

11 26 1201
H. H. Jones, Cashier

In H. Jones

ADVANCED THOUGHT AND OCCULT DIGEST

V. 5
May 1920
Apr 1920
(Cont.)



MAY, 1920

Price 15 Cents

Advanced Thought
Publishing Co.
159 North State St.
Chicago Ill.

A Message of Conservatism

IN INVESTING MONEY—be conservative. For, as promises of profits wax strong—the elements of stability and safety grow weak in just the same proportion.

EVERY MAN REALIZES that the age of specialization is here. But many fail to apply the knowledge when careful investing is in question. They cast discretion to the wind and allow themselves to be swayed by glowing promises or questionable rumors.

THERE IS NOTHING in my business as an investment specialist that will appeal to a man with the get-rich-quick mania. My knowledge has been gained through years of experience and I know too well the futile efforts of the man who is trying to get something for nothing.

EVERY MAN who seeks an investment should be sure of his ground before he acts. Investigation before investing is the advice of every man considered an authority on the subject.

MY OPINIONS on any investment, speculative or otherwise, are not for sale, but I have a real service to offer investors.

JOHN BARLASS
Investments
8 South Dearborn Street
CHICAGO

HARRISON
3264

HARRISON
3265

ADVANCED THOUGHT *AND* OCCULT DIGEST *A Monthly Journal*

Vol. V.

MAY, 1920

No. 1

JOHN LIDIAN

40844A

ASTOR LENOX AND
TILDEN FOUNDATION
F 1922 L

"What Easter Means to a Liberal"

By Dr. Preston Bradley

Like every other festival of the Christian religion Easter is of pagan origin. I do not intimate, nor would I attempt to become destructive in any particular whatsoever for those who hold tenaciously to the fact that Easter had its origin with the Christian religion and is primarily of Christian significance. That is not because those who hold that attitude do not know; it is frequently because they do not wish to know. There is no intolerance as stupid or as virile as the intolerance of ignorance. The ignorant man or the ignorant woman always have been and always will be the most intolerant of all people.

You can reason with intellect, and where intellects compare their processes of reasoning it is not hard to formulate correct deductions and assist in solving intricate problems. But you are hopeless in the presence of ignorance. Ignorance is always associated, when religious questions are being discussed, with its twin ally bigotry, and where ignorance and bigotry are together there is nothing that they will not do, though their conduct, while they claim to be ultra-Christian, may be as un-Christlike as it is possible to imagine.

So when we come to this great festival of Easter which both branches of Christianity, the Catholic and the Protestant have embraced and emphasized as the cardinal feature of the integrity of the Christian philosophy, it is interesting to the one who discards their own ecclesiastical training as to what it means and attempts to get the ensemble of history as to the practices of this great festival.

Easter, the word itself comes from the old Germanic Goddess "Ostera" (O-s-t-e-r-a). The Saxon took this old ideal of Germanic mythology into England, and very soon we had in England the word Anglo-Saxonized into "Eastre" (E-a-s-t-r-e), coming from the old Germanic root of "Ostera."

Now, the word "Easter" itself has no connection whatever in any particular with the Christian religion nor with Christian philosophy. For Christianity is the last of the religions, except Mohammedanism, to take up the idea, incorporate it and symbolize it by the pageantry and festivity of our own Easter.

Now the Goddess of Germanic mythology "Ostera" was triune Goddess. And that is very interesting to the student of comparative religions, for the doctrine of the Trinity has been retained in the Christian religion. The doctrine of the Trinity, which, peculiar as it may sound to those not familiar with this truth—for I am speaking only the truth—the doctrine of the trinity

is of itself of pagan origin and existed in mythology a thousand years before Christ was born. So that the Christian religion gave to the world nothing new when it gave to it the doctrine of the trinity, except a new appellation. The Christians called it, "Father, Son and Holy Spirit," while the pagans called it, "The Son, the Light, and the Heat." And old pagan mythology is filled with all sorts of beautiful allusions to the idea of the trinity which the early Christian philosophers, including Paul—for Paul was a scholar of primitive Christianity and invented most of the theology which the Christian Church has today, and Paul acquainted as he was with the mythology of the ancient Greeks and Romans—for we must not forget that it was Paul who when he visited Athens said to the great crowds, "The God whom yet ignorantly worship Him I declare unto you," showing that Paul was familiar with the Gods of ancient Athenian and Roman mythology.

So we find that the element of the trinity—of course being unitarians as we are regards our philosophy of the trinity, it is easy for us to see how Christianity was able to retain the spirit of the trinity and to the character of God the personality of Jesus, and the principle or spirit called the Holy Spirit or Holy Ghost and weave them into an idea of three Gods in one.

The mere fact that early in primitive Christianity they retained the element of three Gods in one shows the influence of its pagan origin, for, calling your attention to a statement which I made in a recent sermon, we can readily see how all religion—all of them, from the first to the last, are woven and interwoven into one great fabric.

So the festival of Easter of the Goddess "Ostera" being of Germanic origin stood for three different symbols: The Goddess of Ostera stood first as symbolical of the East—and those of you who have the privilege as I have, and I esteem it a privilege, to have been made a Mason, can readily realize the significance in Masonry of the whole emphasis placed upon Masonry in the "Blue Lodge" of the East. Now, while Masonry claims to be of a religious origin, which it is, dating back to the building of King Solomon's temple, yet Masonry shows the influence of paganism, for Masonry has preserved that old pagan ideal of the sacredness of the East, that was not Christianity nor had it anything whatsoever to do with the Christian religion, for it existed a great many centuries before the birth of the founder of Christianity. But Masonry itself, founded upon an architectural process of life, basing the activities of man upon the square and upon the compass and upon the plumb and upon those mediums through which the operative Masons of the early period of Masonry based their workmanship and their craft.

Now, Masonry has preserved this element of the East, but we find it introduced into England by the Saxons many, many years before any Christian missionaries were there, for the English Church teaches us that Paul himself preached the Gospel on the British Isles, but on arriving in the British Isles he found already there what we know today as the world Easter, a very interesting and very strange, and yet not strange after all, but a very illuminating and very elucidating fact to those who desire to worship in the spirit of true Easter and to attach the great ensemble of history upon its significance.

Then the first symbolism of the Goddess of Ostera was the symbolism of the East. There was a magic about the East, based, I assume, upon the fact that it is from the East that the early ancients thought the sun came out of the East, and with the coming of that sun came a new day—a new day of toil, a new day of feasting, a new day of hunting, a new day of following the pursuits of the early primitives, and, so with the coming of that sun, like a great silver lace curtain across the sky, as though one opened up a great furnace door, and it was all ablaze with the glory and prophesy of the sun—the mere fact that it was toward that direction, the East, there was a certain deification which took place, and anything which was connected with the East had an element of sacredness.

Christianity preserved this same idea when they had the Star of Bethlehem hanging in the Eastern sky, for there was no place that the Wise Men would look for that which was foreboding of a great and splendid incident except in the East. The East which was the source of all life and light, and because it was the source of light and of life it was essentially the source of Love. They buried their people with their heads towards the East, while

in this country it is the custom to bury our dead with their heads toward the West, the sunset. And so out of the West there could come no great inspiration; man would not feel thrilled with the task of challenge; there was only the East that could do that.

So "Ostera," the first Easter, was symbolized in the East, and all the religions of the world, without one single exception, had preserved this ideal of the East, and Zoroaster, who was the founder of sun-worship—and I think if I had lived at the time of Zoroaster I should have been a devout sun-worshipper—for in all the world to be worshipped there is nothing which so sways and develops with its healing rays, so that three and a half months of each year I spend without a hat; three months I spend with the rays of the sun, with their electrifying and magnifying propensities beating down into the earth of humanity; if we could learn how to cultivate and utilize the magic propensities and powers of the earth with its light, its life, its love, symbolized in the glory of the sun there would be much less illness, less incapacity, less inefficiency on the part of men and women today. The artificiality of our lives is responsible for ninety-five per cent of all human ills. People dress to keep out every wind that blows; people cover their brows and their faces, particularly the women, to preserve what?—they haven't the least idea; but what is attractive. And yet I have never known a man who was ever attracted by a "drug-store complexion"—and yet it seems that women will persist in the use of artificial means of attaining flesh tints for the purpose of increasing their attractiveness when there is nothing so attractive to a red-blooded man in the world as the attraction of a woman with her hair blowing about her like a fog and her face tanned and burnt by the sunlight of health—those are the things nature has given.

So there is an attraction about the East, an attraction about the sun, an attraction about the virginity and primitiveness of the things of nature, and our artificiality and superficiality and world-veneer in which we live—we cannot walk a block without getting a bus or street-car; we do not dare step out in the rain or expose ourselves to the elements, a fallacy that we will pay for; fallacies that are the result of a life of veneer robbing the true spiritual flow of the soul, and we can never be supremely and beautifully and spiritually fortified until we have fortified our bodies as well by living like unto the lily, a natural life. There is nothing that so builds up body, soul and intellect as the contact with nature—and how I envy some of you folks with automobiles, who spend Sunday afternoons driving from the northern boundary of Rogers Park to the southern boundary of Jackson Park and back again, in a procession that is never-ending, where all you see is other folks and all you smell is gasoline and all you hear is the tooting of horns, and the only thrill that you have is the narrow escapes that you missed from being killed or killing (Laughter). If I could afford to own an automobile and could spend Sunday in driving I would give up going to Church and start early enough to get away from it all, out on to the country roads where the strength and genuineness of nature sends you home at night to a bed of ease because you are honestly tired and not artificially stimulated.

So when we come we find that the first principle of the trinity of the early Easter was the trinity of the East, the symbolism of the East.

The next was the symbolism of the Morning. The first Easter was the Easter of the morning, and how delightfully apropos for Mary, who was the Magdalene, to go looking for her Lord in the morning. Mary kept that natural instinct of the human heart for the morning. I always regret that the force of habit formed in school and college days taught me to do my work in the night time, and my best hours are between ten and two for study and for solitude. But I have always envied the workman of the morning—and yet there is something about the morning when you arise and you throw open the curtains and let your body become flooded with the sunlight of the dawn, there is something about it that is so inspirational that concentration is difficult, and it affects me as though I wanted to start with the "league of boots" and climb over the world in the morning; it seems that the morning is the hour of challenge when all the dreams of the night before are crystalized in front of us as a challenge. And how beautiful that Mary, who was the last at the cross and the first at the tomb should go to find her Lord in the morning; Mary, who had trodden every highway of sin; Mary, whose soul had been torn and shredded by public opinion and who had been

cast aside by the pharisees and hypocrites of her day; Mary, there with her long back hair in silken beauty over her shoulders; Mary, harlot, but with the milk-glands of a mother; Mary with those bearded and bewhiskered ecclesiastical judges of the day, whose hands were ruddy and unseen blood and whose hearts were stained with unknown crime; those who could deny their Lord and run away; they it was who were the laughing, bickering mob of street urchins standing about her and spitting upon her and hurling stones at her—when this great Surgeon of the human soul, Christ Jesus, came—for He had not spent eighteen years of life wrestling in the confines of hell himself for nothing! One look and He understood; one glance and He realized; and when He saw the harsh, crisp hatred hurled against the “eternal sinner of the ages,” and the play-thing of men, the one inevitable prices, scarlet—we find Him looking into their faces, and already ashamed—and then she looks up into His—and sin could not stain in the presence of God—talking about your miracles of walking upon the water; they interest me not; talk about your miracles of feeding loaves and fishes, they interest me not; talk about your miracles of changing water into wine at wedding feasts, it interests me not; talk about your miracles that have become the “bone of contention” of scientists and religionists ever since the first century, they interest me not. This miracle interests me—this, the greatest of all miracles interests me, and I will not be swayed nor will I be disturbed by the miracles of the lame, the miracle of man in the presence of Jesus where every sin was not washed away by the blood of Jesus, but washed away by the love of Jesus. Sin is not washed away by blood; sin is washed away by Love. And when she looked into the face of Jesus, her sin left her, and Jesus knowing all he forgave all, and turned to them and said: “You, you, you, that are without sin first cast a stone!” And waited. And they sneaked away like cowards and left Him alone with Mary. “Woman, where art thine accusers?” “Behold, Lord, they have gone!” “Neither do I condemn thee, Mary. There is the East, the land of beginning again. Go and sin no more.”

Society says, “The river or the bullet!” Jesus says, “Sin no more!” And when society gets big enough to do Jesus’ way then, and not until then, can we call ourselves Christians! (Applause.)

And so we find her in the morning at the tomb; in the morning! Where are the ghosts of last night? Where are the horrible dreams that gave us the restlessness; where is the conscience that pricked us until we bled? Where the night? Gone! It is morning, and every cell is aquiver with the life of the morning. Had you attacked us at the night time we would have fallen before you, for our weapons were useless and our strength was gone. But come now, it is morning! Now we are ready.

Oh, how much the old customs of Easter symbolized the triumphant struggles of life. Morning for the world; morning for the soul. Storms beat, tempest blow, clouds bedeck the warmth of the sun, but it is morning. We must go to find our Lord, in the morning—Easter.

The next symbol of the “Goddess Ostera” was the symbol of the spring. Now, what a beautiful trinity: The trinity of the East, the trinity of the Morning, and the trinity of the Spring! How they all can be correlated beautifully together. This great trinity—if you should like to hear my own individual opinion just now—please don’t become shocked, although it won’t hurt if you do, but if you like my own personal opinion now, I think the old pagan idea of Easter trinity is much more applicable to reason and common sense and understanding than the theological trinity that Christianity has attempted to make the world accept of the “Father, Son and Holy Ghost.” I can understand the trinity of the East and the Morning and the Spring—but I don’t yet know how there can be three people in one. This other pagan trinity I understand, and the interesting part of it is that Jesus Himself did not understand it, for when Mary came to her Lord and she thought He was the gardener; she thought He was a workman. My, the light came to me when I thought of that a little while ago, that when Mary did see her Lord she thought He was the gardener, a workman. This man who has deified work and written a song on labor to be taken for a gardener. He did not have those white robes; He did not have that halo—how I despise haloes—He did not have the silken manner of the Gods, nor did He have that imperialism of the king. Did you ever stop to think that Jesus never called Himself anything except a Shepherd? I am the good shepherd. He never said “I

am the King!" "I am the God!" Never. He only said, "I am the good shepherd!" Toiler! Workman! And how delightfully apropos when Mary found Him that Easter morning and she should think He was the gardener! And why, why did He look like the gardener? Simply because he was toiling again. None of the ecclesiastical pageantry about Him. You know you could not make a pageant about a carpenter. You can do most anything but make a pageant about him. You cannot make him spectacular and romantic. There is only one thing you can do. You can make him sing! When the toiler sings, work is easy. The blessed art of singing while we work. The housewife with her wifely duties, the farmer with his plow, the carpenter with his plane, the blacksmith with his hammer singing at his work; how easy work becomes when we sing. And Jesus put song into human life, happiness! Some of the most sour people I ever met in my life have been so-called Christians; they never did smile; some of the most tragic humorists I have ever known have been preachers, never knew how to smile. I think if there is any one in the world who ought to have his face crested with the glory of a smile it is the man who is trying to establish his oneness with my friend, Mr. Ingersoll when he said, "Had I created the world I would have made health contagious instead of disease.

Happiness is contagious; it electrifies. Aren't there people you want to run away from as fast as you can? Aren't there people, when maybe you are spending a delightful evening where there is sunshine and happiness, books and laughter, and someone comes in, and !!! Haven't you been at a lodge meeting when some one ruined the evening? Haven't you been visiting when some one ruined the evening? If we could only learn that Easter is Spring and Morning and the East and it is light and laughter and love. What is religion but the laughter and love of life? What is it? Creeds? Nothing. System? There is too much of it. Religion is the life of God in the soul of man. That is all it is, and brings in its wake the sunshine of the soul (laughter); so when we can sing in our work we would be less concerned whether we work six or eight hours a day, if we learn to sing.

Anarchy and atheism have no song. The only song of anarchism is the siren; the only song of atheism is the growl. But the religion of light and laughter, of sunshine, of flowers, of music, of little children, of friends, is the religion of the song and of beauty. My father, who is in this congregation this morning—I am just now going across miles of precious memories—but as a small boy my father was an inveterate whistler. I hope he does not start now; but he always whistled in his work, and I have heard him go down across the fields to milk the cow at night singing for the sheer love of life. That is Easter.

Tear out the hate and the disagreeable, tear out the envious, tear out sin; life is too short for us to hate each other. Let us let in from the East this day the glory of the morning and the power of the spring. These flowers have come back from the tomb, sweet and lovely; the lily, it has come back from the slumber of the tomb and the winter, but it is here, and it has come for you and it has come for me, and the whole thing of that previous chiseled face, of its immortal soul, is to let the sunshine in. Where hate is there can be no sunshine; where envy is there can be no song; and it must be a song where the Christian Church partakes of all of these things of Easter. I think of all the festivals of Christianity, with the possible exception of the nativity, I love Easter best of all. I love it because He never died; I love it because the swooning at the cross was the giving up of the material body for the birth of the other body; I love it because He never died. I cannot recite with you the Apostle's creed; I cannot say it. Millions are saying it at this hour. I can't say it. But I have a resurrected Christ. I have the Morning; I have the Springtime; and I have the East.

All Christendom has been a unit as to what the Easter festival meant, but it remained for Constantine in 325 A. D.—in 325 years after the birth of Christ it remained for Constantine at the Council of Nice to decide the date, and showing the influence of the Jew upon Christianity it was placed immediately after the feast of the Passover on the 14th of Nisan, which is our month of March, and so now established Christendom is a unit in observing Easter the first Sunday after the full moon, after the 25th of March, always Easter, decided by Constantine in 325 A. D. at the council of Nice. That accounts for the unity of the observance of this great Easter day.

Now there are two things in connection with the Easter celebration which are decidedly pagan. The first is the egg and the next is the rabbit. I was quite a boy before I believed that rabbits did not lay the Easter egg (laughter), and there are a lot of youngsters today, because of the constant association, believe that is the truth.

Now, where does the egg and the rabbit come into the celebration of Easter? I think you would like to know. In the first place, the egg was to the primitive Christian the symbol of the resurrection, due to the fact that it was latent life—a fertile egg being latent life, and the warmth of the hen gradually producing through the chemical action of warmth upon the egg the little chick cracking the shell and the tomb is broken. Isn't that interesting? And all of the many multi-colored eggs come from the fact that the old Persians had a legend where there were once two brothers, one good and the other bad, and that was the legend of good and bad in the world, and this element of good and bad could be controlled by the brilliancy of the color on the outside. That is why we give each other these colored eggs.

But here is the breaking down of the analogy. Life was always there in the fertile egg before the tomb was broken, just as the life of the sweetest spirit of all the ages was there when the tomb was broken.

Now when we come to the rabbit that is a different proposition again, and the study which I have made of this question I was very much interested to find out that the early Persians always associated with the rabbit or hare, as we call it, with the moon, and the early Chinese and Japanese never painted a moon without putting a rabbit across the crescent, connecting the moon and the rabbit with the Easter festival. The rabbit or hare is born with his eyes open. Now do you see how that whole thing formulates together in the custom of Easter? The pagans gave it to us and how we preserve it. The candy-store windows are filled with candied rabbits. We are pretty pagan, aren't we? And yet if we were told we were pagans we would immediately deny it! But we are! The mere fact that you and I might wear a ring or a piece of jewelry proves it. Herbert Spencer said, "The first dress was for the purpose of decoration." We wore clothes for decoration before we ever wore them for anything else, and, gradually, in our modern day we are reverting back. (Laughter.)

And so when we trace the history of the Easter egg and the rabbit into this thing we call religion, the practice of Easter, how it is all woven up with life, the rabbit and the moon—you remember, it is the first Sunday after the full moon, and the egg the symbol of the resurrection, and the hare or rabbit born with its eyes open, and going way back into early mythology associating it all with the moon, we have Easter, and in the old practices in England, especially in some parts of Chester and in some parts of Sussex, some of those old customs still prevail, showing the influence of the Anglo-Saxon. And what do you think, the old folk lore of the English is that you must wear something new on Easter in order to have any luck the rest of the year. They still do it. That is the reason why some of you were on time this morning. If it had been sunshiny many of you would have been late, for you would want somebody else to see you and would have come late down the aisle. I know you!

So we find that to be the introduction of wearing everything new on Easter morning.

Another custom: The bread baked on Good Friday would keep and preserve you from all ills, and the people used to take a little bread, put it in water and drink it and it cured all ills.

I am not talking about paganism; I am talking about the last thousand years of the civilized world. A lot of people believe in spells and mystic things yet. But no matter from what angle we look at it or how closely, we find it associated with life lived here and there and everywhere: Morning, East, Spring, the land of beginning again. In the olden days they only fasted during the forty hours that Jesus was in the tomb; then it was that they only fasted good Friday; and now it is that they fast for the forty days that Jesus was in the wilderness. So we have done with our fast; we have done fighting with the beasts; the old animal has made many a scar; but it is morning and it is Easter; Lent has passed; the faces of little children brighten. Hallelujah sung throughout the ages of all the Churches; we have

suffered and we have bled and our souls have been twisted and torn and sorrow has come and grief has come and disappointment has come and tragedy has come, and we have trailed in the dust, but the sun has burst, Easter has come to us; look, it is growing lighter and warmer! Spring! Wake up thou sluggard and laggard; wake up thou pessimist; wake up thou hater; wake up thou envier, don't you know it is morning and it is Easter and you must come with me to the open tomb, and we will stand before the open tomb and we will receive the power of Him who broke the bonds of death and roll away the ugly stone and stand once more in the world a Workman. The day-break has come; work begins with the dawn; the dawn is here; you and I must be workmen. And on this Easterday we will leave the dross behind the old body with its filth; we will not even look at it. The old superstitions we have discarded. We are right about face toward the East and toward the Light, marching onward in the New Day where we will not be defeated. Our souls cannot be crushed. We paid the price at Golgotha; we have bled at Calvary; we have done all this. Now, triumphant from our experiences, we come to the Morning of our lives, and while we stand hand in hand, with hearts empty of hate, and with Love shining from our faces, with flowers and buds and springtime only in our memory, but we know it is on the way and we will hear Him who taught us the truth of this Easter-time and crystalized his whole philosophy in that superb sentence:

"I come that ye might have life and that ye might have it more abundantly."

Notice.—Dr. Bradley speaks every Sunday morning at the Peoples' Church, New Pantheon Theatre, Sheridan Road. If you live in Chicago, you should go and hear him.



Studies in Eschatology

By William Walker Atkinson

My articles in the March and April numbers of this magazine upon the subject of Human Immortality, or Survival of the Human Personality, have evidently attracted the attention of many of the readers of the magazine, judging from the number of letters concerning the same which have been received by the publishers thereof. Quite a number of these correspondents have asked the managing editor to have me write a series of articles along these general lines; he did so, and I have decided to comply with this request.

I have thought it well to call this series of articles, on the said subject, "Studies in Eschatology." Eschatology is "the doctrine concerning man's existence after death, etc." It is my intention, in these articles, to first make a general statement of the subject; and then to take up the beliefs of the various ancient races concerning the survival of the human personality, considering the beliefs of each of these races in turn; then to proceed in the same way with the beliefs of the modern peoples concerning the same matter. In this way, my readers will have at their disposal a condensed general statement of the whole history of human thought along these lines, including the many strange and interesting theories advanced by various leading thinkers of ancient and modern times of all the races of which we have histories or traditions.

In these articles I shall undertake merely the task of the student of the several phases of thought along these lines, endeavoring to present the same impartially and without prejudice for or against any forms of beliefs or teaching concerning the immortality of the soul. I believe that this is the best way to present the subject, and that in this way the honest student who follows my articles may receive what is being presented to him without the coloring of my own beliefs, prejudices or sympathies. This is the way in which I prefer to have subjects of this kind presented to my own attention; and I believe that it is "the only way" in which they should be presented. Then, the student may form his own judgments, and choose his own forms of belief.

In my article on "Ghosts," in the April number of this magazine, I presented to you what careful thinkers have had to say concerning the origin and source of man's belief in "ghosts," "spirits," or disembodied human entities. Whether or not these thinkers have arrived at the correct conclusion in the matter is, of course, impossible for anyone to decide with absolute certainty. At the best, the theory is but a "guess"—though it may be regarded as a "scientific guess" or very reasonable hypothesis. Again, it may be merely a half-truth, the other half of which has escaped the skilled minds which have been applied to the investigation of the subject. The theory is merely given as presented by these thinkers. Each of us is equally at liberty to invent or adopt a theory of his or her own.

Professor Nathaniel Schmidt, an authority on this and similar subjects, speaking of the early beliefs of the race in the continued existence of the human personality after the physical death, says:

"How early the idea of a survival after death entered the mind of man cannot be determined. There is no evidence of it in the Paleolithic period [i.e., the era of early stone implements]. But in the Neolithic period, [i.e., the era of the late remains in stone], not only the ornaments, weapons, tools, and food placed by the side of the dead, but the houses, mounds, chulpas, and tombs built for them, testify to a belief that some of the dead, for some time, continue some kind of an existence after death. It is probable that, a first, death was looked upon as a deep and prolonged sleep. The dead was left in his dwelling-place, the survivors seeking a new home; or a special structure was made for the dead man.

"Visions of the departed in dreams naturally led to the conclusion that they left their dwellings in the night, and, upon further reflection, to the theory of a 'double,' or body of a finer material, but dependent upon the food and drink brought to the tomb. The practices of the Neolithic period already imply the development of some such theory of a 'soul.' The fact that these customs, and the faith they imply, survived into the more advanced civilizations of antiquity, and are to be found extensively at the present time among peoples that have remained upon lower stages of development, indicates for them a very high age."

In ancient Egypt, the primitive belief that the welfare of the soul was in some way intimately connected with the preservation of the dead body, seemed to hold its own against the more subtle philosophies on the subject which even at that time were being advanced. The earliest form of religious worship in ancient

Egypt was that of ancestor-worship; the tombs of the ancestors were the earliest temples, and the ancestral cult was the popular "church." Offerings made to the dead ancestors, lying in their tombs, were held to be not only tokens of respect for the dead, but also means of keeping in existence the "souls" of the dead, and, incidentally, the means of securing their help and protection for the living.

The more enduring the tomb; the more effective the embalming processes; the more certain was the survival of the dead ancestor, and the help and assistance to be gained from his "shade." The poor, who could not afford elaborate burials for their ancestors, were pitied; their dead were held to perish speedily, and no help could be obtained from them by their descendants. But those who were well embalmed, and placed in strong tombs, were believed to be assured of a long and pleasant life in the hereafter, and to be able to protect and aid their faithful descendants who continued their offerings at the tombs. The pictures and inscriptions on the tombs, and on the papyri of ancient Egypt, give positive evidence of the belief in the survival of the disembodied soul.

In ancient India, the primitive belief in the survival of the human personality after death soon took on an entirely different form from that of ancient Egypt. Early in the history of the Hindu race the doctrine of metempsychosis, or reincarnation, began to assert itself. While maintaining its personality and individual essence, the disembodied soul was held to rise to higher and more satisfactory conditions of life, or to sink to lower and less satisfactory conditions; the conduct and morals of the embodied soul in one incarnation practically determining the rise or the fall in the scale. The soul, therefore, was conceived as having existed before birth, as well as after death.

The Zoroastrians, or Mazdaisians, at least as early as 300 B.C., undoubtedly believed in a "resurrection of the body," and the survival of the soul. Many other ancient peoples thought of immortality as possible only by the reconstruction of the physical body from its dust or ashes, thus to serve as a home for the soul which was vaguely supposed to rest in sleep in the meantime—a belief which, it may be noted, was held by many of the early Christians. The ancient Scythians and the Thracians held very positive beliefs in the survival of the soul, and this belief spread from them to the peoples of all of Greece at a later period.

Of the Grecian belief in the immortality of the soul, Professor Schmidt says: "The Homeric poems tell of Elysian Fields as well as a barren and cheerless Hades, but put on emphasis upon what

still was a somewhat shadowy existence beyond, with no moral distinctions; but the Orphic cult societies offered to the initiated the hope of a blessed immortality. The arguments of Socrates and Plato are far from being the first intimations of immortality among the Greeks. They are not endeavors to open new vistas into a life beyond. On the contrary, they represent a critical tendency to establish the truth of a view held by many, and to find the rational grounds upon which it can be maintained, if at all. In the following periods, skepticism prevailed in some circles; ardent belief in others."

In ancient Rome, there was less interest in the subject of the survival of the personality after death. Many Romans held to the ancestral cult beliefs, similar to those previously noted among other ancient peoples; others accepted the teachings of the Orphic cults of Greece, and similar societies. But many others maintained what would now be called the "agnostic" attitude. They were satisfied to say "we do not know anything at all about this thing"; and some went so far as to hold that speculations concerning it were worse than useless, for, they held, such speculations prevented men from paying the proper attention to the things of the present world—like the fabled dog who drops his real bone in order to grasp the reflected bone in the pond by which he is standing.

The Teutons looked forward to a future life in Valhalla, in which great wars were fought out, and great feasts and drinking orgies were enjoyed. The Scandinavians had their gods and their heavens, in which certain mortals were permitted to enter. The Chinese had their ancestor-worship, and their place of "shades." The Gauls had their own conceptions concerning immortality. The Babylonians and Assyrians believed in a general way of a future state, in which the soul maintained a semi-conscious existence, with no heaven of rewards or hells of punishment, and with very few attractive features concerned therewith. We shall consider the details of the beliefs of these several peoples, in the later articles of this series, for many of the features of belief are quite interesting and suggestive.

The conceptions of the earlier Jews concerning the survival of the personal soul were much less definite, and much less positive than most of us have believed them to have been. There is noticed a decided evolution of the Jewish thought concerning this subject, this will be covered in our later articles of this series, as will also the later-period Jewish beliefs on the subject. In fact, the conceptions of the ancient Jews are seen to have been largely bor-

rowed from those of other ancient peoples. The book of Job represents what to many is a most surprising form of quite modified belief, or perhaps implied disbelief, of personal survival.

As Schmidt says: "The growing demand for a justification of the ways of God was met [by the Jews] by foreign conceptions that brought relief by a temporary postponement of the problem. Persia contributed the thought of a resurrection; Greece, that of immortality in a stricter sense." The study of the evolution of the Jewish teachings concerning immortality, brings many surprises to the average student.

Likewise, there is perceived to be a decided evolution of the early Christian doctrines concerning the immortality of the soul. The history of the Early Christian Church is largely a history of the disputes raging around this subject; and the effect of foreign influences thereupon is plainly evident. The matter of the "spiritual resurrection" versus "the resurrection of the body" is an instance in point—in fact, the old terms are often still employed, though with modified meanings, in the churches today. This will be brought out in detail in future articles of this series.

[The subject of next month's article is that of "The Eschatology of the Egyptians."]



The Law of Indirection

By Henry Victor Morgan

I have just received a letter from one who had previously written for help, saying: "I can not say that the specific trouble for which I asked help has been overcome, but a marvelous peace that lifts me above fear is now mine, and I can see life in the light of the Spirit."

The same day a man who came to me for restoration of eyesight, said: "I can not see yet, but I am free from nervousness and far more agreeable around the house than formerly, and have actually been able to help some who were afflicted with the flu."

I might go on citing case after case, similar in nature and results, that have come under my observation during the eighteen years I have been associated with metaphysical and Christian Mind healing. Suffice it the data collected has been sufficient to convince me of the existence of a law of healing that is too often ignored and which, for convenience of expression, I have termed "The Law of Indirection." I do not believe we will ever arrive at perfect peace of mind and consequent satisfaction of soul, that in the economy of God every sincere prayer is answered, and that no honest effort is, nor can be, lost.

Emerson said no man ever prayed sincerely but he gained "something." When we remember that we are but a part of the whole and therefore of necessity we can but know in part, our attitude toward the Mind of the Whole should be that of wilful obedience and glad acceptance. Certain it is that we can never have our own way in this world until we have first let God have His way in us. Cardinal Newman has beautifully voiced this Truth in "Lead Kindly Light," and Robert Browning in "Abt Vogler" triumphantly declares.

"There shall never be one lost good! What was, shall live as before;

On the earth the broken arcs; in the heaven a perfect round."

In the light of this truth, who would dare to speak of failure, or lack of demonstration? Often when we go to testimony meetings and hear wonderful stories of direct and immediate answers to prayer we feel that the highest testimony has not been given;

that perhaps in the same meeting may be some who have worked for years to deepen their consciousness of God without any apparent manifestation, yet all the while have been taking root in the invisible and laying the foundation "deep on the base of things."

During the years of my healing ministry I have seen many cases of instantaneous healing, enough to convince me of the truth that God's power is not limited to time, and that what might be accomplished in a thousand years can be accomplished in a day. While I rejoice in this knowledge a deeper satisfaction is mine in knowing that where the healing has been delayed, even for years, more lasting and eternal things have been attained. In my own experience that which has come to me without seeking but through The Law of Indirection has brought more abundant blessing. Often when I have received directly that for which I asked I learned later the truth of Paul's statement concerning the ancient Hebrews: "He gave them the desire of their hearts but He sent leanness into their souls."

While in other cases, wherein that for which I directly sought never materialized, what might be termed the "by-products" were a thousand fold more satisfying. For instance, when I first came into the Truth consciousness much was said about prosperity which appealed to me greatly, for up to that time I had lived in the shadow of lack. I started in according to instructions to build up "the prosperity consciousness," or as one teacher then termed it, "to create the golden atmosphere in order that you may attract millions of dollars."

I can candidly say the millions have not yet come into my immediate possession, but something greater far has come, namely, the certainty of a principle of universal supply, and that every dollar in the world is already mine. In this consciousness I do not have to hoard or save since I know "there is that which withholdeth but tendeth to poverty." But living in the thought of God as infinite supply I do not have to be more careful about that than about the air for my lungs. Compared to this science of opulence how poor I would have been had I accumulated millions and lacked this insight.

Throughout the inspired literature of the race this perception of The Law of Indirection is recognized. The giant Saul goes out seeking his father's cattle and finds instead a kingdom. The stripling David in tending to his father's sheep, is in reality preparing to meet Goliath and to rule Israel. The aged Goethe declares, "What I possess I see far distant lying, and what I lost

grows real and undying." While in the Hindoo scriptures we read, "Seeking nothing they gain all; forgetting self the universe grows I."

Truly the whole course of things tends to teach us faith. He whose mind is fixed on God need fear no evil from any experience. Every cross will become a stepping stone, every failure a triumphant entrance to life more abundant. Gladly would I comfort every reader of this lesson with the comfort whereby I myself am comforted in this larger expectancy. I have learned to be very suspicious of the rash results produced by spasmodic efforts. The success that is apparent to all beholders is seldom of the highest. Full well I know that which my dearest friends praise most in me is not that which Eternal wisdom counts best. I know that the direct results that already have been made manifest are poor and mean compared with the glory that awaits. While I rejoice in every manifestation of physical healing that has followed my ministry, and for the men and women who are now living as the result of prayer, equally dear to me is the thought of what the world would call my failures in healing. I know that every stroke has counted. That they for whom I have worked in faith and who have since passed through the change called death, have often received greater help than those who still live in the flesh. Thus does the perception of the Law of Indirection lead to a faith that is invincible, for in it we judge not by the things that are seen and are temporal but by the things not seen that are eternal.

And here again comes the paradox. The Law of Indirection leads not to a heaven in the distance, but to an eternal harmony in the Now. While we are looking for direct results we are forever baffled, but when we abandon ourselves to "The Mind of the Whole" we no longer take anxious thought knowing.

That simple faith and childlike trusting
Bring us to that secret place
Where our spirits rapt, beholding,
See the Father face to face.

The Mystic Quest

By Carolyn Woodsworth

(Tenth Paper)

Continuing our consideration of Mysticism expressed in the terms of Psychology, we reach the point when we must consider the question of the nature of the "special sense"—the transcendental consciousness—which is liberated by contemplation; and the question "how does contemplation liberate it?"

Any attempt to answer these questions brings upon the scene another aspect of man's psychic life: an aspect which is of paramount importance to the student of the mystic type. We have considered the chief aspects under which the normal self reacts upon experience by means of the surface consciousness—a consciousness which has been trained through long ages to deal with those concrete matters which make up the universe of sense. We know, however, that the personality of man is a far deeper and more mysterious thing than the sum of his conscious feeling, thought and will: that this superficial self—this Ego of which each of us is aware—hardly counts in comparison with those depths of being which it hides.

As Law said: "There is a root or depth in thee, from whence all these faculties come forth as lines from a center, or as branches from the body of a tree. This depth is called the center, the fund, or bottom, of the soul. This depth is the unity, the eternity. I had almost said the infinity of thy soul, for it is so infinite that nothing can satisfy it, or give it any rest, but the infinity of God."

Since normal man, by means of his feeling, thought, and will, is utterly unable to set up relations with spiritual reality, it is clearly in this depth of being—in these unplumbed levels of personality, that we must search, if we would find the organ, the power, by which he is to achieve the mystic quest. That alteration of consciousness which takes place in contemplation, can only mean the emergence from this "fund or bottom of the soul" of some faculty which diurnal life keeps hidden "in the deeps."

Modern psychology has summed up man's hiddenness in that doctrine of the subconscious or subliminal personality which looms so large in recent apologetic literature. It has so dwelt upon and

defined this vague and shadowy region—which is less a “region” than a useful name—that it sometimes seems to know more about the subconscious than about the conscious life of man. There it finds, side by side, the sources of his most animal instincts, his least explicable powers, his most spiritual intuitions: the “ape and the tiger,” and the “soul.” Genius and prophecy, table-turning and clairvoyance, hypnotism, hysteria, etc., etc., are all explained by the “subconscious mind.”

In its pious and apologetic moods, it has told us *ad nauseam* that “God speaks to man in the sub-consciousness,” and has succeeded in making the subliminal self into the Mesopotamia of Liberal Christianity. The result is that popular psychology tends more and more to personify and exalt the “subconscious.” Forgetting the salutary warning administered by a living writer, when he told us that man has not only a “Shadowy Companion,” but also a “Muddy Companion,” it represents the subliminal self as an imprisoned angel, a mystic creature possessed of supernatural powers.

Stevenson was far more scientific when he described the subconscious personality of Dr. Jekyll as being Mr. Hyde: for the “subconsciousness” is merely the aggregate of those powers, parts, or qualities of the whole self which at any given moment are not conscious, or of which the Ego is not conscious. Included in the subconscious region of an average healthy man are all those automatic activities by which the life of the body is carried on: all those “uncivilized” instincts and vices, those remains of the ancestral savage which education has forced out of the stream of consciousness; all those aspirations for which the busy life of the world leaves no place. Hence in normal man the best and the worst, the most savage and the most spiritual parts of the character, are bottled up “below the threshold.” Often the partisans of the “subconscious” forget to mention this.

It follows, then, that whilst we shall find it convenient and indeed necessary to avail ourselves of the symbols and diagrams of psychology in tracking out the mystic way, we must not forget the large and vague significance which attaches to these symbols, nor allow ourselves to use the “subconscious” as the equivalent of man’s transcendental sense.

Here, it would seem, the old mystics displayed a more scientific spirit, a more delicate power of analysis, than the new psychologists. They, too, were aware that in normal men the spiritual sense lies below the threshold of consciousness. Though they had not at their command the astonishing spatial metaphors of the

modern school, and could not describe man's ascent toward God in those picturesque terms of paths and levels, uprushes, margins, and fields, which now come so naturally to investigators of the spiritual life, they leave us in no doubt as to their view of the facts.

Further, man's spiritual history meant for them, as it means for us, the emergence of this transcendental sense from its prison; its capture of the field of consciousness, and the opening up of those paths which permit the inflow of a larger spiritual life, the perception of a higher reality. This, in so far as it was an isolated act, was "contemplation." When it was part of the general life process, and permanent, they called it the New Birth, which "maketh alive."

The faculty or personality concerned in the "New Birth"—the "spiritual man," capable of the spiritual vision and life, which was dissociated from the "earthly man" adapted only to the natural life—was always distinguished by the old mystics very sharply from the total personality, conscious or subconscious. It was something definite; a bit or spot of man which, belonging not to Time but to Eternity, was different in kind from the rest of his human nature, framed in all respects to meet the demands of the merely natural world. The business of the mystic, in the eyes of these old specialists, was to remake, transmute, his whole personality in the interest of his spiritual self, to bring it out of the hiddenness, and unify himself about it as a center, thus "putting on divine humanity."

It is interesting to note that the most recent teaching of Rudolph Eucken is in this respect a pure and practical mysticism, though his conclusions have not been reached by the mystic's road. The "redemptive remaking of personality," in conformity with the transcendent or spiritual life of the universe, is for him the central necessity of human life. The act of reality, he says, is spiritual and heroic: an act not a thought.

Further, Eucken, like the mystics, declares that there is a definite transcendental principle in man. He calls it the "Gemuth," the heart or core of personality; and there, he says, "God and man initially meet." He invites us, as we have seen, to distinguish in man's two separate grades of being, "the narrower and the larger life, the life that is straitened and finite, and can never transcend itself; and an infinite life through which he enjoys communion with the immensity and the truth of the universe." At bottom, all the books of the mystics tell us no more and no less; but their practical instructions in the art of self-transcend-

ence, by which man may appropriate that infinite life, far excel those of the philosopher in lucidity and exactness.

The divine nucleus, the point of contact between man's life and the divine life in which he is immersed and sustained, has been given many names in course of development of mystical doctrine. All clearly mean the same thing, though emphasizing different aspects of its life. Sometimes it is called the "Synteresis," the keeper or perserver of his being: sometimes the Spark of the Soul, the "Funklein" of the German mystics: sometimes the Apex of the Soul, the point at which it touches the heavens. Then, with a sudden flight to the other end of the symbollic scale, and in order to emphasize its oneness with Pure Being, rather than its difference from mere nature, it is called the Ground of the Soul, the foundation or basal stuff whence springs all spiritual life.

Clearly all these guesses and suggestions aim at one goal, and are to be understood in a purely symbolic sense; for, as Malaval observed in answer to his disciples' anxious inquiries on this subject, "since the soul of man is a spiritual thing, and thus can have no divisions or parts, consequently it cannot have height or depth, summit or surface. But because we judge spiritual things by the help of material things, since we know these better and they are more familiar to us, we call the highest of all forms of conception the summit, and the easier way of comprehending things we call the surface, of the understanding."

Here, at any rate, whatever name we may choose to give it, it is the organ of man's spiritual consciousness; the place where he meets the Absolute, the germ of his real life. Here is the seat of that deep "Transcendental Feeling," the "beginning and end of metaphysics," which is, says Professor Stewart," at once the solemn sense of Timeless Being—of 'That which was, and is, and ever shall be' overshadowing us—and the conviction that Life is good." He says, further: "I hold that it is in Transcendental Feeling—manifested normally as Faith in the Value of Life, and ecstatically as sense of Timeless Being—and not in Thought proceeding by way of speculative construction, that Consciousness comes nearest to the object of metaphysics, Ultimate Reality."

The existence of such a "sense," such an integral part or function of the complete human being, has been affirmed and dwelt upon not only by the mystics, but by seers and teachers of all times and creeds: by Egypt, Greece and India; by the poets, the fakirs, the philosophers, and the saints. A belief in its actuality is the pivot of the Christian position: the foundation and justifi-

cation of Mysticism, asceticism, the whole machinery of the self-renouncing life.

That there is an extreme point at which man's nature touches the Absolute: that his ground, or substance, his true being, is penetrated by the Divine Life which constitutes the underlying reality of things; that is the basis on which the whole mystic claim of possible union with God must rest. Here, they say, is our link with reality; and in this place alone can be celebrated the "marriage from which the Lord comes."

[In the next paper of this series, we shall continue the consideration of the questions involved in the present paper.]

The Buddhist Doctrine

By Subhadra Bhikshu

(Eleventh Paper)

We shall in this paper conclude our consideration of the Sangha, or Brotherhood of the Elect—that great Buddhistic Order created by the assemblage of all those true disciples and followers of the Buddha who have withdrawn from the world and entered the Sublime Eightfold Path—which subject was begun in the preceding paper of this series appearing in the April number of this magazine.

It is often asked of Buddhists: “In what relation does the Brotherhood stand to the Laity (Upasakas)?” The answer is that the mutual relation is a purely moral one—a relation free from all outward obligation. In imitation of their master, the Buddha, the mendicant brethren are to be to the laity a living example of self-control, self-denial and charity. When desired to do so, they are to explain and expound the Doctrine to the laymen, and be ready at all times to give them spiritual advice and assistance in all the various circumstances of life when they stand in need of comfort and consolation.

In turn, the laymen are expected to behave properly toward the Brotherhood. They are to show the member of the Order due respect and reverence, and to provide for their daily sustenance—clothing and the like. By so doing they are gaining merit, and are promoting their own happiness. The bestowing of alms on the Brotherhood, however, is no obligatory duty of the laymen. He gives of his own free will, and because he thereby gains merit and promotes his own welfare. Buddhism teaches that it is not the Bhikshu who should be grateful for gifts received from the Upasaka, but the latter to the first, because the recipient affords the donor an opportunity to gain merit by a charitable act.

The Order possesses no spiritual power over the Laity. The Buddhist knows of no excommunication; no ecclesiastical laws and penances; no rigorous disciplinary system. But the Order repudiates all communion with an Upasaka who has been guilty of some grave moral offense, or who has spoken contemptuously of the Buddha, the Doctrine, or the Order. In token of his being hence-

forth unworthy to provide for the wants of the brethren, they turn upside-down before him the alms-bowl they are in the habit of carrying about with them.

In the words of the Doctrine, the following is the statement of what the true Bhikshu should be, if he desires to attain the state of Perfect Peace, and Nirvana:

“Let him be without guile, upright and conscientious, gentle-spoken, kind, modest, content, and having few wants, not over anxious, keeping repose of heart, without presumption, without desire.

“Let him do nothing unworthy; let him live in thought, word and deed in the spirit of the Doctrine and the Percepts; let him strengthen himself in the knowledge of the Four Grand Truths, and walk without blame in the Sublime Eightfold Path.

“Let him not rejoice in good fortune, nor despond in calamity; let him not be elated by approbation, nor cast down by disapprobation or disgrace; but let him ever keep that equanimity which results from the cessation of all desire for rewards or praise.

“Let him be mindful that it is not the garb that makes the Samana; not the outward observance of the vows and percepts; not a life of retirement, poverty and lowliness, nor any amount of learning; but that he alone, who is pure of heart and free from all concupiscence and desire, is a true disciple of the Tathagata.

“Therefore, let him pursue knowledge, increase in holiness and self-control, and in charity.

“Let him be kind and merciful towards all living beings, far and near, the strong and the weak, the good and the bad. Let him not deceive, nor hurt, nor threaten, nor despise anyone. Like a mother pitying her child, so let him look with pity and compassion on every being.

“Serene and unruffled, like a deep Alpine lake, must be the mind of him who walks in the Sublime Eightfold Path.

“For, he who has overcome error and delusion, hope and fear, passion and desire, love and hatred—who lives in purity, who has got rid of the lust of life, and obtained supreme intuition—he has reached the end of suffering and birth-renewal, has entered on Nirvana.”

Selection from the Dhammapada

The following are selections from the Dhammapada. The Dhammapada forms part of the Sutta Pitaka, and is a most beautiful collection of verses and passages from the three Pitakas:

“Acqueduct-makers lead to the water; arrow-makers fashion

the arrow; carpenters plane a log of wood; wise people fashion themselves."

"A man may conquer in battle a thousand times a thousand men; but if a man conquer himself, he is the greater conqueror."

"One, self conquered, is greater than all other people. Not an angel, or Mara, or even a god, could change into defeat the victory of a man who has vanquished himself and always lives under restraint."

"Do not follow the evil path; do not live in thoughtlessness; do not adhere to false doctrine; be not a friend of the world. Rouse thyself; do not be idle; follow the law of virtue. The virtuous rest in bliss in this world and in the next."

"From pleasure comes grief, from pleasure comes fear. He who is free from love of pleasure, knows neither grief nor fear."

"From concupiscence comes grief, from concupiscence comes fear. He who is free from concupiscence, knows neither grief nor fear."

"From illusion comes grief, from illusion comes fear. He who is free from illusion knows neither grief nor fear."

"There is no fire like passion, there is no ill-luck like hatred, there is no pain like this body, there is no happiness like Nirvana."

"The best of Ways is the Eightfold; the best of Truths is the Four Words; the best of virtues is passionlessness, the best of men is he who has true insight."

"Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality; let him overcome the liar by truth."

"By oneself, the evil is done; by oneself, one suffers; by oneself, merit is won; by oneself, one is purified."

"Purity and impurity belong to oneself, no one can purify another."

"You, yourself, must make the effort. The Buddhas are only the proclaimers of the Truth. The thoughtful who enter the Path, they, only, are freed from all fetters."

"For Self is the lord of self, who else could be the lord? He who has well subdued his own self, verily that man has found a lord such as few can find."

Nirvana

The following verses from Sir Edwin Arnold's "Light of Asia" beautifully expresses that poet's glimpse of the Buddhist teaching concerning Nirvana—the goal of the true Buddhist:

"As one who stands on yonder snowy horn
 Having nought o'er him but the boundless blue,
 So, these sins being slain, the man is come
 Nirvana's verge unto.

"Him the Gods envy from their lower seats;
 Him the Three Worlds in ruin should not shake;
 All life is lived for him, all deaths are dead;
 Karma will no more make

"New houses. Seeking nothing, he gains all;
 Foregoing self, the Universe grows 'I.'
 If any teach NIRVANA is to cease,
 Say unto such, they lie;

"If any teach Nirvana is to live,
 Say unto such, they err; not knowing this,
 Nor what light shines beyond their broken lamps,
 Nor lifeless, timeless bliss."

* * * *

"No need hath such to live, as ye name life;
 That which began in him when he began
 Is finished: he hath wrought the purpose through
 Of what did make him Man.

"Never shall yearnings torture him, nor sins
 Stain him, nor ache of earthly joys and woes
 Invade his safe eternal peace; nor deaths
 And lives recur. He goes

"Unto NIRVANA. He is one with Life,
 Yet lives not. He is blest, ceasing to be.
 Om, Mani Padme, Om! the Dewdrop slips into the shining
 Sea!"

* * * * *

We have now reached the end of our series of papers upon "The Buddhist Doctrine," which series has run in the successive numbers of this magazine for eleven months last past. We trust that we have at least given you a hint of that great body of teaching, of which the Western world knows so little—but needs so much: the Buddhist Doctrine. Buddhism has never conducted a work of propaganda: it has never sought to make converts by force, by persuasion, or by pressure of any kind. Its method con-

sists of fairly presenting its Truths so that they may be fairly considered. Those for whom they are intended, they will appeal to—and such will come to the Truth as the homing dove seeks its rightful abode. “Where I pass, my children will hear me!” “When the mind and heart are ready, then the Teaching appears.” “No one can escape the Truth, when he is ready to receive it.”

We can close these papers no more fitly than by quoting Sir Edwin Arnold’s closing stanzas of his “Light of Asia,” as follows:

“Ah! Blessed Lord! Oh, High Deliverer!

Forgive this feeble script, which doth thee wrong
Measuring with little wit thy lofty Love.

Ah! Lover! Brother! Guide! Lamp of the Law!

I take my Refuge in thy name and thee!

I take my Refuge in the Law of God!

I take my Refuge in thy Order! OM!

“The Dew is on the Lotus!—rise, Great Sun!

And life my leaf and mix me with the wave.

Om Mani Padme Hum, the Sunrise comes!

The Dewdrop slips into the Shinig Sea!”

* * * * *

May the Day of the Great Peace soon dawn for YOU!

(Concluded.)

Sunphone Sermons

By T. J. Shelton

Where there is a will there is a way!

The only will is the only way!

You have been looking at the institution and making a close examination of the thing that has held you in bondage.

There is no use fighting the machine, called the institution, for that is the very way to perpetuate the thing and keep it going. It is created by force and it is maintained and sustained by force; that is, fighting; so you will only feed the thing by fighting it.

The preaching of the Kingdom of God is not to inaugurate a rebellion against the institution but to make you open your eyes and take a good look at the thing; you are being fed into this machine by the thousands and the millions and this feeding has been going on for millions of years, so far as we know, and will go on for millions of years to come if we don't break up this law of periodicity.

In the physical birth you were born into this institution and it has been your environment and the environment of your progenitors on this planet; you are handing it down to your own heirs and assigns forever—unless you change your mind about it.

You are going to change your mind!

Just as soon as you come into the place where you can do your own thinking and **RECOGNIZE YOUR OWN DIVINITY** you will place the machine in its proper position and make it your servant instead of your sovereign. The institution, like any other machine, can be used by the individual, as soon as the individual comes into the **LIGHT** of his own individuality.

Illuminated individuals can do what they will to do with the environment. The man with the hoe keeps right on hoeing with the hoe until he straightens his backbone and begins to think about other methods. Just as soon as he begins to **THINK** he throws the hoe into the discard and climbs on a tractor; he begins to stir the soil with a new kind of power and can sit in the saddle and ride over the earth.

The change in environment is made by a change in **THOUGHT!**

You didn't make that change with a club. He that takes the

sword will perish by the sword. The freedom of the universe gives him the privilege of trying to settle things with the sword, but he is liable to be settled with a sword-thrust. You didn't get your tractor, your automobile, your airship, by any other method than **THOUGHT**. You didn't shoot it into existence with a shot-gun or a machine-gun; it came by **THOUGHT** and must be kept by **THOUGHT**.

Now the individual is intelligent; every atom in his body is enlightened. Just as soon as he begins to think all of these atoms are illuminated and he examines his environment and says to his own thought: Get busy and make things easy; go into the game and play it with sun-sense and you will get rid of all of this bending of the back and bowing of the head before the rulers of the synagogue, the sin-a-gog! In other words the rulers of the sinstitution.

At this writing in the records of humanity a great man has arisen and said a few things; no matter what his name is in the satanic or where he lives; this is of small consequence. It is his **THOUGHT** that we are after and he has been doing some thinking. He is at the head of a great manufacturing establishment where thousands of men and women are employed; and what do you think that he thinks? That it is better to wear out the machines and buy new machinery than to wear out the men and women with long hours of labor.

Hallelujah!

We may get a few lucid intervals between our crazy spells long enough to measure the value of a man. This mind, who is at the head of this great manufacturing establishment, has adopted a six-hour day for human beings and a twelve-hour day for machinery.

Did you get the thought?

The scheme for hours must not be confounded with the flat six-hour day but consists in employing his working forces, men and women, in two shifts, each working on its 36-hour week basis, while the machinery is kept going the full twelve hours a day. We want to wear out our machinery as rapidly as possible, but to conserve our human material. It is an economic disadvantage if men and women are worn out by long hours.

A man said that and he meant every word of it as an actual economic scheme for making money. Huh! The Kingdom of God is at hand when men begin to learn the measure of a man. Now this preaching of the Kingdom by sunphone is to set the **INDI-**

INDIVIDUAL FREE from the institution; not by destroying the institution but by ILLUMINATING THE INDIVIDUAL.

What are machines for if not to conserve human labor? And make things lighter and brighter and better for the human being? We have been exploiting the machines for the making of money by corporations and institutions.

The Pyramids were built by slaves who were given food enough to furnish the fuel for physical strength and they were kept at work in their naked bodies long hours by the power of the sword. The same method has been adopted in the building of everything in the objective universe, until the time has come when the human mind must be taken into consideration.

Here comes a man and says that it pays to wear out the machinery as fast as possible and keep the minds to run the machinery as long as possible. Think of a six-hour day for the human mind while keeping the inanimate machinery running right along for twelve hours.

The light is certainly breaking into the minds of men who run big business and that light is spreading to each individual mind and we are ALL coming into the Truth and recognizing each other as mental beings in a mental universe.

While we are talking about this environment on the outside of your body in what we call civilization, you must not get away from the one idea that is held before your thought: You are a mental being and not a machine.

You are an independent individual when you recognize your independence in your own THOUGHT. You may be a trained machine under the orders of some other mind, a skilled worker, an expert in handling machinery, in doing things, but are you a trained THINKER and can you handle your own thought? This is the difference between a slave and a sovereign.

Are you a god or a clod?

Your freedom comes from your own thought and not from obeying orders from some other mind. Your body is an insulation and it is a machine for your own mind to handle. Can you practice Yourself? This is the question of the hour. You must answer this question in your own thought, for no other man can answer it for you.

Have you trained your mind to think independent of other minds? Is your thought your own thought? Can you make every atom in your insulation hear your thought and obey your orders?

If you can do this you are a trained THINKER and you can

practice Yourself by making your body obey your own mind and do the will of the god that you are.

Get this thought and we will close this sermon! The will of other gods will not do YOU any good, but the will of the god that YOU ARE will make you the master of your own environment.

All of mine is thine and all of thine is mine! Listen to me, my brother, and you will hear your own thought. There is no other Way than your own will and your own will is the will of the god that you are and not the will of some other god in some other man.

Get onto your own job as the god of your own universe! Glorify the god that YOU ARE and you will vibrate in unison with the universe and all the other gods will shout with your joy.



Love Eternal

Henry Victor Morgan

Would you keep your orange blossoms
Fresh as on your wedding day?
Would you find Love's light increasing
As you journey on life's way?
Count each day but a beginning
Whence to win your world anew;
Hand in hand together striving
For the beautiful and true.
Lose yourselves in some great purpose
Dear to the Eternal Mind;—
Then Love's fruitage twined with blossoms
Day by day you e'er will find.

Wireless Messages

From Dr. Geo. W. Carey

Step by step, the scientific investigator is being led to the threshold of the awful, absolute TRUTH, that all matter, or substance, or energy or force,—call it what you may—is not only intelligent, but is **Pure Intelligence** itself. Atoms, molecules, electros are but expressions of rates of motion of pure Mind, Thought, or Intelligence that man has personified and called God. Ice is not permeated with water, or controlled by water. Ice is water. Matter is not controlled by mind; mind and matter are **one**. A high vibration of mind does control, to a certain extent, a lower vibration of mind, as water may carry a lump of ice here or there, water being a more positive rate of activity of the same thing. The particles, so-called of matter know what to do. The atoms that compose a leaf know when to cohere and materialize a leaf, and they know how and when to disintegrate and dematerialize it: “**in**ou shalt have no other gods.”

□ □

In the unvalled temple of the Now, beneath its roofless dome, lighted by myriad suns, there is neither beginning nor end; neither good nor evil. Within the domain of this necessity, there is no evolution from low to high. There is nothing low. Within the realm of being, there is no progression, but a constantly moving panorama forever presenting to consciousness new phases of the absolute.

□ □

The universal Principle, Spirit, or God is impartial. Saint and Sinner are one in the Eternal Mind. There is no point in the universe better, higher, or nearer God, or the centre, than any other point. All places are necessary, and no one is favored over any other. As Huxley well said, “Good and evil are opposite poles of the same absurdity.” Good must have evil for its opposite, if it exists at all. He who would realize being must get rid of the concept of good, as well as the concept of evil. Good and evil are qualifications, and Being does not admit of qualification or graduation. It simply is. The ideal we call good eternally exists, but its name is wisdom’s operations. Nothing is low or high, good or

bad, except to individual concept that allows comparison. "Comparisons are odious."

□ □

Physical Science, so-called, declares in its text-books that light travels from the sun to the earth in eight minutes,—a distance of about ninety-five million miles. To question this statement a few years ago meant ostracism from the circle of the elect who knew things. But today the iconoclast stands at the gates of the temples of learning and batters at their walls with the hammer of Thor. Fear and rembling seize upon the votaries of material gods as they see evolution, progression, the theories of electricity, light, and heat, good and evil, all cast into the crucible of truth for transmutation in the Divine Alchemy of Being, all dissolving as pieces of ice of different sizes and shapes change to water.

□ □

The present day chemist, as he begins to tread the soil where stood the ancient alchemist, tells us that light and heat are simply rates of motion of a substance that does not travel from star to star or from sun to planet, but vibrates in its place at rates directed by the Eternal Word. This substance, aerial or etheric, does not travel—it is everywhere present—the body of omnipresent being.

□ □

Men now dare assert that there is no evidence that the sun is hot, but that there is evidence that the sun is the dynamo of the Solar System, and so vibrates the etheric substance that light, heat, and cold and gravitation are produced,—not as entities separate from the universal elements, but as results or effects produced by different rates of motion of the molecules that constitute the body of the universe in **their place**. The Infinite Word did not command light to go from the Sun to the planets, but said, "Let there be light."

□、□

From the materialistic and individual concept of life and its operations, it is pitiable and pathetic to view the wrecks along the shores of science. It is only when we view these apparently sad failures from the firm foothold of the unity of being and the operation of wisdom that we clearly see in these frictions and warring elements and temporary defeats and victories the chemical operation of Eternal Spirit—operating with its **own substance**—its very self. It is only through the fires of transmutation that we are enabled to see that all life is one Eternal Life and therefore cannot be taken, injured, or destroyed.

We are now told by the remorseless iconoclastic truthfinder that there is no such thing as electricity; that it is a myth so far as fluid or any kind of substance is concerned. The man with the battering ram at the gates of the temple of Maya, or illusion, says that the phenomenon we have named electricity is simply an intensely high rate of vibration, oscillation, or motion of the molecules of the wire—molecular motion—or of the air or etheric substance, as in wireless telegraphy.

□ □

Another ancient belief, now obsolete, is the progression of soul in a better state of existence after death or cessation of bodily functions. This idea had its origin in the fallacy that there were grades of goodness in the Divine Mind, and that somehow we are not treated right during earth life, and that, in consequence, we must be rewarded by an easy berth "over there." But we now see quite clearly that the great cause of life and all its operations would be unjust to withhold from its sons and daughters for one moment anything that belonged to them. If the Cause ever does wrong, we see no reason why it should repent and do right. If the Cause ever failed in the least particular to give just dues it may do so again at any time.

□ □

The time was, and not so very long ago, when the recognized scientist believed that there were about seventy-four elements, indivisible, separate, and distinct; but the alchemical iconoclast with his hammer of truth has pulverized the fallacy and remorselessly hammered and pounded the seventy-four faces into one countenance until: "Clothed with the oneness of being, we acknowledge dominion of Soul."

□ □

For a long time, hydrogen gas, the negative pole of water, was supposed to be indivisible beyond all question; but the present day chemist knows it is only an expression of yet more subtle molecules back of which, "Standeth God within the shadow keep watch above His own."

□ □

Between the phantasy of the "Mortal mind" waste-basket, out of which so-called matter forever wriggles to confront the disciples of Berkeley and clamor for recognition, to the Prodigal Son concept of Mental Science that repeats, "All is mind," "All is good," "I am success," "I attract all I need," "I am free," "I am health," etc., lies the wrecks of Isms like the thrones and sceptres of kings and

rulers along the highway of nations. Mental Science teachers assert that they live in the Universal Opulence—but many can't pay their rent. They declare that they are health—but many times fail to cure their own ailments. How can health get sick or need affirmations? They stoutly maintain that they have absolute control over their bodies, but some of them are five feet two and weigh two hundred pounds. They claim they are free, but yet they are convicted of violation of law and locked up in prison.

□ □

There is no reward in the Eternal plan for doing good or right thinking. Good is relative. We cognize good only by contrast with something unpleasant to us, and that which one calls good, another calls evil. Wisdom proceeds or operates, but does not reward or punish. Wisdom is not personal—it is universal; therefore there is nothing to reward or punish.

□ □

A postmortem examination of some of the wrecks along the shores of the troubled sea of science discloses a belief that the soul or Ego is an individual, who, through knowledge of its divine origin may draw unto itself all things it may desire; But as fast as the sleepers awaken, they see that each soul is only "part of one stupendous whole," that does not draw unto itself anything; that there is no law of attraction, for the eternal substance is everywhere present and each one uses exactly that portion prepared for him from everlasting unto everlasting.

□ □

The evidences and witnesses of the wisdom of men on earth hundreds of thousands of years ago confront the scientific investigator at every turn. Here the Rossetta Stone, and there the Inscribed Cylinder of Arioch or Statue of Gudea, King of Chaldea. Prophecies, inscribed on Cuniform tablets of Clay, foretelling the building of the Pyramids, are brought to light by the excavator; and the history of the Chinese Empire, running back in links of an unbroken chain for one hundred and fifty thousand years, forever refute the theory of the "Descent of Man!" Side by side with the masons who could build arches of stone in ancient Yucatan that mock at the ravages of Time, lived and wrought the ant, operating in its co-operative commonwealth of which man can still only dream. Side by side with the cave men and cannibals dwells the spider whose operation in aerial elements is the despair of chemical investigators.

Your Proper Place in Life

Accurately Calculated by

Professor Geo. W. Walrond

P. O. Box 201. DENVER, COLO.

Headquarters of the American Astrological Society, Incorporated,

Offices: 1717 Clarkson St., Denver, Colo.

The oldest and most successful practitioner living, with a world-wide reputation. Over 10,000 testimonials. Bank and Press references. Thousands annually consult him on everything.

Capt. Geo. W. Walrond has had over 40 years' unbroken practice, including 25 years success in Denver. Vice-President, N. Y. Astrological Society. If in any trouble, consult him on anything and everything.

Horoscopes and Forecasts, one year, \$2.00. Three pages typewritten and answers to questions. Business, family and love horoscopes specialties.

Five questions answered \$1.00; with advice \$2.00; with map and aspects \$3.00. Maps, \$1.00 each. Marriage horoscopes compared.

Full delineations, Adaptability, Proper Vocation, Health, Marriage, Finance, Business, Journeys, Changes, etc., with Good and Bad periods—6 typewritten pages, \$5.00. This is a Reliable Horoscope, valuable to married or single. Ten to twelve pages and tables, \$10.

State Sex, Married or Single, and Birthplace.

Complete Business and Family Horoscope, with Monthly Table of Good and Bad Days for one year, \$10.00. About 10 typewritten pages and complete advice on everything, and answers to all questions.

Advice on any subject, \$1.00. State Birth date (hour if known), Sex, Married or Single and Occupation.

Full printed details, particulars and testimonials mailed free. Give date of birth, married or single, male or female, occupation and where born.

Gazing Crystals, for development, from \$2.50 upwards, with printed instructions. Books, 50c each. Catalogs, Book lists, and particulars, 3c.

A cure for Nervousness, the Blues, and Failure. Ex-president N. A. S. and A. A. Socy. V. P., N. Y. Socy.; also Rosterian Socy.

The Fees are for the Astronomical Calculations only. Horoscope Maps, \$1.00.

PROSPECTIVE STUDENTS

Men and Women

Choose a Dignified, Desirable, Remunerative Career

If you are undecided what to make of your life's work or are looking for a dignified, upright profession, turn your mind towards becoming a **NATUREOPATHIC PHYSICIAN**. There is a great field open to those who possess the education that we give, because nothing is omitted in the training of our students that would contribute to their professional success.

This course is incomparable and leads to a thorough education as drugless physicians, with splendid opportunity to get the best and all of the best along these lines.

This course includes in addition to Anatomy, Physiology, Chemistry, Pathology and Diagnosis the following single branch Drugless Methods: Chiropractic, Psychology, Suggestive Therapeutics, Food Science, Hydrotherapy, Electrotherapy, Mechanotherapy, Biochemistry, Medical Gymnastics, Phototherapy. All of which are organized, united and simplified under the Triplcity of Sciences which gave our graduates such an absolute and assured success.

This college offers a resident course to men and women. Day and Night classes which includes the essential principles of all single branch systems of drugless healing.

This course represents the training covered by a variety of Drugless College courses for which the students would be obliged to expend elsewhere at least one thousand dollars in tuition. It is your Psychological moment. Use the right opportunity and choose our school. Act NOW. Write today for Free Booklet. Class now forming.

Blumer College of Natureopathy

97 Ann Street, Hartford, Conn.

Fifteen cents postage will bring to you a sample copy of a popular health magazine, "The Scientific Natureopathy." Address, Publicity Dept. A of the above college.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part with it for \$10,000"

So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes **WEAKNESS** and **ORGANIC AILMENTS** of **WOMEN AND MEN**. Develops erect, graceful figure.

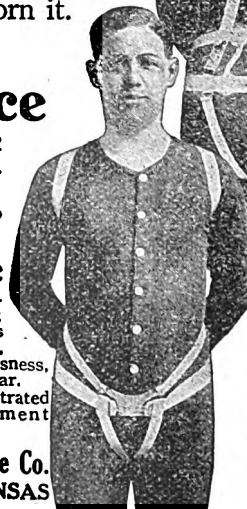
Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free at Our Expense

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

Keep Yourself Fit Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

HOWARD C. RASH, Pres. Natural Body Brace Co.
30 Rash Building SALINA, KANSAS



For Boys and Girls Also