

REINCARNATION

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PEACE PROPOSALS

Philosophy, the intense study of history's lessons, and the genial influence of Christianity had hoodwinked America and England to the fact that wars can still occur, even in the more civilized areas of the world, to promote the selfish interests of nations. Despite the fact that men must still try to reconcile the morality of individuals with the morality of nations—thus admitting that nations are not to rise to the higher standards of altruism—we had not conceived that the baronial methods of the Teutonic powers could be carried to the crafty extreme now presented to the world's view.

Conceive of those powers preparing for war for half a century, then throttling Belgium, overrunning a large part of the territory of

France, their neighbor, subjugating several peoples and lands in southeastern Europe and then, at the moment when their childish strength is spent, when their almost exhausted peoples are on the verge of famine and when their enemies have at last shaken off the weaknesses that inhere in democratic government and are ready to strike final blows, *swing for peace!*

Is war to be not only waged but terminated with regard solely to material gain and not to principles?

What is a military necessity? Is there any "necessity" that would justify throwing your nearest neighbor's wife and children out of their beds and burning their house down in order to let you at your second neighbor's throat? Is there no inner law worth fighting for that would make it impossible for gentlemen to sink a *Lusitania*, letting to the bottom a ship's-cargo of innocent women and children? Will France, England, and Russia consider peace with the power unpunished that has carried away thousands of innocent men and women from conquered Belgium?

No, the Allies will not be deceived. There are times in the life of our imperfect world when lessons must be taught in the pitiful ways of hard accomplished fact. What a grief to uphold warfare! But with a great English cleric we must say — better further suffering and death than peace that would leave the world to regret the shame of pusillanimous yielding before the principles of civilization are vindicated.

W. V-H.

WHY DO WE SUFFER?

When the days seem dark and we are weighed down under our load of pain, and God seems a long way off, and nobody seems to understand or to care, we wonder, some of us, who are not too tired, why we should have been chosen to bear this burden of suffering, whilst others are strong and well and happy. We are poor, too, perhaps, and to the misery of ill-health is added the struggle for the bare necessities of life. Perhaps it will be difficult to believe in the midst of it all—that *we alone are responsible for whatever we are suffering*, and that whether we shall suffer in the future or be well and strong and happy, depends simply on how we are bearing our burdens to-day.

The Reason

This is not our first life on earth. Long, long ago, when the world was quite young, we came to gather experience in this School of Life. And many times since, we have returned here to learn more lessons. Each time, in gaining experience, we have *trampled upon others*, both human and animal, have eagerly sought happiness for ourselves, no matter how others might be sacrificed. We have pushed on, regardless of the pain we were giving others, as young souls will, for young souls are very like young people, and we all know how selfish children can be.

Well, do you think it can have been real progress, gaining happiness at the expense of others? No, of course it has not, for that is against God's purpose in putting us here. He sends us to this earthly school in order that we may learn *through*

the joy which follows good and the pain which follows evil, to reject the evil and choose the good, until at last we grow into the likeness of the Christ, and are able to live in the presence of the Great Father.

In the intervals between our lives on earth, we go to heaven for refreshment and rest, for our souls get hungry and weary, in their overcoats of the flesh, and during our school career we need holidays at home—our real *home*—which is heaven.

Now this pain which we are forced to bear, this hunger which we cannot always satisfy, has come to us because we would *not* choose the good, we would not sympathise and help those who were suffering and hungry. Therefore as we would not understand what it was like for others, we have now to experience it ourselves.

The Remedy

But we may comfort ourselves—*it is only for a while* and will pass the moment we have really learnt our lesson. As soon as we can forget, for one moment, our own pain in trying to *help someone else who is suffering*, then we shall prove to the angels who guide us and watch our progress that we are ready to be moved up to a higher class.

Some of us perhaps think God might have managed in some better way to teach us without all this pain and trouble. But, if we look back, and are quite honest with ourselves, we shall find that we have learned more through pain than through any pleasure. Suffering makes us capable of more feeling—gives us more “heart” as people say. Haven’t we often noticed the patience and understanding of a person who has been ill for

a long time—so much so that it seems as if the good people are the ones who suffer most. Sometimes this is so, for when the angels of karma see us good enough to pass into a higher class, they will give us opportunities to atone for bad actions in the past, and thus hasten our entrance into the next class.

God's Purpose

In some of our lives we are born in wealthy families, and in other lives we live in poor surroundings, but wherever we can best learn our lessons, there are we placed. So, whatever your lot in life, be sure that God put you there, for He knows where you will learn most quickly, and all He wishes is that you will soon grasp your lessons, and grow up fit to be His companion in Heaven. We shall all get a little idea of God's purpose by studying an earthly father's care for his children. As little ones we were sometimes whipped for doing things which did not seem wrong to us and we rebelled and thought how very unjust our fathers were. But as we grew older we saw the necessity for such treatment in order that we might reject the evil and choose the good.

Now the whole object of your School-life on earth is that you may learn to *choose the good*. For until you do so, the purpose of God cannot be accomplished: and what is that purpose? Just this: that you may become *like unto Him in wisdom, understanding and love*. Until then He waits for you at Home, for the great family of our Father cannot be complete without you. The ages are passing by;—will you keep Him waiting long?

Dorothy W. Jennings.

THE SOUL'S HABITAT IN THE SOLAR SYSTEM

In my previous article on this subject, I have shown how science furnishes proof for the belief that the souls of men are reincarnated, and I have given an outline of a theory of the working of our solar system, that materially helps us in getting a proper understanding of the subject.

We have been told wondrous things about the Hereafter, but did it ever occur to us that a true understanding of the Here is most essential for a proper understanding of the Hereafter, and that without correct knowledge of the working of the universe, knowledge of what may be in store for us in the Hereafter is practically impossible?

It is asserted that man is created at his birth, has a life Here in the flesh, and an everlasting life Hereafter in the spirit; but if it is expected of us to believe this, it should be possible to show us that this procedure is in harmony with the laws that govern the Here, that is to say, the laws of nature, so that we should not be expected to believe in supernatural things.

Beliefs that are founded on the assumption that the world is a creation, that is, something that has been produced from nothing are beliefs in the supernatural. I have shown how the arguments of rational thinkers refute the creation theory, and how they prove that matter can not be reduced to nothing, nor produced from nothing, and that all so-called productions in nature are simply changes of form in matter already existing; and while this is recognized by astronomers and scientists generally, the souls of men are

usually treated as something apart, and are not included in the same category.

The universe is composed of material that has always existed, material in motion, and the reason it is in motion is because it could not exist in any other way and form a universe. Many scientists believe that our sun's fires are dying out, and that all stars will gradually become dark unshining bodies, but they do not make it clear how such a dead world could exist. Try to picture in our mind what the universe would be like, if all the matter that composes it would be without motion. You can not possibly form any mental picture of it; the nearest you can come is that all matter would float about in utter darkness and cold, but how it could so float without light, heat and electricity, you can not possibly explain.

Granted then, that the universe is material in motion, what does that mean? According to the discoveries made by scientists it means that all matter is made up of units in action, from the most infinitesimal 'atomic' units within which smaller particles are revolving, and which have been likened to microscopic solar systems, to the massive star units known as solar or star systems, within which planets and other bodies revolve around a central sun.

What is the force in nature that causes life and motion? It is expansion through heat and contraction through cold, and the matter composing the vast and illimitable universe divides itself into massive unit systems that are in action through this force.

In the vast expanse of ether composing the

universe, each unit system has its *heat center*, caused by the gravitational pressure of the mass of ether and solid matter forming the system, toward the central point in the system to which all solids must fall; and this pressure causes the formation of a ball of fire that gives off light, heat and electricity, and which is known as a star or sun. All solid matter expanded in these suns and sent out as ether or gas, is condensed again, back into solid matter, when it has reached the *absolute cold* existing on the outskirts of these systems, and is gathered together into large masses in spherical form; and, as solid matter is more weighty than ether, bulk for bulk, it falls back again through the ether to the heat centers. Between these temperature extremes, the *central heat* and the *peripheral cold*, reciprocal expansion and contraction must go on forever, and this is motion everlasting.

These systems are all in rotation, the central suns as well as their surrounding ether, which latter rotates in each system in the same direction as its central sun, from whose rotation it has received its motion after it was produced in its fires from solid matter consumed therein. The centrifugal force of this rotation of the ether tends to force the newly condensed particles to distribute themselves around the periphery of the *plane of rotation* of the system, and it is around this vast circle that planets and their moons are formed from the condensed material and started along their vast orbits, taking the same direction of motion in which the ether travelled before it was condensed (which in our system would be called from west to east), and travelling in orbits

lying practically in one plane, the equatorial plane of the central sun.

When a new planet has formed and has started along its orbital path, the sun draws it toward the center of the system with a pull strong enough to overcome its centrifugal force, to the extent that with each revolution it will have gained a little in a direct line to the sun. This will result in reducing its orbit a little, thereby making its path a spiral, growing smaller and smaller, the planet meanwhile gaining in speed and travelling faster and faster, until it has traversed the entire system and gone through all the varying physical conditions in which we find the different planets that are now in our system, and which shall be briefly described.

The new planet just formed will be composed of a mass of loose material gathered together in a large sphere. It will have no atmosphere, and will be subject to great friction from the grinding of its loose particles through its motions of rotation and revolution.

Arrived in the environment in which Neptune is now revolving, the loose material of which it is composed will have become but slightly consolidated, and the planet will still appear to consist of pebbles, and of very low density.

Arrived in the locality in which Uranus swings in its mighty orbit, it will have become more consolidated and will be heating up through the friction of the grinding of its particles.

At Saturn's place it will have more heat still, and will begin to take on a bulky look through the gases and vapors enveloping it. Its nearest moons, by this time, will have come in so close

to the planet, and will have attained such speed, that the stress between the gravitational pull the planet is exerting upon them and the centrifugal force of their rapid revolution, will cause their disintegration, the particles distributing themselves around the planet so uniformly diffused as to present the phenomenon of enormous rings to observers on other planets.

Arrived in Jupiter's place it will have become of enormous gaseous bulk and will give evidence of the high heat that is being frictionally generated, by large red spots and bright bands, such as are visible now on Jupiter, showing through the vast covering of madly whirling clouds of gas and vapor kept in suspense by the tremendous heat beneath.

As it comes in towards the center of the system, the increasing heat will melt its particles down, and the planet will enter an incandescent stage through which all planets must pass before they can solidify, release the various elements locked up in the cosmic matter from which they were formed, and develop the conditions necessary to support vegetation and life. We have no such incandescent planet in our system now, the one that should occupy the environment just inside of Jupiter, corresponding to the regular planetary ratio of distances, would be in some period of its incandescent stage, had it not had the mishap to burst during the early part of this period of its existence. In the region in which such a planet should be revolving, none exists; but in place of it, hundreds, and perhaps thousands, of small bodies known as asteroids are travelling, widely scattered along the planetary orbit, and these

bodies are the fragments into which the incandescent planet was torn when it burst asunder.

The next place in the system is that corresponding to the one Mars now holds, and our new planet, having reached this environment, will have successfully passed its incandescent stage, will have had its elements released, received its air and water, and will have formed a crust; which, when it has buckled into mountains and valleys through the shrinkage of internal cooling, will provide the soil to grow the vegetation necessary for the animal life to come, the streams, and the sea basins in which the waters can collect for effective evaporation and precipitation as snow and rain.

Our planet Mars has not yet reached the stage where life can exist upon it; its surface is still warm from its internal fire, or else it would show much greater snow caps than it does, particularly as it gets much less than half the sunlight the earth receives. Its crust has not yet thrown up mountain ranges, nor formed depressions to collect waters into seas, and it will have to cool off its internal heat much more and come in much nearer to the sun, before it can evolve the vegetation necessary to support life such as ours. Its so-called canals, which, because of their straight lines, are supposed to have been constructed by intelligent beings, are simply natural water courses; there being no mountains on Mars, its surface is practically a level plain, scored only by crystallization cracks caused by the cooling of its crust, and, as nature crystallizes only in straight lines, the checkered cracks on the planet's surface could not be otherwise than straight. The water

from the melting snow caps rushes down towards the equator, and, seeking the lowest levels, finds only the straight cracks which it enters, and which its flow gradually wears to wider and deeper channels; and because there are no large depressions in the planet's surface into which the waters can drain and form seas, these water courses are practically the only reservoirs on the planet, and are always full of water, and overflowing their banks in the seasons of warmth by reason of the large amount of water coming down from the polar snows at that time, thus forming wide enough lines to make them visible to us.

Arrived at the earth's station in the system, our new planet swings in the ideal environment for producing vegetation and life, and it is now in the region of the system in which the souls of men have their habitat, because within this ideal environment carnate bodies are produced on planets through which these souls can manifest and accomplish things. As has been clearly shown in my previous article, mind or spirit is an intangible substance that, like all other matter in the system, can not be reduced to nothing, and is therefore repeatedly made use of by nature in the environment where it is needed; and, when a carnate body dies, the soul that made that body what it was in life, will seek another body to continue its work, and will do so infinitely, progressing from one planet to another as the one leaves and the other comes into the favorable environment. Thus reincarnation of human souls is the most natural thing, not accomplished by special direction, but simply as a natural result of environment in a system in which all is life

and motion, and in which things are as they are because environment makes them so.

Our planet now, passing out of the environment most favorable to vegetation and life, enters the place in the system at present occupied by Venus. There it will get more than twice the sunlight we now get on earth, and will cease rotation, thus being held with one face continuously to the sun. Enormously high mountain ranges will have formed on its surface, and conditions will be such that if any life remains, it will be a small remnant in the twilight circle on the edge of its day and night hemispheres, and it will have within a comparatively narrow belt all gradations from tropical heat to arctic cold, but on the light side it will be perpetual day and on the dark side perpetual night.

If a small number of inhabitants persist in holding out on Venus, in spite of the handicap they must be under, they surely have developed to the very high state of efficiency necessary to combat the difficulties of existence that confront them, and will have made enormous strides in scientific research; they unquestionably have perfected astronomical and electrical instruments and apparatus with which they can accomplish things such as we have only dreamt of. As the distance between the Earth and Venus, at the nearest approach, is very much less than between the Earth and Mars, it is more reasonable to suppose that, if any planetary dwellers are trying to signal us, as has often been surmised, it is dwellers on Venus rather than on Mars, because at nearest approach, the Earth presents its fully illuminated face to Venus, most favorable for observation,

while at nearest approach to Mars, it presents its dark side to that planet and is practically invisible from there.

Such spirits as have evolved to that high plane of life that may be left on Venus, will be apt to seek reincarnation on that planet so long as life upon it is possible, rather than seek it on the younger planet in its lower state of development; for the urge is ever upward, especially in spirits highly evolved, and it is only when life on a planet has become absolutely unsustainable, that all spirits must perforce seek re-embodiment on another planet, and those who have attained to high efficiency on an older planet, will have great advantage on the new planet over the spirits who forsook the old for the new before them, and thereby missed the knowledge gained through the experience of having to surmount the great difficulties of existence on a planet that has ceased to rotate.

Coming again to our new planet, its next environment will be that occupied by Mercury, and its close proximity to the sun will preclude the possibility of any life on its surface. It will be a dead world, waiting only to be drawn into the purifying flames of the sun, to have its substance again refined into ether, from which to be re-condensed when again it has reached the region of absolute zero on the outskirts of the system.

Of course there is always the possibility that the soul will remain with its planet and be consumed with it in the sun, and sent out as ether, and locked up in the substance of a new planet until conditions favor its release. As stated in my previous article, we have no positive proof

for the belief that uncarnate spirits remain with their planet through all of its changes, neither have we proof that they are dwellers of interplanetary space and transmigrate from the planet about to leave the favorable environment to the next one coming in; but we do know that either one or the other hypothesis must be true, because these are the only alternatives. I have expressed myself as favoring the latter belief, and no less a person than Sir Oliver Joseph Lodge has expressed the opinion that interplanetary space may be inhabited by discarnate intelligences; and yet there is no valid reason for rejecting the idea that the souls of men remain with their planet, even if, in that event, billions of years must elapse after leaving the favorable environment, before they can again return on a new planet to the environment in which they can manifest in the flesh, for to the dormant spirit a billion years is but as yesterday.

It is not, however, precluded that, although the soul's habitat *in the solar system* is here considered, spirits may not pass from one system to another. If they are dwellers of interplanetary space this might occur, or if they remain with their planet through all of its changes it might occur; and in the latter case even more probably, because on the outskirts of the different systems where the ether of each mingles with the ethers of its neighboring systems, interchanges may take place, in fact, interchanges seem unavoidable; and therefore, as matter from one system can find its way into another, the transmigration of souls from one star system to another is possible.

This opens up the whole universe as a possible

place for the human soul, but instead of an everlasting spiritual life in an indefinite region in the skies, it will be one of repeated incarnations on planets circling about one star or another, as chance may decree, or, for aught we can tell, as the soul may elect.

William W. Weitling.



UNASSAILABLE EVIDENCE

There are many lines of evidence that can be offered to the one who wants proof for the truth of reincarnation, but it seems that a complete and satisfying proof can not be given at this stage of human evolution. Man is as yet too undeveloped to observe those changes of life and consciousness which take place after the death of the physical body. A complete proof would seem to require the full observation of those changes which finally bring the man back into another birth in the physical world.

In a question such as this, there will naturally enough be many widely different views as to the value of evidence and the meaning of evidence.

Those who have not a clear understanding of the true facts will not be able to have any logical criterion of judging any evidence. They will tend to undervalue some of the very best evidence, and think most highly of other evidence which is really weak and inconclusive. Those who hold blindly to the truth may often overestimate such evidence as has influenced them, and which is usually purely personal. Evidence which is personal may be overpowering to the person to whom it has come, but when it is given to others, it loses its importance and becomes of value only if the others know their teacher to be both trustworthy and discriminating,—even then it is at best only second-hand evidence.

Is there any evidence for reincarnation which is free from this personal element and equally cogent for all men? Yes, there is; only its general character and lack of concrete form causes it to be easily disregarded, or at least not fully valued, by many sincere thinkers. It has, however, a character which is unassailable. It can never be overthrown.

This evidence may perhaps be most simply expressed in this form: *Reincarnation is the one and only philosophy of life which gives a deep meaning to human existence and a reasonable explanation of the facts of human life. It contains within itself the power to reconcile different views of life and to reconcile ourselves to life.*

C. S.

REINCARNATION STORIES OF TIBET

It is well known that the Grand Lamas of Tibet have for some centuries been reputed to reincarnate almost immediately after death, and that after passing certain tests they are trained so that they may resume their offices when they reach their majority. These Grand Lamas are: firstly and chiefly, the Tashi Lama, or spiritual head of the Buddhist religious hierarchy in Tibet, and who resides in the monastery town of Tashi Lumbo, near Shigatse; and secondly, the Dalai Lama, or temporal ruler of Tibet, whose home is in the world-famed palace of the Tibetan capital city, Lhassa. This palace is called the Potala. Both of these series of incarnations have been recognised as genuine by various authorities on the subject, especially by Madame Blavatsky.

The reason for these continuous incarnations is that the same man, or ego, may remain in charge of his office, throughout a long period of time. Thus the wisdom drawn from the experiences of successive tenures of the office is to be at the disposal of one and the same ego.

Besides these two cases there is a fairly considerable number of similar continuous reincarnations of minor Lamaist dignitaries, such as the chief abbots of monasteries scattered throughout the provinces of Tibet. These are firmly believed in by the Tibetan people, but there is not much known about them from the standpoint of occult authority and investigation. Hence the stories to be collected about these "secondary reincarnations" must be taken on their own merits.

The Sinchen Lama

When the British sent an armed embassy into Tibet, in the summer of 1904, under the leadership of Colonel Younghusband, a number of newspaper reporters accompanied the expedition and took note of things of interest. As is well known, the Tibetan government has for many years rigidly excluded foreigners from travelling in Tibet, and for this reason not much is known of the curious life, manners and customs of the Tibetans.

The following account is taken from *The Opening of Tibet*, a highly interesting volume of 484 pages, by Perceval Landon, of the *London Times*:

To return to the country surrounding Gyantse. The monastery at Dongtse, twelve miles away toward Shigatse, the sacred home of the Sinchen Lama, was visited by O'Connor, Wilton and myself very soon after our arrival at Chang-lo. . . .

The story of the last Sinchen Lama is one which it is worth while to tell. He was the seventh in succession of one of the most important secondary reincarnations of Lamaism. His abode has always been at Dongtse, but his predecessors were buried with great ceremony each under a gilded chorten at Tashi-lhunpo, the metropolis of the province of Tsang. The last Sinchen Lama was the man who in 1882 received Sarat Chandra Das, and extended to him continual patronage and hospitality. In the narrative of his journey the famous spy refers to him repeatedly as "the minister." He was, as a matter of fact, minister of temporal affairs of the province of Tsang at this time, and a most important man. On his way to his first interview with his patron, Chandra Das passed in the market place of Tashi-lhunpo a party of prisoners loaded with chains, pinioned by wooden clogs, and in some cases blinded. It was an ugly omen of the end. To the Sinchen Lama's influence Chandra Das owed the facilities which enabled him eventually to make his way to Lhasa, and that he was not ungrateful

is clear in every line in which he refers to his patron. The minister seems to have been in his way strangely like that enlightened Grand Lama of Tashi-lhunpo who received Bogle in 1774; he was anxious to improve his knowledge of the world, and especially of English affairs; he even attempted to learn our language, and he seems throughout to have been a broad-minded, intelligent and sympathetic man. Chandra Das stayed with him for some time at Dongtse, on his way to Lhasa. A year or two after Chandra Das had returned to India the truth leaked out about his individuality. The Lhasan Government threw the entire blame upon the carelessness of the authorities in the province of Tsang. Upon the Sinchen Lama they visited their anger in a fearful manner. His servants were taken—all except one—they were beaten, their hands and feet were cut off, their eyes were gouged out, and they were left to die in the streets of Tashi-lhunpo. The Sinchen Lama was reserved for another fate. He was taken to Gong-kar, a fort on the right bank of the Tsang-po, a few miles below the confluence of the Kyi-chu.

The rest of the story must be told as it is believed by the common people, who had known and loved the Lama in his life. A message was received from Lhasa to the effect that the Sinchen Lama must commit suicide. This he quietly refused to do. He said, "I am indeed in your hands; you will do with me what seems good to you. But I will not kill myself, and if you kill me, you will incur for yourselves a terrible reincarnation." This answer produced another peremptory demand that the Lama should lay violent hands upon himself. To this the Lama made no answer at all. The days went on, and at last the authorities in Lhasa determined to take his life, though they still hoped that they might avoid the awful consequences to themselves of blood-guiltiness. A boat was taken, and innumerable holes of different sizes were bored in her. In this the Lama was placed, and he was sent spinning down the current of the great river. Thus he would be drowned, but to the ingenious minds of the hierarchy it seemed that the responsibility lay perhaps with their victim, whose weight would have sunk the unseaworthy craft. Blood, at any

rate, would not have been spilled. But the Lama was in no way dismayed; he raised a prayer, and fishes innumerable came; they intruded their blunt noses into the holes in the boat, and slowly propelled it safely back to the shore. The Lama disembarked and walked quietly back to his prison. The news of this miracle produced but momentary consternation in Lhasa; the brute creation might indeed be at the orders of this holy man, but die he must; they must try another way. Therefore, almost immediately, another attempt was made; large rocks of granite were bound upon his back, and he was once more thrown into the river. But again they had reckoned unwisely. If the Sinchen Lama's life were to be taken, the sin of murder must accompany it. This was the eternal law, and as the sainted Lama's body touched the water, the rocks were turned into pumice stone, and his friendly fishes soon nuzzled him again to shore. Thereafter Lhasa grew desperate. They sent a wicked man, a Kashmiri Mohammedan, for whom the prospect of reincarnation as a louse had no terrors, and the Sinchen Lama's head was hacked from his body. (This is the native tale, and it is almost a pity to correct it in any particular. Another story is that the Sinchen Lama with his hands tied behind him was thrown into the river and never seen again.)

Nor was this all. Having destroyed the body, the hierarchy at Lhasa proceeded to annihilate the soul. No further reincarnation of the Sinchen Lama has been recognized from that day. In the long gallery of reincarnated Bodisats who occupy the chief place of Lamaism there is one frame, as there is in the Venetian ducal palace, blank and empty. This has been a very serious trouble to the good people of Dongtse, and they are apparently not without sympathizers at Lhasa. A few years after the murder of their loved Lama a child was admitted into the Ga-den monastery. He had been born immediately after the crime, and to the awe-struck amazement of the ruling lamas he exhibited the one final proof of Sinchen Lamaship. His left kneecap was absent. That child lives still, and in sullen determination the people of Dongtse are but waiting till their Lama shall be restored to them. (pp. 114-119).

On pages 120 and 121, the author describes
". . . the actual rooms occupied by the Sinchen Lama.

"These consist of a set of well-painted chambers, opening out one from another. In the main room, still empty and forlorn, save for a table containing a hundred little brass bowls filled with water, there is one of the strangest things in Tibet. The Sinchen Lama, continuing the series of his ancestors painted round the wall, had also a record of his own life and ministry painted in a series of scenes by an artist. His own portraiture is encircled by these little pictures; the figure of the Lama is purely conventional, a mild-eyed, celestial face with a pursed up rosebud mouth. Round him there is a series of stiff little drawings not without some strength, recording from his birth, passage by passage, the events of his momentous life. Now these were painted in the happy days before Chandra Das came.

"At the end of this record is the strange thing. There is in a corner the picture of a fortified house, and, above it, the picture of a man who has been thrown into a stream of water. But there is no such appended written description as may be seen beneath other scenes depicted on the wall. The artist requested him to dictate the legend for these two pictures. The Lama refused; he said, "These two incidents shall remain undescribed; one day you will understand." We were assured there that the house painted on the wall bears a strong resemblance to Gong-kar jong; the meaning of the last scene is obvious enough. There the two pictures are, and in its main lines the story must be a true one, but it is difficult to explain.

"Immediately beyond this series of pictures is the most touching thing I have seen in the country. In sheer gratitude to the only companion of his lonely exaltation, far removed from the common friendship of men, the Sinchen Lama had painted upon the wall his little shaggy-haired dog, feeding out of a blue and white china bowl. I do not know that anything in the record of this man could tell the story of his kindly sympathy and humanity so well as this ill-drawn little figure."

A Student.

A PRAYER

The lake, with lilies overlaid,
And fringed soft by willows' shade,
A rapt, imploring mystic eye,
Besought a token from the sky.

One sign from out the mother blue
Its every drop of being knew
Before the clouds of home were rent,
Or in the rocks its life was pent.

Forth flaming from the orb of space,
A smile flashed over heaven's face
In color, and the answer brake
Within the upward looking lake.

And I, who saw the mystery,
Believed the earth and heaven to be
At one within the look which is
The spirit's troth, the spirit's kiss.

Not all who pass the still pool by
Know it is blessed, or wonder why
It lies content, so clear always
That heaven is center'd in its gaze.

Katherine Phelps.

"SIEGFRIED" AND "DUSK OF THE GODS"

In order to complete the brief interpretation of Wagner's "Ring of the Nibelung," begun in the last issue of this magazine, where the music-dramas "Rhinegold" and "The Valkyrie" were studied, we shall now consider some inner meanings of "Siegfried" and "The Dusk of the Gods."

Summary of "Siegfried"

In the first act is shown the cave-home and forge of the skilful Nibelung smith, Mime, brother of Alberich. He has raised up the young hero, Siegfried, whose mother, Sieglinde, died at his birth. Mime has done this because he hopes that Siegfried, with the magic sword Nothung will slay the dragon, Fafner, and that somehow, by his own trickery, he will gain possession of the Ring. But Mime is unable to reunite the two pieces of the sword. He can not even make a sword for Siegfried which he will accept,—he breaks them all on the anvil as fast as they are made for him. Siegfried has always felt the hatefulness of the dwarf, and will not believe his word that Mime is his father. He finally forces him to tell the story of his birth and the broken sword. He obtains the two pieces and reduces them to filings, out of which he forges a new sword which proves its worth by splitting the anvil in two.

Act second shows the entrance to Fafner's cave. Siegfried challenges the dragon and slays him. He accidentally tastes a drop of the dragon's blood and is enabled to understand the language of birds. Following directions given by a bird's song, he goes into the cave and takes away the Ring and the magic helmet, leaving the hoard. He is met by Mime who tries to give him a poisoned drink. The bird again warns him, and he kills the dwarf. Then he is told about the fairest maiden sleeping on the mountain top, and follows the bird which guides him.

In the third act Siegfried cuts in two the spear of Wotan when he bars his way, in order to test the hero. He reaches the top, passes unhurt through the wall of

fire, and finds Brünnhilde, sleeping, clad in full armor. With a kiss he awakens her, and she becomes his bride, joyful and radiant.

Interpretation of "Siegfried"

Siegfried, the hero who knows no fear, represents a much more advanced stage of evolution of the human personality; in fact, Siegfried is himself almost the complete personality, for he represents the whole positive or masculine part of the human personality, or mortal man. The conflicting duality of Hunding and Siegmund has given way to a single Siegfried, meaning that the domination of the physical body is at an end.

The part of the personality which is not included in Siegfried is the feminine nature: the emotional and that part of the immortal man which has entered mortal life. Brünnhilde is to represent this passive, drawing nature of man; Siegfried is the man's active, forceful and conquering nature, harmonised within himself and destined to conquer the forces and energies of nature, symbolised by the Rhinegold and Ring.

The young hero grows up among the wilds of nature and learns the secrets of nature at first hand. He lives with Mime, the Nibelung smith, who is a personification of material selfishness, deceit and greed. This is shown not only by his own unpleasant characteristics but also by his inability to forge a sword for Siegfried that will not break. Siegfried is aspiring to use the higher and purer energies of will and unselfish love. Through his association with evil nature (Mime, not now a part of the man's personality, but still near him) Siegfried learns the story of his

physical birth and of the sword. Evil (Mime) is plotting to maintain its existence and to make use of the higher powers of man to regain the Ring (Power) for itself.

Siegfried forges the magic sword out of the filings of Nothung, Siegmund's sword. This indicates that he frees the will from personal limitations and so obtains the use of the divine will. With this he slays the dragon Fafner (conquers material energy) and also Mime (the material evil desires). The bird that warns him and helps him to find Brünnhilde, is his conscience, which is awakened by the conflict with lower evils.

Guided by the inner voice and armed with the divine will, Siegfried ascends the mountain (rises in consciousness). Wotan bars his way, in order to test him. But this time the sword cuts in two the spear of Wotan: the pure will of the man has, in the lower worlds, greater power than the will of the immortal ego. Siegfried proceeds on his way, passes unhurt through the flames, having no impurities, such as fear, and finds the sleeping Valkyrie, his own divine nature. He awakens her, and she becomes one personality with him, her own nature being the completion of his own.

Summary of "The Dusk of the Gods"

We see again the Valkyrie's Rock. Siegfried now must go forth again into the world to do mighty deeds. He gives his Ring to Brünnhilde as a pledge of his love. She gives him her faithful Valkyrie horse, Grane. Siegfried rides away, and the sound of his horn grows faint.

Siegfried is hospitably received at the Hall of the Gibichungs, by King Gunther and his sister Gutrune. Following the counsel of Hagen, their half-brother, son of Alberich, Gutrune gives Siegfried a magic drink which causes him to forget Brünnhilde and fall in love with

Gutrune. He promises to secure Brünnhilde as wife for Gunther, in return for the hand of his sister.

Gunther and Siegfried set out for the Valkyrie's Rock. Siegfried, disguised as Gunther by means of the magic helm, forces Brünnhilde to acknowledge Gunther as her husband, and takes away the Ring. They return home.

In the second act Hagen is visited by Alberich, who urges him to fulfil his revenge and gain the Ring. Siegfried appears, announcing the coming of Gunther with Brünnhilde. They are met by Gunther's vassals. Brünnhilde sees Siegfried with Gutrune and denounces his infidelity to her. Siegfried swears he has been true. He leaves with Gutrune to celebrate their marriage. Brünnhilde calls for vengeance and Hagen offers himself as the avenger. He persuades Gunther to assent.

The last act offers a last opportunity for Siegfried to give back the Ring to the Rhine nymphs, but he refuses. In the course of a hunt, while the men are resting, Hagen thrusts his spear into Siegfried's back, his only vulnerable part. His body is carried home to the Hall. Hagen kills Gunther in a quarrel over Siegfried's Ring. Brünnhilde appears, solemn and majestic. She orders a funeral pyre to be built up for Siegfried's body. She takes the Ring, sets fire to the pile, mounts her horse and plunges with him into the blazing flames.

As the fire dies down, the waters of the Rhine rise up and the nymphs regain possession of the purified Ring. Hagen tries to get it, but is dragged down into the river by the nymphs and drowned. The shining castle Valhalla is seen on the distant height, all in flames.

Interpretation of "The Dusk of the Gods"

Siegfried parts from Brünnhilde because he has still to gain necessary experience, to work out old karma and to overcome temptations. Having lived for a time in higher consciousness, he must fulfil his work in lower worlds. He is received hospitably in the Hall of the Gibichungs. But here he meets with Hagen, who is now the active spirit of evil, planning his downfall. Through

Hagen's counsel, Guttrune (the worldly emotional nature) gives Siegfried a magic drink which has the effect of causing him to forget his higher self (Brünnhilde) and his higher emotions. More than this, he agrees to place his higher self at the disposal of worldly power and glory (King Gunther), in order that he himself may obtain his desires (obtain Guttrune as wife). Thus he swears blood-brotherhood with Gunther.

He succeeds in deceiving his higher self, and forcing it to come down into the life of the world. But this higher nature (Brünnhilde) rebels and causes his destruction, rather than allow him to fall from his true manhood. In other words the higher nature of man sacrifices the lower nature, in order that it may be purified from sin.

Brünnhilde had the Ring, and she was forced into lower limitation; Siegfried now has taken away the Ring, and he is living the life of the physical world. If he would give up this Ring, or renounce life in the physical world, all would be well, but the physical man does not understand this counsel of the Rhine nymphs. Thus swiftly his doom (karma) overtakes him. He is slain treacherously by Hagen, the spirit of active evil in the world, who hopes to regain the Ring, or Power, which man has conquered for himself.

But through the self-sacrifice of man's higher nature, this plan is frustrated. The higher self (Brünnhilde) renounces her desire to live, and in the swift flames of purifying suffering, purifies the man from all evil and is free from further reincarnations. All this is symbolised by Brünnhilde's riding into the funeral pyre of Siegfried, and thus sacrificing her life, while the fire burns

away the curse (the necessity of dying), and thus the Rhine nymphs regain their beloved treasure.

And while this takes place in the closing of the last earth-life, the causal body, having no longer any purpose to fulfil in human evolution, is dissolved and abandoned by the ego. This is represented in the drama by the burning of the shining castle Valhalla. Of course, to the lower understanding it appears as if the "gods" come to their ending; what really happens is that the energies which expressed themselves as separate and distinct divine natures of man, are withdrawn into higher worlds of consciousness. This is the true meaning of the Buddhist idea of "entering Nirvana," which does *not* mean annihilation.

These last considerations are intentionally and clearly expressed in the closing music of this last music-drama, but in the original poem, as written by Wagner, Brünnhilde makes a farewell speech to the people surrounding the funeral pyre, in which she declares that complete wisdom has been gained, that compulsory reincarnations are over, that she is leaving for ever the world of desire and the world of illusion. And she gives to the people the final message: Love shall redeem the whole world.

C. S.

FINANCIAL REPORT

Receipts of Money credited to the various Funds and Disbursement of same from December, 1912 to September 1, 1916, by the KARMA AND REINCARNATION LEGION:

RECEIPTS:

Sale of Distribution Literature and Seals . . .	623.64
Sale of Emblems for Members	79.79
Donations to the <i>Legion</i>	7612.95
Subscriptions, Magazine REINCARNATION	923.16
Sale of Extra Copies of Magazine	385.69
Miscellaneous (Stereopticons, Slides, etc.) . . .	193.18
Advanced by a Member	141.00
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	9959.41

DISBURSEMENTS:

Real Estate and Headquarters Building	5706.16
Furniture, Fixtures, Stereopticons	618.92
Office Rent and Stenographer	296.90
Printing and Printing Material	2069.58
Purchase of Emblems	103.80
Postage	618.85
Miscellaneous Expenses	311.68
Books, Slides, etc.	142.32
Cash on Hand, September 1, 1916	91.20
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	9959.41

ASSETS:

Real Estate and Building	5706.16
Furniture, Fixtures, Stereopticons	618.92
Books, Slides, etc.	142.32
Cash on Hand, September 1, 1916	91.20
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	6558.60

LIABILITIES:

Money Advanced	141.00
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Net Assets of the <i>Legion</i>	6417.60

To this may be added the Value of Printing Material, Literature, Emblems and Magazines on hand, of which an Inventory might be taken. There should, however,

also be deducted any Bills now due and unpaid at this date.

Richard Fischer, Accountant.

Memorandum:—

Bills for printing done by the Rajput Press have not been presented, owing to the shortage of the *Legion* funds.

W. V.-H.

FIELD NOTES

A letter, dated November 29th, from Mrs. van der Hell, the Representative for Holland, contained some twenty-four applications for membership and requests to form two new Groups, for Vlissingen (Flushing) and Nieuw-Helvoet. These Groups are already doing work.

In October there were delivered three more lectures, besides those mentioned in the December Notes. Mr. H. J. van Ginkel lectured at Hilversum on October 18th, and at The Hague on October 19th. The title of both lectures was, "Does Man Live More Than Once On Earth?," and the audiences were about one hundred and twenty at Hilversum and three hundred at The Hague. Mr. van Vlaardingen lectured at Rotterdam on October 2nd on the subject "Reincarnation," to an audience of about forty persons.

On November 2nd, at Leiden, a lecture was delivered by Mrs. van der Hell on "Karma and Reincarnation," to about ninety people. On the same day, at Rotterdam, Miss Terwiel lectured on the same subject to about twenty-five people. Mrs. van der Hell gave a lecture on the same subject on November 26th at Haarlem to an audience of about forty-five. A lecture was also given by the workers at Arnhem.

Mrs. M. Hyams, secretary of the *Legion* for Mr. Bell in New Zealand, under date of November 27th, sends applications for twenty-one persons and a request for one new charter. She writes that "the work is still progressing favourably as far as this Province is concerned. We now have a membership of over two hundred for the current year.

"We broke fresh ground by holding a meeting in the Trades Hall, the stronghold of Socialism (so-called). A good deal of interest and some antagonism was aroused, and respected sufficiently to have an address in reply, which was well advertised, . . we were well represented and the *Legion* held its own quite successfully. . .

"When we can get a few groups working well, our next move will be to hold combined meetings in the parks; the novelty should be much appreciated by our own folks during the hot weather, and perhaps we may attract a few passers-by.

"I hope to be able to interest some country folk during my holidays, as I intend to visit three or four townships where I am known, and deliver some short addresses under the auspices of the *Legion*."

ANNOUNCEMENT

Owing to a variety of circumstances it has been decided that for a time REINCARNATION is to appear once every two months. The current issue therefore bears the name 'January-February' on the front cover page. Volume IV will thus extend over two years, but contain the usual number of twelve issues. Subscriptions will be taken for Volume IV at the old rate of fifty cents for the twelve copies. Such subscriptions as would expire some time in 1917 will be extended so as to include the proper number of issues. If your address label carries the letters "IV," then your subscription has been paid for Volume IV; if the label reads "IV.10," then your paid subscription entitles you to ten copies of Volume IV.

Another change which has been made with the current issue is the printing of the list of "Groups and Their Officers" on the third cover page, thus giving our readers twelve more pages of reading matter for the present volume.