

REINCARNATION

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THE APPEAL OF THE LEGION

Those who are at present responsible for the *Legion's* outer affairs have spared no pains to make clear its purposes or to disclose the convictions on which its activities are based.

The world's history, the rolling of the ages, the vast heart-cry of humanity's travail demands the speedy coming of a World-Teacher. As Pythagoras, as the Lord Gautama, as The Christ, as Apollonius came, so He will come. If the ages have seemed to us to roll by slowly yet they have somehow slipped away. A new sign of the Zodiac blazes above us in the mighty heavens. The hour is near.

How have those Teachers of the past occupied Themselves when They were among men bodily?

Was it not with teaching and with the relief of suffering?

And what will He do when He appears again? We cannot be sure—but does it not seem probable that He will touch the heart and mind of man in the same way again? Their ways are so natural; Their appeal is made at once and equally to all classes and types of men.

One thinks that when He comes He will do as He did before, that He will go about talking to men and adjusting their troubles, relieving estrangements, showing men that bodily diseases can be cured by the power of angels and that even Death will find his conqueror.

Of course you think that the people will understand Him. Great halls will be provided for Him in such cities as London, Paris, New York, Sydney, Calcutta and Tokyo, as well as in many smaller cities. The people will clamor and nudge elbows to hear Him; the modern Zaccheus will be there! But how much will they understand? Of course He can and will open the minds and hearts of His hearers to great lightning flashes of The Truth. For a brief period it will be easy to read the meaning of God's plan but that will be because the people will be uplifted, and most men, when that influence is withdrawn, will slip back into their former estate, for the Illusion of the world is heavy.

Suppose the people of your city knew a little of the great lore of fact and principle of the Law of the continuity of life beyond the falling away of bodies and their re-assumption for new contacts with the physical world—would not that make it possible for them to remember even after

the ardor of His presence and His words had passed away?

The thought of getting His audiences ready to hear Him is more thrilling to some of us than any other thought about His advent. When He was here before, He said, as He looked down on Jerusalem, "How often would I have gathered you under my wings, even as a hen gathereth her chickens, and ye would not!" No, they did not understand; *they were not prepared!* Do you think He will talk to men in platitudes or that He will tell them of the facts of God's magic? I think the latter. I think He will tell them that the higher Self of man has a spiritual body (quite as Paul told them) and this higher Self in its proper body takes on the lower bodies including the fleshly one many times successively in order that the higher man may grow and come to be more and more like God, The Father.

It would be a most marvelous service to cause men to know about reincarnation and karma before He comes. If some in every audience that He addresses could understand in that way—understand on the basis of a little hard knowledge of the simplest facts of man's cyclic life and of his destiny—then humanity would be leavened by those few so that the whole mass would be permeated and kept from falling back into utter ignorance when the reaction comes that is inevitable when He is no longer with us.

No adequate effort is being made, in an organized way, to tell the world what it ought to know before He comes. There should be thousands told of reincarnation instead of tens. Wherever men speak and listen this knowledge should

be dinned into their ears! *Now* there is time—then there will be little or none.

In every town and hamlet there should be a band, of three or two or of thousands, holding together to disseminate this knowledge against the day of His Coming.

Physical hindrances have hampered us in our work, but these are apparently melting away and we hope to carry out the plans we have made,—plans to acquaint men rapidly and widely with these primal facts which in India are the hope of the humblest coolie and the basis of the highest philosophic flights.

The *Legion* exists to help men and women to make popular the basic facts of God's great Scheme. We wish to make it easy for you to do this great work, easy for you to contact your neighbors and to tell them. We want you to suggest to all the members of the *Legion* new ways for their guidance in this activity.

We need money desperately; we need it for the maintenance of our headquarters, for printing, for publishing, for mailing, not to mention defraying the cost of a thousand plans to tell the story of the soul's life to the mass. No officer of the *Legion* receives any salary or other such remuneration for his service: your contribution goes directly into the work itself.

More than money we need your effort, your influence, your time and your acquaintance.

Write us that you will help and tell us in what ways you will do it. If you do not know what to do we will try to suggest ways that will suit you.

Weller Van Hook.

Chief Officer.

THE DISTINCTIVE PHASES
OF THE LEGION'S WORK

Without philosophy—the elaborated wisdom of life—there can be no great, no deep-seated satisfaction with existence. We rejoice that there is a basis of reason in the scheme of things that may be known, that this foundation of reason gives vantage-ground for men of all types to start from in the building of systems of thought or religion that satisfy them and those of their class.

And there ought to be sign-posts in the material world set abundantly everywhere to point the way toward the seats of philosophy. The *Legion* wants to set up the sign-posts. Over the whole world it would long to direct men to the sanctuaries where they may find that bread of life in fulness and in abundance.

We conceive that the grasping of the fundamental facts that underlie man's existence must change the feeling of existence for any man who gains their conception. The unbroken nature of human existence recognized—death but a momentary break of consciousness, making our evolution of spirit a continuous triumphal march under the law of the conservation and reaction of spiritual forces—makes the world all over for the man who gains the vision. The penniless, beclouted Indian who must, somehow, live is not unhappy. His life is freer by a myriad-fold than that of the Puritan who conceives a perpetual hell toward which he is ever drifting when his lugubrious conscience is not satisfied with the sacrifice of his scotched desire. How great is the Brahma of the Indian!

Brahma—He, the embodiment, the heart, the spirit of Universal Law. What matter my peccadillos of the hour if my spirit soar—shall I, the Spirit, not finally prevail? True I must feel the sting of karmic thongs if I wilfully disobey what I know is the law. But why be sad? All about is the gorgeous dream world of the Indian sky, the magic air, the happy vegetation, the flowing rejoicing waters and near at hand are the men, brothers all, and the Rishis Who hold in Their hearts the knowledge of the Law, are not far away. They hear my morning and my evening *Om—m*, and reply to my soul, "All is well." I am not perfect but I am growing in this life and in other lives I shall grow! All eternity is there beyond in which to grow to perfection.

How few words carry the heart of the inclusive truth! The coolie can tell you that much. If *you* know that much you can not only bear life more lightly but you can seek the more recondite truth, you can find those who can fill you with the rich details of the Law as the coolie cannot do.

What an unimaginable blessing that the mass of the Oriental peoples have this much of the Law at their service! What a change for the millions of Europe and the Americas if their masses could but know as much!

The *Legion's* work is to try to teach the masses. It is to give them the A.B.C. of the great Law, pointing the way for more knowledge to those who teach it, with the fulness of leisure and opportunity.

This work is, then, a distinctive work, occupying a field not cultivated as a specialty by any other body known to us. The *Legion* is a helping

agency and longs to be of service to you in your way so long as your way is honorable and of good taste. We could not aspire to coöperate with the nations and languages if we did not leave to them their freedom unimpaired.

Come! Join with us in this work!

W. V-H.

THE NATIONAL ORGANIZATIONS OF THE LEGION

While the *Legion* has a world-wide organization its officers wish to give great latitude to those who do its work in the various countries of the world.

The spirit of the *Legion* is well grasped by Mrs. van der Hell of the Dutch Section, which has over four hundred members and maintains a great activity. Our friends of Holland print their own magazine in the Dutch language. They are working hard to carry the elementary truths of the Law to the people of the Netherlands and her colonies.

In other lands we wish it to be the same. We wish to find capable and energetic leaders who will keep flowing through the national life of every people the truths which it is our mission to spread. We have no antagonism towards any group or organization; we have a plain work to do and we want people to coöperate much in their own way.

W. V-H.

THE LAW OF INEQUALITY

Lord Lytton voices through the tongue of Zanoni what perforce we accept as his own belief on the simpler phases of the law of inequality, a most gracious and beautiful law when seen through that other luminous law, reincarnation,—luminant to all who find therein light for the many dark puzzles in human life—nay, not alone in human life, but in all life and form.

The following is taken from *Zanoni*, Book II, Chapter vii:

Zanoni and Glyndon are in converse. “Nay, I must wrong you, for you of all men, I suppose, cannot discredit the doctrine that preaches the infinite improvement of the human species.”

“You are right; the few in every age improve the many; the many now may be as wise as the few were; but improvement is at a standstill if you tell me that the many now are as wise as the few are.”

“I comprehend you; you will not allow the law of universal equality.”

“Law! If the whole world conspired to enforce the falsehood, they could not make it *law*. Level all conditions to-day, and you only smoothe away all obstacles to tyranny to-morrow. A nation that aspires to *equality* is unfit for *freedom*. Throughout all creation, from the archangel to the worm, from Olympus to the pebble, from the radiant and completed planet to the nebula that hardens through ages of mist and slime into the habitable world, the first law of nature is inequality.”

“Harsh doctrine, if applied to states. Are the cruel disparities of life never to be removed?”

“Disparities of the physical life? Oh, let us hope so. But disparities of the intellectual and moral, never! Universal equality of intelligence, of mind, of genius, of virtue!—no teacher left to the world, no men wiser, better than others—were it not an impossible condition, *what a hopeless prospect for humanity!* No; while the world lasts, the sun will gild the mountain top before it shines upon the plain. Diffuse all the knowledge the earth contains equally over all mankind to-day, and some men will be wiser than the rest to-morrow. And this is not a harsh, but a loving law,—the real law of Improvement; the wiser the few in one generation, the wiser will be the multitude the next! And these men, to commence their era of improvement and equality, are jealous even of the Creator. They would deny an Intelligence—a God! Are you an Artist and looking on the world, can you listen to such dogma? Between God and Genius there is a necessary link—there is almost a correspondent language. Well said the Pythagorean, ‘A great intellect is the chorus of divinity.’ . . . There are two avenues from the little passions and the drear calamities of earth; both lead to heaven and away from hell—Art and Science. But art is more godlike than science; science discovers, art creates. You have faculties that may command art; be contented with your lot.”

Gertrude Stewart March.

FACTS AND PRINCIPLES

Have you ever thought, my fellow student of life, that our knowledge of the fundamental laws of life is very curious indeed? In most things of worldly experience we know the details, the particular pieces of knowledge, but in karma and reincarnation only general principles are at our disposal, while actual facts are beyond us.

Thus even in so difficult a subject as electricity we have fairly well exhausted, so it seems, the practical bits of knowledge which enable us to make commercial use of telegraphy, telephony, power plants, lighting systems, electric transportation, wireless transmission, and the like. Yet we hardly know the simplest fact about what electricity really is, in its real nature. So in most of our worldly affairs we have acquired the knack and skill of "getting results" but know next to nothing about how things work. Consider how wonderful is your control over your complicated mechanism, the physical body! It moves at will, with exactness and promptness; yet no scientist can tell you what it is that causes a muscle to contract.

On the other hand, turn your attention to the laws of life and action, and what do you find? You have knowledge of great principles: that nothing happens uncaused but in accordance with law and order; that life is, in its essence, immortal, and assumes, from time to time, similar forms to those already used. But you most likely do not know anything about your last incarnation, and you do not know just what reaction will result from any one of your actions. You know

that if you speak an angry word you make some "bad karma," but you do not know just what will happen as the result. You do know that, in general, the reaction will be similar in nature and equal in amount to the action which was, so to say, its other end.

But, after all, this curious difference between our knowledge of worldly experience and laws of life is not strange. The former is gathered by the personality, bit by bit, for that is the way the personality acquires knowledge. The latter is perhaps more remote and vague, but none the less real,—it is the result of the many lives of experience that each one of us has lived in this world as a human personality. The ego, or the higher self, works with principles and generalisations; and these are obtained by distilling the essence of worldly experiences and storing the distillate in the relatively permanent causal body.

Which would you rather have, principles or particulars? Particulars are easy to get and may afford much satisfaction, for a time; yet they are of reality and value for the present life only. Death and the after-death changes will force you to part from them.

Principles are not so obvious as physical facts, but they will last immeasurably longer. They are a part of the "treasures in heaven" which the Scriptures bid us seek for. They are worth great numbers of single facts, for they are the essence of those facts. The man has little use for isolated facts, in his life as an immortal ego: laws, generalisations and principles are what he needs to know of the great Truth.

C. S.

ABOLISHING DEATH

Basil King, in the July *Cosmopolitan*, presents an article under the caption, "The Abolishing of Death," in which a young girl, without any mediumistic experience, and without the capability of formulating the replies that were received to the questions asked by the author, acted as the medium, lightly holding the pencil which wrote the spirit messages in handwriting which differed in characteristics with each communicant, but in which traces of her own handwriting always remained.

Although the replies, in the main, were such as would cause one to give serious thought to the problem of spirit communication, the investigating mind could not help but feel that they were carefully thought out as though prepared in advance for the questions one knew would be asked, and therefore open to the suspicion that they are the subconscious product of the questioner's mind telepathically transmitted to the mind of the medium. In view of the fact that the author's mind had been active on the subject for a long time prior to the seances, having written two articles on it which were already in type but were withdrawn at the last moment to give place to the above mentioned article, it is not unreasonable to assume that a strong subconscious force was at work in him compelling replies such as were received.

While it is unwise to close our minds to investigations honestly made in psychic matters of this nature, we should insist on a mode of procedure that would minimize the chance of subconscious human aid. No message should be received through

the medium orally, nor through rappings or other sounds. Writing is the only safe way, but the pencil should not be held by the medium in such a manner as to make it possible for her to do the writing. If the pencil must be held on the paper in writing position, it can be so held mechanically, and if human mediumship is absolutely necessary a wire connection between medium and pencil can be established.

Earnest delvers in cosmic problems have established beyond a possible doubt that *all is matter*. That if a thing exists, *is something*, it is matter, whether that something is tangible or intangible, visible or invisible, and therefore spirit or soul is as much matter as is flesh and blood, for spirit or soul *is something*.

If departed spirits are able to communicate with us at all they must be *something*. If they were not, they would be *nothing*, would not exist. Being something they are material, and if they know enough to try to communicate with us, and know enough to give the answers accredited to them, they *must* know of their material structure, and must be ready to give a quick and positive answer to such a question as this one asked by Mr. King, "Do people on your plane ever manifest themselves in material form?" The answer, however, was evasive, "There might be great exceptions, but they are rare. There must be a strong reason for their appearing to those who can see them with physical eyes." This might mean that they are immaterial but are able to manifest in material form when some strong reason for such manifestation exists; or it might also mean that they are intangibly and invisibly

material though able to appear to *those who can see them* with physical eyes, not to every one. The answer is not satisfactory.

The next question implies that the questioner assumed the spirit to have meant that it is immaterial: "But is not the use of this pencil a return to the material?" To which the spirit answered: "The guiding of this pencil is not material. I do it with my will."

Here we have a spirit admitting that it is enough of something to be able to think and answer questions, and to have a will, another something by means of which it can guide the pencil that writes its answers. Is not that proof enough that all is matter? No spirit or supposed immaterial thing, if any *thing* can be an *immaterial thing*, can write of its immateriality without giving it *thingness* or materiality. The spirit is material; its will is material. All that is, is material, all *somethings*; and only the *nothings* would be immaterial were there such *things* as *nothings*. But as *nothing* does not exist there are in the illimitable universe only the *somethings*, only matter in multifarious forms, and nothing else, not any empty space.

As I said before, while we should be ready to approach any research in psychic matters with an open mind, we should not hesitate to criticize vigorously; also we should aim to remove all element of doubt as to the genuineness of written communications, insisting that spirits find a way to guide the pencil, which would convince without the shadow of a doubt that no conscious or subconscious human agency was at work. If spirits can do the many things that have been claimed

then they can easily do what we require to convince us of the genuineness of their messages.

Now as to the abolition of death, Mr. King says distinctly that he believes that the whole human race will one day progress to a point that will not require its going through the changes of decay, death and burial. But is that desirable? Would we care for such an everlasting continuous life? I do not believe that any rational thinker would welcome the prospect of a continuous immortality, it would pall in time. But death and rebirth, rehousing the ever young soul in repeated young bodies, to go through the joy of vigorous young animality over and over again, that appeals, especially when we realize that the knowledge we possess remains potentially ours and can never be lost. Death is but a form of life; we see it in all nature, it is the only way physical rejuvenation can take place, and man is no exception.

If there is such a thing at all as the attempted communication of spirits through the mediumship of humans, it might be in the effort of spirits to enter into the being of humans through whom rebirth can be accomplished, and the effort is therefore merely an attempt made by the spirit to secure communication with carnate beings through self reincarnation. The fact that mediums are generally females makes this thought logical, and, it is quite conceivable that persistence of several spirits to reincarnate through one sympathetic female, might result in so acting upon her system as to give her mediumistic powers and cause her to transmit the spirit's thoughts subconsciously. Let psychic investigators give a thought to this idea.

While we can thus speculate on the various phases this matter presents to us, let us reason along the lines of the reincarnationist's view for the immediate satisfaction it gives us, which is after all of paramount interest.

While yet a large part of humanity interested in psychology is pressing for direct communication with the spirit world in the hope of gaining some mastery over death, the reincarnationist, calm and serene, is not worrying about what will become of him, or of his departed friends and kin.

He has solved for himself the important problem and knows that nothing can be destroyed or lost.

He knows that his soul is not a new creation but has always existed. That he is not the child of one pair of parents, a body and soul newly created at one birth, but a soul that has gone through thousands of births, thousands of childhoods, lives, existences in the flesh; some short, others long; some with scant progress, others with great advancement.

He knows that with every new body he has risen in the scale of intelligence, and that the sum total of all his experiences are his for all time; and he also knows that once he has again departed it would avail him little to attempt to hold communion with the incarnated souls he left behind, while he himself is disembodied, and his only endeavor will be to seek reincarnation through affinitive parents in congenial environment, so that he can again experience the supreme joy of living in contact with other incarnated souls, and through his cumulative experiences avoid painful errors of the past.

William W. Weitling.

THE LEAGUE OF NATIONS REALIZED

We are now at the moment where the number of nations necessary to the establishment of the League of Nations has come together for that supreme purpose. In European countries rejoicings have occurred that not only is the war over but that a union of nations is formed that shall stand for the cause of Civilization. England, Italy, and France with Japan are now in line. Can it be conceivable that the United States, whose people more than those of any other land long to see the League a fact, are to be kept out of the League on account of small difficulties connected with phases of the document of union that are of minor import! It is, nevertheless, a chill sort of comfort for us that the League is actually assured. No doubt the way will be found for our liberty-loving nation later on to limp into line with the other powers.

W. V-H.

DREAM TRYST

Sometimes at eve my fingers loiter long
O'er some old tune we used to sing together.
Oh, you are far away—too far for song,
But still your voice floats in like spirit feather.
So close, so close you whisper to my ear,
"While we have memories, I shall be here."

Sometimes at morn I wake remembering
The willow grove all green with April weather.
Ah, you are far away,—as far as Spring,
Yet all night long we roamed the grove together.
So close, so close you whispered to my heart,
"While we have dreams, we shall not be apart."

From Musical Program, by Cadman.

JUST "S'POSIN'."

Just s'posin' you were a little girl or boy whose father and mother had died when you were quite little or, worse still, whose father and mother were not the kind of people to whom the bringing up of little boys and girls should be entrusted.

And then s'posin' some power outside of yourself put you into a large beautiful building where everything was exquisitely clean and orderly and everybody was really very kind to you—kind in a sort of practical, impersonal way, and you learned how to wash and dress yourself and how to eat and behave and all those things and you began to feel quite respectable 'n'everything.

And s'posin' the matron was very nice indeed but awfully busy because she had thirty others like yourself to look after and beside that a "family" of her own somewhere out in the world.

And you had no room of your own to go to at all—only a white bed and a locker in an exquisitely clean but very monotonous dormitory to live in and the same old checker board and dominoes to play with, day in and day out.

And on "visitin' days" when other little boys and girls had father or mother, brother, sister, aunt or uncle come to see them, you were one of those who had to sit up in the dormitory and play checkers while others were called downstairs. An' in the ev'ning when other boys and girls showed their new clothes and toys and candy which rel'tives had brought them, you h'd nothin' to show and you stole off by yourself and watched the sunset and had wishes and dreams you just couldn't tell anybody about and you were real

quiet until you went to sleep and you had a lovely dream that lasted you for days in making you happy.

Then s'posin' some visitin' day, "just all unexpected like," while you were sittin' up in the dormitory reading an old picture book for the twentieth time, a nice lady or gentleman whom you remembered having seen in your dream came in and without "sayin'" very much sat down beside you and listened to you and when he went away left a little gift with you which you treasured more than any of the other children treasured theirs, not because of the value of the gift but because it meant that some one loved you and that you just "belonged" a little bit.

An' s'posin' other visitin' days came and your rel'tive came again and there were more little gifts and kind words. An' one fine day you were taken out for a ride in a "be-yutiful autermobile" an' went to a lovely house an' had dinner at a real table with candles an' then you could lie down before a real fireplace an' look at a real new fairy-tale book an' there were toys to play with an' then the beautiful lady sat down and played for you real nice and soft like. An' you just lived in heaven the whole week after that, tho' you had been taken back to the Home. An' other Sundays came and you went again and again.

An' then, now we must whisper real low, then just s'posin' the lady or gentleman were a real fairy prince or princess who knew about the lovely things you dreamed about an' some day you were lifted upon their lap all sort of nice and quiet like and then you were told "real" fairy tales. An' then you 'membered about other lives

and the time before you came back and you understood an' you knew all the things you had to do in the world this time. An' when you grew up you were never puzzled or sad and you always believed the nicest things could come true. An' then you could keep ever so many other children who were lonely as you had been!

Oh, what a world it would be!! Just s'posin.'

Leona Clarkson Grugan.



STAR OF THE EAST

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shinest out, to-night, O Star!

Star of the East, the night were drear
But for the tender grace
That with thy glory comes to cheer
Earth's loneliest, darkest place;
For by that charity we see
Where there is hope for all, and me!

Star of the East, show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the Child—
To bring our hearts and offer them
Unto our King in Bethlehem!

Eugene Field.

SIX LINES OF EVIDENCE*

No man will think of combating the teachings of reincarnation (Wiederverkörperung) when he has once correctly understood them. The opponents of these teachings are attacking only their own false conceptions, which they have formed for themselves as a result of their lack of true knowledge. Many confuse the teachings of reincarnation with the ideas which they have formed of transmigration (Seelenwanderung), others confuse them with obsession; but in reincarnation there takes place neither a passing over of the astral body from one organism to another, nor a re-appearance of a personality which has vanished from the stage of life; but the characteristic qualities which belonged to the preceding human life, come together once more and form a new dwelling for the immortal ego, which, as the *Bhagavad Gita* teaches, is never born and never dies. Testimony for the truth of these teachings is given by religion, by philosophy, by science, by all nature, by sound human reason and by man's own experience.

1) Religion

The great majority of all religious thinkers on this earth believe in the doctrine of reincarnation. The Buddhists and Hindoos believe in it, although not every one of the common people understands it correctly. The *Bhagavad Gita* says: "As a man, who has cast off his worn-out clothes, puts on a new garment, so the immortal ego appears

*Translated from a German pamphlet circulated some decades ago in Central Europe.

in newly formed bodies, when the old ones have become useless." The immortal part of man may be likened to an actor who plays different roles in successive performances. During the play he may perhaps identify himself wholly with the character that he is representing; but when he goes home after the play is over, he is once more himself. In a similar way the true man, who is a son of Heaven, enters upon the stage of life in successive appearances and identifies himself more or less with the rôle that he plays; but when the drama ends, he returns home, and he retains the memory of whether he has played his rôle well or ill.

In Christianity reincarnation is not described in dry words, and this perhaps for the reason that among the first Christians or Essenes, who were a society of mystics, the doctrine of reincarnation was quite generally understood; and yet the Bible refers to reincarnation in various passages. Thus, for instance, Jesus asks his disciples: "Whom say the people, that I am?" They answered: "Some say you are Elias, others that you are one of the prophets." (Matth. viii, 28). Again, "Elias is come already, and they have not known him." (Matth. xvii, 12). When Jesus saw a man born blind, his disciples asked him: "Master, who has sinned, this man or his parents, that he has been born blind?" (John: ix, 2). If the disciples had not believed that the very same man had lived before, then this question would have been foolish; for if the man had not lived before, he could not have committed sin, which caused his birth as a blind man. Furthermore, reincarnation is a dogma of the Chris-

tian church; for when it is said: "I believe in a resurrection of the body," one must understand that this means another gathering together of those character-qualities (called skandhas by the Buddhists) which made up the preceding personality, and the construction of a new organism out of them. Let us regard the immortal ego of man (the soul) as the architect and his personality as the house which he has built for himself and in which he lives. The house becomes old and falls to pieces, and after a period of rest the architect builds for himself a new house out of the materials of the old one. The "materials" are the "flesh," that is, the talents, tendencies, dispositions,—in short, the character which the man has developed for himself in the course of previous incarnations, and which now re-embodies itself in a new form. The character is the same, it changes only during earth-life; the ego is eternal, but his appearance is a new one each time he reincarnates.

2) *Philosophy*

As regards philosophy, all the great sages of the world have recognised the truth of reincarnation: Shankaracharya, Pythagoras, Plato, Socrates, Plotinus and countless others have taught it, as have similarly most of the philosophers of modern times, from Schopenhauer down to our present time.

3) *Science*

While direct knowledge corresponds to personal life and experience, human knowledge is based, in large part, only upon logical conclusions, upon facts observed externally. For existence, one may

determine the sizes and masses of planets by observations of their motions, and their composition can be found by spectrum-analysis. It is just as scientific to prove reincarnation by logical reasons which are based on externally observed facts. If a child is born and brings with him into the world peculiar character-qualities which it has not inherited from its earthly parents, then it is logically correct to conclude that the child has developed them in some previous existence, that is, has inherited them from its "Father in Heaven." Every human being does bring with him such qualities into earth-life, and this is especially noticed in the case of the so-called "child prodigies," which have very wonderful talents in music, mathematics, medicine and other branches of knowledge, which were not possessed by the parents. It is, for instance, a universally observed fact that the sons of great savants are oftentimes great simpletons, and this may be explained psychologically; but even when, for instance, in the family of a musician, a child is born which has talents in music, then this is no proof that it has inherited this from its parents. It is a different law of nature which comes into action here: for when a man has developed a decided tendency to the practice of some art, then it may be explained by saying that the ego in his next reincarnation will be instinctively attracted to a family where he may find the opportunity to follow his bent and to develop further the talent already started. To be sure, this is not always the case, because in the process of reincarnation there are many other conditions to be considered, which determine such attractions.

Thus, for instance, there might be present with the child a still greater tendency to steal, on account of which the child may be born in an unmusical family of thieves.

4) *Nature*

We need only study nature if we wish to form a picture of reincarnation, for everywhere in nature there takes place a reconstruction of new forms out of the elements of those which have disintegrated; the same characteristics are constantly being reproduced, and man is no exception in this universal law of nature. In autumn an acorn falls from the oak; it sinks into the ground which has been softened by rain; winter spreads its white sheet over it. Then comes the spring, and the acorn celebrates its resurrection. The heat of the sun penetrates into its grave, it begins to live again; it draws out of the earth-soil those energies which are suited to its nature, and from the acorn there grows forth a young oak tree, which has the characteristics of the old tree. It is not the old oak tree which has again become young, but the qualities of the old one have again embodied themselves in it.

For such a reincarnation of a plant there is needed a seed; without this there could be no tree. The same is the case in man; but in him this seed is his soul, his ego, together with those qualities belonging to him individually; for the man has developed in the course of his evolution a spiritual individuality; he is no longer an animal of the herd. The plant has not yet developed self-consciousness, and in the animal this is only a personal one. In the animal and also in

the animal-man it is nature which feels, thinks, wills and acts; but the man who is capable of making the higher spiritual principles his own, such as self-knowledge, justice, selfless love, and so on, and to develop them in himself into spiritual powers, by means of which he can control his nature,—that man has an individual self-consciousness which is higher than his personality, which enables him to work for the well-being of the whole humanity and to sacrifice to it his personal interests. This is his individual “seed,” his immortal part, which is rooted in divinity.

5) *Sound Human Reason*

Reason tells us that human life would be without purpose, if it did not exist in order to be spiritually developed and perfected; but that a man can not attain to divine perfection in a single brief life on earth. What could one life make out of those who die in early childhood, or out of those who have no opportunity to gain the necessary experience for their higher development? And if one supposes that the further evolution after death takes place in a corporeal state, then it can not be comprehended why man should need to be born at all and to have a body.

Furthermore, nature is full of analogies which can give us a clue. We see that a rose bud cut from the bush may still open and bloom when placed in water; but it lives only so long as there are life-energies remaining in the stem. After these have been used up, the rose bloom has nothing from which to draw new energies and it withers away. The human body is like the earth-soil, out of which the plant draws its food-

elements. The soul draws its energies out of the body; after leaving the physical body the soul has only that which it has taken with it, and this store is exhausted after a shorter or longer period of time.

6) *Man's Own Experience*

The best way to convince one's self of the truth of reincarnation would probably be the recollecting of former earth-lives, and the question is frequently asked: "If I have lived other lives on earth, why do I not remember them?" The reason why the personal man, or personality, can not remember them is because it has not lived before and can therefore have no memory of that which did not exist. The personality of man is new for each rebirth and has not existed before; the brain can only store up those impressions that it has received. The "Father in Heaven" is the progenitor; the personality is his son. This son did not exist before the Father begat him; but when the son has become united to the Father, then he will also know who are the sons who were produced by him. Thus the full memory of former earth-lives is only the possession of those who have developed the actual knowledge of their divine origin, that is, of those holy men who have attained that state which Christian mystics call union with God, and the Hindoos call "yoga." The ordinary man may sometimes see pictures of former lives as in a dream, like flashes of light from a higher spiritual world which surrounds him; but many of such spiritual dreams are only a play of fantasy. A man may imagine various things, but only that man can know

himself as divine who has himself become an image of God.

It is easily seen that the belief in reincarnation is capable of giving to man an entirely new view of life than the one commonly held, and to make it more noble, for reincarnation teaches us that we have become in this life exactly that for which we have prepared ourselves in former lives, and that we shall reap in the next life exactly that which we are now sowing. Man has his destiny in his hand; every one is the fashioner of his own good or ill fortune. Whatever happens to him, that happens not without reason, but because of the Law of Order and Harmony which rules the whole universe.

COMMENTS AND QUESTIONS

From an old soldier there has been received a letter with comments and questions, from which the following has been selected:

"In regard to questions, I note on page 111, of this magazine, 'some are older souls, . . . out of animal kingdom longer.' I believe I fully accept that, and it would seem to follow logically that every form of life, from the cell-monad up, from the lowest form of insect, reptile, or whatever other form, is on its eternally progressive way up to the human, and thus on to the angelic, that is, if there be such a degree recognised.

"Then too, 'no injustice in conditions,' on same page. In 'The Great Forever,' it must be true that there is no ultimate injustice. At least, there can be no injustice on the part of The Infinite that keeps millions—the masses—in suffering, that creates or permits war and the suffering of the apparently wholly innocent. Yet, I must accept as true that all of us and even of the millions that have suffered death or less during the violence of the late years, have somewhere back in

the long road of our on-coming, met with and taken part in just such activities, thoughts and deeds, as *must*, lawfully and inevitably bring us into just such relations and conditions as we are now experiencing. Yet it seems terribly hard, and my perhaps too sensitive human nature continues to writhe and revolt over the wrongs and consequent suffering we see and hear of all around us."

The writer asks: "Does a soul coming to earth through rebirth choose or select voluntarily its parents and conditions of life?" The answer is, No; most egos do not have sufficient knowledge to choose that life which would be best suited for their progress. The Good Law, karma, places them unerringly in those conditions where they can grow most naturally and normally.

"Then, while 'relieving present suffering,' shall we not do all in our power to *hasten* the day when poverty and its suffering, and its cause, greed, all the way up to bloody war, shall no longer exist? Yet, again, comes another question: Can any of us or all of us do *anything* to hasten the movements of *eternal progress*, and thus of visible human progress on this earth sphere? . . .

"In regard to this, I am asking and taking the liberty to send you some pages of *The Appeal to Reason*, of recent date, asking that you give a little attention to Upton Sinclair's article, 'The Cost of Competition.' And, what I would like to know is, from the reincarnationist's view point is all of this kind of propaganda wise and tending toward right ends, true growth, and all that?

"Finally, it is of course *within the Law* that this effort is being made and will continue to be made, just as the strife, and so forth, is within the Law and must continue, until humanity has grown larger and *out of* present conditions and into righteous ones."

Yes; by all means let us work to rid the world of poverty, greed and evil. Certainly we can all help or hinder progress on this earth. Socialistic theories have their place in the life of the world, in throwing light on problems of life. However,

it seems that they are not in harmony with the distinctively American ideals of individualistic effort and personal responsibility.

Our friend asks, "What ground is there for the belief that the human ego rests fifteen hundred years between earth-lives? Does not this seem a waste of time?" It was found by occult research that some rather advanced egos remain out of earth-life from twelve to fifteen hundred years. Others had about seven hundred years for a complete cycle. But less developed egos may be out of incarnation for only a hundred years or less. There is much progress made in the excarate period, and the heaven-life is generally regarded as very necessary in order to work out the spiritual results of the earth-life. Experience is gathered on earth; it is elaborated into faculties and powers in higher worlds.

Another question is, "Why is not spiritualism finding evidences for reincarnation?" There is a large number of spiritualists, especially of the French- and Spanish-speaking peoples, who receive and accept teachings of reincarnation and karma. The average "departed spirits" who communicate with friends on earth are not likely to know much more about the process of reincarnation than the men in earth-life. Loss of the physical body does not make an ego wiser or better. It simply places the man in a new life.

"For myself, after nearly seventy-three years of conscious present life, I am finding such a zest in life, yes, and in physical work, ministering to the needs and wants of old soldiers, like myself, but themselves mostly unfitted to do physical work, that I am finding more enjoyment in living now than in many of the years past."

C. S.

FINANCIAL REPORT OF THE LEGION

The following are the Receipts and Disbursements of the KARMA AND REINCARNATION LEGION, from December, 1912, to November 1, 1919:

RECEIPTS :

Period:	1913-1916	1917	1918	1919
Sold Literature, Seals	\$659.77	101.41	61.70	97.49
Mag. Subscriptions:	1018.89	214.50	148.34	269.72
Sale of Emblems:	84.04	3.98	12.20	16.85
Donations to <i>Legion</i> :	7664.21	93.12	35.79	236.55
Extra Copies Magazine	424.18	72.96	42.63	96.02
Miscellaneous Receipts	212.53	41.31	8.90	4.25
Sale of Books, etc.		59.21	44.95	40.84
Advanced by Member:	141.00	2.22		58.45
Total Receipts:	10204.62	588.71	354.51	820.17

DISBURSEMENTS :

Period:	1913-1916	1917	1918	1919
Real Estate, Building.	5706.16			
Office Rent and Help:	296.90			
Printing, Pr't'g Mat'l	2069.58	18.36	276.73	155.66
Postage	638.42	63.51	128.54	137.00
Miscellaneous Expenses	243.24	50.82	45.48	55.61
Taxes and Insurance	73.57	121.84	61.17	51.69
Furniture and Fixtures	618.92	123.50		200.00
Books, etc.,	73.69	2.50	40.99	85.38
Slides, Slide Material,	68.63		19.63	19.70
Emblems Manufacture	103.80			10.00
Repaid Cash Advanced		141.72		
Total Disbursements:	\$9892.91	522.25	572.54	715.04

ASSETS :

Real Estate and Headquarters Building . . .	\$5663.81
Furniture and Fixtures	818.92
Stereopticons	123.50
Slides and Slide Material	107.96
Rubber Hose	18.00
Cash in Bank, November 1, 1919,	265.27
	\$6997.46

LIABILITIES:

Money Advanced	\$59.95
Net Assets of the <i>Legion</i>	\$6937.51

To this \$6937.51 may be added the amount of Inventory of Printing Material, Books, Literature, Emblems and Magazines on hand Nov. 1, 1919, less any unpaid bills.

Richard Fischer, Accountant.

FIELD NOTES

For some years it has been hoped that a strong Group might be formed in New York City, and in October there were received at the Headquarters of the *Legion*, applications for charters for two Groups, on the same day, one in New York and the other in Brooklyn.

Mr. Zweers, in a recent letter, writes: "The Secretary is keeping careful minutes. Instead of a 'register,' which might not appeal to some of our visitors, we are keeping a card index of all persons interested, giving a few particulars as to what their attitude is and from whom we have received the introduction, the idea being to invite them again if they do not keep up our acquaintance. Our meetings are to be held every Friday evening at 8:15 p.m. Nominally the meeting is to last to 9:45 p.m. and some refreshments are served at that time. We see no difficulty in interesting hundreds of people in New York and it may be possible one day to work out a scheme whereby a stock company could be formed, with the object of getting a locality or hall belonging to the Group, to serve as New York Headquarters from which other Groups could branch out.

"Dr. Willis has kindly consented to give a series of four lectures on Karma and Reincarnation at our Wednesday evening gatherings to start our Wednesday nucleus."

The Leaders of Pacific Grove Group, California, report that they are meeting on the first and third Tuesday evenings of the month. Not long ago there was a great deal of antagonism to the idea of reincarnation, but now this is dying away and they feel that many are thinking along reincarnation lines, and that there will be more results before long. A number of subscriptions have been placed in public libraries.