

# ***REINCARNATION***

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VOL. VII. CHICAGO, SEPT., 1927 - MARCH, 1928 No. 7

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## *THE SPIRIT OF THE TRUTH*

The Greeks made the truth co-equal with the good and the beautiful in their conception of the pathway to God. They studied the truth as related to beauty and to harmony, and especially they studied it as divine philosophy or as the culture of the wisdom of the gods.

Must they not have obtained much or all of their lore of the truth from the followers of Hermes and, in last analysis, from the Egyptians who brought it down from Atlantis—the land that possessed the city of the golden gate?

For the Egyptians Aletheia was the divine source of the truth, from whom sprang the humanly visible and manifest light. And the religion of the ancient Egyptians was the religion

of light. Sprung from Aletheia, from Ra, from God the Sun, the Light-giver, the light, for them, was the immediate and insistent symbol of the truth. If the light would but come they could see, then perceive; they could know the facts, gain concepts and discover principles and laws. Their Masonry, of which ours is a copy, was much concerned with the imagery of the light. The Egyptians' perpetual cry and search was for the light, for ever more light, for knowledge. He who would know the truth among them had to live the truth. And so the religion of the ancient people of Khemi was the religion of studying, pursuing and living the truth.

In America, this our modern rebirth of Egypt and her ways, we have established Science as the study and the elaboration of the truth. Science has ever stooped to man in his struggle to live beneath the sun. And the ideal of searching for the truth and of sacrifice for it has caught the imagination of the world.

What is the power that has seized and intoxicated the noblest of modern men of action? Is it not the power of the Spirit of Truth? Scientia has swept forward over men—they have become the slaves of her lamp! They give of their hearts' and minds' best: they may discover the jewels of the truth, they may labor in the mines of truth life-times for the cause of truth and find no diamond stone to reward their patience. Yet they are constant. Or again, although they may have given up riches for study and though they may not have found that which they sought, still, deep in their hearts, they



strangely exult. For they have lived, dreamed and labored for the love of the Truth!

Or again some few may have successfully acquired the fame and power of the jewel of science discovered, captured and held in due bonds; yet after a decade of human adulation, they may have seen that another worker has found a greater truth that has included and set aside that which they had found. Do they weep or sulk that their treasure has been snatched away and replaced by another? Not so. They rejoice, for the Spirit of Truth, pure, relentless, emotionless has swept over them. She far aloft, within the atmosphere of the immortal gods, and, all serene and calm, has borne forward, age after age, the torch of discovery and of reason, far above individuals, far beyond all petty claims of lower beings, from one eternity to the next.

So men love truths, then they discover the truth and fain would seek the abstract truth. But at last they find the love of that which is above these! And they become the willing servants of that principle which guides the very Gods themselves, the *Spirit of the Truth*.

Millions of men and women are worshipping the Spirit of the Truth to-day. From that inner shrine toward which they direct their worship there pours down upon them the rich blessing of the Gods. For, joyously having effaced themselves, they have paid homage to that to which our very Logos Himself has bound Himself, the *Spirit of the Truth*.

Yes, the pursuit of this ideal has caught the imagination of our world and swept it away.

And that Spirit, which builds and destroys, will purge away all impurity from them. They shall be as are the Gods, selfless, impersonal, dwelling in the atmosphere where labor Those Who are leading humanity to a realization of their sonship with God.

W. V-H.

### MISCEGENATION

In America we have one person who is not of the white race for about every ten or twelve who are "Caucasian." The intermarriage of the two classes cannot be considered desirable; the white people as a body strongly maintain their deep-rooted aversion to miscegenation. Many negroes, Indians and orientals feel that the purity of racial inheritance is desirable, although some are proud of a white admixture.

In Brazil and other South American countries opposition to the intermarriage of the races distinguished by color-differences is not general. The result is the wide-spread diffusion of mongrelism in those lands.

In the United States we feel that strong efforts must be made to maintain racial purity. The difference between fourth and fifth root-race characteristics is too great to bridge. Much worse is the difference between third and fifth root-races.

American people must sharply maintain the barriers of society, opinion and custom against the possibility of generalized miscegenation



amongst us. The horror of our daughters marrying black men must be fought at every turn.

Strange, is it not, that so many students of the divine wisdom wander into curious and often absurd by-ways of thought, ethics, culture and customs. They want to be socialists or anarchists; they are often opposed to the potent march of organized science; they frequently give themselves to spineless pacifism, forgetting how costly was our unpreparedness for the last war!

Now strong influences tend to beat down the barriers between the social and even the marital relations between widely separated races.

Let our people sharply oppose the possibility of miscegenation. It can be stated without fear of contradiction that Those in charge of the permutations of the races find no requirement of the intermingling of blood at this time.

Americans should stand upon their traditions, refusing to be carried away by sporadic infraction of our ancient ways. Let us oppose those social changes which may lead our young women and men into contracting loathsome unions with people of color.

W. V-H.



*REINCARNATION AND KARMA  
IN THE BIBLE*

In the Christian Bible we find but little that can be used to support the twin doctrines of reincarnation and karma even inferentially.

In some few places in the Bible statements are made which in the light of our present knowledge may be considered as applying to one or the other of these two doctrines. There seems to be good historical evidence that the Gnostics who were cast out of the early church and the Essene community, among whom Jesus spent some years, were both believers in these doctrines.

When the Gnostic Doctors were cast out of the early Christian Church, they carried with them a body of occult knowledge which from that time was lost to the church.

In St. Paul's Epistle to the Galatians, chapter 6, verse 7, is a positive and direct statement as follows: "Whatsoever a man soweth, that shall he also reap." This world is man's field. While here a man sows thoughts and deeds and actions of various kinds, some good, some bad, and some mixed.

Then, when for the time the sowing is finished, the man, as we say, dies and he waits for the harvest-time. Then he must reap what he has sowed and this takes him back to the field where he sowed, for nowhere will he find the fruit of his sowing save in the field where he sowed. The laws that govern man's going and return, his sowing and reaping are complicated, but by study and reflection we may know something of them.



When by study we understand somewhat of the working of these laws we begin to see God's absolute justice to man and we get a clue as to the way man may work upward toward God in whose image he is made.

The laws that govern man's going and returning we call the laws of reincarnation, and the laws that govern his sowing and reaping we call the laws of karma.

*William Brinsmaid.*

### MY HEART IS THE WAY

Once upon a time a pupil, weary of seeking the Path, of finding sure footing between the jagged stones, cried, with anguish, in his heart, "I do not seem to have found the Way." For he felt that, if he had done so, it would have become by now a smooth path, even though uphill. Kipling's Kim served a sturdy pilgrim Buddhist priest who wandered from his Himalayan home down into the plains of India and, long after, returning with gladness toward his mountain dwelling, felt with intensest satisfaction the swelling of his giant climbing muscles when he began ascending the slopes toward the final acclivities. He spoke with enthusiasm to Kim of the fine manly vigor of back and loin, of calf and thigh that the mountaineer must possess to fare back and forth among mountains and plains. Manly men are mountaineers; only puny weaklings dwell on level ground. The pupil thought

to find this satisfaction of heroic strength growing day by day with the surmounting of height on height. And day by day was he cast down; ascent after ascent gave no satisfaction.

Then came floating down from lofty consciousness heights the Master's gentle thought—with that perfume and that finality which we know in the familiar Testament words of the Christ: "My heart is the Way!"

What a surprise, what an illumination, what a falling away of the burden, what a leveling of the road!

Do you know the tenderness of that heart? There would be ease of the Way! Do you know the generosity of that heart? There would be breadth of the Way! Do you know the sternness of that heart? If you do it is that hardness of your own will that the sacred books bid you find against your weaknesses for your own uses in God's cause; it is not His sternness. The Way is yours and your treading of it gives you the powers you are to use, out of which you develop that place in the Great Plan the holding of which forever and forever will make you as are the gods and give you your place among the deathless Brothers.

Your Way is the Master's heart; you are yourself the Way. Hence both you and your Way are within His heart. Him you cannot find with resentment; Him you cannot strike with criticism; Him you cannot touch with the adder's tooth of the graceless child's ingratitude. What you would thus wound is—yourself. And He would protect you from yourself. If you struck at Him He



would glide away as David escaped the javelins of Saul.

Oh, what a joy to know that His heart is the Way! You have only to please Him! And He is so easily pleased. No mother can smile back upon her child as He will find joyous response to your joy.

But the contrast, the pain of the knowledge that His heart is the Way—what is that? It is that in His very heart must be distilled away the knowledge of all your errancy of consciousness, your bitterness, your resentment, your refusal to find the joy of the hour and day, your perversity. Do not dwell on this part of the picture. Later you shall worship Him and through Him for kalpas in purity!

Think of the blaze of light within His heart! Conceive the glory of His heart's atonement with God! Imagine the privilege He gives you, when He says to you, "My heart is the Way," in letting you enter His heart, which He opens and shares with you. He will pour out to you the treasures of His heart—they are God's treasures, unstinted, inexhaustible, free and yet marked with His nature too, so that when you send them forth, these treasures, to other men, they may find upon them a certain secret mark and they will say with solemn joy—these are of the eternal, these jewels come from the Master whom all disciples know and love!

"My Heart is the Way!"

W. V-H.

## TO MEMBERS OF THE LEGION

*Dear Co-Workers and Friends:*

Now that America is so closely and potently organized upon the higher planes your active and close coöperation in that work when you are away from the physical body is greatly desired.

Upon retiring think of aiding in the *Legion's* work unless you are especially concerned with other known activities.

In both North and South America, although especially in the Northern continent, the life force is very potent and insistent. Changes for the better are rapidly taking place. The old is dying as die the autumn leaves, often without much that is horrific. The new comes in swiftly and with floods of joy. All the steps of progress must be taken. But very many of them are tread so trippingly that we seem to move by leaps.

Material suffering is diminishing; death-rates are lowering. And this means that the average length of incarnation periods is growing.

Vast activities upon all the planes are going on; even upon the difficult lower ones the labors are great and intricate. Much help is needed in carrying out the work to the limits of detail. And for much of that our younger workers are fitted. And they are entitled to the honor of participation in it, watching it grow and hastening the fruition of the great plan.

*Weller Van Hook.*



*FLAMING YOUTH*

In youth the life forces of the lower bodies rush through with violence to promote growth, differentiation and reproduction. Even older egos living in such bodies must struggle to keep the flesh and the devil in subjection. The temptation to indulge the passions associated with the passage of these lower forces through the organism is almost irresistible. Ascetics of all types have in all ages struggled and plead for aid to gain mastery here.

Every one knows the usual methods—denial of impulses, abstention from indulgence and the diversion of body energy into other channels through exercise. The forceful direction of thought and feeling toward objects other than those associated with the afflicting desires is important, as is also association with people of pure minds and habits, and constant dwelling in impersonal, lofty realms of thought.

The man or woman who takes up the practices of raja yoga will find in them his supreme defense and strength. Through them he swiftly gains ever growing powers which exempt him from the pressures of desire in the thought and emotion domains. Later comes a time when the aspirant gains the supreme help of the Master. Then the life forces are made to act in ways that lead to freedom from the hitherto compelling desires, and the aspirant may look over into the promised land of immunity from all the dominance of bodies.

In Chicago just yesterday the "Slow Club" has been organized by young people to be a rallying center of its members against young people's tendencies of the day to rush into various forms of self-indulgence.

One can scarcely think of a more important labor than that of leading young people back into the old ways of respect for the physical body and its purity, into the ideal of the clean life of lofty morality versus the loose life with its leaning toward self-indulgence and its agonized effort for escape from the penalties of disease, of public disgrace and secret grief.

Fortunately all who have taken up with the white occultism may gain help and strength through efforts at yoga with the Masters; help and relief from the dominance of the passions may thus be attained.

W. V-H.

### *THE COMING YEAR\**

The value of the principle of cyclical recurrence in the great drama of life through which our Logos is teaching His creatures of our solar system is beyond estimation. The recurrence of the themes repeated in the months of the revolving years makes possible the learning of innumerable lessons for mankind. The seasons speak a different language to the varying children of men. The qualities of the rolling decades and centuries

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\* Part of a lecture delivered before Lodge Akbar, Chicago, December 31, 1927.



make indelible impressions upon all conscious observers.

And the new year before us has special differentiation through the fact that the whole world-cycle of life is now trending back toward the Creator Who formerly was sending all His creatures farther from Him in consciousness. Whatever the year may present of karmic joys or asperities for men there will be a tendency toward the lightening or amelioration of experiences for humanity. The world would seem to have earned much of good karma through its recent successful struggle for the preservation of civilization's ideals. And the coming of the World Teacher assures humanity of a vast outpouring of the Logos' Grace.

Great, too, is the need for the development of increasing world order and harmony so that the Lord of the Cultural System may teach always more and more the lessons of human interdependence and brotherhood.

Would you know where and how the Logos is driving His life-forces through the world of men? If you are in a great American center of life look out of your window. See the whirl of rejoicing human activity. Read the daily record of the world's achievements. It is filled with the joy of men that one after another of human difficulties has been diminished or overcome, that some increment of power has come to humanity to find greater joy or satisfaction in life.

Ours is the age of science, reborn from the ancient Egyptian times of the Pharaohs; it is the

age of the search for God and His Truth of the Way through men's own experiences. It is not to be seen as a reversion to materialism. It is truly a period for the preparation and use of the means of ministry to men. It is not the time for men to retire from a world of suffering or grief. It is the period in which men, seeing anew the forms of trouble for their fellows, invent new ways of ameliorating or removing them.

It is the law that man must become his own deliverer. Some men may lead in the great crusade for deliverance; others follow. For the stream of upward trending for humanity must be led by men.

And to-day the mode of progress is one of the most noble of all; for it is the time of the delving by men into the material side of things in the search for the truth. As God immerses a part of His consciousness into the dregs of matter and, Himself, exists in clods and stones, so the man of science delves into the depths of materiality in order to bring back the means of helpfulness to men and of comprehension of God's truth and laws and of His very nature.

Humanity of the western world is filled with the joy of scientific study and revelation or is gaining happiness in the minor satisfactions found in the gathering of the fruits of scientific achievement. This age of science is an age of helpfulness to men through the study of the laws of manifestation in matter. And its marvel is found in both the heaping up of our knowledge of God's wonders and in the application of that



knowledge to the immediate amelioration of man's status and his liberation from the worst of that material dominance which life in rigorous climates imposes.

The world's outer leaders of spiritual thought and action may well turn longing thoughts toward the fields of action to which we have referred. It is into the stream of the Logos' power rushing through this progress in science that we would pour our strength. There we should be bringing clarity. There we should be teaching the lesson that God's spirit hovers close above matter. Where benefits spring out of lowly forms the Grace of our Logos most gently speaks of His but lightly concealed tender care for His children.

The very obvious method by which this should be effected would be, first, to do away with all prejudice affecting the consideration of the place of material science in the scheme of things. The science of to-day has its own right of existence in the fact that the study of the ordered system of facts constitutes one of the "ray" paths back to our normal relationship to the Logos. Nothing of the truth in that realm can be truly inimical to the interests of the cause of spreading the principles of the divine wisdom.

On the contrary, we may well join, with the forces of systematized thought, in the work of scientists to widen the bounds of human intellectual achievement. And we should, furthermore, give aid in rendering useful to humanity the treasures already acquired.

But when and where are the divine wisdom and the life of human consciousness to meet and join? Shall the divine wisdom demand that scientific thought shall pause for occultism to come down to its level and provide knowledge under new methods? Or would it not rather be best for the divine science to include scientific effort in its own field and, in friendly coöperation with scientific workers, add to theirs the powers that the hypotheses and theories of true occultism confer? Antagonism is useless and wasteful of energy. Coöperation would result in great benefit to humanity from both fields.

So let both the great streams of endeavor flow together. Let each body of workers understand, appreciate and aid the other. World unification would be fostered by such methods.

The world cannot look forward to an immediate millennium or even to a cessation of its major discharges of calamity upon it. The future tasks of men in our great school of life are heroic beyond all dreams. Gigantic labors, the labors of galley, of mine, of quarry and of forest remain to be accomplished.

But, seen from our points of vantage, the cause and the warfare are worthy. The opportunity for high endeavor is there. The great Brothers need and call for men's service and aid. The new year to come makes the new field of endeavor. Though the final great victory is far away multitudes of lesser victories will be achieved upon the way!

W. V-H.



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*THE POWER OF TRUTH AND LIGHT*

Light comes, said the Egyptians of old, out of the dark truth of Aletheia—the infinite deity. Once it is metamorphosed in some way it becomes suited to human eyes and it illuminates all that man may observe and study. This light is also the light of truth.

Now these ancients of Khemi held that this truth was of the most blazing purity, and that, furthermore, its cogency is absolute. For this light and truth are inseparable from the Law—that Law which is the will of the supreme intelligence. It is interwoven with the truth, and the two may not be separated. If the truth is contravened balance must be restored, sooner or later, by the action of the Law.

For the Law presents the plan and the will of the controlling gods who imbue the great principles of life with their power, making it cogent and effective.

The Egyptian philosophers commended the study of the truth to their fellow men. But they held that to truly know it, one must live it! Thus the worshipers of Aletheia became devotees of a special kind.

In some respects pursuers of our modern science ideals cherish feelings akin to those of the ancient Egyptians. For there are thousands who to-day respect the truth so heartily, so joyously that the truth becomes for them an intrinsic desideratum. The search for truth becomes a part of life, not only professionally but ethically and æsthetically. Such people,

perhaps at times, recalling through the ego something of Egyptian life and experience, find their lives of devotion to science a form of satisfying their hearts, their souls. And who shall say that Aletheia does not to-day hear and note their joyous cry of worship and record in the akasha a promise to bring them to the supreme light at last!

If our Logos is Himself to be conceived to be the Good, the Beautiful and the True, as the Greeks averred, then, as those Greeks were wise to worship Him as the source of the beautiful, so the ancient Sons of Khemi erred not in seeking Him as the True. And to-day those who earnestly seek the abstract truth shall not fail of their final reward.

W. V-H.

### *"NEITHER DO I CONDEMN THEE"*

It is characteristic of men not yet perfected that they will readily pass judgment on those who have erred or acted contrary to the moral standards of the day and place. Little do they realize that in so doing they are also judging themselves, that the measure they apply to others will in due time be applied to them in turn. And why is this?

Because the man sees the world only through himself and projects outward into space that which is within himself. By thought he creates his world and builds men and things in accordance with what he has and is. Truly these men



and things have qualities of their own, but what the observer sees of them is seen by his own qualities. If he did not have them within his own consciousness, then he would not be able to perceive them; he perceives them by the vibrations in his own organism; and these could not occur if their qualities were not actually or potentially present in himself.\*

In the act of judging another the man produces a thought-form with certain qualities, out of his own organism and consciousness energy, and attaches this to his thought-picture of the other man, which is both within his own consciousness or aura and coincident with that of the other man. Thus the judger carries around with him this judgment and so also does the man who is judged, and there is a close relation, a causal connection, between the two judgments and also, necessarily, a karmic tie between the two egos. If the one who is judged is wholly innocent of what is imputed to him and has nothing of the imputed qualities in his nature, then the judgment cannot affect him or remain in his aura, but must return to the sender and increase the amount of hindering karma for him by intensifying the undesirable qualities in his personality.

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\*Relative to this paragraph the following criticism has been made: "I wonder if the man sees *only* what is in himself. If so how would a man see anything new or learn anything?"

This mystery of consciousness may well be discussed in another article. The man may perceive what he had not previously perceived, but there must be a response within himself to the incoming sense-impression.

It can now be seen why it is that unperfected men are as it were forced into judging other people for erroneous actions. It is because karma works in such ways that gradually the man is to approach perfection, that his undesirable qualities shall be purified or destroyed. Thus when the man observes something in another man or his conduct that might be judged as erroneous, if there is in the first man anything of the same undesirable quality, it will at once be aroused into active vibration in response to the incoming sense-impression which carries or seems to carry a similar quality. And almost automatically the man reacts in consciousness to form the judgment. This will almost surely take place unless the man has established such a degree of control over his bodies that the reaction and judgment are inhibited or counteracted.

In this discussion the idea of "judging" implies in the one who judges, a certain amount of blame or condemnation, associated with more or less of ill will. The thought-form of the condemned action tends to strengthen the undesirable qualities, both for the sender and the receiver; the condemnation is disintegrating or neutralizing in character, usually acting on the personality of the supposed malefactor instead of on the action, which would be more just; and the ill will or black material of the astral and mental worlds, inflicts pain and suffering.

The occultist who understands something of these facts regarding the passing of judgments realizes the responsibility involved and the necessity for watchfulness and firm self-control of the



mind. He knows that it is well to observe life all about him with care and accuracy, but also that judgment should be restrained when it comes from the personality and has the usual binding, harmful effects. Better is it to observe without making mental comment until such time as the matter can be calmly and impersonally viewed and an impartial judgment reached. Thus while the young occultist is still tempted to judge freely as do men of the world, he exercises his powers of self-control and checks to some extent the formation of judgments in his mind.

To see persons as good or evil is itself an error, strictly speaking. Their actions might more correctly be so viewed, and these depend largely on the karma which is being outworked.

The perfected man, the Master, sees and understands the actions of men,—even the motives which lead them into action. He may approve or disapprove, but He does not condemn. "To know all is to pardon all."

For the one who wishes to become a true helper in the work of furthering the evolution of humanity, it is always one of the greatest of exercises to try to view life as the Master would view it. So instead of seeing good and evil in the world, he sees helpful and hindering karma and in this stream of karmic causes he may then try to introduce steady deflecting forces which will eventually bring about very great changes for the better. And as he works selflessly in the spirit of renunciation, he gradually becomes freed of his own karma and more able to help.

C. S.

*THE INTEGRATION OF THE WORLD*

Alexander and, later, Cæsar endeavored to unify the world. The Holy Roman Empire made shift to maintain universal rule. Later, by surge after surge, the spirit of liberty and of the rule of men by men through choice, attempted in new, reversed form, the gathering of men into bodies. Switzerland, England, America, France, Germany, Italy—you know the roll of honor—have produced voluntary joinings of states into nations.

And these integrated nations must now join, to the unifying of continents and then of the world. America has been given to the world as model. Voluntarily joining together her states have formed a great nation whose integrity has been sealed with vows and with the blood of her heroes.

What more must be done and suffered that Europe shall follow that example? Voluntary self surrender of parts of a continent of free men cannot occur without self discipline, mutual confidence and culture of all the lands concerned. Eastern Europe lags in self-discipline. France and Germany glare at each other across the Rhine to-day as Cæsar said they did almost two millennia ago. And Italy has something of the same temper about mid-European affairs as she had in those ancient days.

America must finish her peaceful conquest of her own hemisphere. Without outer compulsion but through the power of common cultural need our integration of the western hemisphere must be completed. And, with equal step, we must draw Europe on to do likewise. Europe must see how her very existence must depend upon her seizing



and applying the new ideal. *All for each and each for all*, it cries!

Is there not room enough in the world for all the souls the Logos would now put into incarnation, or must we either inhibit birth or periodically destroy developed men?

We say that Scientia, coördinated world-effort, culture and trust in God can and will in time, and after many efforts effect an approach to true world-integration and approximate happiness.

W. V.-H.

### THE POET'S LYRE

Some there be that long for arms, for the lances of defense; some for the chisel that shall fashion the ashlar for the temple walls; for the ships that round the world or for the mines from which black slaves lift the ruby, the diamond or the glittering gold!

Of no value these! Oh for the grace that can fashion the plastic word into the adamant of all humanity's jewels, for the poet's magic that can make spring from blank white pages those tokens that shall cause men to weep with human grief or cry aloud with agonies of joy to think of the Creator's grace!

No maker like the builder with mere words! No music like that which leaps from the chiseled Attic stone or now, after millennia, again breathes forth the wail or the victory pæan of the Egyptian or the Assyrian king!

What front of modern splendor conceals chemists' labors that may equal what alchemists long ago concocted through their twisted alembic pipes? What splendors of outer form excel the

dream castles of our beloved Roman Horace or the remoter Hesiod but one peninsula farther removed from us?

If new poets, sired by gods, may yet be born on earth, shall fresh muses respond to their appeal and devise new glories of the pen, inspire new Iliads, create new Agamemnons? Or is the day of thought splendors set, the age of argosies waned away?

Not so, the swelling life of God grows greater still for men and angels! The crescent world must often be praised anew! Fresh heroes must be discovered with the flowing eras and new quills of swans be pointed for fresh poets' songs! More daring librettos still must be shaped for operas of majesty far exceeding Parsifal!

Then, once again, place high in the very midst of our sacred East the kingly poet's lyre!

W. V-H.

### *FASHIONING PERSONALITIES;*

### *BUILDING SOULS*

Lafcadio Hearn, a student of Buddhism, playfully comments upon the immense number and the varied nature of men's past personalities, and upon the later welling forth of their influences,—to assert themselves as men's selves! It is true that, out of these personality factors of the past, future personalities can be built.

But it is with the greatest satisfaction that those who are convinced of the validity of the divine wisdom recognize the power and the will of Those Who have gone before to coöperate with the Lords of Karma in choosing out of each man's



storehouse of past experiences those karmic elements that shall give him his future personalities.

It is this possibility that constitutes one of the happiest factors in hastening the evolution of those determined to live for and upon the sacred way. For, with well-adjusted life conditions about us, attention can be given more easily to the work assigned to Their workers by the Masters. And this in turn gives them the greatest possibility of advancement.

For this great purpose—the very rapid development of workers in the cause of humanity—personalities may be fashioned by Those of that exalted authority. And after the ego has taken possession of the new personality-conditions the Master gives further aid with thoughts and feelings that determine direction for this personality life.

Much more significant is Their molding and fashioning of egos. These are in a certain sense more nearly on Their own level. Joining with Them in thought and feeling, the ego rapidly changes under that intense illumination of the truth. The new vision makes living juster and action easy. But even the major tendency, method and attitude of the soul They can change. And he who formerly was in the habit of acting in one way finds himself impelled to feel and act in new and brighter, different fashion.

As development proceeds the association of the ego with the Master grows more intimate, and His influence shapes the growing ego in marvelous ways. His power and His thought swiftly lead on until the new life is established. W. V-H.

*STUDYING HEALING METHODS*

To restore to normal action mechanisms that are out of order necessitates a preliminary knowledge of the normal form and function. Human bodies have some automatic and some superautomatic tendencies to recover, after disturbance, normal balance, just as a slightly deflected gyroscope tends to right itself. The greater our knowledge of the form and functions of each and all of our bodies the more exactly we can regulate them within the limits of functional range and restore them when they suffer from disorder affecting their form.

It is a primal contradiction of the spirit of our age to counsel healers, as is done in *Messenger*, Jan., 1928, p. 169, to "leave anatomy and pathology to those whose minds see but the form." Civilized life to-day rests firmly on the practice of utilizing *all methods* of approach to human problems. The Theosophical Society is pledged to join together, not to sunder the knowledge, forces and interests of all the planes. Men of science who see only the form must be rare; I know of none such.

The article referred to opposes, repeatedly, wisdom and knowledge. Science is to-day rapidly striding into the etheric and astral fields and in a comparatively brief time will put upon a solid footing some knowledge of the first of the higher steps along the path of the scientific ray. There is no opposition between the divine wisdom and science; the devotees of the divine wisdom defeat themselves when they try to find such opposition.

W. V-H.



*ODD NOTES ON VEGETARIAN DIETETICS*

The digestive, assimilating and metabolic apparatus of man has great adaptability in converting ingested foods into the elements finally used by the tissues of the body.

It is *not* necessary or desirable to have *each* meal "balanced." The balancing may be done, to a considerable extent, by taking different kinds of food at the different meals of one or even of several days. For example, the proteids may be emphasized at one meal, the starches and sweets at another and the green vegetables and fruits at another. One does not do himself bodily injury by subsisting on limited types of food for short periods.

Try to have fresh or preserved green vegetables every day or two; the fresh are better. The vegetable products growing above the ground have the least objectionable magnetism.

Fire tends to purify foods. But heat sometimes diminishes the digestibility of certain foods or harms certain ingredients. Olive oil has a more desirable magnetism than butter.

Nuts in small quantities are desirable; but often their food value is about that of butter. Some people have digestive disturbances from eating olive oil and nuts. Both should be eaten with abundance of bread and be well masticated.

Whole wheat bread is faddish. Most of the ingredients of the bran element are indigestible. Give the bran to the cow or chickens and get it back in milk and eggs.

Sugar and starch are excellent food elements. They are not harmful to normal people except when used, without forethought, in disproportionate quantities. Coffee, tea and chocolate contain potent drugs. Occultists find their use produces marked rajasic effects. Most people are better off without them. Coffee from which most of the caffeine has been extracted can be purchased.

All condiments are more or less rajasic in effect. Small quantities of salt are needed with the food. Use iodine in your salt only upon the physician's order. The thyroid gland may easily be harmed and one's health ruined by the indiscriminate use of iodine. Goitre is sometimes brought on by using it.

Between three and four ounces of proteids daily are needed for an active man—a very small amount! The proteids are abundant in eggs, milk (and, of course, cheese) and in mature legumes (peas, beans, lentils, etc.). See *Journal American Medical Association*, January 6, 1928.

Read the little book by McCollum and Simmonds, *Food, Nutrition and Health*.\*

W. V-H.

### FIELD NOTES

The extension class of the South Shore Group of the Legion is holding meetings on Monday evenings at 7 p. m. in Room 634, 410 So. Michigan Avenue, Chicago. Ten-minute papers on various virtues are being given in February and March.

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\* This book may be ordered from the *Karma and Reincarnation Legion*. The price is \$1.50, post-paid.



Mrs. Leona de Fekete, the newly appointed Representative for Hungary, is forming groups and publishing a book for study in classes. The outlook is promising.

Mrs. Padilha, who was in Chicago some time ago, has sent a number of Brazilian applications to the *Legion*. Two new groups have been chartered in Rio de Janeiro.

### BOOK REVIEWS

*The Future Way*, by Weller Van Hook; published by The Rajput Press; 220 pages. Price, \$1.50, post-paid.

This book, just published, presents much new thought along various lines. It consists of a collection of essays, long and short, filled with occult lore, sometimes relating particularly to the future of America.

The first article, "The Future Way," gives the keynote. "The kingdom of heaven must be made to descend to be on earth;" "we must be or become enemies of human misery, pain and deprivation;" "the civilization of scientia, of ordered knowledge based on man's experience and demonstration with man's present powers is at once a gift of the Lord of the Cultural System and the greatest weapon ever forged or ever to be fashioned for the liberation of man."

"The Signs of the Times" gives a trenchant analysis of world conditions since the great war. It is pointed out that the allied powers did not exercise generosity in their treatment of the conquered nations, and that this has brought about a change of plans by the occult leaders, so that world leadership will now shift more and more to America, somewhat prematurely, sooner than was intended in the former plans. Confraternity among nations, as taught in the union of American states, is the great lesson to be learned at this time.

In the article "The Planes and Man's Relation to Them" the author shows clearly that the planes have been unfortunately named, causing misconception among students. For instance, the plane which is next to the physical in order of density is usually called the astral, or emotional plane. But "man has emotions far keener, more poignant and of more effective experience on the

mental, the buddhic and still higher planes." The idea that higher planes are more real than the lower ones is attacked: "reality, actuality, truth must be equal on all planes." "Both the real and the unreal exist on all planes." "We may then seek the real here and now."

The longest article is entitled "Ancient Egypt Reborn in America," and it is full of occult lore which should be of the greatest interest to American students of occultism. "America's destiny has been whispered to Americans from the beginning." "We must gain further pre-eminence in cultivating the arts of civilization." "America has almost seized world leadership in the practical forms of scientific advancement since the war." "America does not need to be saved. There are great beings of human and deva origin who have been saving America for some centuries. America must be kept saved and safe, because much of the hope of humanity rests in its evolving." There is mentioned a ceremony taking place at certain hours of the day in which devas and other beings take part: "this work has a profound meaning for North and South America; its fiery recurrence gives our hemisphere added vividness of life, cleanses it of much otherwise stagnating magnetism and obnoxious nature-spirit activity and rouses mightily the æsthetic and spiritual life of angels and men." "The power that directs and moves the inner life of America is Freemasonry, heir to the inspired guidance and the potencies of the Egyptian Mysteries and of the mediæval Rosicrucian Wisdom."

"The Correspondences Between the Planes" is an article published twenty years ago; it contains many valuable principles of occultism. "Let us, therefore, renew our determination to lend all possible aid to the Masters in Their struggle with the maya of separateness to the end that our fellows may the sooner achieve freedom from its domination."

A marvelous view of spiritual evolution can easily be found by careful study of "Contestual Relations Between the Three Groups of Our Planet's Hierarchy." From this we learn the lesson that it is well to utilize to the fullest extent our opportunities to evolve and grow



where we are, before we are swept onward by the stream of evolution into realms wherein our powers are as yet feeble.

"Each of the groups of planes should offer full satisfaction to those who are of the appropriate development to dwell in them. Nor should they be unduly harried to leave for other levels of development."

C. S.

*The Ring of Return*, by Eva Martin; published by Philip Allan & Co., London. Price, \$2.00, from the *Legion*.

Avowedly an anthology of references to reincarnation and spiritual evolution, this book contains many quotations sufficiently long to convey excellent ideas of the writers' meaning. The book will be useful to many, and a good introduction to the great philosophy for not a few previously unacquainted with it.

Tastes vary violently in the making of anthologies. And we have no quarrel with this one. But some severe and, we think, needless and undesirable mutilations have been perpetrated in the present volume, notably in the omission of some stanzas from Oliver Wendell Holmes' "The Chambered Nautilus" which, even when presented in full, is very brief.

W. V-H.

### REINCARNATION CAMPAIGN IN ENGLAND

The following quotations are taken from *The Theosophist*, January, 1928:

The following resolution was unanimously approved at the meeting of the National Council, October 1, 1927:

"That this National Council recommends the organization of a Reincarnation Campaign by the Theosophical Society in England during the year 1928, and suggests that the Theosophical Societies in Scotland, Ireland and Wales be invited to coöperate in considering the advisability of similar campaigns being undertaken by them in their areas during the same period."

The need of the world to find a solution to many problems through the application to life (national and international) of the teachings of the Ancient Wisdom

is urgent to-day. Reincarnation has of late been brought to wide public notice by articles in the press, by the drama, the novel, etc. It is for theosophists to give a further lead by applying the knowledge in human life.

Let us combine in broadcasting the fact of Reincarnation and thus express in our work in 1928 the great note of the New Age through coöperation and service to the world.

Preparation is needed to make such a work of practical value, and the present is none too soon to begin. Consider what each Federation, each Lodge, each individual member can accomplish, and give careful thought to the enclosed outline. I shall be very glad to receive further suggestions as to the practical working out of them.

(Sd.) Edw. L. Gardner.

Among the general suggestions for carrying out this campaign the following may be noted: To provide four to six booklets on reincarnation applied to individual, national and international problems and to send them out as a fortnightly series during 1928; special leaflets for free distribution; to enlist the services of the *Theosophical Review* and other publications; ask competent members to arrange a correspondence discussion on the subject and to prepare paragraphs for newspapers; to arrange special series of week's or three-day courses of lectures covering the country; to invite other organizations to arrange discussions on reincarnation; to consider the possibility of caravan or motor tours in the summer around the country; to arrange a series of lectures in the Queen's Hall, London; to ask for names of interested individuals and organizations who may be invited locally or by the General Secretary to take part; to display a big reincarnation poster, and other posters for advertising lectures as may be needed; to ask for serious thought to be devoted to the discovery of new opportunities and new methods of approach.

The *Legion* is much gratified that the theosophists of Great Britain are aroused to the desirability of carrying on intensive work to popularize the knowledge of reincarnation.