

MOORE'S JOURNAL

THE UNKNOWN

No. 7, SUMMER-AUTUMN 1931

THE NEW LIGHT

THE BETTER LIFE

BUDDHA AND BUDDHISM

HOW TO SUCCEED—

ART OF CONCENTRATION

POWER OF THOUGHT

CHOICE OF PURSUIT

HOW TO WORK

PERSONAL MAGNETISM

WHAT DIFFERENT SPIRITS REPORT

OF THE NEXT WORLD

QUESTIONS AND ANSWERS—

CHILDREN IN HEAVEN

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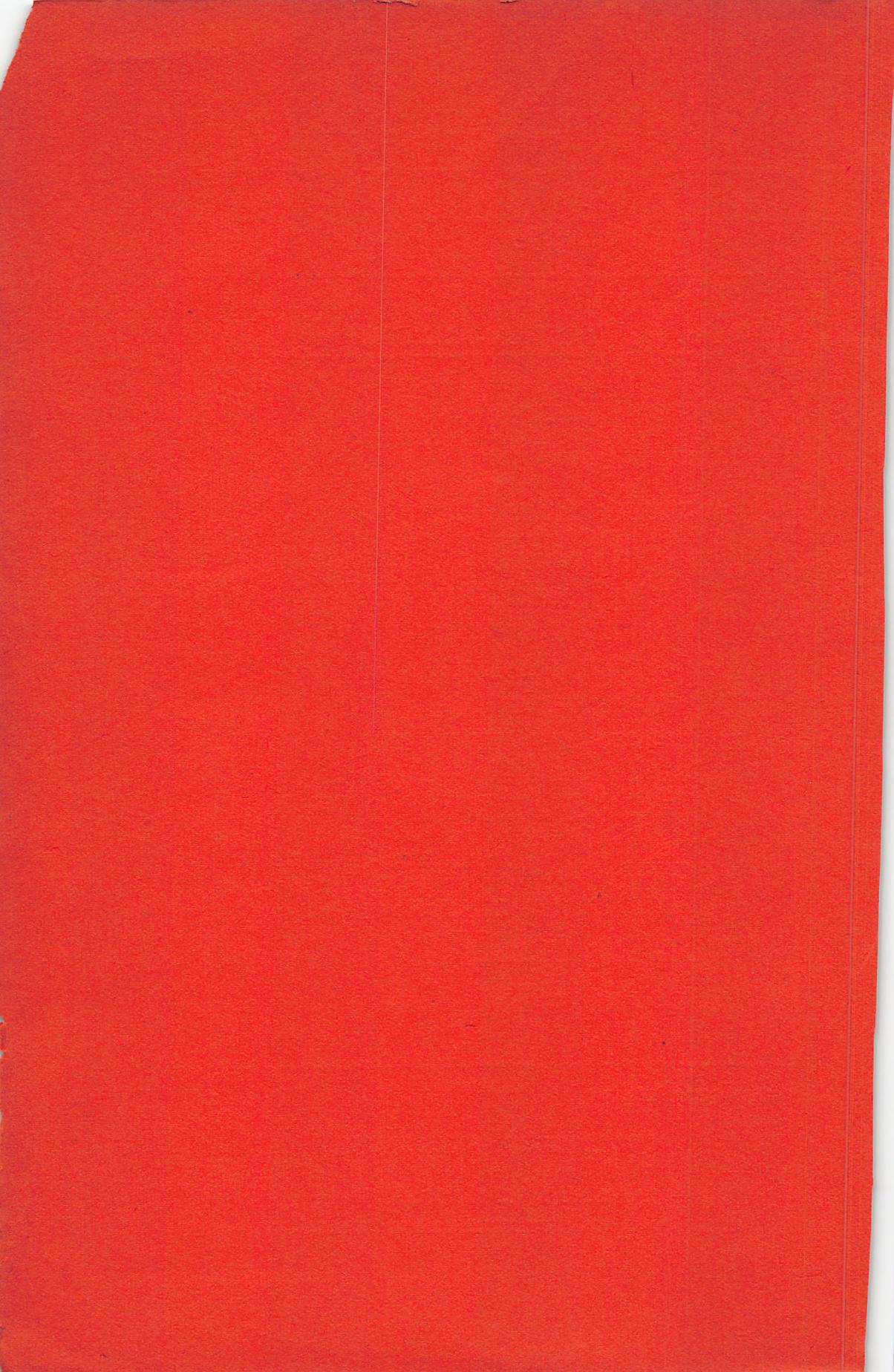
TIMES FOR ACTION

ISSUED QUARTERLY

No. 7.

PRICE TWO SHILLINGS

Published by C. MOORE,
12, HOLBORN VIADUCT HOUSE, LONDON, E.C.1



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Issued Quarterly.

No

By **CHARLES MOORE**, Publisher,
12, HOLBORN VIADUCT HOUSE, LONDON, E.C.1

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Entered as second-class matter January 6th, 1930,
at the Post Office, New York, N.Y., United States.

THE MERCURY PRESS LTD., London, Ilford, Chelmsford.

MOORE'S JOURNAL THE UNKNOWN

DEDICATED TO THE DISCOVERY OF TRUTH
AND THE ADVANCEMENT OF MAN

Edited by CHARLES MOORE and published Quarterly in the City of London, England.

NO. 7.
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SUMMER-AUTUMN, 1931.

VOL. 2.
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NOTES AND COMMENTS

THE NEW LIGHT

In the last issue I dealt with the New Cycle. I pointed out that we were drawing near to the end of the Christian Era and that its monarchical and orthodox institutions are doomed to extinction giving my reasons and evidence. Now I wish to treat of the New Light.

Since thousands of years we have had many revelations and sacred doctrines, holy books and philosophies, great teachers, lords and saviours but none have wholly fulfilled the ancient prophecies wherein mankind was to be freed from ignorance and oppression, poverty and war. The world to-day is groaning under its heavy and intolerable burdens. What is the remedy? In the past our religious teachers have claimed that Light consists of prayers and praises, sermons and ceremonials, but long experience proves that such doctrines are impotent. They accomplish nothing for the relief of the poor and distressed nor remove their ignorance. The amelioration of mankind's deplorable condition cannot be attained by beliefs in the promises of this or that religion or saviour nor by sheltering behind comforting doctrines, but by constructive labours. The New Light consists in action—enlightened planning and constant labour to remove the causes of ignorance and evil, poverty and crime. In these times educated men and women are not easily deceived; they see clearly and are utterly tired of false professions. Fine oratory

and great learning which flatters the vanity of the possessor but accomplishes nothing is not required. Action is demanded—universal sympathy and good works which benefit the whole human family.

OLD THOUGHT IS DEAD THOUGHT

Modern philosophers are traversing the same circles of thought as the ancients. The concepts and theories debated by Plato, Socrates, Cicero, Plotinus and Aristotle are being discussed with equal fervour to-day. True, modern science has thrown some new light on old problems, but there is little evidence of any radical advance upon the conclusions of ancient philosophers. The dead leaves of ancient philosophical trees are being blown hither and thither and many are being absorbed into modern cults and doctrines. But all old thought is dead thought. It implies reliance on the past, bondage to what has already served its purpose, enslavement to lifeless teachings and obsolete doctrines. What the modern world demands is New Thought pregnant with life, light, inspiration and sustenance, and which exactly meets our needs to-day. I would inspire all readers to trust to their own judgment and to think their own original thought about everything. To break away from all of the past is great wisdom. Our Creator is all-sufficient Light, and we all live by virtue of His Everpresence. Let us, therefore, think, speak and act in this true conviction, and a stream of living Light will ever flow through our minds and souls feeding us with the wisdom which gives dominion over all things.

MEDIUMS AND THEIR RESPONSIBILITIES

Our comment in the last issue on the danger of commercialism corrupting the movement of Spiritualism has elicited confirmation from readers, and an important letter from a prominent official in the movement is given under "Correspondence" on a back page. Undoubtedly, mediumship is a noble function, but those who cultivate their psychic faculties incur grave responsibilities; more so, as they are agents of Spiritual Powers whose object is the upliftment of humanity. It seems, however, that many seek to develop mediumship who have but the faintest idea of what is involved and of the sacredness of this office, being inspired to do so by self-seeking motives for notoriety or gain, and often by a morbid desire for new and novel sensation. Such unworthy

incentives if persistent can only result in disorder and injury to health and brain. Messages from the spirit world are not intended to gratify the curiosity seeker or the selfish aims of the worldly-minded, but to convey solace to the afflicted and spiritual guidance to seekers after truth.

There is no wrong in desiring and enjoying material comforts, but these must not be pursued recklessly and selfishness allowed to suppress the finer feelings and higher instincts. Where a medium or sensitive deliberately prostitutes his or her psychic gifts to base uses and unworthy ends as the obtaining of money and other worldly advantages, there is sure to come a day of retribution and bitter indeed will be the fruits; for, the abuse of spiritual privileges carries severe penalties in accordance with the moral law that, "one must reap what one has sown." On the other hand, the high-minded spiritual medium who is faithful to his or her trust and gives liberal and honest service in the cause of truth is ultimately greatly blessed not in the things of this world but in the riches of the spirit. What is more beautiful service than to heal the broken heart, inspire the downtrodden, instruct the ignorant, heal the sick, make clear the path to higher things and other noble ministrations?

A BUGBEAR OF SPIRITUALISM

A common phenomenon of Spiritualism is the free use of great names. Bogus communications are constantly being received through various mediums of very ordinary calibre purporting to come from famous historical personages, the apostles and even Jesus, the Master. From letters and other sources I learn with amazement that there are many persons who claim to enjoy daily communion with these exalted ones; but, unfortunately, the messages which I have examined are anything but convincing either in style or knowledge to prove their high claims. Experienced spiritualists know that this class of communication is either self-deception on the part of the medium or the work of impersonating spirits—"wolves in sheep's clothing"—who subscribe to the ignorance and flatter the vanity of these under-developed psychic persons.

There are many tricky, irresponsible and earth-bound spirits who delight in visiting the seance room, and when possible in flattering and

deceiving ignorant mortals with big names and wonderful revelations which when exposed to rational criticism only excite ridicule and contempt. Investigators into spiritualism should approach it with a sincere desire for truth and not fail to use common-sense in their dealings with mediums. Wise and good spirits do not as a rule give names. They prefer to have their messages judged purely on their merits.

OCCULT ORDERS—TRUE AND FALSE

In spite of my notes on "the lure of the occult" in the last issue I have received further correspondence from persons who have joined certain occult societies which offer exclusive occult knowledge and power to earnest aspirants and make a direct appeal to selfish motives. It should be obvious that these claims are false, as there is no genuine occult order which advertises for students and members in this manner. Much of this sort of thing is pure clap-trap and mummery. I am surprised that so many persons are taken in by the loud claims of these societies and pay the fees demanded for initiation and scrip instruction. It is a curious fact but all these counterfeit orders advocate the false doctrine of reincarnation and usually pretend to teach how a person may remember past lives.

I will reveal here that right down the ages there have been two distinct and great schools of occultism. One has always taught the doctrine of reincarnation and the other has denied it. There are masters and adepts in both schools with equivalent knowledge and powers; the former being known as the adepts of the "left-hand" path; and, the latter as adepts of the "right-hand" path. Both advocate the cosmic philosophy of spiritual evolution, but the masters on the "left-hand" path have always taught reincarnation, because of the strong hold it gives over the people. Also, their names are known to initiates and others, but the masters on the "right-hand" path are nameless. The dividing line between these two great schools is as delicate as the distinction between selflessness and selfishness. But "by their fruits ye shall know them." Organisations born out of the school whose main doctrine is reincarnation are engaged in perpetual controversy and always torn with dissensions and schisms, but any spiritual orders affiliated with the true White Brotherhood are organic in light and labour—seen and unseen—in complete harmony, each individual unit is as a note in a chord of music, all being attuned to one grand key—The Creator.

BUDDHA AND REINCARNATION

It will be a surprise to many students of esoteric religion and occult philosophy that Buddha never taught reincarnation. His doctrine of Anatta or Non-Ego, teaches that there is no distinct and abiding soul or permanent spiritual principle behind or within anything in the universe; the notion of ego or soul being pure illusion. Buddhism states that there is a physical organism subject to a number of emotional and mental states but all these are transitory, unreal and illusory. In the article on Buddha and Buddhism in this issue I have clearly and briefly exposed the frailty of this doctrine; also, its pernicious effects in the social life of the race. One of its deplorable results is the spectacle of thousands of Buddhist monks begging for food with their alms-bowls, useless to themselves and worthless to others. To reduce communities of human beings to begging and sloth—is this good? The monastic priest who forsakes the world, its experiences and labours, misses the very opportunities he needs to develop his soul and acquire strength and individuality. Such teachings are darkness and ultimately lead to a state of negation akin to torpor or death.

THEOSOPHICAL FOUNDRRESS DENIED REBIRTH

Madame H. P. Blavatsky, the founder of the Theosophical Society, also denied reincarnation in her earlier works. In *Isis Unveiled* she says: "*We will now present a few fragments of this mysterious doctrine of reincarnation—as distinct from transmigration—which we have from an authority. Reincarnation, i.e., the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in Nature; it is an exception, like the teratological phenomenon of a two-headed infant. The cause of it, when it does occur is that the design of Nature to produce a perfect human being has been interfered with, and therefore Nature must make another attempt. Such exceptional interferences are the cases of abortions, of infants dying before a certain age, and of congenital and incurable idiocy. If reason has been so far developed as to become active and discriminative, there is no reincarnation on this earth.*" One of her co-workers asserts that she knew nothing of reincarnation during her years in America and that neither of them learned it until they visited India. Yet reincarnation is an essential teaching of Theosophy and the "backbone" of this school of thought. Madame Blavatsky was undoubtedly a remarkable spirit

medium, and at different epochs in her career she came under the overshadowing influence of different groups of spirits holding various views; hence, the strange inconsistencies and contradictions manifest in her life and writings.

Her later and largest work, *viz.*, *The Secret Doctrine*, presents a unique and miscellaneous series of statements and notes gathered from thousands of volumes treating of Asiatic and European religions. She performed a meritorious task in exposing the baselessness and futility of the doctrine of Apostolic Succession and other dogmas and therefore incurred the enmity of the Roman Catholic Church. Also, her writings did much to help break up the materialism of last century.

FUTILITY OF EASTERN YOGA

In connection with oriental teachings and occult science many persons are being attracted to the various systems of Yoga because of the promise of occult powers which they are assumed to give. Yoga is based on suffering and asceticism. It is presumed that by processes of self-torture psychic powers may be acquired as such strengthen the will and force the growth of psychic faculties. There is no rational justification for these practices, and as already pointed out, they are very dangerous and best left alone. There is no virtue in pain and suffering, nor is it necessary to resort to these means to cultivate gifts of clairvoyance and clairaudience, etc. These develop naturally with the person born with a peculiar equipment of psychic faculty, and with others not so gifted there is no need for regret. All may cultivate the Inspiration of the Creator in whatever they may do by high thinking and right living. There is no royal pathway to the acquirement of remarkable powers and wonderful knowledge, no means whereby one can outstrip others and rise to lofty heights becoming an adept, master or saviour of the world. The mysterious Yoga of the Orient is a snare and delusion to the misguided and unknowingly self-seeking aspirant. All who believe the fairy tales of Eastern Yogis and struggle after occult powers will inevitably suffer pain, vexation and disillusionment. We have evidence of various instances.

LATENT POWER IN NATURE

I have reason to believe that there is a latent consciousness in Universal Nature of which few persons are aware, and that its discovery and development lies right in the path of the advanced minds of the

race. To tap this latent consciousness is to open up vast, undreamed of resources in knowledge, power and happiness. I have always thought that the great sages and teachers down the ages have in some exceptional measure blended their normal consciousness with this Higher Consciousness in Nature. Several epochs stand out in my own life where glimpses have been obtained of interior essences and finer realms transcending anything known in this gross world. I have often wondered why there are not more individual testimonies, but that may be due to the engrossing activities of this life. I believe, however, that there are deep thinkers and readers of this journal who are right on the borders of this new state and that my reference to it will serve to awaken a consciousness of these latent elements. There is a subtle pleasure and a sense of solid contentment in association with these finer perceptions. I am inclined to think that the race is on the verge of a new awakening. The spirit of enquiry and unrest everywhere is an omen of better times. Men's minds are being stirred as never before. The present age is a transition period. Humanity is upward bound.

REMARKS

Our recent ballot discloses that the majority of readers are interested in subjects of mind-power, new-thought, psychic science, success, healing and religions. I judge, however, that having given ample instruction along these lines, it will be as well to give more attention to the subject of spirit-life. In this issue a series of articles commence giving the reports of different spirits in the next world with our comments thereon. The great series "Light from Higher Worlds," will be continued in the next issue; also, some special matter on religions.

A few readers demand to know who are the authors of the various articles appearing in *The Unknown*, or do I obtain these through mediums, the planchette, trance or other strange means. No, my friends, your much taxed editor writes every article when wide awake either in his office or at home. He draws upon a rich store of occult knowledge and experience for suitable material, his object being to pass on some of the truths he has acquired and to help others to enrich their own minds in the same way. I am happy to say that the majority of readers appreciate my aims and therefore I am encouraged to proceed. Meanwhile, may I ask readers to be good enough to order their copies of No. 8, Winter Issue, ready end of November next, from this office.

THE EDITOR.

THE BETTER LIFE

“The better life is a life of growth—a constant forward movement into greater and greater good.”

II

SELF-HELP

In the material world one is often limited by environment and held down or oppressed by physical circumstances, but no matter how cramped and hampered by adverse conditions, one *can* think, one can aspire, one can form mental images, one can send out the yearning, one can express the longing for the Ideal, and thus secure the inevitable response.

No matter how you may be placed or in what bondage you may dwell, reflect that all such conditions which limit and bind you are not irremovable, and that with the unfoldment of Higher Power they may be overcome or dissolved. The potent Force of the Spirit when aroused and invoked into action can break down or banish the greatest obstacles in the world. Infinite resources and energies are at Its disposal, and when you have *faith* nothing is impossible, because the Spirit is Supreme and all things are possible to limitless power. Neither is the Spirit confined in its action, but will often operate on minds outside of your sphere and will directly or indirectly influence them to act knowingly or unknowingly on your behalf that relief may come or the victory gained. So be not cast down by the weight of adversity. Be steadfast and full of faith. Know that there is a mighty “Something” within and all around you that is greater than all your limitations and that this “Something” can give you liberty or furnish you with the means to rise above your troubles.

Hence, if you are one of the world’s crushed and beaten souls, look up in mind and aspire for strength, courage and higher aid. Let your soul pour forth its cry for light and power that you may overcome the hard conditions in which you are placed. Express a deep longing for the intelligence to understand, the energy to act and the response will come without fail. It is the law that no “reaching-out” after the ideal shall remain unanswered. The very intensity of your prayer or desire will link you with higher sources of strength and light, and there will be an instant operation of occult laws on your behalf, so that the needed strength will be given, the desired light will come, and your pathway will be made smoother and easier to travel. Also, opportunities will

open before you to progress, to do something that will better your state. The very effort to rise secures automatically the power to rise. You may fall back or feel your strength is unequal to the task, then seek to rely upon the Higher Power within which is more than sufficient in all emergencies. Deeply felt aspirations and persistent effort will eventually build a pathway of emancipation out of the darkest conditions of gloom and adversity; because, the law of all life is ETERNAL PROGRESS.

HELPING OTHERS

To develop the higher and superior side of your nature cultivate the spirit of helpfulness. There are persons around you who falter, stumble and make mistakes so often as to almost destroy your faith in them. Look upon them as an angel would; do not condemn or despise them because of their sins and blunders, nor lose heart because of the apparent hopelessness of their reformation, but proceed to exercise your spiritual power to help them. That is your opportunity and privilege, even responsibility. Hold your erring brother or sister in the strong, clear thought that there is within, a source of strength and good, a germ of perfection, in fact, an Atom of God, which, sometime and somewhere is destined to find expression. You know that there is a Power in man greater than all his mistakes, impervious to all his sins and vastly superior to any sorrow through which he may pass, and that Power when duly recognised and constantly exercised will regenerate his nature and raise him on the path of life's ascension. Consider further, that you may be a messenger of the Most High, the chosen agent through which the erring brother or sister is to be uplifted and helped to better things. Divine Influence is ever at work and you are a channel for its operation whenever you aspire to help and bless others. Ponder on this sacred truth and use the opportunities which arise to assist the down-trodden, the ignorant, the unfortunate, even the debased to rise into a happier state. You can, because you have the knowledge. By virtue of your recognition of the Spirit's supremacy within the being of the one whom you would reach; and, by visualising in your mind's eye the Presence of that God-power, you convey to such a one *your* measure of strength, of sympathy, of courage, of hope and gladness, and the recipient is inspired from whence he knows not; but he is strengthened, blessed and aroused to greater effort by the silent, invisible force of your potent and ennobling thought. In this manner, you can often render effective service and make your life a silent benediction to others.

SELF-EXPRESSION

Everybody is more or less conscious of an inward desire for the expression of the wonderful powers within which are felt in moments of aspiring thought and deep feeling. "Oh! if I could only express what I think and feel, how glad I would be, and how much I could do." How often some such thought springs almost involuntary from the lips of those who perceive the ideal and long to express it. The worker, the artist, the sculptor, the writer, the speaker, the maid and youth; all, in fact, who wish to improve and advance are subjected to this inner *urge of life* seeking fuller and better expression.

Our varied experiences come to use mainly for this one purpose—self-expression. You are to Be and Do. So far as possible each individual should give right away to this inward yearning for a stronger expression of power. By conscious, deliberate effort one can add largely to the gratification of this inner and spontaneous desire and so further individual development along lines wherein the natural inclinations may find a full and free expression. To live largely, to live richly, to live happily, you must express yourself; that is, you should direct your mind into channels of constructive thinking and positive actions. Learn to be quick in your decisions, ready in your choice, responsive to opportunity, appreciative of the good, and think clearly, striving to express your inner thought in language and action. Also, cultivate the habit of swiftly transferring your thought from one subject to another without friction or confusion. Use your mind and guide its activities. Practice giving your whole attention to the thing or matter in hand. Avoid the weakening habit of dividing your forces by allowing your mind to wander to something that you cannot deal with now. Live in the present. Be all you can be now. You can think only one thought at a time, although you can think so rapidly that a thousand thoughts may flash through your mind in a few moments, but the idea is to make each thought constructive and to add to your power to produce results in the here and now. Do not allow idle and vagrant thought to distract your attention and sap your energy. To think evil constantly or to picture trouble in any form is not only a misuse of mind but a great waste of nervous force. The mind generates energy every moment and unless put to proper use it is lost. Give no thought, therefore to vain regrets of the past or to idle dreams of the future. Either of these habits will misplace the mental energies and prove a serious obstacle to clear thinking and full expression. Focus your forces upon present tasks, present purposes, present hopes

and the next step forward; and, continue in this manner all along the progressive pathway of life. By all means make your plans for the future but *do not live in the future*; there is a vast difference. Nor live in the past. Live now. Be and do now. Appreciate the good everywhere and seek to develop it and you will be happy without trying. Thus you make the best possible preparation for the future when it does arrive. You steadily grow in the power of self-expression in actual being and doing now. Move forward continuously, aim at clear, direct thinking and decisive, positive actions. You will thereby gain the larger experience and the *better* equipment which will add to the worth and pleasure of existence.

A HAVEN OF REFUGE

When material or surface life is troublesome or disquieting, dark and unsatisfactory; retire alone and be quiet. Banish all worldly care. Try to lose consciousness of externals and direct imagination into the vast depths of your inner being—into the realms of the uncreated, the unconditioned, the unbounded and real. There try to realise pure Spirit, ever free and perfect. Seek to fathom the sea of harmony, love and bliss within. Contact the real elements of life in their original state. Material life will then appear in its true perspective—a transitory stream of incident and happenings, a phase of consciousness in its most external aspect, and controllable, because Spirit the observer is fixed, immutable and eternal.

Meditate upon your true Self—the “I AM THAT I AM.” Like the mighty river that pursues its journey in magnificence, its great depths undisturbed, calm and strong in their course, although the surface is in a constant state of foam and disquiet; so with the interior, divine life of man. At its depths, all is well, all is calm, all is orderly, all is strong, all is purposeful; because, it is the impersonal life, the “I AM” life, while on the surface, there is incessant conflict and storm. Get away, therefore, from the foam and roar of surface consciousness. Penetrate deeper and deeper into the silent and harmonious depths of Real Being. There you will find rest and eternal content, peace and strength in abundance. Then move forward with the impersonal life within. It is above the plane of expression and knows no limit. Seek to act, think and will, to be as IT purposes. Its moving impulse is eternal advancement.

Emancipation is attained by inward exploration and conquest. That is the path to the heights, the sunlit realms of the Spirit. It is the only

road to freedom. The individual who lives this life, as far as may be, becomes calm and great and strong, and steadily grows into possession of inexhaustible resources, powers and privileges. Accordingly, all such attainment leads to superior states of consciousness and consequent realisation and achievement.

THE CALL OF LIFE

Move Forward! Life has but one call, one mandate and one purpose. That call, that mandate and that purpose is Progress—Eternal Advancement.

All Nature confirms this wonderful truth. One form of life ever evolves into a higher form of life, one mode of expression into a more complex and superior mode of expression, while intelligence ever unfolds new and rich phases of beauty, design and utility. All these processes are the outworkings of the cosmic law of evolution and permeate all channels of activity, all modes of motion and all forms of life. Everything in Nature can promote advancement, because it is created to promote advancement. All creation bears witness that Nature is constantly striving to better Herself. Everything is destined to evolve into something better, something higher and something superior regardless of its present state, form or condition.

The idea (soul) embodied in everything is the pure idea of a perfect source; therefore, it embraces the possibilities of perfection in every form and manner. Perfection is the ideal of Nature, and the law of evolution the means whereby it is unfolded and expressed. Man should cultivate the same purpose and not drift in ignorance. The normal and unfettered mind does aspire and aim at perfection, and the pathway to its gradual realisation lies in the process of constant growth. To Move Forward in all directions is to fulfil this great fundamental purpose of Nature and come into closer attunement with the laws of life and being.

It should be clearly understood that the *real* of everything is the *ideal*, and that the ideal essentially contains the power to become actual. In other words, the good in everything outweighs the imperfections of its outer appearance, and needs only the magic processes of development to unfold its ideal qualities, and thus secure a removal of the imperfect and undeveloped or perverted conditions that cluster around it.

Each individual must constantly move forward to be true to the highest call of his nature. When he fails to do so through ignorance, apathy or indifference, Nature's evolutionary methods are so designed as

to bring pressure to bear upon him which inevitably tends to cause painful and bitter experience. But viewed from a higher standpoint these seemingly harsh and uncalled-for measures are seen to be remedial and educational. Nature's modes of action ever seek to push man forward both in the material and spiritual worlds into the enjoyment of greater and greater good.

You must ever strive to advance, to unfold intelligence, to exercise power and to help others along life's pathway, and to aspire after the higher and superior in the realms of mind and soul. You must go on developing your possibilities indefinitely. You can, and now that you know that you can, there is nothing to stop your real progression. Herein is given the instruction required to set you in the right direction, to reveal your larger powers and their natural mode of development until you have grown to a state of intelligence and power where you are able to stand alone and draw inspiration and truth direct from the great Infinite Source, and advance steadily along your own individual line of development and expression now and forever.

No individual need continue to remain in crude, adverse and perverted conditions when he awakens to the fact that he possesses the inherent power to overcome and remove these undesirable and undeveloped states. The same truth applies to groups, communities and nations. Let the individual clearly realise this fundamental truth and desire strongly to rise or grow out of such conditions, and then proceed to use his thinking-faculty to devise ways and means to improve himself and better his circumstances, seeking to materialise his plans by active exertions. In a word, Move Forward.

It is man's marvellous privilege to outgrow all the rudimental and perverted states of existence by a continuous development of his inherent power through true thought and constructive effort. There is no limit to the original force and primal energy potential in his real being, nor to the purity, richness and grandeur of his innate intelligence. Manifestly, by clear and deep thinking, a passionate love of truth, and a persistent resolve to think rightly and act wisely, there are no degrees of bondage or evil which will not ultimately yield to the irresistible and invincible power of the Spirit within, bearing witness to the sublime truth that *the register of man's development is the measure of his Creator's equipment* in the sphere or world wherein he may dwell both here and hereafter.

* * *

Another article on this subject will appear in due course.

BUDDHA AND BUDDHISM

BUDDHISM is a system of religion and philosophy founded in India about 600 B.C., by Gautama Buddha, the Enlightened One. At that period the religion of the hindus—Brahmanism—with its many gods and elaborate ceremonial and ritualistic practises had developed in conformity with its beliefs an oppressive caste system. Buddhism arose as a rival teaching to counteract the pernicious effects of the caste system and the doctrine of transmigration of souls which gave the Brahmin priests a powerful hold over the people.

Buddhism is the pre-dominant religion of the Orient and claims hundreds of millions of followers in China, Japan, Burma, Ceylon and parts of India. It has numerous sects owing to a variety of interpretations of Buddhist scripture, but the foundation beliefs are the same; the several different presentments of Buddhistic doctrine having arisen from the individual outlook and peculiar requirements of the races concerned. Generally, Buddhism may be divided into two main branches; namely, the Mahayana and Hinayana schools of thought. The ethical teaching is identical but the former school emphasises the religious aspect and makes a popular appeal to the multitude, while the latter is strictly philosophical and appeals to the few who seek individual attainment.

According to tradition Buddha was the son of a warrior king settled near the Himalayas, and at whose birth it was prophesied that he would renounce the world and become a saviour of mankind. Of royal descent he enjoyed all the privileges and luxuries of the oriental court, but finding no real peace or happiness therein, he left the palace and retired into the jungle. There he conversed with the Brahmin philosophers and studied their teachings, but failing to find satisfactory solutions to the problems of existence, he practised great austerities with a few followers, and after several years of effort attained Enlightenment under a tree (Bo-Tree) at Gaya in Magadha. Later, he formed a monastic order and spent the rest of his life in teaching his newly discovered "Way of Deliverance."

It is now proposed to present the pure and essential teaching of Buddha taken from authoritative sources,* and then to analyse and comment on same in the light of present knowledge and revelation of Truth.

* Vide classical translations of the Pali scriptures by Prof. Rhys-David, Max Müller, Melloué, and others.

THE MAIN TEXT OF BUDDHISM

I

Let the door be open to all. He that hath ears to hear, let him hear. As the sea has but one flavour, that of salt, so my doctrine has but one flavour, that of Deliverance.

The truth is one and single; there are not two different truths about the self and deliverance from suffering.

Deliverance is not in the desire for celestial joys, but in the abandonment of all desires.

By knowledge desire is suppressed. Desire absent, there can be no rebirth.

Do not believe anything by hearsay. Do not believe by faith in traditions, or because these have been transmitted by many generations. Do not believe a thing because it is said and repeated by many persons. Do not believe a thing on the witness of this or that ancient sage. Do not believe a thing because the probabilities are in its favour, or because long habit leads you to accept it. Do not believe what you have imagined, thinking that some superior being has revealed it to you. Do not believe a thing on the simple authority of your elders or of your teachers. But, what you have experienced for yourself and recognised as true, that which is evidently for your good and that of others—this accept, and conform your conduct to it.

My doctrine allows of no distinction between nobles and commoners, rich or poor.

Like water, my doctrine washes clean; like fire, it purifies. It is full of precious pearls. It neither grows nor diminishes.

My doctrine says—Come and see.

2

THE FOUR TRUTHS

The five elements which make up man produce pain.

The origin of pain is the desire for individual life.

Deliverance from desire does away with pain.

The way of deliverance is the Eight-fold Path.

3

THE EIGHT-FOLD PATH

Belief: (free of superstition, belief in the four truths, the which can be tested for oneself).

Will: (to deliver oneself and aid others).

Speech: (directed by compassion and loyalty).

Action: (towards peace).

Means of Existence: (harmless towards all creatures).

Effort: (towards self-control).

Attention: (given to all these things).

Meditation: (on the causes of existence).

Refrain from evil. Do good. Straighten out thought. Such are the counsels of the Buddha.

The eight-fold path is the only way to mental purification; there is no other. I have taught this way since I have discovered the cure for the stings of life.

4

THE THREE CHARACTERISTICS OF FORMS (BODIES)

Bodies have only a limited span of life.

Bodies are subject to pain.

Bodies have no abiding soul (or ego).

As clouds form and dissolve and have no habitation, so man appears through a combination of causes and fades away under the action of other combinations. All the combinations of the elements are of limited duration.

They who see essence in what is not essence give way to illegitimate hopes, and do not reach essence.

He who knows that his body is as foam, has no more solidity than a ray of light, will create no more personalities for the world of death.

Long is the succession of existences for the unfortunate, through ignorance of the law of desire regulating birth and death. During the ages, they have shed more tears than there is water in the ocean.

When the mind perceives the impermanence of all forms, the illusion and suffering of personality, it unites with the elements of Nirvana.

He who lives rightly may attain Nirvana anywhere.

He who abandons desire attains Nirvana while yet on earth.

Victory over desire is the one victory worth while. Neither god, nor spirit, nor death can change this victory to defeat. Vigilance is the road to freedom. Set to work with ardour. The Buddha can only teach. One purifies oneself; one cannot purify another. Retire within yourself as an island. Cut down the whole forest of desires, not merely one or two. He who knows how to put an end to sorrow, who has lain down his burden, who is detached from everything—him I call a wise man.

Happy is the solitude of him who knows the truth. Happy is he who stands firmly in life, doing no harm to any creature. Happy is he for whom desire is ended.

Those who love must part, sooner or later. Death knows no compassion, it breaks us and separates us; wherefore, the wise attach themselves to no-one.

Before long your bodies will lie on the earth like sticks of wood. You are like yellowed leaves: the associates of death surround you. You cannot stop—and you have no provisions for the route. Set to work. Become wise. Sinless, you will be no more the slaves of birth and death.

When the mind understands the impermanence of all things, the illusion and suffering of personality, it enters the state of Nirvana. In the victory over the "I" is the supreme happiness. In the knowledge of the Four Truths is a sure refuge; deliverance from all enemies. Nirvana is in a heart at peace.

The Buddha teaches the origin of bodies and how they end.

5

THE NOTION "I AM"

Above all, banish vain thoughts about the self.

There is no such thing as permanent personality. The doctrine of the abiding soul is false. Man is an organism dependent on the elements. There is no personality in him. That which men call "I" is not a being behind the rest of him. It becomes itself by the work of the elements of the body and it disappears with them. He who believes that the "I" is a distinct being is on a false track, he has made a wrong start. If a man considered his body as his "I," this would be more reasonable

than to take his mind for a self. For the body seems to subsist two years, a hundred years, whereas what is called mind changes from morning to night, and may perish before the body, as in lunacy.

The five senses I have come to me from ancestors who had senses. The ideas which I think come to me partly from others who thought these things, and partly they arise from combinations of ideas in my own brain. Those who used sense-organs and thought before I was born are my previous existences. The present indeed reaps what the past has sown, and the future will be the product of the present. But where is your evidence of a changeless soul? Of a self which remains and migrates from body to body? The senses encounter the object, and from this contact sensation arises. The lord whom you call "I" is a collection of knowledge come by contact of sense and object. The attachment to things and persons, all equally fleeting in their nature, is inherited from persons who formerly clung to these things and to other persons: it is the cause of births.

To have put away the notion I AM, to have put an end to worry about oneself is a supreme deliverance. Remember that there is in man no abiding principle whatever.

6

THOUGHT

When a man dies, his organ of thought is destroyed, but his thoughts persist. Reasoning ceases, but knowledge remains. Mental activity disappears, but experience, wisdom and all the fruits of action continue to exist.

A thought may have more power than an act. The intelligent man straightens out his thought. Do not waste your mind on thoughts about the beginning and end of the world. Reflect on the origin of pain and how to get free.

Vain problems are such as these: Is the universe eternal? Is it finite? Are body and soul one? Have I existed before? From such problems spring absurd notions such as "I have a self, I have not a self, By myself I am conscious of my not-self, My self can be perceived, and it reaps the fruit of acts committed in each life, My self is permanent and will exist forever." Such thoughts, O Brothers, are the delirium of illusion, the desert, the mirage, the lies, the chains of illusion.

7

THE FOUR IMPULSIONS TO BIRTH

Desire. (Good or Bad.)

The taste for metaphysical speculation.

The practice of religious rites.

Belief in personality.

(These elements persist after death as forces leading to rebirth.)

8

THE TEN CHAINS TO EXISTENCE

Belief in personality, an immortal Me.

The doubt as to whether or not some moral order governs the universe.

Belief in the efficacy of rites and prayers.

Sensual desire.

Hatred.

Desire for future life in this world.

Desire for future life elsewhere.

Pride.

Restlessness of mind.

Ignorance, the base of all the rest.

9

RIGHT CONDUCT

What can it help you whether another is guilty or not? Come, friend, and look at your own doings. "So and so has insulted me, so and so has struck me, so and so has robbed me." They who speak thus cease not to hate. By compassion one vanquishes anger; in oneself, first of all. By liberality, one vanquishes avarice; by truth, lying.

Many ignore the good counsel—Let us contain ourselves in this world. But those who know it have no quarrel with anyone.

Cultivate in your heart compassion for everything that lives. Do not unto others what ye would not that they should do unto you.

In silence endure insults, for the world is evil.

A mind unexcited by contact with the world is a supreme blessing. By effort, vigilance, peace of mind and self-control, the instructed man

can make for himself an island which the floods of the world cannot submerge. Calm is his mind, calm his manner, calm his language and peaceful his life.

The root of evil; hatred, covetousness, illusion. There is no fire comparable with passion, no prison comparable with hatred, no chain comparable with agitation of mind, no torrent comparable with covetousness. In the man who does not watch his conduct, these spread like a creeper.

They who go after desires pursue a route to which they themselves have given birth, as a spider spins out its web. The instructed man, after having broken this chain, leads a life according to truth and no longer worries about anything.

Neither in the airs, the oceans or the mountains is there a place where humanity can escape karma; the consequences of action. As trees differ according to their seeds, so men differ according to the thoughts and acts of which they are the consequences.

Anger, obstinacy, bigotry, drunkenness, deception, envy, self-praise, disparagement of others constitute uncleanness, not the mere eating of flesh. Yet, the Buddha said—"Do not kill. Do not be the cause of any creature's pain."

The disciple who looks at a woman as a woman has still a long way to go before becoming wise.

True worship is not in setting flowers on altars, but in imitating a revered example. The Buddha esteems not gifts offered to him, but only help given to those who need it.

10

THE MIDDLE ROAD

Between the two extremes, of a life of pleasure and one of maceration lies the Middle Road, the Eight-fold Path.

Do not practice trivial rules; do not live with the frivolous; do not approve false views.

Do not become a growth for this world.

They who awaken worldly sentiments in others contribute to miserable rebirths.

By intelligence, the chains of ignorance are broken; therefore, physical torment is useless. To live in a fire or on a snow-heap is not conducive to repose of mind. Avoid all extremes.

To keep the body in good health is sensible; for, otherwise, we shall not be able to trim the lamp which is in the mind.

Mortifications are painful and profitless. All mortification is vain as long as the notion of the "I" remains.

II

THE BUDDHA TO THE DISCIPLE ANANDA

When I am gone, Ananda, let the Order abolish all minor precepts.

Of those beings living as if shut up in an egg-shell, I have broken the shell. Seeking the Way, you must exert yourselves. Get free. Be the sowing-ground of merit for the world. Be thoughtful. Whatever you do, act with presence of mind. Be unspoiled by selfish aims, by desire, by the belief in the efficacy of rites, prayers and ceremonies. These are vanity. Be a source of comfort, a refuge for others. Conquer the craving which engenders grief, conquer sensation, get free of wrong reasoning.

This is the truth about me, Ananda. Hell is destroyed in me. I can no longer be the cause of birth. My thought cannot contribute to the common desire for individual existence.

I2

LAST WORDS OF THE BUDDHA

Be your own torch, your own refuge.

Trust in no other refuge.

In truth, everything is destined to perish.

Strive without ceasing—(against illusions).

I3

SENTENCES FROM DISCIPLES OF BUDDHA

Kassapa.—Ah, when may I abide in some grotto of the mountain, alone with the thought of the instability of all existence. When, when, clad in rags, owning nothing, having destroyed in myself love and hatred, may I abide joyously in the mountain?

Talapata.—Let us live happily, free of hatred, free of disease, free of care and fatigue, we who possess nothing.

Vasubandhu.—This body of ours perpetuates evil, wherefore it should be abandoned. The body secretes impurities which are truly repugnant. In the body we create an evil karma which swirls personalities into the vortex of birth.

Yacomitra.—We see succession in evolution. Distinct acts imply distinct causes. If a god consists of distinct causes, he cannot be one and indivisible. We hold that the Universe has no beginning, but persists perpetually in alternate activity and passivity.

ANALYSIS AND COMMENTS

Buddhism presents a specific development of Human Thought which arose during the first phase of the current astronomical cycle (these planetary cycles average nearly 3,000 years) as a reaction to the intolerable sacrificial ritualism and caste distinctions of the prevailing Hindu religions; in much the same way that Christianity came into being as a protest against the paganism and slavery of the ancient world.

Buddha preached a gospel of peace and universal brotherhood. He introduced a metaphysical system of thought which spread rapidly throughout eastern countries, not by forceful measures and persecution as with other religions, but by persuasion and peaceful means. He would have no distinctions among men; all were his brethren. Thus, he became a great moral power to break up the exclusiveness and cruelty of the Hindu caste system.

The whole of his teaching breathes a spirit of universal charity and sympathy. He appealed to the democracy and promised salvation for all—high and low, rich and poor, educated and ignorant—through his Way of Deliverance. He condemned ceremonial, creed, dogma, ritual and all preachings without action as worthless; although these have since become attached to his original teaching. He saw clearly that the Hindu people were submerged in doctrines, and asleep to the vital necessity of action, so he sought to arouse them to a sense of moral duty extending to the whole of mankind.

Buddha rejected the authority of the Vedas—the sacred books of the Hindus, and to a large extent ignored them. He taught a moral code of stern, self-discipline and sought social reform. His ethics are pure and lofty; and he encouraged his disciples to follow a strict, ascetic mode of living, the main object being to attain Understanding.

In vedic literature, the Upanishads, a pantheistic philosophy is

expounded which aims at salvation or liberation by Re-union with Brahman, the Creator, as the sole Reality; but, Buddha repudiated the doctrine and refused to speculate thereon, holding that the primary interest of mankind is to escape the illusory phenomenal world. He denied any reality to the gods of the Hindu Pantheon and deified a principle which he termed the "Changeless Essence of Change." Philosophically, he set up his own original discovery—a system of thought based on reasoning and interior illumination.

Taking the text of his Teaching in the order given, we find that in section 1; Buddha emphasises his doctrine of Deliverance. Meditating on the pain and suffering in the world he sought a way of escape. He said: "One thing, I teach, suffering, the cause of suffering, and the removal of suffering." He saw, what many other teachers had affirmed before, that all unhappiness arises from desire for what is impermanent, and that disappointment is inextricably interwoven therewith. Hence, he propounded his way of escape: that of deliverance from all existence here or elsewhere, through the abandonment of desire—good and bad. Buddha, failed to state, however, that to seek deliverance is to desire deliverance, which proves that desire cannot be entirely suppressed. He appears to have concentrated upon one aspect of life in the world—pain and suffering; he gave little or no attention to the other aspect—the Life Urge and the Cosmic Plan behind the world's evolution. Buddha emphasises the negative side of existence—pain and evil, and advocates escape by way of renunciation and quenching of desire. But is that the true road? We emphasise the positive side of existence and advocate the increase of life and happiness by mastering the elements and conditions round about through constructive effort and refinement of desire. Man should not submit to suffering, pain and adversity but fight it. The Universe *is* by virtue of the Creative Will to Live. It was never intended that man should go under but to rise superior to every occasion. We emphatically do not agree with Buddhism. We believe in going with and not against the ascending stream of life-expression by unifying desire to Cosmic Purpose, constantly refining and directing aspiration not suppressing it. Buddha's presentment is a "half-truth" and therein lies a subtle danger. Unhappiness in this rudimental world is mainly due to undeveloped and imperfect conditions. It is no argument that happiness is impossible of attainment. The world is in the making; while the Universe being a Cosmos and not a Chaos is evidence of design and purpose, not chance and casualty.

In section 2, on The Four Truths, is stated that the five elements which constitute man are painful. These are form, sensation, consciousness, action and knowledge; and produce the delusion of personality; the origin of pain being the desire for individual existence. The question as to who or what originated these elements is considered vain by Buddha who refuses to answer it. Here is a weak link in the doctrine.

Section 3, dealing with the Eight-fold Path consisting of Right Views, Right Aspiration, Right Speech, Right Action, Right Means of Living, Right Effort, Right Mindfulness and Right Meditation, is described as the only way to mental purification or Way of Escape. It is held that the cause of pain and suffering is desire, which is the result of perception and contact. In turn these are caused by ideas arising in Ignorance through mistaking the transient for the permanent, the illusory for the real. Thus when Knowledge is attained all illusion vanishes and the mind enters Nirvana. The eight steps or Middle Road, as it is termed, is the course of conduct prescribed by Buddha for achieving deliverance from all unhappiness. It is the way of Nirvanic attainment by Understanding; emancipation being insisted on in this life and not in the future.

We advocate the control of desire but to crush out all desire is impossible. The very effort of the mind to turn back upon itself and to attain the bliss of forgetfulness in Nirvana is a subtle expression of desire. The one thing the mind cannot escape from is itself; otherwise, it is annihilation, which is unthinkable. Buddha's teaching followed to its logical conclusion leads to individual extinction. He must have known that; perhaps he held back the knowledge so as not to discourage his disciples. The alternative is that the whole universe is a great illusion and that the Creator suffers Himself to believe that the Universe is when it is not; another unthinkable proposition.

Section 4, provides a mixture of error and truth. It is true that bodies are impermanent and subject to pain, but it is not true to assert that there is no abiding soul or ego. All organisms as combinations of elements are subject to change or renewal, and have the three attributes of matter, form and motion. Man, however, possesses a superior attribute—personality. It cannot be proven that the self-conscious, intelligent personal ego is the product of three inferior, non-intelligent characteristics. Personality is the soul and uses the body as an organ of expression in the physical world. Behind the person is the "unknown quantity" which is immaterial, permanent and indestructible. If there is no abiding ego or soul then man could not manifest reason, reflective power and moral

choice. He could not contemplate or even desire Nirvana. Buddha says that when the mind perceives the impermanence of forms and the illusion and suffering of personality, it unites with the elements of Nirvana. But he fails to explain what the mind is or that "something" which is in itself permanent to be able to comprehend what is impermanent. Thought cannot be superior to its cause. To put it more crudely, a human corpse no longer tenanted by an intelligent entity cannot attain Nirvana. Buddha's statement, therefore, that there is no abiding ego or soul is untrue.

Another query arises: What is Nirvana? According to the text it is a state of emancipation or freedom from rebirth owing to the absorption of the individual soul into the universal soul. It is again defined as a "blowing out" of the mind when all desire is quenched on the disciple's attainment of the Knowledge of the Truths. Nirvana may be said to be a condition of absolute bliss and peace beyond all human comprehension. It appears that there are two stages: an earlier condition of spiritual upliftment called Enlightenment; and, a higher and final stage, called Para-Nirvana, which means either absolute individual extinction and nothingness or absolute absorption and expansion into universal consciousness. It is affirmed that this state may be reached in this life, but Buddha does not say whether one who is thus emancipated exists after death.

In section 5, Buddha denies personality or soul and its perpetual reincarnation in the world. In his address to the Brahmins of his time he emphasised his belief in impersonal not personal karma. He declared that the soul does not really exist and that there is no immortality or rebirth. The desire-forces, however, persist and pass from one person to another and this is what he means by impersonal karma. In Hindu philosophy the term "Karma" is given to the spiritual law of cause and effect. Karma, therefore, means action and the effects of action; and is represented as the inexorable and universal law of retributive justice. Its corollary, according to the Brahmins, is reincarnation or the transmigration of souls.*

Sections 6 and 7 are already covered by previous comments as there is a constant repetition in the text. Buddha's pronouncement of vain problems, however, is out of order. Is the universe eternal? Is it finite? Are body and soul one? Have I existed before? What is surprising is

* See article on "Theosophy" for a refutation of this doctrine in No. 2 of this publication.

that Buddha made no attempt to answer these questions which are fundamental to any religion or philosophy. He refused and labelled them as illusions. According to this argument his own system stands self-condemned as a floating mass of intricate metaphysical thought with no basis but a mirage of illusion.

In section 8, Buddha gives his Chain of Causation or ten fetters which bind to a corporeal existence and must be overcome before Enlightenment can be attained. The most important is the last; namely, Ignorance. If, as stated, Ignorance is the base of all the rest and the real cause of illusion; the final and most vital question arises: What causes the Illusion of Ignorance? On this point Buddha is silent.

Sections 9 and 10 dealing with Right Conduct and the Middle Path offer some admirable moral precepts and these represent the real gems of Buddhism; while Buddha's final words and advice to his disciple are more or less a recapitulation of previous thoughts.

SUMMARY

Buddhism is a negative teaching which ultimately reduces man to a cipher. Its strength lies in its moral code; as a philosophy it is hopeless. Buddha came in an age and to a people in dire need of a reformed morality. His mission was moral and beyond that it had little or no value. The Buddhistic system of philosophy is an inversion of Truth. In stressing the negative side of life by declaring that all existence is evil and to be escaped, Buddha opened the way for the development of a religion which denies a spiritual basis to life's activities and focusses attention on a Chain-Theory of Rebirth, without personality, which fungus-like effectually stifles normal aspiration and growth. Buddhism has never evolved but degenerated over the centuries and to-day is a system of dead thought. To immerse the mind in its doctrines is to enter a state of bondage to the past which is retrogression not advance. The mandate of the Spirit is to break away from all the past and to live by the Light of Its Ever-Presence.



Special articles on Brahma and Hindu Philosophies; Christ and Church Doctrines will appear in successive future issues.

HOW TO SUCCEED

§6

ART OF CONCENTRATION

SOME persons look upon concentration as a sort of magic art only possessed by the favoured few. There never was a greater mistake. Everybody possesses some degree of this power, but it is only those who have cultivated a very high degree who achieve great things.

There is no secret or mystery in concentration. It can all be explained in a few words, "*this one thing I do.*" There you have it all in a nutshell. To be able, at will, to centre the attention upon any one thing or object to the exclusion of every distracting thought is an accomplishment of priceless value. So important is the ability to concentrate that it is next to impossible to do anything to a finish without this faculty is fairly well developed. In fact, the stronger your power of concentration the greater your ability to perform difficult tasks and the easier it is to succeed.

Concentration means bringing everything to a common centre for more effective action. Effort of any kind to be really effective requires to be focussed or directed towards some definite end. Hence, in concentration we have the key to all successful endeavour and every practical person is aware of this great fact, but very few make it a special study. How to acquire a rare and large degree of this power and thus increase our achievements accordingly is the problem before us. To concentrate perfectly upon a given task or subject it is necessary to be thoroughly interested therein; for, undivided attention is the sum and substance of concentration.

We all are interested in what we love; therefore we concentrate naturally and perfectly upon whatever commands our love. To concentrate, however, upon the things we do not love is far more difficult and almost impossible to some persons, but it can be done readily, surely and effectively when approached in the proper attitude.

You enter the proper attitude when you understand the true meaning of concentration and the secret of perfect concentration is to become deeply interested in what you are doing. To do anything well

you simply must be able to give it your full and undivided attention, and that is best accomplished by trying to find its interesting phases, for while you are looking for these points of interest you will be giving your full and undivided attention to what you are doing and that is concentration.

In this connection we would emphasise the fact that you do not need special times and bright objects to gaze at or other mechanical aids to develop your ability to concentrate, as everything you do can be turned into an exercise for concentration.

Whenever you are engaged on an irksome or important task and you find your thoughts wandering to other things, distracting your attention and leading to inferior results, practice bringing them back to what you are doing by affirming "this one thing I do." Persist in doing this every time your thought wanders and ere long your ability to concentrate will have wonderfully improved, and, all other things being equal, you will rapidly attain efficiency in your chosen field.

Again, your life is a "force" and you can direct it into any channel you please or you can diffuse its energies over a wide area. If you concentrate your life into one main course and guide it intelligently, you cannot fail to accomplish great things in that direction. On the other hand, if you divide your time and energies over a large number of objects and lines of interest, you cannot expect to make the direct progress that is possible when you centre your attention and desire upon a few associated aims or one great goal to be reached. Cultivate your power of concentration for it is a tremendous asset to success.

§7

POWER OF THOUGHT

IN your "thinking-faculty" you have a power that is constantly working for or against your welfare. The thoughts you entertain and the attitudes of mind you encourage from day to day ever tend to make or mar your health and fortunes.

Thought is a subtle and potent element, and although invisible to physical sight is an actual force or substance as real as electricity, light, heat, water, or stone. On every side we are literally surrounded by a vast ocean of "mind-stuff," and through which our strongly directed thoughts pass like currents of electricity or tiny streams of light. You

flash your thought from Pole to Pole or to a distant star out in space in an incalculable fraction of a second. What other force or power in Nature moves so quickly?

It is a proven scientific fact that your mind is a battery of force that is superior to any known element in Nature. It is a higher force to which there is no limit. In fact, your power to think is inexhaustible. Not one person in a million is fully aware of the immense possibilities of scientific thought-direction. As yet we are only in the A B C's of this great subject, and mere babes in knowledge so far as the powers of the mind and soul are concerned. But as we grow in the understanding of the power of thought, we shall gradually learn how to banish sickness, trouble and misfortune from our lives. Already we can do much to promote this happy end by now using our thinking-faculty in constructive ways.

In your power to think you have a tremendously potent means to further your progress, happiness and success in all directions. Take one phase of this power. You are always thinking, and thus constantly generating an element which radiates to others far and near. It operates on them and often influences them to action whether you are conscious of it or not, hence when you think rightly of others you will often cause them to act accordingly and in your mutual interests or vice-versa. You wield a subtle and powerful influence by your daily thinking, more especially if you are a person of strong desires and positive in your thought.

"Like attracts like." That is the law. The kind of thought you habitually entertain will attract others of a similar character, because the mind acts as a magnet. Take the idea of success, for instance; hold this thought in mind and you will begin to attract thought-elements that correspond thereto. In addition, you will mentally be drawn into the universal thought-currents of success which actually exist in the invisible mind-world just as air-currents exist in the atmosphere. In this manner you will psychically contact minds who think along corresponding lines, and after awhile, the opportunities, persons and things calculated to help you to success will gravitate into your life.

This law of the mind is in perpetual operation. It works both ways, and the person who constantly dwells in the thought and fear of failure and poverty will tend to gravitate into such conditions. Therefore, make strong, positive and wholesome affirmations of health, happiness and prosperity a daily habit. Persist in feeling the way you want to

feel and in thinking the way you want to think. Picture yourself in imagination as being "bright and happy, healthy and strong, successful and prosperous." Never mind whether you are actually so or not. Get into the habit of silent thinking in this manner and sooner or later you will have cause to rejoice.

"What the mind builds in the inner world will take form in the outer world."

Our bodies and external conditions faithfully reflect our habitual modes of thinking. Your Ruling Attitude is a force as real and as potent in its action as the flowing water under the wheel of a corn mill. In fact, your permanent state of mind or mental attitude is the *one* force that is pushing for or against you in home, business and society. No outside event, person or thing can exert one-tenth of the propelling power your own mind wields in furthering your personal, material and spiritual interests.

Declare daily "I am healthy, happy and successful"; and proceed to give expression to that affirmation by living it in thought, word and deed. It is the little things that count the most—the right idea at the psychological moment, and the happy impulse to act when a good opportunity stares you in the face. These results are the outcome of right thinking and constructive states of mind. Realise that when once you have firmly resolved to move forward, no-one can stop your progress any more than a tyrant can prevent your thinking. In each case, you and Mother Nature are an invincible majority.

Wisely directed thought-force is a powerful lever to raise you in the scale of life wherever you may wish to go. Use it and don't run around for some mysterious, wonder-working method because it does not exist. Usually mystery smacks of quackery. Thought alone is your real power. It is all any man permanently possesses to use; and it was the only tool the prophets and miracle-workers of bygone ages had. The right use of your "thinking faculty" will bring to pass the things you desire and carry you forward as nothing else can. Make it a rule, therefore, to think only thoughts that will promote your welfare and advancement; thoughts of good-will, love, kindness, helpfulness, courage, strength, determination, peace, knowledge, success and so on.

Resolve to live with the Ideal. There is a bright side, a good side to every circumstance, happening and condition. Look for it. Know that there is good in everything, and then try to find and develop it. Also, persist in imagining the "best" of everything as yours to use and

enjoy. By doing so, your time and attention will be so busily occupied in constructive thinking that all inferior, wrong and depressing thought will be crowded out; and, as time passes, your outward conditions will reflect your mental mastery in health, happiness and prosperity.

§8

CHOICE OF PURSUIT

IT is common knowledge that there are many persons in every field of practical endeavour who are wrongly placed and who are following pursuits for which they are not adapted. Success, therefore, is hard to achieve, because their truest and best powers lie dormant for lack of exercise and proper use.

To gain a substantial success in life one should follow a pursuit or definite line of work that is congenial to taste and in accordance with one's natural aptitudes. Experience proves that the individual who leads in any walk of life is the one who loves his work and who applies himself thoroughly with a burning desire to excel therein.

A good many persons, however, take up a particular pursuit because it is considered more dignified and respectable than another. They do not study their own individual natures in order to discover their real aptitudes, consequently they often fail to reach the best places and highest positions; for, the simple reason that they deliberately repress their own natural inclinations to an artificial and abortive demand. Pride stands in their way and blocks the path to a real success. Or they lack in individuality and are persuaded or overcome by the persuasions or suggestions of others. Is it not infinitely better to be a good farmer than a poor lawyer, or a good tradesman than an unsuccessful minister of religion? Indeed, the world is full of misfits.

Every man and woman can succeed better in one particular line of work than in any other. In fact, each individual is born in the world to do a certain work or to fulfil a definite mission, and only in that particular sphere of action can the greatest success be achieved. Of course, one can succeed to a degree by right methods along almost any line, because the mind can be trained and knowledge acquired along any line, but one's success will be limited and can never equal that which may be achieved by a proper and full use of natural endowments.

Many men and women constantly fail in all professions and trades because they are trying to do what they are not fitted to do, but who would be able to do good work elsewhere and succeed beyond their anticipations could they be rightly placed. How to remedy this unfortunate state of affairs and incidentally remove an enormous amount of unhappiness is a great problem. Its solution would undoubtedly promote the settlement of many industrial problems. It appears, however, that in the end the individual will have to solve the problem for himself; therefore, the question at the moment is to find your right vocation or true work unless you are happily engaged therein.

To ascertain the work or pursuit for which you are best fitted, ask yourself the question, "what do I love?" If you love outdoor life, take up an agricultural pursuit; that is, be a farmer, a surveyor, gardener or a traveller, etc. If you love tools and mechanics, become an engineer or builder, etc. If you love figures, take up book-keeping or accountancy. If you love reading or writing, take up some form of clerical or educational work. If you love science, chemistry or electrics, follow some pursuit associated with these lines. If art or music makes a strong appeal, then cultivate your gifts and become an artist or musician. In short, find out in what you take a delight or what you love most and then follow this natural bent or inclination. You will be happy in such work and that is half the battle to a successful career.

This simple method will serve to answer the question in the majority of cases, but some individuals are so constituted as to be conscious of a number of inclinations or loves which implies that they possess several faculties equally active and this may make it difficult to decide definitely what particular kind of employment it is best to follow. In these instances, resort may be made to one of the great human nature sciences as phrenology, psychology or astrology in order to discover what specific faculties are the strongest or in what direction the largest measure of success may be attained. Books on these subjects are obtainable while opportunities to consult practitioners of these sciences are frequent in any large city so that no difficulty should be experienced in this respect.

However, it may be that through force of circumstances you are unable to do anything in your chosen field at present or only in a small way. In that case, strive to "make good" where you are now; that is, do the very best possible in your present work, and utilise what spare time you may have for further study and self-improvement. Send out your strong earnest desire to advance and hold the thought that you want

to get into the work you love, and feed it with a firm, constant expectation that the good desired will come. Meanwhile, make a thorough use of present opportunities to gather knowledge and to develop your mind. Then, in accordance with the unfailing law of demand and supply, you will invoke powerful, unseen forces to operate the changes you seek, and sooner or later, the way will open to advance in the desired direction.

§9

HOW TO WORK

THERE is a right and wrong way of working; that is, there are two distinct attitudes in which you can work. One is harmonious and constructive in tendency, while the other is discordant and destructive. The former invariably produces the better product, and builds up the worker in strength and efficiency, while the latter produces the inferior product and tears down the worker, wearing out the human system.

Nature never intended that work should destroy; that is an abuse of labour. Nature planned that all industry should be wholly constructive, not only in the production of things of value to enrich life, but also in building up and strengthening the mind and body. Then, again, all labours whether mental or manual have an ethical value as it affords a channel or the expression of potent spiritual forces in the performance of tasks which in their real aspect are seen to be so many means for training and developing the powers of the individual. In the last analysis, therefore, the true purpose of all work is found to be beneficent.

Unfortunately, however, the industrial workers of the world are largely out of tune with natural law. A vast number are wrongly placed, and as "round pegs in square holes" they do not fit, their environment, often working at one thing while they long to be engaged at another, being forced into uncongenial employment through the pressure of adverse circumstances, and owing to a dearth of true knowledge as to their ability to adapt themselves to their environment and how to use it as a means to progress, they unwillingly express the majority of their actions in a wrong attitude of mind, detrimental alike to both the work and the individual. For this reason much of the world's labour is hard and exacting, and in consequence, the waste of human energy is simply incalculable, while persons in every sphere of industry frequently break down and wear out like so much obsolete machinery.

Deplorable as this state of affairs may be, it is remediable and may

be gradually improved by educating the great masses of the people into a better understanding of the intrinsic virtues and true purpose of labour. As we have so often stated, mind is the root cause and governs all the activities of life; therefore, the great essential is to set forth in clear and direct terms the "*Right attitude*" of mind that should be assiduously cultivated to ensure a more harmonious expression of the forces and intelligence of the individual. In other words, the "*True Working Spirit*" should be developed, so that the energies generated by the human system may be more and more constructively employed in furtherance of the object of work; namely, superior productions and the building up of the worker in efficiency and power. Man is born to be master of labour and not its slave.

All work, when analysed, is simply the application of energy and intelligence to things to produce certain desirable results. It comprises a series of personal actions preceded by their corresponding mental actions, which originate in the mind being wholly governed and directed by it. Accordingly, the precise mental attitude in which one performs his tasks will largely determine the particular effects that will be produced or the kind of results that will follow his actions.

The athlete, for example, whilst in training, confidently expects that the strenuous exercises he performs to strengthen his muscles and build up his physique will add to his efficiency. He looks upon the exercises as a constructive process, and thereby enters into a state of harmonious mental relations with his hard labours through this peculiar attitude of mind. The result is, he secures the effects he expects—he gains in strength, skill and efficiency.

What is work but a succession of exercises? Do as the athlete does. Make your work build you up in power and ability. Adopt the right attitude of mind that will ensure your growth in skill and strength. Compel every task to serve you as a means to betterment. When you approach your work in a discordant frame of mind; that is, in an attitude of dislike wherein you expect to be depleted of energy, you will labour in the wrong attitude, and like the athlete, what you expect you will get. Indeed, after a while, you will actually begin to feel weak and inefficient, while the results of your efforts will fall off in value. Transpose this discordant attitude into one of harmony by always entering into your work in a spirit of love and keen interest, viewing it as a series of excellent exercises for the development of strength and efficiency, and in the larger sense as a means to greater things. By acting in this attitude you will

not only improve in yourself, but also produce better work, which, sooner or later, must command better recompense.

Look back over your past efforts and you will discover that you invariably produced your best work when in a state of harmony. That is why the physical culturist declares that all exercises performed in the proper mental attitude—in rhythm and harmony will conduce to a rapid development of the muscles employed, and that it is worse than useless to do the exercises in a wrong frame of mind. So with your work, no matter what form it may take. When you are in harmony you strengthen and develop the faculties or talents directly employed in the execution of your tasks and in this way you grow in power and efficiency.

In brief, therefore, all labour performed in the right attitude of mental harmony will produce superior and larger results, while work executed when the mind is in discord is generally weakening and destructive in tendency and effect. These are facts not theories and should be well pondered and utilised.

You cannot work constructively unless you love your work. To hate it is to act in a state of mind that is highly detrimental. If your present work is uncongenial watch for an opportunity to make a change; meanwhile, proceed to get into right relations with your present work by changing your point of view. This is something everybody can do. You change your attitude and learn to labour in a state of harmony *when you look upon your work as a means of development*—as the athlete does his exercises—and *a pathway to better things*, which it is, in reality, when used rightly.

In this manner you may enter the harmonious attitude and demonstrate your mastery. You will henceforth proceed to use your work to build yourself up into a stronger and more capable person. If you are held down by adversity in uncongenial conditions, know that there is a way out and that you can find it by making the proper effort. First, realise that there is "something" within you that is infinitely greater than all the adversity you can possibly experience, and that this "something" can be aroused into so powerful an action as to free you from the chains of material bondage, provided you are true to this Higher Self, and aspire in faith for the intelligence or light that will illuminate your pathway, the exact idea that will give you a key to work out of the limitations that beset you, and a new lease of energy that will make you strong enough to overcome the difficulties that lie in your path so that you shall "win-out" under adversity.

In Truth, your need is Nature's opportunity. Your earnest desire to rise and your noble aspiration for more intelligence and strength is Nature's chance to raise you in the scale of life. To whom, therefore, shall be given the victory, you or adversity?

Whatever you may need will be supplied. That is the higher law of life. Your demand is a call for the operation of this law, an invocation to the Higher Power behind the law of evolution to assist you to advance in accordance with its original and mighty purposes; and, in your sincere desire to improve and to progress, various great unseen forces in Nature will be set into operation to render you all-sufficient aid and support to ascend the upward and onward pathway of life's endless progression. Dwell, therefore, in the confident assurance that to you shall be given the victory!

As true as it is remarkable the fact remains that as soon as you come into right relations with your work or employment by changing your attitude towards it and by continuing in that attitude so as to establish a state of harmony, you will quickly prove your superiority, and ere long you will become too large for your present place, when in accordance with the law of advancement you will be promoted to something better, or an opportunity will open up for you in another direction to enter a more congenial and profitable sphere of action.

Nature is a hive of industry and all her amazing labours are performed in a spirit of harmony. There are no discords, no jolts and jars in Nature's modes of operations. Worlds are born and sent spinning in the vast deeps of space and guided in their harmonious evolution in obedience to the wondrous workings of this great law. The tiny flower has its birth, growth and fruition governed by the same mighty, moulding force of the hidden cosmic principle. Reflect that this same wonderful spirit of harmony dwells in you and in boundless measure. Seek, therefore, to perform all your daily labours under its mystic and omnipotent sway. Endeavour to express in every thought, word and deed, a more potent degree of harmony. Then its beauty and power will unfold in your life, and you will grow into a new atmosphere of gladness and buoyancy, of strength and ability to overcome and dissolve the discords of existence, manifesting in small measure your innate power to conquer all forms of labour and to turn all forms of work to good account by a ceaseless effort to live and dwell, and to perform all your tasks in the Spirit of Love and Harmony.

§10

PERSONAL MAGNETISM

THE gift of personal magnetism—that seemingly mysterious something which makes the happy possessor a “ favourite ” in home, business and society is dormant in all, and may be cultivated to a greater or less degree by everybody.

We all know men and women in no way superior to their fellow-beings in talent, education or appearance, yet who are in constant demand wherever they go, and who succeed much easier than others around them, for no other apparent reason than their possession of a high degree of this extraordinary power of fascination.

It is this remarkable quality that causes an individual to appear at his or her best—winning and attractive, brilliant and persuasive—and seemingly to be of a superior order to other people when, as a matter of fact, this is not the case; the singular result of this magnetic power being to enhance the effect of everything its possessor may say or do, and to give a peculiar “ charm ” even to the merest commonplaces.

A “ plain ” woman in possession of an abundance of personal magnetism will often outrival her more beautiful and talented associates. Also, among men, the individual who is “ magnetic ” will often win out where a compeer of greater knowledge and ability will fail. Personal magnetism, therefore, has a definite market value. Indeed, it is a great aid to success; and, fortunately, it is susceptible to cultivation and may be developed to a very large degree by the application of a few simple principles.

“ But what is personal magnetism and how may it be developed? ” In reply to this question, we find on analysis that this magnetic quality or gift is mainly composed of three elements; first, an abundance of life or vitality; second, a strong expression of the spirit of harmony; and, third, the ability to please or to delight.

1. The most magnetic persons are those who are filled with vital power; therefore, all methods that tend to conserve one’s energies and store them in the system should be constantly employed. Such are daily breathing exercises, pleasant recreations, plenty of sleep, good food and temperate living, the banishment of wrong habits that drain the system of vitality. Although, however, these means are great aids to health they do not contain the inner secrets of personal magnetism, but are essential to its highest development.

2. Harmony in thought, feeling and action should be assiduously cultivated. Persist in practising harmony of expression; that is, aim to say and do everything gracefully. Try to feel "pleasant" towards everybody and everything, and maintain a calm, well-poised attitude in all circumstances. Avoid blunt speeches and abrupt actions. *Desire* harmony, *think* harmony and *feel* harmonious. Seek to unfold a deeper consciousness of harmony by reflecting upon the great truth that your entire being is essentially based on a grand principle of harmony, and as you grow into this understanding, all your mental and physical expressions will become more and more harmonious giving your every action the "touch" of that peculiar charm which is positively irresistible; for, just as the charm of music lies in harmony of expression, so with living.

3. The ability to please, to win the hearts and approval of others is gained by just being kind. Kindness is the greatest force any person can exercise in dealing with others. It subdues, influences and governs where all else fails. The keys to success in society are politeness and good manners and these spring naturally from a kind-hearted person. Truly kind-hearted people ever respect the rights of others and consider their happiness; they seek to please and usually do please, while those who do not try to please usually end in causing disapproval. Therefore, it pays to be considerate and kind; it often pays in silver and gold.

Again, real kindness impels us to look for the good qualities in others. The truly refined and cultured person rarely criticises the bad points in another. He may be fully aware of them, but wisely preserves silence and gives his attention to the better side of such an one, knowing that whatever we recognise we tend to encourage and develop. We all can become actual benefactors to our fellow beings by acknowledging the good points and pleasing qualities of everyone whom we may meet. When you try to bring out the "best" in another you help, bless and inspire that one. In addition, you will effectively protect yourself against annoyance, for experience often proves that others will treat a person as he treats them. In kindness, therefore, we have a secret to good-will and popularity. Make a study of the art of pleasing and you steadily increase your magnetic power. Be agreeable to everyone and never miss an opportunity of helping or pleasing somebody.

In conclusion, when you have learned to combine these essentials by actually living them until they have become "second-nature," you will then be in possession of a remarkable degree of that mysterious and fascinating power called Personal Magnetism.

WHAT DIFFERENT SPIRITS REPORT OF THE NEXT WORLD

INTRODUCTION

COMMUNICATIONS from the spirit inhabitants of the next world are always absorbingly interesting in the light they throw upon life and its ultimate problems, so it is proposed to publish a number of such messages with the object of ventilating the amazing diversity of accounts and experiences, beliefs and opinions, which are passed on to us through various media.

Care has been taken to ensure that these messages or communications are genuine in character so far as their spiritual origin is concerned, but the point we wish to emphasise is that these reports reflect only the particular views of the communicating spirit intelligences and not the whole of truth. It should also be borne in mind that the descriptive powers of the different spirits varies a great deal and that the mentality of the medium through which they come has another qualifying influence.

Many persons presume that messages from the spirit world will give a complete revelation of truth and that they cannot be doubted, but the reports of the different spirits given herein will prove that they frequently hold divergent views and express every kind of opinion in much the same manner as on this side of life. It will be observed that the statements made by the different communicating spirits will vary according to their status, moral and intellectual, and the place or locality they inhabit in the next world. In their theories of life, deities, beliefs, creeds and interests a remarkable diversity is manifested. Individuals do not change in character and belief merely because they have changed their sphere of activity from the earth to the spirit plane, but continue as they were, precisely the same persons in habits and loves, ideas and interests, memories and consciousness. Death produces no transformation in the individual except to rid the spirit of its physical organism and its contacts with this gross world. Thus, a person who is a strong Catholic or

Protestant here will be of the same religious persuasion there. Should both communicate through mediums there is every likelihood that they will transmit messages confirming their beliefs and views in contradiction to each other. It is very important to grasp this fact; otherwise, a great deal of confusion may arise in the effort to obtain a true view of the next world.

As different individuals who have travelled to a foreign land will on their return relate different accounts of their experiences according to their particular points of view so it is with the spirit people. At death the spirits of nearly all mortals pass into the earlier spheres of the first great zone of Spirit Life. Elsewhere we have described this zone as the lower and *bound* spirit-heavens of our planet. The various spheres of this lower zone are restricted; that is, the multitudes of different spirits who enter them are segregated by reason of their individual beliefs, creeds, habits of life, characters and grades.

The lower zone of spiritual spheres is the counterpart of the physical world, and therein are found all those spirits who have earthly interests or who are bound in any way with false beliefs, wrong notions and ties which link them to the things of this world. Persons who pass on with strong religious prejudices or erroneous ideas of material science are greatly hindered in their growth until they shed these notions; also, the non-believer in spirit and denier of the Creator erects a barrier which is hard to overcome in spirit life.

All religious devotees, no matter of what sect, creed, cult or religion will find confirmation of their beliefs and expectations in the Spirit World; because, it is a fundamental truth that worshippers of any deity or saviour will inevitably gravitate to that region in the next world where there is a community of such worshippers and become enslaved therein not knowing of the existence of other heavenly regions.

There are those individuals, however, who in this life have kept their minds free and open to Truth and these gravitate to higher spheres where the limitations of the lower regions do not exist. Having no link with the earth their progression is rapid; nor, do they seek to communicate with mortals except in special circumstances and for high purposes. Hence, practically all communications from spirits have their origin in the lower *bound* zone of spiritual spheres. It is from this region that the multitudes of spirits and angels overshadow the nations of earth and inspire mortals by their *presence*, unseen but a potent reality.

THE SPIRIT WORLD

A spirit's interesting narrative.

I was ill but a few days—dying suddenly. As I now look back, the event was but a shock—a momentary loss of consciousness. I could hardly believe at first that I had died, as I was still in a familiar apartment. That a change had come over me, however, was certain; and yet I could not seem to comprehend it. I never felt more alive, and still I could not seem to exactly adjust myself to the new conditions of being.

When mortals come into the earthly life there are those expecting them; so with the higher birth. My father met me. Almost immediately my wife and daughter approached me. They all extended hands of welcome, but I could not readily speak. Others, whom I had known in the body, came to me, awakening memories of bygone years. Casting my eyes towards earthly friends, weeping over the mortal remains that I had left, I thought I would make myself known to them, that they might understand that death was only transition—the new and better birth, but I could neither make them see nor hear me. It was a sad disappointment. I was thoroughly myself—an individual man with consciousness, reason, and memory of worldly experiences.

After a little time, accompanied by my father, I moved out of the room and off through the atmosphere, which seemed as naturally adapted to me as are purling waters to finny tribes. At first my father was my teacher; but soon, in harmony with the law of adaptation, my father brought to me a spirit guide, far in advance of me. His presence was commanding, and his lessons divine. I looked up to him with reverence, and his teachings filled me with ecstasy.

Strange things did I hear and see. Over earthly cities are spiritual cities, and yet the great multitude of spirits are not in one place, but many places corresponding to spheres and states. They are divided by purposes, languages, dress, and tribal prejudices; but gradually approach through effort, reconciliations, and the law of progress.

Mortals entering spirit life are but little more than children. When I became exhausted or weary I was conducted to a temple of repose—peculiarly constructed, fresh and full of magnetic life. The flowers and balsam-like trees around it seemed to shed a healing, strengthening balm.

After these resting seasons I was generally invited to a temple set apart for prayer, where everything seemed rapt and softened by the spirit of devotion.

At times I visited schools of art, of music, of mechanical inventions, and of medicine, the latter interesting me intensely. These various schools of mind often exchange ideas, and when they make a discovery, or perfect something, they send missionaries to report to other circles of spirits. And, further, spirits are selected to seek out corresponding minds on earth that can readily receive the discovery by impression. They are also helped to utilise it. Such receptive minds need not necessarily be known as mediums.

I had not been long in this world of spirits before I was taken to a temple of self-examination and left alone. The silence was almost painful. My memory seemed unaccountably vivid. My earthly life passed before me like a panorama. I seemed to see everything—especially MYSELF. My very being was as glass. Not only my acts, but my *motives* seemed to rise up before me. It was the Judgment! and yet a judgment tempered with mercy. For, while bewailing the past, my guide came, bidding me look, not upon the past, but to press upward and on to the golden future, and assuring me that I was to pursue the study of medicine and moral philosophy. I was then taken to a temple of consecration, set apart to do my work, and told that I should endeavour to find a medium to control.

I have a house, and it is as real and tangible to me as your costliest palaces are to you. It has doors, windows, apartments, paintings, musical instruments, and a library. My favourite room is a bower of flowers. I often entertain my friends. We have repasts, we converse—not on the fashions and follies of earth—but generally on life, laws, principles, duties, and the destiny of souls. Around my house are ornamental trees and plants, the medical properties of which I delight to study.

There are builders and gardeners with us, just the same as there are writers, thinkers, philosophers and poets. The construction of homes in the spirit world of which I am an inhabitant, does not require so much muscular effort as it does desire and will. All buildings exist first in the brain of the architect. The spiritual is the real. What you call material realities we consider as shadows.

In the heavenly realms I am told that everything is divinely beautiful and ethereal. The blessed there feast upon spiritual essences and quaff

nectar from fountains of immortal love. It is the qualities and vital forces of foods that sustain, and not bulky crudities.

Our religious temples are the homes of aspiration and profound gratitude to God, the giver of all life. When entering their flower-wreathed gates the delicate lily-like flowers seem to sway, and drop tremulous notes of melody. Often the saintly souls of ancient times come into these temples as heavenly teachers, leading and lifting our minds into the diviner calms of holy love.

A MILLIONAIRE IN SPIRIT LIFE

Communication from the spirit of a rich man through the mediumship of Mrs. Conant.

Gold is one of the strongest ties which binds men to earth; and, if I were on earth again I would not be the owner of gold. I would rather take the chance of a beggar than that of a rich man. I would rather be cradled in sorrow on earth, for then I should better appreciate the joys of heaven. And as all men sin, so all men must be punished; and I had rather received my punishment on earth than in the land where we all hope for happiness. Yes, I would rather be a Lazarus—much rather; and could I be again transported to earth, could I again animate a material form, I would pray that God would give me the surroundings of a Lazarus, rather than the surroundings of a rich man. When the rich man finds death at his door, he fears to leave his real happiness for the imaginary—for that he knows nothing of; but when the poor man dies, he says, “I have nothing here to bind me; my chance is equally good in the Land of Spirits.” Some years ago I walked upon earth; I animated a form like yours. I handled much gold and silver, and coming in contact with the same—a hard material substance—it served only to harden my nature, and fix a partition between me and my God. Now I am standing upon a barren waste, unclad, and I hear the passer-by exclaiming, “You had your good things on earth—now you must have your evil things.” It is well and I will be content.

All things that went to make up my sum of happiness on earth are denied me in heaven; and although I dwell in heaven, I partake not of its glories, for each individual forms his own heaven or his hell. Heaven may be within me, above me, around me, and yet not of me. I may not be happy, although others may be happy around me. How long I am to remain so, I know not. I know, however, that He who judges

righteously will not judge me harshly. All I know is, I had wealth on earth, and that I would rather have had it in heaven, than where I am known no more. I am visited by those who bore early relation to me, ay, by those who were poor on earth, and now they are rich; I find them clad in heaven's own glorious habiliments; they seek to encourage me, they strive to aid me; they tell me my suffering will ultimately end, and bid me be of good cheer; while I sit and murmur, they are praising God. Oh, sad, unhappy fate; when shall I find Him whom I so much wish to see?—Him, the God of the rich man and the poor? When shall I dwell in that happy circle in which He dwells? Man's time on earth is fleeting as a midsummer's day—fleeting—fast moving away; but man's spirit existence is eternal. Who would not rather stand in earth on the plane of poverty, than stand on the rich man's eminence? Who, of all those who have passed on to know of better things, to take his share, would return to earth? Not one, not one!

I say the rich, dwelling here on earth, have hearts like adamant—gold renders them so. Oh, then, ye rich men of earth, scatter your gold to the four winds of heaven, if ye would be happy hereafter. It is hard for a rich man to enter the kingdom of heaven—I know it. I laid up my treasures on earth; the moth came, the rust corrupted, the thieves broke through and stole, and I am poor in the spirit-world; corrupted are my treasures in heaven. Oh, I would to God I had never made the acquaintance of gold. Some time ago I was told that it would benefit me to come to earth; but my spirit loathed earth and its inhabitants, for there commenced my unhappiness; there was sown the seed which now is a tree of evil, covering me with its deadly shade; and I did not wish to return, for it was a cross too heavy for me to bear up the hill—a thorn too sharp for me to cast into my soul. But now I am happy I have come; is one cross taken up. Oh, I would to God they were all laid on my shoulder, for I think now I could bear them well. Oh! I see glimmering in the distance a most beautiful star—can it be she who passed on in infancy? They tell me it is so. Oh! why do they come to torment me—to show their light while I have none—this dreadful darkness and loneliness. Yes, she comes to cheer me with words of hope. Shall I be able to follow where they lead; maybe, my hell is ended. It is well. I am told my cup of sorrow is ended, and happiness is to come. In taking up this cross, I shall pass the gulf which separates us; I shall rise to heaven. Oh! may I have enough to scatter among the children of earth. Oh! what shall I say to them now? To the rich,

I say, "Cast from thee thy riches," and to the poor man, "Pray God that wealth may never enter your dwellings."

SPIRITUAL PROGRESSION

Message from Spirit Guide through mediumship of Miss Thayer.

Wisdom can neither be bought nor sold, but must be earned if it is possessed at all. Without that requisite no spirit can pass beyond the elementary sphere. All spheres, all states of being in the spirit world, exist in accordance with God's government, in accordance with eternal and necessary laws; otherwise, the intermediary sphere would be a hell and a curse. Those eternal laws provide that all pass through the intermediate state, this sedimentary sieve. The length of the sojourn here varies with different persons according to the life they have lived in the body, according to the attitude of resistance or of obedience they maintain toward the disciplines which wisdom teachers prescribe, and according to their fitness or lack of it, for residence in the nobler brotherhood of superior spheres.

Those who ascend to the sphere of Knowledge carry with them a will-power, and reflect it back through sympathy to the dwellers in the elementary sphere, who have the same properties of intelligence and possibilities of progress as those who have advanced to the more exalted societies. In this manner the sensitives of the lower become receptive of the influence of the higher spheres, and in this manner likewise they become inspired with the desire for Knowledge which noble aspiring spirits have already attained.

On entering the sphere of Knowledge the spirit experiences a sensation of delight, of exaltation, at the prospect that opens to the view. All below was growth and preparation; here is the bud, the blossom, the fruition of Knowledge, with still grander prospect of golden fruit and grain upon the rising slopes that come into view. All creation pulsates with life. All things display an upward movement. The birthplace of living beings is as much in the spirit world as upon the physical globe. In the sphere of Knowledge the diamonds of intelligence are polished into gems of worth before higher attainments can be gained. Here is submission to the *higher laws of reason*. "No vain-glorying or self-triumph are admitted to these courts" is written over the doors of the Halls of Learning where the wise teachers assemble. When true

humility is attained; when the simplicity of the child characterises the student of wisdom; when obedience to the higher laws of progress is known, then a new door is opened, and the immortal pilgrim is admitted to the glories of a new celestial country.

IN SEARCH OF HEAVEN

*Spirit of John Wesley relates his experiences through
the mediumship of Mrs. Cora Richmond.*

On my admission into spiritual life I did not pass at once to the Kingdom of Christ's heaven. I was not admitted into the kingdom of the apostles, with whom I expected at least to have something in common. I did not at once see my heaven, my Christ, and my kingdom around me. I looked for it, as men are prone to, too literally. I looked for it too much after the manner of the senses. I expected that Christ would come and welcome me to the companionship of the just and good, as having served Him, though I was aware of my unworthiness in every human sense; but believing in justification by faith as well as works, and believing that prayer had wrought wonders in my own nature, I could but believe that the faith which was in me had exalted me to a condition where I would abide in the company of those I revered, and where Christ Jesus would bid me welcome.

Instead of this, on my admission into spiritual existence I found myself, as I expected, surrounded by friends who had been waiting my coming, and who, it seemed, had prepared for me a welcome. I found those of my own family, my own belief and country, and these gathered round me as if to receive a message from me, when I was but just admitted into the condition of those who had departed from earth life.

I said, "How can I minister to those who have passed beyond the earthly life long since, and who should now be my teachers?" They said, "Give us the ministrations you were wont to give upon earth?" I communed with myself for a time to discover whether I had a message for these disembodied spirits who had received me into their kingdom, and who had nothing to give to a new-born soul who had just entered the spiritual state. I could find nothing save the thought of the love of Christ, nothing save that which had uplifted and sustained me in my dying hour; nothing but the consciousness that somewhere in the heavens or in the vast eternity that which I sought would be found.

I commenced telling them of the profound love and faith I had in

Christ, and I pointed out to them somewhat of what I believed to be the inheritance of the Christian; to which some of them replied, "But we have not found this heaven; the kingdom has not come to us, and Christ has not appeared in our midst." Nevertheless, I said, "I believe He will come."

Looking thus for heaven externally, and teaching the kingdom of heaven spiritually, I was not prepared for that which came to me. Presently, in the guise of an Oriental priest—I judged one of the Magi of the East—there came a spirit seemingly adorned with great power and splendour, and he stood in my presence. I could not recognise in him the Master whom I sought, although his presence was full of commanding power and his appearance one of transcendent loveliness. I asked, "Do you come to lead me to my Master, also these, my friends?"

"You are in pursuit of heaven," he said. "Will you come with me?" We traversed what seemed to me interminable spaces, with great rapidity, and visited the heavens of the Egyptians, the Brahmins, the Buddhists, and the Hebrews. "Are there other heavens?" I asked. "There is a place," he said, "that I should like you to visit, but I will first take you to other spheres."

I passed through what seemed a narrow belt of half luminous ether, and by some power I was able to discover that this belt had connections with certain countries of the earth—southern and western Europe and America. "This," said my guide, "is the Heaven of the Protestant Christians." Here, I noticed, there were various divisions, as though each was careful to exclude the other; and sub-divisions, as though each was anxious to keep its heaven to itself. I said, "What is this? Surely, among brethren there can be no such divisions into creeds since they have passed from earth." He replied, "Certainly. Over there are the Baptists, yonder the Presbyterians, the Calvinists also, and all denominations are distinctly represented; while more remotely, as you will see in the distance, are the adherents of the Roman Catholic faith, who have a heaven of their own—a Kingdom barred and walled about that no Protestant can ever enter."

I was shocked and amazed, and I said, "Does the Christ dwell here? and are these my brethren?" "Christ does not dwell here," he said, "because, by their very pursuit of the kingdom of heaven they have shut Him out. These walls that you discover are the barriers of their own creeds. They have hemmed themselves, their families and their friends within these walls, and now are praising Christ and singing

hymns, expecting that He will come." "What do they do?" I asked. "They employ their time in singing praises to God, and in praying that Christ Jesus shall come to them." I asked, "Do they do nothing for others?" "Oh, no," he answered. "Theirs is the ministry of self. They sought the kingdom of heaven for their own happiness, and not for the happiness of others. How, then, shall they minister until they have found the kingdom which they sought?"

"Do they never visit the earth?" I asked.

"Never. They believe not in angelic visitations. If it were taught them they would scorn the idea. They are in pursuit of rest. On earth they believed in a rest that remained for the saints, and now they sing praises and rest." And I saw surely that these minds were dwarfed. Their appearance was that of pigmies. I saw that they rotated merely in an orbit of selfish aims; for the ambition merely of the kingdom of heaven; that their object was salvation for themselves and their friends. "Oh," thought I, "can I not visit them and show them that this is not the way?" "Wait a while," said my guide, "I will tell you afterward. But there is another heaven into which I will introduce you." We passed through and beyond this, where I recognised many whose faces were quite familiar on earth; many whom I had supposed were saved, and many who had pursued salvation with a vigour and earnestness which I thought would not fail, and they believed themselves saved. They are abiding in the narrow compass of that small domain. I can never forget their shrivelled and half-starved appearance, the mournful monotony of their singing, and the constant, expectant longing look with which they greeted every new comer. We passed on and entered a broad arena, far removed from that heaven, or sphere, into which there seemed to centre various hues of converging light, all transparent. Here were arches, temples, towers, grottoes, symboling every imaginable device and form of religion, science, or art; and here were groups of people occupied in various ways, as though with one another, intent upon companionship and conversation. I could see, over a slight eminence, a group of people surrounding one who seemed to be a teacher, guide, and friend. I said, "Who are these beings? They do not seem to be tethered and bound in any special way, but who, intent upon some object of the mind, or employment, seem to radiate light all around them, and to be free to come and go." My guide explained. "This is the heaven of the disenthralled souls; those who have no special manner of salvation; those who have come through no creed or dogma into the

kingdom of heaven, but *by their self-abnegation, by their thought and love of humanity, by their desire to benefit others, have risen to this heaven.*"

I asked, "Are these of Christian lands?"

He replied: "Of all lands beneath the sun, and of all faiths and beliefs; of all countries and climes, and nearly all the worlds you see in space. These are beings who move in response to the thoughts within them, who have the evidence and light and power of TRUTH, and who, without any especial limitation to that power, have sought only the benefit of others." I saw, as we approached, a gathering of luminous souls around a centre, and in the midst was a radiant form teaching and instructing them; and ever and anon the vast multitude swayed and moved around this form, and messengers were sent hither and thither, as though in obedience to directions from the centre. I saw women clothed in spotless white, whose countenances were radiant with self-sacrifice. I saw little children bearing lilies and white flowers, as though intent upon some errand of mercy. They sped downward toward the earth, and when they came back they brought burdens and laid them at the feet of the teacher. I asked my guide, "Who are these, and why are they hurrying hither and thither as though intent upon some sublime mission?"

By some sudden spell I was drawn towards them, when lo! with matchless countenance, with instruction that was familiar to the outward ear, and still more familiar to the outer consciousness, I saw the Son of Man standing in the midst of this heaven without a name; where no Christian, no Hebrew, no Buddhist abode, but where the souls of all men who had won that fight seemed to congregate. I bowed me down in great humiliation and asked if I might be a message-bearer from this heaven. My guide departed. I was left standing in the midst of a group of little children, who each came forward offering me a flower, and said, "Go, if you know anyone who is sorrowing, and leave a flower at his hearthstone."

I have been bearing messages—performing this work. I now lay the offering upon your hearts, and I ask you to know that the kingdom of heaven which I found was not in any place, or sphere, or orb of existence, *but abides here within my spirit*, and takes me wheresoever my work takes me—into the lowliest places of earth, into the furthest sphere that you can see—where, ever intent upon the work of my master and my guide, I go to bear a blessing to those who sorrow. And now I

conjure you to seek the kingdom of heaven by no selfish pathway, but lay your offering at the first human shrine that needs it, and the Great Supreme will bless you, and the multitudes who are the companions of the abode in which I dwell will smile upon you because of that offering.

A SPIRIT IN HELL

A vision of a lost soul in one of the dark spheres in spirit life whose mortal career was one of murder and crime.

It was a vast country that was before me. I saw an immense distance. It was peopled by great numbers. Some parts were darker than others, and some of an ink-like blackness. There was a great variety of shade to the atmosphere from a light-gray to black. I had seen the same variety in happy spheres; only there it was a variety of light, here it was a variety of darkness.

I approached one of those black spots, and there, in a miserable hovel, was a human being. He was ghastly, thin, haggard—almost a skeleton. He knew no means of escape from that dark habitation, where he was all alone. The most violent of human passions were raging within him, and he was ever walking back and forth, like a chained tiger chafing in his cage. There was a little light in his habitation, but it was an awful one. It was the red, flame-like light of his own eyes. They were open and staring like burning coals, with a black spot in their centre, and were constantly straining to see something—the darkness was so horrible to him. He had no companion but his own hatred and the memory of an evil past.

He paused once in a while in his walk, raising his clenched hand above his head, and cursed his Maker that ever he created him. He cursed also the false teachers, who had pretended to tell him the consequences of a life of sin, and yet knew so little of them. They had told him of a hell of fire and brimstone only, and he knew that when he died, casting off his material garb, such a hell could have no effect upon him. He knew that such a hell was impossible. He therefore laughed the idea to scorn, and, dreaming of no other, he believed there was none. Now, waking to the reality of a hell far worse than had ever been painted to him, he cursed God and man that he had been left alone to dare its torments, that he had been left in ignorance of what must follow the indulgence of the material passions to which he had given up his whole life.

If you could have seen the agony that was painted on his face, the despair and hatred that spoke in every lineament, the desperate passion that swelled every muscle, and the horrible fear that stole over him of what further, or worse, might ensue from his daring defiance of God, you would have shuddered and recoiled from the sight; and what aggravated all this suffering was his *ignorance* that there was any redemption for him, and the belief that it was for ever. He clasped his hands together over his head with a gesture of mute despair, and standing thus a few moments he cried, "Oh, for annihilation?" If you could have heard the tone in which that imprecation was uttered, you could have formed an idea of "the torments of the damned." He had worked himself into a frightful paroxysm of passion. He had thrown himself prostrate, and there grovelling in the dirt and writhing in agony, he howled like the most furious maniac that bedlam's worst cell ever saw. At length, from sheer exhaustion, he was still. His powers could go no farther, but the worm of his memory of the past, which never dies, was but the more active because of the cessation of the external effort; and now, as he thus lay prostrate and exhausted, solitary and in utter darkness, all the evil deeds of his life on earth chased each other through his memory, sporting with his agony, and faithfully performing their terrible duty of retribution.

PHILOSOPHICAL PROBLEMS

*Questions dealt with by the spirit of Dr. Rush through
the mediumship of Mr. W. J. Colville.*

The process of dying to me was a period of temporary unconsciousness. I passed from earthly existence very suddenly, and woke at an apparently immense height above the earth. My first companions in spirit life were my mother whom I had dearly loved on earth, and a friend who had been my guide when in the body. Many other spirits soon came around me with words of welcome. I found a home prepared for me in spirit life, but incomplete; I am now working to complete it. Every act of my earthly life, yea, every secret thought, I found had taken tangible form. Many scenes either adorned or disfigured the walls. As I endeavoured to rise above all earthly imperfections, as I laboured to assist spirits in the lower spheres and men on earth, the bright scenes glowed out with unspeakable brilliancy, and the dark ones gradually faded out and brighter pictures filled their places. During our sojourn

on earth our homes are prepared for us by the angels, and are built of the vibrations which go forth into the spiritual atmosphere from our hearts and lives. Will-power, when it subdues evil, beautifies the home. When a spirit habitation is no longer required, the atoms of which it is composed are dissipated, the spirits carrying with them up to a higher sphere the materials, which then form the nucleus of a more glorious home. Spirits who have gained a complete victory over matter can cause habitations to spring into being at will; and then they cease to exist as such when no longer required.

The only library I have is my memory, and when I desire information, I converse with spirits higher than myself; and being able to will myself to other places than the one I inhabit, I can visit personally places concerning which I desire information. I can also read the books you publish on earth through my medium, and thus become acquainted with your literature. I have not personally visited other planets, but am acquainted with many spirits who have. These inform me that nearly every planet is inhabited by a distinct race of beings, those on the planet Mercury being the lowest race both in intellectual and spiritual enlightenment, and those on the outermost planet being the highest cultured. The Moon, I hear, is also inhabited, but by beings very inferior to civilised man on earth. Those spirits only who have reached the interstellar spheres can gain knowledge direct from other planets, and they communicate their knowledge to the sphere which I now inhabit.

In regard to elementary spirits, we have never met any; nor do I know any spirits who have. Animals and insects of earth sometimes retain their identities for a brief span after leaving their bodies, but soon become merged into the vast realm of elemental spirit. Man alone, of all beings on earth, possesses permanent and eternal entity which persists by reason of his possession of a divine soul.

All spirits in spirit life have guides, even as every man on earth has a guardian angel; and also many have a band of spirit guides. Spirits progress, and mediums progress, and when both advance together, the relationship of guide to medium may be retained for an indefinite number of ages.

We regard Spirit as the cause, and matter as the effect of all things. Spirit is eternal, and is eternally creating substances as vehicles for outermost expression. The relation between spirit and matter is analogous to that between conscious man and his physical body. All souls abide in God as the eternal Fount of Being. They find expression in matter

in order that they may subdue it and become co-partners with the Deity in his work of creation. Souls are generated to-day by the union in celestial love of the angels in heaven, who in perfection of purity are God's mediums for the creation of souls. We believe every soul expresses itself through matter either in this system of worlds or some other before it can return to the Creator as a conscious, victorious, individual spirit, willingly subjected to the Divine Law.

The soul is not evolved up through matter, but proceeds downward into matter from God, wherever matter is capable of giving it expression. No structural organism lower than the human in the scale or organic life is capable of giving expression to the divine soul, the most interior part of man's nature. It is the possession of the soul that makes man what he is. We regard the soul as the very breath of God in man, the direct inbreathing of Deific life which gives to man eternal individuality as a distinct being. All germs exist in the spirit before they can be expressed in matter. Everything exists in spirit life before it can clothe itself in matter; every expression of life is the direct result of the incarnation of a distinct spiritual type. Man and all other forms of life are the results of direct acts of creative power; man's spirit being the highest possible development of spirit, though with its possibilities not yet attained.

We regard Protoplasm and Bioplasm merely as convenient terms used by scientists to explain their theories. We believe that man was as fully competent to eat and digest food when he first appeared on earth as he is to-day. The organism was more gross, and could assimilate grosser substances, perchance, more readily than civilised man. Man as a structural organism always possessed all the powers in germ which he will ultimately possess fully developed. There are no processes going on now whereby one type merges into another. Such a theory is a mere assertion of some schools of scientists, and cannot be proved by observation or any amount of reasoning.

ON EVOLUTION

*Message from the spirit of Professor Agassiz through
the mediumship of Mrs. Horn.*

I come from my beautiful island home in the Spirit Lands at the call of science hoping to add to your knowledge. This lady, blindfolded

and mesmerised, is rendered sensitive to invisible forces, and in this condition her soul is capable of travelling through space, and taking cognisance of strange unaccredited facts that are transpiring outside of this terrestrial plane of existence. When restored to her natural condition, the knowledge thus obtained appears to her vague and indistinct, and even while entranced it is difficult for her to perfectly describe what she sees or to repeat with adequate language what is told her. This circumstance must be borne in mind by my hearers in endeavouring to understand the subject of which I treat.

It is but recently that science has been able to trace the record of your globe and the inhabitants thereof; you perceive therefore, if it is difficult to obtain a knowledge of the world on which you live, it must be infinitely more difficult to obtain information of a region so remote as the world which I inhabit.

Geologists will tell you of mammoth animals that lived on the earth centuries ago, and from the beds of rivers dried up and silent for ever, they gather the mighty fragments and fossilised bones of the fauna of a bygone geological period, and articulate these immense carcasses so that they stand before the spectator, strange, inconceivable forms, repulsive and demon-like to the eye unfamiliar with such creations, while they were familiar enough to the beings who lived coeval with their existence. As on your world there have been beings who would appear grotesque and almost impossible creations to the eye of to-day, so on every earth there has been a series of similar evolutions to man's taking up his abode thereon. Man being the perfection of animal form (whose origin is the source of acute investigation by archæologists and geologists), whose moral and mental faculties place him far above the lower animals, causes a break in the development theory which puzzles the astutest mind of the Modern School. My investigations since I have become an inhabitant of this superior world have satisfied me that man originally migrated to earth from a superior planet.

Of his migratory character and the tendency of a higher race to assimilate and fraternise with a lower one, you have a corroborative truth in the rise and fall of nations on earth with their attendant results. At a remote period this globe was surrounded by an atmosphere very different from that of to-day, and the present race of men could not have existed. During this period to which I allude, earth was visited by Beings from another spirit-world, drawn hither by a force of magnetic attraction, which then was a powerful agent, of whose force science give

but a faint idea to the student of Nature. Influenced by this force, and the spirit of adventure, and by the migratory habit which is co-existent with Nature, this colony of spirits visited your earth. They were men and women of giant-like structure, and they settled on a portion of land which was submerged through the subsequent convulsions of Nature.

The offspring of these beings deteriorated in size, and became more material than their parents by a process of acclimatisation. As I have stated, it was owing to a peculiar condition of earth and atmosphere that these spiritual beings were able to take up a physical abode upon the earth. In order to understand this statement of fact, the student must bear in mind that what is called spiritual and immaterial is merely a refined attribute of matter. That electricity, magnetism and the Od force are the components of spirit, and are in reality refined material forces, and that spirit and matter are identical, yet differing as heat differs from cold, and light differs from opacity.

These beings, as I term them, were of different grades of perfection. The most highly developed among them brought a taste for music, sculpture, and painting, and a love for beautiful and graceful forms, of which their descendants in ancient Egypt and Greece have left mementos. These Beings (who, in the present atmosphere of earth would be unseen by mortal eye), drew around them a material covering, and as man now throws off every seven years the outer form, supplying its place with new material, so they gathered to themselves from surrounding elements corporeal forms, which, however, they in time relinquished.

The existence of the first race of men was of a much longer duration than that of the present inhabitants of earth. The physical forms in each succeeding generation, while deteriorating, became less adapted to the necessities of the spirit; and now it is only by the aid of science and the constant application of inventions to the wants of the body, that to-day man's spirit is able to preserve its existence within its present frail tenement. It is impossible to go back to the origin of life, because it is of eternity; and I believe candidly myself, that there has been no beginning.

I know that there are worlds in existence more numerous than the sands on the seashore, and an eternity could not number them. These worlds are peopled with beings possessing moral and spiritual powers. They have various degrees of skill and natural ability; some superior to

those of the inhabitants of earth, and others inferior. These beings live on for ever in different degrees of sublimation; and as the winged seed which is borne along the air bears its fructifying life to a distant soil, so in the superior world spiritual inhabitants are carried by magnetic and electric forces to people distant worlds. And the comet, that strange visitant, carries in its brilliant flying chariot, spirits on the same mission through the interstellar spaces.

(To be Continued.)



A further series of spirit communications will be given in the next two or three issues with some final reports from advanced spirit people in the higher regions of spirit life.

QUESTIONS AND ANSWERS

Questions relative to any subject or topic within the scope of this journal may be sent by readers. Answers will be given herein, except in special cases when replies will be sent by post. Letters should be addressed to the Editor.

C. D., London, S.W., asks: "Is civilisation soul destroying; and, is man the end of evolution on this planet?"

No. Civilisation is a means of racial evolution, of differentiation of types, of individualising spiritual essences and qualities in man. If you mean is civilisation soul-destroying when compared with the primitive existence of ancient races, assuming the latter lived closer to Nature, the general answer is the same. Or, if you mean are the vices of civilisation soul-destroying the answer is obvious. New races are born in different ages of the planet and corporeal experiences are gathered which serve the ends of Cosmic Design; there are no radical mistakes.

As to man being the end of evolution on this planet, the reply is No. The individual "spirit-entity" after the dissolution of the physical form goes on. It continues its evolutionary career in other conditions and spheres of life-expression. See articles elsewhere for further information on these questions.

(2) *"Do people pass out before their time, such as accident, war, earthquake, etc. If not, does this not mean fatalism or predestination?"*

No individual is absolutely fated to go out of existence in the way mentioned. There are unknown and higher elements in man which may be invoked to alter any apparent fate. People are fated through ignorance or lack of development. The doctrine of fatalism presents a certain aspect of truth but is fundamentally out of order. In a general sense, however, the whole of humanity is predestined to a sure and sublime goal. The oft-quoted poet's inspired verse: "of a far-off Divine Event to which all Creation moves" is undoubtedly true and implies a spiritual destiny for mankind. Fatalism should not be confused with predestination. We are all subject to the results of folly, wrong-doing and ignorance; but, wisdom and right conduct is an effective antidote to most ills.

B. C., Surrey, asks: "Is absent healing a fact and how can one exercise this benefit for others whom one does not know personally?"

Yes. Read articles on Mind-Healing in Nos. 4 and 5 of *The Unknown*.

(2) "How would you differentiate between prayer, meditation and concentration?"

Prayer is aspiration or sincere desire whether voiced or unexpressed for some benefit; it implies a need or want. Meditation is reflection. Concentration means bringing the attention to a single point; see article on this subject in this issue.

(3) "How did Jesus walk on the sea and have others done it. Also, please explain how He turned the water into wine and fed the multitude?"

We are not in possession of the secrets of Jesus. In fact, biblical narratives and miracle-working have little interest for us when it is known that many of the gospels were compiled and fabricated by pagan priests of Rome.

I. S., Cheshire, writes: "I am a bit disappointed in your expression of 'man-made Bible.' Yes, I agree it is man-made, but has it not helped and inspired many? Personally, I check statements and ideas of Truth given in modern books and by modern teachers by what Christ said. He advised His hearers to search the scriptures."

All books are man-made whether sacred or otherwise; and, for this reason they are fallible and not to be accepted without critical examination. Historical enquiry discloses that many of the gospels are fabricated versions of ancient doctrines. Various statements attributed to Christ are not His at all, but the subsequent writings of ecclesiastics. The actual sayings and teachings of Jesus have been much tampered with and to what extent the world may never know. If Christ actually advised His hearers to search the scriptures, He had a strong reason for doing so. Learned and sincere men have made extensive researches of ancient scriptures and they are not satisfied that the modern Bible is wholly the Word of God. There are numerous evidences of gross plagiarism. You cannot do better than to do your own thinking, accepting nothing which does not appeal to your highest conception of

Truth and Justice. Learn to discriminate between facts and ideals built up from the scriptures; in that path lies wisdom.

M. G., Co. Durham, asks: "What is your opinion of having to be saved through Jesus Christ?"

We do not believe in vicarious atonement. Reason revolts at the idea that a man or woman can live a vicious and criminal life for many years and then make a death-bed repentance being absolved from all penalties by the blood of Jesus. No sane person can really believe in such a shocking travesty of truth. Every individual reaps what he sows either here or hereafter. We must all work out our own salvation. Personal responsibility is a great truth. Immutable Justice which is the Law of Balance and Harmony is eternally operative throughout the Spiritual Universe.

Retlaw., London, E.C.2, writes: "I see that you do not agree with the idea of reincarnation. Can you give me any reasonable explanation of the following. We start off by acknowledging that God must be good, that being so, how do you explain that a certain child is born in such surroundings as to give him no chance in life. He lives among drunkards and murderers, and consequently nine out of ten of such children can hardly be expected to develop into anything else, or any better than the people with whom they are continually in contact, which means to say that they themselves become drunkards and possibly murderers, so that when their time comes to leave this earth (to my way of thinking) through no fault of their own wake up in spirit life in very unpleasant conditions."

It is a fact that some children are born morally crippled as others are born physically crippled and through no fault of their own. We cannot, however, lay the blame to the Creator. Man alone is responsible. The question of reincarnation does not arise. As there is a law of physical heredity so is there a law of moral heredity. The child inherits the Past—the fruition of its parents' and ancestors' activities. It is linked with them by psychic and spiritual ties. "And the sins of their fathers shall visit them even unto the third and fourth generations." From a human point of view it appears terribly unjust and cruel that innocents should suffer; but, man is a free agent and the life he leads and the conditions he builds must necessarily have their effects upon his offspring. The

child is greatly handicapped; and, as you say, it has no chance in life. But there are compensations owing to the continuous operation of the Law of Balance or Harmony in Nature. Justice, however, is not always worked out on this side of life nor can it be. Earth life is a perpetual struggle amid rudimental and undeveloped conditions. Man is constantly infringing the laws of his being and mainly through ignorance. Suffering is the inevitable sequence, but pain is remedial. We are compelled to take the long view. Children born in adverse conditions are often submerged by them but not always. Higher Influences are ever at work for their upliftment and betterment. Many who fail to reform in this life receive every encouragement to do so in the next sphere of existence. All are helped; none are neglected or overlooked. Almost every person falls short in earth life but we do not call that evil. Are we not all in various stages of development as unripe and ripening fruit on the tree of life?

There is no apparent satisfactory solution to this problem if the short view is taken that earth-life is the only life. If that were so then material existence would be futile for the mass of mankind. Fortunately, we know that our life here is but the beginning, the first stage, and necessarily imperfect; and, that after death we enter into freer and better conditions which permit the fulfilment of all pure aspirations, and provide every essential for outgrowing the imperfections of earth, and with the unfolding of the spirit's attributes there is abundant compensation in conditions of joy and beauty which more than justify a mortal incarnation even when that has been environed in sorrow and misfortune. Advanced minds see the grander scheme and declare that when we know all we shall forgive all; and that no one will ultimately be able to detect any flaw in the great Divine Plan of Human Redemption and Salvation.

W. T., London, asks: "Is it possible to love anything which you cannot comprehend. One is asked to love God which is something no-one knows anything about—it might be the Wind, or some Invisible Force, but what nobody knows, so how can one love, in a strict sense of the word, such a God. One can, of course, worship Nature, the Sun and the trees, but even then you do not love them."

In our view it is not necessary to try and love God, but to love and help humanity and in that action Love for the Creator is manifested without trying. God does not need our love but struggling mortals do.

When you seek to make another happy are you not expressing love in a pure form? As you say God might be the wind or an unseen force which nobody knows, but does it not occur to you that as a person your Creator must also be a Person. Was ever an entity born of a non-entity? Our Creator is the One All-Person.

K. T., France, asks: (1) "How can one think progress? (2) What is the Golden Rule? (3) If biblical prophecies are not to be taken too literally, how then are they to be understood?"

Seek to broaden your views of life and destiny. Take higher and more beautiful points of view. Strive to realise the hidden and greater possibilities in your mind, life and nature. Cultivate faith in the Goodness of the Creator and the better side of your fellow beings, despite their failings and sins. Believe that all Life is progressive, a perpetual becoming. You will soon sense the "spirit of progress" and your life will become gradually better and happier in consequence, and largely through your reformed attitudes and more constructive thinking. The mind is creative; always remember this truth.

(2) The golden rule is to love your neighbour as yourself and not to do to others what you would not have them do to you.

(3) In regard to biblical prophecies, it is best to ignore them. Read answers to questions elsewhere touching upon the Bible.

H. P. D., London, S.W., writes: "Re your notes in No. 6, page 2; where you draw attention to the monarchies which have given way to republics in late years, and infer that they are a sign of the times, as heralding a period of greater spiritual advancement. This raises the question of the relative standing of monarchies and republics from a spiritual point of view. I think you will agree that the value of a thing is in proportion to the extent of its likeness to its spiritual counterpart. The relationship of man to his God is that of a subject to an infinitely good, yet at the same time immutable, King. If man doesn't like this King, he is powerless to turn Him out of office. It would appear, then, that the Monarchical system is analogous to Monotheism. On the other hand, Republicanism with its essential principle of the President holding office purely at the will of the people, clearly showing that the people are greater than their ruler, is strongly analogous to Pantheism, which is an erroneous doctrine. Since error can exist in either system owing to the human element involved, it would be preferable to eliminate it as

far as possible by entrusting rulership to specially trained individuals, as a royal family with its traditions and sense of responsibility, rather than to anyone who may temporarily attract the whim of the populace."

Your analogy does not apply. The relationship of man to his Creator is not that of a subject to a king. The king is a man who rules men. The Creator is not a Being who rules other creators. God does not rule His subjects. He works in and through His Angels and the souls of men. You would not say that the fish in the sea are ruled by the ocean, but that they are sustained by it. Humanity on earth and ascended races in the vast spirit world are encompassed by the Spirit of the Creator—the Living Ever-Presence. God is not a Person in the sense that He is separate Being from His children and rules them from afar. He animates all beings and sustains them by His Omnipresence. Pantheism as you present it is not our conception. From the One comes the Many not the One from the Many. Your analogy with republicanism is out of order. Neither is the monarchical system analogous to Monotheism. We believe in the ALL-ONE; but, not in the form of a man. Monotheism in this sense is acceptable but it bears no analogy with a monarchy where one individual rules over many individuals. The Creator is not an individual in the sense that He rules over all other individuals—whether mortals, angels, archangels, gods and higher beings. Our Creator is the ONE ALL-ENTITY, and to Whom none can attain forever.

In principle, a republic, however imperfect or deficient, is superior to a monarchy. The prerogative of man is personal freedom and liberty of judgment, and not to be subject to the domination of other men and their judgments. Co-operation in government and not co-ercion is a true principle. Somewhere it has been said that "the voice of the people is the voice of God." Majority rule is certainly safer and better than minority rule, but there may be exceptions.

S. D., London, W., asks: "Would you say Spirit and Life are one and the same, or is Life a lesser evolved form of Spirit? Also, how would you differentiate between life, mind and spirit, and is matter a still less evolved form of Spirit?"

Life is a manifestation of Spirit and relative to its Source. Thought is a manifestation of Mind and is relative to its source. Matter is negative and Spirit is positive. Matter never evolves into Spirit. Spirit is Life and that "Something" which is behind all creation and the basis of

all manifested forms of life. It is universal and everpresent—the Over-Soul, unknowable and unattainable forever. Reality has two aspects—relative and absolute. The visible and invisible universe and all therein represents the relative aspect; while the base, foundation, source, cause and origin represents the absolute aspect. Read articles in Nos. 1 and 2, especially the “New Science of Truth,” of this publication.

(2) *“Are angelic beings who have never known an earth life of individualisation formless? And are those on other planets who are individualised spirits similar in form to earth dwellers?”*

As far as we know there are no angelic beings who have never had some sort of individual existence on a corporeal star or in an ethereal world. You cannot have beings who are formless. Yes, denizens of other worlds are similar in constitution and appearance to mortals, as other corporeal stars are similar to our earth in constitution and make-up. There are differences, of course, qualified by conditions and environment, but in essentials they are the same.

R. M. L., Ohio, U.S.A., asks: “Please explain how children progress in the spiritual world and how recognition is possible, and when parents live for many years after the passing of these beloved little ones?”

Children grow up in the spirit world as they would grow up here, but in vastly improved conditions and environment. As spirits they are inseparably linked with their parents; that is, they are always able to enter the auric spheres of their parents on the spiritual side, and while unable to perceive directly what is happening in the material environment they are made easily aware of the mental atmosphere of their parents. There is incessant communion between the spirits of the parents and the spirits of their offspring during the sleep life of those in the body, and there is no separation in reality, except the absence of the physical contact. Children grow to maturity in spirit life in close association with the spiritual activities of their parents in the flesh. Apart from earth memories and physical consciousness there are spiritual memories and a spirit consciousness; the former compared with the latter is as a dream to reality. Children cannot be lost through death. Recognition is instant on the passing of a parent to spirit life. In fact, the beloved children who have gone before have prepared for it and the re-union and Welcome Home is one of the grand surprises and joyous happenings in store for all those parents who have suffered bereavement

and on passing from this life are met with glad faces and warm embraces from beautiful angels who were once their babes. Spiritual compensations are inevitable for all who suffer bereavement on earth. Nothing less should be expected from the Creator who is Infinite Love.*

* CHILDREN IN HEAVEN

An angelic teacher reports that the spirits of little children are always magnetized into unconsciousness before death. They are never left to pass away and know the change. Sleeping gently, they are borne by the loved ones heavenward, laid upon downy couches, fanned by gentle breezes. Sometimes they sleep for days, for their spirits are tired with the unnatural pains of earth. They awake refreshed and open their eyes upon the beautiful objects that childhood loves—lovely flowers, bright colours, singing birds. When the little one becomes accustomed to its celestial life, and feels the exultation of freedom from pain and weariness, then it is prepared to visit those who call for it by continual longing. The wishings and longings of the hearts of earth are the spirit voices of earth. You speak your desire when you long earnestly, for your spirit speaks. With loving hands the ministering angel bears these little children back to homes on earth, so that from the unseen side they may feel the warmth of parental love and know the joy of earthly affections. If around the earthly parents and friends there is a healthful spiritual atmosphere, they often remain for days, and with their tiny voices send to the spirit ear of the desolate parents heavenly solace. The spirit alone can behold them; and when not borne thus owing to adverse conditions, yet they still keep the link to earth. In the spirit world are many happy groups of spirit children playing, dancing, gathering flowers, listening to music, gaining instruction and unfolding in beauty and life. Around each child is an aura connected by a slender thread of light to the earth, so that it shall know where it was born, and to tell each one's parentage. It floats through the spirit atmosphere and joins with the spirit-forces of the parents which rise upward and by natural law wound their life around and in their little ones. This life is the result of affections, and if the child is loved but little, then the spirit law has severed the child from this life, since it was by attraction—which is love—that the life of earth followed it away into the spirit world and wound itself about the child of its love. There is no force power but by a natural law of spirit—law of life.

The spiritual bodies of little children grow transcendently lovely. No human mind can conceive of the beauty and grace of these little ones. No unlovely objects harm them—no frightful disease rends them. They unfold, as in spring the rosebud opens to the sun, or as petals of the lily unclose to the light of day. They all bear a semblance, at first, to their natural bodies; but as their souls grow and their spirits shine with the life of their souls, then they appear as their interior, or mind, makes them. The spirit body flows from the natural body. But as the grosser particles of its earthly magnetism are given off, and it becomes purer and truer, higher and holier, then it assumes a form of perfection and beauty. What the soul wills or reveals, that is the life and form of substance to the spirit. Again these little children in spirit life have a twofold office—to earth and to heaven. It is only those who have lost children to sight and to sense who can know the longing and wish of love sent thither by the bereaved heart. The mother's whole life—her sense of joy, of joy, of wish—her prayers, her desires, all centred in this object when it passed away. However much of love there was for others, yet then it was not allowed to express itself: it burned about the loved one gone. Is that kind parent's heart to turn from earth to heaven, and to be mocked by nothingness? No. The tender life of your child is still with you; you claim it, you must have it. And so the link of that parent's soul, bright, glowing with God's love—for God is Love—is made firm in heaven. Can parents forget their child? Can they draw back their hearts from it? No. Upward go their prayers, onward go their aspirations, until those parents live partly on earth and partly in heaven. Their spiritual nature grows; they are less selfish, more tender; they are nearer to heaven for every thought of love sent thither. The father's strong nature rises to a sublimity of hope, and borne to each, from the realm they seek in thought and prayer, come the sweet ministrations that purify and ennoble the heart of man. And those who feel that they have still to perform the sacred office of love by their own life to their own child must live nobly, purifying their thoughts and prove themselves worthy for so sacred an office. Study this law of childhood, of its growth and the influence you have upon it. As you are united with your little ones in heaven let your lives bear witness to this truth, their beauty and your happiness.

(Further questions in hand are held over for the next issue.)

GENERAL FORECASTS

SUMMER AND AUTUMN

The general outlook given in the last issue covers the present period except that towards the end of the year there is a decided tendency to practically apply the aforementioned remedy of *adjustment* to the world's industrial, political and financial problems. The "world slump" is a misnomer. Never before was there such a superabundance of basic commodities and all the essentials for creature comforts and happy living. The world is rich in its huge stocks of wheat, sugar, cereals, rubber, cotton, wool, copper, tin and other commodities. There is more than enough to meet the requirements of all nations. What is really demanded by the people is *efficient management* on the part of the political, financial and industrial heads of nations. Co-operation, give and take, new methods and fresh policies will solve current economic problems. There will be no break-down of the fiscal system as feared by many. The world slump will pass.

TIME YOUR ACTIONS FOR BEST RESULTS

There is virtue in the careful choice of times and dates for important actions. Long experience and study of astral causes of mundane effects confirms this conclusion. All months and dates are not alike; they differ in vibration and condition. The times and dates given under each month are those when general influences and conditions are most favourable to positive actions than otherwise. Many persons find them of great value in pushing affairs, especially in business, social and financial life. Better results from actions are often obtainable thereby.

AUGUST.—Unsettled conditions and stagnation of trade obtains during first two weeks. Apart from holiday-making new ventures involving risks are best avoided. Nature now accentuates the impulse to enjoyment and romance; for the spirit of pleasure-seeking is very pronounced. End of month coincides with strong forces of reconstruction coming into operation for the amelioration of industrial discontent and

unemployment. While commodities are abundant everywhere there is an acute shortage of ready money. Great new commercial enterprises develop in different parts of the country in coming months. Industry and trade should gradually revive towards end of year and onwards. Foreign diplomacy now succeeds and important and valuable treaties are enacted. The international situation clears somewhat and becomes less difficult to negotiate. In U.S.A. the Home outlook is adverse for some time ahead. A very difficult period now faces the Senate. The European debt problem is nearer settlement; cancellation on a sliding scale is the best way out and may be necessary in the end. Austria is much disturbed by internal strife. Japan is again subject to seismic upheavals. In using current influences the last fortnight is best for new undertakings and scientific enterprises. Affairs then started should develop with prospects of success, other things being equal.

BEST DATES are 3rd, 6th, 8th, 9th, 10th, 12th, 13th, 15th, 16th, 18th, 19th, 21st and 26th.

SEPTEMBER.—Early days mark a period when extra care should be observed in motor and aerial travel. Unusual risks and speculative hazards of any kind should be avoided. Mid-month brings up very important public matters for discussion and settlement mainly affecting the health and welfare of the people. Industrial discontent becomes more acute and many changes will now face the country. The money marts and stock exchange are subject to restrictive influences. Pictures and amusements are depressed. The era of cheapness previously forecasted continues; food, clothing and commodities generally show low ranges of prices. A little money goes a long way and the present is a good buying season. On the continent Germany is in throes of serious internal conflicts and revolts. Paris, however, is gay and prosperous. Both France and Italy appear to be favoured by fortune for some time to come. In U.S.A. the farmers and real estate proprietors continue to experience a bad time. The best period of the month to start any business or professional undertaking is from 14th to 26th. Matters then begun are likely to mature quickly or show a good result.

BEST DATES are 2nd, 5th, 7th, 9th, 10th, 11th, 12th, 13th, 16th, 18th, 19th, 21st, 23rd, 25th, 30th. Use these mainly for first moves and important transactions. Positive influences are operating on these days, while on those not mentioned the vibrations are negative or conflicting and general conditions are less favourable.

OCTOBER.—First ten days are a continuation of preceding month's influences. Towards mid-month and later a very critical state of affairs develops which threatens to engulf the Government and bring it down. Questions of unemployment, bad trade and foreign policy cause much trouble. Unexpected occurrences as death among politicians and highly placed persons may also precipitate a crisis. National politics are very disturbed and involved. The Church enters a further phase of disintegration which continues for many months; fierce dissensions are irreconcilable among sectarians. A grave transport crisis or strike is featured. Sport is much to the fore and performs a useful function as a safety-valve to public feeling. Gambling and speculation greatly increase. Foreign commerce is excellent; successful treaties or large gains come from abroad. India, Austria and Germany are under severe affliction and subject to political upheavals and disasters. U.S.A. do not escape grave industrial troubles, strikes and intensified racketeering outrages.

BEST DATES are 2nd, 7th, 9th, 15th, 21st, 25th, 30th, 31st. Use these days when you have to push an affair, an interview, making a new arrangement, seeking help or gain; anything important in which a good result is desired. The days not mentioned are unimportant or unsuitable for positive actions. Of course, all minor, ordinary matters may be transacted any day. It is only when you have something really important or upon which a great deal depends that you should select a suitable time and date. When you time your action in harmony with astral law you know then that your chances of success are more sure (other things being equal). You act under good auspices.

NOVEMBER.—Early days are exciting and disturbed on account of political and national events; but, after mid-month a more settled outlook and pacific condition develops. Important problems of industry and land development are dealt with to national advantage. Tariffs and import tax questions are favourably considered. Also, crop reports from abroad are less favourable and world stocks of commodities may decline in coming months. Religious affairs now command the world's attention and Rome is assailed by word and act. The Pope is tested by severe trials and is likely to retire or change his location next year. A serious earthquake shock in South Europe marks the month. Great trading struggles are in progress throughout Europe and a more prosperous era is developing for most countries. India is subject to much disturbing-influence but this will gradually recede as time passes. Orthodox religions and established churches are now in their decline. A New Light

breaks over the world in the present decade. From 10th to 20th is a good period for most new ventures. Affairs then started should come to fruition or succeed.

BEST DATES are 2nd, 3rd, 6th, 7th, 9th, 12th, 16th, 19th, 21st, 23rd, 25th, 29th. It is a good plan to select one of these dates when you have some specially important transaction in hand or for making the **FIRST MOVE** in any matter. They can be used for a variety of purposes, as asking a favour, seeking gain or work, a journey, or for pushing interests in any direction.

DECEMBER.—An active month in trade, commerce and politics is featured. Electric power enterprises find increasing support and popularity. Widespread improvements for the domestic comforts of the people are indicated. Weather is cold and severe in parts. Revolutionary activities are marked in Eastern Europe. Great Britain and France are very friendly and much profitable business is transacted. The best period of month for important affairs and new undertakings is from the 11th to the 21st. Enterprises then begun have fair chances of success.

Use the **BEST DATES** for important matters and first moves, as seeking a favour, making a change, buying anything of a costly nature, seeking gain or work, going a journey, new arrangement, or for pushing interests in any direction. These are the 1st, 3rd, 6th, 7th, 8th, 9th, 10th, 12th, 14th, 15th, 18th, 19th, 20th, 28th, 29th, 30th.



Success by Foreknowledge.



In view of the prevailing pessimism and uncertainty in the City of London due to the general slump in trade and commodity prices, the Editor has decided to issue a specially prepared report forecasting conditions likely to come up from time to time in the next few years for the benefit of business men with interests in the various commodity and security markets.

Unique methods are employed to arrive at reasoned and reliable judgments which cannot be duplicated elsewhere. As irrefutable evidence to the dependability of the information supplied, it is only necessary to inspect copies of Nos. 3, 4 and 5 of this publication ; especially the Spring Issue, 1930, wherein it is clearly and specifically stated on pages 72 and 73 that, " a very serious international financial crisis develops towards the autumn which brings about a rapid and general slump in market values from which there is little or no recovery during the balance of the year." Also, other similar statements of a very accurate nature were given.

Earlier in the year and summer of 1930 the investing public were repeatedly encouraged to anticipate an autumn revival, authoritative financial opinion miscalculating the trend of prices and conditions, and both bankers and professional market operators were caught badly by the sharp decline in values. Our forecast was issued in the face of expert opinion in Throgmorton and Wall Streets, and received no support anywhere, but it proved correct.

Close attention is now being given to this line of research, and there is no necessity to emphasise the extraordinary value of this advance knowledge. We all know that the current unprecedented cycle of trade and financial depression must come to an end, but when ? That is the problem. The Report now under preparation will deal with this question and provide investors and market traders with shrewd opinions as to the trend of commodity prices and trading conditions over the different months for some time ahead. It should prove invaluable as an aid to judgment in conducting profitable transactions.

Enquiries should be addressed to

The EDITOR, "Moore's Journal," 12 Holborn Viaduct House, London, E.C.1.

CORRESPONDENCE

To the Editor, Moore's Journal.

The Mall, Park St. Lane,
Nr. St. Albans.
21 July, 1931.

DEAR SIR,

In reference to your note in the Spring issue under "Is Spiritualism Deteriorating?" In my capacity as an officer of a spiritualist society I would like to say that I heartily agree with many of your remarks, as I have special opportunities for gauging the real strength and sincerity of its workers and supporters.

The word Spiritualism means the belief or art of being spiritual, but it has come to mean the propaganda of an after-life; the majority of the supporters are, as you say, merely phenomena hunters and are not interested in the art of being spiritual. An investigation into the activities, speeches, writings of most of the personalities in the movement will prove the truth of my assertions that it is controlled and run by mediums, and I must agree with your remarks on commercialism. My experience proves that once a devotee sees "something," they get, in most cases, vainglorious, and are not satisfied until they reach the public platform. Further, the majority are not properly developed and try to obtain all sorts of gifts at once, not having the patience to fully develop.

Again, experience proves that meetings without phenomena rapidly diminish in numbers, and for the very life of Spiritualism organisers have to adopt phenomena. Directly the medium comes on the platform, he or she uses every device, rightly, to extend the work, and soon the stage is reached that payment is expected. Immediately payment for services is introduced, manifold evils arise, and the temptation of giving false evidence or straining unconsciously false evidence, due to extreme under-development with consequent weak powers.

Readings, instead of being on a high level, have degenerated to mere fortune-telling. Many mediums do, undoubtedly, give comfort to bereaved souls and have, without doubt, brought many to reach higher levels, but the overwhelming majority of readings are fortune-telling, and it is a fact that telling of the future is expected by sitters, especially when initial phases are passed.

My submission is that the exercise of spiritual gifts is a pointer to higher things, but I also submit that the daily experience of Spiritualist meetings prove that the addresses, the phenomena, and the activities of societies is not on a high level.

I am an official of a Spiritualist society, and I deeply regret that I should have to make such a confession, but it is time that this matter was pointed out and that responsible leaders should investigate and correct. I firmly believe that unless this is done, the dispensation of these gifts will be withdrawn. The movement is so steeped in materialism that the higher thought of its pioneers has been lost by the majority, and that we are backsliding into a morass from which we shall not emerge without great damage if not destruction. It must be remembered that it is not only "white angels" who can give phenomena, but the "dark angels" also.

Although this letter seems a wholesale condemnation of mediums, I do not wish to minimise the usefulness of mediums, as there are many first-class, high-minded mediums whose acquaintance is a joy, but my remarks are intended to apply to the majority who should not be practising and who are surely destroying the movement. Notwithstanding all this, I am still a spiritualist, but my Spiritualism stands for "being spiritual," and not merely the acceptance of psychic phenomena.

I am, yours sincerely,
E. SHURLY.

See Editorial Notes for Comments on this letter.

OCCULT ORDERS AND SECRET SOCIETIES

To comply with wishes of several correspondents and personal enquirers a special article is under preparation dealing with the more important occult and mystic societies as the Stella Matutina; the Anthroposophical Society; the Rosicrucian Fraternity; the Hermetic Order; Grand Orient Freemasonry; the Illuminate; the Order of Initiates of Tibet; the Ancient Order of Krishna; the Theosophical School; Krishnamurti's Teachings and others with a view to ventilating the ruling ideas and objects of these Societies, tracing their connections; also, to expose the uses and results of their several forms of teaching with warnings where necessary, so that the sincere searcher after Truth may avoid the pitfalls and dangers that undoubtedly exist amid the obscure fields of occultism.

To be published in next issue or two.

Questions solicited from readers interested.

CONTENTS OF No. 1, SUMMER ISSUE

ON TRUTH : What is Truth ; How to Know Truth ; Two General Sources and the Truth about Man.

THE NEW ERA—ITS UNSEEN CAUSE : Angelic Inspiration.

MODERN THOUGHT MOVEMENTS : General Revelation ; Particular Revelation ; and an Analysis of Christian Science.

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CONTENTS OF No. 3, WINTER ISSUE.

ON SUICIDE.—Deals with the unseen side of suicide ; describes state of the unhappy spirit after the act of self-destruction ; psychic bondage in the nether-world ; message to would-be suicide ; what to do, etc.

THE ART OF MIND-GROWTH.—Gives secret of mental supremacy ; tells how every soul may prove its own real and immortal nature by self-analysis ; what constitutes true development, etc. Leads to tranquillity and power.

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