

# **REINCARNATION**

VOL. V. CHICAGO, NOVEMBER-DECEMBER, 1920 No. 12

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## *AM I MY BROTHER'S KEEPER?*

What a sinister inquiry was Cain's! Yet we are tempted to echo it when the pain of our brother cries out to us for sympathy and help.

No more may that reply of Cain be made; for the ever soundless voice is whispering through the heart of humanity—now more insistently than before—the thought, "My brother is I,—I am my brother. I can never have other feeling than love and sympathy for him. His anguish is mine; his agony is mine also."

The nations and languages are one. The old law of separation is no more. States remain separate for convenience of administration and to maintain those distinctions that teach the lessons of human experience. But waters and mountains do not make boundaries that cut off our affection and sympathies from our fellow-men in distress.

Now suddenly we learn that the famine in China is so far advanced that millions are starving. And those that are nearest this colossal, needless grief and catastrophe of men tell us that it is quite impossible to carry food to all of them to keep them alive. A few thousands can be fed; there is no use, they say coolly, to divide the food that is accessible and to give all a morsel. So they will keep some alive and the rest must be left to starve.

It is high time that men should manage the world as a unit; high time that some wise administrators for a league of the nations should survey the world day by day to see that such catastrophes should not reach fruition.

Two years ago the harvests of these people of China failed; this past year they failed again. Did not responsible men know long ago that millions would starve?

Oh crude, unorganized world! Oh sleeping, dreaming humanity! When will you rise in your true majesty of recognized brotherhood and common interest and use knowledge, wisdom and force to order and to maintain the adjustment of a united world!

W. V-H.





### *HOW IS LIFE CHANGED BY A KNOWLEDGE OF REINCARNATION?*

A Hindu of wide knowledge of Indian life was recently interrogated on the subject of the general acceptance of reincarnation as the great underlying fact of the soul's life and growth. He stated that practically one hundred per cent. of the people of that land recognize the great truth of essential deathlessness.

And how do they live, knowing that they do not truly die but only leave one type of form and consciousness activity after another, returning to the first in a curious round? They know of the perfection of man—that there are perfect men and that all men are to become perfect. Are they not awed, staggered and appalled by the responsibility? How can they do the gross and unpleasant things of existence, live the life of coarse sensation and self-indulgence, then commune with the really Great Ones of earth, admitting their error, their fall from their great ideal to the negation of spirituality?

Is it not that they recognize the equal validity of the truth of dharma? That profound yet simple truth they understand as they know the truth about life's continuity. And dharma is the doctrine that there are duties that each man owes to life and living according to his estate. The weak man, the unwise, the uncontrolled have dharmas different from those of the morally strong, the wise and the steadied man of iron nerve. Each of them has his own responsibility, not that of another.

Life can be lived songfully by those that know this truth. It is one's dharma that makes the way for each of us. It is our duty clearly seen lying just before. Inflexible seems karma; dharma is often of a certain yielding quality. We may choose to do the easier of two courses laid down by dharma and we make the karma of the mode of choosing used, karma that will limit us when we would later like to perform great deeds.

So the great mass of the Indian people get on much as they do in other lands. But it must be remembered that in India the spiritual side of things, the "spiritual view," is rather easily found.

If these doctrines can be given to our Western peoples will not the effect be much the same? Will not our people gain in hopefulness, brightness and trustfulness if they come to know The Law? The sharp edge of griefs will be filed away; the burning lamp of hope will be trimmed and kept ever bright and cheerful.

W. V-H.

### REGULARITY

The moral value of the regularity of doing things depends largely on the stage of growth at which the individual stands. The young child, the youth, and even some who have passed beyond these limits, depend largely on their habits for success in their many activities.



One of the ultimate aims of all education is to give a man perfect freedom. He must not be limited by ignorance, by superstition, by *habit*. This is the ultimate aim, the ideal, the limit which the variable is always approaching but never reaches; for where is there a man who is entirely free from any one of these?

During a man's development there should be going on a continual re-adjustment. Things that are fixed to-day and seem to be real, must sometimes be dropped and forgotten to-morrow, if progress is to be made.

Habits, then, even good habits, cannot be all good. Habit has its dark side as well as its helpful side; if it shields, then it also binds. But until the growth warrants the removal of the swaddling clothes that civilization has fashioned in the form of conventionalities, customs, and manners for the individual, until self-direction is pre-eminent, until the moral quality has become the toughened fiber that does not give way when great pressure is brought to bear, until the ease and pleasures of luxury or the pinch and strain of poverty no longer can sway the man, he needs some means of fortification against these ills.

Regularity of doing worthy things is one of these means that has been found to work well. It is not a cure-all, however; but it is a great and necessary means and one that should be applied in the training of the young and those older in years who are still children.

*Pauline Trueblood.*

## TIME

There are two kinds of time: our time and God's time; two at least, but probably many more; for while we know something of our own capacity, we have no means of gauging the divine capacity. Our consciousness is a point, moving ever from the past to the future, and we give the name of "the present" to the passing moment which divides the two; but this "present" is an illusion; it is evanescent—a mere knife-edge. Even while we think of that moment, it has already become the past, and another moment is to us the present.

Our consciousness moves along a certain line—say, for the sake of illustration, from south to north. Our memory includes more or less accurately that part of the line over which we have already passed, but not that which still lies before us; and we usually regard what we call the past as irrevocable, whereas we recognise that we possess a certain amount of power to mould our future. That is because we think that the point which is our consciousness has already moved along a certain line which cannot now be altered; but that its future movements may to some extent be controlled, since to us it appears that the events of the future have not yet happened. It is true that they have not yet happened *to us*; perhaps it would be truer to say that we have not yet come to them. It will help us if we can grasp the idea that we are not in reality that point of consciousness—or rather, we are much more than that. We are *the whole line*, and the point of consciousness is passing from one part of ourselves to another part which is equally ourselves.



It is within our possibilities to awaken the whole of ourselves, to be conscious of ourselves as a line and not as a point; and when we have succeeded in reaching that, we have transcended the delusion of *our* kind of time, for the past and the future lie simultaneously before us.

*From "The Monad," by Mr. C. W. Leadbeater.*

The most conspicuous want in all that exists in time is its lack of duration; everything has a beginning and an end. With this lack of duration a corresponding lack of reality follows. The real is real, only as long as it lasts or only in the present moment. Everything past has ceased to exist and is therefore no longer real, and the future is unreal because it has not entered the present.

The real in time is identical with the present, which therefore must be the moment most like eternity and the limitations of which we have to remove.

First of all, the present in time suffers the want of ceasing and sinking back into the past, into unreality. We can overcome this only by raising everything past from its grave, so to speak, and drawing it simultaneously into the present. To the eternally present, nothing past, ending or ceasing can exist.

On the other hand the present in time suffers the same want in the opposite direction, inasmuch as everything future is excluded therefrom and this future growing reality must therefore be drawn into the eternal. Neither past nor future can exist to God; He lives life undividedly, without limitations, and needs not, as man, plot out his

existence in a series of moments. Eternity then is not identical with unending time; it is a different form of existence, related to time as the perfect to the imperfect.

Difficult as it is to explain what eternity implies as the perfect form of existence, it is no less difficult to comprehend the infinite wealth of content that such a form includes. We will therefore give a few brief suggestions in this direction.

How poor in content is everything present to man, and likewise how defective and unsatisfactory is his whole life here in time. As a matter of fact we can in each moment only think one thought, perform one act, satisfy one want. We read a book and we are only conscious of one line or sentence at a time. We listen to a musical creation or admire an exhibition of art, and we only hear a few harmonies, or see a few details of one picture, more distinctly at the time, and so on. How much richer would not our life be if we could think the book from beginning to end at once, hear the harmony of the entire oratorio, now focus the beauties in smallest details of the whole picture-gallery to one point. It even dazzles our spiritual eye if we enlarge the range of such a rich intuition to encompass not only our nearest environments but our whole earth or possibly our entire solar system, and yet we have only taken one step on a road that has no end. Our solar system is only an insignificant point among those innumerable worlds that form the Milky Way, beyond which the astronomers surmise the existence of other hosts of stars without limit. If we now could share in life at every point in this infinity of worlds, would then our conception of



the content of eternity be exact? By no means. We must include in this present moment everything that has happened on these worlds since the dawn of time and similarly all that will occur in the millenniums to come. Is the eternal measure now full and overflowing? By no means. Above us and below us there are beings to whom other universes exist as infinite in all directions as our own. All these infinities of infinities must be drawn into eternity, but then, surely, the measure must be full. By no means. We have all this time moved within the realm of phenomena, that is to say, in the finite world; all this is only a faint shadow of the wealth that eternity contains. God lives in a light that no man hath seen nor yet can see.

In this light, in this perfectness, man is a part of the divine entity. This life in God's eternal consciousness is man's primary and original existence. Only in a secondary meaning is he a self-existent personality and is then no more identical with God than the cell is with man.

*From "Death and Resurrection," by Gustaf Björklund.*



## HEREDITY

I quote from a statement of general principles given in Frank C. Haddock's *Power of Will*.

"The goal of evolution is psychic person.

Person acts behind the mask of body.

The basic idea of person is self-determined unfoldment.

The central factor in such unfoldment is Will.

Will is a way person has of being and doing.

A certain complex of our ways of being and doing constitutes mind.

Mind operates on two levels: one on that of awareness, the other on that of the subconscious.

In the subconscious realm of person the evolutionary phases of heredity, habit, established processes exhibit.

I think that this view of heredity is very generally accepted, and logically, too, in view of the general belief that all human beings, body and soul, are new creations at birth.

Believers in reincarnation, however, can not accept as fact the belief that heredity plays the rôle it is supposed to play in evolution, and have to show another causation for the existence of like tendencies and mental traits between parents and child.

Now while heredity unquestionably plays some rôle in evolution, it is but a minor one as evidenced by the varying characteristics developed in the mental make-up of two or more brothers, who, being children of the same parents, should have the same mental traits if they were only hereditarily transmissible.

Reincarnationists do not ascribe to heredity



alone any similarity in mental tendencies between parents and child, where they exist, but ascribe it to the affinity between the psychic person of the parents and the discarnate soul seeking reincarnation through the medium of the physical bodies of the parents; in other words, through the attraction of like to like, kindred souls attracting each other.

Of course environment must be reckoned with, and where a true bond of sympathy exists between parents and child, the environment provided by the parents must influence the mental development of the child along the line of parental mentation, but over and above all, the mind development in previous incarnations will be bound to manifest and predominate; if of a lower order than that provided by heredity and environment the child will not easily attain the high standard of mentality of the parents, though the constant parental example before it may gradually bring this about; and if of a higher order, the child, as it develops, will provide an environment for the parental souls to make advancement in mentation.

Thus soul helps soul to strive forever upward, and the only aid heredity can give is to supply a good physical body and a favorable environment for the development of high ideals.

*William W. Weitling.*

*DIFFICULTIES*

It is a law of life that living beings shall grow. This growth is to take place in consciousness as well as in the bodies or material organisms. The bodies of a being are instruments with which the life contacts the outer worlds and gains the experience it needs for its own growth.

Under the double and opposite pressures, from within and from without, the bodies are maintained in their normal functioning and enabled as well as compelled to do their necessary work. If there is harmony between the life and the environment, then the bodies are generally also harmonious and a feeling of pleasure is the result. If there is inharmony between the life and the outer world, then this inharmony causes strain and discomfort in the bodies, and the feeling of pain is present in consciousness.

Men naturally seek the courses in life which are pleasant. Harmonious, agreeable conditions are most favorable for the development and expression of many of the inner powers of consciousness. Also the bodies themselves can not become refined and delicate unless they are for the time protected from the rougher, harsher contacts with the world outside. Science, philosophy and art flourish best under conditions of peace and prosperity.

But it must not be forgotten that growth under the most harmonious conditions is not complete. The work of evolution is not and can not always be easy and pleasant. For the development of some of the needed powers of consciousness and of bodies it is necessary that both consciousness and bodies shall be sometimes severely strained



and work be carried on under great difficulty. Only in this way can strength be acquired and the powerful resources of the will be brought out into action. It would seem, therefore, that difficulties in life have their necessary place and function. Men must over and over again meet obstacles and opposing forces, in order that they may gain the necessary powers to overcome them or similar ones and thereby do away with pain.

The karma of difficulties is very interesting. He who brings about difficulties for others, inevitably brings similar difficulties upon himself. If a man avoids difficulties he gains in adroitness but loses the opportunity to develop in strength. The inner motives of man are, of course, always most important for the growth and development of the true man, or ego. They should be as high and pure as it is possible to make them; in other words, they should come out of the ego and not out of the personality. It seems to be wise, in general, to avoid difficulties as far as is consistent with duty, honor and self-respect. In cases where these can not be maintained otherwise the man should not shrink from the unpleasant work of meeting his difficulties squarely and fairly and doing his utmost to conquer them.

In this work of battling with difficulties, especially when they are too much for us, it is well to remember that we are not limited to a single life on earth, but live continually, in a series of lives as personalities. What in one earth-life we can not accomplish, may be perfected in a later life. Our powers will continually grow, life after life, and our difficulties will become easy to meet.

C. S.

*THE PERFECT DAY*

"Go not happy day!

Yet a moment stay!

Yet a moment linger!

How the spirit wearies of her burden of fleshly or personal imperfections! St. Paul cried out, "Who shall deliver me from the body of this dead!" All the intelligent dwellers on earth see how incompleteness and imperfection mock everywhere and always at the divine ideal that is striving to shine through the rocks and the flowers.

The perfect day, of perfect deeds and longing, amidst perfect surroundings is to-day a dream, a painted ship upon a painted ocean! Perhaps to-morrow and, then, to-morrow we shall realize it!

But, if we must admit that the ideal or the spirit of our earth-life alone is perfect must we not seize that spirit and put our joy and life and hope in that, refuse to dwell long on imperfections and give utmost help to the great powers that are driving the perfect spirit ideal through the imperfections of matter into perfection of actuality in forms?

All human beings have their choice of attitude toward life. We may grieve, in the weakness of pessimism over the shortcomings of life on earth; but do not the form and the life of the world vibrate everywhere, full with promise! It is true that we must join in the noble cry of Nature—*non pro nobis*. It is all for others; it is for ourselves and for the selves of the future! Thy kingdom come on earth as it is in heaven. We are straining forward, leaning toward the future; all the systems of suns in the Milky Way are



doing that! And who that views the evolution in which we are set does not see that trend of improvement, that rising on stepping-stones of dead personalities that tells of the perfect day that dawns ever just beyond us?

Out of the sordid shall arise the generous, the abundant; out of meanness shall come fulness and richness; out of denial shall spring assertion!

The promise of God is so abundant, so satisfying and it is so evident in Nature that His promises are not yet realized that, seeing the world as it is, we ought happily to view and accept the present and the future together. So we shall not despise the day of small things! It is in these imperfect days that we must build for the perfect ones to come. To-day we may lay foundations and raise walls a little; to-morrow we shall have the glory of perfecting the temple.

Then shall we have aided in bringing into actuality the perfect day and we shall have our proper being and our home in it and shall know that God still has plans for further perfections of which we cannot dream!

Hope, springing an eternal flower within our hearts, is of the voice of God crying out of the deeps, telling in sweet whisperings of His beneficence, of His plenitude of mercy, of His perfect Day toward which we are whirling!

W. V-H.

*LIGHTENING OUR NEIGHBOR'S BURDENS*

Shall I add my little burden to the world's prepond'rous  
share?

For my neighbor has a burden just as great as he can bear.

It may weigh upon him lightly, but one day the load  
shall fall,

Pressing down his careful balance, till he stumbles, load  
and all.

Groping, fumbling, staggering blindly, 'tis a helping hand  
he needs,

One to speak him, "steady, steady,"—bind the wound,  
mayhap, that bleeds.

Gaily has he trod the pathway, grimly, earnestly, intent,  
When the hour of weakness finds him; Lord, I would  
to him be sent.

Let me bravely lift my burden, though it seemed a pon-  
d'rous share,

For my neighbor's burden presses heavier than he can  
bear.

Let me lighten, lift and linger, speak a wholesome word  
of cheer,

Tell him life is not a blackness, sunlight bathes him,  
bright and clear.

Let me, Lord, the hour remember, when on me life's  
darkness fell;

Let me tell him darkness passes, morn awakes, and  
"All is well."

And the secret? 'Tis the Master Who adjusts the  
heaviest part,

Enters in to share our burden, center'd in the World's  
Great Heart.

*Edith C. Gray.*



## EDUCATING THE DEACON

Deacon Echo had just returned from a revival of Methodists and being "filled with the spirit" he had his net set for a good capture. However, even "fishers of men" do not always land the denizens of the deep.

He met a young student of occultism and said to him, "Good evening, brother; are you saved?"

"Saved from what?" queried the young man, knowing full well what the deacon meant.

"Saved from the wrath to come, from hell, the devil and all his works," replied the deacon.

The young man "sized up" the fisher of men and said, "I have not worked out *all* my adverse karma yet; the Apostle Paul says we must work out our salvation; as for the devil, I don't believe in blaming another person for my own ignorance, especially when I have the opportunity of acquainting myself with the truth. That personage gets the blame for everything bad, but no one can truthfully say he has seen him. What does he look like?"

A short silence. "By the way, deacon, are you saved?"

"Yes! Glory to His Name! I have been washed in the blood of the Lamb."

"What do you mean by being washed in the blood of the Lamb?"

Deacon: "Why! er—that is a figure of speech, you know. The Lamb of God was slain for our transgressions and when we get salvation we call it being washed in his precious blood."

Student: "Oh! I see! You are saved by a figure of speech and you hypnotize yourself into the

belief that some one else can live your life and bear your burden."

The deacon gave a start! The net was not quite so strong as he had thought. "Now, brother, don't talk that way—you are grieving away the Spirit. You know Christ died for us!"

"No, deacon! Christ never died, never will die, nor ever can die! *Perhaps* the man Jesus died, —still, I am not positive about *that*; but the Christ principle has always existed and can never die. How can you believe that Christ, 'the power of God,' was ever killed?"

Another pause. "Er—I perceive you are quite read up on some things," said the deacon. "What do you mean by karma?"

"Karma!" replied the student, "means getting what is coming to you, good or bad, from a past existence; or, the result of past actions in this existence and the sowing in this life that which will reap its kind in the hereafter; it is the action and reaction of thoughts, words and deeds, carried over from life to life. Some call it the law of consequences—action of good or bad that works eternally on various planes of expression."

"Wal! I believe in divine justice, too," said the deacon. "Whatsoever a man soweth that shall he also reap!" But for considerin' a past life—I never had but one life."

"That was well said, deacon: we all have *one* life but it has many expressions, in various bodies, at various times, in different nations and different ages of the world."

"Whew! where did ye hear that?" exclaimed the deacon. "I don't believe it! The Bible don't say so!"

"Hold on; not so fast, Mr. Deacon. Let us have



a look into the Bible. Jesus said John the Baptist was Elijah and you know Elijah had been gone nearly a thousand years."

"Well, that's only one instance and I don't believe it means green carnation or whatever you call it, anyhow," replied the deacon.

"All right, brother," said the student. "Now listen while I read to you Jeremiah i, 5: 'Before I formed thee in the belly I knew thee.'"

"Wal," said the deacon, "can't the Lord do anything?"

"True enough—even compelling the spirit of Jeremiah to reincarnate," answered the student. "As you will observe that he was known *before he was Jeremiah*."

Another silence. "Wal! it does beat all how people twist the Scriptures around to their views."

The young man smiled and asked: "How are the just going to inherit the earth if they do not come back in another body to subdue the world and have dominion over it? Suppose I build up a large fortune and suddenly die; if I am to reap what I sow I must have a body to operate with, in order to handle the fortune of the family I am born into. Reincarnation and karma also account for people being born in the lap of luxury—it is their reward. What have you to say to that, Mr. Echo? Don't it make things look reasonable, and God just?"

"I say you are going too far in God's business, young man; It ain't meant for us folks to know so much about God's affairs,—besides, I was never taught such things and *it ain't so!*"

"Just the kind of an answer I expected: you old fossil!" replied the student. "All you Church

people are alike in one particular: you believe in being blissfully ignorant and somehow God is going to make everything O. K. for your particular benefit. Does not Solomon, your beloved wise man, tell you to get wisdom and understanding?"

The deacon began to walk away; it was becoming too deep for his creed; but the student said, "Don't leave yet, deacon; you started this argument and I want to give you an opportunity to 'square yourself.' Let me read Proverbs eighth chapter, 22d to the 31st verses, inclusive."

"No, by gum!" retorted the deacon, "You're preachin' some new-fangled doctrine of the devil: I allus did think there was something wrong about you. You *must* be converted—"born again!" "

The student of occultism laughed and replied: "Yes, that is just it, my good deacon. We must be *born again*—come back to earth and learn many more lessons. You know Jesus said we must be perfect as our Father in heaven is perfect. No man can be perfect in one short life on this planet. Mr. Echo, you dare not look me in the eyes and say you are a perfect man, even though you are a pillar of the Church! Why! you can't even carry a tune; you chew tobacco to excess and fight with your wife, yet have the audacity to tell me there is something wrong with me because I am able to quote the Bible as well as you."

Deacon Echo walked up and down. He wanted to go and he wanted to stay, but he did not like the idea of being beaten in an argument, so he said, "Wal! I dunno—I'll see you again."

The fisher of men had become entangled in his own net.

*Victor George Van Dalinda.*



*STARVING LITTLE ONES*

In Marshall Field's store a little boy of about nine years was overheard to say, "Mother, I'm hungry." Little sister repeated after him, "Yes, Mother, I'm so hungry, too." In about thirty seconds the boy began again, "Mother, I'm so hungry; won't you buy me something to eat?" "Oh, yes, Mother, buy us something, I'm very hungry." When one looked at the children, one knew that they had had two good meals that day, but they were very insistent.

Another child will say, if the meal is delayed for a few minutes, "I'm so hungry! When will my daddy come? It seems as if I could not wait!" Yet the child does not eat much, and is well provided for.

There is an insistence about children when they are hungry, or when they think they want food. Have you heard a little one when it was really in need of food? I think not, or you would make it your business to see that one of these little ones did not suffer.

How do you suppose the children in Hungary and in Poland and in Armenia ask for food? Do they repeat over and over, "I'm so hungry," or do they accept starvation as one of the cold facts of life? Do they protest much before they become the little living skeletons which we see photographed from life, or do they reach the state where this steady persistent cry for food dies away, and they are silent? Or does the silence come only with the laying down of the little body in the long and welcome sleep of death?

One wonders. Perhaps this quick forcing of

problems far beyond their years makes little philosophers out of them, or little cynics within the tiny physical wrecks that are so numerous. "Why? *Why?* Warum?" In all languages the question is repeated, "Why must we starve? We have done nothing." It is but little that they ask,—only enough to keep life within the body; it is not for the pleasure of feeling the food expand the stomach, nor for the taste of the coarse allowance that is obtainable; it is only the cry that they be permitted to live. So many thousands of these children have died that there are relatively few left. If the nations are to live, that their work may be perpetuated instead of becoming almost extinct, then these children must be preserved at all costs.

Who is willing to pay the costs? That pertinent question to-day faces the civilized world. It faces it as a whole, but the world is made up of individuals, of you and me, and of millions of others like us. Would *you* turn your hand over to save a child, to stop for a little while that insistent, persistent, unceasing cry for food?

We recall the command of that Great One who lived almost two thousand years ago, "Feed my lambs." That meant spiritual food, of course; but He gave food to the hungry multitude, real physical food as well as the spiritual kind. Do you not think that with the physical elements He imparted a little of the spiritual understanding as well, so that when the multitude went home they were not quite the same as before? Do you not think that if America comes forward and helps to feed these children, there will be implanted in their spiritual natures a love of this country that will be life-long? We think this would be true.



But who would stop to think about results that would accrue in the future if a little child were dying for food before his eyes?

Recent discoveries are very wonderful. The telegraph, the press, the camera will not let us rest in ignorance of what is happening on the other side of the world. We have to see it in cold type, and in pictures. It is brought to our door, to our breakfast table, to our Thanksgiving feast.

If three and a half million children are starving and if they will die unless we come speedily forward, we are told clearly all about it, so it is not from ignorance that we do not send money to put food into their little mouths. We know.

How do the children feel about it? Do they weep? Do they repeat their insistent demands for food if they are only three or five years old? Can they be made to understand that there is none, and that they will have to die like other little ones whom they see around them? What would your child do? Could you make your own little girl understand that you had nothing to feed her? Would the boy stop asking questions, if he had been asking them for two or three years? How would you explain it to them?

When next you take your own little one into your arms, think of that other little one over-seas, and you will find a channel for sending food, and for keeping that other little body warm.

*Edith C. Gray.*

*BIRTHDAYS*

The launching of a ship upon the sea means that another hollow bowl will float from land to land bearing men and the fruits of earth. The life of the whole world is changed by this addition to the sails that wing their way over the heaving breast of the deep.

It is indeed a clod-like parent that does not respond in soul to the advent of the child as though the sun or the moon or some star had slipped over the horizon and were gazing without fear or wonder upon the world. The tiny body, so utterly dependent, is to serve a heaven-dwelling soul as support or as a medium of contact with the brutish world.

There is a weird moment for the chemical elements when, coaxed or driven from combinations, their molecules are broken and the atoms, for a moment, are free, nascent, in the very joint of birth.

Can any hour equal that in which a group-soul gives up its most brilliant phase so that, meeting with a spark of the very fire of God's body, it may become a soul of man?

None, indeed, except that hour in which the same soul leaves the ways of her building and undergong, in a moment, the first of a series of profound changes in her bodies slides into a new course of existence that shall lead it to the verge of divine knowledge and power.

Birth is first in the order of the great sacraments of life. We note it with awe; it shocks us into attention to the processes of God the Generator, Who, out of the pre-existent, brings the



new phase and type of life and consciousness that must strain and struggle upward to fulness of union with Him, just as the flowers push aside soil and pebbles, send their stalks upward and spread abroad their blossoms in praise to the All-Father.

It is worth while to pause when the anniversary rolls around; to ponder; to rejoice and make merry, lest some phase of pain steal in to filch away the satisfaction of the soul in her worship of God.

W. V-H.

### LET US LIVE!

It seems that some one said this to me: "Live your life strongly and earnestly; meet your difficulties with determination, so that they shall not interfere with your work. Work only to serve Those above and those below you,—one hand reaching up, the other reaching down. The law must still be operative, but in another phase of its being. So let us live, live, live, and the Great Ones will help us to reach the place where we will still live, but under the spiritual aspect of the law of reaction to action."

So let us live!

Ella L. Cutler.

*LEGION GROUP WORK IN NEW YORK\**

As the *Legion* has done me the honor of making me its chief servitor in New York City for the coming year, it is fitting that I express my attitude toward the work that is before us. . . .

Mr. Zweers, together with Mr. Kann, whom we have with us still, has been instrumental in establishing here in Greenwich Village a beautiful spiritual center. To his and Mr. Kann's self-sacrificing devotion and knowledge have been due many illuminating meetings during the past year, to which have been attracted intellectual and spiritual people—of differing views upon some subjects, but all imbued with a fine spirit of friendliness and of unanimity upon essential matters. .

To state our policy at least in part, I will say that we are to continue the meetings on Friday and Wednesday evenings. Those on Friday will be devoted to the teachings of karma and reincarnation; those on Wednesday, to the statement and elucidation of miscellaneous matters which have a bearing upon the spiritual side of things: namely, occultism of a noble sort, philosophy, religion, psychology, spiritualism, astrology, art of a high character, including music and its interpretation, poetry, the drama, and painting, sculpture and architecture and their interpretation, and perhaps also social organisation based upon spiritual conceptions of life. . . Furthermore, we are going to consider all these matters from the viewpoint of the sacred science, the science of the hidden side of things, occultism.

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\*From inaugural address to the New York Group of the *Legion*, at the annual meeting held October 1, 1920.



The object of the *Legion* is a serious, profound study of the teaching of recurring earth-lives and of the laws under which they are carried on—with the intention of disseminating among the peoples of the western world these enlightening conceptions which show life, despite its hardships and discouraging anomalies, to be utterly sane and reasonable as well as evolutionary in character. Hence, for our meetings on Friday evenings we shall prepare solely for a presentation of these truths. But in order that we may the better understand life in its various phases—both here in the physical world and in the existence after the death of the body—we shall, on Wednesday evenings, as indicated, go far afield in the intellectual realm and thus round out our comprehension of the fundamental facts of existence we are to study on Friday evenings.

We shall, indeed, constitute ourselves a little academy of spiritual science, in which, through association with one another, we shall endeavor to learn more and more of the underlying truths, in order that we may the more thoroughly rationalise our own lives and aid others to do the same. .

I strongly urge all of you who can possibly spare the time, to attend the meetings regularly and bring friends. As you will generally be informed of the subject of the next meeting, I suggest that you study and meditate upon it in the interval, and come prepared to say something yourselves during the period allotted to questions and expressions of views, after the lecture. Your gain, and that of the rest of us, will thus be the greater. The spirit of argumentativeness is absent from these meetings; there is no clash—

there is but respectful presentation of one's views, without criticism. The intuition of each one of us will elicit that which is truth for us out of each of the personal presentations of opinion.

I believe that of those who have reached the stage of evolution that would impel them voluntarily to seek such knowledge as we shall diffuse from this Group, there is not one who cannot realise the dignity and significance of what we have in hand, and there is not one who would not be benefitted by becoming a member of the Group. Hence I invite those of you who are not yet members, to join us. There are no dues. Contributions toward the maintenance of the work are voluntary: those who have much, give accordingly; those in moderate circumstances give what they can afford; those without means are perfectly welcome and contribute their good will. . . . . We dedicate our work to the service of humanity, to the service of the Great Ones who have in charge the evolution of humanity, and we who are temporarily directing the Group are contributing to its maintenance such funds as we can, as well as our time and energy in the midst of our otherwise busy lives; and we afford others an opportunity to aid to as great an extent as possible in order that the work may proceed apace to its fullest development. . . The word "opportunity" has a singular and wonderful meaning to those who are acquainted with the laws of karma and reincarnation, especially in connection with a spiritual movement such as this is. I am offering you what the word "opportunity" stands for; it is a spiritual gift that I offer.

I would add that the only obligation in joining



us is sympathy with the object of the *Legion*. . . And a tie, simply made by the formal signing of an application for membership and acceptance of the application by the *Legion*, with an organisation such as this, is replete with possibilities of the developmental sort.

We want all members to feel that they are free-hearted, free-minded, essential parts of a beneficent organism which is actuated by the spirit of reason and compassion, which has a magnificent purpose, and which harmonises with all evolutionary and spiritual movements and all personal aspiraton—an organism which shall become a potent element in the world-wide body the heart of which is Dr. Van Hook, a man who may well be termed “a friend of all mankind.”

In closing, let me state that I wish to awaken or stimulate in you, in myself and in those who are later to join us, a veritable thirst for knowledge of the deeper and truer sort; I want to stir into life the “gad-fly of the incomplete,” which will allow none of us any rest on any of the paths, whether that of knowledge, that of devotion, or that of action, until we enter into the Peace of the Complete. But let me add that there is to be no undue arduousness; our work is to be done unpretentiously: just friendly gatherings, with lectures that will be sometimes very simple and that will be followed by thoughtful expression of opinion in which we shall all meet mind to mind, heart to heart,—gatherings from which we shall go away to our homes feeling that we have added one more worth-while experience to our lives, that we are at least a little more alive mentally, aspirationally, spiritually.

And you who are not members, and even you who believe that you do not ever care to become members, come to our meetings as freely as do members, proffer what talents you have, whether as listeners or participants, and let us spread rapidly a knowledge of the laws of rebirth and karma, in order that our coming distinctive American civilisation may be based throughout upon reason and compassion, and the whole world grow better from our efforts. . . . .

*Dr. F. Milton Willis.*

### QUESTIONS AND ANSWERS

37) Are animals subject to karmic law?

Yes; but animals whose soul-essence is not yet individualised can not be regarded as making karma for themselves, beyond their present existence as animals. But as they are still part of a group soul the karma of the animal is taken over by the group soul. The astral bodies of animals rejoin the group soul after the death of their physical bodies, and, of course, affect the group soul, imparting their own characteristics to it. The life energies of the animal are absorbed by the group soul, which then gains from the experience of the animal's life on earth.

As the animal individualises, there is considerable animal karma carried over into the primitive human incarnations. It is probable that even now many men still have to deal with some karma which was first generated in the animal kingdom,—instincts and physical characteristics, for instance.



## THE WORLD'S SUFFERERS

The sorrows and the physical suffering of the world are so great, as the result of warfare and of failing harvests, that every tender heart is wrung with sympathy. In China the whole population of a great province faces death. In Europe malnutrition and poverty prepare the way for disease and death for the strong adults and for death and stunted growth for the young.

America and all other lands of civilization hear the cry of the distressed and are responding. And every true-hearted member of the *Legion* must play his part. There are many methods we can utilize, many avenues by which we can march to give assistance. *The European Aid Committee*, recently founded in Chicago and chartered under the laws of the State of Illinois, is one of the agencies which Americans may utilize for the promotion of this work. The officers of the *Committee* invite your coöperation in gathering and transmitting funds for the distressed.

Weller Van Hook.  
Chairman.

Edith C. Gray,  
Treasurer.

2468 East 72nd St., Chicago, Ill.

(To whom all funds are to be sent.)

*FIELD NOTES*

Mr. J. W. Hamilton-Jones, 63 Chesilton Road, London, S.W.6, has been appointed the Representative of the *Legion* in England and Wales. Eight applications for membership have just been received from him. It is hoped that this will be the beginning of strong *Legion* work in England.

Strong Groups of the *Legion* have just been chartered for Lincoln, Nebraska; Springfield, Massachusetts; Peoria, Illinois; and Mexico City.

Mr. J. B. Zweers, 2481 East 74th St., Chicago, Ill., has been appointed as the chairman of the *Legion* sub-committee for the European Aid Committee, and correspondence of *Legion* members may be directed to him. All contributions should be made payable to Edith C. Gray, secretary-treasurer. It is hoped that the various *Legion* Groups will take active steps to participate in this most urgent relief work for the starving people of Europe.

A member in Lincoln, Nebraska, sends the following:

At a Corn Improver's Association banquet a speaker from Omaha attempted to add strength to his argument in favor of planting selected seed for raising better corn by quoting from the Scriptures. Of course one would not expect anyone from Omaha to quote the Bible correctly but you can imagine the hilarity when this man said, "As a man thinketh, that shall he also reap."

Yet I think that there is more truth than poetry in that statement. Think it over.

*BOOK REVIEW*

*The Gift of Sympathy*, by Julian B. Arnold, is a lightly written book in which the author relates many anecdotes of his own life, especially as he was associated with his father, Sir Edwin Arnold and those well-known people of the world whom he was able to meet through that introduction.

The style is light and graceful while good-humored suggestions for the living of life in ways of sympathy mark the quickly flowing pages.

There is no real literature without grace. Some books are graceful in heavy ways; this tiny volume displays this delightful quality in quite delicate tracery.