

REINCARNATION

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THE RE-UNITING OF ENGLISH- SPEAKING PEOPLES

The world-war has vaster issues than the re-assignment of territories and the levying of indemnities. The Providence that is the All-seeing and All-directing group of mighty Intelligences living upon and acting from one or more higher levels of consciousness than our own is observing and apportioning all benefits and all penalties.

For all human beings certain good results will flow from the war's activities. One great boon for the whole world would seem to be the re-uniting of the English-speaking peoples. The segregation of America from the mother-land in the eighteenth century was calamitous in a certain measure. It had many effects that were

ill that can be partly or wholly overcome through the new union.

The next new root-race is to have birth in the United States. And then it will advantage the world immeasurably if the great English-speaking nations are joined in preparing the highly advanced civilization from which it shall spring. The decadence of England will be delayed, her youth renewed. For America the internal influences of Teutonic socialism and paternalism, together with the banalities found in her educational methods, will be estopped from influencing our life and growth.

Perhaps Canada and the United States may effect a rapprochement that will break down those barriers which now limit and harry our intercourse.

Who can say that America may not now join England, together with France and Italy, in that much longed for union for the world's peace with such power and influence that the good in Anglo-Saxon life shall be more than ever the prime influence in the world's progress, and with the sequel that the American joy of giving to each nation snatched from tyranny her own freedom, independence and self-expression shall be impressed upon the England that can still hold as a semi-vassal state imperial India that should be free and, from her vantage of broad sea contact, set pattern for the major mass of the world's souls that are now incarnate in Asia.

It is true that ideas rule the world. It is divine philosophy that in the end determines our courses. And it is a fact that in the English language are set to-day for the western world

those philosophies that are to lead the world's thought. America is to have renewed philosophic activity ere long. Surely the cramped doctrines of materialistic science extended to the domain of psychology cannot long hold first place in the favor of our intelligent scholastics. And it should and will be the English language that will carry to the world the liberal and broad philosophy of the coming decades to set straight again the currents of human action.

So we look with deep satisfaction upon the union of America with England, Italy and France.

W. V-H.



The true Name is like none other name!

The distinction of the Conditioned from the Unconditioned is but a word:

The Unconditioned is the seed, the Conditioned is the flower and the fruit.

Knowledge is the branch, and the Name is the root.

Look, and see where the root is: happiness shall be yours when you come to the root.

The root will lead you to the branch, the leaf, the flower, and the fruit:

It is the encounter with the Lord, it is the attainment of bliss, it is the reconciliation of the Conditioned and the Unconditioned.

Songs of Kabir. Tagore.

INTERFERENCE WITH FREEDOM

“The land of the free and the home of the brave!” Between the turning of the hands of the clock, regardless of astronomical time, to suit our convenience, hanging a man in this free(?) country, without due regard for law, and having our privilege of free speech seriously curtailed, one wonders, in all this maze of undemocratic doings, whether we are not tending toward the very things which we are in the present war to fight against. This America is “the land of the free and the home of the brave,” but freedom does not mean license to overturn an established order as the hour of high noon, which hour has more or less significance for many people, and which hour is not *truthfully* given by the present arrangement of the hands of the clock!

Any attempt on the part of man to alter *a truth* has a weakening effect upon the morale of the man, or the nation. Furthermore, freedom does not mean dictating to people as to how they shall express themselves, or dictating to people that they shall not express themselves on any and all subjects, so long as they are well within the realm of decency and order.

Nor does freedom mean that any man or group of men shall put another man or men to death without proper regard for the law as to his or their defense. No, we only degrade ourselves when we sink in any degree to the methods of the rule of “blood and iron.” America, the United States, stands for a nobler creed! It is devoutly hoped that the head of our great State of Illinois, the birth-place and home of our illustrious Lincoln,

will so justly and wisely fulfil his trust that he will not pass by the hanging of Prager at Collinsville by those who were not lawfully commissioned to perform that act.

All the points herein referred to should be given our careful consideration, from the standpoint of a *really* free and brave people. The genius of America (the "melting pot" for all the people who come to her) is, as one of our ethnologists says, that before long she "will be fully occupied by a cosmopolitan people, embodying the best elements of every civilisation—a race of superior capacity and force, destined in its full fruitions to surpass all others in the grandeur of its achievements."

With such a prophecy before us, based on the scientific investigations of our ethnologists, we should not be able to endure the occurrences referred to in this article, nor to allow them to become in any measure a fixture in our American life. With a world at war, here in the United States of America, we should be more careful than ever that each man receives his due, that the liberty which we shall afford to all within our gates, shall be the "liberty under law, which is the only true liberty."

Ella L. Cutler.



AUTHORITY AND KARMA

Human beings may be classified in various ways and one of the most interesting ways is that in which they are graded according to the amount of authority which they possess. It may first be asked, "What does authority mean?" and then, "What explains the unequal distribution of authority among men?"

Authority is the right by which man has control of some definite department of human activity, and also the exercise of that control, in order that certain results may be achieved. Every man has more or less authority in dealing with his own personal life: that is his inalienable right as a human being. It is when other human activities than his own are placed in charge of a man that his authority becomes of interest to students of karma. In these cases it is clear that the man may modify the lives of other men to some extent, and he is therefore karmically related to them in very definite ways.

Students of the universal law at once recognise that men have varying amounts and qualities of authority not because of accident but because of the exact outworkings of the law of action and reaction or cause and effect. As a general rule it may be stated that no man could hold authority who had not earned the right to do so by his own efforts and actions of the past, either in the present life or in past lives. On the other hand, wherever there is a man without authority, it may not be at all true that he does not deserve a position of authority, for the conditions may change in time and he may find himself wielding

much larger powers if he has really earned them.

Since authority always carries with it responsibility, and recognition of responsibility and the willingness to assume it are marks of development of the ego, it is to be expected that positions of authority should be held generally by the more advanced members of the human race. This, however, is not always true, for there are many men in positions of authority who are very far from realising their responsibilities and trying to act accordingly. In other words, it is quite possible for men to gain positions in life without being sufficiently advanced in the realisation of their responsibility. In such cases there is likely to be some difficulty or disaster. Such a man may easily be found unworthy of his position and suffer disgrace and loss of respect. Such cases are only too common. They forcibly illustrate the fact that humanity is as yet very undeveloped.

Men may attain places of authority by force of desire and concentrated effort, without being necessarily sufficiently developed in character to do full justice to their duties. This shows that earning is not the same as deserving.

The principle of authority is to be regarded as one of the chief foundation stones of the very structure of the universe. The very idea of a universe implies a great underlying unity, and a law which expresses the conditions of that unity. The universe consists of countless apparently separate parts; their unity must be secured by inter-relations. It is known that there are many spiritual intelligences who have various functions to perform in maintaining the proper relations among living beings. Among these are of course

the great Authorities who administer karmic law.

Anarchism is not only denial of outer authority, but it is actively destructive of authority. Thus it strikes at the very heart of the structure of the universe and opposes the great forces which work for the conservation of the universal unity.

The right uses of authority need be carefully studied by all men, especially men of democratic countries. They should harmonise with the larger principles, as well as with the lower world interests. It is one thing to understand, perhaps intuitively or subconsciously, the great principles of justice and order; it is quite another thing to be able to work in the world with personalities in helpful ways. Men have especially the duty of using their authority in constructive ways, in building up greater unities and organisations in the world; it is not a safe thing to use human authority in the ways of destruction, such as is done by those who deliberately bring about a needless war. But when once there is conflict between two opposing interests, men must willingly and faithfully fulfil even the duties of destruction that may be required by legal authority.

The man who takes up the responsibility of such authority as comes to him deservedly, and who takes great care in making use of his power wisely and well, is sure to grow in strength of character. Such men are needed always, especially at this critical time when there is so much disregard for authority. The man of power, the sustainer of the law of order, has a beautiful, divine work to do, and he must be very dear to the great heart of the universe.

C. S.

THE SUSTAINING POWER

Amid swirling activities, tumults and toil there is a Power behind and beyond and within it all that is serene and calm, perpetual, unhurried, noiseless and supreme. All the outer is made possible by the inner, for it is the upholder, the sustainer, the life-giver. It is one of the most tremendous phases of God's will to work and yet the most unrecognised.

In human affairs it is the same. Men see one of strenuous activity, continually in a whirlwind of endeavor, and they proclaim him a man of deeds, a great man, oftentimes a hero of the nation. Yet frequently nearby is one they never notice at all, or perchance just enough to dub him a dreamer or at best impractical. In truth he is a seer of a tiny fragment of the inner realities, and it is to him that the doer goes, as he would likely phrase it, for a bit of relaxation. Is it merely relaxation that flows from that calm, steady soul? Is it not rather a power of control over the external, a poising and balancing of the forces within, resulting in a sense of power instead of the turmoil of the hurried rush and bustle of the preceding hours? It is not so much a relaxing, a making lax, as a sustaining, revitalizing power working so harmoniously that the tension is relieved, peace is restored and again the man goes forth with clear eye, steady hands and firm tread to his ever-pressing battle.

This place in life seems to belong peculiarly to women. Is not motherhood itself but a phase of it? For years, sometimes during the entire life-time, the child draws from the mother, first

physical, then emotional, moral and spiritual support. Little as we like to admit it in the 'day of woman's emancipation,' have not the majority of the women who live worthily in the world's annals won their place there by their forceful, steady influence upon the doers, sometimes upon one, sometimes upon a whole nation? How many men have had reason to breathe a like prayer to that of Brutus:

"O ye gods,

Render me worthy of this noble wife!,"
when the stress has been too heavy and strength and courage were poured into their hearts by wife or mother, sister or daughter!

But it is oftentimes a thankless task, without honor or recognition, and widely are women seeking a 'place in the sun.' Who shall blame them for tiring of being a crutch for a man who acknowledges not his lameness, eyes for the man who while using them vows he sees clearly by himself? Not I, indeed! But sometimes a questioning arises, if woman in her seeking for wider external activities may not be leaving the greater for the lesser, or at least may not hear if she listens with inward-turning ear, "This ought ye to have done but not left the other undone."

For mankind has not yet attained to where it can lean directly and solely on God's sustaining power. Not that it is not there for him, but he feels the need—yes, really does need—an intermediary channel, something tangible and visible toward which to turn, for he is yet a little child. And especially now, when humanity all the world over is so sorely tried, when the only peace for the seeking heart is that within, especially now

is the need great for calm, sustaining power. And those of us who have no talent that seems to call us forth to applause-gaining endeavor, to heroic deeds of the world, may find a greater work than these in studying and pondering upon God's great sustaining power until the power to transmit somewhat thereof grows within and lifts us into co-workship with Him in this most wondrous phase of His activities — marvelous privilege, self-hushing thought.

Gertrude March.

THE RETURN TO INCARNATION

That it is desire for the life of physical sense experience that draws egos to incarnation is clearly pointed out in the following statement of Proclus in the *Timaeus* of Plato:

Souls fall into bodies, because they wish to imitate the providential energies of the Gods, and on this account proceed into generation, and leave the contemplation of true being. For as divine perfection is twofold, one kind being intellectual and the other providential, and one kind consisting in an abiding energy, but the other in motion, hence souls imitate the prolific, intellectual, and immutable energy of the Gods by contemplation, but their providential and motive characteristic, through a life conversant with generation. As the intelligence too, of the human soul is partial, so likewise is her providence; but being partial it associates with a partial body. But still further, the descent of the soul contributes to the perfection of the universe. For it is necessary that there should not only be immortal and intellectual animals, such as are the perpetual attendants of the Gods, nor yet mortal and irrational animals only, such as are the

last progeny of the Demiurgos of the universe, but likewise such as subsist between these, and which are by no means (wholly) immortal, but are capable of participating in reason and intellect. And in many parts of the universe, there are many animals of this kind. For man is not the only rational and mortal animal, but there are other such-like species, some of which are more dæmoniacal, and others approximate nearer to our essence. But the descents of a partial soul contribute to the perfect composition of all animals, which are at the same time mortal and rational.

Should it be again asked, Why, therefore, are partial souls descending into generation filled with such material perturbation, and such numerous evils? We reply, that this takes place through the inclination arising from their free will; through their vehement familiarity with body; through their sympathy with the image of soul, or that divisible life which is distributed about the body; through their abundant mutation from an intelligible to a sensible nature, and from a quiet energy to one entirely conversant with motion; and through a disordered condition of being, naturally arising from the composition of dissimilar natures, viz. of the immortal and mortal, of the intellectual and that which is deprived of intellect, of the indivisible and that which is endued with interval. For all these become the cause to the soul of this mighty tumult and labour in the realms of generation; since we pursue a flying mockery which is ever in motion. And the soul, indeed, by verging to a material life, kindles a light in her dark tenement the body, but she herself becomes situated in obscurity; and by giving life to the body, she destroys herself and her own intellect, in as great a degree as these are capable of receiving destruction. For thus the mortal nature participates of intellect, but the intellectual part of death, and the whole becomes a prodigy, as Plato beautifully observes in his Laws, composed of the mortal and immortal, of the intellectual and that which is deprived of intellect. For this physical law, which binds the soul to the body, is the death of the immortal life, but is the cause of vivification to the mortal body.

SEAWARD

I.

Farewell? Ah, No! we cannot part although
we would,
Although we had forgotten, or we would forget;
Not all you were to me, but all for which you stood,
So much of God is ever mine because we met.

II.

Strength welling in me sometime from an un-
guessed spring,
A happiness whose hillside source I do not know,
Or tears, God's latent seed in soul wastes quick-
ening,
From out the long forgotten love of you may flow.

III.

Storms start the rivers, but the quiet valley
streams
Forget those torrents which were once necessity,
And gliding, build fair gardens, yet must leave
their dreams,
So after sorrow would I serve, and find the Sea.

IV.

Then no farewell, although the lesser current
sinks
Into the Ever-Silent, where at last no waters roll,
Depths whence the conscious spirit does not know
it drinks,
Wherein your truest self lies solvent with my soul.

Katherine Phelps.

MAN'S DEBT TO NATURE

It is somewhat surprising to be told or to realise by careful study and reflection that man can not own anything whatever in the universe. Man can only be, not have. Thus, at the very outset of our spiritual awakening, we have to learn the lesson that man *is* an immortal soul; it is wholly misleading to think that he *has* a soul.

All the various forms of wealth or possessions which man, mistakingly, fondly calls his own belong to nature, the vast field in which life may grow and develop higher powers of consciousness. Man may hold them but for a brief term; soon they are snatched away from him or perhaps he is snatched away from them, so that there is a separation and a sense of loss. This also is an illusion, but a necessary one.

To cause man to feel the sense of loss is a way that nature has of teaching men. It is the exact karmic reaction which can and does balance the feeling of ownership. Whatever man at any time feels he owns, he must at some time feel the loss of. And if he has taken pride in the possession of the object, then he must and will feel humiliation in its loss. If he has rejoiced in ownership then he will experience sadness in loss. To indulge in any personal feeling brings about the necessary reaction of feeling its opposite. Thus it is that nature balances and re-adjusts.

The truth is that while man may act like an irresponsible child placed among beautiful and pleasing toys, he has not the power of ownership over them. And the great law of karma treats him as though he were a responsible agent: it

collects the debts that man owes to nature and to other men. This teaches him responsibility.

Whatever wealth is found in nature is freely placed at man's disposal, if he has developed bodies or instruments to take hold of it. As a matter of fact man is as yet so imperfect in his control over his own lower bodies and so ignorant of the wonderful energies which are found in the vast storehouse of nature that he is like a starving beggar surrounded by masses of food and gold. He is able only to use some of the coarser, heavier wealth of nature, and too frequently he aims only at the possession of physical wealth and power, which of all nature's bounties is the most material and subjected to the greatest limitations.

Nature is the vast field in which man can obtain experience in the use of lower bodies. He does so by making use of nature's energies and forces. Every physical action, every feeling or emotion, every thought, is a transformation of energies of nature. Man has free use of these energies, but there is the great law which requires balance or re-adjustment of disturbed conditions. This law of karma returns to man the re-action which will balance the action in which he took part in the name of his own personality.

How will man ever repay nature for the use of her bounteous wealth? By the training which he, knowingly or unknowingly, gives to the energies of nature by his use of them. He helps to develop qualities in matter and to release gradually the powers of consciousness which are already latent in nature's crude, undeveloped energies, for all matter is alive and all energies are expressions of life.

C. S.

THE TEUTONIC INFLUENCE
IN AMERICA AND ENGLAND

Mr. Otto Butz, who heads the Western Department of *The Friends of German Democracy*, is said to deprecate the elimination of the German language from our public schools. He thinks such an action would be regarded in Germany as proving the hypocrisy of our assertion that we are not waging war against the German people but against their atrocious government. This seems no valid argument; the German language is not the German people. The discontinuance of the teaching of the German language cannot be regarded as a reflection upon the German people; it should be a measure looking to the diminution of the influence of Teutonism in America. The influence of all lands and peoples we are willing to have our citizens feel, but never *in an overwhelming degree*. It is when a foreign language is used in our midst to pervert the course of our national culture, to introduce the baneful influence of ill-considered socialism into our midst through a linguistic medium not comprehensible to the common mass of our people who, by criticism and advice might otherwise nullify that influence, that we raise objection.

The public schools should be kept free, all of us admit, from the presence of religious sectarianism, because the schools should be the source of the purest streams of Americanism passing into the young lives of our coming electors. No foreign language should be taught in the public schools if that language becomes or threatens to become a menace to the purity of our national

ideals as they take rooting in the hearts of the growing generations.

We distinctly and emphatically aver that the influence of the Germans and the German language in America have been, to a large extent, cast upon the side of subversion instead of the elevation of our national ideals.

While we do not wish to see the German language interdicted for periodicals in general, but only for specifically offending publications, we feel that the case is different for the teaching of the German language within the precincts of our common schools, where the false doctrines and methods of the people whose leaders have plunged the world into unimaginable bloodshed may be instilled into minds not sufficiently mature to recognize their falsity.

We find no faults with the presentation of distinctively Teutonic doctrines to our people in proper and moderate ways. But we object to their wide-spread promulgation as propaganda; to their popular dissemination under methods that approach compulsion and to their presentation to our children under the cloak of linguistic study.

W. V-H.



"DRESSING-UP"

You long to be a princess, little son,
You feel some urgent need for flowing vail,
For purple dress and stately panoply.
Something within demands a regal couch,
Courtiers to kneel and run at your command.
This is not strange to me, for many lives
I see, beyond the mist that hides the past.
They glow like pearls upon a silken cord,
And here is one, the richest of them all
That I can dimly sense behind the vail.
You were a stately princess of the blood,
And ruled a land as great as it was vast.
It was indeed your right by birth to wear
The purple robe, the jewels, the floating scarf.
I will not judge, nor tell, all that I see
Of wrongs unrighted, and the poor unfed.
But this I know, you were not royal born
When you came back to live in flesh once more.
I know the perfect justice of the Plan,
And yet a great compassion swells my heart
When I now see your throne a worn-out couch,
With my old purple dress your royal robe,
My imitation diamond on your hand.
I know the perfect justice of the Plan,
And yet I look on this your fallen state,
With pity greater than my heart can hold.
The One who sees the string of pearls complete,
And knows compassion vaster far than mine,
He will not laugh at this your "dressing-up,"
Or censure me for kneeling at your feet.

Gertrude K. Clark.

KARMA, THE GOSPEL OF JOY

We were looking over some library books and I picked up a manual on karma.

"Have you read this?" I inquired.

The girl took it, glanced at it and threw it down quickly.

"No, I don't want that; I don't want to know about karma; it is such a terrible belief."

There was real fear in her eyes as she spoke, and she would not listen to the explanation of karma which I tried to give her, so we decided upon another volume. After she had gone, I thought about her remark. It was not the first time that I had heard such sentiments expressed. At different times people of widely varying types had told me the same thing, and I could distinctly recall the time when I had felt a reluctance to consider the question myself. What was the cause of this wide-spread aversion to a study of karma?

Obviously it makes no difference in the law of karma whether we recognize and study it or not. It is either true or not true, and if true, is not affected in the slightest by our feeling about it. Only we ourselves are the losers if we fail to study it and order our lives in accordance with it.

What, then, is the reason for this instinctive feeling of fear of the law, and the desire to evade a knowledge of it? Surely, if it is a law of God its beginning and end must be Infinite Love. Why should we fear?

There is but one cause of all the fears in the world, the fact that men are in the habit of thinking of themselves as real in their transitory personalities and not in their divinity. That is

why karma seems a law to be feared. We see only the pain it may inflict on our transitory selves and are blind to the opportunity of growth it offers to our real permanent Selves. We feel only the weakness of our personality, which is indeed inadequate to deal with the results of our past actions and quite rightly fears it may be overwhelmed by them, and we are unconscious of the power of the Divine Self within us.

When once this Divine Self, the real man, asserts himself, we recognize the fact that we have in the past set in motion the cause of our present joy or suffering, but we also know our power to modify these actions of the past, and perceive clearly our ability to set in action other causes which shall produce more and more desirable results in time to come. Karma, then, is seen as the rule of a wise parent which is planned wisely, carefully laid out and applied with infinite wisdom to help the real man accomplish his great purpose—evolution.

Man then sees himself as arbiter of his own fate; karma ceases to be a law to be feared, and becomes a gospel of Freedom.

The bitterest lesson a man is called upon to learn is the fact that his actions do not affect himself alone; that the painful results of his past actions do not strike only himself, but that others,—often those dear to him—are drawn into the whirlpool of effects. It is then that the man feels real agony, agony such as personal suffering could never bring, for he is beginning to perceive something of the karma of the world. There is but little comfort in the thought that no other person can be made to suffer unjustly. The

realization remains that we have not only brought suffering upon ourselves but have added to the world's awful burden.

It is only when man's divinity is aroused that he can free himself from the paralyzing horror of this knowledge. If by his past careless, thoughtless, ignorant or vicious acts he has forged fetters not only for himself but also for all those who travel the weary pathway with him, it must be equally true that by his own efforts to set in motion right and helpful causes he must strike off not only his own fetters but those that bind his fellow men as well. Then man seeks not only his power to shape his own fate, but he sees the glorious opportunity of growing into a co-worker with God, of helping in furthering the course of evolution.

As man works at this task, however imperfectly and however humbly, as he learns day by day to bear his suffering a little more uncomplainingly, and to subordinate the desires of his little personality more and more to the Great Self of All, he realizes more and more clearly that his power to help evolution is many times greater than was his power to hinder; for in working with evolution he is doing God's work and God's power and blessing are upon him.

Then is karma seen indeed to be "A Gospel of Great Joy."

Shall we not, all of us, who have in our big moments had even a glimpse of that joy, do our utmost that "it shall be unto all peoples?"

Erna D. Strassburger.

ITALY'S KARMA

The glorious recrudescence of France during these years of the war, leads one to wonder if Italy, too, is not to awake. The France of the last four decades, leader of many of the world's graces, has turned her thoughts inward, shown the nations her very soul. She once more fights for "liberty, equality and brotherhood" and this time her efforts will not miscarry. The entrance of Italy into the maelstrom of death and carnage, on the side of justice, liberty and right, will enable her to wipe out old scores and prepare the way for the reaping of good karma.

Italy's part in the discovery of the western continents, giving to the world again those broad lands and vast wealth, affords a most interesting study in past and future karma.

Why did the Great Ones in charge of the destiny of nations, select sons of Italy to find the new world? Must it not have been because the individual karma of the men and the collective karma of the state made it fitting? May it not have been possible that Columbus, Verrazzano and Vespucci, the three discoverers of the western hemisphere, dwelt there in the times which are told of in the "Lives of Alcione," in those prehistoric days when the Great Ones, like the Angels of the Lord, "walked with men"?

One can picture these men as loving the land and laboring to beautify it and make it fair. And for that reason, perhaps, they were guided to its shores, after the great cataclysm which destroyed Atlantis had separated it from the European continent.

And should not the collective karma which brought these men to be born in Italy give to that land the reward for the discovery to the world of such vast resources and enormous wealth? Perhaps the time is not far distant when Italy herself will again have great wealth and power. And with great wealth will come the leisure and opportunity for the expression of her great and wonderful talents. Once more, perhaps, she will enjoy the fruits of self-expression and give to the world a great art. After this Armageddon is over, the hearts and minds of men will hunger for the noble and the beautiful, and may it not be Italy's karma to take a leading part in expressing the Grace aspect of the Logos to a waiting world?

Maud G. McDonald.



But, says Porphyry, if it be requisite to employ the testimony of the wise, who is wiser than a God? than a God who truly said of himself:

“The sand’s amount, the measures of the sea,
Tho’ vast the number, are well known to me.
I know the thoughts within the dumb conceal’d,
And words I hear by language unreveal’d.”

(Oracle to Croesus, related by Herodotus)

THE FAIRY-FAITH IN CELTIC COUNTRIES

W. Y. Evans Wentz has travelled for several years through the typically Celtic lands of Brittany, Ireland, Wales, Isle of Man, and the islands north of Scotland, studying the Fairy-Faith. One may think of that faith as a vague superstition of fairies and presentiments. But this investigator regards it as a form of esoteric knowledge and wisdom carefully treasured among the scattered Celtic peoples that encircle England. He plainly records his conviction in the following calm and yet emphatic paragraphs*:

Perfected art can beautify and make more attractive to the eye and mind, but it cannot enhance in any degree the innate spiritual ideals which men in all ages have held; and thus it is that we read amid the rough stone menhirs and dolmens in Brittany, as amid the polished granite monoliths and magnificent temples in Egypt, the same silent message from the past to the present, from the dead to the living. This message, we think, is fundamentally important in understanding the Celtic Fairy-Faith; for in our opinion the belief in fairies has the same origin as all religions and mythologies.

And there never seems to have been an uncivilized tribe, a race, or nation of civilized men who have not had some form of belief in an unseen world, peopled by unseen beings. In religions, mythologies, and the Fairy-Faith, too, we behold the attempts which have been made by different peoples in different ages to explain in terms of human experience this unseen world, its inhabitants, its laws, and man's relation to it. The Ancients called its inhabitants gods, genii, daemons, and shades; Christianity knows them as angels, saints, demons,

* *The Fairy-Faith in Celtic Countries*, London, 1911. Published by H. Frowde.

and souls of the dead; to uncivilized tribes they are gods, demons, and spirits of ancestors; and the Celts think of them as gods, and as fairies of many kinds.

By the Celtic Fairy-Faith we mean that specialized form of belief in a spiritual realm inhabited by spiritual beings which has existed from prehistoric times until now in Ireland, Scotland, Isle of Man, Wales, Cornwall, Brittany, or other parts of the ancient empire of the Celts. In studying this belief, we are concerned directly with living Celtic folk-traditions, and with past Celtic folk-traditions as recorded in literature. And if fairies actually exist as invisible beings or intelligences, and our investigations lead us to the tentative hypothesis that they do, they are natural and not supernatural, for nothing which exists can be supernatural; and, therefore, it is our duty to examine the Celtic Fairy Races just as we examine any fact in the visible realm wherein we now live, whether it be a fact of chemistry, of physics, or of biology. However, as we proceed to make such an examination, we shall have to remember constantly that there is a new set of ideas to work with, entirely different from what we find in natural sciences, and often no adequate vocabulary based on common human experiences. An American who has travelled in Asia and an Englishman who has travelled in Australia may meet in Paris and exchange travelling experiences with mutual understanding, because both of them have experienced travel; and they will have an adequate vocabulary to describe each experience, because most men have also experienced travel. But a saint who has known the spiritual condition called ecstasy cannot explain ecstasy to a man who has never known it, and if he should try to do so would discover at once that no modern language is suitable for the purpose. His experience is rare and not universal, and men have developed no complete vocabulary to describe experiences not common to the majority of mankind, and this is especially true of psychical experiences. It is the same in dealing with fairies, as these are hypothetically conceived, for only a few men and women can assert that they have seen fairies, and hence there is no adequate vocabulary to describe fairies. Among the Ancients, who

dealt so largely with psychical sciences, there seems to have been a common language which could be used to explain the invisible world and its inhabitants; but we of this age have not yet developed such a language. Consequently, men who deny human immortality, as well as men with religious faith who have not through personal psychical experiences transformed that faith into a fact, nowadays when they happen to read what Plato, Iamblichus, or any of the Neo-Platonists have written, or even what moderns have written in attempting to explain psychic facts, call it all mysticism. And to the great majority of Europeans and Americans, mysticism is a most convenient noun, applicable to anything which may seem reasonable yet wholly untranslatable in terms of their own individual experience; and mysticism usually means something quite the reverse of scientific simply because we have by usage unwisely limited the meaning of the word *science* to a knowledge of things material and visible, whereas it really means a knowing or a knowledge of everything which exists.

A Celt, a professed faithful and fervent adherent of the Church of Rome, whom I met in the Morbihan where he now lives, told me that he believes thoroughly in the doctrine of re-birth, and that it is according to his opinion the proper and logical interpretation of the doctrine of Purgatory; and he added that there are priests in his Church who have told him that their personal interpretation of the purgatorial doctrine is the same. Thus some Roman Catholics do not deny the re-birth doctrine. And such conversations as this with Catholic Celts in Ireland and Brittany lead me to believe that to a larger extent than has been suspected, the old Celtic Doctrine of Re-birth may have been one of the chief foundations for the modern Roman Catholic Doctrine of Purgatory, whose origin is not clearly indicated in any theological works. For us this probability is important as well as interesting, and especially so when we remember the profound influence which the Celtic St. Patrick's Purgatory certainly exerted on the Church during the Middle Ages when the doctrine of Purgatory was taking definite shape.

MAN, HIS OWN RECORDING ANGEL

In explanations of karma it is frequently pointed out that each man, good, bad, or indifferent, records his character and his future by himself, through his thoughts, his emotions, and his actions. I shall give you a simile which may make this clearer. You know the way in which the scientific man records movements by curves which are drawn by a pencil attached to a lever, which in its turn is attached to the thing which is to be recorded—say the movement of the heart. The doctor puts over the heart a little instrument which is connected with a lever and a pencil. Against the point of the pencil there is a revolving axis covered over with paper. As that revolves, the pencil draws curves which exactly record the beating of the heart. . Thus, that which is traced on this revolving roll of paper represents graphically the movements of that to which it is attached. In this case, by attaching the instrument over the heart or pulse, a doctor is able to see how that inner organ is working.

For our purpose it is enough to take the general idea, and to think of this record as being traced by the man himself through an apparatus that, for the moment, we may call karma. The man himself records all these causes that he sets going, and they work out in the future. In this way he is his own recording angel; it is not some outside power that makes the record for him, and then, on that making of another, that his destiny is created. It is the man who creates it for himself.

Mrs. Besant, in "Theosophist," March, 1918.

BOOK REVIEWS

The King Predestinate, by Michael Wood. T. P. H., London.

The Saint and the Outlaw, by Michael Wood. T.P.H., London.

Both these books are collections of short stories, taking their titles from the first story in each. They cannot be too highly recommended to those seeking tales dealing with inner phases of life. The stories themselves are gems and their setting is designated by a master hand and most carefully wrought out. The sheer beauty of the language and style alone quickens and delights. We have used them as readings in *Legion* meetings and they proved fascinating to all; and no wonder, for they have a charm all their own,—simple, exquisite, satisfying, yet leaving that hushed feeling of having touched something beyond our definite comprehension.

Reincarnation is both implied and taught definitely. Among others, there is this beautiful passage from *The King Predestinate*: "But perhaps the time was not ripe. When it is ripe, perhaps he will come back to earth and finish what he began. And the hearts of men will quiver in answer to the note he strikes, the more easily because it has struck before and has trembled into seeming silence."

A few more quotations on reincarnation and karma will give a glimpse of the mode of handling these subjects better than words:

"He was disposed to accept the theory of reincarnation as a clue to life's problems. I think it a clue myself."

"The rigid and inevitable way in which penalty had followed wilful error or involuntary failure in his father's training of him, made him a little hard. He hid all emotion, he bowed to the law of cause and effect cheerfully, and cast all need of or demand for mercy on one side."

"The nurse always spoke of that hoary and reasonable belief as 'reincarnation rubbish.'"

"The purposes served by what happened to this Simon Carhaze are unknown to me, even as the causes in his past, which made so mysterious a thing possible for him,

are unknown. It may be that I miss the very link that might make clear the whole, but by such a tale we can perceive very clearly that the causes of things lie beyond our ken and all our judgments of men and of the workings of those laws which our pious forefathers called 'the mysterious ways of Providence' and the 'will of God' are chiefly the babbling of babes in the twilight."

Both "The Teller of Drolls" and "The House of Hate," found in the second volume, show visions of past lives as explaining present circumstances and actions. In the latter story is found this passage:

"As I watched her I seemed to be linked to her. She became myself. I felt all she felt. . . I saw too the long past beginnings, the little shades of unchecked tendency, the discontent, the resenting of little wrongs that made it possible at last for her to hate so bitterly when the great wrong came. I saw her build unconsciously the thing that is trying to kill me to-day. I saw the causes that have sent me here, as I am. Thank God, it's not unjust. I can bear it now. . . Perhaps I'm too weak for the devil I made. I made it. I, through God's most merciful justice, have fallen into its power. It is my will now, against my will then. It ought to have grown stronger. I'm going home to fight. If my 'dead self' kills me this time, think kindly of me and hope I may do better when I get my next chance."

Turning on the "The Guardian of the City":

"Life can be re-lived and altered in the re-living. Thus it is written. Spirit, and matter too, are Life; all is Thought. Let the sinner reach the Thought of his past, and he can change it; thus are sins forgiven and blotted out; thus are men saved by Faith."

"Each man must garner the fruitage of his action; each man must suffer for his own sins."

"It is true. And like all truths it can be fashioned into a lie. For there is no man but does and must suffer in some measure for another's sin. It was told me that a man may perceive this as truth, and be willing it should be so; even as a grown man may willingly bear a blow which would have fallen on a child, though it be from the child's own act that it descends, he bears

it gladly, that the child may grow to manhood taking only such blows as will not crush him wholly, until he be fit to pay the debt he owes; paying it in his turn, to succour babes who were unborn in the days of his own childhood; when, I say, he bears such blows of his own free will, then in that hour his soul is built into the likeness of the Blossom-cup, and the fire smites it, and makes it translucent; pure light it is within and without, and the fire flows through and through it without let or hindrance; then if aught of the penalties of his past sins be yet unpaid they are remitted and the fire burns them, because he, the grown man, discerns not his own sins from those of the young babes struggling in the toils. Thus each in turn pays for another the debt once paid for him; and his burden is by no means lightened.’”

And finally a rather long extract from “The Land of Marvellous Night”:

“Thou sayest I am of the Lonely People, receive this of me, I pray thee: Thou, and not I, art of the Lonely People; for there is nothing above nor below so lonely as the soul that hates. Think not, thou Lonely One, I seek to stay thee from thy foe, or to stem thee in thy hate; slay if thou wilt, hate if thou wilt, and garner therefrom the fruitage of murder and of hatred. As for thy wonder that I dare to draw near the Holy House of Christian men, know thou this: Heaven and earth and all that in them is, fair and foul, ill or well, are fashioned into a Holy House for the Souls made One, of whom I and my brethren and these pious men are.’

“I followed him in silence. . . . I saw high on a lonely mountain a little hut in which a light shone like a star, a s’ennight past I slew a boar in these woods and then the hut was not upon the mountain.

“‘Whose hut is that?’ I said.

“‘It is the hut of Ughtred the Saint,’ he answered, ‘the sinner’s saint, the pitiful and holy, the lover of all that lives.’

“‘I had not known till now that I bore the name of a saint.’

“I looked at the light and by some magic power, I

who stood in the marshy valley by the lily tarn, could see within the mountain hut; therein was a man clad in a linen garment; my eyes and his, in which lived a boundless patience, met; behold! though he was unlike to me, I knew of a surety it was I, Ughtred of the Swords, who sat within that hut. I turned and fled; I ran fast, fast as a horse could gallop. When I paused and looked back I saw the hut and the light were still on the mountain; many of the things I saw that night vanished as I gazed on them, but ever when I looked I saw, unchanged, the hut of Ughtred the Saint, the lover of all that lived, abiding on the mountain with the star-like gleam shining from the window.

“And I, Ughtred the sinner, the hater of Murtagh Redhands, shuddered in rage and fear, because of my inner surety that, do as I would, I could never pluck down nor destroy the hut wherein Ughtred the Saint sat in patience—waiting.”

Gertrude March.

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The Laws of Health and Prosperity, and How to Apply Them, by Clara Chamberlain McLean. 158 pp. The Elizabeth Towne Co., Holyoke, Mass., 1917.

This book is one of the best of its kind; it is purposely made very clear and practical. A strong note of universality and tolerance runs throughout the work. It is, however, a matter of surprise to us that neither karma nor reincarnation are distinctly taught, although they are known to the author and, in a way, implied. The writer says, “I believe that, according to the *Law* of attraction, each Soul attracts every experience it needs at just the moment it needs that experience, be it a person, a book, or a problem.” On page 145, she says, “Suppose that each soul comes back to this Earth Planet as long as it needs the Lessons to be learned only here; after that, why should it not go to another Planet, in a body suited to the Life and environment on that one, and so on forever and ever, unfolding the God Life which it really is?”

C. S.

FIELD NOTES

The Dutch official organ of the *Legion*, called *Mededeelingen*, is published once in two months by Mrs. L. van der Hell and her helpers. Each copy consists of sixteen pages of very bright reading material, especial attention being given to the answering of questions. The little magazine is now in its second year, and promises well for the future of *Legion* work in Dutch-speaking countries. The general appearance of *Mededeelingen* is patterned after that of REINCARNATION, and it is both attractive and dignified. REINCARNATION rejoices in the able support which is being given in the Dutch language by *Mededeelingen* to the cause of spreading the knowledge of the fundamental truths of human life.

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REINCARNATION has on its exchange list the spiritistic journals *Redención* and *Psiquis*, of Havana, Cuba. There is also a spiritistic publication in Buenos Aires, Argentina. From the two former journals we draw the following:

It is most interesting to note that the Spanish-speaking spiritualistic societies in Cuba and South America are explicitly adherents of the truths of reincarnation and karma. They are followers or admirers of the French school of spiritualists which was founded by the well known writer Allan Kardec. This deep student of life was born in 1804 and died in 1869; his real name was León Hippolite Dénizart Rivail. His imposing tomb in Père Lachaise Cemetery, Paris, bears the words, "Naître, mourir, renaître encôre, et progresser sans cesse, telle est la loi" ("To be born, to die, to be re-born, to progress unceasingly, such is the law").

The following "declaration of doctrinal principles" were approved in the International Spiritist Congresses of Barcelona (1888), Madrid (1889) and Paris (1892), and were adopted by the Spiritist Society of Cuba:

"The existence of God. The plurality of inhabited worlds. Pre-existence and persistence of supervision of the human soul for mediumistic communication with spirits. Reincarnation. Infinite progress. Communication beyond this world. Universal solidarity."