

TEN CENTS THE COPY

PEACE BE UNTO ALL BEINGS.

THE PSYCHIC



"ALL THAT WE ARE IS THE RESULT
OF WHAT WE HAVE THOUGHT."
BUDDHA, "THE DHAMMAPADA."

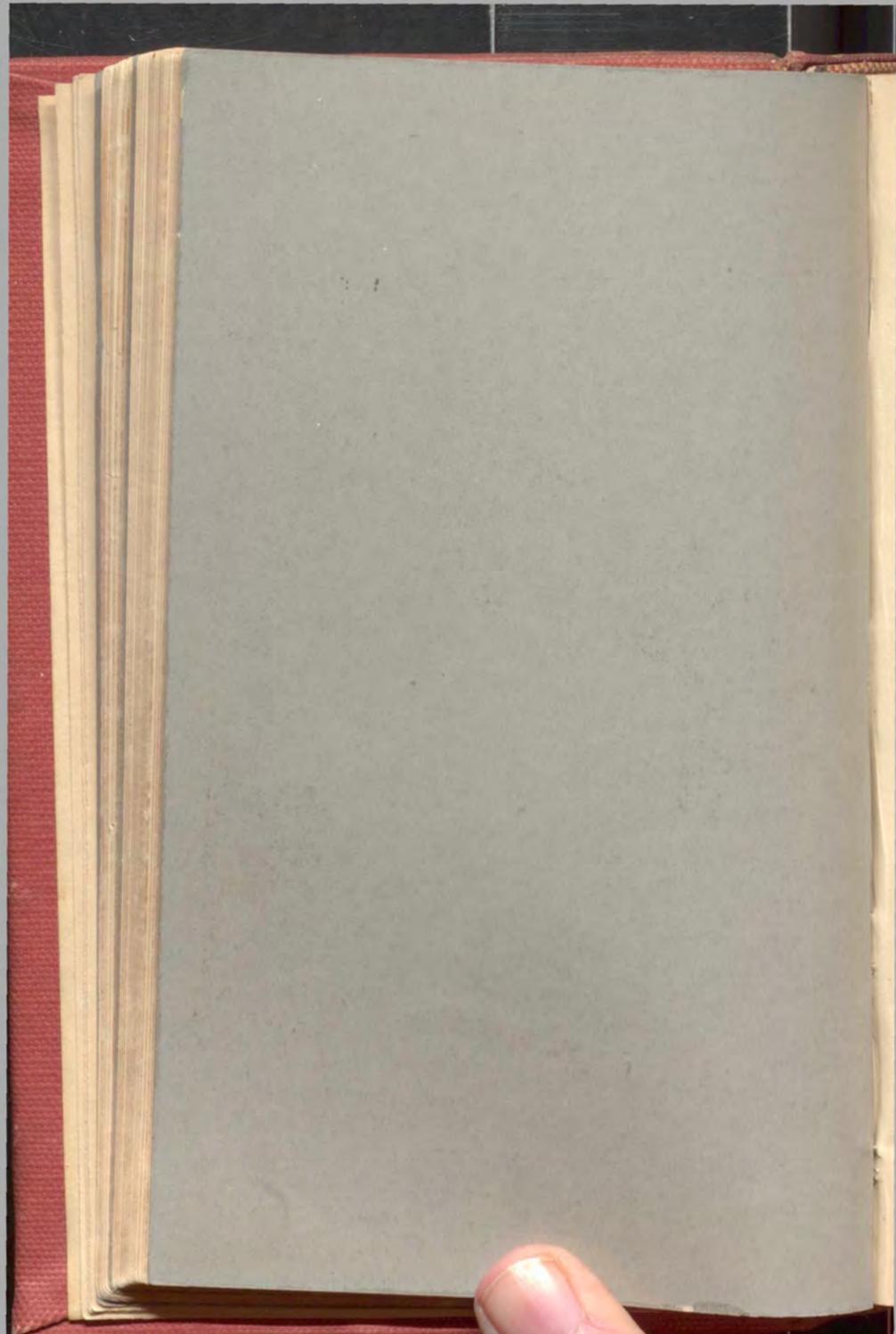
"HAVE NO HALF DEAL-
INGS WITH THINE ART."
OWEN MEREDITH.

WALTER WINSTON KENILWORTH.

VOL. I,

PISCES, 1909

No. 3



LIBRARY OF CONGRESS
Two Copies Received
FEB 17 1909
Copyright Entry
FEB 23 1909
CLASS P₃ XXc No.
185010
COPY B.

The Psychic

A MONTHLY MAGAZINE OF PSYCHOLOGICAL
FACTS AND PHENOMENA. DEVOTED
TO THE METAPHYSICAL



Subscription, \$1.00 annually, taken at
THE KENILWORTH BUREAU
739 Boardwalk, Atlantic City, N. J.
U. S. A.

Foreign Subscription, \$1.25

COPYRIGHTED, 1909, BY
WALTER WINSTON KENILWORTH.

BRAHMA.

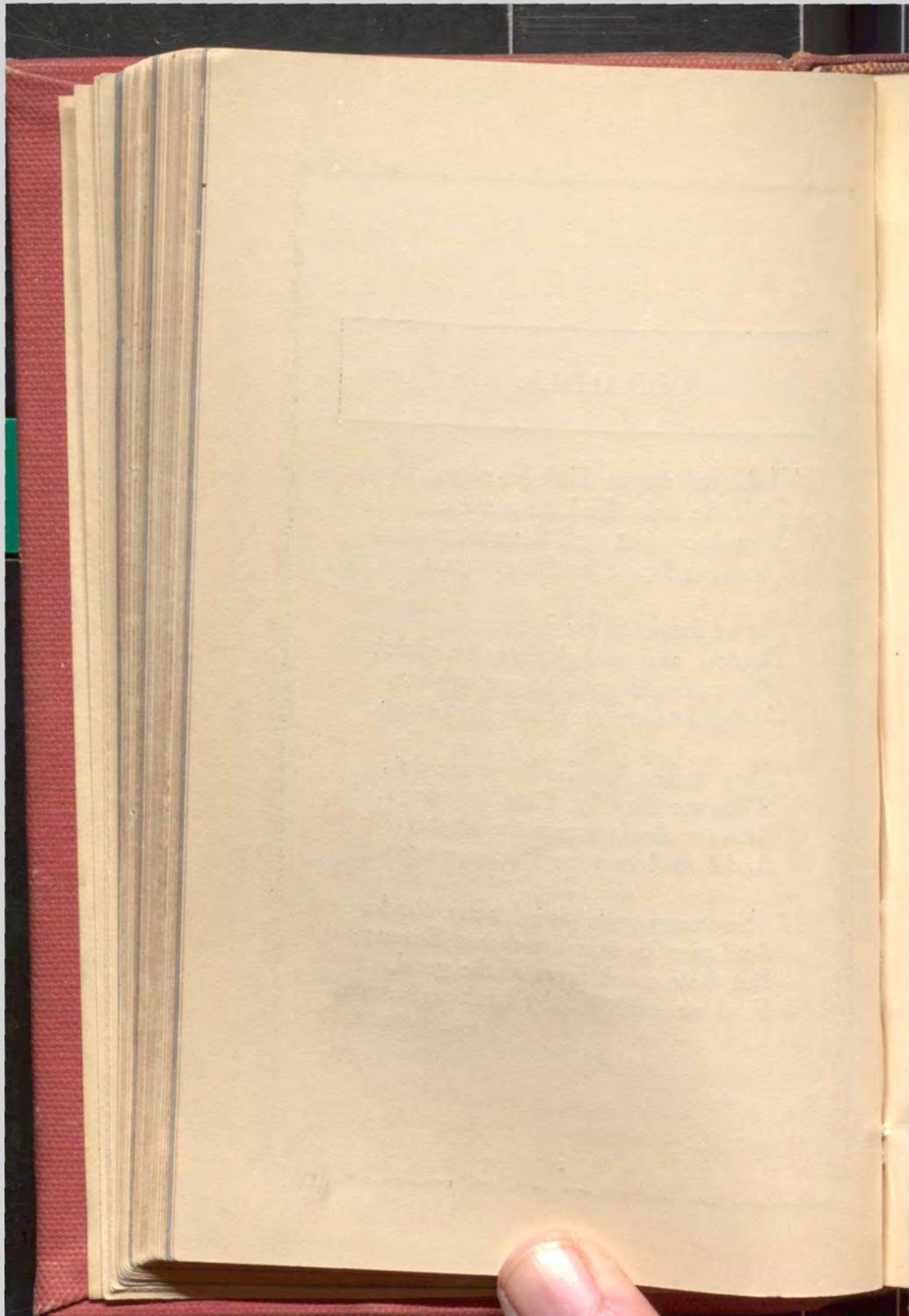
"If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.

"Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear;
And one to me are shame and fame.

"They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

"The strong gods pine for my abode,
And pine in vain the sacred Seven;
But thou, meek lover of the good,
Find me, and turn thy back on heaven."

—*Emerson.*



COMMENTS ON THE PHILOSOPHY OF GOOD AND EVIL.

¶ No matter where we direct our attention we find two forms of sensations: those which are classed as the good, the pleasing, and those which are classed as the evil and the painful. Probably the entire complexities of life could come under this dual heading. Good and evil are only intellectual terms for their physical counterparts, pleasure and pain. These dual conceptions have given rise to a dual interpretation of life, the one representing the principle of good, the other the principle of evil, both embodied in respective systems of thought—the Philosophy of Good and the Philosophy of Evil.

¶ This digression into physical explanations is necessitated in order to depart from the erroneous methods of considering these philosophies in an historical light whence repeated confusions and differences have ever arisen. To gain a proper intellectual survey of their origin we must consider on what physical and sense premises they have been exploited.

¶ It is scientifically known that all ideas have their evolutionary origin in the indefi-

nite, incoherent, simplest rudimentary forms of the sensations of the earliest beginnings of Life, gradually increasing in definiteness, coherency, gradually unfolding correspondingly more and more decided psychological relations until finally, through the interchangings of complex sensations and responsive complex conditions of mind, the heterogeneity of thought and emotion is attained. In this manner, through immense lapses of time, the physical ideas of space, of duration and succession of events, and the religious and philosophical conceptions of absoluteness of being have been evolved. Our infinitely intricate civilization, together with its totality of thought and feeling, is therefore founded on the commencements of sensation of the first particles of Life, developing with the suppression of the gaseous conditions of the earth's surface. Every thought and feeling that we entertain, including the idea of good and evil, have their ancestral tracings in the sense experiences of the animalculæ and protozoæa, and even farther, into the primary condition of things.

¶ Reasoning from this physical basis, the first advantage which either of the philosophies will possess over the other is in a deeper reality in conscious experience and knowledge. Returning to our sense deductions, it is evident that pain is the greater physical

reality. The sensation of pain is associated with the agonies of contraction of muscles and tension of nerves, and, naturally, the impression of the painful sensation makes an indelibly greater emotional and mental reality in brain consciousness than does the sensation of pleasure, which is accompanied with the exhilarating experiences of physical relaxation. Pain, being the deeper event in the facts of bodily and mental life, it follows that the philosophy of its causes and operations will have a deeper psychological influence and a deeper philosophical conviction than the Philosophy of Good.

¶ If the Philosophy of Good is considered from an ethical point of view, the first investigation to be made is on what permanent ideas of right and wrong it establishes itself. Right and wrong are the ethical expressions through racial experience of the influences of physical pain and pleasure, of good and evil, as they affect the majorities and the race generally. These expressions change with the varying experiences and conceptions of ages and times as to what is right and what is wrong. They possess no stability, for what to-day is virtue, generations hence may be considered viciously degraded forms, just as we recall the moral conceptions of ancestors from completely different points of view than were originally ascribed. Here

again, right has its ultimate physical bearings in that which is physically or emotionally pleasing to the greatest number, while what is pleasing to a minor number is conversely termed "wrong." This is the solution of the great problems of ethics, the tracings of animal sensation racially modified, and intellectually and ethically evolved to higher expressions. There is no absolute condition of right and of wrong, because innovations of evolutionary methods and the gaining experience of Man, as a race, will alter every new conception of the two. Ethically, therefore, the Philosophy of Good and the Philosophy of Evil are equal in significance, the former possessing no superiority from *logical* inferences.

¶ The emotional influences of the two philosophies is witnessed in their respective force in characterizing motives for conduct. Religion has, for the greater part, embodied these influences and expresses them in her promises of good, pleasing conditions, both here and hereafter, for right conduct, and in her threats of evil, painful conditions, both here and hereafter, for wrong conduct. She presents a heaven of physical pleasures and sensorial good and a hell of physical torment and sense evils—all having physical findings. Again, the hope of reward and the threat of punishment are factors in civic

relations for conduct. Which has the greater influence over the emotional element in human nature, the idea of heaven or hell, the idea of reward or punishment? If we remember the argument of the inferiority of pleasure as a physical fact, and the greater meaning of pain, we need not digress into ramifications.

¶ The philosophical reasonings concerning good and evil are of greater importance, however, and especially to-day, when a system of thought embracing good and denying evil is exerting so much attention. The unprejudiced thinker understands that, in this world of diversity, every phenomenon is subject to change and relativity. There is no fixedness from which could be inferred any establishing principle concerning the relationships of cosmic forces and their expressions unless we dare to scientifically nullify this manifoldness of nature into a physical, unifying principle, then into an intelligent, unifying principle, and finally into an impersonal, unqualified, immutable and unknowable principle. The philosopher, therefore, recognizes that good and evil have their origin, limitations and endings in the relative and the changeable. We must either take this position or else deny our sense experiences which inevitably show us the passing and temporal even in the greatest of all

phenomena, and of course we must similarly deny all intellectual inferences arising from our sense perceptions—in other words, we must deny our personal existence. This is the position of Christian Science, which, in spite of its idealism versus realism, cannot explain the origin of matter, error and evil which the Eddy philosophy evidently came to dispense with by a simple, meaningless denial. Everything, to some extent, is a matter of suggestion, and it may be that if they continue to think and think that there is nothing but Good, evolution will, by a paradoxically retrogressive process, undo its work of bodily formation and resultant sensorial development and leave the believers bodiless, sensationless, everything-less. They will be physical nonentities and spiritual entities, but how they explain existence without sensation or consciousness passes the most imaginative fancy. Again, in her imperative categories, Mrs. Eddy has unfortunately forgotten to explain “why” error and evil should exist even if only as a shadow in some unimaginable fashion alongside of the omnipresence, omnipotence and omniscience of Spirit.

¶ Adherents to this one-sided philosophy say that it is possible for the intellect to comprehend Good in the abstract as an unquestionable and absolute principle. To this it

may be replied that it is possible for the intellect to comprehend Evil in the abstract as an unquestionable and absolute principle. To identify God with Good is to say that we know something about Him. What can we know of an impersonal Being without qualities, who would be instantly limited and rendered finite, should finite, mortal intelligence discover His attributes. Just as our Self of selves forever escapes analysis, it being the Analyzer of its own states of consciousness, so is that Imperishable Being, the Self of existence, beyond the simpler understanding of creatures, for It is the Eternal, Omnipresent Subject. The theory of supremacy of Good is not new. It is a modern plagiarism and a modern adaptation of Platonic philosophy. From a numerical point of view the Philosophy of Evil possesses a larger constituency than the Philosophy of Good, and exerts a wider racial importance, for it is the practical, every-day philosophy of the teeming millions of the East and a growing following of Western thinkers, who incline towards the conceptions of Schopenhauer and the school of German and French pessimists.

¶ Is Life ethically good or is it ethically evil? Good and pleasure have their indefinite sources in the personalities of the selfish and the pleasing. Arguing over intellectual un-

certainties can never persuade the philosopher that Good is much else than the expression of a tremendous cosmic selfishness and unrest which finds its outlet in the alternations of the universe.

¶ As in physical experiences there is a tendency towards least resistance, and so in mental experiences the system of the philosophically Good is the mode of this his tendency. To argue with the leaders or representatives of these cults is useless, for they reason in a circle and thus avoid the otherwise stumbling-block of logic and of material facts as defined by our conscious experience. Life is too short to listen to word-mincers; they are simply philosophical gymnasts who might as easily disprove what they prove while using the same methods of argumentation.



PROPHETIC RELIGIOUS CONDITIONS

The Decline of the Orthodox

¶ To the earnest seeker after Truth the multiple conditions of unrest, which are operative in this country, cannot fail to be of the utmost important interest. Great changes, necessitated by the advance of science and synthetic philosophy, have been influencing us, particularly for the past thirty years, causing a renovation and the widest divergencies of religious beliefs. The undulation of these things has levelled the orthodox churches to a consideration far less than they enjoyed a generation ago, and, in the same instance, it has raised this and that innovating religious belief to the acme of successful following. The rigorous hold which the orthodox churches once swayed over the public mind is visibly declining, and for this there are several inherent causes.

The Materialistic Cause and Its Removal

¶ The blaze of scientific discovery has unsettled the general belief in Revelation, placing aside the biblical story of creation and the cosmology of the universe, upon

which orthodox belief and dogma are primarily founded. The spread of the scientific tenets of Spencer, Darwin, Haeckel and others has caused a broadcast spirit of agnosticism foreshadowing the ultimate declension of the orthodox churches as they now exist. There is a common evolutionary ancestry of the animal and man in the same Silurian mud; the universe is the effect of an unknowable, but as far as we *scientifically* know mechanical principle; the grave and its dust are the end of all forms; the ultimate dissolution of our planet will wipe out the race and its civilization even as death silences individual life; there is no difference between the Life of an animal and man save in a degree of manifestation; the soul, its intelligence and consciousness are the outgrowth of lower forms of sensation and motion. All these scientific statements are death-blows to the orthodox conceptions of the soul and its phenomena. These ideas have given rise to a philosophical system known as materialism, and the innate skepticism and matter-of-fact spirit of the American public has harkened *en masse* to its voice. Its influence in the depletion of the Christian churches has been appalling. It has been the mother of the deplorably unspiritual conditions we witness in the younger generations and in the growing apathy toward religion. Religion,

many say, is a social phenomenon we have outgrown, and that its need is no longer. They say it is for the simple-minded, the old-fashioned, the superstitious; that the practical work-a-day world cannot consider its claims. Of course materialism has always exerted its influence against religion, and is the anti-thesis not only of the dogmatic, narrower form, but also of the most enlightened. It is not a new disturbing factor. We see its insidious workings in the agnosticism of several philosophical schools of ancient Greece, and can trace the propaganda of its doctrines in the dim beginning of ancient India's history. There materialists were known as Charvakas. They were even more violently opposed toward the preachers of Truth in these remote days than they now are. The opposition was carried on, however, with this difference, that the spiritual giants of three thousand years before Christ were not worsted in the attack. They did not persistently refer the practical materialist to revealed Scriptures as a final argument, which is the case to-day. They appealed to their spiritual Intelligence, and the shock their religion sustained fared into a reformation of thought, the weeding out of error and superstition, and finally the development of the greatest system of philosophy the world has ever known, which is so praised by Goethe,

Kant, Hegel, Emerson and Schopenhauer—the immortal Vedanta, the last, most glorious and irrefragible stand of religion against worldliness and materialism. These teachers did not employ the lower forms of self-defence such as ridicule or unreasonable denial of the truth in scientific materialism. They listened to what the materialist had to say; they accepted his own premises of thought; they reasoned as far as he, but they gave birth to the Vedanta by reasoning just a little farther. This spirit has manifested itself in individual cases in this country in the reasonings of Savage, Dresser, Trine, Emerson and other thinkers, but the great majority of preachers have sheltered themselves in a knowing silence. As materialism has played such an important part in the decline of the orthodox churches, some psychological consideration should be given it.

¶ There is a strange blending between materialism and retrogressive ethical conditions. It is invariably associated with forms of decadence, selfishness and ultimate psychological disaster. This is manifest, not only in individual cases, but in national as well. Witness the repetitions of history where nations met with speedy disintegration on the waning of religion and its ethical influence on the masses. With popular disbelief in the soul's immortality, its moral

responsibility and the existence of a Supreme Retributive Power, an emotional mania, kindred to the distorted conditions of Roman imperial times or the French revolutionary period, must set in. The wildest dissipations obtain. The greatest argument against destructive materialism, however, is our own personal observations. Religion is the only bulwark for unselfishness upon which the practice of all virtue and consequent racial well-being is possible. Those who say utilitarianism (happiness for the greatest number) has superseded religious inspiration as a motive for right conduct should remember that the spirit of utilitarianism is a matter of individual development and soul-recognition, and we cannot conceive of this possibility in the case of the millions of undeveloped individuals, creatures of impulse and instinct, who constitute the great masses of society. What does the savage, the barbarian—and the many are not far from the type—what do the thousands of the bourgeoisie or even the more intellectual and refined of the better classes care for the happiness of the greatest number? They may say they do in moments of spiritual-mindedness, but so long as selfishness and personal preferences exist, so long will utilitarianism and the morality associated with it be a matter of words and form. These people will say in their heart of

hearts: "If happiness constitutes the one thing desirable above all others in this five minutes' existence, why should I labor that it come to the greatest number? I certainly shall struggle for all the happiness I can enjoy, leaving others to obtain their happiness as best they may." It is not good to be too pessimistic, but we cannot withstand the glare of daily facts.

¶ What little civilization we have arrived at is to be attributed to that spirit of self-sacrifice and unselfishness which is embodied in religious aspiration, and has its final tracings in that Ocean of Being which, for the welfare of man, alternately manifests Itself throughout the ages in such characters as Bethlehem's Christ and His great counterpart, Sri Krishna of India. The influence of religion on mankind has ever been along the lines of evolution. This is visible in that the world's greatest poems are songs of religion; the world's most inspiring ruins are the temples and religiously symbolic relics of the Past; its greatest masterpieces of art those which embody the soul's noblest emotions in the story, either in marble or on canvas, of the lives and events of the heroes of religion. The greatest sociological progress, including the civilization of barbarous nations; the discovery of new countries; the commercial education of Europe through the wars of the

Crusades; the preservation of classic literature and antiquities, have been in the name or under the influence of religion. The errors, the bloodshed and the thousand other accusations that have been laid at the door of religion, have been perpetrated by those unmindful of the *Spirit* of religion, ignorantly confounding *it* with its outward *form*. They have battled and slain to maintain the expression of religion which changes with the changing spiritual needs of separate ages and nations. The *Spirit* of religion is ever uplifting; it alone can give man that courage of soul which defies all obstacles on the path, and causes him to believe that there is a divine meaning to his individual life, and the life and efforts of the race.

¶ Conversely, conditions of tremendous unrest, breeding unmentionable vices and impurities, disturb the social body when the great masses begin to doubt such fundamental truths as the soul's immortality and its correlative, the freedom of the human will, and believe that the existence and aspiration of the soul are empty, ancestral superstitions, the quicker gotten rid of, the better. Thus is described the tide of materialism. Its essence is selfishness and its nature of the fabric of sense desires and their enjoyment. Its motto is: "Eat, drink and be merry, for to-morrow we die," and again, "While we

live, let us live." Unconsciously these are the mottoes of many who frequent the churches, but though "they have ears to hear (spiritual things) hear them not," and by their selfish, grasping, sense-loving spirit, prove they are emotionally materialists if not intellectually so. A very great many are included in this description.

¶ The difference between the spread of materialism in these days and its spread in remoter ages is that, in the latter case, it exerted no influence upon the masses as such; it was strife between intellectual men, while now, through increased educational facilities, it counts its adherents by the hundreds of thousands and is continuing its spread in ratio with the advancing intelligence of the lower classes.

¶ Such is the shock sustained by the orthodox churches, and what of their redemption? There is only one way out of it, and that is to co-operate with science, accept its discoveries and conclusions as forms of truth, and with a scientific foundation build up a system of religious and philosophical belief in keeping with science. Will the churches do this or, rather, can they do it? This is what the sages of the Orient have done in far-off periods of time, and to-day science is gradually proving their philosophical teachings. They

were the teachings of the Christ also, but, for various reasons known best to the early Christian Fathers, were not transmitted to the general public, and they do not appear in the Vulgate translation of the Scriptures save in mere suggestion. This Vulgate was translated by St. Jerome, and the Anglicized Roman Catholic and the Protestant King James' bibles are versions of it. Those who care to assure themselves of these things may read with profit the writings of Clement, Origen, Theophilus, Irenæus, Celsus and other authors of the early Christian period. But this will be more fully explained in the latter portion of this article. Among the teachings to which we have referred are: birth by reincarnation *versus* birth by simple hereditary transmission; that psychological influence of the mind over the body is more important than physical influences; that thoughts are things which build or destroy; that the psychic center of our being is above material limitations, therefore immortal and above decay; that everything which happens does so by the operation of an intelligent and unerring law of cause and effect; that cause and effect are one and the same, and therefore that the personal "I" is different only in manifestation from a personal "I," which, by the nature of cause and effect, must have existed in the Past; that, therefore, the per-

sonal afflictions or blessings which visit us are merited by *personal* thought and act in past existence; that the evolution of the body is the evolution of an instrument, not of *ourselves*, so that its common origin with the animal can mean nothing to our religious life or, in any way, place religion in peril. All forms are instruments through which the souls of animals and the souls of men are able to live on certain planes of existence and gain evolutionary experience. Souls are independent of bodies. They live when the latter die, and by "they" is also included the animal creation. Selfish conceit and ignorance alone could wish an impartially creative principle to discriminate otherwise. That souls survive bodily death is being gradually and conclusively shown by the investigations and findings of Psychical Research Societies. The psychic center of sentiency, of life, thought, will, memory, lives on—in other words, the soul is not touched by the transition of death. Then, why this hubbub concerning the Darwinian theory of evolution? It exists only because, in this age of materialism and spiritual darkness, men constantly identify *themselves* with their *bodies*.

¶ This is the position the religious sages have taken against materialism. It is, after various forms they may introduce, the only

position the orthodox churches can take. The sages were not scared with scientific discoveries. They saw that the reasonings of the materialists, from their sense-premises and discoveries were only partial inferences, and that if men continued to investigate and think, not with scientific dogmatism, but with a true spirit, they might progress further than where they left off, and ultimately find that spiritual facts are true in a scientific sense. The trouble is,

"A little learning is a dangerous thing!
Drink deep, or taste not the Pierian spring!"

The materialists, say the sages, believe that they have arrived at the end of knowledge; that the rest is unknowable, and that therefore their conclusions as to the mortality of the soul and similar subjects are true and final. The teachers say, "Go further, continue your researches and you will find that what the Christ and the Buddha and other teachers have said is true." To believe that science has discovered all, and that there is no more to discover concerning the primary principles of the universe is the acme of scientific conceit. Scientific dogmatism is as objectionable and narrow as theological dogmatism. There is such a thing as a scientific superstition. This conceit has suffered some serious shocks and will suffer more. It is a

known fact that the great number of "cut and dried" scientists have objected to every new discovery, declaring its impossibility, even as a number of French *savants* stamped the Parisian representative of Edison's phonograph, at the time of its invention, a deceiving ventriloquist. Another instance of innumerable cases occurred when the first steamer to sail between this country and England brought back from that land the specifications of a well-known scientist showing the absolute inability of any steam-propelled vessel to perform a trans-oceanic voyage. Materialism is the product of a school which is slowly dying out, giving way before the advance of psychology and the revelations of scientists such as Zöllner, Alfred Russell Wallace and Sir Oliver Lodge. In his book, "Life and Matter," Sir Oliver Lodge utterly displaces the materialistic monism of Haeckel, showing how he took certain inferences which have not even been scientifically proven, and employed them as fundamental necessities of scientific truth. Of course the student or casual reader, unfamiliar with the technicalities of chemical laboratories, takes Haeckel's conclusions as reliable, whereas they are far from being so. Space prevents going into explanatory details. They may be had in Sir Oliver Lodge's criticism. There are

very few primary principles upon which science can erect a consistent system of thought. Some of the so-called "established principles" have repeatedly given way before larger expressions of scientific truth. Even now the Darwinian theory of evolution is made a target of argument. Since the day of Spencer many of the premises from which his towering intellect drew *positive* inferences have been modified by psychological discovery, so that in several details even his otherwise flawless philosophy will not stand the scientific tests of to-day.

¶ We are all like children in the dark when mother is absent. Let us watch the light which peeps through this net of things; let us watch its increasing radiance until, through patience and faith, the entire vision of Light and Life Eternal shall be ours. For he who puts his mind in blasphemous clamor against the omniscient Intelligence of the universe is a fool in his darkness, and the end of that man is infinitely worse than the mere death of things temporal.

The Socialistic Cause and Its Adjustment

¶ The spread of socialism has also worked havoc with the churches. Though socialism as a philosophy makes no direct attack upon

religion and its institutions, it is a well-known fact that comparatively few socialists are religious-minded. The attitude of the orthodox churches toward it, particularly of the Roman Catholic church, leaves no doubt that they fear its disturbing influence on their following. Why the churches should complain against socialism, however, is not understandable. Socialism is a political belief, and, as such, has nothing to do with religion any more than has science. It might indirectly attack the individualized wealth and belongings of religious institutions and convert them into public use, but that could not affect the *spirit* of religion. Religion is not a matter of stocks and bonds, financial schemes, and so forth. The Teaching would continue if there were not one church building in the land or not one penny to support the Teacher. The greatest spiritual teachers possessed not a farthing they might call their own. Voluntary poverty of worldly things and wealth of soul characterized these great men. The plea of the preachers, "without church no religion," is silenced by the example of the Christ. The Salvationists have builded a tremendous following with no church other than the street corner and the alley-way.

¶ As a matter of fact both by His teaching and by His example the Christ preached a

socialistic doctrine. The early Christians were, in many respects, a socialistic body believing in an equality of men superior to their social distinctions and environment. Of course this belief alone was diametrically opposed to the Roman social caste system which drew an infinite distinction between the majesty of the emperor, the dignity of the patrician and the miserable lot of the myriad plebeians and slaves whose lives and services were at the mercy of the upper classes. The strict Christian teaching also voiced the socialistic doctrine of the concession of all individual belongings to a common property fund which was to be used in sacred distribution according to the needs of the church and its members, but particularly to the needs of the sick, the afflicted and hopelessly poor. Christ and His apostles and the immediate disciples of the latter did not labor for the erection of palatial houses of worship, nor did they aggregate unto themselves treasures and munificent salaries. It is these things against which socialism speaks. It condemns the deteriorating forms of property acquirement and trust combination with regard to temporal possessions; it does not condemn the spirit of religion. In striking contrast with present times the pastor of the early Christian flock was the poorest of the poor, and, not infrequently, like his great

Master, had no place to lay his head. In a psychological sense Christianity was also at odds with the pagan world. It breathed a spirit of ineffable, impartial love, which included the enemy as well as the friend; it breathed the spirit of individual sacrifice for the welfare of the many, of the happiness which comes not in having, but in giving. This spirit was immeasurably different from the Roman mercilessness and tremendous individualism which stopped at nothing for personal aggrandizement. The Christ-spirit touched the soul of the Roman *people*. It came in the hour of their greatest need, showing them the way out of their slavery, not through rebellion against things, but through an infinite patience which silently carried on its work until finally it overthrew the pagan world by its conversion of a Roman emperor and consequent Christianization of the empire.

¶ The Roman government recognized from the first the social and industrial upheaval which was inherent in the Christian teachings. This condition of things must not be understood as happening at the will of the Christians. They were subservient to the law, but, as in present-day socialism there is a drift toward civic inharmonies, so did the tendency of their doctrines lead the early Christians, unknowingly and unawares, into

a revolt against the empire. The historian truthfully remarks that the imperial government waged its bitter persecutions against the church, not because of its beliefs, but for its political significance. The Romans tolerated all beliefs with the same indulgence as is known by their ready assimilation of the religions of conquered nations into their own mythology and religion. The Roman government in its cosmopolitanism would gladly have been liberal with Christianity were it merely a *religious* creed, but its socialistic meanings and its increased following in separate provinces and, at times, in the very heart of Rome and in its senate and army, threatened the stability of the government, and consequently all the crushing power of Rome was brought to bear upon the new religion only with the result, however, that "the blood of the martyrs was the seed of new Christians." For the inner spiritual and the socially redeeming power in the Christ's teaching were evolutionary superior to pagan religions and political forms. It therefore survived as the fittest. Had this uplifting spirit of primitive Christianity been allowed, by the tide of events, to have its way, and had it been transmitted to posterity in all its resplendent purity, many of our present-day theological and social difficulties would have been adjusted centuries ago. But the destiny

of the church in the fourth century after the birth of the great Christ did not permit of this.

¶ When Emperor Constantine ascended to Rome's world throne there was an immediate political affiliation of the church with the government, and its primitive doctrines changed from their socialistic character to imperial leanings. The councils of the church were presided over by the emperor. Another indication was the fact that, at this period, the Bishop of Rome, who possessed only an equal authority with the other bishops of the church, rose by the grace of the emperor from a nominal to an international importance as head of the Christian church, commencing the uninterrupted reign of Rome over the entire Christian world for more than twelve hundred years. From a socialistic community the church had developed into an imperial monarchy, with its head ruler over the temporal and spiritual affairs of Europe and portions of Asia and Africa. The influence of the imperial court, in changing Christianity from its primitive purity, is also manifest in the succession to the religious authority of the early spiritual teachers of the church by worldly place-seeking favorites who individualized the common revenue of the church for their personal luxury and the erection of such establishments of worship

and residence as outwardly represented their inner hold and supremacy. Not only in Italy, but in Spain, Germany, France and England did this condition find its way with the political union of the church and state. Bishoprics and clerical positions were given right and left at the instance of court discretion. This was the great accusation of the Protestant Reformation against Catholicism, and it is verified in mediæval history by the wars between the German emperor Henry IV. and Pope Gregory VII., the great pontiff, who endeavored to separate the church from the state and restore it to its pristine socialistic attitude. The same conditions are more or less true of the Protestant and other churches, where every influence is brought to bear in the granting of positions. Political affiliations and church politics visit a religion only when its *spirit* has been desecrated through the accentuation of dogma, form and economic importance.

¶ Socialism therefore is only directing its influence against these externalities and not against any inner spiritual belief or symbolism. It will, in time, call forth the inevitable dissociation of wealth from religion, the word of God from the innuendos of Mammonism. That this is the best and most desirable was known to the late Master Pope, Leo XIII., who told the church that the separation of

all temporal power and belongings from the see of Rome only increased its spiritual power and glory. When the churches and their leaders return to the Christ spirit of poverty, of disinterestedness where temporal goods are concerned, socialism and religion will be adjusted. Then the second great victory of the churches over destroying influences will be achieved, the first having been the destruction of materialism and agnosticism by the advance of science and the co-operation of religion with it.

Influence of Innovating Religions

¶ The broad-minded, scientific truth, finding its foundation in psychological phenomena or else in Oriental and Greek metaphysics, has been another great factor in disturbing the poise and equilibrium of orthodox belief. This larger truth is more or less embodied in Theosophy, Christian Science and Spiritualism, but its entire essence lies in the Buddhist and Vedanta propaganda in this country. These religions came at the particular moment when the rise of materialism seemed to engulf the greater number in unbelief and sense-life. By their intellectual force and innate spiritual power, they have completely nullified its increase. Dissatisfied with the inability of the orthodox churches to take a similar scientific stand against materialistic

philosophy, thousands of their following are dispersing either into independent thought or into the more enlightened cults which build their religion on an intellectual basis.

¶ Thus these various social and intellectual influences have, in their progress, decimated the ranks of the churches. First held in ridicule or beneath notice, they have increased in being unmolested, and now, by their power, they threaten the very existence of those institutions which once ignored them. At this time, however, we can notice the beginning of a great wave of reform and of self-preservation by the Christian churches which are fully awakened to the danger.

A Wave of Reform

¶ Only recently the Episcopal church has introduced its Emmanuel Movement of psychological and divine healing to stem the tide of Christian Science. This movement has created a sensational interest because of its scientific foundation and the support it received by leading physicians and psychologists. Unlike Christian Science, it does not discard medical aid and the matter-of-fact things of our daily experience. In its work it establishes medical clinics and assigns to them examination of cases. Such patients as can be secured by suggestion and kindred

processes are placed under the supervision of proper exponents of psychological treatment. In most cases these patients suffer from mental, psychic and nervous diseases or from functional disorders traceable to nerve derangement, and their cure is but a matter of time and susceptibility to therapeutic processes. Hopelessly complex functional disturbances, however, receive attention from the medical clinics. At the same time the power of Spirit is invoked through prayer. Thus religion, psychology and medical science work hand in hand for the removal of physical and psychological distresses. The cures effected by the Emmanuel Movement are as remarkable and permanent as those wrought by Christian Science. It is the most telling point gained by the Episcopal church in its self-preservation against the modern psychological cults and indirectly its victory is a victory for all orthodox churches. It has even gained followers from Christian Science who are dissatisfied with its dogmatic philosophical tenets. Other churches are adopting this movement and there is a noticeable revival in their following.

¶ The Roman Catholic church is dealing with these complex problems in the same spirit it has invariably manifested to "heretical" attacks on its traditions and beliefs. On account of its powerful emotional appeal

through a liturgy, rich with impressive music, symbolism and form, and on account of its spiritual position it has alone been able to withstand the shock which has scattered the following of the other churches. Nevertheless even it has felt the growth of "Modernism" and an intellectual departure of many of its foremost representatives from the old lines of dogma. The voice of the modernist has been suppressed through the present Pope's encyclica condemning this rebellion of reason to Revelation, but by no means has it rooted out the internal disturbance which, in time, will be reasserted by the tendencies of modern thought.

¶ The observer, who knows that form is nothing and that the *spirit* of religion is everything, stands aside and awaits the outcome of these things. He views the entire situation as a great struggle among the various churches to maintain individual existence in the face of larger aspects of Truth, and the pastors as urged, for the most, by material conditions leading on the struggle to determined results. It is a question either of the expansion or death of the lower and the survival of the higher and fittest. The "bread and butter" principle, so to speak, is involved and the struggle is correspondent.

¶ The success of the Emmanuel Movement

and its reviving influence will be but temporary unless the churches present their various religious beliefs with greater philosophical and scientific clarity, for it is the absence of this that caused the primary deviation of their following. For the awakened intelligence of their followers will discover that psychological and divine healing were not intended by Providence to be sectarian and that their operation is as possible outside the standards of religious limitations as within. Neither will the old-time argument that the orthodox churches are preservers of morals and Christian ethics avail, for the outsider justly maintains that the greatest Christ-like character is as possible of development without the pale of the churches as within.

Return to Easteric Christianity

¶ There is but one salvation for Christianity, and this is in a renovation or, even better stated, in a return to the depths of the "within"; to a renewal of the soul of early Christianity and in presenting Christian dogma in the same spiritual light and intellectual meaning which gave the Apostles, particularly Paul and the early Christian Fathers, a hearing before the learned assemblies of the Roman and Greek world. The Apostles were first of all philosophers and then theologians. They firmly established them-

selves on an irrefutable, metaphysical foundation, and on it erected their religious and theological conceptions. In this manner they converted the most brilliant thinkers of the pagan world to Christianity. Not in the rehabilitations of outward forms can the churches hope to redeem their ancient *prestige*, but in presenting dogmas and Revelation in terms scientifically proof of failure and philosophically consistent. This holds as well of certain other modern religions which deny the existence of matter, evil and so forth. They are simply undulations of thought which temporarily have sway and success because they present Truth in a greater light, but their existence will untimely terminate on account of intellectual errors. Already brighter flames are burning with greater powers of soul-illumination, and before their resplendent light all lesser lights must pale.

¶ In renewing the spirit of their religion our orthodox churches need not bow down to other gods, nor need they have other scriptures than their own. Such who say that in any separate country exists the Truth and in all others error, speaks with the narrowest falseness. For Truth is of that imperishability of nature that no one age can claim it as its own. Though one, it diversifies itself according to developed and undeveloped

conditions and according to the spiritual need of different peoples at different epochs of their spiritual unfoldness. Therefore it behooves the dogmatic critic to exercise a sacred discrimination when dealing with religions other than his own, and seek for that unity of thought variously expressed in different forms of belief, but which is the essence and spirit of all Religion and Revelation.

¶ Not in the Egyptian Book of the Dead, not in the Pitakas of the Buddhists, not in the Iranian Zend-Avesta, not in the Vedas of the Brahmans and the Upanishads of the Vedanta philosophers, not in the teachings of Socrates and Plato, nor Confucius and Laotsze lives the Eternal Truth alone. It resides equally as glorious in the depths and wisdom of the Christian scriptures, and in their heart can be found soul-liberation and the highest knowledge. These depths can be stirred, however, only by removing the sectarianism and dogmatism which blur the vision of theological commentators; only by changing from the literal meaning of the scriptures to their spiritual, esoteric meaning; only by following the mandate of St. Paul and purge the oldness of the letter that killeth. When this is accomplished, there will shine forth in Christianity the same light which illuminated the mind and heart of the

Apostles, of their great Master and of the great Teachers of all times. We cannot imagine two absolute truths any more than we can think of two absolute beings. Truth, like the omnipresent Spirit, is One without a second. Now, if revelations can be discovered in the Bible, equal in meaning to recent scientific discoveries and inferences and equal in meaning to the more intellectually developed creeds of the East, from which standard the original Christian dogma was corrupted, then will there be a uniformity in all religions, and for this end all spiritual energy is centering.

¶ The mystics of the early Christian church, who were in immediate touch with the life and traditions of the Apostles and disciples of the Christ, knew that His words had a three-fold significance, viz.: (a) as interpreted by the people; (b) the intellectual meaning inherent in the philosophy of the teaching; (c) the mystic, symbolic, esoteric, spiritual meaning, which can be alone comprehended by enlightened souls who live the true, mystic Christ-like life, which is the same as the mystic life led by the Buddhist Bhikshu, the Yogi of the Vedanta and the Arabian Sufi. That this three-fold meaning is beyond doubt is confirmed by the writings of the early Christian Fathers previously men-

tioned and by the words of the Christ himself:

¶ "Unto *you* it is given to know the *mysteries* of the Kingdom of God; but to others I speak in parables that seeing they may not see and hearing they may not understand."

¶ He also cautioned His followers not to cast their *pearls* (of truth) before swine (the undeveloped, who could not understand), lest they should turn and rend them. Again, all the great mystic events of the life of the Christ, such as the Transfiguration and the Last Supper, occurred only when his immediate followers were present. The Bible places the Savior apparently in the foreground of public life in the performance of miracles and the preaching of the Word, but the theological student does not overlook the frequent passage "He was alone with His disciples in the mountain." The desert was His frequent and prolonged retreat. He was more in the silences of life; more alone with His followers, instructing them in the spiritual element permeating all Religion and in the development of those psychological and soul powers, which they later displayed in marvelous psychic phenomena in the cure of the physically and mentally distressed, and even in the raising of the dead.

¶ From this it is seen that the Christ exer-

cised a well-founded discrimination in His teachings, ever preaching the same Truth, but giving it in a simpler form to the general public composed of the undeveloped, who would certainly have misunderstood Him as they ultimately did in consenting to His crucifixion. The masses are trained in periods of gradual development, therefore set in their thought, and to disturb their religious or emotional beliefs is failure, misunderstanding, and, only too frequently, death. But the Great Ones cannot consider these obstacles. They have their mission and rejoice even unto death in performing it.

¶ The Christ uttered the metaphysical, the intellectual meaning of His message to the more enlightened of His followers. This intellectualism found its later expression in the discussions of the Neo-Platonists and Christian Gnostics. It sought its outlet in passages of this nature: "In the beginning was the Word," from the gospel of St. John—a philosophical treatise, rather than a narrative, of the Christ's life.

¶ To His Initiates the Teacher explained the great Truth such as appears in "I and My Father are One." He gave them His God-consciousness of the essence and perfection of the soul, its hidden powers, its repeated incarnations, its inherent divinity

by reason of that Supreme Omni-Existence, that One Self of this seeming myriad-manifoldness of creation. He showed them that the soul was not only immortal, *i. e.*, having a beginning in time and surviving limitations of matter and decay, but that it possessed a Unity and Sameness with the Soul of the World, in which light it was Timeless, Changeless, Eternal. Necessarily such truths followed, as reincarnation, the law of merit and demerit, as expressed in our possibilities and weaknesses, our joys and sorrows. Reincarnation was openly professed in the early church in the first several centuries after Christ until a council forbade its belief under penalty of excommunication. These are the teachings which were known to the Neophyte and the Initiate. They are what St. Paul and the early Christian Fathers speak of as "the mysteries."

¶ The *consciousness*, the *realization* of these truths was the mystical element in Christianity which we witness in the lives of the saints and the mystics. The intellectual part of Christ teaching waned from the Christian church during the period of the "Dark Ages" when philosophy and reason were drowned in an ocean of puerile, scholastic wranglings over non-essentials. The Bible, as it has been handed down to us, is only

a partial tradition of the Christ's Life and Word. The closing chapters of St. John's writings mention this. It is a translation from the original Greek and was called the "Vulgate," as it was to be used in teaching the public, the higher truths not being contained in it. The Vulgate, with its narrow limitations, has formed the criterion of orthodox truth and the theological basis of commentators. The consequence is that, on account of the adherence to the outward letter, we have been persecuted by the blindness of obstinate dogma, and to-day there are *few* theologians able to explain the mystic truth contained in the opening words of St. John's gospel: "In the beginning was the Word." With this in mind we can arrive at some understanding of the bitter differences of Christian reformers when we realize that they have been variously interpreting a partially revealed truth. For its principles of gospel dogma Protestantism is utterly dependent on Catholicism, and the principles of the latter were the result of confusing discussions and personal antipathies in councils upon councils which declared the dogma of the Trinity, the divinity of the Christ and the authenticity of the gospels and Revelation only three hundred years following the Death of the Master and His Apostles.

The Final Unity

¶ Truth is current in all religions. The Spirit of Religion is Eternal, Unchangeable—one with the Eternal Spirit. The errors are the outcome of political, sociological, or economic pressure in maintaining the individuality and revenue of the outward form in which nothing subsides but vanity and the innate selfishness of things. When the time approaches where all religions combine in a disinterested search after that One Flame which is darkened by a rubbish of words and ceremony in all religions, then will sectarianism perish and the light will impartially shine in saving grace through all.



ULTRA-FINALITIES.

¶ Everything, even the lowest, is resultant of Something which is its true manifesting cause, its Spirit, which is the same as the All-spirit. There are rays beyond the violet; there are ideas beyond the word. Why then speak of Finality? The greatest is only equal to the smallest, for their Spirit is equal. Why then speak of Distinction?

* * *

¶ In truth what is sin? What is morality? What is beauty? What is ugliness? The things of Life are divinely alluring, but passing is their nature. The greatest joy is only a reverberation of the greatest pain. Everything objective is of a duality of nature which finds its existence in that Illusion which veils the Spirit and which has projected all in the wheel of alternation. Everything is relative.

* * *

¶ Spirit alone exists, pure and undefiled, from the perturbations either of mind or flesh. In the essence of all resides that Spirit. It is the Love, the Light, the Life of all. Let us, leaving off other words, solely meditate on its imperishable nature.

REALIZATION.

¶ Ah, friend, thou hast forsaken all—even the things thou didst love—and hast retired into the remote place in the supreme effort to realize the Divine, Imperishable Unity and Essence of thy soul with the Great Presence.

¶ Thou hast in many hours of soul-longing wept bitterly that Realization might come. Thou didst, at times, feel the nearness of the Beloved One and yet thou didst not *know*. And then thy soul, unto its very depths, was sick with infinite sorrow because of the failure of attainment. Thou wert labored with a despair that fairly crushed thy soul—yet thou didst remember that in pain are brought forth the Great Things of Life. Thy patience and courage were divine.

¶ After what seemed ages of time there came a Great Stillness; the voice of thy sorrow was silenced in the expectation of an immediate bliss. All at once, wide awake as thou wert, thou didst find thyself floating through what seemed an Impenetrable Silence, and far into the realms of infinite

space—beyond that upon which atmosphere rests. Thou wert drawn far, far beyond the faintest flickerings of the life and desires of sense. Thou didst take flight above the regions of Thought and thy soul remained undisturbed in its single-mindedness even though thou didst visit the planes upon which live the gods throughout the aeons a life of joy unspeakable.

¶ When thy soul in its supreme ascent had reached the very pinnacle of Being whereon is founded this Cosmic Shadow of a Reality, Infinite and Eternal, then wert thou conscious of a Great Light shining as innumerable suns, effulgent, illimitable, radiating an Infinite Harmony, diffusing Perfect Peace. Distant and forgotten were the earth sorrows, the sorrow and the pain of the Great Endeavor. Thou didst hear the rustling of the Master's garments and His Presence kissed thy soul.

¶ On an ocean of etheric rays of indefinite dimensions—palest azure, rose and gold, all inter-blending, thy soul floated to the Portals of Nirvana—the abode of the Eternal God. Thou knewest then no difference where Being is concerned. Lifted from thy soul were the veils of Illusion, of Ignorance, of Separateness, of Manifoldness which made thee dream the Dream of Maya through many incarnations.

¶ Thou didst *know* the Truth that Self alone exists—Immortal, Ancient, Everlasting, beyond Being and Non-Being, beyond both Light and Darkness, beyond both Good and Evil.

¶ Thou knewest the “why” of things which puzzleth all who are bound to the Wheel—for thou wert one with the Foundation of the universes, one with Him whose Infinite Presence radiates the Infinite Shadow which we see about us in myriad expressions.

¶ Thou didst realize what thou art, have been and shall be throughout eternity—Brahman, Spirit, Endless, Deathless and Changeless.

¶ After a time the Great Joy passed from Thy soul, but Thou hadst become Divine, and ever after the Remembrance of Thy Experience was to Thee the One Reality in a world of darkness and perishableness.

¶ Adoration to the Blessed One,

¶ May His Peace and Blessings be ours.

