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WE LEARN THE LAW BY LABOR

By FRANCIS M. GRAHAM

We learn by experiment and labor, by thought and effort. Thus do we discover the law.

One said, "I have set a sail to the wind and placed a rudder in a boat and the wind has carried me from port to port." And then the wise ones said, "There then must be a law of wind and wave and sail, and if one has found it then all can apply it, for it is an invariable relation and will answer the command of one and all." And ever since, by the help of wind and wave and sail, man has sailed the seas, and stopped at all the ports, and wind and wave and sail have been his servants. There is a law of wind and wave and sail, and man has found it and now it will never more be lost, but ever more be used.

Another said, "I made a kite, and tied it with a silken thread, and flew it in a stormy sky, and brought the lightning from the skies down to the earth." The wise ones said, "There then must be a law whereby the lightning can be brought to earth." And by hard work they learned the law and now they talk across the seas with this same lightning, light their houses with its beam and make it their servant, because they know the law.

Another sat beside his mother's stove and watched a kettle's lid rise up and fall, and from it studied out the law of steam. And then he taught that law to all that cared to learn. And now we sail o'er stormy billows, drive holes through granite mountains, heat our houses, haul our freight with this great power, because we know the law. And it is now our servant and waits our bidding and we may use it when we will and all may use that know the law, for all are equal before the law.

Another sat with brush in hand and tried to paint the form of one who died. He studied light and color and form and proportion; at last he took the purple of the rainbow, the blue of a summer sky, the brilliance of the sapphire, the azure of the morning, the golden colors of the sunset, and mingled them upon the white face of a mountain rock. And those who looked beheld the fair form of a child with bright eyes like a fawn, and hair like tasselled corn, and fair white arms and rounded limbs that mothers love to kiss. For Art rose from the tomb where Love buried its first born. A mother's sorrow was the birth of art. And he who painted and had learned by labor and by sorrow, told the wondrous law of light and form and color

and proportion to those who wished to know; and he was glad to teach, for those who learn in sorrow teach with joy. And now having learned the laws of art, we, each and all, can have the forms of those that we have loved before us all the time, the features of the wise ones of the past, the scenes of childhood, the dreams of heaven.

Another saw the sorrows of the world. He heard the cry of the prisoner in the dungeon, the plea for mercy from the slave, the moans of the hungry. He saw the horrors of war, the blood of the young man upon his brother's sword, the desolate homes, the fatherless children, the young maiden in her first grief, the old mother in her last sorrow. He studied long how he should help the world. He slept and ate but little. He conquered the desires of this coarse flesh and made the wild and stubborn brain to do his will. He sat beside the silent sea in deepest thought, and within the desert's lonely sands he meditated long. He asked of all the wise ones that he knew if they could show the path that led to peace; if they but knew the way to strike the shackle from the slave, the fetters from the mind, to lift the veil of superstition from the soul, to show the road to freedom and to truth. And none could point the way. But still he kept on searching for the Path until he saw and heard the Sons of Light and counseled with the Elder Brothers of the race.

And thus we learn the law.

THE MYSTIC VALUE OF NUMBERS

By ADELIA H. TAFFINDER

There are numbers which seem possessed of fatality. Why such mystery should enveil certain combinations of units, has ever been a universal enigma.

Pythagoras, the great teacher, who lived in the sixth century before Christ, was a master of the science of numbers. To him it was the key to the universe, to the harmony of the spheres. He affirmed that the world had been called out of chaos by sound or harmony, and constructed according to principles of musical proportion. He believed that the order and limitation in numbers was the foundation of the building of the universe; that it was not produced through or by numbers, but geometrically, i. e., following the proportions of numbers; that Nature works on a mathematical basis, with a relative value to form, color, and number; that to understand these laws of correspondences and numbers is to understand Nature's laws.

The Modern Scientist sees the law of numbers manifested in the mineral world. It is beautifully illustrated in the crystal which builds along certain axes of direction, and thus takes shape according to geometrical lines.

This geometrical law is apparent in the vegetable world. Note and study a twig of a tree, and you will find that the leaves are arranged in a spiral. This spiral is the generating force which directs the arrangement of the leaves; sometimes very simple, sometimes very complicated. The spiral in the apple-tree, for instance, has a double turn, and there are five leaves, which are placed on their points, so to speak, of the spiral, until you have to begin again when five are complete. Another tree or plant will have another and different arrangement, but still the spiral, so that when the plant is sending out its leaves, it is always working under this law of spiral arrangement, and there is this geometrical rule which governs the apparently irregular sending forth of leaves and flowers. There is no irregularity; the most noticeable irregular arrangement is only a complicated series of interlaced spirals. Is it not true as Plato said, that "God geometrizes?" The twentieth century scientist finds more than poetic imagery in the Pythagorean statement that he heard "the ordered music of the marching orbs," and also in that ancient quotation about the morning stars singing together.

It is reputed that the electric vibratory energy which thrills through the solar system, linking planets to their central sun as it links atom to atom, cell to cell in every combination and form in this vast cosmos, works under that same law of rhythm or numbers which produces harmony or music. The wise Philolaus of Greece said, "Number is great and perfect and omnipotent, and the principle and guide of divine and human life." The great religions and mystery—cults of all ages have more or less definitely postulated that the first great creative energy was involved in "the Word which emerges from the Silence, the Voice, the Sound, by which worlds come into being."

The conception of the One Existence imaged as boundless space, forms the underlying unity of all religions. The universal spiritual verities may be briefly stated: One eternal, infinite incognizable real Existence. From that the manifested God, unfolding from unity to duality, from duality to trinity; from the manifested trinity many spiritual intelligences, guiding the cosmic order. This is the making of the "earth by His Power" spoken of by Jeremiah. The creative force, the life-breath of the One Eternal is in everything, and everything is in Him. Like the dawn to the benighted traveler, so to us, in thought, there appears out of the silence and darkness of boundless space—the first ray of light. It is a mental conception of that verse in Genesis, where we read "That darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

The waters, or the great deep, is the universal symbol for space. The creation of light, or divine thought, represents the first number—or number one. In the world-symbols it is the primeval point in the center of the circle. This first numeral has ever represented the

first creative force, within the self-imposed encircling sphere of subtlest matter, in which He has enclosed Himself for the purpose of manifestation, of shining forth from the darkness. Thus one is the source of all the numbers,—it is the “Father.”

Number two is the symbol of the second divine manifestation, which is duality typified in nature as life-form, spirit-matter, positive-negative, active-receptive, light-darkness, etc. It is represented by a line, a diameter of the circle, equal in every direction within the spheres. The equal separation of the upper part of the circle from the lower is a universal symbol of the third divine manifestation. This is the Greek cross which represents the beginning of creation. Thus the one has become two, and two, three, and the trinity is revealed, the Father, Son, and Holy Spirit. This is the sacred three of oriental religion, Brahma, Vishnu, and Shiva, the creator, preserver, and destroyer.

The ancients called three the number of completion, expressive of beginning, middle, and end. On account of the perfection of this number, oracles were delivered from a tripod, as is related of the Oracle of Delphi. The Druids paid particular respect to the triad; even their poems were noted as being composed in triads. Three being the first odd number is also the first of geometrical figures forming the triangle, the symbol for life and light. We learn from Plutarch, that the Egyptians held the divine nature to consist of three, and this trinity was typified by the triangle. They also considered Osiris as the first cause, or the sun; Isis as the recipient, or the moon, and Horus as the child or effect.

A Greek oath was “By three am I overthrown.” In the Hebraic secret works the last three Sephiroth, or Great Breath, constituted the natural world, or nature in her essence, and in her active principle. The number was a favorite one in classic mythology, where we meet with the three-headed Cerberus, that fierce dog of Pluto; Jupiter's thunder is “triformis;” Hecate is always called “triple;” Neptune's spear is a trident. There were three Fates, three Furies, three Judges of Hades, while the Muses were three times three in number. According to generally accepted tradition, were there not three wise men, or Magi, who followed the guiding star to Bethlehem? A comma-like figure, called the Yod, when placed within a perfect triangle, was a symbol of the ineffable name Jehovah, and was so used by the ancient Jews. Other monograms of Jehovah were also triple. The three F's united in the royal arch sign, form the “Triple Tau,” which is said to be a very mystic symbol. The living were of old called “the three times blessed.”

The Pythagoreans noted that every number is one-half of the total of the numbers about it in the natural sequence; thus seven is half of six and eight. They likened the perfect numbers to the virtues,

few in number; while the imperfect numbers are like the vices "numerous, inordinate, and indefinite." There is but one perfect number between one and ten; and that is six; only one perfect number between ten and one hundred and that is twenty-eight.

Pythagoras being asked what a friend was, said "another 1"—so it is demonstrated to be the case with that of certain numbers, for instance 284 and 220, the parts of each are generative of each other according to the nature of friendship.

Many nations of antiquity made use of the letters of their alphabets as substitutes for any independent signs, to typify numerical conceptions. Ancient records show that the Greeks used their numbers almost exclusively for every day purposes; while the Jewish rabbis added to their practical value special peculiar purposes, and looked to them to furnish deeper views of nature, existence, and doctrine.

Unquestionably the ancient Egyptians were fully aware of the wondrous mysteries which numbers are able to disclose. The Jewish rabbis discovered much of interest and importance behind the merely superficial value of numbers and of words. They gradually developed a complete science of numerical conceptions apart from mathematics, and gave it the name of Kabbalah, meaning the received doctrine. It includes the Hebrew doctrines of cosmogony and theology as well as the science of numbers.

The ancient mathematicians likened the number four, the tetrad to justice, because it forms the perfect square. The Pythagoreans favored this "first evenly even number," as it appeared to contain the nature of all creation. It was called kosmos, the world, because it formed the number 36 when its digits were combined. They gave a four-fold distribution of good to the soul and body; to the former prudence, temperance, fortitude and justice; to the body acuteness of senses, health, strength, beauty. Aristotle postulated four causes, divinity, matter, form, effect.

The Rosicrucians affirmed that the four elements are peopled by nature spirits, thus the earth is inhabited by gnomes, the air by sylphs, the fire by salamanders, and the water by undines. There are four seasons, and four cardinal points of the compass. According to the allegory found in the Jewish "Genesis," the earth was formed on the fourth day.

Five is called a spherical and circular number because in every multiplication it restores itself and is found terminating the number. Plutarch in his treatise on the Generation of the Soul according to Plato, states that the number five, the pentad, is called "trophes," and that it corresponds to sound, because the first of the intervals of a tone which is capable of producing a sound is the fifth. The five-pointed star, the pentacle, was the emblem of health, and was said

to be a device on the signet of the Ancient Grand Master of the Mysteries.

This number being formed by the union of the first odd and even numbers, was considered by the ancients of peculiar value. It was used as an amulet or talisman powerful to preserve from evil and when inscribed on a portal, could keep out evil spirits. It is found in this connection almost everywhere in Greece and Egypt. In esotericism, the human soul or mind, is the fifth principle, and as there are five physical senses of man well developed, the five-pointed star becomes the symbol of man. The ancients esteemed this number as a measure for drinking, for they mixed five parts of water with their wine; Hippocrates added one-fifth of water to milk as a medical draught. In Roman marriages and ceremonies it was customary to light five tapers and to admit the guests by fives. Five special prayers were made on such occasions to those five deities, Jupiter, Juno, Venus, Diana and Pluto.

There are five wise and five foolish virgins mentioned in the New Testament, and the Old Testament is authority for the statement that Joseph gave Benjamin five suits of raiment, and that Joseph presented only five of his brethren to Pharaoh. David, it is said, took five pebbles when he went to fight Goliath. St. Paul said he preferred to speak five words in a language understood by his hearers than ten thousand in an unknown tongue.

Number five plays an important rôle in the wonderful construction of the pyramid of Cheops. A distinguished modern engineer says that the preservation of the venerable old relic of a civilization of more than four thousand years ago is due in a great measure to the influence of this number. The pyramid is pentagonal, that is it has five sides and five angles, and its walls consist of five thicknesses of granite blocks. This engineer who has made particular researches of the Cheops, is of the opinion that its builders chose the pentagonal form with a view—partly at least—to durability. His reason for this belief is that in a pentagon the sides and the diagonal are almost commensurable, while in no quadrilateral figure that can be constructed is this the case. The result is that the proportional measure between the sides and the diagonal is to give the structure a well-nigh indestructible strength.

(To be concluded.)

Think more often of death and live as though you were about to die soon. Whatever your doubts may be as to how to act, imagine that you will die toward evening and your doubts will disperse immediately; it will immediately become clear to you what is a matter of duty and what your personal desire.—*Tolstoy*.

FRAGMENTS

By F. MILTON WILLIS

THE SCOFFER

The scoffer, the flippant flinger of sarcasms upon divine teachings, is an object of humorous pity to one of clearer sight. Poised in blind, egotistic pride upon a seeming elevation, he stands unwittingly on the verge of a declivity; and the time is likely to come, in this or some future earth-life, when, in his strutting pomposity one step too many shall destroy his balance, and down he shall fall—a passage not fatal, but painful, each contusion, however, becoming a lesson in tolerance, a teaching of humility and charity.

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IGNORANT CRITICISM

Has one a right to criticize the views of another upon a subject which he, the critic, knows nothing about or is perhaps, by his very nature, incapable of comprehending? Should a man without mathematical knowledge and unable to comprehend mathematics, pass judgment upon the assertion of the astronomer who says that his calculations seem to reveal the presence of a planet beyond Neptune or one between Mercury and the sun? Yet how prone are people without knowledge of the subject, to pass judgment upon the teachers or students of the science of the soul, as if they, the judges, brought with them into the world the last word upon spiritual doctrines. This pernicious egotism is a mighty foe of human progress—the most difficult for the teacher of spiritual things to contend with. An open mind is a blessing incomparable.

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THE SOUL OF MAN A BATTLEGROUND

How often is the soul of man a battleground! The greater the near possibilities of the soul, or its development, the greater the strife. Years and years of struggle with the powers of darkness and spiritual disorder; a seeming conquest by the powers of light, only to lapse, in some seductive temptation, to a renewal of the dreadful strife; a crisis in which the elementaries of the inner world riot and rage for the possession of the fagged soul; then the sudden accession of power from some potent stimulus from without—a lofty thought or a word of sympathy perhaps—and the prompt and finally steadfast arraying of the noblest impulses against the foe, and at last his recoil, baffled and downbeaten, into his limbo of death and destruction. What grander victory?

THE OBJECT OF LIFE

The real object of life—what is it? This is probably the central question in practical philosophy, and truly, in our relation to the world, we are hardly more than puppets until it has been considered by us and answered in our own way. The question and answer, however, except in the case of philosophic minds, usually come disguised; that is, few ask themselves the question outright and then proceed to answer it. Anyone who has an ambition or an aspiration has virtually asked and answered to his own satisfaction; but this lacks general application. We might say, in a few words: Life is for culture; and by culture is meant the process (and also the end) of searching, by observation and reading and feeling and thinking, for the meaning of ourselves and the world, culture in the sense of process being evolution, in the sense of end—character and freedom.

* * *

MANY OF US SEEM BUT PHANTOMS

Many of us seem but phantoms flitting almost helplessly and quite ineffectively along the ragged edge of things. We seem sometimes about to gain a foothold, indeed, but how often is it but an illusion—like the thin crust of a lava-bubble, a water-surface resembling the surface of a solid, a rock in unstable equilibrium, a quicksand, a bog! Unhappy phantoms, forever seeking that which ever eludes us. But noble phantoms indeed, when—undaunted and ever determined and undeterred—we rise from the discovered illusion, transmute our disappointment into knowledge, and flit on and on, ever hopeful, ever confident of an ultimate justification of our existence and of our effort, ever conscious of a something within us whose passing approbation is truly sweeter far than the plaudits of the whole world would be.

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VIRTUE AND GENIUS

Virtue and genius—exalted heart and exalted intellect—are not fortuitous. They are children of will. They testify to the self-acting spirit casting off fetters and at last surmounting triumphantly a world of confusion and opposition. They are attainments that have been earned by awful travail. Back of them—in former lives of distracting vicissitudes—are twilight gropings, with dispiriting lapses and disjointed achievements; glimmering inspirations, which, growing in power, burst into meteoric brilliancy of comprehension, only to be quenched presently in a swooning blackness of self-limitation; unstable poisonings on the edge of a higher plane, and dreadful downward-plungings toward the center of gravity lying yet in the historic underplanes. Such their past. How worthy of honor are they!

THE MONEY OF TEARS

Namida no kane—"the money of tears"—riches won by the overthrow of others. The Japanese have given us a term which should prove useful. To designate ill-gotten gains "money of tears" is to make a telling reproach, which in some instances may evoke penitential shame and lead to a better way of life.

* * *

A CRITERION

The criterion by which to judge an author is the amount of good he has done through his writings in raising ideals, supplanting false standards, and conveying happiness and hope. To him who touches most the hearts of men to finer, higher issues, belongs most truly the attribute of greatness and comes most surely success that is genuine.

* * *

LIFE

The moment a young man first asks himself seriously: "What is life?" that moment does he become superior to life, or the stream of conscious experience; he has for the time transcended it. Life and death are but experiences of the soul; occur, as it were, in the soul. To make life an object of thought for the first time is to find it a simple and transparent medium, with notoriously sharp edges; but as we continue our contemplation, its surfaces break up into innumerable facets, which, while they destroy its transparency and render it immeasurably complex and perplexing, nevertheless ease off the acuteness of the edges. Life has few stings for him who thinks deeply. Self-love it is which unwittingly attracts and lies vulnerable and sensitive to life's harshnesses. Self-respect sees relations among things, and finds no harsh fact that is not either a condign reproof for certain unsuspected and uneradicated evil growths in itself, or evidence of ignorance and error external to itself, matters for compassion rather than irritation.

* * *

NO EFFORT TO ATTAIN CAN BE WASTED

Must the efforts we put forth in life cease and pass into nothingness at death? How much more reasonable is it to believe that all of our efforts, all of our experiences, all of our thoughts, are in some way recorded within ourselves and after we have cast off the physical body are worked up into faculty and character which are inalienably ours; and that this faculty, this character and all that we were in earth-life come back with us, after a heaven-life of a length according to our

deserts,—come back to be added to by the efforts of another earth-life, and so on until mastership, or supreme wisdom, is attained! We may, in solemn truth, become what we will, if we can but be patient. No energy we put forth to attain, can be wasted.

If we can believe the foregoing, and cease to look upon death as an end-all, so far as our cherished wishes and plans are concerned; if we can feel that death is but a birth into a new world where we shall for a while be just what we were here, but freer, and shall gradually pass farther and farther away from the influences of earth, farther and farther into that bliss-consciousness which is in all who have been capable of doing even one good deed or having one good thought; if we can believe that in the course of time, having exhausted the store of bliss we have laid up, we shall return to earth to begin (when we have built up our new physical body from infancy to the point at which we can freely function in it) where we left off in the prime of our previous life on earth;—if we can believe all this and further that in this new earth-life we must pay the debts left over from our former lives on earth and receive the payments of those who were indebted to us and the recompense for our worthy thoughts, feelings and actions, how just seem the rulings of Providence, how sublimely responsible, how free, how effective we become!

THE EVOLUTION OF VIRTUES—I

INTRODUCTION

One way to measure the real value of a thing is to determine how much it adds to a man's opportunities to be useful and to what extent it increases the sum total of human happiness. In the last analysis that is the mission of all art; and if that is so the art of character building has no peer among all the factors of beneficence; for to this art of bringing to the surface the inherent divinity of the human being, of manifesting the godlike in daily affairs, of developing the attributes that are the foundation of a successful and satisfactory life, we owe the progress of the race and our present attainments in civilization. Like a seed that is planted in good soil, humanity, thrown into the stimulating environment of the physical world, has latent within it the possibilities of the most exalted civilization the imagination can picture; and the rapidity with which the potential is made actual, and universal happiness attained, depends upon what thought and energy are given to the matter of hastening natural development by personal effort.

That the thing we know as character is all-powerful in determining the happiness or misery of human beings is too obvious to require

argument. A community where there are only people of the most exalted moral character is one in which we expect to find general happiness and satisfaction with life; while in a community composed of the conscienceless and the depraved we know we shall find extreme distress and general misery. The man who is far advanced in evolution, who has won the moral strength to successfully meet the temptations that beset him, who has to a considerable degree conquered selfishness, is a source of good fortune and a center of radiating beneficence to all who come in contact with him. But the man who has done little to subdue the lower nature and who is continually yielding to selfish impulses, is a source of distress to everybody about him and is the destroyer of his own possibilities of happiness. Most of us find ourselves between these extremes of the highly evolved and ideally happy and the lowest type of the unevolved, who suffer continually for their daily blunders; and in the degree that we can learn the art of bringing into manifestation those latent attributes that we all possess, which, thrown to the surface, give us the power to avoid the sufferings endured by the less fortunate, we shall hasten the day of our escape from the vexations that now afflict us.

There is a popular delusion that character is substantially fixed at the time of physical birth, the general traits and tendencies being conferred by the parents, and that, excepting the changes that can be made during the plastic period of childhood, there is no possibility of much modification. Some criminologists point to the fact that a large majority of convicts are young men, and hold that after about the thirtieth year character becomes fixed, and the danger of a man going wrong is slight after that. It is also pointed out that an unpleasantly large percentage of those younger convicts fail to permanently improve and are returned again and again to the prisons. But a careful examination of the matter will show that this notion about the fixity of character after youth is past is not warranted by the facts and that the circumstances noted are much more reasonably explained by the theosophical conception that through many lives every man forms his own character, instead of inheriting it, and that he can continue to modify it, little or much, during the whole period of his physical life, the degree of his success depending upon the stage of his evolution and upon the desire for improvement that is, at any period of his life, aroused within him. Those who, having dropped into the criminal class during youth—the most dangerous period—persist in it throughout life are merely those who are at a comparatively low level of evolution; while the fact that a small percentage stumble in later years is merely evidence that the period of greatest danger is then past. The moral stumbling on the part of all of them arises largely from the fact that the ego, the real man, has not yet obtained a secure hold upon that expression of himself in the physical

world that we call the personality and is not able to make conscience sufficiently effective to resist temptation. Through attention or inattention to the matter of conscious evolution, or through a longer or shorter period of experience a man has, during innumerable past lives, either obtained a fair degree of moral strength or he unfortunately has but little. Men therefore come into their present physical life with very different characteristics. Those who are morally and intellectually very weak are naturally enough the ones who succumb to temptation in youth and the weakest of them all become what we know as "habitual criminals." A somewhat more evolved class get a sufficient lesson in the earliest blunders to enable them to escape that fate. Those who are strong enough and fortunate enough to escape until the years of discretion have been reached go through life without committing the more glaring blunders that would make them convicts, or at least without having the fact discovered and meeting with prompt retribution in legal form.

That character is not "fixed" at any particular age, that great modifications are possible and that radical changes in the whole trend of life may be made at almost any period, is evident from the successful efforts that have been made by many people. It is a matter of common knowledge that people have often taken up certain professions when past the meridian of life—professions in which they had had no previous training—and have been remarkably successful. It is also well understood that in the religious phenomenon known as "conversion" the whole moral trend of a man's life may change in a day and that the last ten or twenty years of it may furnish a marked or even a startling contrast to the whole of his life previous to that time. The truth is that there are no fixed and unyielding periods in life but that, while it is true that some persons are much more susceptible to modifying influences than others, most effective self-molding can be successfully undertaken at any time.

Scientists like Burbank have furnished the world with astounding proof of what almost unbelievable changes can be wrought in plant life. The color, the beauty and the fragrance of the flowers can be intensified, the objectionable features of fruits and vegetables can be eliminated and a worthless plant like the cactus, bristling with pain-inflicting thorns, can be converted into a valuable food product with the thorns eliminated, its very preference for a desolate environment being utilized to sustain the life of herds on the desert where other vegetation cannot live. And even to greater degree can the character of a man be changed, because there is a greater power within him; and when he learns to consciously direct it the undesirable in him can also be eliminated and, as with the cactus, the very characteristics that drew him into the desert of human depravity can be transformed into the useful and the beautiful.

What is this thing we call "good character" and in what way does it surround one with the conditions of success and happiness and make him a source of beneficence in his community as well as a great power in human evolution? A group of desirable qualities, such as courage, loyalty, tolerance, patience, truthfulness, purity, courtesy and compassion, give the foundation for high moral character and they are all the evolutionary products of long experience. As we live through life after life and are brought into contact with thousands of other human beings, in an endless variety of conditions and circumstances, the lesson is gradually forced upon the consciousness that only by the possession of such character qualities can we avoid the continual pain and humiliation arising from such opposite characteristics as fear, falsity, treachery, grossness, intolerance and hatred. Slowly this truth dawns upon the waking consciousness and the man who at last clearly realizes it as an evolutionary fact has reached the point where he can intelligently co-operate with nature and speedily secure the virtues he desires to possess. That this is true, that we can make of ourselves precisely what we desire to become, that we can definitely and accurately build into the character any quality we wish to possess, is a self-evident fact to all who have even a slight knowledge of occultism and the least comprehension of the creative power of thought. It requires no understanding of profound occult laws and no instruction about the *rationale* of metaphysical processes. The essentials to success are merely the desire to possess such virtues, an understanding of what they are and what part they play in our life successes or failures, and the energy and persistence to definitely think about them and practice them.

The purpose of this series of articles is to assist those of our readers who are ready for it to take some easy steps in the direction of occult training, that shall be valuable preparation for more serious effort later, and at the same time enable them to acquire characteristics that will be of immediate benefit in their lives while also paving the way for greater achievements in the future. One of the objects of the articles is to make more or less of an analysis of the various virtues to be considered; for a clear understanding of them is the first step toward a desire to possess them.

PSYCHIC MANIFESTATIONS IN DAILY AFFAIRS

Physical Pain Results from Dream.

Students of occultism are familiar with the fact that one difficulty about relying upon a dream as a source of accurate information is that there is liable to be a radical difference between the facts from which the dream arises and our memory of those facts. In other

words it is a difficult thing to impress on the physical brain an exact representation of what has occurred in our astral experience; therefore the facts may be greatly distorted in "bringing them through" into the waking consciousness. This is well illustrated in the following case, reported to the Society for Psychical Research by Mr. N. Coburn, of Upper Melbourn, Quebec:

"One night I dreamed that my wife had gone to a friend's, who lived just across the River St. Francis (which is here about 750 feet wide) at 11 o'clock a. m. and was going to stay for dinner. But on getting there, she having walked down the river and across the public bridge and up again to her friend's found nobody at home. So she went down to the river bank and called to me from the other side to swim across to her and bring some refreshments in a tin can, which I immediately undertook to do; but just as I was nearing a gravel bar in the middle of the river, and while just in the deepest place, the can, which was in my left hand, would continually keep drawing me under and I would keep swallowing some water. So I was obliged to strike back for the home shore, which I reached in safety, during the great anxiety of my wife who was watching me from the shore. The dream was so vivid that it woke me and my stomach was sore from the supposed swallowing and belching out again of the water. I went to sleep again but in the morning I still felt the effect of the dream on the muscles of the stomach, and I told my wife of it, and how my stomach felt. After breakfast I went to business and was telling a customer of the peculiar dream when a neighbor rushed into the store and said there was trouble down at the river, as a boy on the other side (just where my wife was in the dream) was running up and down, yelling and gesticulating, and another on this side was calling for help.

"It was just 11 a. m. I started at once for the river, throwing off my coat and vest as I ran, secured a boat and a young man to help me run it out and after the boy pointed out where his companion had sunk for the last time a few minutes before, I dived down in 12 to 15 feet of water and just off the gravel bar, and grasped the arm of the drowned young man with my left hand, and brought him to the surface, only to find that my companion had allowed the boat I had dived off to drift quite a distance from me. I then had the same struggle to get the body and myself to another boat that had just put out from shore that I had in my dream, swallowing and then belching out a lot of water; and nothing but the encouraging shouts from those on the shore, my wife among them, nerved me to the struggle. I then in reality suffered the same pain which I felt in my dream, and the spot where the young man was drowned was just where the 'can' troubled me in my dream, and where I turned."

This is a most interesting case because of the various phenomena presented. Those who try in a vague way to explain such things as "a coincidence" might, for the want of something more satisfactory, be patiently listened to were it not for the numerous little details that, corresponding to each other in dream and event, make such a case not a coincidence but a collection of coincidences. It might pass as a coincident if there were but a general agreement of the main events but it is too much to ask one to believe that not only the chief events but also all details associated with them are also coincidences. In this particular case the first noticeable coincidence is the time—11 o'clock a. m. The place is identical in the dream and in the event—just off the bar. Then the thing that obstructed the swimmer's progress and pulled him under was held in the *left* hand in each case. In each case he safely reached the shore, though in great distress, and in each case suffered actual pain from the water swallowed. It is the last named phenomenon that makes this case particularly interesting to students of the occult. The subject of repercussion furnishes a fascinating field of research. Some of our readers are doubtless familiar with the case of a member of the Theosophical Society who, working in her astral body as an "invisible helper" one night on a sinking ship at sea, forgot for an instant that it *was* the astral and drew back startled as a mast fell. The following day that portion of her physical body that would have been struck by the mast had her physical body been with the astral, was sore and discolored. Such remarkable facts cease to be mysterious only when we understand the close relationship between the astral and physical bodies and the reaction of the former on the latter.

* * *

Help from the "Dead."

A very pretty story, which illustrates the fact that the "dead," under certain circumstances, take a keen interest in our affairs, comes from a Texan who makes a detailed and corroborated statement which is here somewhat abbreviated:

"About five years ago I lived with my four children on a farm in Massachusetts. The only son, at the age of about fourteen years, lost his life in an accident about six months previous to this narration. The youngest of my girls was the pet sister of his. My wife had died some six years previous to this story; being motherless made these children unusually affectionate toward each other. One day I bought for my girls each a small lady's knife. A few days afterwards they were visited by several of the neighbors' girls. My youngest child, some eight or nine years old, was so delighted with her first knife that she carried it with her at all times. During the excitement of play in the barn filled with hay the knife was lost. This nearly broke her heart and all hands set to work to find it, but without

success. The party broke up in gloom. In spite of efforts to pacify the child she went to bed weeping. During the night she dreamed that her dead brother came to her, taking her by the hand, saying, 'Come, my darling, I will show you where your little knife is,' and, leading her to the barn, climbing the mow, showed her the knife, marking the place. The dream was so life-like that she awoke, joyfully telling her sister that her brother had been there and showed her where she would find the knife. Both girls hastily dressed and, running to the barn, got on top of the hay and walked direct to the spot indicated by her brother and found the knife. The whole party said they all looked there many times the day before and insisted that the knife was not there then."

The age of the actors in this little drama is a point to be noted. It reminds one of a story related by C. W. Leadbeater in his book *Invisible Helpers*, in which the strong tie of affection between two young boys actually enabled one of them to materialize after his death, by mere force of his great desire to do so, and to thus give his brother proof that he was still with him. In the Massachusetts case the grief of the child over the loss of the knife was a very real one and undoubtedly aroused the strong sympathy of her brother, who had been but six months on the other side, and who would naturally still be as fully interested in her little affairs as he ever was; and here was a situation in which he could practically help her, during the hours of sleep.

EDITORIALS

SPREADING THE LIGHT OF THEOSOPHY

As most readers of this magazine know, the editor of THE AMERICAN THEOSOPHIST has for some years been devoting his time to theosophical lectures for the purpose of bringing the teachings before the public. An effort will be made during the coming year to extend the work into new territory. The following article, recently sent to the *Theosophical Messenger*, will be of especial interest to all who, having come to an understanding of the benefits conferred upon them by theosophical truths, desire to see the light carried to others.

When the subject of propaganda work came up at the last Convention I urged the necessity of establishing new Lodges of the Theosophical Society in territory where there are none and called attention to the fact that in such important cities as Omaha, Cincinnati, Columbus, Baltimore and other large places, we have no Lodges and theosophy is practically unknown. A plan was proposed by which new Lodges could be organized in these and other great

centers of population; not a theoretical plan on paper but one that has been thoroughly tried and proven in practice. The difficulty of the work was pointed out and the financial requirements stated. The appeal for funds met with generous response from the Convention but of course only a very small percentage of the membership was present and success could be hoped for only by interesting a much larger number. For various reasons—which it would be a waste of time to discuss, for that is now ancient history to theosophists who are striving to realize the importance of the present and the future—this larger number have not become interested. To shorten the story it is enough to say that from the close of the Convention to the present moment the amount of money that has been placed in my hands for propaganda work is one hundred and fifty dollars, and I certainly need make no further explanation to those who may be wondering why I have not carried out the proposed plan of establishing new Lodges in new fields. That is enough about the past. Now for the future.

Probably there is not a single member of the Society, nor an interested student of occultism, who does not realize the tremendous importance of pushing the Society's activities into new territory and establishing theosophical centers in at least all of the important cities where there are none. But the Theosophical Society has many lines of important work and almost everybody has his energies so absorbed in some particular one of these that he has none left for any other. Some are turning all their energies to the support of this phase and others to that phase of the work. To carry on all the complex activities of a world-wide movement we have to be specialists and co-operate as groups of specialists. Naturally enough what one thinks most vitally important does not so much appeal to another. So the way to success, whether it be with the prison work, or with the circulation of literature or with the founding of new Lodges, is to get those who feel a special interest in any given enterprise to put their energies together for the accomplishment of that particular purpose.

I am as ready to do this special work of organizing new Lodges as I was at the Convention last autumn but I can do no more than freely offer my services to accomplish the purpose in co-operation with those who may see the matter in the same light. I can continue making the rounds of the old Lodges without any special assistance and keep usefully busy, but that is not doing the work that is most needed. It makes a great difference in the expenses whether one works where there is a Lodge to engage the hall, put out the advertising, take up the collections and furnish entertainment, or whether there are only absolute strangers in the city. It would be folly to attempt work in unbroken ground unless at least one hundred dollars a month can be guaranteed for the expense account. It is useless to

take inferior halls and do inadequate advertising. The work should be done in a way that is consistent with the permanent results sought or not be undertaken at all. One of the real difficulties of our field workers lies in the fact that they are obliged to make their plans very much as a tramp might who does not know one day where he will be the next. We never know what we will receive in the way of financial support, nor is there the least certainty on any particular date that we will receive anything more. Therefore we dare not take the risk that is absolutely inseparable from successful business. Therefore, also, we cannot plan ahead and are always at the mercy of the circumstance of the moment. Knowing so well how fatal that is to the best results I have resolved to have my program for next year practically settled before beginning the year's work. If those who desire to co-operate with me in establishing new Lodges in new territory shall, within sixty days, have pledged the necessary amount to make it possible I shall then shape affairs to proceed with that important work immediately after the Convention closes next September. If a part only is pledged, then a corresponding part of the year will be given to that kind of work. If nothing comes of the matter at the end of sixty days after the publication of this article I shall at once open negotiations with the various old Lodges that may desire to increase their membership, booking up the full year and so at least have the advantage of a settled and seasoned program. Two or three of my friends who are as much interested in seeing the banner of theosophy planted in new territory as I am have volunteered to form the nucleus of a group of friends that may grow to the necessary proportions to guarantee success. Of these Mrs. E. R. Broenniman, Riverside Hotel, Reno, Nevada, to whom I am more indebted than to any other person for practical assistance in my work, has been selected to receive donations and make returns to those who desire to contribute to the enterprise.

There are many people among the readers of *The Messenger* and THE AMERICAN THEOSOPHIST who personally know the character of the work I have been doing the past two years. It has been said that theosophy must be of slow growth and that it would be impossible to quickly establish new Lodges in new places. The best answer to any argument is a record of facts. The Lodges at Albany and Newark are proof that it can be done. The new Lodges in New York City and Chicago were also established under conditions substantially like those met with in new territory, and all four of these new Lodges are proof of the fact that rapid work is just as good as any other, for they are of the most active and vigorous type and everyone of them is growing in membership and carrying on commendable public activities. Shall we go on with the old fashioned field work of merely holding our own by getting a few new members

into the old Lodges or shall we add new Lodges and new cities to our list next year? It is for you to decide. If you wish to be one of those who will take part in this effort to carry the light of theosophy into new places communicate with Mrs. Broenniman, at her address above given, about the matter.

L. W. ROGERS.

SCIENTIFIC EXPERIMENTS WITH MEAT

The most recent scientific inquiry into the real food value of meat is not calculated to give comfort to those who have insisted that meat is a source of strength and that it cannot, therefore, safely be stricken from the catalogue of food stuffs. The experiments of Prof. Lassar-Cohn lead one to quite a different view and give foundation for the suspicion that instead of being a source of strength meat is really a poison, the effects of which stop short of fatality only because its malevolent characteristics are modified, and largely nullified, by the other food taken with it. In other words, if we were compelled to live exclusively upon meat death might probably be the result. This is what happens with even a meat-eating animal when deprived of all other food.

In his book, *Chemistry in Daily Life*, Prof. Lassar-Cohn gives an account of his experiments along this line in the feeding of rats. They were given a diet of boiled flesh, with no other food whatever. After a time they refused to touch it and died from starvation with the meat before them. The presumption is that the chemical action of a diet composed exclusively of meat caused such constantly growing distress to the animals that starvation was preferable to the alternative of still further intensifying it. A mental note should here be made of the fact that the meat was cooked,—the form in which it is used by human beings as food.

The wonderful adaptability of the body enables a human being to abuse it to a most remarkable degree without fatal results. If it were not so most people would destroy their physical bodies by their recklessness and their foolish excesses. Were it not that the adaptability of the body is equal to our ignorance and carelessness evolution would be seriously interrupted by our destructive blunders. So great is the body's adjustability to conditions that we may even accustom it to a deadly poison by taking it in gradually increased amounts. A quantity of strychnine that would speedily destroy life may be taken without fatal results after becoming slowly accustomed to the poison. The amount of nicotine that an old smoker requires to make him feel comfortable would have been sufficient to kill him in the beginning, had it been possible to force it into his body. And somewhat thus it is with meat. We become accustomed to it from childhood, in small

quantities, and finally get to be as much attached to it as the smoker is to his nicotine; and just as the smoker gets great satisfaction from his poison and finally comes to feel that his life would lose half its pleasure without it, so do most people become the willing slaves of the meat habit and at last accept the belief that it is not only a good and wholesome food but that it is really a source of strength!

But what do the scientific analysts tell us about it? The medical profession is notoriously slow in letting go of the old mistakes and accepting the newer and better methods. Yet even there the tide is turning slowly but certainly against the meat folly. Not even the most conservative of the physicians longer deny the evil effects of meat-eating in various bodily ailments. Rheumatism is probably the most widely known disease of which this is true, while scrofula and various skin diseases are now held by eminent physicians to be the direct result of eating meat.

While such scientists as Prof. Lassar-Cohn are slowly groping their way, through painful experiments, to the proof that meat is a poison the close student of theosophy reaches the same position through the application of occult principles to the problem. He knows that "poison" is only another term for disharmony and disintegration and, understanding the unity of all life, he sees that the point where the generation of poison begins is where a part of that life is turned against another part and violence is done it by forcibly depriving it of the body in which it is functioning. Either food or knowledge that comes through a violation of the higher laws of being is something worse than merely worthless. It is detrimental, injurious. It may take science a long time to prove the case by physical facts but sooner or later it must demonstrate what the swifter intuition instantly realizes: that it is impossible for a higher order of life to evolve through any act that causes the infliction of suffering on a lower order.

RECKLESS MISREPRESENTATION

A recent number of *The Outlook* takes another of its customary flings at the anti-vivisectionists. "The sufferers from malignant tumors have as much right to all the light that science can derive for their benefit from animals as the normal healthy person has to meat for food or skins for clothing," says the editorial referred to. Of course they have. But who has yet established the fact that people have the right, as an abstract right, to deprive animals of life in order to feast upon the carcasses?

"There is no reason for singling out the scientific investigator as a subject for class legislation," is a further declaration. But nobody

desires to do that. The objection is not because investigators are scientific (which is not in the least the question) but that in this particular direction this class of scientific investigators are cruel and inhuman.

Another assertion is, "There are some people who are more concerned for the comfort of a guinea-pig than for the life of a child." That is a sample of the extravagant and reckless expressions of some of those who are defending vivisection. When you find a man who really cares no more for the life of a child than for the comfort of an animal you will be dealing with a man who will never in the least trouble himself about the matter of vivisection. The statement as quoted is a self-evident absurdity. One difficulty with the vivisectionists is that they assume as truth many things which are false; one of these is that it is a settled fact that more good than harm has come to the human race through inoculations of the serums concocted by the vivisectors; but so long as the medical men themselves are by no means agreed upon this we need hardly argue the reasons why many of us feel confident that the reverse is true.

AMONG THE MAGAZINES

"The Church and the Social Crisis" is the title of a most interesting article by William Munroe in the April number of *The University Magazine*. Mr. Munroe believes that we are rapidly approaching one of the great crises of human civilization. He says that the accumulation of wealth, the concentration of power, the tendency toward unrestrained extravagance, the boundless luxury that characterizes the life of certain classes, the disregard for righteousness and for justice, and the plainly growing antagonism between the classes, spell chaos and destruction. For this great crisis the Church, says Mr. Munroe, as chief interpreter of Christianity, should have a message.

"According to the plain teaching of Jesus," says the writer, "no man knows the meaning of Christian salvation until he is willing to lose himself in the service of mankind." This gives the keynote of the contention that runs throughout the article, that the Church must assume a wholly different attitude toward the great questions of the day. "Man's duty to man instead of man's duty to God" is the thing that Mr. Munroe thinks the Church should give more attention to; not, he says, that this declaration constitutes a denial of duty to God but that it is getting at it in the right way. He lays emphasis on the point that such criticisms of the Church are not the "carping of her foes but the admonition of her best friends." He declares that the Church must "cease living at peace with evils that imperil society." "It is becoming increasingly plain," he says, "that society cannot

live upon the old basis of selfishness and strife;" and that the friends of the Church cannot believe that she will fail in meeting the crisis which confronts her in which she "must stand against tremendous forces organized for terrific conflict," or that she "will fail to hear the call of her Master." In conclusion Mr. Munroe declares that we "have always had our largest visions of God through love of man."

* * *

The Hibbert Journal for April contains an exceedingly interesting religious discussion to which contributions are made by John Wright Buckham, D. D., whose subject is "Christianity among the Religions;" by J. H. Muirhead, who writes on "Is There a Common Christianity?" and Ibn Ishak, who chooses for his title "Islam and Common-sense." Mr. Buckham takes the position that "the conviction is gaining ground that the hour has struck for a universal human religion," and that "Christianity is the only religion that can possibly fulfil this office." Mr. Muirhead deals with the difficulties that even the various denominations within one religion have in finding common ground to stand upon. But he thinks they are slowly coming more closely together and says, "though, then, it becomes more and more obvious that there is no common Christianity which disputants may agree to have taught in schools * * * yet the air is full of hope and of the possibility of settlement on other lines."

The article by Ibn Ishak is an energetic defense of his religion and a pointing out to critics that theologians who live in glass houses should abide by the general rule on that subject, applicable to other people. He says there is very great misconception about Moham-medanism and that it has a scientific side, while Christianity in Europe has had so little of the scientific spirit that "Darwin's great work was a bombshell in the midst of orthodox Christianity." He declares that the idea of evolution is "an old truth in Islam, dating from its earliest age. It is taught in the Masnavi of Jalal Ud Deen Rumi, who died A. H. 672. * * * He says that, dying from the inorganic, we develop into the vegetable world. Then, dying in the vegetable kingdom, we rise to the animal; dying as animals we rise higher in the species and become human, and then on to the divine life. This is the belief of all Muslim mystics, and it is founded on the teaching of the Holy Kuran." On the subject of polygamy Ibn Ishak declares that in founding this religion the Prophet had to deal with "a community sunk in the very depths of licentiousness," and that critics should not forget the material with which he was obliged to work. But here again the defender of the Muslim faith takes a shot at his opponents which must have come uncomfortably close to the mark. He says: "When Martin Luther, of pious memory, and John Milton, the Puritan poet, advocate both polygamy and divorce it

does not seem necessary that the Muslim should defend his Prophet when he endorsed both these institutions, which had the divine sanction of the Almighty in the time of Moses." To this he adds the assertion that not ten per cent. of the seventy-five millions of Muslims in India are polygamists and says that the general morality is very much better than in any of the great Protestant cities. He also makes a point of the cleanliness of the worshippers, bathing being a part of their religious rites. The absence of a priesthood is also pointed out. Suicide, he says, owing to the teachings of his religion has been suppressed although among the ancient Arabs it was "as common as it is to-day in Germany and America." Drunkenness is also unknown. On the subject of war he admits that there has been a close relationship between his religion and the sword and appears to think that the same is true of Christianity and that the less the so-called Christian nations have to say on this point the better. He brings out in sharp contrast the terrible, indiscriminate slaughter, regardless of sex and age, that attended the victory of the Crusaders in the Holy Land, and the victory of some of their own great conquerors on the same spot which was marked by the merciful sparing of life. In marked contrast to the declaration of the Rev. Mr. Buckham that we are ready for a universal religion and that Christianity is the only possibility for all peoples, is the declaration of Ibn Ishak that Buddhism has a great field in China, Christianity in the Western nations and Mohammedanism in its present center and among the tribes of Africa. The writer leaves one with the impression that he is not only clever in defense but that he is also broad and tolerant.

Other articles of special interest are "The Conscience of the Future," by Vida D. Scudder, "Social Righteousness Insufficient," by Rev. P. T. Forsyth, and "The Over-Emphasis on Sin," by Rev. Alexander Brown; the latter being a clever and somewhat amusing presentation of the eagerness of some clergymen to make it appear that the wickedness of people is a sufficient reason for their profession.

* * *

The Contemporary Review for March has an article by A. T. Schofield, M. D., on "Spiritual Healing." Dr. Schofield, commenting upon the recent keen interest in healing as evidenced by Christian Science, the Emmanuel movement, etc., says that all these are nothing new and proceeds to discuss the undoubted fact that more anciently greater attention was given to this subject. Speaking of quite modern movements the writer says that in 1884 at a chapel in the north of London, no less than two hundred and fifty cases of severe diseases were cured by faith.

MR. LEADBEATER IN INDIA

Any news about Mr. C. W. Leadbeater will be read eagerly in this country where so many people are under personal obligations to him. Writing in the *Adyar Bulletin* Mrs. Annie Besant says:

The chief addition to Headquarters is in the person of Mr. C. W. Leadbeater, who comes to make his home here, in the place where he worked during the eighties, to live in the very room in which his Master taught him in those early days. * * * On February 10th, Mr. Leadbeater arrived with Mr. Van Manen, and was welcomed by the entire Headquarters' staff, residents and students, making quite a procession. He proposes to remain quietly here, engaged in literary and other work, and it may be well to say, in order to avoid needless correspondence, that he does not intend to make any lecturing tours at present. He has a large mass of work in hand, which will, he hopes, be more widely useful than lectures could be, and he wishes to devote himself to that. He will also help me much in carrying on our periodicals, in guiding the studies of members, and in the daily work of members' classes. He asks me to give his cordial thanks to the many who have sent telegrams and letters of welcome; they are too numerous for separate acknowledgment.

NOTES

A letter from Detroit tells of the pleasing progress of the class in the study of theosophy formed there at the close of a course of lectures in December. Through three months of winter weather the attendance never fell below nineteen, the average of course being much higher. Nine have joined the Vivelius Lodge. The original hall was a very good one but a better one has now been taken and arrangements are under way for having another meeting each week. A social evening is enjoyed once a month and a club for the study of parliamentary rules has been organized. This is the sort of live center we should have everywhere.

* * *

A letter from Kansas City says of the study group formed there a few weeks ago: "The members of the class are still keenly interested and I think that in due course we will increase our lodge membership at least twenty-five or thirty from this class. I am much pleased with the interest they are showing."

Real tranquillity of mind is never the product of indifference and non-chalance, but can only proceed from an insight into higher and deeper wisdom.—*The Doctrine Of The Heart.*