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The Phoenix
Press



Los Angeles
Calif.

MONTHLY LETTER

Devoted to Spiritual and Philosophical Problems -- by Manly P. Hall

Los Angeles, Calif. Dec. 1, 1935

QUESTION—Many metaphysicians claim to have experienced extraordinary psychological phenomena. They describe visions of an amazing nature, asserting that they are able to see and converse with ghosts, spirits, elementals, superhuman creatures, invisible adepts and divinities, and even the persons of the Godhead Itself. Many metaphysical organizations make similar claims, affirming their material movements to be directed by superhuman entities. Please clarify this matter.

ANSWER—The problem set forth in the above question is of the most fundamental importance, yet because of the intimate nature of its inferences it is difficult to drive the facts home to people who really do not want to know the truth. It is very difficult for a novice in things occult to perceive clearly the actual degree to which things superphysical impinge themselves upon our physical concerns. Not only is there a natural ignorance in this matter common to all imperfectly developed mortals, but there is an artificial ignorance caused by the studied dissemination of misinformation on all the phases of the subject.

We all like to believe that our fellow creatures are honest and sincere, people above ulterior motive and the exploiting instinct, but unfortunately such is not the case. Wherever profit is concerned man's ethical standards are apt to be corrupted. In all parts of society the ignorant are exploited by the shrewd, nor has religion escaped the general con-

tamination of the age. Numerous are the lies that are circulated in the name of truth, and equally numerous are the evils committed in the name of good. It seems to be part of Nature's plan that the ignorant must suffer. A wisdom greater than ours has probably ascertained that only through suffering, disillusionment and dilemma can the state of ignorance be made so miserable that mankind will no longer be satisfied to remain therein.

Of those who suffer from the results of their own folly only a few, however, learn the lessons which experience intends. The majority of people extricate themselves painfully from one evil only to fall into another ill equally stupid. Yet a man cannot be greater than himself, nor wiser than his own experience. Warnings do little good. Each individual feels himself an exception to the general rule and must learn painfully the moderate courses of the wise.

Nearly all religious people have been taught certain reasonable standards of right action, and nearly all religious people promptly forget the practical moralities of their faith. As of the religious world in general, so of the metaphysical in particular. Any person worthy to be termed rational realizes that the universe is bound together by certain laws and principles which cannot be violated and which give to every man according to his works. The numerous disillusionments in metaphysics are due to the failure of common sense and integrity. Under the

glamour of the supernatural the sense of values and proportions is lost and foolishness is rewarded with disaster.

Psychical phenomena is a term to conjure with. Many people feel that it is a special virtue to see things they cannot understand. It is a tragic error to permit occult studies to unseat the reason and destroy the sense of values and proportions so necessary to intelligent living and thinking.

A person leaving an orthodox faith or coming into new thought from the sphere of material science finds the sphere of the occult sciences a world of wonders indeed. To equilibrate oneself in this new concept of the universe is not easy. It is for this reason that the great metaphysical schools of the past permitted only the most advanced types of humanity to become aware of the secret sciences. Since the profaning of the old Mysteries knowledge suitable only for the wise has become the more or less common property of the unqualified and the uninformed. The result is bound to be philosophical chaos. It is not any longer possible to keep the secret sciences from the profane. It is therefore necessary to instruct the many in the ethics of the divine institution of thought intended only for an enlightened few.

In order to take up the elements of the question, we are going to define our consideration of the whole problem under four headings. There are many aspects to each general issue, but these naturally group themselves into certain classifications. We shall therefore consider the occult factors in modern philosophical thought under the headings; (1) Deception; (2) Imagination; (3) Hallucination; (4) Illumination.

DECEPTION is our first consideration. The exploitation of the supernatural has been a successful and remunerative profession in human society ever since the beginning of civilization. Religions have been in constant processes of reformation, and reformation is nothing more or less than a revolt against corruption. Wherever deception is profitable, deception must always be suspected. Deception may be profitable either in terms of money or in terms of satisfied vanity. In the case of organizations the monetary factor is most likely to predomi-

nate. In the case of individuals it is most likely to be the vanity factor.

In occultism we will use the term deception to cover the general field of religious fraud. The most common variety of this is the procedure of gaining power or authority for an idea by attributing it to some high spiritual source. For example, a man may write a very poor book, the legitimate sale for which would be about 200 copies. But if he suggests in that book or in the publicity attending it that it was dictated to him by a Mahatma, the sale is bound to reach 10,000. It is so easy to say that a Mahatma inspired it. Furthermore there is no danger of an expose, for no one will ever find the Mahatma in question and the fraud prospers. If anyone should ask where this Mahatma is, the author of the book may glibly reply that it is a secret between himself and the Mahatma and that it is all a spiritual affair which ordinary mortals would not be able to understand.

An imaginary adept also comes in handy in the building of organizations. A half dozen such silent partners mean a large business and a thriving membership. How then is the average person, not conversant with Mahatmas and incapable of recognizing an adept if he saw one, going to protect himself against such deception? There is only one answer—the average person cannot protect himself because he has none of the instruments of reason necessary to unveil the hoax. His good sense may warn him of the deceit but to prove in legal term the fact or misfact of the case is beyond him. The result is spurious organizations are flourishing all over this country, depending for their success upon imaginary adepts or else actually appropriating the names of bona fide initiates without any authority or right to do so. The most outlandish jargon imaginable has been circulated under the presumed authority of the great World Teachers and Messiahs. Indian Mahatmas and Tibetan Lamas are held responsible for pronouncements unworthy of a ten year old child. The racket goes merrily on its way, supporting itself by forgery and lies, and deceiving the gullible at a great rate. With such type of movements, all metaphysical implications or claims are deceptions, one of the most profitable deceptions in the world.

Another method of getting authority for a modern notion is to hang it on to some ancient philosophical or religious order. Thus the Mystery Schools of the classical civilizations are apt to come forth again into this modern generation with nothing in common with their original form but the name. Egyptian, Greek, Persian, Chinese and European Mystery Schools find their fraudulent counterparts in modern metaphysics. This system again is very simple. Supposing that some modern metaphysician with an eye to business decided to restore the mysteries of the Druids. He has a free reign because all of the Druids have been dead for over a thousand years, and there is no one to contradict anything he may care to say. To restore the philosophy of the Druids and their mystery rituals at this time would be an exceedingly difficult matter, but it is not difficult to read a few books on the subject and work out something that contains a little of fact and a vastness of fancy. A few hundred dollars and a little ingenuity, and a modern Druidic Order could be formed which possessed everything relative to the Druids except the true knowledge which they possessed. Documents could be forged, old seals copied, until to the person who knew nothing of the matter everything would seem exceedingly bona fide. Druidic initiations could then be retailed at a reasonable figure. There could be much high sounding but non-eventuating philosophy, and thousands of honest, aspiring human souls would be victimized by another deception. If necessary a couple of old Druid initiates could be produced from the bag of tricks, and they might even sit for their pictures.

The procedure which we have described above has been resorted to time and time again in general outline. But still people who seem to be comparatively intelligent fall under the glamour and believe that at last they have found "the real thing."

Individuals practice deception in occult matters usually in an effort to appear to be highly advanced or spiritual. A metaphysical form of keeping up with the Joneses. They read of some unusual phenomenon and immediately report with bated breath that it has just occurred to them. Very often it is a vanity deception which leads later to the founding

of spurious movements. A person finds how easy it is to deceive others, and gradually it comes into their mind that it would be profitable to make a business of it. The supposed occult experiences gain for them a new respect and prestige, and they almost invariably finally capitalize this new sphere of influence.

IMAGINATION is our second consideration. Imagination is believing that which one desires to believe, or seeing that which one desires to see. In metaphysics imaginings are the substance of things hoped for. The mind plays tricks on all of us and the less knowledge we possess the more easily we deceive ourselves. A trained imagination is a powerful asset and an untrained imagination is an abomination to the reason. Alas, imagination can make adepts of us all!

If it were not for imagination occult fraud would not be so apt to flourish. Deception and imagination work closely together. One man tells of a psychical experience he never had and immediately somebody else has one just like it. We know of one organization that fabricated a Mahatma out of the whole cloth, and within a few years thousands of students belonging to that organization thought or imagined they had seen or conversed with this Mahatma and were perfectly willing to take oath as to his existence. It is unhappy that weak minds and strong imaginations usually go together.

Imagination is closely involved with reading, listening, studying and hoping. You all know the story of the man who read detective thrillers late at night, dreamed of the gruesome happenings he had read and woke at two a. m. perfectly convinced that his house was full of murderers and thugs. As soon as he had completely awakened however he realized the impossibility of the situation and went back to sleep.

But let us transpose this situation a little. Supposing that instead of detective stories the man had been reading fantastic metaphysical literature for several years, without the training or capacity to understand it. After a late evening with his fantastic book he also had a nightmare. He is in the mood for mystery and when he wakes up at two

a. m. he does not realize the absurdity of his dream. His value sense has been undermined by an unwise selection of literature and he is perfectly convinced that he has had an occult experience. He saw gnomes and other elementals, and also he saw something he thinks was an adept. In the morning he wonders if it was an initiation, and by the next day he is perfectly certain that it was an initiation and that he has become part of the occult aristocracy of the universe. From that time on he always refers to himself and the gods as "we who are enlightened." All a-twitter, this deluded soul reads all kinds of metaphysical literature and haunts occult teachers of several varieties in order to understand his "vision." We have particularly noted how seldom it is that people who claim to see things have the slightest understanding of what they see. After several years of questing, the man who had the nightmare goes into a psychological frame of mind in which he is bound to have more nightmares, and after a few years of this procedure he is ready to start a metaphysical organization of his own. It is a sad but evident fact that many occult movements in the world today have nothing more substantial behind them than a bad dream.

Imagination may afflict in several ways. It frequently gives false reasons to simple and evident things. Ordinarily when a man stubs his toe it is an accident, but when a metaphysician stubs his toe it is either "malicious animal magnetism" or "the black brotherhood." Thus it seems that imagination also has its morbid side. Everything takes on a supernatural significance. He is the victim of destructive thoughts and he often gets into a situation not so different from the theologians of the Middle Ages who were afraid to go out at night because the devil was hidden under the doorstep. The effect of the constant strain upon the imaginative faculty may also have an unhappy physical reaction. The person becomes tense, nervous and generally upset. The mind becomes a victim of the impulses and a supersensitive psychical condition is often actually produced, which in extreme cases may become psychopathic.

In the last ten or fifteen years there has been a deluge of outlandish metaphysical writings. They

are products of distorted imagination and they will distort the imaginative faculties of weak-minded people who read them. These books have little if any practical value and are responsible for much occult tale-mongering that brings discredit to the whole subject. All sincere efforts to restore the ancient Wisdom Teachings must battle with the prejudices arising from wild and unbridled imagination. Here again is evidence of what happens when unprepared persons are permitted to play like children with great universal truths. Distortion is inevitable and distortion becomes the foundation of the superstructure of misinformation.

HALLUCINATION is our third consideration. Hallucination may have a chemical origin. It is much more difficult to uproot than superficial imaginings, and often carries with it an authority which leads to extremes of irrationality. Metaphysical hallucinations are similar to mental aberrations arising from the use of alcohol and narcotics. Hallucination is almost inevitable to any person attempting occult study without a well-trained and well-balanced intellect and an emotional nature under good control. We usually think of delirium tremens as a psychical affliction taking the form of violent and horrible experiences which, in advanced stages, is incurable. While this is true of alcoholism and certain other mania-forming drugs, all hallucinations are not of a morbid or terrifying nature, but they all have their origin in a psycho-chemical unbalance.

Hassan Sabbah, the Old Man of Mount Alamout, the founder of the Sect of the Assassins, controlled his fanatical followers by the means of an Oriental drug. This drug produced visions and dreams of ecstatic beauty. The mind floated in a paradisaical sphere. All the evils and worries of life were dissipated. Hassan Sabbah told his followers that this drug gave them a temporary ability to know the bliss of the heavenly state to which they would all go if they died in his service. In the face of this promise death was an experience to be desired and the Assassins gladly exposed themselves to the greatest dangers, inspired by the belief that they would spend all eternity in the heaven of their hashish dreams.

Evangelical revivalism is almost identical with

narcotic drugs in its effects upon the psychical organisms of the poorly organized person. By stirring up emotion an inner excitation is caused which many people believe to be a spiritual experience or an extension of consciousness, but there is a great interval of evolution between an emotional complex and Nirvana. Primitive peoples work themselves into religious frenzies, believing their state of excitement and exhaustion to have something divine about it. Mob psychology and the frenzy of an over-stimulated emotional nature is a physical not a spiritual phenomenon.

Any fanatic is subject to hallucinations because they derange the normal functions of the mind, and there is no fanatic more fanatical than a religious fanatic. Psychical hallucinations arise from an unbalanced emotional attitude toward religion. Such an attitude is most common among metaphysicians and metaphysical movements. No person of intemperate emotions can be in any way certain of the experiences of his inner life. The kind of religious ecstasy of which the average undeveloped person is capable is similar to alcoholism in its hallucinational possibilities. Religion is a serious business for balanced people. Emotionally uncontrolled people will find their way to truth hopelessly obscured by their own emotions.

That there are great initiates and adepts in the world is acknowledged by all of the great systems of esoteric philosophy, but these adepts do not spend their valuable time catering to the emotional sensibilities of silly people, nor are they founding organizations to bestow cosmic consciousness upon foolish mortals who have not yet learned to make reasonable use of human consciousness. What most people call cosmic consciousness is merely a psychochemical crisis in the emotional organism. It may be "full of wonderfulness" but it is no sign whatever of spiritual achievement.

We have examined the "esoteric doctrines" and the most secret inside secrets of several groups of so-called highly evolved metaphysicians who, according to their own statements, spend most of their time communing with adepts. It does not take long to discover that these doctrines are the result either of ignorance or deception. The instruc-

tions are either cribbed intact from other works or else are built upon a hodge-podge of borrowed fragments. It is evident to a person of even reasonable mentality that such gallimaufries of error have not descended from great masters of wisdom but are accumulations of metaphysical scraps. The contradictions and confusions given out in the name of wisdom are evidence of childish minds trying to think beyond their own capacities.

Hallucinations may also arise from the result of following false or incomplete methods of "spiritual development." Trick breathing and strange formulae for the unfoldment of the soul are much more apt to lead to hallucination than illumination. No individual can hope to understand correctly any form of knowledge which he has not prepared himself to receive. If spiritual light descends upon a person whose organisms are too low in vibration to receive that light, the result must be hallucination. No one can know more than he is, and any one who attempts to storm the gates of heaven through organizations or formulae must awake some time to the realization that he is a victim of hallucination.

In next month's letter we will take up our fourth consideration, that of Illumination.

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QUESTIONS AND ANSWERS

QUESTION—What is the proper philosophical attitude towards suicide?

ANSWER—Several newspapers have recently carried accounts of prominent persons who have committed suicide to escape the prolonged inroads of incurable disease. These accounts have raised the question as to the integrity of such action. Is a person justified in ending his own physical life if it appears to be no longer possible for him to live a healthy normal and constructive existence?

The attitude of society towards suicide has been subjected to numerous changes and modifications in the thousands of years of social history. Some nations have regarded the action of self-destruction as highly honorable. Others have regarded it as commendable under certain extremities, but for the most part such a course of action has been con-

demned as irreconcilable with the highest standards of human propriety.

The Mystery Schools of the ancient world were in reasonably complete accord in their condemnation of the deed of suicide. The religio-philosophical institutions taught that self-destruction was an act of violence against the soul. Not that the soul itself could, strictly speaking, be injured, but rather that suicide was a breach of spiritual ethics. Two examples will fairly represent the attitude of the ancients.

In the Bacchic and Eleusinian Mysteries the sacred dramas exhibited in tableau and pageantry the death of the Universal Soul deity Dionysus. This god is torn to pieces by the twelve giants of primordial Chaos who are called the Titans and represent the irrational elements of the material world. After these giants have devoured the body of Dionysus they are destroyed by the thunderbolt of Zeus who, from their charred remains, formed as from clay the first human beings. The initiates were instructed in the mystical truth that the human body was composed of a mixture of the elementary substances and divine essences, the former derived from the ashes of the Titans and the latter from the blood of Dionysus or Bacchus. Any man who raised his hand in violence against another or against himself was guilty of impiety against the god Dionysus whose essences were mixed with every part of the corporeal fabric. Therefore the ancient saying, "Who strikes himself strikes the god within him."

Pythagoras held a slightly different view but the substance of his opinion agreed in effect with the older teachings of the original Orphics. According to the Pythagoreans the physical body of man was a living temple within the recesses of which dwelt a divine spirit, one with the eternal nature of God. The body was therefore a temple sacred to divinity, and to defile the body was to defame the "secret master of the house." This doctrine was so literally enforced that none of the Pythagoreans would permit the body to be mutilated either by surgery or autopsy and their opinion so completely dominated Greek culture that medical science was limited to the clinical examination of disease.

The Platonic philosophy somewhat modified the

rigid views of the older schools. Suicide was justified in certain extremities but the whole subject was circumscribed by profound and exact philosophical rules. For example, an initiate was permitted to take his own life if faced by torture intended to force him to reveal the secrets of the Mysteries. He was also permitted to voluntarily sacrifice his life in the service of his god or in an effort to rescue some unfortunate from extreme danger. He was also permitted this extreme action if it was impossible for him to continue in this life on a level of integrity inconsistent with the inner development of his own soul. He might choose death before spiritual dishonor.

In no case however was suicide permitted in order to escape from sickness, sorrow, responsibility, or any material evil which did not afflict the spirit or render the life incapable of further progress.

Corruption is the inevitable end of all flesh, but the deterioration of material fabric does not justify physical destruction while life, opportunity and possibilities of philosophical self-improvement remain. A person who discovers that some disease will permit only a few years or even a few months of life should not think first of self-destruction but rather of the opportunity that yet remains for him to improve in inward knowledge so that he may face the transition with a good hope.

Death is an initiation into the spiritual mysteries of the inner life, and each man should approach the inevitable end fortified with wisdom and vision. "Man begins to die the day that he is born, and, as the poet wrote; "The cradle is ever rocking in the open grave." Therefore all that man accomplishes in this material sphere he accomplishes while dying. An uninformed man once asked an aged initiate why he did not take life less strenuously in his declining years. The old sage replied: "Life is a race with time and as my course is nearly run should I cease striving or, like the runner at the games, try harder because the goal is nearer?"

The person contemplating suicide would do well to remember the story told of the Greek philosopher who lay dying in the house of a disciple. The friends were gathered in an outer room when a

stranger entered with some gossip of the day. Chancing to look through the doorway into the inner apartment where the philosopher lay dying, they beheld him propped up on one elbow listening attentively to the gossip. One called out to him, "Father why do you listen to the gossip of this world when you are so soon to leave it?" "I may be dying," the wise man replied, "but I am not yet dead and while I still live I can still learn."

A wise person does not wreak vengeance upon himself for the evils of his world. He realizes that the purpose of life is the accomplishment of wisdom and experience. Each of the vicissitudes of life brings with it the opportunity to increase knowledge and perfect self. While yet the breath of life is within any body, experience is possible to the soul within that body. Philosophy demands of its disciples that they learn all things well and seek to avoid none of the experiences of this life.

The ancient teachings set forth in symbolic terms the punishments and penalties of suicide. As the great Neoplatonist expressed it, in normal death the soul separates itself from the body by a natural process. In suicide the body separates itself from the soul by a violent and irrational action. As this action is contrary to the psychical laws of nature, vibrations are set up which temporarily disrupt the harmony of the soul. For this reason it is written that the suicide is neither dead nor alive. He has violently destroyed his physical vehicle but he has not fulfilled the years of his destiny, therefore he must remain in the superphysical elements of the earth to which his superphysical parts are still attached until the normal span of his life, as set forth in the spiritual archetype of his physical existence, has been completed. To such disembodied but not decarnated entities the ancients gave the name of the "undead." They must continue physical but unseen until the law of their life has been satisfied.

While this circumstance works no permanent hardship upon the soul, which in its natural time is released from this artificial condition, it works a temporary hardship and the suicide discovers that his action has delivered him from no evil, released him from no problem, and preserved him from no disaster.

QUESTION—Does the doctrine of Reincarnation conflict with the teachings of Christianity?

ANSWER—On at least two occasions Jesus acknowledged pre-existence, which is almost equivalent to an actual acknowledgement of Reincarnation. He certainly refers to His Messianic pre-existence in these words: "Before Abraham was, I am." In another place Jesus declares definitely that His Disciples were with Him before the beginning of the world. According to the Gospels these disciples were ordinary men and there is no inference that they should be considered as divine incarnations or in any way exceptional from other men. To have been with Jesus before the worlds were infers a vast spiritual existence and a continuity of consciousness over a great extent of time. Jesus also inferred that he Himself will return to this world, and this Second Coming, towards which so many pious Christians look, would itself establish Reincarnation beyond debate. The Master further promised that those who believe in His words shall do greater things even than he has done. That St. John accepted the doctrine of Rebirth is evident from the 12th verse of the 3rd chapter of Revelation: "Him that overcometh will I make a pillar in the temple of my God and HE SHALL GO NO MORE OUT. The words "go no more out" are susceptible of no other interpretation than as a reference to periodic returns to an earthly existence for those who have not yet perfected themselves in the mysteries of life.

To sum up the Biblical situation, there is no definite statement concerning Reincarnation in the Bible other than the verse from Revelation just quoted. There are, however, a number of enigmatical statements in which the law of Reincarnation seems to be inferred. Without this doctrine many of the passages of the Old and New Testaments are meaningless and without point. On the other hand, nowhere in the Jewish or Christian Scriptures is the doctrine of Rebirth assailed, denied, criticized or condemned. The whole subject, therefore, is not a doctrinal issue and the belief in Reincarnation cannot be dismissed as heretical from the words of Jesus or the prophets.

The prevalence of the belief in Reincarnation in the first centuries of the Christian era is evidenced

by its wide acceptance by the early Greek and Latin fathers of the Christian church. It appears also that the Essenes, a religious order of which Jesus is supposed to have been a member, accepted the doctrine of Rebirth, having derived knowledge of it from Pythagoras, the founder of their order. The Gnostics, the most learned of Christian orders, and the first heretics, taught Reincarnation and claimed to have derived their mystical traditions from a disciple of St. Matthew. Reincarnation was defended by many fathers of the early Church, among them Origen, Justin Martyr, Clemens Alexandrinus, Nemesius, Synesius, Hilarius, and Arnobius. Probably the most outspoken of these Christian patriarchs was Origen, a man who combined a high degree of philosophical insight and true Christian piety. He writes of Reincarnation in this fashion:

Is it not more in conformity with reason that every soul for certain mysterious reasons (I speak now according to the opinions of Pythagoras, Plato and Empedocles whom Celsus frequently names) is introduced into a body, and introduced according to ITS DESERTS AND FORMER ACTIONS?"

It is generally believed that in the sixth century A. D. the Fifth General Council of Constantinople anathematized Reincarnation, but it is now evident that this prevailing prejudice is unfounded. To quote the Rev. A. Henderson, Vicar of St. John de Sepulchre, Norwich:

"A further objection which exists in the minds of many is based on the supposed condemnation of the doctrine by the Church in the Fifth General Council of Constantinople. A careful consideration of the historical situation makes it abundantly clear that the question of Reincarnation was not even raised at the Council; and that the condemnation of certain extreme tenets of the Origenists was the act of Mennas, Patriarch of Constantinople, in the Provincial Synod. In this he was instigated by the Emperor Justinian who ordered him to procure the subscription of the bishops to the anathemas. This local synod was held in A. D. 543, while the General Council did not meet until ten years later. It is easy to understand, however, how this extra-conciliar sentence of Mennas was, at a later period, mistaken for a decree of the General Council."

The above quotation clarifies two points of controversy; first, the problem of Reincarnation was not even considered by the Fifth General Council; second the Provincial Synod directed against the Origenists makes no specific reference to Reincarnation and there is no way of proving that the doctrine of Rebirth was even one of the "extreme tenets" which had irritated Justinian. It therefore follows, as Mr. G. R. S. Mead, an eminent scholar in matters of early Christian tradition, has observed, that the Christian Church has never formally anathematized Reincarnation.

E. D. Walker, in his valuable work REINCARNATION includes the illustrious name of St. Buenaventura among the many churchmen who favored the doctrine. Prof. Wincenty Lutoslawski, in his important book PRE-EXISTENCE AND REINCARNATION, writes thus of Rebirth:

"It finds favor even with Roman Catholic theologians, amongst whom was the great scholar, Monsignor Archbishop Passavalli (1820-1897) who not only declared that Reincarnation is not in conflict with Catholic dogma, but himself accepted the doctrine, at the age of sixty-two, from two disciples of the Polish School of Philosophy, and 'lived up to the age of seventy-two, unshaken in his conviction that he had lived many times on earth and that he was likely to return.'"

The attitude of the Christian Church in the twentieth century on the vital issue of Reincarnation is best summarized in the opinions of two leading churchmen. Cardinal Mercier, the heroic Prelate of the Belgians, representing the opinions of the Roman Catholic faith, while not committing himself to a personal belief in Reincarnation, has definitely stated that the doctrine is not in conflict with Catholic dogma. For Protestant Christianity, Dean Inge, late of St. Paul's London, assumes a similar attitude, finding no conflict between this "the oldest creed" and modern Episcopalianism.

From the preceding, there is reasonable assurance that the modern Christian can incorporate the doctrine of Reincarnation as a part of his religious belief and remain safe within "the odour of sanctity."

Sincerely yours,

MANLY P. HALL