

The New Psychology

RELIGION
COMPARATIVE RELIGION
THE GREAT RELIGIOUS GROUPS

By
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VOLUME VII

THE MASTER KEY INSTITUTE
597 FIFTH AVENUE
NEW YORK, N. Y.

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Look to This Day.
For it is Life, the very Life of Life.
In Its brief course lie all the Veri-
ties and
Realities of your existence;
The Bliss of Growth;
The Glory of Action;
The Splendor of Beauty;
For Yesterday is but a Dream,
And To-morrow is only a Vision;
But To-day well lived makes
every
Yesterday a Dream of Happiness,
and
Every To-morrow a Vision of Hope.
Look well, therefore, to This
Day!

—FROM THE SANSKRIT.

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Religion

Part Twenty-three

RELIGION

DESTINY is determined, for nations and for individuals, by factors and forces that are really fundamental—such as men's attitude toward one another. Ideals and motives are more potent than events in shaping History. What people think about the abiding concerns of life means more than any contemporary agitation or upheaval.

A few centuries ago it was thought that we must choose between the Bible and Galileo. Fifty years ago it was thought that we must choose between the Bible and Darwin, but as Dean W. R. Inge, of St. Paul's Cathedral, London, says: "Every educated man knows that the main facts of organic evolution

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are firmly established, and that they are quite different from the legends borrowed by the ancient Hebrews from the Babylonians. We are not required to do violence to our reason by rejecting the assured results of modern research. Traditional Christianity must be simplified and spiritualized. It is at present encumbered by bad science and caricatured by bad economics and the more convinced we are of this, the less disposed we shall be to stake the existence of our faith on superstitions which are the religion of the irreligious and the science of the unscientific."

Modern discontent and unsatisfactory conditions are the symptoms of a deep seated and destructive disease. Remedies applied to these symptoms in the form of legislation and suppression may relieve the symptoms, but they do not cure

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the disease which will manifest in other and worse symptoms. Patches applied to an old decaying and obsolete garment in no way improve the garment. Constructive measures must be applied to the foundations of our civilization and that is our thought.

A philosophy of life having as its basis blind optimism, a religion that won't work seven days a week, or a proposition that isn't practical appeals to the intelligent not at all. It is results that we want and to all such the acid test is: Will it work?

The apparent impossibilities are the very things that help us to realize the possible. We must go over the unbeaten trail of thought, cross the desert of ignorance, wade through the "Swamp of Superstition" and scale the mountains of rites and ceremonies if we ever ex-

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pect to come into the "promised land of revelation." Intelligence rules! Thought intelligently directed is a creative force which automatically causes its object to manifest on a material plane. Let him that hath an ear to hear, hear!

One of the characteristic signs of a general awakening is the optimism shining through the midst of doubt and unrest. This optimism is taking the form of illumination, and as the illumination becomes general, fear, anger, doubt, selfishness and greed pass away. We are anticipating a more general realization of the Truth which is to make men free. That there may be one man or one woman who shall first realize this Truth in the new era is barely possible, but the preponderance of evidence is for a more general awakening to the light of illumination.

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Everything which we hold in our consciousness for any length of time becomes impressed upon our subconsciousness and so becomes a pattern which the creative energy will weave into our life and environment. This is the secret of the power of prayer.

The operation of this law has been known to a few in all ages, but nothing was more improbable than the unauthorized revelation of this information by any student of the great esoteric schools of philosophy. This was true because those in authority were afraid that an unprepared public mind might not be ready to make the proper use of the extraordinary power which the application of these principles disclosed.

We know that the universe is governed by law; that for every effect there must be a cause, and that the same cause,

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under the same conditions, will invariably produce the same effect. Consequently, if prayer has ever been answered, it will always be answered, if the proper conditions are complied with. This must necessarily be true; otherwise the universe would be a chaos instead of a cosmos. The answer to prayer is therefore subject to law, and this law is definite, exact and scientific, just as are the laws governing gravitation and electricity. An understanding of this law takes the foundation of Christianity out of the realm of superstition and credulity and places it upon the firm rock of scientific understanding.

The Creative Principle of the Universe makes no exception, nor does it act through caprice or from anger, jealousy or wrath; neither can it be cajoled, flattered nor moved by sympathy nor peti-

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tion; but when we understand our unity with this Universal Principle, we shall appear to be favored because we shall have found the source of all wisdom and power.

It must be conceded by every thinking person that the answer to prayer furnishes the evidence of an all-pervasive, omnipotent intelligence which is imminent in all things and all persons. We have heretofore personalized this ever-present intelligence and called it God, but the idea of personality has become associated with form and form is a product of matter. The ever-present intelligence or mind must be the Creator of all form, the director of all energy, the source of all wisdom.

In order to secure the best thought of the world on the value of prayer, "The Walker Trust," recently offered a prize

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of \$100.00 for the best essay on "Prayer; The meaning, the reality and the power of prayer, its place and value to the individual, to the church and the state, in the every day affairs of life, in the healing of disease, in times of distress and national danger, and in relation to national ideals and to the world progress."

In response to the invitation 1667 essays were received. They came from every quarter of the globe, they were written in nineteen different languages. The prize of \$100.00 was awarded to the Rev. Samuel McComb, D.D., of Baltimore, Md. A comparative study of these essays is published by the Macmillan Company of New York. In giving his impressions Mr. David Russell of the Walker Trust says: "To practically all the contributors prayer is something

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real and of inestimable value, but unfortunately there is little information given as to the method by which the law is placed in operation." Mr. Russell, himself, agrees that the answer to prayer must be the operation of a Natural Law, he says: "We know, that to make use of a Natural Law, the intelligence must be able to comprehend its conditions and to direct or control its sequences. Can we doubt that to an intelligence great enough to encompass the spirit, there would be revealed a realm of spiritual law?" It seems that we are rapidly coming into an understanding of this law and understanding is control.

The value of prayer depends upon the law of spiritual activity. Spirit is the Creative Principle of the Universe and is Omnipotent, Omniscient and Omnipresent. Thinking is a spiritual activ-

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ity, and consists of the reaction of the Individual against the Universal Mind. "I think, therefore I am," when "I cease to think, I cease to exist." Thinking is the only activity which spirit possesses. Spirit is creative, thinking therefore is a creative process, but as the larger part of our thinking processes are subjective rather than objective, most of our creative work is carried on subjectively. But because this work is spiritual work it is none the less real. We know that all the great eternal forces of Nature are invisible rather than visible, spiritual rather than material, subjective rather than objective.

But exactly because thinking is a creative process, most of us are creating destructive conditions, we are thinking death rather than life, we are thinking lack rather than abundance, we are

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thinking disease rather than health, we are thinking inharmony rather than harmony, and our experiences and the experiences of our loved ones eventually reflect the attitude of Mind which we habitually entertain, for be it known that if we can pray for those we love, we can also injure them by entertaining and harboring destructive thoughts concerning them. We are free moral agents and may freely choose what we think, but the result of our thought is governed by an immutable law; this is the modern scientific phraseology for the Scriptural statement: "Be not deceived for God is not mocked, whatsoever a man soweth, that shall he also reap."

Prayer is thought in the form of a petition, and an affirmation is a statement of Truth, and when reinforced by Faith, another powerful form of

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thought, they become invincible, because "Faith is the substance of things hoped for, the evidence of things not seen." This substance is spiritual substance which contains within itself the Creator and the Created, the germ, the Elohim, that which enters in, goes forth and becomes one with its object.

But prayers and affirmations are not the only forms of creative thought. The architect, when he plans to erect a wonderful new building, seeks the quiet of his studio, calls on his imagination for new or novel features embodying additional comforts or utilities and is seldom disappointed in the results.

The engineer who designs to span a chasm or river, visualizes the entire structure before making any attempt to embody it in form, this visualization is the mental image which precedes and

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predetermines the character of the structure which will eventually take form in the objective world.

The chemist seeks the quiet of his laboratory and then becomes receptive to the ideas from which the world will eventually profit by some new comfort or luxury.

The financier retires to his office or counting room and concentrates on some problem in organization or finance and soon the world learns of another co-ordination of industry requiring millions of additional capital.

Imagination, Visualization, Concentration are all spiritual faculties, and are all creative, because spirit is the one Creative Principle of the Universe, and he who has found the secret of the creative power of mind has found the secret of the ages. The law stated in scientific

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terms is, that "thought will correlate with its object," but unfortunately the large majority are allowing their thoughts to dwell upon lack, limitation, poverty and every other form of destructive thought, and as the law is no respecter of persons these things become objectified in their environment.

Finally, there is love, which is also a form of thought. Love is nothing material and yet no one will deny that it is something very real. St. John tells us that "God is Love"; again he says: "Now are we all sons of God?" which means that Love is the Creative Principle of the Universe and St. Paul tells us "In Him we live and move and have our being."

Love is a product of the emotions, the emotions are governed by the Solar Plexus and the sympathetic nervous sys-

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tem. It is therefore a subconscious activity and is entirely under the control of the involuntary system of nerves. For this reason it is frequently actuated by motives which are dictated neither by reason nor intellect. Every political demagogue and religious revivalist takes advantage of this principle, they know that if they can arouse the emotions, the result is assured, so that the demagogue always appeals to the passions and prejudices of his audience, never to the reason. The revivalist always appeals to the emotions through the love nature and never to the intellect, they both know that when the emotions are aroused intellect and reason are stilled.

Here we find the same result obtained through opposite polarities, one appealing to hatred, revenge, class prejudices and jealousy; the other appealing to

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love, service, hope and joy, but the principle is the same. One attracts, the other repels; one is constructive, the other destructive; one is positive, the other negative; the same power is being placed in operation in the same way, but for different purposes. Love and hatred are simply the opposite polarities of the same force, just as electricity or any other force may be used for destructive purposes just as readily as it may be used for constructive purposes.

Some will say that if God is Spirit and is Omnipotent and Omnipresent, how can He be responsible for destructive conditions; He cannot bring about disaster, want, disease and death. Certainly not, but we can bring these things upon ourselves by a non-compliance with the spiritual laws. If we do not know that thought is creative, we may enter-

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tain thoughts of inharmony, lack and disease, which will eventually result in the condition of which these thoughts are the seed forms, but by an understanding of the law we can reverse the process and thereby bring about a different result. Good and evil are thereby seen to be but relative terms indicating the result of our thoughts and actions. If we entertain constructive thoughts only, the result will benefit ourselves or others, this benefit we call good, if on the other hand we entertain destructive thought, this will result in inharmony for ourselves and others, this inharmony we call evil, but the power is the same in either event. There is but one source of power and we can use the power for good or for evil, just as we can make use of electricity for light, heat or power by an understanding of the laws governing

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electricity, but if we are careless or ignorant of the laws governing electricity, the result may be disastrous. The power is not good in one case and evil in the other; the good or evil depend upon our compliance with the law.

Many will ask, "how does this thought agree with the scripture?" Many millions of Bibles are sold annually, and every discovery in chemistry, science or philosophy must be in agreement with the vital Truth of religious thought.

What then was the thought of the Master concerning the Creator? It will be remembered that the question was put to him by a lawyer: "Master what shall I do to inherit eternal life?" Did He evade the question? Did He quote some ancient authority? Did He recommend some creed or theological dogma? He did not. His answer was direct and

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to the point: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength, and thy neighbor as thyself."

Where is this God which the lawyer is told to love? Jesus refers to Him as the Father. "He that hath seen me hath seen the Father," again, "The Father and I are one," again, "It is not I that doeth the work, but the Father that dwelleth in me, He doeth the work," again, He taught His disciples to pray: "Our Father which art in Heaven," and when asked concerning the location of Heaven, He said: "Men shall not say Lo here or Lo there, for behold the Kingdom of Heaven is within you." Here then is authority as to the immanence of the Creator, the Father, from the Master Physician himself. Thus, we find that Science and Religion are not

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in conflict and that within the Church and without there is a setting aside of traditional creeds and a return to the things which the Great Teacher taught and the things for which He stood.

The Old Testament has much to say concerning the God of Jacob and of Moses, but this conception of an Anthropomorphic God is principally interesting as indicating the thought of a people who believed that the world was flat, that the sun moved, when science was but magic and religion the dogma of the scholastics.

This was the result of the deductive method of reasoning which originated with certain statements of fact which were universal and absolute, and which were incapable of verification, all other facts must be arrived at by a process of deduction from these original axioms.

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If facts were observed which seemed to contradict the deductions from which these original axioms were formulated, so much the worse for the facts, they could not be facts. Facts are nothing compared with "statements of Truth" as given by the scholastics. If there were those who persisted in seeing these unwelcome facts, there was the hemlock, or the stake or the cross.

But in the New Testament all of this is reversed, the doctrine of the immanence of God is taught, an objective God is converted into a subjective God, we are told that, "In Him we live and move and have our Being," we are told that "The Kingdom of Heaven is within you," and we are led to infer that God is always in the "Kingdom."

It will readily be seen that the Nazarene completely reversed the process of

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thought in vogue at that time, instead of using the deductive method of thinking he used the inductive. He accepted no authority, no dogma, no creed, instead of reasoning from the seen to the unseen, the visible to the invisible, from things temporal to things eternal, He reversed this process completely, and as the idea of this immanent God took hold of man, as they began to understand that, "Closer is He than breathing, nearer than hands or feet," then gradually came an awakening, which marks the birth of a splendor such as had never before been known.

In this connection it is interesting to note that the miscellaneous collection of manuscripts which have finally been put together and called the Bible were written by many different men, of many different locations, and at widely differ-

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ent times. At first these manuscripts were circulated separately, later they were collected into a single volume and for a long time there were serious disputes among the ancient Jews and the early Church Ecclesiastics as to what manuscripts should have a place in the sacred book. In fact, until quite recently there were many of these manuscripts included which are not now to be found in the Bible as recognized by the Protestant Church of today.

The manuscripts comprising the Old Testament were written originally in Hebrew, those of the New Testament in Greek, and not a single original manuscript of any book either of the Old or the New Testament is in existence today, nor have they been in existence for hundreds of years. We have then only

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copies of copies of copies many times removed from the original.

When we remember that those who undertook to translate these manuscripts into the English language for the purpose of giving them to the people met with violent opposition, frequently being driven from the country and excommunicated from the church, we see that there was little uniformity in the various translations of these manuscripts which are now called the Bible or the "Word of God."

The King James edition which finally became popular with the people was the work of fifty-four churchmen who agreed with each other that all differences of opinion should be settled at special meetings to be held from time to time and that all marginal notes concerning the Greek or Hebrew text

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should be eliminated. The fact that this edition had the sanction of the King was probably the determining factor in favor of its general adoption, but aside from this the work came to be held in high esteem by the scholastics because of the smoothness and beauty of the diction, the churchmen who had the revision in charge evidently sacrificing accuracy for euphony and rhetoric.

And now we have a strictly "American" Bible, the work of the American Revision Committee in which the famous definition of Faith by St. Paul, "Now Faith is the substance of things hoped for, the evidence of things not seen" is changed to "Now Faith is the assurance of things hoped for, a conviction of things not seen," from which it would appear that Paul did not begin to have the insight, the vision, the

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intuition with which he has been credited, the latter translation completely nullifying and destroying what has heretofore been the most wonderful definition of faith ever given to the world.

If the inductive method of reasoning obtained in religion, we should find all religions co-operating for the purpose of bringing about "Peace on Earth and good will toward men." We should find every school of theology co-operating with every other school for the purpose of spreading the "glad tidings of great joy," telling of a Redeemer who has come "That we might have life and have it more abundantly," and that this abundant life may be had by looking within instead of without. That objective peace is the result of subjective peace, that harmony without is the natural consequence which follows harmony

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within, that "men do not gather figs from thistles, or grapes from thorns," and that a man's character is the evidence of the value of his religion: "For by their fruits shall they be known," such a religion satisfies the brain as well as the heart, religion is to love justice, to long for the right, to love mercy, to forget wrongs and remember benefits, to love the truth, to be sincere, to love liberty, to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world, to cultivate courage and cheerfulness. To make others happy, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm, the dawn beyond the night. This is the religion of reason, the creed of science.

Comparative Religion

Part Twenty-four

COMPARATIVE RELIGION

THE primitive races never develop sufficiently to embody their ideas in a literature; they are the so-called savage and barbarous tribes of ancient and modern times, and may be known to some extent through the survival of their ideas and customs, through their civilized descendants and through writings of these same descendants.

In the early period we are impressed by the psychological Unity of man. Details of these early races differ, of course, yet the variations are far less than one would suspect, for it is a surprising fact, that in all parts of the world, the Minds of Men, as they reach to the fundamental facts of existence, work very nearly in the same way.

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The Psychological likeness of the process of man's mind is one of the most striking discoveries of modern times.

The essential part of the religions of antiquity is not so much one of belief, as of Practice—Man had not yet evolved enough to reason—to weigh and compare his thoughts. He needed discipline to train his body and his emotions; he was therefore given exercises suitable for this purpose. His struggle for existence caused him to look up to supernatural Beings, whom he designated as Gods to secure their aid; to avert their anger, he must make sacrifices; Gods were to be feared.

Life after death is another universal belief. Some souls went to the Underworld, some to Heaven. Another belief was called Animism or belief that everything—not only animals, but the trees,

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the thunder, water, earth, fire, etc.—had a soul or spirit.

Spirits might wreak their vengeance on man, if they became displeased with his actions, so these in turn were to be feared.

This fear system was allowed, for by it man learned to obey orders. Many tribes had ideas such as, that inanimate parts of an animal, as bones, claws, tails, feet, etc., retained something of the Power of the living thing and this was called Fetishism.

Closely related to Fetishism was Idol Worship. We therefore see that social organizations down to this day are affected by ancient conceptions entertained of the Gods.

Man thought at that time, of the Earth as a Goddess—the mother of inexhausti-

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ble fertility—of thunder, as warriors' bolts.

These conceptions, we readily admit, color all of our literature, and are the origin of many superstitions.

Totemism is a name given to the system of tribal subdivisions, denoted by Totem. Totems are usually natural objects, such as animals, but also trees and plants, as the emblem of a clan or tribe.

Totem is an American Indian word, denoting "Ancestor" or Family History—yet the practice exists in many parts of the world. Sacrifice has always been offered in all parts of the world.

In these primitive religions, all so-called civilized religions have had their roots. Some substance of a tree comes through its roots, more comes from the air through its leaves, so civilized reli-

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gions owe much to the inheritance of the remote uncivilized past.

Their beliefs are often irrational and their practices revolting, but through them the way outward and upward is opened.

Since humanity has never reached perfection, so no religion has ever been a perfect religion, and religion has always suffered from the attempt to crystallize it into form. But all religions are fundamentally the same, they are but the innate desire of the ego of Humanity, through its long Journey from the clod, to deepen faith by adding to faith, Knowledge.

Man has ever been religious in his nature—there has ever been within him an eternal Urge, that has pushed him on, in his threefold unfoldment—and that something is within itself. It is the Life

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Principle—and so we might call religion the Technique of Unfolding Life.

We are now living in a period of time, called by students of the higher thought, the Aryan Period. This is the fifth period of time in World History. Through the other four periods, man was busy with his unfoldment and the acquirement of his faculties; and a religion suitable to his meager understanding was a necessary means to this end.

As "man is heir to the ages," we find that in each primitive period, there were teachings, that were handed down, to later periods, and incorporated into their beliefs, thus we have the Legends and Folk Lore stories which still come to us, from the long past ages.

As we read and compare these far away traditions and legends, it is interesting to note that through them have

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come the story of the serpent, the story of the separation of the Sexes, as Adam and Eve, the story of the Garden of Eden, and the story of an Egg, which is to this day an emblem of life—and many other similar stories which are given in modern religions as emblems of Truth.

There was also, always in each, a story of a flood, and this is important, because it coincides with science, which says that the earth has been inundated many times.

Babylonia, Assyria and Egypt have all left legacies of thought and philosophy, that have had an influence on the human heart and mind.

But who has not read of that wonder land of Egypt?—and having read, did not feel an at-one-ment with old Egypt, and did not have a mystical longing to be there—that he might feel this at-one-ment deeper.

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This mighty land of a lost romance, was in reality created out of a desert by the thrice romantic river Nile.

Here is, perhaps, one of this earth's oldest civilizations—History is lost in the dim far away past, but far beyond 5000 years B.C., there were tribes, whose many Gods were living there, and each tribe had their "Totems."

Birds, and animals, played a large part as regard their religious symbology.

As the neighboring nations had their Gods "of fertility," so their more popular Gods were Osiris and his sister wife Isis. Osiris was represented by the Nile, and Isis by the land of Egypt, and at certain seasons the Nile overflowed and irrigated the otherwise desert land, which by the overflow yielded a plentiful harvest, and the Harvest represented Horns, the Child God.

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Egypt's Gods were many, yet as time wore on, her ideas and ideals changed somewhat, and her Gods were grouped, as in families, and finally numbered Nine, which later was called by the Greeks an "Eunead." This grouping was because of our numerical system of nine digits.

The effect of this religion was felt in a development of a sensitive social consciousness. It became an age of reflection and philosophical study.

Egypt was however becoming skeptic. In its early days it was only the kings who ascended to heaven. "Now," they asked, "why not the common man as well?" Here we see the seeds of democracy sprouting.

It is said that there arose a king, who was intensely religious, and who tried to bring man's mind to the One God idea.

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This idea was embraced in the God "Ra,"—a Sun God, but Egypt was not yet prepared for such an innovation and clung to her old Gods.

Under Rameses II, and Seti I, Egypt came under Asiatic influence but the deities, Baal, and Anah-Ashtar, left no deep impression upon Egyptian ideals.

The Great Religious Groups
Part Twenty-five

JUDAISM

THE famous land of Palestine—a long narrow strip of country, possessing many fertile valleys and high mountains, lies east of the Mediterranean Sea, and west of the Arabian Desert, 70 miles wide by 125 in length—about as large in area as the State of Missouri.

Within it is the Dead Sea, 1300 feet below sea level, and in it, is also Mount Hermon, rising 9166 feet above sea level and covered with snow from November to August.

This remarkable land, and its varied climates played an heroic part in the birth of the Religion that has had much influence upon the world.

The early books of the Bible were

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written much later than is generally supposed, and the collection of the Hebrew Patriarch stories, in the book of Genesis, consists largely of traditions of a later tribal history.

It is indicated by tradition that the early Hebrew nations were composed of four tribes, which were said to be descended from four mothers, and of which two are considered of importance, the "Leah" and "Rachel" tribes—Leah means "Wild Cow" and Rachel means an Ewe.

Opinions differ as to whether these were Totems or economic symbols.—The Leah tribe might have been cattle raisers, while the Rachel tribe sheep raisers.—The time is recorded at about 1300 B.C.—and it was probably the Rachel tribes only, which were in Egypt and were later led out by Moses.

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Reasoning by analogy it is probable that the religion of these tribes before they entered Palestine, did not differ materially from that of the other tribes about them—for the primitive Semitic Pillars, Circumcision, the harem, etc., were perpetuated by them into much later times. It is then reasonable to think their religion similar to that of those around them. Each tribe may have had its deity; we read of the God "Gad" which was probably the God of the tribe of Asher, the Goddess Ashera. The Kenite God was "Yahweh," or Jehova and ancient Hebrew writers say this worship went back to earliest times.

This early God was like many others of that age, thought to be a God of Fertility, and was said to mean, "He who causes passionate love." They attributed all activity to him, like the

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eruption of a volcano, victories over their enemies, etc.

There are indications that "Yahweh" may have been a Divine name in North Arabia for thousands of years before Moses, and that the roaming emigrants from this region to Babylonia and Palestine, had carried this name and worship to those countries.

Perhaps the greatest figure, in all this history was Moses, born and reared in Egypt while the Hebrew Nation was held in bondage. There he was the adopted son of a Princess who brought him up in all the learning of Egypt. But seeing the oppression of his people, it is recorded that he slew an Egyptian one day, and then in fear of vengeance, fled from Egypt to the country of the Medianites-Kenites and lived there many years.

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While there he married Jethro's daughter; Jethro was a Priest of Yahweh. At the "Burning Bush" on Yahweh's volcanic mountain, he was so impressed with the power and majesty of Yahweh, as to become his follower—and he returned to Egypt to preach to his enslaved people a way of escape through this same power of Yahweh.

The escape was made and at the Burning Mountain a "Covenant" was made to make Yahweh their God and to serve Him,—but later Moses and his brother Aaron were made Priests, and the covenant was placed in a box or Ark that could be easily carried from place to place, and which contained the sacred emblems, which were emblematic of Yahweh's presence with them.

His new worshipers' duties were summed up into a code of ten laws—

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today known as the "Ten Commandments," thought by most people to be ten because this infant race could count them on their fingers. This was a moral code of laws with a strict mathematical basis and what is most remarkable, this code has stood the test of the ages and still holds good, and is embodied in the Laws of most countries of the earth today.

It is true that the contemporary religions, and later ones had in them practically most of the laws given to Moses, but somehow, these have stood out clear and have been used by all nations as a basis for law.

Yahweh's emphatic demand of the "One God" idea, or monotheism, was the first great ethical teaching—next was for righteousness, between man and man—His first Prophets held to the

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ideas of sacrifice and justice—later ones told of Yahweh's love. "Yahweh had chosen Israel for a bride" and her faithlessness to him was base ingratitude, and deeply grieved his heart.

Later prophets spoke of a new teacher to come—of a Messiah—also of a change of heart and an inwardness of religion—and the teachings of the Prophets Isaiah and Jeremiah did much to set religion free from time worn shackles.

The development of Israel's religion, from its primitive Semitic beginning to the formation of Judaism, is one of the most significant chapters in human history—for in other countries as in Egypt, the Monotheistic idea was grasped by but a few—In Israel alone, was it made the possession of the people. It is on account of this that the Hebrew Religion became mother to three great mon-

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otheistic religions of the world—Judaism, Mohammedanism and Christianity—Jerusalem was “Yahweh’s Holy City,” and is to this day. But to follow the Hebrews, who are later called Jews, through their long history of rises and falls, of their captivity and return, of their national evolution, and then their final “scattering among the nations,” is not our purpose.

Man has always been a roving animal, and coming in contact with other nations led to national troubles—we read of friction between the Jews and the Samaritans, and later with Persia and Babylonia, and Greece and Rome, and they then felt the influence of the various currents of life and thought that swayed the world.

The Sages and Seers, Philosophers and Poets of these foreign nations had

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their weight, and we see the result in the Proverbs of Solomon and the Psalms of David, and note the Greek thought in the book of Ecclesiasties.

MOHAMMEDANISM

THE city of Mecca was the seat of a powerful tribe of Koreisch people, and was a place to which all the people of Arabia came each year to celebrate a festival, or to trade.

It was under these conditions that Mohammed was born at Mecca, 570 A.D.

Before his birth a sect had broken away from the old religion, and claimed to be seeking for the faith of Abraham.

Mohammed seems to have been much given to Mystical and religious things. He lived in Mecca till he was 50 years old, having in the meantime married and had six children, two sons and four daughters. At one time he was agitated by grave doubts, and withdrawing from

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his family, and Mecca, spent two years in a cave in prayer and meditation, and at the end came back with a strong conviction that God had commissioned him to be a prophet to his people, and he at once began and continued preaching for ten years during which period he attracted but few followers, these however were loyal ones—and in time the number grew.

His cardinal doctrine was the "Oneness," and Aloneness of God.

This God he called "Allah" meaning "The God."

He saw God as a Great Human Being or a transcendent man—He had hands, feet, eyes and all other human attributes.

He was all-wise, and powerful and an absolute despot of the world.

It was useless for man to try to under-

Mohammedanism

stand him; but He would be merciful if man submitted to His will.

The next doctrine to be taught was that Mohammed was His prophet—"No prophet was to come after Mohammed"—Religion was to give man peace, the Arabic root of which is "Salama," said to be "The Infinitive" of the causative stem of which is "Islam," "to submit," and as he preached the doctrine of Submission, he called his religion "Islam."

As time went on he added to these doctrines many material teachings, as reward and punishment; believers were to be rewarded with a material paradise, in the way of a Harem Home—and unbelievers were to be tortured in a very material Hell—two passages from the Koran illustrate this—"Is the reward of Goodness, aught but goodness? Then

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which of your Lord's bounties will ye deny? and besides these are gardens twain—with green foliages—in each are two gushing springs—in each fruits and palms, and Pomegranates—In them are maidens best and fairest—bright and large-eyed maidens, kept in their tents, reclining in cushions and beautiful carpets—Blessed be the name of the Lord, possessed of honor and majesty" (Koran-Sura LVo60-75).

So much for rewards—But also note these punishments—"To those who misbelieve, for them are cut out garments of fire—Then shall be poured over their heads boiling water—wherewith what is in their bellies shall be dissolved and their skins too, and for them are maces of iron, whenever they desire to come forth therefrom through pain, they are

Mohammedanism

sent back into it, and taste ye the torment of the Burning" (Koran-Sura—XXII, 20). The doctrines of angels and Satan were borrowed from Judaism.

On account of some dislike by the people of Mecca for Mohammed, he fled from there to Medina. This is a great point in Mohammedanism, for from this, their time is marked—at Medina, Mohammed was accepted as their ruler and in it Islam was changed somewhat.

For some time as had been his custom, he continued to pray with his face towards Jerusalem, for he fondly hoped that the Jews, of which there were many in Medina, would accept him as a successor of their prophets. In this he was sadly disappointed.

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He then changed the direction of prayer from Jerusalem to Mecca—and the ideals of Arabia soon became more influential than those of Jerusalem and Israel.

ZOROASTRIANISM

IF WE read of some of the older religions, with the idea of seeing what the people of that religion believed, we may get a wrong idea or concept, of that belief, because the time and the locality are an important indication of its teachings.

Zoroastrianism was born in Persia, a great table-land country about one fifth the area of the United States. It is almost surrounded by high mountains, which open only through rocky passes. It has but few rivers and these lose themselves in the sandy soil.

As Zoroaster was said to be the great agricultural God, we can more readily see why agriculture became a part of religious duty.

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The struggle with nature in this elevated table-land produced an efficient and practical people, not unlike the Romans in general characteristics. But note the difference of their kinsmen, in India, where there was a milder climate. Here you see the speculative, contemplative and highly mystical character; but the Persian remained to the end an active and alert body, more interested in things objective than metaphysical. So to them was sent a Teacher and Master who could reach their minds, hearts and abilities—and Zoroaster's teachings are quite different from all others.

The book of the "Avestas," or "Knowledge" was written long after Zoroaster's days, but it carries his teachings and ideals in the form of poems

Zoroastrianism

(not unlike our psalms), they composed their religion.

The old Iranian religion, still held sway and while Zoroaster opposed these, still Ahura, under Zoroaster became "Ahura-Mad-Masdah," a fire God—So he taught Astronomy to his people with the fire of the Sun as the life of all living things.

Zoroaster was at first called Zarathustra—and the names are no doubt indicative of office, rather than person, like our word "president" or "judge"—but it is certain there was one great Zoroaster—One with new ideals and a system.

At about twenty years of age he retired from his fellows and sought his own Faith and no doubt began to formulate the general truths of his system; and again like Jesus, we see him at 30

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years of age getting visions and revelations.

In a vision that was thrice repeated in one day, he was admitted to the presence of Ahura-Masdah—the Supreme Being Himself, and was taught by Him, in Heaven.

Upon Zoroaster's return to earth, he at once began to preach to the then ruling Priests, his own religion, the worship of Masdah, the glorification of Archangels, denouncing Demons, etc.

Later he was given six more visions, in which each of the Archangels appeared to him and each of these became to him personified qualities, such as "Good Thought"—"Good Words"—"Good Deeds," etc.

Zoroaster was a practical Monotheist. In his thought "Ahura-Masdah" was the one God Supreme.

Zoroastrianism

He was diplomatic in that he incorporated or so used the ideals, with new interpretations, as to lessen the offence and shock to his new converts.

He taught that man had two natures—an animal and a Divine nature, and through practice of good thoughts, "Perfect Righteousness," etc., man would be one at last with Masdah, and to those who were trying, Masdah gave help, if asked to do so.

He assumed that man is the arbiter of his own destiny; he can do right if he will.

Right is truthfulness, the practice of justice, and the fostering of agriculture.

Wrong is lying, robbery and the destruction of irrigation, cattle or crops.

Rewards and punishments were alike the results of these acts.

THE VEDIC RELIGION

INDIA, extending from the Himalaya Mountains, on the North, to the Indian Ocean on the South, presents a variety of temperatures and climate. It is a great three-cornered country, 1000 miles North and South and almost the same distance East and West.

The scene of the Vedic Religion, however is only concerned with the two great river valleys of the Indus and the Ganges. In the upper part of the valley of the Indus, where the rivers are fed by the melting of the snows, on the Himalayas, the climate is that of a temperate zone, much like that of our Central States. The valley of the Ganges lies further to the South, and is

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dependent for its fertility upon the rains brought over by the monsoons. The climate is not favorable to human life and the struggle for existence is severe.

There came into the upper Indus valley, through the passes of the Kush Mountains, some tribes of Aryan stock. They spread over the northern part of the Indus valley and lived here for some centuries, and here were composed the Vedas—a sort of Bible or Epic of Divine Wisdom. Later some of this race passed into the Ganges valley, and some writers hold that the splitting of the religions that followed was due to the depressing effect of the climate of that valley.

More than 100 books are called Vedas—the principal of which are the Rig-Veda—the Yagur-Veda and the Sama-Veda. Veda means “wit” or “Knowl-

The Vedic Religion

edge"—the oldest of the Vedas is the Rig-Veda, and consists of Hymns of praise, containing about 10,000 stanzas, though not all are stanzas of praise—some are called family books, some are Books of Blessing and Curses, etc.

They are supposed to have been composed by different poets and seers—The other Vedas were dedications and some were set to music.

The Brahamanas are theological treatises, written in prose and deal with sacrificial ceremonies, they often reveal a reflective spirit which was unsatisfied with the mere offering of animal sacrifices, and sought for union with a spiritual Being.

Closely connected with the Brahmanas' reflective side, are the Upanishads, which are a new and quite different re-

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ligion. The Upanishads as literature, are of next importance to the Rig-Vedas.

It is generally agreed that the Upanishads were written before the time of Gautama, called the Buddha, who died 487 B.C. and this seems certain because the whole Buddhistic system of thought presupposes the philosophic conceptions of the Upanishads. It is therefore reasonable that Brahmanas and Upanishads developed in the period 800 to 500 B.C.

The Rig-Veda was more like a social order—a simple patriarchal society, ruled by chieftains called Rajas.

In Rig-Veda, the family was the foundation of society—the father, the Lord of the house, was also a priest, who offered sacrifice; the wife though subjected to him, occupied a position of greater honor than in the age of the Brahmanas, for she took part in the

The Vedic Religion

offering of sacrifice—she was the mistress of the house and shared control of the children, the slaves and the unmarried brothers and sisters of the husband.

The standards of morality were high.

The community was agricultural, and the standard of value was a cow, though the metals Gold and Bronze are referred to—later, conquests were made by aborigines of other countries, especially in the Ganges valley and in the course of struggles thus entailed there came about a difference of occupation and eventually there was a Priestly class, a warrior class and an agricultural class, and here is the beginning of the caste systems of those countries.

Of the Vedic Deities, it was claimed there were thirty-three, a very significant number in human evolution, but the

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most important was Indra, who was a tribal God, supposed to be the fighter of the national battles—and this fighting character he has never thrown off.

He is of the earth, earthy. He slays dragons and monsters. He was a glutton, a drunkard and a boaster.

Another God was Agui, God of fire.—It is well here to stop and consider the remarkable fact, that in nearly all of these early religions, this consideration of the Sacredness of the four elements, Earth, Air, Water and Fire—This is a universal teaching of those early religions, and is the same in all parts of the world.

These ancient people of India manifested a strong lust, towards the multiplication of Gods through the personification of the Powers of nature and of

The Vedic Religion

the Morning and the Evening Stars, or Sun and Moon, and Mother Earth, etc.

In the Rig-Veda, the Creation is referred to as an act of natural Generation (Rig-Veda. IV-2).

The king of Death was called Yama, and ruled over the places of the dead, both good and bad.

Their idea of immortality was very vague, though a strong desire for it is indicated in later literature, the Upanishad and the Mahabharata; there are clear traces of an Indian belief in a Hell and in a Heaven.

The Brahamanas was a book of rituals, relating both to sacrifice and to worship, and also to the duties of the four different castes called "The Brahman" or Priestly class, the Rajauya, or warrior class—the Viazga or agricultural class, and the Indra or servant class.

BUDDHISM

LIKE Jesus of Nazareth, Gautama, founder of the Buddhist teachings, has left no books of his own writing to the world, though there are some which include his doctrine that have been ascribed to him.

He was born near Benares, about 567 B.C. His father was a prince named Suddhodana.

At the time of his birth, the mother was on her way to her father's home, but her son was born under some tall trees in a pleasant grove, called "Lumbini."

The mother died a week later, and her sister reared the boy.

It is related that Gautama had little or no interest in his princely duties and in reality abandoned his home, wife and

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child to devote his time to study and religion—but this was not unusual, for with the rise of the Upanishads, there had grown up a body of Ascetics who abandoned the world, lived in poverty and in forests and mountains and begged their food.

Gautama was led to this step by Four visions: that of beholding a man decrepit through age; a sick man; a decaying corpse and a dignified hermit. Before leaving home, he stole into the chamber of his sleeping wife and child to look at them for a last time.

This parting the Buddhists call the "Great Renunciation."

He then went South-East and South of the Ganges where he spent some time studying the Brahman Philosophy under two distinguished teachers—But this did not satisfy him and he withdrew into a

Buddhism

jungle and for six years gave himself to the severest asceticism, and thereby gained fame in India.

But still he had no peace of soul until one day through intensified fasting, he fell in a swoon and was regarded by his disciples as dead, but he recovered, and despairing of further profit from such rigorous penance he began to take regular food, and gave up his self-mortification.

There now followed a second crisis in Gautama's career. All the teachings of Hindu philosophy had failed him, and he almost despaired of reaching his goal.

While wandering and meditating he sat down under a Banyan tree—Here he reviewed the years of his life, and fought with temptation, in much the same way as that recorded of Jesus; as the day

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ended he saw in a vision a new path and saw that he himself was Buddha or the "Enlightened One."

This tree was called the "Bo" tree—the tree of enlightenment. His secret was his Peace in the power over the human heart; of inward culture and Love for others.

Because of his experience, the Bo-tree has become to the Buddhist, almost what the Cross is to the Christian.

Man has had his symbols for unseen or metaphysical qualities, throughout all the ages.

He taught the idea of a Supreme God, and that the Devas or Gods of the old religion were real beings, but that they were like men, entangled with the material meshes.

He taught Karma and Reincarnation, or the doctrine of cause and effect.

YOGA SYSTEM

WE CANNOT leave India and her mighty schools of thought without glancing at the modern development and we must turn to history to see how the ancient beliefs became changed.

Neither the Vedic religion nor the Upanishads, was supplanted by the Buddhist religion nor by the Jainistic heresies, for each lived on and in turn has undergone many changes in the course of the centuries.

India has had many upheavals, and has been subjugated by different people at different periods, as by the Syrians, the Parthenians, and the Mohammedans, but the most important conquest was that by Great Britain in 1803 A.D.

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The various systems of philosophy, that were evolved out of the thought of the Upanishads, maintained that there are two Eternal Beings; this was the theory of the Great Thinker Kapila who revolted from the monotheistic theory of the Upanishads and who recognized only matter and the individual soul—he recognized no God.

The Yoga system was still later established by one Patangali—"Yoga" means Yoke or "Union," in this case union with God or the higher self, and lays emphasis on experience and knowledge, rather than on asceticism, fasting and other penances that had long been practiced in India. These were taken up and enforced by the Yoga, with philosophical explanations, and with the object of isolating the soul from matter, that it might be united with God.

Yoga System

To stand with mud caked in the hair of one's head, till the birds nested in it, immovable because the soul was in static abstraction, was one of the extreme manifestations of the practice of the Yoga Philosophy.

Still another development of the Upanishads was that of the "Vedanta," originated by a commentator on the Veda who lived about 800 A.D.

It claims the phenomenal world has no reality of existence, any more than that of a dream, and that the bad dream of birth and rebirth will go on until each soul recognizes that there is no real existence except Brahman-Alman.

Then the knowledge of itself becomes salvation.

Here Brahman sometimes meant God Supreme, and at others a Supreme Per-

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sonal God—and here is the origin of some of our very recent ideals such as the unreality of matter and the belief that the Supreme God, can become personal, as held by some of our Orthodox Churches.

The Madhabharata, the great Indian Epic, is a great work of many authors, whose mass of material was a gradual growth, and based on stories dating far back into Indian Antiquity, it is a story of many wars, intrigues, hatred, loves, etc., and centers around a hero Krishna, who was later deified and became a God to the people, who worshipped him as “Bhagavata” or the “Adorable.”

The Bagavad-Gita or song of the Blessed, lends probability to the theory just mentioned. This story, so popular in this day, among advanced students all over the world is an episode from the

Yoga System

sixth book of the Mahabharata. It points out the two natures in man, the lower and the higher self, and that these are ever at war with each other. The teaching is given in dialogue form, and Arjuna asks Krishna many questions, to which he replies with much spiritual information and illustration.

In Him Pantheism is made personal—the great struggle of life is the struggle between one's Higher and Lower self. There are other Epic Poems, which have much significance in India, as the Ramayama. The teaching in general stands for lofty ideals, while some have more or less degenerated into immorality.

Hinduism is today a religion of nearly 200,000,000 people and presents many varieties of faiths and practices. These diversities have been created by an end-

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less lot of influences, internal and external that have come to India at large since the Vedic age. It has left to it some ideas that are beautiful and many noble. But the one great ideal, is a mental conception of religion, rather than a spiritual one.

CONFUCIANISM

“**A**LWAYS and in every thing let there be reverence; with the deportment grave, as when one is thinking, and with the speech composed and definite.”—Li-Ki—I-I.

The above is a quotation from one of the old, old Chinese writers, and when one stops to consider the Chinese character of this late day, we know that this teaching has sunken deeply into the Chinese character. There is no race with as much natural dignity, poise and reverence.

The beginning of Chinese civilization appears to have been in N. W. China in those provinces watered by the Yellow River in a dry and bracing climate, with

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a productive soil, that grows apples, pears, grapes, nuts and millet.

Modern metaphysics, is beginning to see that there is a hidden side to every object in the Universe,—and the high initiates of that day probably did not look upon this hidden side as containing a deity, to be worshipped, but they did see and teach an unseen quality or spiritual force much the same as we of a later day do.

They account for the origin of the Universe by generation from two souls or “Breaths,” called “Yang” and “Ying”—Yang was warmth, light and life—also the Heavens from which all good things come—Ying was darkness, cold, death,—also the earth—Yang was subdivided into a number of good spirits, called Shen.

Ying was divided into evil spirits

Confucianism

called, kwel, or specters and these two kinds of Spirits animated the human race.

Birth consisted in the infusion of these souls—Death separated them—and the “Shen” qualities returned to Yang and Kwel to the Ying or earth.

As man had one Supreme ruler, so also the Spirit world had a Supreme Ruler—Shang-Ti—was the Ruler, but they sacrificed to many lesser rulers nevertheless.

The early religions are based on five canonical books, Confucius rescued from the early past of his days and transmitted to Posterity, a book of History, a book of Odes—a book of filial Piety, a book of Changes (Astrology) and a book of rituals.

These teachings have largely made Chinese character, what it is, to this day

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—The Emperor is thought to be the “Son of Heaven”—and reverence for ancestors has been a chief feature of instruction—Temples are scattered all over the land, and two great festivals were held at the Winter and Summer Solstices showing that they knew what the esoteric significance of these were.

The most influential person in Chinese history is Confucius, who lived somewhere between 550 to 480 B.C.—As records show, his life was similar to that of any ordinary life, in any age.

At the age of fifteen, he bent his mind to learning—later he married and had a child, but domestic life was not congenial and he divorced his wife and became a teacher, and here he found time for study and meditation, two things dear to the Mystic soul.

At thirty he stood firm—He had

Confucianism

formed his own opinion—and he became famous and drew to himself many youths of noble families, as pupils—and it is said that at one time he had 3000 pupils. He was a strict formalist in all things—Never a reformer, but to the end, his religion was that of his ancestors.

The remote past was to him a golden age, and to perpetuate it was his aim.

His noblest saying was this: "That which I do not want others to put upon me, I also wish not to put upon them." A golden rule, truly the ruling principle of this religion, is that the highest aim in heaven and earth is "Virtue, for Virtue's sake"—"Order is Heaven's only law."

Lao-Izz, was a second great Teacher and Mystic in China. He was born about 600 B.C. He occupied some high position at the imperial court for many years, but when signs of old age began

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to show on him, he resigned and went into seclusion and there he wrote that remarkable book of wisdom, the "Tao-Teh-King."

This gives the oldest teachings of Lao-Izz—In his system the Great and adorable thing is the Tao—which may be translated as the "Way," or "Power" or "Nature" or even God.

To Lao-Izz, the Tao seemed the inexpressible infinite, as he expresses in these words. "He who knows the Tao, does not care to speak of it: he who is ever ready to speak about it, does not know it. How pure and still the Tao is, as if it would ever so continue; I do not know whose son the Tao is. It might appear to have been before Shang-ti"—See in this "the feeling after God" that St. Paul speaks of—Again he says—"The highest excellence is like

Confucianism

that of water. The excellence of water appears in its benefitting all things, and in its occupying without striving the low places, which all men dislike—Hence its way is near to that of the Tao.”

All through his works we see a self effacement and a sort of fatalism, Buddhism, in its northern form; the Mahayana was brought over into China, in about 75 A.D. but knowledge of it had reached there long before and for some centuries, no Chinese were allowed to become monks, but as time went on, Chinese students made journeys to India to farther learn of her beliefs.

But Confucianism was ever opposed to that of Buddhism and much internal dissatisfaction was the result, for in Buddhism many found the spiritual something which they needed, and to-day Chinese Buddhism is nearly akin

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to that of Thibet. Their beliefs in Prayer, in heaven and hell as a place of abodes, between incarnations, etc., and so in China we see Confucianism, Taoism and Buddhism, not exclusive religions but each affecting the whole.

We find that in summing up that Confucianism ministers to the moral man—Taoism to the problems of the spirit forces, which play upon the present life of man, and Buddhism makes vivid the future life. Confucianism deals with the visible present, Taoism with the invisible present and Buddhism with the invisible future.

SHINTOISM

JAPAN is a group of Islands off the eastern coast of Asia, which stretch in a curve, from about 31° to 45° N. Latitude. Its early inhabitants were probably of two races, the Aium and the Yamato.

Traditions are about the same as of other neighboring races. The Yamato conquered most of the territory, but the evolution was slow—the people lived in huts—there were neither cities nor temples—they lived chiefly by hunting and fishing—some crude efforts to raise rice were made—Iron implements were used—Marriage and the family was only partially organized, but at a later date evolution was hastened by influence from China,—writing was introduced—

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also the Buddhist religious teachings began to have influence—a little later came Confucianism, which has always been more of a material philosophy, than that of a spiritual religion, and through this came Japan's state Religion.

The "Shint"—Japan's Emperors were always held in thought as descending from two primitive Deities, who gave birth to all other gods of Japan. The primitive religion was the conception that man, animals and Gods formed one society, their word for God, "Kami" meaning super being—Kami was sometimes applied to the Sun, heavens or even winds, also to a serpent—sometimes to jewels, stones and in fact to any and all things that excite wonder—to them as to the semitic, the mystery of the propagation of life, was most marvelous—hence the numerous symbols of phallic

Shintoism

worship, but be it said of the Japanese, that they saw the higher lesson in Phallic symbology—and not the lower, for in reverencing the symbolic forms, they revered the Divine in its most wonderful and beneficent form and it would be well for modern Psychologists to forever put from their minds, the old idea that any of these object lessons given to men for their upliftment, should ever be thought of as a degenerate practice.

Creation was told as a tale of generation by a God and a goddess—our same Positive and Negative forces—there was no idea of a soul or of sin though there was an idea of Heaven and the underworld, but happy to say, neither of these carried ideas of rewards and punishments. Confucian Philosophy brought the great reverence for Ancestry and especially that of the Rulers. This is

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called "Shintoism" in Japan as in China and through it the "Family" and marriage became more regulated and these took next rank to that of the "Kami"—thus in Shint's doctrines, man is in this life, akin to the Divine and after death joins the company of those who are revered—How nearly akin is this idea to our modern Brotherhood of Man, as "Sons of God"!

It is said of the Japanese, that they pray not for forgiveness of sins, but for the sweet things of life; and for happiness, but not for blessedness, and again it is said, that the worshiper "May be conscious, that his heart is not of Divine quality, of purity, but he can of his own accord, blow it off like dust, or wash it off like a stain and regain its purity"—all of which if analyzed, we find it to be excellent modern Psychology.

Shintoism

So today we see Japan as a leading oriental nation—Christianity has made some converts, but Buddhism prevails—while her progressive spirit was probably most fostered by China, through Confucius' teachings, and there we see more clearly, "How man is heir to the nations' gains."

THE PHILOSOPHY OF GREECE

THE religion of Greece was a religion of music, literature, statuary and painting. The religious side had in it, more of Philosophy than Religion, nevertheless there was a meditative note, running through it all, showing that here the human mind began a real analytical review of the vast workings of the Universe about it.

The early inhabitants, reaching back to 3000 B.C. and beginning in the Stone Age, evolved in a similar manner to those of Babylonia, Egypt, and China. Indo-Europeans entered from the North and passed through the valley of the Danube, and in turn came under the influence of the Bronze Age. All these

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mingled and were transformed and absorbed.

The Pantheon was but a fusion of all the deities.

Some of the greater Gods were Apollo and Hermes.

In Miletus, an Ionian City in Asia in the sixth century B.C., Thales, Anaximander and Anaximanes, perceived a unity of the world about, but sought for one element that was the origin of all, the transformation of which would account for all.

Thales called it Water, Anaximander called it Air, but Pythagoras, who probably had studied in Arabia and Babylonia, held that numerical relations explained all things, and we find that even today, this science of numbers is still being taught by teachers of the higher thought.

The Philosophy of Greece

Other great minds advanced other great ideas. One philosopher held that God is one, not many, and that he was not like man. All things are one, and nothing comes into being or is ever destroyed. This philosopher was Xenophanes.

Socrates, 469-397 B.C., was the critic philosopher of his age. He showed the shallowness of much pretended knowledge, and at the same time, tried to draw men to self-realization. He was preeminently a teacher, and his method of teaching, by means of questions and answers, has never been surpassed. He believed that there was within himself, a spirit that would guide him and his idea was to find the best way to live here and now. He lived the simple life, and when condemned to death, died bravely and cheerfully.

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Plato, Socrates' pupil for eight years, was one of the world's greatest philosophers, teachers and authors. He taught that all things outward are subject to ceaseless change, and ideas only are permanent and eternal. That sensuous existences have originated from attempts to express an eternal idea. The soul, in his view, stands midway between ideas and the corporeal world, and unites both. The soul belongs to the world above the senses, and in it only can we find true and lasting existence.

Aristotle, a pupil of Plato, found reality, not in ideas, but in things. "Things are ever changing, but the species remain." His idea of the ruler of the universe was a mind eternal. These great minds were followed by the founders of such schools as the Stoics and the Epicureans.

CHRISTIANITY

JESUS was born in Palestine, which country had been the "Holy Land" of the Jews.

This part of the world, was at the time of his birth under Roman government, for Rome had indeed by this time become the "Mistress of the World," but many Jewish officials, had charge, under the Romans, as "Herod the Great" King over this particular domain, it was during his reign that Jesus was born.

His mother Mary was wife of the carpenter Joseph. Jesus was brought up to this trade and followed it till he was about 30 years old.

Shortly before he reached that age, his cousin John the Baptist had begun

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to preach, that "the Kingdom of God was at hand" and to baptize men, in token of their desire to be ready for its coming. Jesus went to be baptized of John, and as he was coming out of the water, a voice from Heaven spoke to him declaring that he was The Son of God, and the expected Messiah. Jesus had been reared among those who shared the belief in the coming of a Messiah, who would indeed be not only a Spiritual savior, but would be their king, and assist in the restoration of their lost glory as a nation.

The conviction that he was to fulfill these expectations, overwhelmed him and he retired to the wilderness, to think out what it meant.

The story of his struggle there is told in the narrative of his temptation, and from this struggle he came forth with a

Christianity

new conception of the Messiahship and of the kingdom of God.

He put away the political ideal definitely. That ideal involved the establishment of a rule over the body of men by force of arms.

He chose the rule of self-sacrifice and love.

He staunchly held to a Messianic mission, but it was to be one of a Spiritual and not of a political realm.

In His teachings concerning this Kingdom, Jesus taught that it is every man's privilege to come under the direct personal guidance of the God within himself, as on occasion he would say to them this: "Said I not unto you, 'Ye are Gods' " and again, "the Kingdom of Heaven is within you." This kingdom was no longer, simply a monarchy, with God as a far off sovereign; it was a

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family of which God was the loving Father and all men were brothers. The heart of his message is told in the parable of the Prodigal Son.

He chose twelve men from the every day, simple walks of life, to be his disciples, and companions, and spent more than a year, traveling here and there in their company preaching and healing the sick and when he at last disclosed to them his conception of Messiahship, they could not understand his uncompromising denunciation of sham, his emphasis for personal righteousness.

The light value he set UPON CEREMONIAL, set those in higher power against him, and finally they accomplished his death through crucifixion.

Jesus himself wrote nothing, but his matchless discourses, and his parables,—showing his insight into the nature of

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God and man,—were afterwards compiled by his disciples, and are now embodied in our New Testament.

The story of the Christian Church, which was established by the Apostles soon after Jesus had left them—is a long one with which we are more or less familiar. The believers and the Apostles were enthusiastic missionaries and through the three centuries after Jesus' death, succeeded in planting the teachings in many countries around the Mediterranean Sea.

But at Rome, in Italy, was perhaps the greatest center, and it was there that the great Roman Catholic Church was established and today claims a larger part of the Christian followers.

In the middle centuries, the church became able to assert its power over the

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state and finally became supreme, in name at least.

About 1300 A.D. men began to find the need of new ideals, one of which was for more Religious Liberty—which partially came about through the great religious reformations, headed by Martin Luther and John Calvin—from these came our Protestant churches of the 18th and 19th centuries, and because of a still larger liberty, political as well as religious, our own American Colonies were formed, and here grew and flourished such churches as the Presbyterian, and Methodist, Baptist, and others.

Confucius said, for the races a splendid ideal of fine physical attainment—and no hardier, more capable of endurance, race or races exist, than those who came within or under his influence.

Almost contemporary, to Confucius,

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was the effect of Zoroaster's great agricultural development, and his lessons in planetary influence on man and nature, for Nature herself has to be lifted, as man is lifted.

Then came the Hebrew race, with the idea of "Sacrifice" and Egypt, with a search for the truth as to immortality, and the working out of the Ethics of a new civilization.

Buddha's great message, was one of a deeply spiritual nature, teaching men the contemplative side of Life, as a means to man's ultimate goal.

Greece reached God through her love and creation of the beautiful, and is still recognized as the mother of art.

Rome gave us government, both individual and national—and with these great fundamentals acquired by man, he was now ready for another great ideal,

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and Jesus, the Christ, came, "for when the pupil is ready, the Master will appear."

In the early part of the 19th century, the Religions of our Western World, had become a recognized establishment, namely, Catholicism, and Protestantism were the two great distinct bodies, representing Christianity. By "Western World," we mean not only the Americas, but all of Europe as well.

By this time though, the "Age of Reason," was stirring men's minds, and the indwelling Spirit, was also stirring some few to the working of nature's invisible forces, round and about us.

In Europe, philosophy and scientific research flew to what was, for the time, very dizzy heights—and in America, at or around 1850 A.D., much investigation began.

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A craving for a more definite knowledge as to the soul's immortality, led to the great wave of what is now called "Spiritualism," and the organization of a church by this name. But like all religions, it has suffered from many perversions of its real purpose.

Contemporaneous with the rise of spiritualism, there were other ideals being advanced. The old time, or Christ form of Healing was revived, and then that great modern American Seer, Poet and Prophet, Ralph Waldo Emerson began swaying men's minds, and lifting them to spiritual heights heretofore undreamed of.

Then came Christian Science and the New Thought movements, that have been the means of spiritual and mental unfoldment—and then another great religious awakening when Madame Helen

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P. Blavatsky, came with her old and new message of the "Secret Doctrines" of the Buddhist faith, from which was established the Theosophical Society, and which has even at this early time, been a means of many modifications in the New Thought Movement.