn in my last life!" "Well, the man probably does not know any better. Some souls, you know, have not lived as many times on earth as others, and have not gained as much experience." "Misfortune does not come to a man by chance, neither does 'good luck'; men have themselves brought about the things that are now coming to them." "Oh, don't you expect to live on earth again and then work out the things which you are unable to accomplish now?" With a little study and alertness many such ideas may be expressed in words, and these may often lead to inquiries and fuller explanations.

Legion members should, if possible, speak of karma and reincarnation with full conviction as facts or laws of Nature, not as mere speculation or theory. On the other hand, it is highly important to avoid all arguments about the truth of these principles. No man is convinced by mere argument; but if the truth is asserted with dignity and strength, the hearer may be safely allowed to consider it in his own way. When a man argues he simply shows his personal inclinations and prejudices. Karma and reincarnation need not be defended or argued: they should be clearly stated and the hearers may be told that it is for them to decide whether or not they are reasonable and to find out whether they must be true.

It is very desirable and important that every *Legion* member who is earnest and wishes to help, should carry

always with him a small note-book devoted *wholly and solely* to *Legion* work. In this should be entered any questions about karma or reincarnation as quickly as they occur to the mind. Also any suggestions or ideas as to how the work may be helped in any way whatever. If the member reads something in general literature which involves either one of the two laws, he should at once get out his note book and write down the exact reference: name of book, author, publisher and page where the passage appears. Write down any title for a good lecture or article that might be worked up. Write down exact references to any pictures which you see in books or elsewhere, which could probably be used in illustrating some idea in the subject of karma or reincarnation. Write down the names and addresses of such persons as you have found to be interested, and with whom you wish to keep in touch. *And, finally, keep an accurate record of your own Legion work in statistical form.* This should include: number of persons definitely contacted each month, with reference to karma and reincarnation; number of letters written; number of each kind of leaflet handed out; lectures given or classes conducted, with number of audience and approximately the number of strangers present at each one. For Group meetings and activities the secretary should keep these records accurately in a book devoted *entirely* to this purpose and for nothing else.

If this note book is made use of in the ways suggested, then, at the end of the year, the member will find it filled with valuable and interesting material. Many very interesting questions will occur to any earnest student in the course of a year, and if they are not written down at once, they are usually forgotten and lost. But if they are noted down at the time they arise, they may at some time be sent in to Headquarters and made use of for the benefit of the *Legion* as a whole. *The Legion hereby invites you to send in bunches of questions.*

Another distinct advantage in writing down questions, instead of allowing them to fade gradually out of mind and memory, is that it is an actual fact that a question carefully and definitely written down in such a note book, will help to draw a true answer to the writer's mind.

The very fact of a person taking the time to write the question down exactly, indicates a determination to know, which will very likely be rewarded with a satisfactory solution. Desires tend to bring about their fulfilment.

Every member who wishes to do his best towards achieving the Object of the *Legion* should aspire to teach a class, conduct a reading circle, or to give lectures prepared as carefully as possible. It is not a difficult matter to find a few people who will come to a class or reading once a week, if it be made sufficiently interesting and bright. What books are suitable for such readings? There are: the novel *Karma*, by A. P. Sinnett; *Reincarnation*, by Dr. Th. Pascal; *A Study of Karma*, by Annie Besant; the *Lives of Alcyone, Orion and Erato*; and many other books which deal with the two truths, especially lectures and pamphlets by Mrs. Besant and Mr. Leadbeater, who are the most reliable authorities.

Another very important activity is that of writing letters and short articles for the newspapers. These should not be dealing too directly and exclusively with karma and reincarnation but rather with some live and popular questions of the day, making applications of the laws of karma and reincarnation. An easy way to make a beginning is to read the letters from the public and answer some one which needs to be viewed from a broader standpoint. With a little effort and patient practice one may learn just what kind of material is most acceptable to the editor and the public, and adapt one's self to meet the requirements reasonably.

Some members may be unable to engage in the activities mentioned above, but there is one thing which is quite easy for anybody: Make use of the *Legion's* adhesive seals for backs of envelopes. Such a seal, with its simple message, will generally be seen and read by some five persons or more, and thus furnishes an easy and convenient way to introduce karma and reincarnation to the notice of many people.

If the member belongs to a *Legion* Group he should do what he can to attend its regular meetings and the study classes, and help to make them helpful and interesting to others, especially to the visitors. If he lives isolated from other members he may study for himself

and try to find others who may also find the teachings of karma and reincarnation attractive. With a little time and perseverance he may succeed in finding several other people who will form a Group of the *Legion* with him.

There is one very important thought which it is most desirable for all *Legion* members to keep in mind, and that is to be always looking out for an opportunity to help establish a new *Legion* Group. Sometimes he may gather together two or more people who will form a Group with him, and carry on some regular activity. But even where this is not possible he may know of some person in another locality whom he can encourage to form a study class which may grow into an active and helpful *Legion* Group. The real work of the *Legion* is to reach out and affect the great public and the thought world of the Western nations. And even one who lives quite isolated may be of great service if he devotes some time to study and clear, definite thought on life's laws.

REVIEWS AND NOTES

It may be of interest to note that the Cuban Spiritist Society, La Sociedad Espiritista de Cuba, is disposed to be most friendly toward the teachings of karma and reincarnation. *Psiquis*, the monthly organ of this society, publishes in the January number two letters from His Excellency the Archbishop Mgr. L. Puacher Passavalli, of Rome, clearly stating his belief in "the plurality of the lives of man." These letters were first printed in *Filosofia della Scienza*, of Palermo, Italy.

Redencion, the official organ of Group "Juan," Havana, has translated "An Inquiry as Regards Reincarnation," by the well-known Belgian writer, M. Gabriel Delanne.

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The thought of the Western world, now so cruelly forced to dwell on the horrors of the world war, seems to turn with longing and aspiration to the beautiful ideals of peace and serenity in the faith and trust in the One Absolute of the ancient Chinese sage and philosopher, Lao-Tse. Several of our exchanges, notably *Theosophy in Scotland* and *The Master Mind*, are publishing, in

serial form, translations of his wonderful classic, the *Tao Teh King*. The translation by Dr. Paul Carus, published in book form by the Open Court Publishing Co., 122 So. Michigan Avenue, Chicago, is very fine.

No doubt the Chinese ideals of life, although passive and too non-resistant to evil, are needed in the world to-day. May it not be possible that the Chinese nation may yet experience a great awakening, and blend a little of the activity and progress of the Western world with her own beautiful old-world conservatism, gentleness and contentment in life? At least we may wish her well.

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The November number of *The Seeker*, a magazine published at Pretoria, South Africa, contains much of interest and value to students of karma and reincarnation. Herbert Robins, in his series of articles on "The Sanâtana Dharma, the 'Religion of Perfect Knowledge,' otherwise the Hindu Religion," gives the rich presentation of the truth of Reincarnation as expounded in the noble philosophy of the ancient Aryans, ancestors of our own Celtic and Teutonic races. Margaret L. Murchie contributes an essay on "The Rubaiyat of Omar Khayyam, an Esoteric Interpretation," in which it is convincingly shown that Omar was no materialist and lover of the wine cup but a deep searcher into the mystery of life, many of which he succeeded in solving in his own life. The lines:

"For yesterday, this day's madness did prepare,
Tomorrow's silence, triumph or despair."

show a recognition of the law of karma. Omar was not an atheist but a believer in a Supreme Power:

"And he that tossed you down into the field,
He knows about it all—He knows—He knows."

"A hair perhaps divides the false and true;
Yes, and a single Alif were the clue,
Could you but find it, to the Treasure House,
And, peradventure, to the Master, too."

The "Treasure House" may well refer to man's egoic or causal body, in which is stored the essence of all the experiences in many successive lives in personalities. Mr H. J. S. Bell has an excellent paper on "Reincarnation" which is reprinted in this magazine.

FIELD NOTES

The months of December and January have been very busy ones at Headquarters, owing to the large correspondence and renewals of subscriptions. We wish to thank many of our friends for their kind wishes and greetings.

The world war has deprived the *Legion* of its able and energetic Representative for New Zealand, but only for a time, we trust. Mr. Percy W. Bell writes that he will leave to enter his country's service, but that any communications addressed to him in care of 351, Queen Street, Auckland, N.Z., will be attended to.

Minneapolis, Reading, Detroit, Grand Rapids, Tacoma, Austin and Colorado Springs are places where illustrated *Legion* lectures have been given during the last few months. All have been fairly successful.

The *Legion* has been growing steadily in membership and much good work is being done in foreign lands. Denmark has sent in many applications for membership and a small number have reached us from Iceland even.

The weekly Sunday evening lectures in the Fine Arts Building, Chicago, have been given throughout 1915 and are still being continued, with good results. This gives a number of our members an opportunity to try out their powers and the lectures as well.

Let all the members and friends aid in the work of introducing REINCARNATION to the notice of others. Is there a public library in which you could place a subscription? If so, it will be well to do so. Many people may thus be contacted, who would otherwise remain in ignorance of the teachings of karma and reincarnation.

The *Legion* wishes to find many good pictures and photographic prints of subjects which have to do with the Legend of the Holy Grail, the legends of King Arthur and the Knights of the Table Round and all of the cycle of Wagnerian operas. If you know of such material, you will do us a favor by writing us about them. Reproductions of paintings on these subjects are especially wanted.

The work of the *Legion* is largely dependent upon the interest and help of the members. Will you not do what you can to help the work to go on with energy?

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