

REINCARNATION

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AMERICA, LAND OF PROMISE

With some halting America joined in the saving of civilization from compromise with supreme selfishness in national ambition.

Her karma seems to be balanced for great strides of progress in the near future. For our land has far to go! Her civilization must become more complex and yet more flexible, while her population must increase and her wealth become fabulous. For there must be serenity of thought for our people and leisure for music as well as learning.

We have had a wealth of pioneering souls incarnating among us; will not the poets, the painters, the sculptors, the philosophers and the great religious teachers come, too? Or, do we demand that the world advance too fast? There is almost

all of Asia and Africa, with a great part of Europe and much of South America still unstirred, sleeping! Shall we rush forward and they refuse to stir? The leaders must rouse the laggards. Those who have the light must almost force it upon those in darkness. The nations that lead the world must press forward.

English-speaking nations must take thought, often and seriously, as to their responsibility, asking whether they are fulfilling their duty. This seems an hour of great importance for America. The shaping of philosophy, of government, of national life, of language and of civilization is now occurring, with rapid sweep, before our eyes, under the Hand of Providence.

Deep seeking for the universal truth, renewed reverence for the law, for the eternal principles of justice drawn down to fit our time and land and people; a quickening of the ideals of our body-life as a nation; an aroused conscience in the matter of language, its origin in the hallowed life of the past and the new and joyful recognition that Civilization is the sanctified organization of all men to carry out the wish of the Almighty for the union of all men in one purpose and a single life—these are the spiritual goals next to be touched by the hastening runner.

Oh, for a leader in America to stir the hearts of men!

W. V-H.

THE POETS AND REINCARNATION

We do not turn to the poets for verification of the fact that reincarnation and karma are truths in nature and it is by their operation that the evolution of man takes place. But it is very interesting to note, in reading the poets, how many of them either boldly state these truths or partly veil them.

Most people,—we are almost inclined to say, all people,—have either faint or strong impressions that they have had other lives on earth, that many of the things they believe do not come from teachings they have received in this life; in fact, they are rather opposed to the facts that are naturally gathered from their environment and training. But for a person to accept the ideas of reincarnation and karma as hypotheses by which to live and to study the laws of life and to be guided by their dictates is quite another matter.

The poet is more sensitive to such impressions than prosaical people. He says for us, in his own beautiful way, just the things that we have often wanted to voice, and we are delighted with his smooth flowing lines that give back to us our own knowledge, attractively clothed.

Truth itself has its cycles of appearance and disappearance, of being thrown into the outer knowledge of men and then again withdrawn. This has been particularly true with regard to man's knowledge of reincarnation, and just now the time seems ripe for the spreading of this knowledge. Thus we may expect to, and do,

find the present-day poets using it in their best verse.

But however much we appreciate the current verse, we look to such men as Tennyson and Browning to display these truths in subtle and artistic attractiveness.

A man at some time along the way reaches a stage at which he is no longer the slave of flesh and passion; a time when the more material side ceases to dominate his consciousness. "The Mystic," by Tennyson, expresses this stage quite well in the following lines:

"He often lying broad awake and yet
Remaining from the body, and apart
In intellect and power and will, hath heard
Time flowing in the middle of the night,
And all things creeping to a day of doom.
How could ye know him? Ye were yet within
The narrower circle: he had well-nigh reached
The last, which with a region of white flame,
Pure without heat, into a larger air
Upburning, and an ether of black blue,
Investeth and ingirds all other lives."

Another quotation which gives a nearer view, bringing us into intimate touch with the life of the seer, we find in "Merlin and Vivien":

"There lived a king in the most eastern East,
Less old than I, yet older, for my blood
Hath earnest in it of far springs to be
And since he kept his mind on one sole aim,
Nor ever touched fierce wine, nor tasted flesh,
Nor owned a sensual wish, to him the wall

That sunders ghost and shadow-casting men
Became as crystal, and he saw through it
And heard their voices talk behind the wall,
And learnt their elemental secrets, powers
And forces;....."

Of course, in this quotation we recognize the description of a man who has reached a stage far beyond the ordinary human powers. The whole of "Merlin and Vivien" has much in it for those who know even a little of this teaching.

In one of Tennyson's early sonnets he touches on this mystic phase that comes to many people:

"As when with downcast eyes we muse and
brood,
And ebb into a former life, or seem
To lapse far back in some confused dream
To states of mystical similitude;
If one but speaks or hems, or stirs his chair,
Ever the wonder waxes more and more,
So that we say 'all this hath been before,
All this hath been, I know not when or where.'
So friend, when first I looked upon your face
Our thoughts gave answer each to each, so
true,
Opposed mirrors each reflecting each,
Altho' I know not in what time or place,
Methought that I had often met with you
And each had lived in other's mind and
speech."

Many other quotations might be supplied from Tennyson, but one must read the poems for himself to get the full import of their message.

Pauline Trueblood.

THE POSITIVE SIDE

Strive always to work on the positive side of Nature—to think, to act, to feel, positively. While sickness and sorrow, poverty and disease are existent all about us, such conditions are not of that toward which we are trending, and it is toward that toward which we are trending that we should look and think. As against the conditions of sickness and sorrow, poverty and disease that surround us, we should build up thought-forms of health and joy and plenty which belong to the positive side of the life of our Logos and are a part of His true expression.

If sickness comes upon you, if sorrow grips you, if poverty makes his abode with you, do not be under their sway one moment longer than you have to be. Remember you are not any of these things,—they belong to the realm of the transient and you are immortal. So strive ever to rise above these conditions by negating them and the time will come when the necessity for such conditions surrounding humanity will pass away.

Frances J. Patrick.



THE KINDS OF CLOUDS WE SEE

There must be seven kinds of clouds just as there are sevens of other things. There are the violet ones that we observe in the highest skies, all orderly and ceremonially arrayed about that mighty shaft of space in the midst of which is the sun. And there are the clouds of red that sometimes mean war and the next moment are concerned with love. Between these extremes of worship and of contest there are all the work-a-day clouds, the dull oxen that are rain-bearers for the greedy earth and plants and the ever-to-be-replenished ocean. And there are the morning and the evening clouds of gold, brassy gold and heavenly gold that give promise forever of God's plenitude on all life's levels for love and being.

Green clouds there are that at the sides of the picture are jealous or sympathetic as circumstances demand. And the blue clouds are they that tell of duty to be done or duty met and all fulfilled and stored away in the treasury of God. I haven't time to study all the other kinds.

Yes, it is Zeus-pater that makes and drives the clouds, moody, changeful things; it is He who drives them hither and yon through the limitless sky. And they tell of Him almost all we wish to know of Him, but always with dainty hints of how wonderful He is.

Would it not be fine to spread a sheet of cloth and paint upon it in gorgeous tones as many as ever you could wish of those tricky forms that are mountains and castles and demons and gods of all types and qualities, to paint them fast so that they could never get away, but always stand

congealed before you? And in future ages men could see them as you saw them, just as we can look at the paintings of the God-given Italian renaissance and see, here and there, a tender cloud set in a distant landscape beside the head of some saint or even of the Blessed Virgin or of the Christ!

W. V-H.

STRIVING

Sometimes one gets very tired striving, but it is the thing that we must do. We must strive in very many ways: strive to do the things that we should do; strive to keep our feet on the path laid out for us; strive to be just, to be honest—honest with ourselves and our fellow-beings; strive to be generous and kind; strive to understand other men unlike us in temperament, whose viewpoints are different from ours. A good way to accomplish the latter is to recognize that these souls who are different from us are also expressions of the Logos of our system and that in striving to understand them we are striving to know something more of our Logos. It is well at times to analyze ourselves and see what qualities we possess that are either assets or otherwise to us in our striving. If we can count will and determination as sufficiently possessed by us we have strong factors aiding us in our ceaseless striving, day after day.

Frances J. Patrick.

REMEMBERING PAST LIVES

Mr. Victor George Van Dalinda, a *Legion* member, sends the following, which our readers may study, test and judge according to its merit:

"Now that we have become friends I herewith send you my method of tracing past incarnations. I have never proved the method to be correct, firstly, because people do not like to tell their secrets to the world, and, secondly, it is hard to prove that reincarnation is a fact, as you know, although I believe that if a number of advanced students worked on the method I outline, it would soon be made into a psychological study that, if honestly and persistently followed, would reveal past incarnations and develop latent powers in those who can think with continuity.

I thought out my method about seven years ago (1914). One advanced student to whom I revealed it has since passed to the other side and a few others with whom I trusted the secret paid little attention to me, so I think the *Legion* may publish it, if it wishes to do so."

*A Psychological Method to find out**One's Past Incarnations*

Answers must be written to the questions by the student. He must devote a little time regularly several times a week, thinking intently about his past physical life and try to remember all the details he can—in silence. He is to review the questions and answers each time he sits for revelations of past incarnations and note any mental pictures or psychic changes that may occur, while engaged in this study.

In answering questions follow each clue like a detective who builds up a case from circumstantial evidence.

1. Name the star or planet that has attracted your attention most.

2. Name the part of the world or nation that interests you most.

3. Name the city you would like to visit.

4. What great people in history have you liked to read about?

5. What do you fear most?

6. What is your greatest delight?

7. What professions do you like?

8. What animals interest you?

9. What animals do you dislike?

10. Is there any name standing alone that seems to charm you?

11. What season of the year do you like best?

12. Have you any peculiarity that you cannot account for?

13. What kind of music do you like best?

14. Name your favorite gem.

15. Name your favorite metal.

16. Are there any letters, numbers, symbols or words that fascinate you?

17. Write your name in full and pronounce it slowly in a low tone of voice several times.

18. Think intently of the name of your birth sign.

19. Repeat your father's full name slowly and audibly several times.

20. Do the same with your mother's name, and other names of close friends or relatives.

21. What nationality do you dislike most?

22. What is your choice of colors?

23. What is your greatest fault?
24. What is your greatest virtue?
25. What is your greatest talent?
26. What is your greatest disappointment?
27. What is your greatest trouble?
28. What is your greatest sorrow?
29. What are your favorite studies?
30. What is your favorite book?
31. What kind of people attract you most—
light or dark in complexion?
32. What is your favorite pastime?
33. What is your favorite edible?
34. What is your favorite flower?
35. Are there certain kinds of dreams that
repeat themselves? What kinds?
36. State any peculiar childhood fancies or ex-
periences that seemed strange.
37. Note accidents or seemingly unjust abuse
from individuals.
38. Do perfumes of any kind bring any fancies
to you? What is your favorite perfume?
39. What beverage do you like best?

Other questions may occur to the student to fill out to suit the individual case, but the principal things to observe are:—

Regularity; earnestness; time; thoroughness.

This course of study may be remodeled and made more thorough and practical.

Victor George Van Dalinda.

[In answer to an inquiry as to whether he or others had obtained recollections of past lives by this method, Mr. Van Dalinda wrote that he had not, but that he had not given it a full trial.]

DESIRE

In the *Bhagavad Gita* it is said that desire is the enemy of the wise and that it is insatiable as a flame, greedy, all-consuming.

It is desire which leads men into action; and as long as man has not become wise, it leads him easily into unwise, or erroneous, conduct,—into what the world calls sin. Even the wise man is often deluded by the unwisdom which is associated with desire. However, he knows that he has been led astray by desire even before he reaps the painful consequences of his evil actions, and this knowledge makes him miserable. But the man of ignorance regards desire as his friend, because it is the force which leads him to obtain the desired thing. And he is right in this view, since he must first accumulate a large fund of experience with action arising out of desire, before he can discriminate what actions are right and what are wrong. The right action leads to harmonious results, while the wrong action leads to suffering. Having for many incarnations gathered experience with actions that lead to pain, the man has developed conscience and more of wisdom.

In the heart of man is the divine spark, his true Self. Out of experience grows light and wisdom for this Self. But it can only grow out of what is as yet darkness and unwisdom, the erroneous conduct which is born from desire. Thus throughout the ages man's small light grows in thick darkness until it can unite with the great Light of the Logos.

C. S.

LIVING IN THE KNOWLEDGE OF REINCARNATION

To live knowing that one returns to physical life gives new zest to existence. To feel one's powers growing and his realizations more vivid is to feel increase of life, to *be* more vigorously. A half-dozen years spent in this thought makes a man over. He reckons his friends who have left the physical body as of a new host, not dead but living in a different way. He knows that he may at any moment make new friends that he can feel are dear ones of old association from other lives. The fixedness of these friendships defies the thought of death. There is a comfort in the study of your dear ones' character that no mere consideration of the physical body's beauty can impart. The soul is ever-growing, being deathless. No charm or grace of character can ever escape or be lost. But it can grow and become more potent. You know how, as the life of an incarnation proceeds, your friend ripens into the serenity and strength of heart and mind graces. And this process must be duplicated in the recurrence of lives, our friends becoming more and more themselves, more marked of character, increasingly what they truly wish to be instead of what the waves of the world's life and passion drift and beat them to seem to be.

The love of blood-kinship is, in marked degree, the truest love, seeing and feeling its objects above and beyond defects. No error of conduct divides those who truly love. They see and know one another despite the momentary separation. Blood-kinship aids by many impulses this tend-

ency to soul communion and attachment. But friendships of other origins need only a little of this intention to give them this eternal quality and value.

Our friendships with men are our most valuable possessions except only our friendship with God. Both we must cultivate. Just as we try to come at the feeling and the intent of our dear ones, so we ought to do the same with God, endeavoring to contact Him in our consciousness as well as through His works or His word or His religious ceremonial. What a privilege to be away from human habitations and, for a while, to be under the dome of the sky, feeling the ball of the earth under foot! Look off from your hill-top, up from your book of poems—Homer, let us say—and know that God is about and in and through your being. Realize that you are not other than He and that He is working through you. Then you realize the oneness of all, in the midst of multiplicity. You may feel and know that God is your Father and your Friend.

The knowledge of reincarnation makes practically valuable the recognition of our deathlessness. It gives life the new and permanent meaning that we need and removes much of the pain of our fleeting existences in bodies that rise and walk and fall.

What would God most long to teach those that lead the world in the recognition of His Wisdom? I suppose it would be courage to drive ever onward through the yielding troubles of life, so that we may call down to the children in knowledge at our sides bidding them be of good cheer, for we can see the light that gleams out from

Home that lies just before all mortals—just a little way!

W. V.-H.



SORROW

“Laugh and the world laughs with you; weep and you weep alone.” And yet sorrow and pain are universal experience. It would be easy for men to weep with others, for they all have had to pass through grief and they know how to respond to the emotion of sorrow. Perhaps there is an inner feeling that comes from the ego of the man and holds him in the way of courage.

There is a beautiful story of the Lord Buddha meeting a woman who had lost her beautiful boy child and was carrying the body around, seeking to find some way to bring it back to life. She asked the Great Teacher for help and was told that she should have it if she would get a mustard seed, but that it must come from a home in which no death had occurred. The woman tried to obtain the tiny seed from such a house, but was always met with the words, “Yes, we have the mustard seed, but some one has died in this house.” Thus the woman learned the great fact of the common kinship of the world in sorrow, and in that realisation a large measure of her own grief undoubtedly disappeared.

The chief reason for sorrow is fairly clear: the embodied soul is under the sway of the illu-

sion that material things are real. Thus the man thinks that he loves the temporary personalities of his friends and relatives and when their perishable bodies are destroyed he thinks he has lost them entirely. But the truth is that he loves the One Life, which is Love itself, as expressed imperfectly through the limitations of the material bodies which make personalities what they are.

The larger meaning of sorrow is, therefore, that men have become attached to what is fleeting and perishable. When the time comes for the loved forms to dissolve, in response to fixed natural laws, then men feel the loss as pain. The particular link which they imagined as the only one is broken and the attachment is severed. The flow of life, the interchange of feelings and thoughts, is no longer regarded as possible and the sense of loss is keenly felt. Having made the error of regarding something as real which is only temporary, they suffer from the natural consequences of that course.

Thus the way to the ceasing of sorrow may be understood and followed. We are to find what is real, eternal and lasting and fix our thoughts and aspirations upon that. We are to attach ourselves to what is really good, true and beautiful, and not to the forms and bodies through which, and through which only, in these worlds of personalities, the One Life is being imperfectly expressed.

But this way to end pain is not easy. We can only deal with things which can make their impress and influence felt upon our own organisms. We can not love what seems to us merely the empty void of space, even if it is really full of the Life of the Supreme.

In the truths of reincarnation may be found the means to the right understanding of life and to one's reconciliation with the difficulties of life. Our friends and relatives are not with us for the brief space of a life-time only, but for ages of time. Those whom we love we never lose, for we meet them again and again, in many lives in the long series of lives. We meet their personalities which are new to us, but within them we find our friends of former lives, and our love for them again finds expression.

As we live in the thought of reincarnation we find that we can make a distinction between the immortal ego and the temporary personality. We find it possible to love our friend as he really is and not only as he shows himself in his personality. In this way we learn to avoid making those attachments which cause the feelings of personal loss when death calls away our friend, and we more fully love in our friend what is eternal and impossible to lose.

C. S.

JUSTICE

God send us souls with will so strong
That they may free the world from wrong,
In every way, by every right,
That Justice may regain her sight!
We struggle through a mystic maze
Beset with error, greed and craze;
The time has come to drop the load
And travel on a better road.

we make this plaintive call
marks the prayers of all.

W. R. Williams.

ALLAN KARDEC ON REINCARNATION

The spiritualists of France and the Latin American countries look upon Allan Kardec as the founder and teacher of their philosophy of life. By the help of mediums this bold school-teacher obtained a vast amount of teaching from the other side of death, the astral world, which he published in many volumes. These books were widely distributed and no doubt had and still have a very strong influence on men who take the time and trouble to read them.

Allan Kardec was a firm believer in reincarnation, and his followers are to-day equally enthusiastic in making use of that fundamental truth in trying to understand the problems of life. The law of karma was also clearly taught by Kardec and his school.

The following translated paragraphs are taken from *Le Livre des Esprits*, or *The Spirits' Book*.

132. What is the object of the incarnation of spirits?

God imposes incarnation upon them with the design that they shall reach perfection: for some, it is an expiation; for others, it is a mission. But, in order to reach this perfection, *they must undergo all the vicissitudes of corporeal existence*: it is there that we have expiation. Incarnation has also another object, which is to place the spirit so that he shall support his share of the work of creation; in order to accomplish that, in each world, he takes an organism in harmony with the essential matter of this world, so that he may execute in it, in this point of view, the orders of God; in this way, while taking part in the general work, he himself makes

The action of corporeal beings is not the progress of the universe, but God, in His will, it that in this action even, they progress and draw nearer to

They share His

by an admirable law of His providence, all is interlinked, all is solidarity in nature.

133. Have those spirits who, according to this principle, have followed the way of goodness, need of incarnation?

All are created simple and ignorant; they instruct themselves in the struggles and tribulations of corporeal life. God, who is just, could not make some happy, without pain and work, and consequently without merit.

But then what use is it for spirits to have followed the way of goodness, if this does not exempt them from the pains of corporeal life?

They reach the goal more quickly; and then, the pains of life are often the consequence of the imperfection of the spirit; the fewer imperfections he has, the fewer torments he has; the one who is not envious, or jealous, or avaricious, or ambitious, will not have the torments which arise from these faults.

134. What is the soul?

An incarnated spirit.

What was the soul before uniting with the body?

Spirit.

Souls and spirits are thus identically the same thing?

Yes, souls are only spirits. Before uniting themselves to bodies, souls are some of the intelligent beings who inhabit the invisible world, and they temporarily clothe themselves with a carnal envelope in order to purify and enlighten themselves.

135. Is there in man anything else than soul and body?

There is the bond which unites the soul and the body.

What is the nature of this bond?

Semi-material; that is to say, an intermediary between spirit and body. And it is indeed necessary in order that the two may communicate with one another. It is by this link that the spirit acts upon matter, and vice versa.

The man is thus formed of three essential parts:

1° The body, or material being, analogous to animals and animated by the same vital principle;

2° The soul, spirit incarnated, whose habitation is the body;

3° The intermediate principle or "perispit," a semi-material substance which serves as the first envelope to

the spirit and unites the soul and the body. Such are, in a fruit, the germ, the perisperm and the shell.

136. Is the soul independent of the vital principle?

The body is only the envelope; we must insist on this. Can the body exist without the soul?

Yes, and yet when the body ceases to live, the soul leaves it. Before birth there is not yet a definite union between the soul and the body; while after this union has been established, the death of the body breaks the ties which unite it to the soul, and the soul leaves it. Organic life may animate a body without soul, but the soul can not inhabit a body deprived of organic life.

What would our body be if it had no soul?

A mass of flesh without intelligence, anything you like, but not a man.

137. Can the same spirit incarnate himself in two different bodies at the same time?

No; the spirit is indivisible and can not animate two different beings simultaneously.

330. Do spirits know the time when they will be re-incarnated?

They feel it coming as a blind man feels the fire that he is approaching. They know that they must take another body, as you know that you must die some day, without knowing when it will happen.

Is reincarnation, then, a necessity of spirit life, as death is a necessity of corporeal life?

Assuredly, thus it is.

331. Are all spirits preoccupied with their rebirth?

There are some who do not think of it at all, who do not even understand it; that depends on their greater or less advancement. For some the uncertainty of the future is a punishment.

332. Can a spirit hasten or retard the moment of his reincarnation?

He may hasten it by calling it by his prayers; he may also postpone it if he shrinks from the trial, for among spirits there are also cowards and indifferent ones; but the spirit does not do this with impunity,—he suffers

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We struggle through a mystic maze
Beset with error, greed and craze;
The time has come to drop the load
And travel on a better road.
Hence do we make this plaintive call
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W. R. Williams.

because of it, as one who shrinks from a salutary medicine which might cure him.

333. If a spirit found himself happy in some average condition among wandering spirits, and if he had not the ambition to climb, could he prolong this state indefinitely?

No, not indefinitely; advancement is a need which the spirit feels sooner or later; all must progress,—that is their destiny.

334. Is the union of the soul with such and such a body predestined, or may the soul make a choice at the last moment?

The spirit is always designated in advance. The spirit, in choosing the trial which he wishes to undergo, asks to be reincarnated; but God, who knows and sees all, has known and seen in advance that such a soul would unite himself to such a body.

335. Has the spirit the choice of the body which he is to enter, or only of the kind of life which is to be his trial?

He may also choose the body, for the imperfections of this body are for him trials which aid his advancement if he overcomes the obstacles which he meets in it, but the choice does not always depend on him; he may ask for the choice.

May the spirit, at the last moment, refuse to enter the body chosen for him?

If he refused, he would thereby suffer much more than the one who had not attempted any trial.

336. Could it happen that a child about to be born might not find a spirit who wished to incarnate in it?

God would provide. The child, when it is to be born living, is always predestined to have a soul; nothing has been created without design.

337. May a union of a spirit with some body be imposed by God?

It may be imposed just as different trials, especially when the spirit is not yet skilful to make a choice with knowledge of causes. As an expiation the spirit may be constrained to unite himself with the body of such a child which, by its birth and the position it is to have in the world, would become for him a subject of chastisement.

338. If it should happen that several spirits should present themselves for the same body, which is about to be born, what would decide between them?

Several may request it; it is God who judges in such a case who is the most capable of fulfilling the mission for which the child is destined; but, as already said, the spirit is designated before the moment when he is to unite himself to the body.

339. Is the moment of incarnation accompanied by a trouble similar to the one at the leaving of the body?

The difficulty is greater and much longer. At death the spirit leaves slavery; at birth, he enters it.

340. Is the instant when a spirit is to reincarnate a solemn one for him? Does he accomplish this act as if it were a grave and important event for him?

He is like a traveler who is embarking on a perilous passage, and who knows not whether he may not meet with death in the waves which he challenges.

341. Is the uncertainty of the spirit about the eventuality of his success in the trials which he is to undergo in life, a cause of anxiety for him before his incarnation?

A very great anxiety, since the trials of his existence will retard or advance him according as he will have passed through them well or ill.

342. Is the spirit accompanied at the moment of his reincarnation by other spirits of his friends who come to be present at his departure from the spirit world, just as they come to receive him when he returns to it?

That depends upon the sphere which the spirit inhabits. If it is in the spheres in which affection reigns, then the spirits who love him accompany him up to the last moment, they encourage him, and often even follow him into life on earth.

343. Are the friendly spirits who follow us into life sometimes those whom we see in dreams, who show us affection, and who present themselves to us under unknown characteristics?

Very often they are the ones; they come to visit us, as we would go to see a prisoner behind the bars.

C. S.

SELF-CONTROL

One great, difficult and important lesson for each of us to learn in life is that of self-control. Surely it must take many lives to become proficient in this royal art. We may hasten or hinder the learning of this lesson: we may hinder it by indifference and over-indulgence; this, of course, depends entirely on ourselves.

Self-control is one of the first great lessons to be learned, for it is fundamental in the building of our character. It affects every act and event in our lives in many ways.

One way in which we may gain self control is by performing daily duties which are not easy or pleasant for us to do. We should make a habit of performing daily duties which do not come to us easily and do not give pleasure. We should try to keep ourselves busily occupied with tasks that seem difficult at first, for we all tend to dislike certain details which are part of the daily routine of duty which falls to the lot of every one of us, and when we feel disinclined then is the time to drive hardest by making an effort to accomplish that which seemed difficult or repellant at first.

Evelyn Friedman.



ON TOUR FOR THE LEGION

It has been requested that an account of my recent tour for the *Karma and Reincarnation Legion* be written for these pages, as it may be of interest to members who are working to reach the thousands in their own cities or towns, and may encourage isolated members in renewed efforts.

A little sketch of the first part of the trip was previously given, and will be reviewed. On July 7th I left Chicago, reaching Minneapolis the next morning. Much cordiality was shown by members and friends there: some called at the hotel, and some took me for an automobile drive around the city and to the Falls made famous by Longfellow's *Hiawatha*. Among those who called was Mrs. Minerva Porter, now a member, who has for some time conducted classes of her own, the tendency of which is to help people toward a realization of the truths of karma and reincarnation, though her approach is from another standpoint. She is evidently doing a good work and is reaching many who might not be otherwise interested. A pleasant picnic lunch had been arranged for the late afternoon at the home of Mr. and Mrs. Laurits Rusten, overlooking the park, and as the guests of the evening gathered for the somewhat informal meeting, the conversation continued on topics nearest to our varied interests. Yggdrasil and Minneapolis Lodges, T. S., have been contributors to The European Aid Committee, Inc., so we told those present of the money and garments sent to Europe and the Near East, and what it is proposed to do in the future. Others of the friends were glad to hear what we could say about the Abolition of the White Slave Traffic, and gave suggestions. One friend believes there are men of influence and millions of dollars back of this traffic, so that it would cost a business man his position to try to attack it,—an opinion which, if true, shows the quick necessity of combatting the evil before it grows still more powerful. We might say that the proposed action of the League of Nations in connection with the Abolition of the traffic is most encouraging, and we hope that marked improvement of conditions may gradually result in every land. But that means that you and I must

do our part in our own cities as occasion may arise, quietly and forcefully, by giving attention to the organizations already working, and by prompting our friends to help in the ways most natural and easy for them. Legislators and voters may study the existing laws and how to improve them; church members may suggest that the Church as a whole join an active campaign against all forms of vice of this type; unaffiliated persons may assist the Travellers' Aid and other such useful institutions whose purposes are the protection and instruction of people of all ages and classes. In all these movements women may press ahead in the knowledge that the world looks to them for the inspiration of the greatest reforms.

Of course, the *Legion* received its full share of attention, and it was hoped that Mr. and Mrs. Rusten, Mr. and Mrs. Lowder, Mr. and Mrs. Hoag, Mrs. Brustad, Mr. Lewis, Mr. Sundt, Miss Toenberg, Miss Bloomquist and others would form a Group in the home of the first-mentioned, or in their own homes. We have been told that we should make our homes centers of activity for teaching karma and reincarnation. Each one of us has his own especial group of friends who are not known to others of us. These contacts made among our neighbors or our business or social acquaintances are valuable links which we may use, if we develop skill in presenting our subjects, to draw them to a consciousness of the value of karma and reincarnation in their own lives. Conversation on karma can readily be followed by an invitation to come and talk it over, and if we are deeply in earnest, a new Group may be brought into existence in the normal way in which the *Legion* is intended to work,—that is, among those who do not already know these two great truths.

After a pleasant day and evening in Minneapolis, we spent a few hours in Duluth, where an impromptu noon meeting was held. Miss Mary J. Austin was very kind in arranging the meeting and attending to our welfare. There were a few accessions to our membership, and it was thought that the work would best develop under the leadership of Miss Austin and Mr. Louis Zalk. Miss Anna K. Hellan was most kind in taking us to the banks of that greatest lake of the chain, Superior, whose devas

must differ in added power and grandeur from those of the more subdued Lake Michigan.

A few hours in Winnipeg served to show it as a charming city. Then came the journey to Regina, Saskatchewan, in the midst of flat country with seldom a rise of ground.

Here we were met by a cordial delegation from the two lodges, and were escorted to the home of John Hawkes, Esq., Librarian of the Legislative Library. We saw the city of Regina, were told of its rapid growth, and were shown the Parliament Building with its adjoining gardens and fountains. The Library presents an artistic aspect: there are growing plants on the reading desks and elsewhere, and the book-cases are built against the walls rather than out in the rooms to spoil the symmetry.

The evening meeting was in the home of Mr. Hawkes, and was attended by members of both lodges. We were glad to meet such earnest, active people. Applications for Charters of Groups of the *Legion* were left in the hands of Mrs. Esther Stevens and Mrs. Marian Petersen. A recent letter from Mr. Hawkes tells us that "The *Legion* meets every Sunday at Mrs. Petersen's, and several outsiders have become interested." We are glad to hear of these good results and hope that the work will continue to spread to the satisfaction of all, and that Regina may be as a city set upon a hill, for the clearness and strength of the light which it sheds abroad.

After many hours of travel through level country the approach to the Canadian Rockies was most impressive. Those wide-flung upward-sloping gates which increased in height and grandeur as one viewed them, formed a fitting portal to the beauty and majesty beyond. We were a little shocked to see what looked at first glance to be a huge advertisement on one of the mountains to our left, but found that this simulation was caused by the markings of the rock itself and the snow, and was not done by human hands. We mention this here because there were constantly presentations of all kinds of queer configurations to be seen on the mountain sides, and we were reminded of the work of nature spirits and gnomes. We wondered if there existed some one who could read

these hieroglyphics, and if so, what he would find there inscribed. Would it be a history of that country, or of the minute happenings in the lives of those little creatures, or would it be in the form of ideographs, as was sometimes suggested by the bas-relief of an ancient priest-like figure about to enter a rock-temple? Infinite variation and wealth of detail and of idea seemed to be there, and we found similar workmanship in Alaska, sometimes, and along the banks of the Yukon River. Was it all imagination, or did this curious chirography really exist? The material scientist will tell you it is the work of oxidation, of air and rain, cold and heat, of falling rock, and that it is constantly changing. We know all that. But are there little beings within the rain and the air and within the rock itself who are the instruments of the outward appearances? Do they record their own life-story and the trend of passing events in an unseen world? Who among us can attempt to say? At times it seems most vivid in the midst of that wild grandeur.

At Banff we called upon the gentleman who is in charge of the local theosophical work, in the midst of his summer duties. At Lake Louise we climbed to tiny Mirror Lake and Lake Agnès, where there was snow, and then to the top of the Big Beehive, where a most impressive view of the great glacier, white and pristine, was obtained in the very early morning. At that height and nearness one was inspired with an inflow of its strength. Too much cannot be said of the beauty of these Canadian Rockies.

We reached Seattle the evening of the opening reception of the Convention of the Theosophical Society. Mr. Rogers courteously granted us permission to present the subjects of the *Legion*, the European Aid Committee, Inc., and the Abolition of the White Slave Traffic to the Convention. We were given an opportunity to speak at the first open forum. We received applications for membership from various parts of the country, and those whom we met were interested in hearing about the work. Moreover, some of the older members of the *Legion* were exceedingly kind in their expressions of appreciation. Mr. Edwin B. Catlin of the Prison Work Bureau spoke of the encouragement that had been extended to him when his own work was in its initial stages. Mr. Ray Wardall said he sin-

cerely hoped that a center could be again built up in Seattle, where his wife had been very active in leading a strong Group of the *Legion*. Several others indicated the good will which is directed toward the movement, and asked that their best wishes and regards be given to the *Legion's* Chief Officer.

We spent a pleasant afternoon in Tacoma, where tea was served to visitors from the convention, after which we were taken for a ride to some of the beautiful places in Tacoma. In the evening we drove to the park for sunset and supper beside the water and later the moonlight flooded woodland and inlet, and made strange shadows. When one meets friends whom he has not previously met in this life, and kindnesses are extended, it makes one wonder if we are not picking up the threads of past friendships where they were dropped in former incarnations. We are told that this is probably true.

Next day we went up Mt. Rainier, or Mt. Tacoma, and found that we must pass under a great arch of snow cut through a snowbank to enter the hotel. Miss Miklau of San Francisco was also making the trip, so we could enjoy together the beauties of that sovereign mountain. On returning to Tacoma a month later, his regal head was hidden in mist, and not an outline of his form was visible.

The journey to Alaska was begun July 23rd. Very beautiful was the scenery, very calm the waters, and very wonderful the great Taku glacier which is said to be thirty by fifty miles in extent,—the largest known on the continent. The ship went out of its course to show us the glacier. The ice breaks off in great pieces and floats about in the water, and is of a most wondrous blue, intense. At Juneau we tried to find the secretary of the former T. S. lodge, without success, but on the return trip we with difficulty found and called upon her. Had she remained in Juneau, a *Legion* Group might have been formed, but since our return she has left Alaska. We went to Skagway, to White Horse and down the Yukon River to Dawson and the Klondike gold fields. Returning we went to Carcross and Lake Atlin where we remained several days. In Atlin we saw in a jeweler's window a pin in the form of the *Legion* emblem, made from a

gold nugget. We found that the jeweler had read Mr. Donnelly's *Atlantis*, wherein this form of the Egyptian Tau or Ankh or Key of Life is portrayed. He was interested in what we could tell him, and like most good Masons who have touched the fact that deeper mysteries are all around us waiting to be recognized, he did not deny that reincarnation might offer an explanation of life's problems. We are glad to think of him as searching for truth in that northern country, with its long days and long nights.

One day on the steamer a lady said to us, "It is somewhat a matter of gossip that you believe in reincarnation. I want to talk with you. Ever since I was a child I have known that nothing else could be true—it is absolutely the only logical explanation of life. Nothing else *could* be true." And then she explained how our common sense must show us all these things. She was most emphatic and convincing, and though she had never joined any society before, having similar teachings, she gave us her application for membership in the *Legion*. We believe that she will do some valuable work, and we feel that an old tie was renewed.

Returning to Vancouver seemed like going home, for we had previously met Mr. James Taylor, Miss Catherine M. Menzies and others at Convention, and Miss Menzies and Mr. and Mrs. Marshallsay had been especially kind in entertaining us on the north-bound trip. Miss Menzies met us on our arrival in the early morning and again offered us hospitality, and Miss Barbara Macleod spent the day with us. The latter assisted us to make our first contact with Buddhism in the Japanese Buddhist Temple in Vancouver, which is the headquarters in Canada for that sect of Buddhism. As members of the *Karma and Reincarnation Legion* we must recall that Buddhists are teaching truths similar to our own, and we should be ready to help them. We made a point of visiting Buddhist temples when possible.

The evening meeting was carried on in a spirit that would seem to be indicative of Vancouver Lodge, wide-awake, alert, ready for business. Each of the three phases of work which we represent commanded their attention. Mr. Taylor, who presided, gave an excellent

resumé of the talk and made an appeal for helpers, after calling for discussion. Especial interest was shown in the Woman's Protective League, for a few were already familiar with the necessity for this work, and others were willing to assist. Not only was a *Legion* Group formed in Vancouver, under the leadership of Mr. James Taylor, but also in North Vancouver, with Mrs. Edith Fielding in charge. Both groups expect to take an active part in the Woman's Protective League which is under the auspices of the *Legion*. We have heard recently from Mrs. Fielding that her group is progressing satisfactorily.

In Victoria, B. C., we met Capt. Gerald H. Barry, the *Legion* Representative for Canada, whom we had seen on the way north. Capt. Barry has believed for a long time in karma and reincarnation, and has known personally many of those who have done most to revive these teachings in the Western world. We gave an evening lecture, which was attended by many who heard of the law of rebirth for the first time. Mr. Hugh John Pate was authorized to take charge of the new Group.

When we returned to Tacoma, Mr. G. A. Weber, who has been the *Legion* leader for some time, took us to the Buddhist Mission. It might be more correct to say that we took Mr. Weber to the Mission, for he did not know of its existence until we assured him that a priest in Vancouver told us about it. After diligent search a Japanese friend supplied the address, which, to Mr. Weber's surprise, was a block and a half from his place of business. The young priest in charge gave us some literature, among which was a Buddhist publication containing an English article on karma. He was interested in all we had to say, and attended our meeting that evening. We spoke in the hour preceding Mr. Munson's lecture, in the lodge owned by Tacoma theosophists, a church which they have bought, and which is kept bright and home-like with flowers. At Mr. Weber's suggestion, Mr. E. T. Tannatt was asked to take charge of the *Legion* work. Mr. Tannatt planned to hold his Saturday evening public meeting under the auspices of the *Legion*, with the idea of stressing the study of karma and reincarnation. There were several accessions to membership. Mrs. Ella

Redington of Tacoma will be active for the Woman's Protective League.

Upon our second visit to Seattle we spoke in the beautiful lodge room on the first floor, decorated in Egyptian style in a manner satisfactorily to suggest ancient Egypt. Mrs. A. W. Williams has been active in keeping news-stands and friends supplied with copies of *Reincarnation* and has been a faithful worker. Miss Jeannette A. Burgitt has also assisted us, but is not at present able to take charge of a Group. Miss Della R. Slater kindly consented to be, with Mrs. Williams' assistance, Leader of a Group, for which the lodge voted her the use of the rooms. We have since heard from her that she is holding meetings, and we have strong faith that, with her initiative and originality, she will soon be able to write for these pages of some new ways of contacting the interest of the public.

The Woman's Protective League was another subject which commanded especial attention in Seattle. Mrs. Hope, who is a woman of influence and ability, will do what she can to help correct the existing evils in those ways which most appeal to her. Miss Kate Reeves has done some useful work. There are several others who will aid in a variety of ways, and the work may be unified by a regular meeting under the leadership of Mrs. Hope. Ideas exchanged often give added strength.

Portland, Oregon, was our next visit. Mrs. M. D. Porch was most helpful in her suggestions for *Legion* activities in Portland. After the evening meeting Mrs. Louie F. MacGregor, who has a library of all kinds of occult, new thought and theosophical books, consented to take the leadership of a *Legion* Group. This is especially fitting, as she is able to contact many people. There were other applications for membership, though the formation of a second group was somewhat tentative,—possibly Mrs. Emma Strickland may act as leader. Mrs. Minnie E. Chambers, who joined the *Legion* at Convention, was most courteous and hospitable to us.

Interest in the Woman's Protective League was evidenced by Mrs. Porch and Miss Scribner. Mrs. Leidigh will initiate active work in this direction in Portland.

Edith C. Gray.

FIELD NOTES

Mrs. Schuurman, who is in charge of the *Legion* work in the Dutch-speaking countries during the absence of Mrs. van der Hell, writes that the work in Holland is growing steadily but slowly; the new members are usually very thankful for the help given by the teachings of karma and reincarnation.

The country of Holland is now fairly familiar with the ideas of karma and reincarnation. The newspapers are as a rule indifferent. Churches are open to these teachings: there are several very well known clergymen who are openly talking about them from their pulpits. Sometimes the ideas are used in the cinematographs.

Mrs. Schuurman has been seriously ill for some time, which has made the work somewhat difficult. Miss C. Hubrecht is expected to return from Switzerland to Holland, in order to help at the Dutch Headquarters.

The *Legion* is rejoicing over the receipt of an application for a group charter from seven people in Paramaribo, Dutch Guiana, South America. The new group will have very exceptional opportunities to extend the *Legion* work to other parts of South America. We want the work to be rapidly spread over these countries.

Our friends in Mexico City send us bright and interesting accounts of conferences, illustrated lectures and numerous accessions to membership. A second group is to be chartered, and a third. A series of nine beautiful adhesive seals has been printed for the work in Mexico and these seals are having a rapid sale.

The same member who designed the Mexican seals with Spanish legends also prepared a series of nine seals for vegetarian propaganda. These may be purchased, as also the seals for Mexico, at ten cents for ninety seals.

A letter from Regina, Canada, reports that, "We have fourteen members in the Prairie Group and we are meeting every Sunday evening from 7:30 to 9. We have a ten minutes' paper and a discussion. The meetings are interesting, and we have had as many as twenty-two people present. For the present we are meeting at my home at 674 Princess Street. Mr. Thos. T. Wallace is president, and Mrs. Nels L. Petersen, secretary."