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THE RELIGIONS OF INDIA

By C. JINARAJADASA

The three strictly Hindu religions are Brahminism, Buddhism and Jainism. They are like three branches of one tree, and have their fundamental ideas in common. The vitality of the Hindu religion is still so strong because of the influence of the many that have realized the aim of existence—a life beyond individuality. Such perfect souls are called “knowers of Brahm,” “knowers of the essence of things,” “Mahatmas,” “Buddhas,” “Bodhisattvas” and “Tirthankars.” They do not speculate, but with authority make known what they have achieved and experienced themselves.

The souls that have attained “liberation”—this life beyond individuality—are still to be found in India, and it is because such can be and are met with by the earnest seeker, that spiritual life is a living thing for the Hindu. He knows the Masters of the wisdom exist, and he knows further he can find them. The state of enthusiasm and the sense of exhilaration of the Hindu seeker for spiritual truth is like what would be felt in Christian lands if Christ and His disciples moved among His devotees in the twentieth century, visiting churches and congregations. What is lacking in the West are souls who have the realization. We have them in India, and the grandeur, beauty and power in them help us to achieve as the sun helps the leaf to unfold. It is by coming into touch with them that life is changed for us. Anyone desiring to understand the spirit of the Indian religions cannot get it from books merely; the deeper truths have never been written down and are explained by word of mouth. Some of the real spirit one can feel by going to India and conversing with the best representatives and spiritual Hindus; but the reality of it all one can get from the great Teacher alone, whom it may be one's happiness to find.

The Vedas are hymns chanted in the religious sacrifices. Round the idea of sacrifice the life of the Hindu is built. The whole cosmos is seen as a self-sacrifice on the part of the Deity, who limits his infinite existence, in order that we individual souls may appear to grow to be self-conscious entities. God is, as it were, dismembered in all creation, animate and inanimate. It is the duty of man by his religious ceremonies to commemorate the divine sacrifice, thus enabling the Deity to be whole again, in order that He may offer Himself again for our sakes. It is only by God's perpetual sacrifice that the universe performs its work.

This is the root idea of Vedic ritual—to commemorate the divine sacrifice. The Hindu sages and law-givers have planned the daily duties with this constantly in mind; the routine of life is to instill into a man a sense of holiness and the sanctity of all that he thinks and feels. In the Vedic hymns the imagination of the worshipper tries to feel God, now as the one Creator, and again as the many gods that are symbols of the powers of nature. Pantheism, Polytheism and the purest Theism and Henotheism, also, are to be found in the Vedas. A beautiful element is the tender and poetical way the dawn, the storms, the fire and the sun are symbolized and individualized as personal deities, and the grandeur and loftiness of some of the hymns is not to be equalled by the finest of the Hebrew psalms.

Gautama Buddha did everything he could to discourage speculation concerning the origin and ending of things. Such discussions were absolutely unnecessary for the aim of existence—the life beyond individuality. Only a few clear and logical conceptions about life were necessary, and all the rest depended on personal conduct.

First we have to realize that we are all the slaves of a great craving, "the will to live"—expressing itself in our desire for pleasure and gain; ambitions; our craving for excitement, mental as well as emotional. We have to change our nature from this attitude of demand to one of cheerfully doing without, and yet being satisfied. The will to live then begins to lessen its hold on us, and only then can we begin to live serenely and nobly. Next we must put aside false ideas of personality. That which each of us thinks of as himself is continually changing, and so is destructible; the bodily form, the sensations that come to us, our perceptions, our ideas and our intuitions. The soul, thus made up, has no permanent reality. As long as we cling to ourselves as thus made up, we cannot attain Nirvana.

Nirvana is certainly not annihilation. What it is *not* can be expounded, but what it is can only be experienced and known by the one who lives the perfect life. Personal soul life ceases in Nirvana, but it is not cessation of existence. To say so is a heresy in Buddhism. The state of Nirvana cannot be predicted in any terms of our experiences of personal consciousness. It is so positive a state that in comparison our known states of existence are purely negative, and it is of such a new kind of positivity that it seems annihilation to our minds that try to grasp it. We cannot experience it as long as we cling to our personal consciousness that shuts out the consciousness of others as not ourselves. Nirvana can only be attained by the purest life of harmlessness and compassion. The Buddha points out the way, but each soul must tread the path himself. Priests, books and ceremonies cannot help him.

Help nature and work on with her: and nature will regard thee as one of her creators and make obeisance.—*The Voice Of The Silence.*

THE MYSTIC VALUE OF NUMBERS

(Concluded)

By ADELIA H. TAFFINDER

The disciples of Pythagoras called six, the hexad, the "perfection of parts," the "all sufficient;" when it is multiplied into itself, like the number five, it has always itself in the unit place. The Christian Kabbalists symbolized the six principles emanating from the light of the manifested Logos or Word by the interlaced double triangle. They called it the "lësser face," or countenance.

The modern esoteric meaning of the double triangle is that the white triangle pointing upwards means spirit in its three aspects, the three aspects of the Logos, the three Persons, the Father, Son and Holy Spirit. The dark triangle signifies matter with its three qualities, inertia, energy, and rhythm. The interlacing is to show that we know nothing of spirit, except as it manifests itself through matter, and nothing of matter except as it is vivified by spirit. We know nothing of dead matter anywhere.

In the Hebrew "Book of Creation," the number six is spoken of as representing the cardinal points of the compass—or earth—including height and depth, and in the midst of all is the Holy Temple. The great number "of Sol" is 666, attributed by St. John to the beast of Revelation.

The Druids had a profound mystic preference to the number six. They performed their principal ceremonies on the sixth day of the moon, and on the sixth day of the moon began their year. They went in groups of six to gather the sacred mistletoe. The priests in certain ceremonies were grouped according to this number. Cassini, a great astronomer, declared that six hundred years was the most perfect of all astronomical periods. For instance, if a certain day at noon a new moon was at any certain point in the heavens, it would take place again at the expiration of six hundred years, at the same place and time, and with the planets all in similar position. It is supposed that one recurrence of this period is referred to in the fourth Eclogue of Virgil, which is conceded to be an allusion to the Messiah, Jesus.

The Heptad, or number seven, was so called from the Greek verb "sebo" to venerate, being septos, "holy, divine." It has been called "agelia" meaning herds, as groups of stars were called by the Babylonian sages, over which herds, ruled seven angels.

Emerson in his poem "Brahma" refers to these angels or gods as the "sacred seven." Seven was called the "guardian" number because there were seven principal planets, and "seven angels before the throne of God." The ancient philosophers observed that seven is the basic number of the solar system. It is the root-number of the world; it is

the measuring number in a man's life. He reaches the beard of manhood at three sevens, and the Bible suggests the transition period at ten sevens. The body has seven obvious parts, there are seven principal internal organs; the head has seven orifices for external use.

The Hebrews regarded the number seven as sacred; all their oaths were conferred by seven witnesses. Sevekh was synonymous with seven, and the Hebrew deity Jehovah was the god of the seven letters. Mysteries in Egypt and India were celebrated, during which the utterance of the seven vowels was an important feature. The Greek Zeus, the father of all living, had his name beginning with a double seven, thus Z, and the initial letter for "I live" in the Greek language is a Z or double seven. One need not wonder that under this aspect the number has become the emblem of eternal life.

Occult science postulates that man is a septenary being, endowed with seven principles, and that every globe or planet belongs to a septenary chain of worlds, of which only one is visible, and that every one of them is, was or will be, inhabited by man, though they may not be gotten up upon the pattern of our present human races, for the law of nature is uniformity in diversity.

It is pertinent to the subject to enumerate these seven principles in man which was affirmed by the Ancient Wisdom. They are the physical body, the life-vehicle or the etheric body, the astral body, the higher and lower mind or bodies, the casual body or the Divine Spirit. Each one of those principles represent a plane of consciousness, and is analogous to the state and sense corresponding to it. We have now five senses, we are in the fifth root-race, and we are just developing the human soul. We are still to acquire two more senses, and when we possess seven senses in perfection we will have reached the goal of human attainment on this earth.

The seven days of the week were named in honor of the seven pagan gods and corresponded to the seven sacred planets; so also do the seven colors of the solar spectrum correspond to these septenary planets; and this correspondence is continued in the seven tones in the musical octave.

In the Mysterious Ladder of the Hebrews, there were seven steps ascent, and seven steps descent, the one side, Love of God, the other side represented love of neighbor. In the book of Genesis we read of the covenant which was made between Abraham and Abimelech consisting of seven lambs. Clean beasts were admitted into the ark by sevens, while the unclean entered in pairs; but this is symbology. In Revelation the repetition of number seven occurs constantly. There are seven churches, the book is sealed with seven seals. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God, and to them were given seven trumpets" (Chapter VIII). "And the seventh angel sounded; and there were great voices in heaven say-

ing, the kingdoms of the world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." In chapter thirteen a beast riseth out of the sea with seven heads and with ten horns, to whom the dragon giveth his power.

Holy Writ mentions seven years for repentance, seven churches of Asia, seven angels with trumpets, seven candlesticks of the holy places, seven kings, seven thousand slain, and seven vials of wrath to be poured forth. There were seven wise men of Greece, and seven wonders of the world. Sanskrit lore has frequent reference to this number.

Number eight, the ogdoad, is called the first cube of energy. The Greeks considered it a number of great power. They had a proverb, "All things are eight."

Nicomachus, the most ancient mathematician, called it universal harmony because musical ratios are distinguished by this number. The figure eight is a symbol of the abyss, of the spiral motion of cycles, and is also related to the glyph of the caduceus, Mercury's hieroglyph. The ogdoad is the dual four, which is identical with the boundless infinite, from which emanated the Logos or Word.

The ancients likened the number nine, the ennead, to the "ocean flowing around the other numbers within the decad." It was called an emblem of matter, which ever varies but is never destroyed. They feared the number and its multiples, especially 81; they thought these multiples of evil presage, indicating change and fragility. The Romans marked the day by letters, into parcels of eight days, and on every ninth day the people left their pursuits and went to the towns to market. Number nine is the triple ternary. Notwithstanding it has been considered an unlucky number, the Zohar, one of the books containing the secret teachings of the Jewish initiates says:

"When he first assumed the form he caused nine splendid lights to emanate from it, which shining through it diffused a bright light in all directions; that is, his own with the nine together made ten," or the circle with the dot in the center. The word Zohar means light, and the passage just quoted answers entirely to the first chapter of St. John's Gospel, in which he says "He was not that light but was sent to bear witness of that light."

A recent article in a current magazine deals entirely with the figure nine. The writer calls this number "the contortionist in the mathematical circus." He says "If we are doing a simple sum in addition we may prove the result by an elimination of the nines. If we multiply one number by another, we may prove the product by the use of the figure nine. If we add the nine digits the result is five times nine, or forty-five; add the two figures of this result and we have nine. And so we might go on and write a volume or two on the peculiarities of the nine." He calls attention to a marvelous combination of figures which can be made in the form of a square, divided into eighty-one

smaller squares, having nine squares on a side. He says by mathematical computation, it is estimated that over ten million similar combinations can be made from this square, each resulting in the magic sum, 369. There were nine Muses of ancient Greece, and nine Sabine Gods, and nine Etruscan Gods.

The Decad, number ten, or panteleia, which meant "all complete," or "fully accomplished," is the grand summit of numbers. The Pythagoreans were entranced with its virtues, and called it deity, heaven, eternity, and the sun. Ten being the recipient of all numbers, was called the decad, which is derived from the Latin, meaning to receive; hence heaven, which was ordained to receive all souls.

Moses gave forth the ten commandments; there were ten instruments to which Jewish psalms were sung. The Holy Ghost descended ten days after the Ascension. Among the Egyptians it was customary to fast ten days before the act of sacrifice. The Mahometans believe that ten animals are admitted to Paradise. The decimal system, as revived during the great French revolution, must have been known to the archaic races, since the astronomical and geometrical teachings of their philosophers are built upon the number ten. The Pythagorean decad was composed of three trinities with the "One source of all," which represented the whole cosmos. This was believed to have been written upon the heavens in indelible letters or zodiacal signs.

In the third volume of that unparalleled work, *The Secret Doctrine*, we find this reference to the science of numbers. "Number underlies form, and number guides sound. Number lies at the root of the manifested universe; numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of nature."

A scholar writing in *The Athenaeum* on "A Synthesis of Cosmic and Æsthetic Rhythms," gives a mass of figures, showing that everything is built upon numbers. He explains the Pythagorean system, that there are five regular solids, and only five possible, and that they bear definite numerical relations to each other; that plant-organs are, with few exceptions, in three, fours or fives, or a binary progression. Statements are given of instances of curves, circles and ratios in plants, butterflies, etc., obtained from radii of these polyhedral proportions: In architecture "the ratios of 3.4. and 5 satisfied all the proportions of the peripetal temples," and similar rhythms are found in Greek and Gothic architecture. The wise ones of old knew that sound and color have a definite relation to each other, and that they are definitely connected together. Sound, color, and number are the basic principles of the universe.

Armed with the key of Charity, of love and tender mercy, thou art secure before the gate of Dana, the gate that standeth at the entrance of the Path.—*The Voice of the Silence*.

DANGERS AND DELUSIONS OF THE ASTRAL PLANE

A narrative of fact by Mr. C. W. Leadbeater, which gives a more impressive lesson than much discussion of abstract principles could do, on the ease with which one may be deluded in astral plane experiences, appears in *THE THEOSOPHIST* for April under the title "A Vision and the Facts Behind It." We here reprint some portions of the article that will be especially interesting and instructive to our readers:

Visions are of many kinds—some trivial and unimportant, others profoundly interesting and productive of far-reaching effects to those who experience them. In some cases their genesis is obvious; in others curious and unexpected associations play their part, and a number of quite separate causes may combine to produce what seems to be a single story.

As I have written several books upon the conditions of the astral plane, it not unfrequently happens that persons who have had psychic experiences or visions which they have not fully comprehended send me accounts of them and ask me whether my experience along these lines suggests any explanation. Such letters are not always easy to answer—not that there is usually any difficulty in formulating a hypothesis which will fit the facts, but because there are too many such hypotheses. Almost every experience described might equally easily have been produced in any one of half-a-dozen ways, and without undertaking a special and detailed investigation it is often impossible to say which of these methods was employed in a particular case. Naturally but few of the hundreds of cases submitted are of sufficient general interest to warrant such expenditure of time and force; but occasionally one is encountered which is specially characteristic—so good an example of its type that an analysis of it might conceivably be of use to many others to whom similar experiences have come.

Such a one came to me recently from a lady in America—an account of a long and complicated vision or series of visions, coupled with impressive experiences, which had left behind them a permanent result. In order to understand what had really happened a certain amount of investigation was necessary, in course of which it became evident that several distinct factors had come into play to produce the curious effects described. Each of these factors had to be followed up separately and traced to its source, and I think that students can hardly fail to be interested in an examination of the way in which these independent and disconnected causes worked to bring forth a somewhat startling whole.

Here follows an epitome of the story told by the lady, which, on account of space limitations we condense to the very briefest outline. She had long been reading occultism at random and had practiced the breathing exercises recommended in the book on Raja Yoga by Swami Vivekananda, developing a kind of clairvoyance and automatic writing. She had felt great pity for a recently executed murderer and she soon came into communication with him, with the result of being obsessed by him. Utterly unable to escape from this terrible captivity her life and reason were for a time despaired of. At last, after untold suffering, she was freed by another entity who made the remarkable statement that he was Christ and that the lady was no less a personage than Buddha. While rejecting this as nonsense she nevertheless accepted the guidance and teaching of her rescuer who told her that the "council of heaven"

was about to decide whether the world would again be destroyed or whether another effort would be made to save it. She was urged to pass through an initiation which would admit her to the "council" and perhaps make her the instrument of the world's salvation. To this, while not accepting the extravagant claims of her guide, she agreed and under his direction the breathing exercises were renewed. A certain development did take place but was attended with the most excruciating agony. The unfortunate woman appeared now to be so much under the influence of the dead man that the idea that she must make this sacrifice or the world would be lost took complete possession of her. When, finally, the terrible ordeal was over, a series of remarkable visions followed which, however, were visions of nothing more important than thought forms! At the lady's request Mr. Leadbeater carefully investigated the matter and tells some of the results as follows:

To put the case briefly: the lady, as hundreds of other people have done, had got herself into serious trouble by an unwise use of breathing exercises. Her desperate efforts to escape from the result of these exercises attracted the attention of a dead man who was strong enough to be of some use to her. But this man had objects of his own to gain—objects not consciously selfish, but belonging to a curious personal delusion of his—and as he helped her he realized that he had here what might be a powerful instrument for the furtherance of his plans. He promptly modified his scheme, gave her a prominent part in it, and pushed her on into experiences which without him she would probably not have had for several incarnations yet. Much of what resulted was evidently not at all what he had expected, though he tried bravely to turn it all to account. Eventually he dropped her, partly because he was alarmed at the turn which matters were taking, and partly because he began to see that he could not use her quite as he had hoped. The outcome of the whole adventure, so far as our correspondent is concerned, has been good, but this is a piece of good karma for which she cannot be too thankful, since the risks were enormous, and by any ordinary calculations there was scarcely the barest possibility that she would escape with her life and with reason unimpaired from such an experience.

In order to comprehend all that occurred we must first try to understand what manner of man was this "guide," and how he came to be what he was. During physical life he had been a small farmer, a kindly but ignorant man, fanatically religious in a narrow protestant way. His only literature was the Christian bible, over which he pored during the long winter evenings until his whole life became saturated with his conception of its teachings. Needless to say that his conceptions were usually misconceptions, often so grossly material as to be ludicrous, yet the man was so thoroughly in earnest that it was impossible to laugh at him. He lived in a thinly populated part of the country, and as he found his few neighbors out of sympathy with his religious views he became more and more a recluse as years rolled by, living frugally on the produce of a small part of his farm, and devoting himself with increasing ardour to the study of his one book. This constant brooding over one idea brought him eventually into a condition of religious monomania, in which he came to believe himself the chosen savior of the world, the Christ who was destined to offer to it once more the opportunity of salvation which two thousand years ago it had received only very partially. A prominent feature in his scheme was the rescue from its false belief of the vast mass of non-Christian humanity, and his idea was that this should be done not along ordinary missionary lines but through the influence of its own great leaders.

While still fully possessed by these religious delusions the worthy farmer died. Naturally enough, his astral life was simply a continuation of the physical, raised as it were to a higher power. He soon found himself amidst the crude thought-forms of the golden Jerusalem, a special corner of which he seems to have modelled for himself to suit his idiosyncrasies. The result of his efforts to visualize the descriptions given in the Apocalypse were sometimes really ingenious and original. I noticed specially his image of the four and twenty elders bowing perpetually in adoration before the throne, and casting at the feet of the deity their golden crowns, which immediately rose from the ground and fluttered back automatically onto their heads, only to be cast down again. His "sea of glass mingled with fire" was not altogether successful, and looked rather like some unusually weird product of a volcanic eruption. His image of the All-Father was quite conventional—a stern-looking old man with a long white beard. * * * It is among these thought-forms of his that we have to seek for the "council of heaven" which plays a part in our correspondent's vision, and the constitution of that council proved to be very interesting and instructive. The idea seems originally to have been that the council was a sort of selection of about ten of the more important biblical characters (Elijah, Moses, Peter, etc.) represented by colossal figures seated in a semicircle on uncomfortable-looking high-backed golden chairs, which, though supposed to be celestial thrones, were manifestly derived from an imperfect recollection of the sedilia in some Gothic cathedral. The deity himself presided over their deliberations.

Originally the members of this council had obviously been nothing but thought-forms; but at the time when our enquiries brought us into contact with them, several of them had been seized and ensouled by living entities, and this ensoulment introduced some new and interesting factors. * * * One of them was a man of German extraction, who during earth-life had been a shoemaker—a simple and uninstructed man not altogether unlike the farmer. He too had studied the bible diligently; he too was a dreamer of vague mystical dreams; he too felt that he had a special revelation or interpretation to offer to the world—something far more rational than the farmer's. He had come to feel that the essential truth of Christianity lay in the mystical union of Christ and his heavenly bride, the Church. To him the Christ was far less the historical personality of the gospels than the living spirit of the Church, and the task of the true Christian was to awaken within himself the Christ-spirit. The message which humanity needed, he thought, was that every man could and should become a Christ—a message which seemed to him so clear and simple that it needed only to be delivered to command instant attention, and thus to save the world from sin and lift it at once into the light of truth. He had begun preaching to this effect while still on the physical plane, but had died before he had done much towards the conversion of humanity. Arriving upon the astral plane he was still as eager as ever to spread his views, and having met the farmer he struck up a friendship with him. They had much in common, and each felt that the other might be helpful to him in the prosecution of his scheme. The shoemaker did not recognize the farmer as the sole Christ, but he did apply his theory to him, and consider him as a person in whom the Christ-spirit was exceptionally developed. The farmer understood only vaguely the shoemaker's central idea, but he realized that he had found some one who was willing to co-operate in saving the world. Each regarded the other as somewhat eccentric, but still each seems with a simple cunning to have thought that he could make use of the other for his own purposes.

Between them they had conceived this curious idea of a "council of heaven" of which they were both members; or possibly they may have found a thought-form of this kind made by some one else, and may simply have adopted it and joined themselves to it. The thought-forms as viewed by trained vision were clumsy and

imperfect, though no doubt quite satisfactory to their makers. Moses, for example, was seriously incomplete. He sat, stiff and rigid, as though glued to his uncomfortable golden throne, but in reality he was only a face and front projecting from the chair, and had never been properly finished off behind. * * * Peter was another very inefficient person on this council—quite insignificant-looking; but at least he carried a large bunch of keys, the jingling of which was his principal contribution to the deliberations.

It has been already mentioned that the All-Father himself was supposed to preside over the meetings of the council. He was of course a thought-form like all the rest, but he occasionally manifested a spasmodic and inappropriate activity which showed the presence of some exterior force, different in quality from the others. Careful investigation showed that * * * this form of the deity was ensouled by—a frolicsome nature-spirit!

I have already described in this magazine some of the characteristics of this delightful kingdom of Nature. Our readers may therefore remember what a keen pleasure some of such creatures take in theatrical performances among themselves, in any sort of masquerade (most especially if thereby they can gain the triumph of deceiving or frightening a member of the superior human evolution), and also how they enjoy telling some enthralling tale to their fellows. Bearing this in mind, we shall at once see that from the point of view of a tricky nature-spirit here was an absolutely unique opportunity. He could (and did) play a joke on the most colossal scale conceivable upon three human beings, and we may readily imagine what a soul-satisfying story he had to tell afterwards to his admiring fellows. Needless to say, he had not the faintest idea of irreverence; he would probably be no more capable of such a conception than a fly would; to him the whole thing was nothing but an unequalled opportunity for a really gorgeous hoax, and he did his very best with it. Of course he could neither understand nor join in the deliberations, so for the most part he preserved a cryptic silence which was very effective. He had somehow acquired a small number of biblical phrases appropriate to his part, and he emptied these out upon the council at intervals as a parrot might, apparently having no conception of their meaning. "Thus saith the Lord," "Amen, so be it," "I am the Lord thy God; thou shalt have none other Gods but me," "I will smite the earth with a curse"—these were some of the gems of his collection, the specimens of his unconscious eloquence. Now and again the joke became too much for him, or perhaps the restraint was irksome, and he abandoned the thought-form for a few moments in order to relieve his overstrained feelings by wild dancing and outbursts of laughter, somewhere out of sight of his council. When this happened it was most interesting to see how the thought-form collapsed from alertness to stolidity, and the unfortunate human members of the council immediately supposed that something had occurred to provoke that divine wrath which is always so prominent a part of this type of religion.

This then was the reality behind the awe-inspiring "council of heaven" before which our correspondent pleaded so earnestly. It will be understood that only the dead men could really contribute to whatever discussion may have taken place; the other members of the council could not originate anything, though they may have had enough vitality to give a formal assent to a proposition. * * * Yet it should be noticed that for our correspondent the outcome was good. The forms seen were largely illusory, but the high emotions awakened, the awe and the rapture—all these produced permanent results which cannot but have in them much of good. The boundless enthusiasm for spiritual things, the unselfish desire to help even at the cost of any sacrifice—these are in themselves mighty forces, and when generated they evoke a response from planes far higher than any which are actually reached by the consciousness in the vision itself. The feeling is genuine, however imperfectly conceived may be that which occasions it; and so

while we congratulate our correspondent on having come safely through perils more tremendous than she can readily realize, we may be permitted to hope that the peace and uplifting which she gained through them may prove a permanent heritage. The deep sense of union with the divine which brought with it such bliss was unquestionably a true touch of the lower fringe of the buddhic plane, and to have attained this is no doubt worth all the suffering through which the patient passed. But the student knows that all that and much more could have been obtained without the pain and without the awful risk by the investment of the same amount of energy in the more ordinary methods which have approved themselves to the wisdom of the ages. To force one's way into unknown realms without the guidance of one who really knows is to court disaster; and it is a danger to which none need expose himself, for the old paths are always open, and the old saying still remains true: "When the pupil is ready the Master appears."

THE EVOLUTION OF VIRTUES—II

TOLERANCE

BY THE EDITOR

Coming now to a consideration of the virtues to be dealt with it may be said that an excellent one to begin with is tolerance. The cultivation of a broad tolerance is necessary for one who would make any intellectual and moral progress. Intolerance limits our opportunities and narrows our field of experience. Now, experience is the great teacher—the master instructor in the evolutionary school. It is through experience that we evolve, that we reach the higher stages of development. The difference between the ignorant, uncouth and depraved, and the enlightened, refined and noble, is the result of thought and emotion working on the experiences that arouse them. Thought and experience, acting and reacting on each other, are the great character builders. At a lower stage of evolution the experience arouses thought and we get a lesson we did not seek by making mental deductions from the experience, as for example, when one has thoughtlessly gone out on a cold day without adequate clothing and suffered in consequence, and, reflecting upon it afterward, learns at least a little in the development of caution. At a higher stage of evolution thought takes precedence and we deliberately search out that within us which needs strengthening and as deliberately seek the experience required to develop the desired virtue, as when, after deciding that we are deficient in compassion we set about cultivating it by visiting the sick and the bereaved. But whether experience comes first or last it is an indispensable factor in human progress and soul development, and whatever restricts our experience delays our evolution.

Intolerance fetters the soul. It erects barriers between us and others and clouds the vision instead of illuminating the understanding. It shuts out knowledge that one would otherwise get. We see this well

illustrated in the case of the intolerant religionist, who will not listen to any statement that does not harmonize with the creed he has accepted, and who never asks himself whether a thing is probable or reasonable but only whether it supports the particular belief he subscribes to. A truth that may be of tremendous importance to him is promptly rejected without examination because it does not appear to agree with his previous opinion. Of course such a man makes himself an obedient slave to the particular set of ideas with which he began life and any progress for him, in that direction, is nearly impossible.

But while religious intolerance is a very pronounced form of this vice—a term none too strong for a thing so detrimental to human welfare—we should not forget that, in one form or another, there is more intolerance in the average person and, indeed, even in the fairly liberal and progressive man, than most of us would be willing to admit. In many directions this deadly moral nightshade extends its branches. There is race intolerance, national intolerance, class intolerance and, still more insidious and far-reaching in its evil effects, the more common form of intolerance which we know as self-righteousness, that leads a person to place false emphasis on the weaknesses of others and remain blind to his own. Many people have passed the point where they have any prejudice against a person because he is of another race and color; have reached the degree of enlightenment that enables them to look upon a man of another nationality as they regard a fellow countryman; have learned to feel no prejudice against another because he is of a different class or of a higher or lower walk of life, as the case may be; have reached the degree of understanding that enables them, no matter what their own station is, to see all people as one; to look with an impartial eye upon the richest and the poorest, the learned and the ignorant, as different members of the universal family, each entitled to the most courteous consideration;—many people are able to do all this, and yet when it comes to dealing with various grades of moral weaknesses they exhibit a self-righteous intolerance that is a bar to spiritual progress. There are certain forms, or classes, of moral weaknesses with which they will have nothing to do and toward their unfortunate brothers and sisters afflicted with these moral flaws they assume an attitude of lofty disdain. Many a man who is broad-minded and progressive regards a thief or a degenerate as being beyond the pale of consideration, while many a liberal and sympathetic woman regards her fallen sister with equal intolerance and draws her skirts aside, as she passes, with frank contempt. And so it is that thousands of us who are swift to condemn the intolerance of religious bigotry are still blind to the fact that we are, ourselves, equally intolerant when it comes to matters of a different sort. None of us have really eliminated intolerance unless we fully realize the actual unity of all life and have learned to see ourselves in others and others in ourselves. “I am the gambling of the cheat,”

says an ancient scripture in which God Himself is giving a discourse to humanity.

The student of occultism must entirely eliminate intolerance—not merely bring himself to the point where he classifies moral weaklings and selects those to whom he will be tolerant and those to whom he will give no consideration. To exhibit such intolerance toward any human being, however perverted or degraded, is to certify that we possess some degree of self-righteousness, no matter how deeply hidden it may be. At the bottom of it all lies moral cowardice,—the shadowy fear that we may be thought to endorse the evil of which the weak brother or sister is guilty. We are still influenced in our conduct by what people think we may be, instead of being brave enough to rest satisfied with what we really are. And so we would prove how high we ourselves are in the moral scale by condemning and ostracising and expelling from the social order, and putting beyond all consideration, the transgressor—a thing that even God Himself does not assume to do!

Now, it is when we have conquered intolerance in its commoner forms and are ready for the higher work of overcoming the subtler variety, that great spiritual lessons can come to us through the very people against whom, through our intolerance, we are closing the gates of our sympathy. If we do not erect the barrier of intolerance and thus completely separate ourselves from them—if we do not thus limit our field of experience by our foolish prejudice—we shall find that from the sympathetic consideration we give them will spring a wider wisdom than we now possess. The great work that lies before every evolving soul is nothing less than the comprehension of life in all its forms and varieties, the understanding of the universe and the acquirement of compassion; and every barrier that stands in the way of that must be broken down. To permit any lingering intolerance to narrow and blind us in our spiritual unfoldment would be something like the blunder of a man who desires to be a great painter harboring such a prejudice against a certain color that he would have nothing to do with it. He would thus be shutting out a factor in his artistic development that would be absolutely fatal to his ultimate success and all his work would be marred and his progress in art would be barred by that foolish prejudice until he got rid of it. Red may not be as pleasing a color as blue but both are equally the result of the splitting up of a pure white ray of light by a prism and each is essential to the harmony of colors. Even so is every human personality the result of trying to manifest inherent divinity through the medium of matter and its differing expressions must be studied and understood before we can comprehend the harmony of the whole. When a man says he will not have anything to do with certain classes of people, or certain sets of facts, and will listen to no explanation of why that is the wrong course to take, he is much like the bull dog which, after laying hold of his antag-

onist with his jaws, closes his eyes and hangs on to the bitter end of the struggle, whether it be victory or death, regardless of the injuries he receives, disdaining to open his eyes under any circumstances. We may admire his tenacity but we cannot help noting his lack of common sense.

Between intolerance and self-righteousness there is a most intimate relationship and the highest of spiritual authorities has pointed out the subtle evil that lurks therein. Perhaps many good people will never cease wondering about the utterances of the Christ as He rebuked the Pharisees and mingled with the publicans and sinners, declaring the latter to be much nearer the kingdom of heaven than the self-righteous. But to the student of occultism this truth must be as clear as the sunlight. A feeling of separateness is the sin of sins and the most difficult to overcome. The sinners from whom the self-righteous drew back in horror doubtless had the heart side of their natures much more highly evolved than their haughty critics had, and although they were at the moment showing forth a moral weakness to be condemned, they would, in the natural course of things, evolve out of that much more quickly than those who looked upon them with intolerant contempt would be able to get rid of *that* flaw. To put the case differently it was just because this particular class of sinners represented a lower form of iniquity than self-righteousness that the public was able to recognize it as a sin, and it was precisely because self-righteousness was a more subtle, and therefore more dangerous, form of iniquity that the people did not recognize it as a sin at all.

Why is intolerance such a dangerous thing? For one reason because by placing undue emphasis on the fault against which the line of exclusion is drawn without mercy or consideration, we become blind to the good qualities of which no human being is destitute, and thus ignore the very things for which we should always be searching and which we should emphasize and encourage. We permit the one bad quality to hypnotize us, so to speak, by steadily regarding it until our moral judgment is unbalanced, as a man gazes at a black spot on a white wall until certain muscles are fatigued, and hypnosis is induced. Even so do the intolerant paralyze perception and become blind to the good. Another reason why intolerance is dangerous to all who indulge it is that while undue emphasis is placed on the bad in others an equally false emphasis is placed on the opposite virtue in themselves; and this feeling of self-righteousness, of moral superiority, blinds them to their own faults and frailties; and thus blinded to their imperfections the self-righteous fail to utilize opportunities for progress. The first step in eliminating an undesirable thing is to recognize its existence and realize that it is undesirable; and until we have done that no advance along that line is possible.

The remedy for intolerance is to remember that all life is one; that

those about us are literally ourselves in other forms and that at a high point on the inner planes consciousness is a unit. We are individuals and yet we are one, as the fingers are separate and yet one in consciousness, so that one of them cannot suffer without affecting the one consciousness that directs all. The body is no more the self than one finger is the hand. The universal Self is being expressed through many forms, each of which expresses but a fragment of the one consciousness, and if one of these apparently separate selves regards another with self-righteous intolerance a subtle injury is done which is somewhat analogous to the wound one hand might inflict upon the other.

A helpful method in eliminating intolerance, in breaking down the separating walls, is to deliberately search for the good in everything and everybody; to remember that there is *nobody* who does not embody some virtue. The good and the bad, or strength and weakness, are mingled in all. The distinction is that the weaknesses differ in the manner of their expression. Some weaknesses are more unpopular than others, that's all; and that is what determines the moral code. One robs a stranger but would defend his friends with his life. Another breaks no law, but would sneak away at the first sign of danger to himself and leave his friends to perish. One gives way to the lust of drunkenness, but is always the friend of other people. Another is a model of sobriety but will meanly spread the gossip of his friend's shame. One is quick in temper and engages in a street brawl, but a moment later shakes hands with his antagonist. Another would do nothing so disgraceful, but gives his timid wife an intellectual tongue-lashing that satisfies his anger and proves his cowardice. And so it goes throughout the whole list of human weaknesses. Some classes of faults are more unpopular than others largely because they are more on the surface; and, as a rule, those who are most intolerant of the frailties of others are precisely those who, in other directions, are morally lame themselves. But there is good in all; even in the intolerant!

Tolerance is a noble virtue, and a cornerstone in the temple not built with hands. Upon it must rest other virtues to be acquired. Tolerance precedes enlightenment as the dawn precedes the day. It dispels the darkness of our ignorance about others and illuminates the road that leads to peace. It is the gateway to universal brotherhood. Without tolerance there can be no justice. With tolerance there can be no cruelty. It is the herald of mercy and the prophecy of compassion.

[Those who desire to accomplish more in the understanding of this article than can be done by reading it, and to make the virtue of which the article is the subject a personal possession and a living force in their lives, should devote ten minutes each morning, for a week or more, to quietly thinking about it to the exclusion of all other subjects and then, throughout the day, make a strong effort to put it into practice at every opportunity that occurs.]

PSYCHIC MANIFESTATIONS IN DAILY AFFAIRS*Clairvoyant Locates Dead Body and Thwarts Blackmailers.*

One of the most interesting stories ever told of the practical use of occult powers has recently been given wide publicity in the newspapers of the eastern states. It is the story of the mysterious disappearance of a little boy, the organized but fruitless search of twenty men for more than a month to find him, the effort of the searchers to follow the clues given by a clairvoyant, the failure to thus get results, the attempt of blackmailers to use the parents' grief for the purpose of robbing them of five hundred dollars, the reiteration of the clairvoyant that the boy was not kidnapped but drowned, her insistence that the body would be found as she had described three weeks previously and, finally, the draining of the pond, the discovery of the body and the absolute proof of the clairvoyant's statements.

On February 27, 1909, little Harold Moon, of the town of Flint, Michigan, mysteriously disappeared. Not the slightest trace of him could be found. It was thought by some that he had been kidnapped and that when the parents' anxiety had become acute the kidnappers would offer to return the boy for a sum of money. It was believed by others that while skating the ice had given way and he had been drowned; but after vain search of the various bodies of water in the vicinity the kidnapping theory gained ground.

A couple of weeks after the disappearance of the child Mrs. Royal H. Ainsworth, of Port Huron, a neighboring city, wrote the family of the missing boy that she had clairvoyantly seen his body at the bottom of a certain pond. She gave a most detailed account of the location, describing the land marks in the vicinity and stating the fact that when he fell to the bottom of the water his legs had become entangled in weeds. The searchers dragged the pond as best they could on account of the ice but without result. For three weeks more they gave their attention to the river below, dragging it for twenty-five miles, while the clairvoyant insisted that there was no mistake about the body being in the pond.

Early in April the kidnapping theory received confirmation by the receipt of a letter by Mr. Moon offering to give up the boy if the father would go to Delevan, Wisconsin, and leave five hundred dollars in a certain spot indicated by the writer. Mr. Moon, overjoyed to get apparent confirmation of the hope that his son was alive, went immediately to Delevan with the ransom money. Meantime, the searchers having spent five weeks in fruitless work and probably being spurred on by the persistence of the clairvoyant, determined upon no less an undertaking than the draining of the pond. When the water receded the body of the boy was found and a telegram was sent which reached the father at the Wisconsin town in time to prevent him leaving the money for the blackmailers, who were left for the local police to enter-

tain at the appointed trysting place. From the *Detroit News* of April 3, 1909, the following press dispatches are taken:

Flint, Mich., April 3.—The body of Harold Moon, 10 years old, son of Mr. and Mrs. Luman Moon, was found in Thread pond this morning. Many people believed the lad had been kidnapped, and search had been and was being made for him in many cities. His father is even now in a small Wisconsin town, lured thither by a letter from Chicago—the apparent scheme of somebody to rob the sorrowing man of \$500; for the father left with the money before his son's body was discovered.

Thread pond, where the body was found, is a body of water about 36 by 40 rods in area, and is fed by a small stream known as Thread creek. On the shore of Thread pond, directly opposite the spot where the body was found, stands the large white house belonging to Michael Gillespie, which was minutely described by the Port Huron woman who a short time ago claimed to have seen the boy on the bottom of the pond, while in a trance. It is also regarded as remarkable that the body was caught and held by the weeds, thus bearing out the woman's statement as to the conditions.

Harold disappeared February 27th. He was last seen going toward the river and the pond, but stories became current that a strange man had been seen leading him away. Rewards aggregating \$1,300 had been offered.

For the past five weeks a gang of 20 men, under the direction of the local police, have been engaged in the search of Flint river and other bodies of water surrounding the city. The dragging of the river was continued to Montrose, a distance of 25 miles downstream, but the search was useless. As a last resort the officers decided to drain the water from Thread pond. Yesterday morning the men placed barbed wires across the chutes which control the water in the pond.

The chutes were then opened and the water was allowed to flow out. The body was found about 100 feet from the shore of the pond with the feet and legs tangled in the weeds on the bottom. The boy had his skates strapped to his feet, so it is plain that while skating the ice broke, plunging him into the icy water.

Port Huron, Mich., April 3.—People here are marveling over the fact that March 14, Mrs. Royal H. Ainsworth, a local woman, claimed to have seen the body of Harold Moon, while in a trance, and that the spot where the body was found and all conditions surrounding it tally exactly with the description given by Mrs. Ainsworth at that time.

In a letter she wrote to the father of the boy, telling him where the body of his son could be found, Mrs. Ainsworth stated that the boy went skating with a companion whose first name was Lawrence, and that the companion could tell them all about his death and disappearance. A boy who was a frequent companion of Harold Moon's and whose given name was Lawrence, was found and questioned. He, however, denied all knowledge of the Moon body's whereabouts.

Shortly after Mrs. Ainsworth's letter was received in Flint a search was made based on the statements contained in the letter, and the place described was dragged. It was owing to the amount of ice in the pond and stream that the dragging could not be done thoroughly, it is now declared.

One thing that adds to the astonishment of the people of Port Huron is the fact that Mrs. Ainsworth has never been in Flint and has never seen the place she described unless she saw it as she claims while in a trance. Mrs. Ainsworth is not a public "clairvoyant" and fortune-teller.

She has a husband and family and devotes her life to them and their interests. She interested herself in the Moon case purely out of sympathy for the parents of the missing boy, she says.

The only point in the letter of Mrs. Ainsworth that was not fully corroborated is the statement regarding the boy "whose given name was Lawrence." Such a boy was found, and was a companion of the missing boy but he denied knowledge of the tragedy. Whether he and his companion were engaged in dangerous and forbidden pastime when the accident occurred, and he feared to admit the facts, or whether he did not know anything about it, is a detail of little consequence. The thing of transcendent importance is that Mrs. Ainsworth gave the searchers accurate information that would have ended their search three weeks earlier if they had had enough faith in her statements to make a thorough examination of the pond. She told them the boy was dead, described the manner of his death and indicated precisely the spot, and exactly the position, in which the body rested. The only possible way in which she could have done this was to use a faculty the existence of which the majority of people deny.

PERSONAL LIBERTY AND THEOSOPHY

By DONALD LOWRIE

The recent theosophic impetus throughout the United States has brought added responsibilities to those engaged in its propaganda, for many to whom theosophy is new, quite naturally, in the absence of adequate information, judge it from its apparent effect upon the lives of its followers. Not infrequently we hear expressions indicating that certain so-called vagaries are considered part and parcel of theosophy. While it is not uncommon for a student of theosophy to become a vegetarian, an anti-vivisectionist, an abstainer from the use of narcotics, or to otherwise live in conformity with the highest moral principles, it does not follow that these practices and conditions are elementary theosophic precepts, nor is any person unfamiliar with the entire body of theosophical teachings, and ignorant of the primary objects of the Theosophical Society, justified in leaping to the conclusion that they are. As a matter of fact there is no religion under the sun so free from dogma and prescription as is that body of teachings embraced by the word theosophy. One may be a devout Catholic, and at the same time a practical theosophist; a valiant Protestant, and coincidentally manifest as a good theosophist; a pronounced Mohammedan, or a dyed-in-the-wool Buddhist, and yet a theosophist in nearly all the word implies, for the moral basis of all these religions is practically identical. It is in the rituals, the externals, that they differ, and it is the mission of theosophy to synthesize them.

In order that many persons who might otherwise become interested in this synthesization may not be prevented from doing so because of misconception regarding the relation of theosophy to vegetarianism,

vivisection, temperance and other practices, it is really imperative that the theosophist who knows should present the exact facts whenever possible. Vegetarianism, for instance, is not a theosophical tenet—there are no tenets,—though it is more than probable that the sincere theosophical student will in time, reach a state of mind where he will form his own definite conclusions as to the moral right of man to curtail life needlessly, and will conclude that the eating of flesh is against the divine order of things. He will also probably reach the conclusion that the dismemberment of a dog in the pursuit of knowledge that will (theoretically) enable a physician to prolong human lives by a few years, is not only unjustifiable, but barbarous and inhuman; the end not justifying the means. The theosophist ultimately comes to regard all life as sacred, and does not hold the human kingdom—in its purely physical aspect—above the animal, vegetable or mineral, though it is always conceded that man has the right, because of the greater degree of God which manifests through his organism, to kill what we call the lower forms of life in preservation of his own,—within reason.

Frequently persons imagining themselves theosophists, but who have failed to grasp the first principles, who imbibe the letter without the spirit, do considerable toward discountenancing the philosophy by adopting pronounced vagaries, and flaunting them in the face of the masses as theosophical tenets. A striking concrete instance within the experience of the writer, was that of three young men, who, soon after taking up the investigation of theosophy, happened upon a passage in a comparatively unimportant book, which, in emphasizing the non-importance of the physical as compared with the higher bodies, stated that mankind catered too much to the physical manifestation; that the wearing of hats, for example, or even of clothes, was contrary to nature. Promptly these young men discarded their cranial apparel, and incidentally failed to visit the barber for some months; those who have seen a football team late in the season need not bring imagination into play. Many persons with whom they came in daily contact knew that they had recently taken up the study of theosophy, and when they appeared hatless, and with a faraway, dreamy expression, the natural inference, not corrected by the youths, was that theosophy induced a condition of mind bordering on that of lunacy, and that these vagaries were demanded of its followers. Instead of winning others to the study of the wisdom of the ages, these young men, well-meaning though they may have been, not only made themselves marks for ridicule, but brought a sound philosophy into derision. There is a subtle human weakness which glories in being different from others. It is very dangerous. Exclusiveness is the forerunner of decadence. Extremists never accomplish what may be, and is, accomplished by sincere and persistent conservatism.

A genuine theosophist must always hold his first duty to be for his fellows, and any theosophist who finds himself growing stronger, who feels that he is deriving benefit from theosophy, who knows that his moral standard is constantly beckoning him higher, will do everything in his or her power to bring others to the same front. One of the surest and most efficacious ways of doing this is to so order one's life that those whom one contacts will say, "Judging from that man's life and his attitude toward his fellows, theosophy must be all right. Evidently it teaches that acts are more potent than words or forms. If it has worked such a change in him, and made him such a power for good, why I'm going to have a try at it." By adopting senseless and wholly unnecessary vagaries the three youths previously mentioned, instead of bringing about this state of mind in their observers, succeeded in incubating a large number of positive opponents to a "freak religion."

It must be understood, however, that theosophy does not seek to curtail personal liberty; on the contrary, it serves to enhance, amplify, augment it. It does, however, oppose any line of conduct which tends to create a false impression, whether such conduct is positive or negative makes no difference; and it unalterably holds that anyone who has really imbibed its deep truths, who is really imbued with its beneficent spirit, who comprehends its omnipotent goodness, cannot consistently adopt, or persist in any line of conduct which operates to its detriment or which retards its proper dissemination. For this reason, sufficient in itself, the theosophist who has reached that stage where vegetarianism, abstinence from narcotics, or any other line of conduct becomes indispensable—and not an ephemeral or tentative experiment,—will studiously avoid any tendency that may be construed as ostentation in conforming to his soul convictions, and will not knowingly permit anyone to infer that his rules of life are orthodox theosophical principles. They are the results rather than the principles of theosophy.

No greater sacrifice can be conceived than that of foregoing one's soul convictions in order that others may be led to the point where they will have similar ideals, yet such a sacrifice is not too great for a theosophist to make. Fortunately it is not often necessary that he should do so. If then, a theosophist may consistently abandon a line of conduct which he believes in his soul to be right, in order that he may not offend others, or in order to get closer to them, how much easier to abandon a practice which has no vital moral significance, such as going hatless, in order that others may not be misinformed, or form erroneous ideas, as to the scope and depth of the philosophy one represents.

Strangle thy sins, and make them dumb forever, before thou dost lift one foot to mount the ladder.—*The Voice Of The Silence.*

NOTES

Some idea of what subjects will be discussed in the lectures of Mrs. Annie Besant during her American tour this year may be had from the announcement of her course of lectures in London which are being given at the present time. The subjects are: "The Deadlock in Religion, Science and Art," "The Deadlock in Social Conditions: Luxury and Want Face to Face," "The New Doors Opening in Religion, Science and Art," "Brotherhood Applied to Social Conditions," "The Coming Race," "The Coming Christ," "The Larger Consciousness and Its Value." Mrs. Besant's final lecture in London will be given on July 11. It is expected that she will arrive in America in August.

The newspapers have been speaking of the Convention of the Theosophical Society held recently in New York with twenty-five delegates present. Of course the public does not know that there are two or three little outgrowths from the Theosophical Society which use the title and are sometimes mistaken for the parent organization.

The Greater New York Mission League, an activity organized by New York Theosophists, is sending speakers before organizations where theosophy will be given a hearing. Under its direction Mr. M. J. Whitty recently addressed an audience composed of the inmates of the Newark Almshouse.

This fact contains a hint for others who are looking for opportunities to spread the light.

From different points it is reported that theosophical speakers have been welcomed by organizations of socialists who listened attentively to the arguments presented and appeared to be much interested in reincarnation.

A new theosophical magazine has made its appearance. It is published at Brussels under the title *La Revue Theosophique Belge*. The first number contains contributions by Annie Besant, and Jean Delville.

Mr. C. Jinarajadasa has been delivering a double course of lectures in Chicago, speaking Sunday afternoons at the Whitney Opera House and Thursday evenings at Recital Hall, each course running six weeks. Chicago is showing a most commendable spirit of enterprise and activity.

L. W. Rogers began a course of Sunday evening lectures in San Francisco, April 18, which will be continued till June 20, question meetings being held each Monday evening.

Irving S. Cooper gave a course of four public lectures in San Jose, Cal., in May, thus establishing theosophical activities in new territory.

AMONG THE MAGAZINES

The Emmanuel Movement.

This subject continues to engage the attention of writers in various magazines. The *American Review of Reviews* has three articles on this theme. One is by Lyman P. Powell who gives us a very clear statement of the meaning and history of the movement, dealing with the Emmanuel idea, its obvious limitations, its methods and its originators. Mr. Powell characterizes the movement as a "revolt against materialism in philosophy and medical science." He tells us that Dr. Worcester, whose name is so closely associated with the Emmanuel movement, started a class for healing nervous troubles in 1906. One of the points to be remembered is that the Emmanuel movement differs radically from Christian Science in that it works with the medical profession instead of wholly disregarding it. All of the cases taken by Dr. Worcester and his associate, it is stated, are first diagnosed by

regular physicians. The cases treated are chiefly those of nervous disorders which can be and are largely helped by the cheerful encouragement offered the patient.

The same magazine contains another article setting forth the results obtained, and still another discussing the question "From a Physician's Viewpoint."

* * *

Psychotherapy.

The *Woman's Home Companion* for May has an article by William B. Parker on "Why Psychotherapy Succeeds." After discussing the intimate relationship of mind and body the writer sums up his ideas in a sentence: Psychotherapy succeeds, in short, because it applies with ever increasing precision a true theory of mind and body. They are not two separate things but two sides of the same thing."

"Creative Assertion" is the title of an able paper contributed to *Psychotherapy* by Dr. Richard C. Cabot. He holds that creative assertion is an established fact but that it is dependent for its success upon the degree that we get into sympathetic vibration with those we are working upon; that it is, in fact, a question of creating enthusiasm and calling latent things into expression. He refers to the undoubted effects thus produced by real estate boomers and by political campaign managers. It is a sane and balanced argument throughout that is much needed in this day of the too extravagant claims of enthusiasts.

* * *

Scientific Dogmatism.

The *Scientific American* for May 1 has an editorial on "Lunar Superstition and Potatoes," which does not illuminate the subject in hand so much as it throws light upon the fact that a scientific writer may be quite as dogmatic and over-confident as anybody. It is said that the "Government field workers have been investigating and have found that seventy-five per cent of the farmers put in their crops by the moon's phases;" and that since the government's agricultural department has obtained good crops in all phases of the moon the course of the farmers is a bit of superstition dating back to "pure savagery." Usually, says the editorial, there is something back of any belief so widespread and well established, but in this case it is not so. "Therefore," concludes the editorial, "once and for all, it is conclusively decided that there is nothing to the theory." This is scarcely the language of a balanced scientific mind. It reminds one of the assertions made in some of the old scientific text books on chemistry which dogmatically declare in regard to the structure of matter that such and such a thing was, always had been, and always would be. Some of the writers of that sort have lived to see the conceptions of that period proven to be utterly ludicrous, notwithstanding their confident assertion. The influence of the moon

on vegetation may be overestimated in some quarters but there is still more for science to learn on the subject; and with the well established facts of the moon's influence in the tides one scarcely expects such ultimatums from a scientific source.

* * *

Science and the Soul.

Dr. John Butler Burke, in the *London Quarterly Review*, discusses the relation of consciousness to matter and says there is nothing unscientific in the idea that the soul can dwell in an atom. His article is devoted to emphasizing "the insignificance of magnitude and space."

* * *

The "Voices" of Jeanne d'Arc.

Anent the action of the Vatican in conferring sainthood upon Jeanne d'Arc, *Current Literature* for May has a readable article in which it is declared that "We are coming to see more and more clearly that psychic phenomena, so far from being a modern portent, are engrained in the fiber of all human history." Attention is called to the entirely different attitude of the public to-day toward psychic phenomena: "Whereas in the old days witches were burnt they are now investigated by men of science in solemn conclave."

* * *

Chemistry and the Mystery of Life.

"On the Chemical Interpretation of Life" is the title of an interesting article by Robert K. Duncan in *Harper's Monthly Magazine* for May. It is most interesting to observe how the old confident tone of materialism is fading out of scientific discussion. The discoveries of the past decade have completely revolutionized our ideas about the relationships of life and matter. What the writer of the article in question calls "the new science of radioactivity" ushers in an era in scientific thinking and old notions are demolished. The conclusions of the writer are summed up in this fashion: "That the body is a mechanism in which every muscle and gland and nerve functions through chemical law and through nothing else, is a conviction that grows with every passing day; furthermore, if by 'Life' is meant a spiritual entity that is interfering with these chemical processes, its existence may with reasonable safety be denied. But if by 'Life' is meant a spiritual entity that abides within the body, and to a limited extent guides and directs its activities *without interfering with its energetics*, we cannot possibly deny its existence."

Souls are continually born over and over again from another life into this life.—*Plato*.

QUESTIONS AND ANSWERS

"Suppose one in this life works conscientiously at any art, in the next incarnation does he start at the point where he left off or are his powers increased by his stay in devachan?"

The physical life experience he had had in the art would be transmuted into additional powers during the devachanic life. The ability he had in the physical life just closed was what he returned from the last devachanic period equipped with. In the coming incarnation he might start where he left off so far as circumstances are concerned, but he would take up his art with greater powers than he possessed in his last incarnation.

"On page 37 of the *Astral Plane* the statement is made that in rare cases a pupil awaiting reincarnation on the astral plane is enabled to avoid the trouble of a new birth by being placed directly in an adult body whose tenant has no further use for it, etc." Will you please explain this puzzling statement?

It should be remembered that the author of the *Astral Plane* is referring to the reincarnation of disciples who are pupils of a Master and not to those in normal evolution; and that he is speaking of a rare case even in this special class. Those who have advanced far enough in evolution to become direct pupils of a Master and have earned the privilege of returning to incarnation from the astral plane, instead of going on into the joyous life of the heaven world (somewhat as an apt student in a university might get permission to abandon the annual vacation of recreation and spend the time doing special work under the direct guidance of his instructors)—when a disciple has achieved that distinction he waits on the astral plane until a suitable birth can be arranged for him,—until he can be brought into a family that can give him the kind of a physical body and the sort of an environment that he is entitled to. Now, even though these

be of the most satisfactory kind there is still the difficulty that the returning disciple must appear on the physical plane through the instrumentality of an infant physical body; must patiently await its slow growth, development, training and education, and thus lose much time; for while his powers are as great or greater than in his last incarnation he can express them only in the most limited way, the limitations slowly disappearing as his new body grows and approaches the maturity that makes it a fit instrument for the manifestation of mature powers. It is easy to see that if the period of childhood and youth can be avoided much time can be saved; that is to say, if a mature instrument can be found instead of grown, there is thus great gain for the reincarnating disciple. In rare cases this appears to be possible. We must remember that the purpose of a physical body is to enable one to function in the physical world and, at the lower stages of evolution, acquire certain experiences; at the higher stages, to do certain work. In the former case it is easy to understand that the physical body will be needed until it is worn out and dies, and still the necessary lessons will not all have been learned. In the other case it is obvious that the work may be finished while the physical body is still strong and vigorous. Under such circumstances the person to whom it belongs has no further use for it, for he is ready to transfer all his activities to the astral and mental planes. He has all along been leaving his physical body every night and working consciously on the astral plane, taking possession of the body again each morning. Now the time has come when he does not desire to return again, having no further physical plane work to do, and the body is surrendered to another disciple, who finds the arrangement most convenient. Such a transference will not seem strange to us if we keep in mind the fact that the body is merely an aggregation of matter forming an instrument through which the man expresses himself and that it can be used by another than its original owner as readily as a house can. Such a transfer of bodies is certainly no more mysterious than obsession, which is a quite generally understood fact.

From the highest to the lowest, life is an alternation between rest and motion, between light and darkness, between pleasure and pain. So never allow your heart to sink into despair or to be carried away by any adverse current of thought.—*The Doctrine Of The Heart.*