

# **REINCARNATION**

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## *THE COMING WORLD*

If one were without the conviction, indeed, the immediate knowledge, that the affairs of our sublunary world are in the hands of a loving and all-powerful Providence that is at once human and superhuman, we would to-day almost dread to scan the face of our racked and broken world or to inquire into its future.

For the conquered there would seem to be a long train of retributive years; yet we must hope for a re-established and saner Teutonic world to give us still more of music and patient craftsmanship. And we must expect for the widespread hordes of Russia education, social progress and the pastoral helpfulness of comparatively young souls.

The Balkan peoples—what a problem! Does it not seem that these peoples are preparing for self-government in the very turbulence of their endeavor to live together? Although the political members of the Balkan body are at war with one another, they are rapidly gaining experience; they will surely get some tolerance of one another, and, with the repression of the unspeakable Turk, they must gain in confidence, in education and in enlightenment. If the petty duchies and kingdoms of Italy could join at last for defense, why not her next Eastern neighbor-peninsula? Geographical barriers and open plains and valleys have their meaning, their compulsions.

The sea, bearing her rich burden of commerce, beckons the peoples of her shores and of her inflowing waters to unite and to pass on their goods of field and mine to those who can send back machine-made articles. We dream of a Balkan republic, with rich cities, productive fields, a dominant mineral wealth, to give the world a new and fresh, free, sensuous breath of intensely human action.

And one can fairly foresee the expansion of France, of Italy, of the American Union.

But who can foretell the limit of England's power? She is getting to be so insistent in fact, though silent in words! Her recent cool refusal to consider a reduction of naval armament, her colossal increment of territory in Africa and in Asia as the immediate spoil of war, her present pythonic coiling and jaw-stretching for the engulfing of Persia—these things are truly amazing.

A Byronic heroine, while vowing she would ne'er consent, consented! Just and fair England,

that could never do man wrong, that has but just yesterday shed her heart's blood for the principle of liberty, for poor, despoiled and outraged Belgium, is to-day, under the eye of our noble idealist, Mr. Wilson, in the act of deliberately, methodically swallowing Persia. And Persia does not wish to be swallowed, has begged and protested. But England needs Persia to protect India! Of course Mesopotamia is needed to protect Persia, and so forth.

Yet, if not England, who would lead the world? What a wealth of comprehension the word *dharma* gives! The unsaintly world is working good through selfishness. England will make the Persian work. She will rouse him with fair enticings until he wants something—a knife, a strip of cotton, a mirror,—and then she will subtly sell it to him (transportation for British merchantmen, manned by Laskars; payment with palatable discounts through London banks; work for British workmen; civil service in Persia for British youth!)

Yet there will be more schools in Persia, and Persia will have the benefit of many more missionaries in her midst! Yes, Persia will be the better for it!

The grotesque, the absurd, the contradictory ways of men are not mysteries to the Great Who are Providence. They see through man's childish ways and, with the new teachings which the world is to have, They will guide all into broader and happier paths!

W. V.-H.

*REINCARNATION AND EDUCATION*

Those who look at education from the standpoint of the teacher are always confronted with the problem of individual difference. Our leading educators have been paying special attention to this question in recent years, and one can hardly find a copy of an educational journal that does not mention it. The main problem is to harmonize uniform requirements and the fact that some pupils meet requirements easily while others are totally unable to do so. Back of this difficulty, however, is a failure to understand fully just why there are differences in those sent to us for instruction.

The moment we recognize the facts of reincarnation and karma we see at once why no two of our students should be at all alike. They may or may not have been studious in former lives. Some made special efforts along one line, some along another. All these efforts in the past have borne fruit and now the young boys and girls find those subjects easy on which they studied most in the past. Those who are young, in the true sense of the word, find all subjects difficult, because they are really making a start—they have nothing on which to build.

Why require the same from all? Some are held back, others are quickly dragged beyond their depth and lose all interest. The educational world needs a plan which, recognizing that reincarnation and karma are facts, will enable us to give to each student just what is appropriate for his stage in evolution and his past efforts.

*Lieut. I. I. Nelson.*

*LIFE AS AN INVESTMENT*

Ruskin has said that "there is no wealth but life," and from the view-point of a reincarnationist this seems to be true, because when a man comes into incarnation, he (the real man) makes an investment, and like any other investment he is short-sighted or inefficient if he does not get the greatest return from the investment; and by doing this he accumulates a larger capital to work with in living, as he would if he saw to it that investment in business enterprises made him large returns. Now it might be said: "But with this idea one is working for one's self, in this investment made in living in a physical body (for of course we live whether in or out of one)."

Yes,—working for one's self as a means but not as an end. The proposition is to make one's self more useful in the scheme of things, and of course each one belongs to that scheme. So you see we cannot separate ourselves from the whole.

Now an indifferent attitude, allowing one's self to be bored, instead of interested, in all the contacts of life, is poor economy, and mismanagement of one's investment in living; it is not the full act of living. And again it is bad judgment in our investment in living, if we do not "lay up treasures in heaven, where neither moth nor dust doth corrupt."

What are some of the ways by which we may do this? By seeing to it that we live in justness and fairness with all, striving to live according to our dharma, or "according to our duty as we see it in our highest moments." Verily, we can not take gold and silver away with us when we

die, but out of our investment in living we may take jewels and precious stones: of debts well paid, of duty done, of some grace added, of enrichment of character, of larger faculties, for the use of the Whole, the Self, in our future incarnations on earth. For truly "it is the living of life which teaches best."

*Ella L. Cutler.*



Brother to a stone!  
Sister to a clod!  
For not I alone,  
But stone and clod  
And I are God.

The spark in the stone,  
The life in the clod  
In future aeons shall have grown  
To such as I, and I a God  
Shall be,—and still be—brother to a clod.

*Alice L. Strong.*



### AMERICA IN A NEW ROLE

In the early days of American history there was developed the attitude of aloofness, which until recently has been the chief characteristic of our foreign policy, particularly in our dealings with European and Asiatic countries. No doubt

there were many in those days who fondly hoped that America would always follow that course and consistently steer clear of anything that resembled an entangling alliance, no matter how great might be the benefits, for either party or both, that were to be derived from such alliance. When our republic was in its infancy and youth it would have been very unwise for us to become too closely involved in European affairs. There are reasons for believing that Those Who guide the nations wished to have builded up in America a nation radically different from those in Europe, with their monarchies and their strangling traditions. Furthermore, America was too weak at that early time to play a strong part and was not at all ready to give her message to the world in a way to make it impressive.

Nations, however, do not come into existence with a "clean slate. They, like individual men, live again and again on earth and pursue their course in evolution under the great law of karma. Thus, it follows that in past incarnations America made countless karmic ties in her dealings with the very nations that are her neighbors of to-day. It was inevitable, then, that sooner or later she must take her place in the family of nations in order to clear up the accounts of her former incarnations. Recall for a moment our desperate attempts to preserve a "strict neutrality" in the recent world war. Did they not prove futile? Our honor was at stake. The time had come for us to play the part of a full-grown member of the world family.

How can America best live up to the requirements of her new rôle? It seems to us that

many things must be done and undone. In the first place we *must* grow out of our narrowness, our provincialism, our insularity. Time was when men from different States viewed each other with distrust. Then there was the so-called "sectional" feeling, the prejudice between North and South. Fortunately those barriers are no more. The calling together of our young men into the army has done away with them,—we hope, for all time. But we are still prone to look askance at people from other nations. It is a fact that during the sojourn of our armies abroad many Americans allowed themselves to acquire some utterly ridiculous notions about our own allies. Far too often we come to hasty conclusions as to our friends' motives and intents and help to build up harmful prejudices. These conclusions were in many cases based on nothing more than differences in customs and in ways of looking at the problems of life. As if we could have the whole world think and act exactly as we do!

What is the first test for "world-citizenship"? Is it not the ability to look with tolerance and understanding upon the manners and customs of all peoples? And if we add to this ability the desire to serve unselfishly, then surely we have the embryo citizen of the world. Can America meet these requirements? Much depends upon our efforts in this direction. If we but do our best, a large measure of success awaits us. Then will America be given the greatest of all karmic rewards—the opportunity for greater service!

*Lieut. I. I. Nelson.*

## LUX

"The Lord is my shepherd; I shall not want."

In vain my parched lips formulate the well-known words which were wont to bring comfort in times past. The grip of the earth spirit will not loosen. My very limbs seem incapable of moving from the bed—my whole being held in matter, dense, immovable, ponderous. Like a flickering, dying light my soul within me protests against entire extinguishment. All the fears and doubts and apprehensions of the world seem to be laid on my frail body. In vain again and again my lips and heart cry out.

"He maketh me to lie down in green pastures. He leadeth me beside the still waters."

My soul tries to summon up the memory of lovely summer days, of rippling brooks and quiet lakes of wooded hillside and flower-perfumed garden. There is a moment of peace and a light zephyr-like breeze bearing the loved perfume of roses seems to float through the room. As if from a great distance comes the sound of rippling water and the faint fragrance of the Beloved's presence seems to pervade the room. My weary soul feels new life and hope.

But it is for a moment only. Then again the heavy pall descends. All the world seems dreary, bleak, hopeless, devoid of interest and undesirable. Life seems utterly worthless. My soul is dead within me. Gone is the well-loved Presence, so real but a moment ago. In vain do I strive to recall the memory of it.

"It was not real. It was but a delusion," so

the whisper comes from the tempter. "All the world is black and life but a weariness."

I seek to think of all those whom I love but they are unreal, ghost-like. Could I but cease to live! How I fight against the thought. But mercilessly, noiselessly and inevitably the darkness around me deepens. Closer and closer it presses in upon me. Denser and denser it grows. It seems I can not raise my hand, so heavy is the black pall upon it. With a last weary gasp my dying self calls out: "He restoreth my soul," and relinquishes its fight for personal existence.

Suddenly in the darkness appears a light—dim at first—a mere tiny triangle, but gradually growing clear and bright. My soul feels new life. Faith and hope return. Brighter and brighter grows the light. Great streams shoot out from the tiny triangle and the petals of a wonderful flower slowly unfold from the center of light. A subtle perfume of lotus fills the room—delicate, irresistably sweet and fresh, delightfully cool. My tortured flesh relaxes under its influence. Mighty Presences seem to fill the room. Their white garments shimmer dimly in the light which is now glowingly iridescent, showing ever-varying colors of exquisite, unearthly beauty.

And suddenly, more radiant than the light itself, the figure and face best beloved in all the world flash upon me. The consciousness of fleshly existence has left and in deep humility with overflowing joy and passionate gratitude my soul repeats, not for itself alone but for all humanity:

"Yea even though I walk through the valley of the shadow of death I shall fear no evil. Thy rod and thy staff they comfort me."

I pause a moment and offer a prayer of thanksgiving to the Law that sends the burden and sorrow as well as the radiance and the joy. A phrase from Bacon's prayer comes to my mind, "for thy comfortable chastisements" and my eyes meet the Beloved's with a new understanding, a deeper comprehension. Closer He draws me to Him and with me all those with whom my life has been associated.

The dark powers have fled. My soul is exquisitely alive and quiet, and joyously I repeat:

"Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil. My cup runneth over."

A great peace, the consciousness of which transcends even the exquisite beauty and radiance of the light fills my whole being and again my lips repeat joyfully for the whole world:

"Surely goodness and loving-kindness shall follow me all the days of my life and I will dwell in the house of the Lord forever."

The light and peace remain but what follows is lost in unconsciousness to the personality.

When I "awake" and return to the world of every-day existence the light is gone but its joy and peace overshadow me, the Beloved's Presence has vanished but His Love abides with me and in my heart I feel the assurance that ere long I shall stand again in His Presence where there is always fulness of joy.

And some day not too far distant the Everlasting Light shall break forth for all the world and all humanity shall know its joy and peace.

*Leona Clarkson Grugan.*

## A NEW HEAVEN

The second narrative of Basil King's psychic experiences is presented by him in the August *Cosmopolitan* under the caption "The New Heaven," and while some of the messages that came to him are open to the suspicion that they are his own subconscious mental product telepathically transmitted through the medium, many of the communications are so much in accord with the psychic truths as understood by reincarnationists who do not accept belief on faith, that there appears to be no good reason why they can not be received as the thoughts of discarnate beings seeking reincarnation through the medium, acting upon her mind and causing her subconsciously to transmit them.

I have held, and so have other psychic investigators, that consciousness is not an attribute of the discarnate state, and can only function after a soul is incarnated; but for the proper understanding of what follows, I am willing to concede that a discarnate spirit may have, if not an actual consciousness, at least an awareness of its own and of its environmental possibilities, and be able to feel the effect upon its being, for good and evil, of the environment in which it has its habitat.

Messages came at first from a number of people but settled down by degrees to one chief speaker, a man who, while on this plane, was well known throughout Europe and America, but whose identity is concealed under the name Henry Talbot. They came through a young girl medium whose identity is also concealed, and who is called Jennifer. She is well read but has never been to

college, has skimmed but one book on philosophy, while of psychic phenomena and literature she knows nothing. Mr. King says that of the many channels through which to approach us, Talbot found Jennifer the most responsive: "a loved and loving transmitter," he calls her; "her mind is the corridor of mine," he says.

"A loved and loving transmitter; her mind is the corridor of mine"—can there be any doubt of affinitive attraction here, and can not that affinitive junction between the discarnate soul of Talbot and the congenial young woman, cause her to transmit subconsciously the thoughts arising from the former life experiences of Talbot potentially locked up in his spiritual being? The possibility of this is undeniable.

Talbot says further: "The manner of going over varies with individuals. Of this you may be sure: the suffering is all *on your side* of the change. The arrival here is sometimes bewildering but never without joy."

This is as it should be. Relief from carnate responsibilities must be pleasurable; the reincarnationist can recognize this as a true condition of the discarnate state.

"Those who are best prepared see the beauty before they pass over, and leave you with a serene anticipation."

True, all reincarnationists recognize the truth of this, they see the beauty long before they pass out and enjoy the anticipation years and years before their expected passing.

"Those who come in violence are shocked by the loveliness." And well they might be. A sudden transition, say, from a roaring battlefield

to the most calm and beautiful peace imaginable, must be startling. And it is a calm and beautiful peace—the reincarnationist's conception of the discarnate state.

"The unprepared suffer from handicaps, and undergo spiritual anguish of remorse. Their feelings are best compared with those of the prodigal son on his return to his father's house; but everything is done to relieve their sorrow, and point to the future and the present rather than to the past.

"The treatment of the newly come varies in kind with the individual, but never in love."

Yes; the unprepared do suffer from handicaps. They are greatly hampered by false teachings absorbed during their incarnation, particularly the teachings of the church, according to which they expect to be judged as to their past life on earth; and when they realize that there is to be no judgment, and that instead they are received with love and kindly welcome, they must experience a feeling of remorse because of neglected opportunities to break their mental fetters while yet on earth, through which they would have gained many pleasurable incarnate years, and been enabled to enlighten their dear ones in this important matter.

From the communication of Talbot, Mr. King is given to understand that "heaven is a state of development, and each man finds in it that which spiritual growth permits him to see." And he says, "I think I should be right in declaring that each one goes there as a master of everything he has made himself fit to command."

This is absolutely in keeping with the reincarnationist's belief. All knowledge we have made our own, through all the ages in repeated incar-

nations, is ours for all time, and its sum total is the measure of our fitness to command.

He says further: "The greatest sinner, to use one of our familiar expressions, must enter there as one whose right is conceded. He is in his Father's house, where there are many mansions, and where the place has been prepared for him. Those who welcome him receive him with a tenderness for which we have no terms; and yet, he can not be the recipient of celestial alms. He comes as the heir comes—the heir who has wandered into a far country and wasted his substance with riotous living—but is still the heir."

How very true! He comes as is his right, into the place that has been prepared for him; and again, the sum total of the knowledge he has made his own is the measure of his fitness to occupy the place prepared for him accordingly.

"At first," Talbot says, "the newcomer rests for a period that varies according to his needs. He learns much during this time—as a baby does in its first years. Sinners, and those of less sin, get *at once* the sensation of being enfolded in perfect love. It is sometimes this feeling itself, however, that causes the intense remorse that cannot be helped, though we do our best to assuage the pain. It is the only kind of pain felt here." On this Mr. King remarks: "It is the inevitable pain of the prodigal son, when the ring and the robe have been put on him, and the Father is saying, 'this thy brother was dead and is alive again, and was lost and is found.'"

Again the wonderful reception of love, the only reception possible in the reincarnationist's view. No harshness, no punishment for past sins, no

reference to them even, only the present and the future considered. Is there anything more beautiful? This is not to be understood, however, to mean that sin is rewarded, but rather that sin is its own punishment, and the retarded development of the soul in its late incarnation is the only penalty; no after-punishment is meted out. Thus, through love, is the soul won over to resolve to make greater effort for advancement in its next incarnation.

Mr. King writes: "That there should be one world for Raymond Lodge, and another for Henry Talbot, and another for Ernest, the young Harvard professor, and another for each of the myriads of myriads who have preceded them since the beginning of time, and that no one's world should conflict with another's, that everyone's world, in fact, should be for everyone else to enjoy presents such a vista of marvels beyond marvels that all efforts to make us see a picture of it must be inadequate, and sometimes must seem contradictory."

Nothing contradictory in this to the reincarnationist. He realizes that each individual's world is the sum total of his own experiences, and no two experiences are exactly alike; and he realizes also that the discarnate state is one of intangibility, and if, in that state, we have possessions, as has been repeatedly claimed, they, too, are intangible, mind possessions only, and beautiful to all, no two viewing them exactly alike, and each one only to his own liking. Thus because all objects only, they take the shape in each mind objects only, they take the shape in each mind most beautiful to that mind, hence all enjoy alike and there is nothing to mar the beautiful harmony.

“We get the same effect,” King says, “or glorious confusion of effect, when we are told what that sphere contains.

“In the first place, impossible as it may seem to us, all life is there—all the life that ever was on this planet. Life, Henry Talbot affirms again and again, is indestructible. It is an overruling essential. That it should be incarnated, or disincarnated, or never incarnated is a mere detail. So long as it is life, it serves an eternal purpose and is destined to eternal progress.”

Here also, the reincarnationist can agree with Talbot, but is not mystified or confused by the affirmation that life is indestructible. He does not view life as existing “since the beginning of time,” for he knows there never was a beginning, and that *all that is*, excepting as to form, *always was and always will be*. Life always was and life always will remain, and, while the discarnate state may be soothing, the incarnate state is the one in which life manifests for service, and the reincarnationist glories in the knowledge that he can give that service over and over again, and that it is pleasurable and greatly to be looked forward to after each discarnate state of rest.

“Animals, too, have immortality ahead of them,” King says; and Talbot writes, “You have pushed them about with evil forces and displaced their energies. Conform yourselves to harmony, and they will quickly find their rightful areas of action, and help rather than hinder you. When I say ‘evil forces,’ I mean you have used the ‘damming power’ of holding back good, and have thrown things out of kilter. You are afraid of the animals, and keep them by force of strength and

thought from taking their appointed places in the world."

"Along what lines the animals develop," King further says, "has not been shown, but the removal of one barrier between them and man is frequently referred to. They are taught to share in that 'thought-exchange' which, in that sphere, takes the place of speech. Not that speech has become obsolete. It has only been superseded in the way of which the following little passage with Ernest will be an illustration.

"'That sure is so!' he had written, in response to something we had asked him, and when I was about to object that the form of speech was not in vogue when he passed out, he replied, 'The slang comes to us here, from the soldier boys; when they first come they want to talk and do not grasp at once our thought-exchange.'

"'And you talk with them?'

"'Yes; and the slang makes them feel at home.'

"'Then notwithstanding your thought-exchange you keep the power of language?'

"'We have all your senses and ours, too: We do not often use yours. Why telegraph when you can telephone?'

"'In this power of immediate communication, the animals are trained to share, and no one who has lived with horses and dogs can doubt their capacity to do it.'

Thought-exchange,—that is the keynote of communication between discarnate souls themselves, and between them and us. Speech is a physical function and therefore seems impossible to an intangible spiritual being, and the little passage, mingling speech and thought-exchange, is one of

the evidences that some of the author's subconscious mentation was telepathically transmitted by the medium. The replies which were brought forth by his questioning the slang phrase, would seem to be so transmitted if by speech audible sound is meant, unless, indeed, speech over there is but *mind speech*, the same as intangible possessions are but mind possessions.

Thought-exchange can be accepted as the only possible method of communication between all spirits, because through this medium they can all communicate with one another regardless of what language they respectively used in life on earth. Also if any understanding exists between the souls of humans and those of animals, thought-exchange is the only medium through which it can be had.

Are we then to have a New Heaven, a heaven without judgment for past deeds, and with only love and tender care, and helpful aid and counsel? Well, why not! if it fits in with the theory of reincarnation. On purely materialistic reasoning it would seem to the reincarnationist that the discarnate soul lies dormant with all its potentialities until awakened to new life in a new body, but we can not close our minds to the contrary evidence brought out by the earnest investigators now exploring the field so long as they are not in conflict with our theory in general.

We know that the soul is intangible, and we know also, that the plane which is its habitat must be an intangible plane because it is not manifest to human senses, and it must therefore follow that this plane can have no tangible houses, trees, flowers, food, drinks, tobacco, etc., as described by Raymond Lodge in the communications

he has made to his father, Sir Oliver Lodge; but it can have all these intangibly, mind possessions of the spirits inhabiting that plane, and such an intangible world must be of most harmonious beauty, for all architecture, statuary, pictures, objects of nature, etc., would appear to each soul in that form which its state of development considers the most beautiful, and therefore, if a score of souls were gathered together to view some certain work of art it would be equally beautiful to all, though not appearing exactly alike to any two.

All the various delvers in the field of spiritualism are approaching the important subject of man's life after death in their own way, and in their experiences seem to be converging to a common center; Sir Arthur Conan Doyle, in a recent lecture, recounted experiences much like those of Mr. King's. For the true reincarnationist, however, it is of paramount importance that he hold fast to the materialistic view. Hold on to the fact that, tangible or intangible, *all that is*, stone and iron, flesh and blood, spirit or soul, all is matter: matter that has always existed; matter that can never be destroyed; matter that is bound to manifest repeatedly for world service in such form in which it can render that service, and which, in the highest form of animate life, constitutes a being formed by the incarnation of a human soul. Therefore a rational materialism, that recognizes spiritualism as a form of materialism, is the reincarnationist's sheet anchor, by holding on to which he can never go astray.

*William W. Weitling.*

## TO MINERVA

Daughter of ægis-bearing Jove, divine,  
Propitious to thy votaries' prayer incline;  
From thy great father's fount supremely bright,  
Like fire resounding, leaping into light.  
Shield-bearing goddess, hear, to whom belong  
A manly mind, and power to tame the strong!  
Oh, sprung from matchless might, with joyful mind  
Accept this hymn; benevolent and kind!  
The holy gates of wisdom, by thy hand  
Are wide unfolded; and the daring band  
Of earth-born giants, that in impious fight  
Strove with thy fire, were vanquished by thy might.  
Once by thy care, as sacred poets sing,  
The heart of Bacchus, swiftly-slaughtered king,  
Was saved in Æther, when, with fury fired,  
The Titans fell against his life conspired;  
And with relentless rage and thirst for gore,  
Their hands his members into fragments tore:  
But ever watchful of thy father's will,  
Thy power preserv'd him from succeeding ill,  
Till from the secret counsels of his fire,  
And born from Semelé through heavenly sire,  
Great Dionysus to the world at length  
Again appeared with renovated strength.  
Once, too, thy warlike axe, with matchless sway,  
Lopped from their savage necks the heads away  
Of furious beasts, and thus the pests destroyed  
Which long all-seeing Hecaté annoyed.  
By thee benevolent great Juno's might  
Was roused, to furnish mortals with delight.  
And thro' life's wide and various range, 't is thine  
Each part to beautify with art divine:  
Invigorated hence by thee, we find

A demiurgic impulse in the mind.  
Towers proudly raised, and for protection strong,  
To thee, dread guardian deity, belong,  
As proper symbols of th'exalted height  
Thy series claims amidst the courts of light.  
Lands are beloved by thee, to learning prone,  
And Athens, Oh Athena, is thy own!  
Great goddess, hear! and on my darken'd mind  
Pour thy pure light in measure unconfined;—  
That sacred light, Oh all-protecting queen,  
Which beams eternal from thy face serene.  
My soul, while wand'ring on the earth, inspire  
With thy own blesséd and impulsive fire:  
And from thy fables, mystic and divine,  
Give all her powers with holy light to shine.  
Give love, give wisdom, and a power to love,  
Incessant tending to the realms above;  
Such as unconscious of base earth's control  
Gently attracts the vice-subduing soul:  
From night's dark region aids her to retire,  
And once more gain the palace of her sire.  
O all-propitious to my prayer incline!  
Nor let those horrid punishments be mine  
Which guilty souls in Tartarus confine,  
With fetters fasten'd to its brazen floors,  
And lock'd by hell's tremendous iron doors.  
Hear me, and save (for power is all thine own)  
A soul desirous to be thine alone.

*From Thomas Taylor's translation of Proclus.*

*AMERICAN IDEALS*

If there ever was a time when American ideals were in danger, that time is now! From various quarters subtle as well as crude influences are at work to overthrow the very ideals which true Americans hold most dear.

What are the ideals now endangered? America has always stood for that wonderful liberty of the individual in fullest measure. The individual has been regarded almost as a king when acting in his own private domain. But now our industrial life has become so complex that a vast amount of tinkering with this ideal has been permitted, and to a very alarming extent it has been vitiated and supplanted by time-serving, opportunistic and predatory measures. It would be merely painful to enumerate some of the many violations of this fundamental American principle of the sovereignty of the individual.

The ideal of free and open competition in business has been fairly crowded out of existence by the various "trusts," of which the most flagrant violator of this principle has been the labor trust, which has taken pains to be specifically excepted from laws aimed at "unlawful restraint of trade." And where is America's boasted ideal of individualism in government? Is it not almost covered up by the numerous examples of paternalism, of socialism, of class legislation?

The greatest of our cherished possessions, the Constitution of the United States, is being insidiously sapped of its material and even spiritual strength by the various classes which would make our government one of ruling classes of the hour

rather than leave it secure in its intended stability, secure even from the tyranny of majorities.

Is it not time to study our cherished American ideals and stand up in their defence?

C. S.

### RACE RIOTS

The deepest lying antagonisms that men display are frequently only skin-deep. How absurd that a white or yellow man should hate a black man when we know that each of us has been, but yesterday, the black man! The misogynist would better not rail at women. Yesterday he wore skirts; to-morrow he must don them once more.

The rioting in Washington and Chicago rests at the doors of two bodies of people: those who wantonly bait and kill and those who tolerate it. Rioting in Chicago between whites and blacks was throttled within a few hours when the governor of the state sent troops. After a few days the flame of hatred died down and no one wanted to kill.

The karma of racial hatreds is slow to die. It will be resolved when tolerance is learned by men, when older and younger souls learn to love and serve each other instead of hating and impeding.

Inclusiveness, breadth of view grow with knowledge. Some inkling of the great Law helps wondrously to show the futility of battling with our neighbor of another tint of skin.

W. V-H.

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*THE MEANING OF THE AGE*

There could be no more important effort for the thinking man of any generation than that of determining the primary and secondary spiritual purposes of the age in which he is living.

In the columns of REINCARNATION we have repeatedly insisted that the purposes of the dharma of our time is that the world is, for one thing, to make an advance step in the matter of universal world union. From the intellectual attitude which has been the dharma of the period just closed we are proceeding to the intuitional field, which is to be especially characterised by a recognition of the unity of world life, of the cooperative need of humanity that shall extend from the relations of individuals to those of nations and continents.

No activity of our fellows of the world of thought endeavor can give greater satisfaction than that involved in the great recognition on the part of our neighbors of the main facts concerned in this tremendous change.

That the world of thought and of intuition is undergoing a subtle revolution which is at the bottom of social upheaval and the search for new ways of coordinating life is almost everywhere recognised. The student of religion and its meaning must be on the alert to coordinate his views with those of the time quite as much as is the case with the sociologist. So it is pleasing to read such an article as that of the Reverend Charles J. Bushnell on the subject or *The Place of Religion in Modern Life*.\*

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\**The American Journal of Theology*, October, 1913.

Rev. Bushnell in this article indicates strong knowledge of present-day philosophy and applies his knowledge with great skill to fortify his views upon religion. Rev. Bushnell's training in the views of the pragmatic school of philosophy marks his article indelibly throughout. The pragmatist is distinctly a man of dharma in philosophy; whatever may be his theories about the Absolute he is determined that he will keep step with his fellow-man and will adapt his philosophy day by day to the need of his time.

Having discussed previously the waning influence of the church, the change of the public attitude towards religious authority, he comes to a consideration of the practical causes of the new religious view-point, the longing of individuals to determine for themselves rather than through authority, the meaning of life and our relations to God. Rev. Bushnell sets forth the present situation in the following statements:

"In the face of these conditions there is occurring a remarkable change of public sentiment toward the old forms of religion: a growing opposition to the old forms and a groping for new. We may notice briefly here the contrast between the moral and religious views held a few generations ago and those of to-day. These views of our grandfathers were marked by the following characteristics: 1) a general trust in authority, whether of the clergy or of the Bible; 2) ready submission to the church as the dominant institution of the community, and a comparatively large attendance of men, with catechetical instruction particularly in the Sunday school; 3) a prevalent belief in the mysteriously supernatural as opposed to the interpretation of the spiritual life as subject to law; 4) a belief in the natural depravity of human nature, and salvation by an unreasoning submission to divine will as interpreted by church officials; 5) a conception of the individual as substantially an isolated unit,

and therefore of salvation as a matter of the 'individual soul'; and 6) the general extension of the idea of external authority to cover all of the other essentially religious and moral relationships, such as marriage and divorce and the status of the wife and the children in the family. These relationships were in general rigid and marked by subjection of the weaker members to the stronger."

Rev. Bushnell quite clearly apprehends the cause for this change and states it to be due to the feeling that the humanity of the civilised part of the world feels for the new and far-flung idea of social, universal brotherhood, and world-wide sympathetic cooperation.

"The actual rapid development of social solidarity—of inter-dependence—through the industrial revolution and its consequences, noted above, is bringing rapidly to the foreground of reflective thought the concept of society as organic, in a deeper sense than that of the earlier crude analogies between society and the physical organism of a plant or animal. In the new organic concept (though for that matter older even than the writings of Paul) we are coming to interpret society as composed of inter-dependent members, social by their very nature, specialized in function, and co-operating together for the attainment of the general end of democracy, as the true organic society in which freedom and reciprocal service are the characteristics. This conception has developed rapidly within the last dozen or fifteen years."

Rev. Bushnell regards truth as being in process of evolution and distinctly indicates that the world is gaining new conceptions of truth that necessitate modification of the world's mode of thought. Without entering into theosophic controversy upon the subject we may state that doubtless he means that man's recognition of those phases of universal and immutable truth which are the next in order for him to take up constitutes man's field of endeavor in the domain of exploration of

thought. It is certainly true that the world has its dharma of successive recognitions of phases of truth. At this very moment a change is taking place in the underlying thought that governs men's dharma and simultaneously we should recognise that change and know the new truth.

“But to-day with our convictions of the organic nature and evolution of the world, we are being logically forced to the further conviction that any such thing as real growth, even of truth, means a reconstruction of it as an instrument to meet essentially new conditions of life. If this seems to be the pragmatic view of truth, it is nevertheless apparently inevitable. It is difficult to get back of the apparent teaching of history that what one age universally agrees to call truth (because conduct in accordance therewith satisfies the practical needs of the time), a later age modifies into a fundamentally different construction of truth in order therewith to meet its own growing practical needs—illustrated in the theory of the solar system as modified by the practical requirements growing out of the discoveries and explorations of the Renaissance. From this point of view, then, truth would be a statement or formulation of observed coexistences and sequences made with reference to social experience and for the purpose of directing it to the fulfilment of the ends growing out of the social needs of the time. In other words, the view of truth which is gaining currency to-day makes it thoroughly a teleological instrument. Of course, this raises the whole question as to the ultimate standard by which the truth (as well as progress and other constituents of a real evolution) may be determined. The practical determination of this ultimate standard of life is, indeed, the very heart of the religious problem.”

It is, moreover, a great pleasure to recognise Rev. Bushnell's longing to see the world comprehend its intuitional attempt to cooperate far and wide.

“The growth of such a consciousness in the world has naturally been attended by a gradual transformation of physical conflict into rational co-operation as a means of

adjusting diverse interests and uniting classes and nations. With the growth of natural science and of the scientific method as applied to social relations, the abandonment of war and the adoption of arbitration as a method of social progress is as certain as the coming of to-morrow's sunlight. But the very sun of that illumination is the growing consciousness that deep in the nature of all of us is the tendency toward the larger life of co-operation, of mutual service, of fraternity which we may thwart only to our injury, and which we may deny only to our ultimate destruction. "There is a divinity that shapes our ends, rough hew them as we will." All persons feel this instinctively, the great characters of history with the deepest intensity. Lincoln voiced this perception when he said, 'A thing is never settled until it is settled right'; and again when he said, 'The question is not whether the Lord is on our side in this war but whether we are on the Lord's side.'"

We are obliged to recognise that though things are "settled" now and then by the world, they are only temporarily settled. This is for the reason that the world will live again in other eras, a renewed round of the study of the same problems as those we are now considering. These problems will be resolved in new ways corresponding to loftier and more harmonious ideals.

W. V.-H.



## FIELD NOTES

From South Africa, Mr. C. E. Nelson writes: "In my correspondence frequent allusions have to be made to reincarnation and karma and several who at first could not think of the idea of reincarnation without being repelled have now come to see its feasibility admits value.

"When one of my sons was in France in the trenches or in the first dressing station within the firing line he wrote me that someone wanted to see him: it was a question of some problem in life. He told me he had a long talk with the man and hoped he had helped him, and wound up by saying: 'But, father, I could not explain what he wanted to know, without bringing in reincarnation.' So I think if we only knew we should find that very many have in their hearts accepted the truth who yet may not speak of it openly.

"One object of the *Legion* is to bring together those who do think as one on the subject and to help them as a band to be fearless in their declaration of what they believe."

"The pamphlets are very handy to enclose in parcels or letters to people just slightly interested; but, alas!, Tasmania is such an ultra-conservative state that it is uphill work, still we 'Carry On!'"

A member writes about "a newspaper man of good family and education, who has been hit one blow after another until he is in a sort of a daze. Through it all he holds to his belief in reincarnation and karma; he has a working grasp of those two truths, so he believes what has come to him has come as a reaction from past sins—though apparently not in this life—and he is trying to stick it out although suicide would seem to be the shortest way out of the problem. He knows, however, that would not mend matters, and is anxious to bear his trouble as patiently as possible.

"The *Legion* is often on my mind and I am rejoiced to see how the teaching is spreading and how people are becoming used to the idea of reincarnation, which is to me, with its corollary, karma, the big help in the study of life."

Cleveland sends the following report: "Another active, harmonious year has been passed. The 'flu' epidemic forbade all public gatherings for one month. With this exception meetings have been held every two weeks from the first of September through July. The attendance varied from eight to fifty, with an average of about twenty-five. As a rule we meet in private homes. Once we were guests of our good friends, Dr. and Mrs. Grumbine, at the New Thought Church, and another time we met at the Unity Rooms, where we had the best audience.

"After-death conditions was the subject of five meetings. Various books were reviewed.

"The power of thought proved a practical subject.

"Tea is served and most animated discussion and questions follow the talk of the afternoon.

"We have distributed a large amount of free literature, renewed library subscriptions and put the magazine forward as much as possible. Cleveland's exclusive bookstore sells quite a few for us. They have also been on canteen racks for soldiers and sailors.

Mesdames Peets, King and Maltbie are working in a Congregational Sunday School and teaching karma and reincarnation quite freely.

"Press work has been most faithfully done by Mrs. Bellows. Once a newspaper called us up and gave us a very nice write-up in the morning paper.

The leader of the Group as such is a member of the Federated Girls' Clubs. We have also applied for membership in the Women's Federated Clubs of Ohio."

Cleveland Group sends a \$5.00 donation for the *Legion*.

From Nebraska: "Am enclosing subscription of one dollar. I was in the army in France when the final number came and the facilities for sending made it almost impossible to remit. I only received three or four copies of the magazine during the eleven months that I was in Europe but I wish to thank you and to state that they were surely appreciated,—gems of finest thought. I am only sorry your little magazine does not come oftener."

One of our subscribers sends the following: "Find enclosed check for \$1.00 for which send me two more subscriptions to REINCARNATION. I wish you would send

one number to the office and one to my residence, both of which addresses you will find on the subscription blanks. As I have already one copy coming to the office this will give another copy to hand out to a friend. The number sent to the house will give me a copy to keep for future reference and to read at leisure. I find REINCARNATION with its 'pep' and timely articles always good propaganda."

From New York comes this letter: "Please find enclosed my application and subscription forms, also check of \$5.00.

"Will you kindly send me your monthly magazine for one year and use the rest of the amount for the cause of the movement?"

"Enclosed one dollar for twenty-five copies of the July-August magazine and one hundred adhesive seals. I think your magazine is wonderful and I wish I could afford a million copies to pass around."

One of our members has a good idea for Group work: "to have each member write a short outline of 'Reincarnation,' giving his or her *own* ideas, as gathered from the books, but without referring to, or quoting from, them. This, it was thought, would show exactly what each student's real idea of reincarnation was, and would make it possible for him to correct that idea, by comparison with those of the others, and with the help of their suggestions."

"I want the magazine as long as I am on this plane."

"Enclosed please find forty cents in stamps, for which kindly send next copies of REINCARNATION magazine. It is a splendid little paper."

Another member writes: "For perhaps a year the thought has come to me again and again, until it is almost a thing of daily occurrence, that a belief in or knowledge of reincarnation and karma by our fellows would be of more service to them than anything else they might acquire."

Denver, Colorado, reports that Miss Mamie Bradshaw will conduct the Group this coming year. Last year the work was handicapped in every way—"flu," war and no meeting room; but much is expected for this fall.