

REINCARNATION

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PLANS AND MODELS

Those who know the ways of angels or, as the Hindus say, the devas, tell us they give much joyful activity to the framing of great plans and schemes for the various phases of the mighty evolving that is always going on everywhere in our busy solar system. And we know from the sages of most ancient times that God continually geometrises. The Grand Architect is ever before the trestle-board and is ever conceiving and making to grow greater and more perfect His divine plan. No doubt the great angels are only imitating Him. And the angels or spirits-of-nature of lower orders make models or molds for single objects or growing things. Flowers have their molds or chhayas held over them in

which to grow and the nature spirits hover about to aid the fitting into the mold. For it is true that the lower life reflects the higher.

But the reflection is imperfect. The agents of God who fill the molds lack plenitude of power and skill. That is because they are themselves evolving—they are not yet grown-up; they are in the youth of their evolving.

Why should not men (and, of course, the women and the children) join in perfecting this reflection? God needs all His workers in the lower realms to aid Him. And this is truly divine work. It has in it the creative element of divinity.

And where begin? You can begin by making good thoughts about your friends, about all people, about the world. But there is definite work to do as well as that general work of thought and feeling which we might call the maintainance of a philanthropic and optimistic attitude.

Keep thought-forms of purity, of wholeness, of greater magnitude, power and grace about your protégées. Do not think that a child of your acquaintance is a bad child: he would tend to grow into that image and become a reprobate. You can have your own opinion about the child's conduct. But think of the child as a good child apart from his conduct, which can be modified and improved.

We must hope that the nations will not too much make thoughts of hatred about each other during this war-period. All those thoughts must be accounted for; some will be destroyed, but some will make molds for the casting of life moment into historic facts of the future. The

cruelties and the brutalities of the present will become the cruelties and brutalities of a future age if we do not transmute the evil force with the power of our own skilfully directed, powerful thought. Those who learn to make and to use these models will find their powers growing with great rapidity, so that they can progressively perform greater and worthier deeds.

W. V-H.



On this tree is a bird: it dances in the joy of life.
None knows where it is: and who knows what the burden of its music may be?

Where the branches throw a deep shade, there does it have its nest: and it comes in the evening and flies away in the morning, and says not a word of that which it means.

None tells me of this bird that sings within me.

It is neither coloured nor colourless: it has neither form nor outline:

It sits in the shadow of love.

It dwells within the Unattainable, the Infinite and the Eternal; and no one marks when it comes and goes.

Kabir says: "O brother Sadhu! deep is the mystery. Let wise men seek to know where rests that bird."

Songs of Kabir. Tagore.

REINCARNATION AND KARMA IN THE
PRESENT WORLD SERVICE OF
ITALY AND AMERICA

Reincarnation is a great truth expressing itself in many forms. Students of the Divine Wisdom are familiar with the idea as represented in the reincarnation of worlds, of solar systems and of planets, of nations and of individuals. But perhaps what is chiefly required at this moment while an epoch-making war is waging, is a quickened sense not only of this reincarnation of *entities*, great and small, but of every species of spiritual life.

If, as most of us believe, this war is like unto no other war which has ever been, it is natural that it should be representing on the world scale that which is represented by every increased contact with the occult in the individual life. At these times we know, as individuals, that we reap a species of harvest of all that has been previously sown—good and bad actions, decisions wise and foolish from out of a past perhaps forgotten, spring up into a strange new life and present themselves afresh in fresh situations and fresh ties, all calculated either to help or hinder us. It is a reincarnation of our past—of the little part which we can remember, and probably also the greater part which we cannot recall.

Something similar to this is what is happening now upon the gigantic scale of this world war, and though there is indeed a definite *right* and definite *wrong* represented by the two groups of combatants, and we whose karma has placed us

on the side of right may feel all confidence that we cannot ultimately or definitely be beaten, yet the same spiritual faith must also show us that it was not 'occultly' possible that we should easily or quickly win.

For though our principles were right, there were too many fetters from the past forbidding us to incarnate them properly. Many think that the principles alone entitle us to victory, but no real occultist can possibly think that way. On the contrary, inasmuch as we know that the illusions of the mind are more perilous by far to the soul's advance than any possible vileness of the body, so do we know that unless our side can conquer these illusions, the Unseen Powers cannot possibly dare to give to us anything like a complete victory.

For the moment we can watch the reincarnation on the stage of every nation of all that nation's merits and demerits. In England, for instance, it surely requires no straining of the occult sense to detect the fruits of such justice as practiced in South Africa and other colonies, and the no less sure fruits of past failure as revealed in the Irish rebellion. Similarly in France and Serbia, in Russia and Roumania—we prefer to leave Belgium out of discussion—it would not be hard to show the inflexible justice of 'occult law' in all that has befallen those countries alike in the way of success and disaster, with the consequent inevitable reflection on the general war. *Everywhere* this working out of karma and reincarnation can be studied, but there are reasons why for all of us, and especially perhaps for America, it is Italy which at this moment offers the most deeply interesting field for occult observation.

The special link with America consists in this, that in both countries it is the problem of internationalism which has offered one of the greatest complications in regard to intervention in this war, and at the same time offers surely one of the strongest pledges for future adjustment and world service. In America this internationalism is a present day political fact—in Italy it is a thing of instinct, deriving from a secular contact with many nations, whether under imperial or Papal rule, but in both countries alike it creates a certain attitude of mind, partly true, partly false, for which there is no exact equivalent in any of the other more strictly national countries.

All that part which is false tends to a species of neutrality and indifferentism which is contrary alike to the law of *incarnation* and *reincarnation*. These are the spirits who are constantly making the 'great refusal'—the refusal of fullest living, suffering, knowing and bearing. They have seen so many things superficially that they have seen no single thing deeply—it may be said that they have lost the power of seeing deeply. They do not possess several countries, as does the true internationalist, but *no* country, for instead of having loved, known and suffered with several, which is the only way to possess, they have not suffered truly with *any*. In a word, they have never properly "incarnated"—far from being on the 'upward arc' of those who, having achieved a full individuality and full sense of nationality, are now adding on the sense of others, these neutral spirits have not yet attained to even the fulness of the individual consciousness. There is no more fitting description of the *false* internation-

alists than that contained in the third canto of Dante's Inferno:

"Incontanente intesi, e certo fui
 Che questa era la setta dei cattivi
 A Dio spiacenti ed ai nemici sui
 Questi sciaurati *che mai non fur vivi.*" *

And a few lines earlier:

"Mischiare sono a quel cattivo coro
 Degli angeli che non furon ribelli
 Nè fur fideli a Dio, *ma per sè foro*"†

The closing words of the first of these quotations express the particular form which false internationalism assumes in a country like Italy, and those of the second the form perhaps most common in America, but in both they represent a refusal of 'reincarnation'—a refusal to assume the full pains, burdens, responsibilities and *limitations* which individual and national life alike require of us. In Italy one striking example of the reincarnation of bad government could perhaps be found in the poor behaviour of some of her troops during the entire war, and in some of the old states it is to be noted that there was never military training, nor any development of the conscience of the *state*, whilst in others, as in the Papal territories, for instance, it is of course notorious that misgovernment of every kind pre-

*Suddenly I understood with certainty that this was the sect of those depraved spirits who are displeasing alike to God and to His enemies. These wretched souls *who never really lived.*

†They are mingled with that evil choir of the angels who were not rebellious, nor yet faithful to God, *but sided just with themselves.*

veiled. It is possible then that connected with similar past circumstances we have had a revocation, in many painful cases, of the spirit of those who "*mai non fur vivi*," whilst America, in the whole year which had to pass between the sinking of the "Lusitania" and the ability of the nation to enter into war, knew what it was perhaps to fight with those amongst her sons who "sided just with themselves."

But if these are the bad effects of internationalism which not only in the quality of certain troops, but in the largely neutralist Parliament and in various other quarters may be traced in Italy, what are the finer expressions in which we can trace not only the fruit of a complicated past, but the promise of a great and glorious future?

First we may note that no people so freely as the Italians have been ready to fight for other oppressed peoples in causes in which they had no selfish interest. In this way Mazzini was more than the Apostle, and Garibaldi more than the military hero of a great period—each man, in his way, was a *symbol* of the enduring Italian spirit. The Italian volunteers who fought in France in 1870, and in Poland and in Greece before their own liberty was won, did not do so for the fascination of Garibaldi's leadership, but because the strength of their own international sympathies drove them to feel other people's oppressions as their own. And this is the particular quality of all *true* Italian internationalism—it derives simply from a very rich and deep and broad humanity. Seldom intellectual or abstract in character, it is inclined to be contemptuous of Hague conferences and other similar manifestations, but in

every daily contact, it is a spontaneous and natural outrunning. And this quality of *spontaneity* is indeed in all things the 'hall mark' of the Italian temperament, and in the opinion of the present writer brings the best type of Italian nearer to *reality*, to that particular blending of the ideal and the practical for which all Europe at this moment is struggling, than do the qualities of any other single people. Germany, as we know, stands at this moment for the material alone—we Allies, as a group, stand for that ideality too often disjoined from practice which is little more than ideology. The war with its agonies, it is true, is grinding into each group a sense of its present unilaterality, and an ever clearer perception, we believe, of the lacking force which must be supplied, and all this will surely help towards wider comprehension and fraternity in the future. But much which is still requiring to be *driven in* to the northern nations, in Italy is already spontaneous: in the other nations internationalism, previous to this war, had got no further than *ideas*, and consequently, save in the false form of the "*mai non fur vivi*," it broke down completely at the first clash of arms. In Italy it was a thing of instinct, of the *blood*, and therefore, perforce, for better or for worse remained—in the form of the "worse" it has given her her traitors, in the form of the "better," those who through special breadth of sympathy will be the builders of to-morrow.

And all this is linked with reincarnation and karma, for Italy has always been the cradle to the world both of democracy and of religion—the two chief forces, practical and ideal, which

will build the Europe of to-morrow. Hers were the first democratic states of the Middle Ages—hers the blood and tradition which inspired Napoleon, not less the liberator than the scourge of Europe. Hers again was the first struggle for nationality in the nineteenth century—the principle around which the whole of this present war is being fought. But as every occultist knows, with the greatest light must also go the heaviest shadows, and so it is also ‘karma,’ we believe, that latterly, in the disaster on the Isonzo, Italy had to taste betrayal equally at the hands of that false democracy which is mere demagoguery, and that false religion which wants temporal power. Both representatives of the *false* internationalism, Pope and socialist have betrayed her equally. But there must always be betrayal before there can be ‘resurrection,’ and it may be that in the dark hour of her present trial Italy is living through a more important part of this world war and acquiring a deeper life with which eventually to dower Europe than in all the previous months of unbroken victory.

We believe it is perhaps the karma of some nations, as it is the destiny of the woman and the artist, to give their greatest gifts through simple *travail*: not the conscious work, but the unconscious, not the completed fragment, but the vast ‘suggestion’ is what God and man alike have ever asked from the woman, from the poet, and from some countries which geographically and spiritually are “cradles” to the world. And in some ways America is a cradle in the New World, as Italy is within the Old. It may be, then, that in some things the two countries have a com-

munity in destiny and with wider mutual knowledge may not only very greatly strengthen and inspire each other, but may play, united, a special part in the final stages of this war, and in the subsequent settlement of Europe.

Lucy Re-Bartlett.

[Mrs. Lucy Re-Bartlett is the well known essayist and author of "*The Coming Order*,"* "*Sex and Sanctity*,"* and "*The Circle and the Cross*,"*. Among her minor volumes "*Our Nascent Europe*"† and "*Internationalism*"‡ are also worthy of the best appreciation.

This last one is largely concerned with the international situation of Italy in the present war. In a review article the Hon. G. A. Colonna di Cesarò, deputy to the Italian Chamber, says of it: "The six chapters which constitute this book are all true expressions of Italian fact, thought and sentiment, and as the observations of an English writer, presented to the English world, they should at this moment offer much interest to both English and Italian readers. The competence of the author to understand Italian affairs was, of course, fully recognised some time ago when in 1909 His Excellency, V. E. Orlando§, called her to form part of the Royal Commission nominated in that year for the study of juvenile delinquency. Lucy Re-Bartlett is the only foreigner who has ever been placed on any Royal Commission in Italy, and the international spirit which carried her to that point in 1909 is that which animates this book "*Internationalism*," which she publishes in the year of war, 1916."

This adds interest to the fact that by accepting an invitation to write an article for our magazine, the author has given to it a contribution of highly reputable value for which the Italian Representative of the *Legion* must express his particular gratitude.

*Longmans, Green & Co., London, New York, Bombay.

†Published for the National Political League, 16, St. James's Street, London, S. W.

‡E. Ward, 161, New Bond Street, London, W., 1916.

* §The present Italian Premier.

Mrs. Lucy Re-Bartlett is Honorary Member of "La Societ  Italiana di Sociologia"; "La Societ  pour la R forme P nitentiaire"; "The Howard Association" and "The Penal Reform League."

Luigi Alfieri.]

We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. Yet we do not hesitate to accept the assertion of Biff , that "the essential is forever the same. Whether we cut away the marble that hides the statue in the block, or pile stone upon stone outward till the temple is completed, our NEW result is only an *old idea*. The latest of all the eternities will find its destined other half-soul in the earliest."

H. P. Blavatsky, in "Isis Unveiled."

LIBERTY THROUGH OBEDIENCE

Ruskin, in his essay, "*The Lamp of Obedience*," defines obedience as that principle "to which Polity owes its stability, Life its happiness, Faith its acceptance, Creation its continuance," and he says of liberty, that it is "that treacherous phantom which men call Liberty: most treacherous, indeed, of all phantoms; for the feeblest ray of reason might surely show us that not only its attainment, but its being, was impossible. There is no such thing in the universe. There can never be. The stars have it not; the earth has it not; the sea has it not; and we men have the mockery and semblance of it only for our heaviest punishment."

He continues: "The enthusiast would reply that by Liberty he meant the Law of Liberty. Then why use the single and misunderstood word? If by liberty you mean chastisement of the passions, discipline of the intellect, subjection of the will; if you mean the fear of inflicting, the shame of committing, a wrong; if you mean respect for all who are in authority, and consideration for all who are in dependence; veneration for the good, mercy to the evil, sympathy with the weak; if you mean watchfulness over all thoughts; temperance in all pleasures, and perseverance in all toils; if you mean, in a word, that Service which is defined in the liturgy of English Church to be perfect Freedom, why do you name this by the same word, by which the luxurious mean license, and the reckless mean change; by which the rogue means rapine, and the fool equality, by which the proud mean an-

archy, and the malignant mean violence? Call it by any name rather than this, but its best and truest is Obedience. Obedience is, indeed, founded on a kind of freedom, else it would become mere subjugation, but that freedom is only granted that obedience may be more perfect; and thus, while a measure of license is necessary to exhibit the individual energies of things, the fairness and pleasantness and perfection of them all consist in their Restraint."

With these wonderful presentations, which Mr. Ruskin has given us of the real meaning of obedience and liberty in our minds let us consider them from a slightly different point of view, into which, however, they easily fit. We hear very much now-a-days of "making the world safe for democracy"; the fact is we must battle to make possible such liberty as Mr. Ruskin defines, if we would make the world safe for human beings, and this is possible of attainment by man when he rightly understands the liberty which may be achieved through obedience.

By obedience to what, to whom? By obedience to the Great Law, which is, as understood by the writer, to be "that man and all nature must and shall evolve."

In the definition of liberty given us by Mr. Ruskin we find "subjection of the will," as one of the necessary steps by which man may attain to that liberty which is freedom. What may we take that to mean? It is surely through the evolution, development, growth of man's will that he shall accomplish this liberty through obedience.

Man's will is his divinest part, and when man wills to co-operate with the Great Law, or with

God's will (as that may be discovered by man through the development of this divinest part of himself) then all these things shall follow as a natural consequence, and man shall attain freedom from lesser laws.

Is it not reasonable, then, that the complete misunderstanding of the meaning of liberty is our present difficulty, applicable to all the pressing questions of our day and generation?

And as a matter of fact we mistake when we put liberty on one side and obedience on the other, for it is only *through obedience* that we can have liberty.

Ella L. Cutler.



O Brother, my heart yearns for that true Guru, who fills the cup of true love, and drinks of it himself, and offers it then to me.

He removes the veil from the eyes, and gives the true Vision of Brahma:

He reveals the worlds in Him, and makes me to hear the Unstruck Music:

He shows joy and sorrow to be one:

He fills all utterance with love.

Kabir says: "Verily he has no fear, who has such a Guru to lead him to the shelter of safety!"

Songs of Kabir. Tagore.

MEETING OUR OBLIGATIONS

In a popular book dealing with the law of karma, or consequence, as the author preferred to name it, there was made a very interesting suggestion. The writer said that in our world every being and every thing was continually engaged in paying off its debts or obligations. Every action was regarded as the inevitable consequence of causes leading up to it, so that its performance could well be regarded as the discharging of an obligation.

Men must work for their living, because they have lived. The rules of business compel them to meet their obligations, for the scheme of our business life is founded on balance. The laws of society compel men to live up to certain conventional standards in life, for the scheme of social life demands conformity to a system of proprieties, largely artificial but none the less binding on most men. People impose their own standards of behavior on other people: the consequence is that those other people impose their standards on them. Thus people get what they give to others. Those who love humanity are, some time, loved by humanity. Those who hate others, reap a painful harvest of hatred. Those who draw the sword eventually perish by the sword. The law of karma is impartial and exact.

Even inanimate things, the author points out, are no exception to the general rule. A road is built and finally completed at great expense: at every moment thereafter it is busily engaged in paying off its debt, in the increased convenience of travel and traffic of the public. All institutions

serve the people who established them, exactly in proportion to the value of the time, energy and building materials which the people put in.

Nature herself unconsciously obeys the law of perfect balance. In storms the sea breaks its waves furiously upon the shore, but in the very act of doing so it throws up huge sand dunes which defeat its own extreme of purpose. So continents rise up out of the ocean beds, because in past ages they have sunken and thereby in some other regions stored up exactly the amount of energy needed for their subsequent rising.

When we contemplate the workings of this universal law of nature and of life, we cannot consistently justify ourselves for introducing any personal elements into it, in the way of feeling aggrieved because we have to reap the results of our own actions. To some people this idea of the inflexible working of karma is abhorrent and distinctly unwelcome. But those people should remember that even the aspects of things follow the law of balance. Whenever any man can point out something which he regards as evil, there some equivalent counterbalancing good aspect may confidently be expected to exist.

What is the compensating aspect in the case of the harshness of being continually forced by our very laws of life to pay up our old debts? It is easily seen that the paying of our debts is only one side of the case. The other side of the law is equally readily bringing to us what nature and the other beings owe to us. In a word, we are continually receiving the returns on our own former investments of time and energy. And if we do not like unpleasant re-

turns we may make use of our knowledge of the law and prepare for better returns in the future, which will inevitably be brought about if we avoid injuring other people in act, feeling or thought, and continually live in the atmosphere of virtue and happiness.

Moreover, even if we confine our attention to the one-sided aspect of meeting our obligations, we may find that in the very act of paying a single debt there is a most important element of good. When we do so, we invariably have gained a greater measure of freedom. We may go on with a lighter burden and live in a somewhat larger world. The payment of a debt frees us from that debt: it will never again be forced upon us for settlement.

It is important to remember that while we are not wholly able to control the obligations which we must meet or the manner in which we may meet them, yet we are quite free to hold our own attitude toward the whole situation. We may feel that we are dealt with unjustly or we may regard the obligations without any emotions in a matter-of-fact way or, finally, we may meet them cheerfully, regarding them as means of attaining greater freedom. Perhaps the best way is to deal impersonally with our debts, to pay them without feeling either pain or pleasure.

And thus the attitude we hold toward the meeting of our obligations is our own. With our attitude we brighten the world around us or we plunge it into a darker gloom. As we react toward the return of our old deeds so do we make it easier or harder for the world to bear its load.

C. S.

GENTLENESS AND STRENGTH

No experience is ever a loss to us. When Ben Hur, the hero of General Wallace's story of that name, finds himself confronted with two of the most momentous situations of his career, he is able to meet them because of an experience which came to him early in life. When only a boy he had been forced to serve in the Roman galleys as a prisoner, there to endure hardships which seemed unendurable. But on the rowing bench he developed a strength of muscle which stood him in good stead in the contest for victory in the great chariot race and in the combat with the gladiator who had been set upon him to take his life.

So when we are passing through experiences which seem too hard to bear and in which we can see no meaning, let us put before our inner eye two pictures: A gently nurtured boy, snatched from a happy home and held in lonely and embittering slavery, unconsciously gaining that which will save him from disaster in the coming years; the strong man, by virtue of a terrible discipline, to which he would never have subjected himself could he have chosen his own destiny, rising victorious over a mortal enemy.

Lumen.

KEYS TO THE PROBLEMS OF LIFE

Life is always a mystery to us, but as we study it and try to discover its larger meanings, many very wonderful and beautiful things become clearer and more intelligible to us. We can learn many of the secrets of life and apply them in our own lives to make the way easier for others as well as ourselves.

When we try to study life we need some basic facts or foundation stones for the intellectual structure we are about to build. We must take certain facts of experience and analysis as fit material on which to build up our philosophical structure. One of these basic facts is that wherever there is life there is a curious duality of life and form, or spirit and matter. Any man can easily analyse his own being or nature into that which is objective,—his body or form,—and that which is not yet perceived by himself as objective,—his life or inner being.

Another basic fact is that we live in a universe which seems itself to be of the same nature as ourselves, in that it presents the universal duality of life and form. Even what is called inanimate nature has its own hidden life and a very vague consciousness of existence. The life energies of minerals and earths and dry wood may not be in evidence for long periods of time, but under certain conditions chemical changes may take place, in which enormous quantities of energy are involved. Thus when coal or wood is burned there is liberated a great amount of heat energy.

What we can know of the outside world is only that part of it which we can reproduce

within our own bodies or mechanisms of consciousness. The changes in the objects of the outer world affect our bodies, and our life or consciousness becomes aware of those changes and the mind makes a reproduction of the objects and their changes. The mind thinks of these reproductions as existing outside ourselves. In other words, we mentally project our thought-images of external things out into space. We make them fit the outer realities, as far as we are able to do so with our present limited knowledge and experience. If our thoughts and our feelings correspond well with the external realities then we are able to deal with life understandingly and satisfactorily. There is then a close agreement or harmony between ourselves and the outside universe. But if our reproduction of the outer universe does not correspond with the outer realities, then there will be trouble when we deal with those realities. There will be a lack of agreement between our mental universe and the outer universe of facts.

Now, for us the important problems of life are these: To learn the laws that govern the changes in the outer world; to learn the laws that govern the activities of the inner world. From a somewhat different point of view the problems of life may be stated thus: To gain knowledge of our own being and control of its various parts.

There are three great keys with which these problems may be solved with a fair degree of completeness, corresponding to the present needs of humanity. These keys are: evolution, karma and reincarnation.

Evolution is a great fact in nature, as has been

amply demonstrated by scientific investigators. But the important fact to understand about evolution is that it applies not only to the visible or objective realities, the material forms, in nature, but also to the invisible or subjective realities, the life energies and living beings,—in a word, to life itself. There is a slow but steady progress in nature to produce better matter and material forms and also to improve and increase the qualities of life or energy which are expressed through matter and forms.

Karma is the great law of action or change in nature. It is so inclusive and far-reaching that it is difficult to understand it in its fulness. Various aspects or parts of the law of karma are fairly well known and recognised by scientists, philosophers and even religionists. Some of these are: the law of cause and effect; the law of continuity of change; the law of orderly sequence; the law of action and reaction; the law of balance, equilibrium or compensation. The deeper meanings of the law may be grasped only by those who can understand that all changes in nature take place in definite, orderly ways,—that nothing can possibly happen except through preceding changes which lead up to it logically and inevitably, and that the conditions of the present time will bring about the conditions of the future in definite, orderly ways. In other words, nothing happens and nothing can happen in the universe without a full and complete reason, without clear necessity, without adequate cause. And this is not only true in physical changes of nature, but in changes which are regarded as belonging to life itself, such as feelings and thoughts. In fact

these feelings and thoughts are actions in nature, just as much as are physical actions. They may be invisible to our ordinary sight, but to a higher psychic sight they may become quite objective.

These considerations, when properly grasped, enable us to realise that the law of orderly sequence holds true in what may be called the moral and mental worlds, as well as in the physical world. There is no better statement of this law in its relation to humanity, than the saying of the Bible, "Whatsoever a man soweth, that shall he also reap." When once fully realised, this means for man a wonderful opportunity and responsibility. Man is actually, through his present actions, feelings and thoughts, preparing for himself the conditions of his own future life. Similarly the conditions in which he finds himself now are the exact results of his own life and actions of the past. But as many things that come to a man can not at all be accounted for as results of his actions in his present life on earth, the third great key to the problems of life,—that of reincarnation,—must here be made use of.

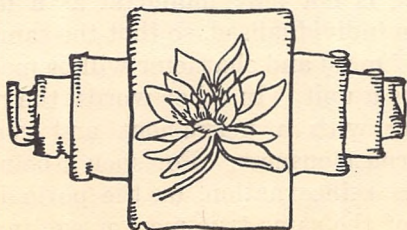
Evolution of life would have no meaning unless that life had permanence or immortality. All life has this permanence when considered as a whole, as a great quantity of life energy. But for human beings life is not only immortal as a mass but it has been individualised, so that the same higher qualities of mind and character will be maintained together as a unit. In other words, the real man is a being with a permanent and continuous center of consciousness. For such a being evolution means reincarnation, or the periodic re-appearance of the same true man or ego in a series

of physical bodies on earth. He is not a personality but an ego or individuality. The personality of a man is only a temporary expression of his real being and his real qualities of character.

Reincarnation is a necessity for the case of human beings in order that the great law of karma may apply. For the human being does many things in one life-time which are not at all balanced in that life-time. He does them in his own name, as an individual, and to him as an individual must come the reactions of all his actions which have not been already balanced. This requires that the man shall live again and again as a personality in earth-life. Each personality is the logical continuation of those that have gone before. For each personality there is to be worked out or exhausted a certain amount of karmic results, both favorable and unfavorable, selected out of his unexhausted karma, or mass of unexhausted energies which were used by the man in his former lives on earth.

With these three keys it is possible to find very satisfactory and helpful solutions to many difficult problems. And in fact all problems can be much better understood, even if not actually solved.

C. S.



REDEEMING "BAD" BOYS

In defense of the idea that all boys are by nature good a committee representing the Chicago Boys' Brotherhood Republic will leave Chicago, according to the *Tribune*, on February first, for a tour of the twelve largest cities in ten states in search of "the toughest, the most no-account, the most dishonest, the most evil, vicious, wicked—in fact, the worst boy morally that a human being can be." He will be brought to the club house, we are told, to live with the citizens of the "republic," and all that is asked is six months in which to accomplish the metamorphosis that will enable these gentlemen to send him back to where they found him, "a one hundred per cent. good boy."

Reviewing one's own experience as a parent, recalling the theories and proposed methods of other parents and the memory of having lived to see the results of such theories and methods tried, one recalls that often the sons of the most pious folk, apparently uninfluenced by piety and environmental influence, have gone astray. Sons of drunken and profligate fathers on the other hand, profiting by their unhappy experiences, have often proved sober, thrifty and satisfactory men. One also recalls instances where environment failed to keep down a good man, and others where it failed utterly to redeem a scamp.

Physical heredity and environment certainly play their parts in the general scheme of things, but often in the same family the conditions that have discouraged and crushed one who was weak have proved the necessary and fortunate resis-

tance in the development of another who was strong. This inclines one to conclude that environment is, after all, but one of the factors in human life and that environment merely forces or calls into outer expression qualities of character which are already inherent in the soul.

Erroneous principles are, after all, responsible in the main for erroneous conduct; moral weakness and ignorance, too, play no unimportant part and must be taken into account—but they indicate to some extent the state of the soul's development.

In the *Century Magazine* of May, 1894, there appeared a short writing by Berry Benson entitled "*A Parable*," which seems to embody the most logical and satisfactory of philosophies: Each child comes into life equipped with tendencies and latent possibilities that belong absolutely to himself, and are undoubtedly the result of his own efforts in the past. The environment into which each comes is just what he has earned and the lessons to be learned therein are the very ones most necessary to his growth.

Who, may we venture to ask, is able to evaluate appearances and pass judgment in recognising and selecting the "worst" boy in this case?

Our experience would incline us to conclude that this "worst" boy would be one whose efforts in past incarnations have entitled him to those promised opportunities in this life. And as advantage is taken of them in the present life, his future, in turn, will be modified and, to a certain extent, determined.

We would, however, conclude with a word of commendation for the committee which has undertaken so brotherly an act; and also remind

it that should the Republic fail in this instance to transmute one hundred per cent. base metal into gold in six months, the effort made would probably be helpful to the soul and aid it to ring true in God's harmonies in incarnations yet to come.

Clara Jerome Kochersperger.

BETTER THINGS

Who among us is entirely satisfied with himself and his achievements? Is there a single one who does not feel a "divine discontent," a longing for bigger and better things? We sometimes call this feeling "Hope," the cherishing a desire of good with expectations of obtaining it. But do our hopes always have a reasonable basis in fact? Our efforts in the direction of "obtaining" good are half-hearted and desultory. The ordinary person cannot see how nor when any degree of success is to be attained.

Reincarnation, however, solves the problem. In the first place there is the complete certainty of attainment. Secondly, the time element is no longer a stumbling block, for do we not have all future time for our work? When a man realises that good deeds carry him forward more than evil deeds deter him, then can he see that his future is one whose possibilities have no limit. Hope is no longer a vague, abstract idea to him, but it has become a matter of scientific knowledge.

I. I. Nelson.

FRANCIS BACON'S OWN STORY

Francis Bacon's Own Story, by J. E. Roe, 42 pp. Privately printed, 1911. Fifty cents.

"The glory of God is to conceal a thing, but the glory of the King is to find it out; as if, according to the innocent play of children, the Divine Majesty took delight to hide His works, to the end to have them found out; and as if Kings could not obtain greater honor than to be God's playfellows in that game.—*Francis Bacon*.

The author, a lawyer, has made a careful study of the Sonnets of Shakespeare, and shows that a certain series of them, when taken in proper order, tell the story of Sir Francis Bacon's celebrated impeachment and fall, and particularly his relation to the king.

Sonnet 57 refers to a king or sovereign:

"Being your slave, what should I do but tend
Upon the hours and times of your desire?
I have no precious time at all to spend,
Nor services to do, till you require.
Nor dare I chide the world-without-end hour
Whilst I, my sovereign, watch the clock for you,
Nor think the bitterness of absence sour
When you have bid your servant once adieu;
Nor dare I question with my jealous thought
Where you may be, or your affairs suppose,
But, like a sad slave, stay and think of nought
Save, where you are how happy you make those.
So true a fool is love that in your will,
Though you do anything, he thinks no ill."

The author says, "The history of Bacon's impeachment and fall for bribery, while England's Chancellor, clearly shows that he was diligently preparing for his defense when he was sent for by the King; that an interview took place; that Bacon prepared minutes for it, in which among other things he said: 'The law of nature teaches me to speak in my own defense. With respect to this charge of bribery, I am as innocent as any born on St. Innocent's day: I never had bribe or reward in my eye or thought when pronouncing sentence or order. If, however, it is absolutely necessary, the King's will shall

be obeyed. I am ready to make an oblation of myself to the King, in whose hands I am as clay, to be made a vessel of honor or dishonor.' Note here Bacon's word 'oblation,' to be later touched." (Sonnet 125).

Sonnet 88 to the King is in these words:

"When thou shalt be disposed to set me light
And place my merit in the eye of scorn,
Upon thy side against myself I'll fight
And prove thee virtuous, though thou art forsworn.
With mine own weakness being best acquainted,
Upon thy part I can set down a story
Of faults conceal'd, wherein I am attainted,
That thou in losing me shalt win much glory:
And I by this will be a gainer too;
For bending all my loving thoughts on thee,
The injuries that to myself I do,
Doing thee vantage, double-vantage me.
Such is my love, to thee I so belong,
That for thy right myself will bear all wrong."

Sonnet 90—for want of space we omit 89—is:

"Then hate me when thou wilt; if ever, now;
Now, while the world is bent my deeds to cross,
Join with the spite of fortune, make me bow,
And do not drop in for an after-loss:
Ah, do not, when my heart hath 'scaped this sorrow,
Come in the rearward of a conquer'd woe;
Give not a windy night a rainy morrow,
To linger out a purposed overthrow.
If thou wilt leave me, do not leave me last,
When other petty griefs have done their spite,
But in the onset come; so shall I taste
At first the very worst of fortune's might,
And other strains of woe, which now seem woe,
Compared with loss of thee will not seem so."

The author writes: "The King, at the mentioned interview, is said to have promised Bacon pardon upon his voluntary submission, if the Peers failed to recognise his merit, and convicted him. We understand the King's failure to do this, as agreed, to be the 'thou art forsworn' of this Sonnet 88, and the 'bed vow broke' of Sonnet 152."

"Note in this Sonnet 88, its words, 'That thou in losing me shalt win much glory.' Into relation with them, we quote Bacon's letter to the King's favorite, Buckingham, the day following the sentence pronounced against him, thus: 'My Very Good Lord: I hear yesterday was a day of very great honor to his Majesty, which I do congratulate. I hope, also, his Majesty may reap honor out of my adversity, as he hath done strength out of my prosperity. His Majesty knows best his own ways; and for me to despair of him, were a sin not to be forgiven. I thank God I have overcome the bitterness of this cup by Christian resolution, so that worldly matters are but mint and cumin. God ever preserve you.'"

"Bacon's defense, had it been made, would have drawn much odium upon the King; and he evidently did not propose to have it made. Even Bacon's quoted minutes indicate this. Bacon ever taught that the crown should, from the King's own errors, be shielded, and this though at the sacrifice of any of his ministers. And the whole tenor of the Sonnets here referred to, shows that their author, whoever he was, was being submerged to shield the King; and to 'render only me for thee.' See Sonnets 125, 49 and others. We quote Sonnet 125 thus:

"Were't aught to me I bore the canopy,
With my extern the outward honouring,
Or laid great bases for eternity,
Which prove more short than waste or ruining?
Have I not seen dwellers on form and favour
Lose all, and more, by paying too much rent,
For compound sweet foregoing simple savour,
Pitiful thrivers, in their gazing spent?
No, let me be obsequious in thy heart,
And take thou my oblation, poor but free,
Which is not mix'd with seconds, knows no art,
But mutual render, only me for thee.
Hence, thou suborn'd informer! a true soul
When most impeach'd stands least in thy control."

The author says that the 'great bases for eternity' refer to Bacon's system of philosophy. "The King, following Bacon's fall, did in fact begin to neglect and shun him. Touching this, we quote Sonnet 49, thus:

“Against that time, if ever that time come,
When I shall see thee frown on my defects,
When as thy love hath cast his utmost sum,
Call’d to that audit by advised respects;
Against that time when thou shalt strangely pass
And scarcely greet me with that sun, thine eye,
When love, converted from the thing it was,
Shall reasons find of settled gravity,—
Against that time do I ensconce me here
Within the knowledge of mine own desert,
And this my hand against myself uprear,
To guard the lawful reasons on thy part:
To leave poor me thou hast the strength of laws,
Since why to love I can allege no cause.”

The analysis of these and many other Sonnets, considering them as unfolding Bacon’s political history, is most interesting, and we commend this book to others.

C. S.



My Lord hides Himself, and my Lord wonderfully reveals Himself:

My Lord has encompassed me with hardness, and my Lord has cast down my limitations.

My Lord brings to me words of sorrow and words of joy, and He Himself heals their strife.

I will offer my body and mind to my Lord: I will give up my life, but never can I forget my Lord!

Songs of Kabir. Tagore.

FIELD NOTES

Mrs. van der Hell writes from Holland, Nov. 28, 1917:

"We have begun our winter's work with several public lectures in different places; as a rule they were well attended and people seemed interested because afterward we got new members and numerous letters asking for free information. The work is proceeding very well. We now have about three hundred and eighty members."

In another letter, dated December 7, 1917, she writes:

"This time I am sending you an application for a Charter of a Group of sailors on one of our battleships, called the 'Noord Brabant.' Five persons on that vessel have joined together with the intention of working for the spreading of the knowledge of the two great laws in their own circles, and a few days ago I received the sixth application for membership in that Group.

"Sometimes it happens that these people are removed from one ship to another, but then they can make another center of influence, and by so doing increase the number of our members. They are working hard now for a new Group of sailors at den Helder, and I am glad that the seed sown in that soil is growing steadily. Enclosed you will find twenty-one applications for membership."

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From Hobart, the capital of Tasmania, Mr. Leslie Raisin writes, January 17, 1918, that Mr. Davidson of Sydney, New South Wales, has been in the city for a short stay and has taken the opportunity of bringing the *Karma and Reincarnation Legion* to the attention of Hobart people. As a result of his enthusiastic work, Mr. Raisin sends four applications for membership and hopes later to send an application for a Group Charter.

This means that the *Legion* work is going to be well taken care of in New Zealand, Australia and Tasmania. May the teachings spread throughout these lands and give comfort and strength to the masses of the people!

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Through the good work of Mr. H. Herold and Mr. Claude L. Watson a Group of the *Legion* has been formed in St. Louis, and a series of lectures are to be given.