

The GALILEAN Magazine

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The Magazine of
AQUARIAN
SOULCRAFT

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The Golden Scripts

*Where did they come from?
Who composed them?*



STRANGE revelations are of occurrence as this Aquarian Age comes in! The discovery of the mental gift of Clairvoyance by our great university psychologists, attests the possibility that the true Christian Message as propounded by the early Church Fathers may be recoverable from Mentors in octaves of Time and Space that Science is just beginning to penetrate. At any rate, from Somewhere have been recorded 257 preachments of such astounding wisdom and spiritual beauty as to offer a new Bible for our be-deviled times. Their recording was begun under the most mystical auspices, in New York City in 1929. Not until 1935 was the last Script taken and their typing for publication begun. Now the whole majestic compilation of them has been brought out in book form, in dull black leatherette covers, limp binding, and round-cornered pages—844 of them. Not since Shakespeare has the world beheld such mastery of the English language, but its employment is only incidental to the great profundities of Cosmos, the intricacies of Ethics, and the elucidation of the Galilean Doctrine, offered in the text. Each leader of a Galilean Congregation should own a copy of this rare and startling volume. Full particulars will be sent on leadership application.

**The Bible
of the
Galilean
Leaders**



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The GALILEAN

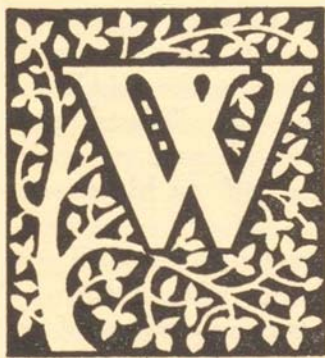
The Monthly Magazine
of the Galilean Fellowship

for October, 1941

VOLUME ONE NUMBER TWO

Instead of “Psychics” Call It Soulcraft . .

A Monthly Chat with
the Recorder about
Matters that Profit
the Soul ✠



We need a new word to describe the capabilities of the thinking spirit operating in or out of the body—or both. Somewhere back over the years, when it seemed apparent that man's soul was by no means what dogmatic religion claimed it was, and that it could perform feats and exercise functions of which Theology took no note, somebody when making academic reference to such performances and functions, used the term Psyche.

Psyche was the Greek word for Spirit or soul; in fact a man's psyche "was" his soul, considered as distinct from his physical body. ✠

Consequently when this soul began to demonstrate itself as independent, and exhibit capabilities unto itself with which the physical body apparently had nothing to do, these academicians forthwith set it down

that such person was "psychic" . . . Today, so clumsy and careless have we grown in the employment of this word, that to say of a given person that he or she is psychic, may make reference to his super-physical traits as a clairvoyant, or clairaudient, or psychometrist, or vacating trance-medium, or bilocation projectionist or plain mental telepathist. ✠

Like most Greek terms, however, besides being vague and inappropriate, it is coldly technical and lacks what the dramatist calls "emotional color."

"Spirit" or "spiritism" is another word like it—technical, dispassionate—having reference to practices as terrifyingly uncanny as they can be fraudulent.

We need a new term to describe the capabilities of the thinking spirit operating within the body during incarnation, particularly as such performance concerns that spirit in its celestial relationships, obligations, and reactions.

Psychics is inadequate.

Instead of Psychics, I suggest the word Soulcraft. ✠ ✠

OF COURSE, just as we have debased the term Psychics by improper applications up across the generations, so have we debased the word Craft.

We got the word Craft in our language from the old Anglo-Saxon word "craeft" or "croft" meaning skill or ingenuity in any calling, especially manual employment. ✠ When we speak today of arts and crafts in the academic sense, we are using the term correctly. ✠

However, as men highly skilled in their trades appear to unskilled and illiterate people as being a bit necromantic, so humanity's job-lots have stigmatized the word Craft and used it to describe ingenuities approaching the diabolical—that is, cunning associated with ignoble motives.

In the general sense the word Craft means an artful calling or training, or a person's ability to perform in a thorough and skillful manner.

When we talk about Soulcraft, therefore, and use the word in its legitimate sense, we are referring to the sentient spirit's facility in handling or displaying itself in pursuit of its thousand and one capabilities higher than the physical.

Soulcraft, therefore, of which we are going to hear much in this Galilean instruction, is the blanket term describing what man's spirit is able to accomplish as an entity unto itself whether it be occupying the body in a specific span of mortality or performing in any one of its series of Light Bodies between three-dimensional visitations.

CHRISTIAN theology as we have come to know it or as we subscribe to it today, has encountered its most disastrous pitfall because it has arrogantly or unwittingly ignored Soulcraft from Christianity's very inception—at least in the documents to which we have access.

Christian theology says that the soul came into existence as a result of a Jewish deity breathing the breath of life into the Jewish Adam's newly-formed carcass in the Garden of Eden, whereupon Adam came alive and in the ideology of his progeny has been alive ever since.

But when this clay carcass ceases to have animation, the quality or attribute which has animated it does not return by inhalation back into Jehovah's lungs from whence it issued. It seems to continue onward as a

disembodied entity unto itself, to live in the semicomatose condition known as Sheol until the blast of the Trumpet of Doom on Great Judgment Day. Whereupon the Lord is expected to go into the business of "judging" the several trillion souls that have lived in the flesh since Eden was closed and a No-Trespassing sign hung upon its gates.

The inconsistency of the business lies in the fact that each and every one of those individual souls expected to receive individual attention from the Lord, the conclusion being that if He gave at least an hour to each one to examine his mortal record, He would play the role of magistrate for several thousands of years by common arithmetic.

The soul had no particular attributes or craft of its own, not according to bibliology. It was just pushed around on earth as well as in heaven or hell.

WHEN it came to be found out down in Egyptian and Greek times that souls of men and women who had "died" showed some sort of capability of function and that they proved their identities after vacating their bodies, Christianity put the whole thing down as paganism, even devilry. ✠ The theologians knew precisely what happened to the soul, they contended, every moment of time from its creation at conception to the instant of its consignment to the celestial harp orchestra or the griddles of Tophet, and whosoever challenged their knowledge was guilty of a heresy for which his ears should be cut off or his tongue slit in twain.

The ear-slicing and tongue-slitting still continues today in the more refined form of denominational ostracism or charges of agnosticism, infidelity or downright atheism, if sobeit the rational man or woman wants to find consistency in superlife activity. ✠ In this Aquarian Age that is opening, psychical research and spiritist phenomena have roles of major importance. But we want to make reference to them by the proper philological expedient. Let's stop harking back to the cold, dispassionate Greek terms of "psychics" and "spiritism." Let's popularize this more humanized and understandable term of "Soulcraft." ✠ It conveys the essence of everything that the soul can do, no matter in what status it discovers itself by reason of cosmic conditioning or evolutionary experience.

If Jesus Was Born of Holy Spirit, How Could He Have Been a Jew?

NOTHING in modern religious controversy is more repugnant to the lover of divine truth than the claim which has been made for nineteen centuries that Christianity was, or is, little more than a Judaistic heresy. In the days before much was generally known about Ebionitism, men were inclined to accept that while Jesus might have sprung from Jewish parentage, His true mission was a reformation worked among the Jews—or at least beginning among the Jews—in much the same way that Martin Luther started his great medieval reformation within the Roman Church. But now that scholars have the inclination and data to go exploring into these early scriptural origins, the reaction is the staggering possibility that the whole Biblical tie-up between Judaism and Christianity can have been a deliberately fabricated mischief, in order that the Jews both ancient and modern might maintain an influence in a world-wide religion which they could not directly suppress.

Sometime ago, this magazine received a letter from a Buffalo dentist propounding an intriguing challenge to the true spiritual philosopher. ✱

"The Catholic Church," said he, "concurrent with most Christian denominations which affect to uphold Truth, maintain that Jesus was conceived by the Holy Ghost. Now it should be utterly baseless—as well as base—to suppose that the Holy Ghost is Jewish. Therefore if Jesus was truly conceived through the agency of the Holy Ghost, He could not have been born a Jew. "Further, supported by Revelations, Christian doctrine tends to prove that Jesus is God. If so, the fact then excludes the possibility of identifying Jesus with any terrestrial nationality, because were it otherwise, all mankind with all its diverse nationalities—it can rightly be assumed—would be duty-bound to pay homage to a God who was a Jew himself.

"This, manifestly, is out of gear with acts of common reason and justice, and positively beyond the natural expectancy of Universal God, the Father of the human race in toto, while Christ's declaration, 'I and the Father are One,' remains true.

"Therefore it is contradictory and senseless, as well as unjustifiable to maintain that Jesus is God and Jew alike."



THIS argument has its points. For nineteen centuries the Jews have been seeking special immunities from Christians on the ethical plane, for having given the world its Christ, after much the same fashion that the same race exults in having given Lenin or Trotsky to the world's Gentile Communists. But the real seeker after Truth must accept one of two propositions. If Jesus was conceived by the Holy Ghost, then He was more than man, and thereby more than Jew. The very divinity of the Christ is involved in this preposterous Jewish claim, which puts a contradiction into the Bible in the very opening sequences of the New Testament itself.

Of course, the orthodox Jew denies the divinity of Christ, but in the same breath he demands that his race shall receive favoritism, because the success of the Christian religion based on such divinity has been so universal. It is all a new form of Ebionitism, which St. Paul indicts as the great heresy which began while the Apostle lived. As the years roll onward, the mischievous interjections of Ebionitism have passed unchallenged in Holy Writ, and the Jew has capitalized on them, as it was meant that he

should capitalize on them. For the benefit of those who missed the article in last month's Galilean, this doctrine of Ebionitism was propounded out of a school which the Sanhedrin seems to have supported in Pella, Asia Minor, preaching that no person could be a bona fide Christian unless he first gave acknowledgment to the tenets of Judaism, particularly as laid down by Moses.



NOW here are some strange and upsetting facts about the life career of Jesus as we find them recorded in the Gospels. There were supposed to be four sacred writers who set down from a first-hand observation what had happened in both Gaulilee and Judea

as Jesus went to and fro proclaiming His "great heresy" as the Israelites regarded it, and doing His miracles. They are, of course, Matthew, Mark, Luke and John. Nine out of ten orthodox Christians assume that these Gospels were penned by the disciples of those names. The most conscientious and devout research casts a disqualifying doubt on that assumption.

Church tradition has it—and tradition is all that we have to go by at present, because the manuscripts themselves are no longer in existence—that only one of the author-disciples, Mark, saw the events which the Gospels relate and put down in narrative form what he recalled from such first-hand observation. The other three Gospels were rewrites from Mark. Luke was a young physician who accompanied St. Paul in his travels about Asia Minor some twenty to fifty years after Jesus had departed earth. He could not have been old enough at the time of Jesus' ministry to have seen and compiled a record of the Christ life for himself. Matthew's Gospel, Luke's Gospel and John's Gospel, all seem to be personal versions of the Teacher's ministry as they were generally accredited at the later time in which the authors lived. And they are pretty generally based upon the Book of Mark.

Understand, the books are not in the New Testament in the order in which they were written. As a matter of brash fact, the oldest writing in the New Testament is said by the most profound scholars to be the epistle of St. Paul to the Thessalonians.

The book of Mark is accredited as being the oldest and most reliable Gospel as supposed to have been composed by an eye witness. But take note that the book of Mark opens with John the Baptist baptizing in the River Jordan, the Christ coming to him for the said consecration, and thereafter beginning His ministry. It says nothing about the Bethlehem story or the early life of Jesus.

HOW MANY people are aware that there has existed for nearly 3,000 years in Persia, among the Zoroastrians of the Fire Sign of Aries, a sacred book called the Avesta which purports to give all the salient details of the life of Zarathustra, founder of the Persian religion of Zoroastrianism? This Avesta is considered to be so sacred by the Persians that they have an express written language for recording and preserving it. It is known as Zend. When you hear in religious research about the Zend-Avesta, you must know that it refers to this life of Zarathustra written in Zend. How now explain this—

In the Avesta there is an account of the birth and early boyhood years of Zarathustra, the great Persian—or Parsee—mystic, who lived two to three thousand years before Jesus. And in almost literal lines to the story in Matthew, the Avesta tells about the virgin birth of Zarathustra, the flight of his parents into another country to escape the edicts of a baby-killing king, his boyhood and precocious addresses to the elders in the Temple, and the visit of Wise Men to his cradle-side while he was still but a few hours old.

There the whole story is in the language of Zend, absolutely known to have been in existence in or about 3,000 B. C. In other words, there suddenly appears in Matthew a record of the life of Christ from his birth straight through his boyhood life in Nazareth and his confounding of the elders in the temple, that can be read in all essential details in the Avesta as really having applied to Zarathustra, but that blends neatly into the manuscript of Mark where Mark starts the Christ life with the baptism. Sacred historians who are honest, therefore, are inclined to think that this thing happened—

There was a necessity in the early days of Christianity for a sort of complete biography of the life of this extraordinary

Mystic known as Jesus, to be used as a prospectus for the new religion in distant parts. The Ebionites saw their chance to fill in this blank sequence in the life of the infant and youthful Jesus by taking the adolescent years of Zarathustra and making the account of them answer as the story of the youthful life of Jesus, with the necessary alterations and brash additions and whitening to give authentication to the claim that this remarkable Son of God was born of a Jewish mother

The ignorant academicians of that day never seemed to suspect that education would so disseminate over the globe that the Avesta would be observed as carrying the same account.

And by the use of this Zarathustrian biography, changed so as to append the necessary Jewish genealogy, and the whole fitted onto the manuscript of Mark—describing the career of Christ after He began His ministry—a passable and Judeo-Christian biography of the Man of Gaulilee and what the new religion was all about, was secured, which propagandized Jewry in distant parts quite as much as it propagandized Christianity, or one a denouement out of the other.

MY PERSONAL contention is, that there is plenty in the Christ Message of itself on which to rear a great and wondrous illumination of spiritual consciousness, without forever accentuating the alleged Jewish ancestry of Jesus, or His keeping of the the Hebrew feasts, or the genealogies of His forebears straight back to Abraham—two of which appear in the New Testament without coinciding. If two genealogies appear that do not coincide, then one of them must be wrong. And if one of them is wrong, and we have not means of saying which the right one is, then we're obliged to throw them both out.

The gross, almost cynical, inconsistency in the Biblical genealogy of the Christ has bedeviled men for nineteen hundred or more years. Certainly it attests to the mischievous manipulations which have been done by someone, eager to give the Elder Brother a Jewish background. In one place the genealogy is traced back through Joseph to Jesse and David. In another place it says that Mary conceived by the Holy Ghost. Logical people have the right to demand:

Well, which was it? If he was conceived of the Holy Ghost, then emphatically He was not conceived by Joseph. And if He were not conceived by Joseph, then there is nothing in His heredity to make Him a Jew. What nationality Mary was, we do not know. Anyway, it would have made small difference. Hebrew genealogies are reckoned through the father.

After all, what difference does it make?



WHAT I would impress on every student of this doctrine is, that we ought to have the courage to welcome the truth in a vast and wondrous spiritual philosophy on facts as they actually happened. If the facts won't permit it, then fabricating something just to obtain a "belief" should be considered as vicious as the projection of open and malicious falsehood.

The mystics of the world know quite a difference story from that told in the Gospels. They have reasons for accepting that Jesus was born in quite the normal way and grew along to about ten years of age. Thereat one night in his father's home in Gaulilee he was touched on the shoulder by a superb Being, told to arise, put on raiment and follow outdoors.

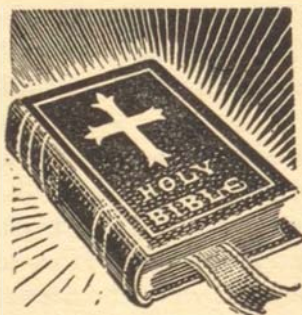
This Higher-Octave Mentor then led the wondering boy up into the desert behind the village and into a cave, where night upon night the said Mentor "awakened" Him to Who and what He was, and what the brevet was which he had come into a fleshly body to discharge. You are not asked to believe this. There is no more authenticity for it than there is for the story in Matthew. But it does explain why Jesus himself, all through the thousands of words which He spoke throughout the New Testament, never once made reference to His own miraculous advent as Matthew tells it, nor to His Jewish genealogy, nor to events in His life preceding His baptism.

Has it never dawned upon you that this should be strange?

NO MATTER how devout we may be, or eager to accept the full letter of Christian doctrine, it is a fact attested by some of society's greatest scholars that the Bible by no means fell from heaven as a ready-made book. It was written by men. Men also copied it. God has not been pleased to protect the text miraculously from all corruptions. The original autographs, inscribed on perishable papyrus and not preserved with any special care, soon disappeared. Each time that a copy was made, it brought into existence wittingly or unwittingly changes in the text. Even attempts to correct errors produced new mistakes.

People who say solemnly: "I believe literally every word that is written in the Bible," may be commended for their religious constancy, but they are a little bit tragic in their colossal ignorance of where the Bible came from, how it was put together, and what has been its history.

As we must interpret the Bible—that is, try to establish its original meaning—through the intelligent use of our understanding, so also we should seek to restore its original text through scientific criticism. The consciousness of this duty has never entirely left the Church since the days of the great Alexandrian and Caesarian Greek scholar Origen, who lived only 184 years after the Christ—about the same length of time that we have lived after George Washington. ✠



THE Exegetes of the early church debated text differences with perfect freedom, in fact a lot greater freedom than divines are allowed to debate the same today. Even in the Middle Ages it was well-known that for the sake of accuracy, correcting was necessary to copying, and various Bible "Correctoria" were actually in use. Only with printing could the idea arise that one text alone could be supreme, and this happened in the case of the text following the Erasmian edition of 1516. But the Englishman John Mill, as early as 1707, shattered the belief in any divine origin and infallibility of this Textus Receptus through running down and proving up some 30,000 variants—contradictions, interpola-

tions, anachronisms and general errata, that he identified in eighty manuscripts of the Bible then extant.

Think what this means. The supposedly "infallible" Word of God is proven to have thirty thousand mistakes or corruptions in it! How then are we to know how much of it is true and how much fabrication?

THE GREAT mass of the words of Jesus, common in Matthew and Luke but not found in Mark, probably came from a document used in a somewhat different form by the first and third evangelists; this document in its original form was older than Mark and was assumed to be the work of the Apostle Matthew. But no one knows for sure. Bearing in mind the fact that the original text must have been transcribed in Aramaic—the common speech used by the Christ and His Disciples—then translated into Hebrew, then into Greek, then into Latin, finally into English of the 16th century, it becomes a wonder that we have any creditable account of the Christ life or sayings at all. In addition, whatever monk was copying the text in the Middle Ages seemed to have no hesitancy about writing into the manuscript whatever he had the caprice or courage to interpolate.

There truly is no dependable text anywhere in existence verifying that Jesus was actually Jewish, except these assumptions of early scholars and copyists who accepted the traditions of their times regarding Him because of His Palestinian residence and habitat. For instance take the episode of Jesus and the woman at the well in Samaria. It has patently been tampered with.

She asked: "And how is it that thou, being a Jew, talkest with me, a woman of Samaria?" To read such a question in holy text would seem to confirm the Elder Brother's Semitism. But study it a moment.

The two of them were at the well alone. Who then recorded what either one of them said? Did Jesus tell the episode on Himself later? The text doesn't say so.

Here, however, is a verbatim conversation and nobody to record it. Certainly the woman herself could not have done so, and gotten it into Holy Writ!

If such an "infallible" text is all that we possess, proving the Jewishness of Christ, suppose we label Him "divine" and be done with it! ✠ ✠

How the Policy of Non-resistance Has Been Wrongly Interpreted



FOR upwards of nineteen centuries we have had the great Teacher of Galilee held up to us as the transcendent exponent of Non-resistance. The doctrine of Non-resistance if

it can properly be called a doctrine, appears to originate in the Elder Brother's celebrated Sermon on the Mount. In the fifth chapter of Matthew, particularly in the 25th verse, we find these words alleged to have issued verbatim from Jesus' lips—"Agree with thine adversary quickly, whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

Again in the 39th verse of the same chapter we find this—"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." To read the whole fifth chapter of Matthew, with its masterly exposition of Fabian ethics, is to assume the idea that Christ abhorred contest of any kind and that all His followers must be weak, supine and characterless nobodies else some law of celestialty be violated.

No more sublime chapter has ever been recorded in human books than is offered in the fifth chapter of Matthew, considered as a literary and moral masterpiece, but there are a lot of things about it that we have every right to challenge.

IN THE first place, we are asked to accept indirectly that Matthew, the disciple, was present with pencil or pen and certainly with paper of some sort, and that the said Matthew took down Jesus' words verbatim in the role of common stenographer or secretary. We are further asked to believe that not a word or punctuation mark has

ever been altered in this original text, but the preachments are exactly as the Teacher spoke them, and that they represent the last word in Christ's expression of sociological and moral precepts, collected in one gem of ethical expression.

Right away we trip up over the cold harsh actuality that in Jesus' day there were no such thing as pencils, and no such things as pen and ink as we have them at present. Certainly there was not a papermill in all of the Levant.

All ancient writings of this order were made upon parchment scrolls, or the properly cured skins of sheep, with paints and brushes. Certainly no such thing as stenography existed in Christ's day, in the sense of reliable shorthand that later could be transcribed into accurate reporting of literal words. We have seen a great mischief and a great paradox arise from Christ's Sermon on the Mount, particularly in that Christ's whole ministry was a three-year repudiation of the epochal "principles" so beautifully and compactly set forth in that epochal sermon. It is traditionally reported that Jesus took His betrayal, imprisonment, trial and execution with what now appears to have been a superhuman stoicism. But this wasn't due so much to His character as a personage at it seems to have been due to His mystical knowledge of the karma involved, which had to be given its expression for celestial reasons.

OF COURSE, it is an unfair and a dangerous thing to accept certain parts of a given book as authentic because we fancy what is therein set forth, and reject other parts or subject them to scathing criticism because the context runs counter to our prejudices. ✠

There is no denying that the "sermon" is such a masterpiece that if Jesus didn't speak it, a Christ would be needed to compose it. Every honest Bible scholar knows that the story of the woman taken in adultery was a

fabrication made out of whole cloth by the monk Priscillus in the twelfth century and deliberately inserted in sacred script which Priscillus was apparently copying at the time. When his superiors found out what the monk had done, they kicked him out of the Order but the story was so good that they allowed it to remain as something which Christ might have said or done. If



the story of the woman taken in adultery is admittedly a twelfth century fabrication, and the church fathers left it in because it fitted the Christ character so well" how do we know that whole sections of the Sermon on the Mount weren't similarly concocted, especially as there were plenty of reasons for putting the Non-Resistance doctrine into Christ's lips in view of what happened in the name of Christianity afterwards? ✠

Christianity apparently became a power in the ancient world because it was anti-Semitic. Every indication from antiquity points to the fact that Jews weren't liked in that far-off day any more than in the present. Jesus had appeared as a great agitator against Israel because of its predatory practices and hypocritical formalism. The Jews had connived His death—in other words, He was "liquidated" for daring to challenge the power of the Sanhedrin. He had become a martyr to His principles. This anti-Semitism won converts even among the more liberal Jews who deserted Judaism for Christianity just as thousands of Hebrews today are affiliating themselves with Christian Science to get away from their own racial orthodoxy. Something had to be done to halt this anti-Semitic stampede.

What better way to emasculate this anti-Semite's teaching than to write into His speeches, years after His liquidation, that He didn't believe in offering force against force, of putting up any opposition or hostility to Judaism or anyone representing or exercising Judaism. In other words, "Just lie down and let your enemies walk all over you, whether you be in the right or not." ✠ This, I submit, would be ample justification for writing such a strong, connected, compact, and logical exposition of moral pre-

cepts into Christ's words to His disciples—an entirely private conference, if it happened, and assuredly not one that they would emblazon to the world in such minute detail of their own volition.

Psychologically, it doesn't wash.

Jesus' whole career was that of the stern and uncompromising fighter. He fought the indolence and hypocrisy of the scribes and Pharisees. He stood on the street corners and turned loose some of the hottest and most uncharitable blasts of anti-Semitism that are of record in any history in the world. No German Nazi could have done it better. ✠

On one occasion, when He seemingly became fed up on the commercial practices of the Jews in the name of religion, he waded into a crowd of them in the Temple yard with a whip of ropes and knouted them out of it. Was any of it the behavior of a man who frowned on bellicosities, who sat in life's sidelines and thought nice thoughts, who turned the right cheek in the name of tolerance? But to get back to the recording of the Sermon on the Mount. . . .

IT TAKES up six and a half closely written columns in the King James version, which must have required two to three hours to speak in conversational style. No man talks as fast as that which he says can be read in a book.

If Matthew, the disciple, took down his words on a parchment scroll, did Matthew go up onto the mountain with Jesus and the other disciples equipped to transcribe the discourse? If so, then he must have had knowledge that it was coming. And why take it down anyhow, seeing that it really wasn't any sermon at all but merely "commandments to the disciples," and all the disciples were there personally, or supposed to be there, to hear it for themselves?

parts or subject them to scathing criticism because the context runs counter to our prejudices. ✠

We can't say that Jesus' words are propably true in one sequence and spurious somewhere else, lacking the original stenographic notes to check up either for validity.

Frankly, just how much Jesus did speak, as given in the Gospels, none of us know for certain—not even the most profound of Biblical researchers. We only assume that He said what the various Gospels declare

that He said. From this assumption, and taking the alleged words at face value, we get the Christian saga as today espoused by devout men and women.

Nobody in his senses wishes to challenge the whole of it and say that everything is fabrication from first to last, because common sense indicates, if nothing else, that such a personage as Jesus must have lived and spoken approximately what the Gospels accredit Him with speaking—this strongly implied by the effects of His career on ancient speaking—this strongly implied by the effect of His career on ancient and medieval society. ✠

These vast religious movements, getting whole generations to fight in defense of them, never just happen or originate in mythology or utter fabrication. There has to be a bona fide start in the personage and career of a literal individual who alters the character of the times in which he lives by his example or philosophy.

It is one thing, however, to offer a literal recording and say: "This the Master spake and let anyone doubt it at his peril," and another to say, "This appears to have been the essence of his instruction but truth to tell, he lived a long time ago and there has been opportunity for a vast coloring and subverting of his pristine philosophy, and plenty of practical reasons why it should have been accomplished." ✠

The surer and more reliable way to adjudge His doctrine or philosophy is to match it up with the traditional reports of what He did. If what He is reported to have said contradicts or is in any way at variance with what general history reports that He did, then the reports of what He said are probably colored or interpolated.

And after all, let us remember that we are not engaged in vilifying, depreciating, or "torpedoing"—as the modern term has it—the true preachments of the Christ, but using all the devout sagacity and academic learning we have at our command to determine the dependable truth. . . .

THIS doctrine of Non-resistance about which so much controversy exists, and which divides the followers of the Christ so sharply today in their ethical tenets, is almost entirely set forth in one place, upon one occasion, and to a particular set of inti-

mates. It was not, as so many unlearned people assume, spoken to a multitude or as a general declamation embodying His principles to posterity.

Granted we concede for the moment that the fifth chapter of Matthew is accurately and reliably recorded—and this despite the fact that there were neither facilities nor opportunities for doing so—we have to consider that what the Elder Brother is alleged to have spoken on this occasion were naught but a series of private and personal counselings to lieutenants for their personal conduct in spreading His precepts after the Sanhedrin had done its worst to Him, which evidently He expected—or knew possibly would happen.



THE FIRST line of the chapter is responsible for this assumption that it was spoken to great numbers of people. Notice how it opens—

"And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him, and He opened His mouth and taught them saying . . ." This business of "seeing the multitudes" makes it appear in superficial reading that He spoke to the multitudes, whereas a more careful consideration shows that He went up into the mountain to avoid the multitudes, to escape them, to be able to converse with His twelve intimates in private.

Again assuming that we have an accurate shorthand report of His literal statements, we further must take into consideration that what He was saying to those twelve intimates was a blanket instruction as to how to conduct themselves in their forthcoming journeying throughout Asia Minor to preach to those afar what the disciples had heard from the Master Teacher's own lips. Boiled down, this Doctrine of Non-resistance says in substance: "Keep your tempers; stay out of fights; be suave and acquiescent to all men: try and live your precepts insofar as you can in your personal

lives and acts; do little or nothing to provoke the authorities against you, since it means your imprisonment and thus the defeat of your usefulness."

All of it stacks up as the sage counsel of a wise commander, cautioning his captains and supporters as to how to get a message to the public with the least incurrence of sales resistance.

There is nothing wrong with that, taking it for and as a policy. The mistake comes in assuming that it applies to mankind generally when there is wrong, injustice, skulduggery and chicanery afoot that is bound to degenerate society if no means are sought to curb it. If Christians weren't supposed to help curb wrong, injustice and chicanery, why should the Christ have appeared in the worldly scene at all? Supine submission to evil encourages and abets it!



ALL IN ALL, it pays to have a goodly bump of skepticism about how "non-resistant" Christ was after the way He apparently inveighed against the "synagogue of Satan" when we consider that such a doctrine would fit excellently into the plans of the Jews to draw the teeth of this new anti-Semitic religion and stop the Christians from taking any reprisals against the race which had viciously liquidated their leader. Common sense demonstrates that if all Christians carried such non-resistance doctrine to the ultimate, no opposition could be put up consistently against society's malefactors; criminals would be given carte blanche to run loose and wreak their worst excesses on the body politic; no woman's or child's life would be safe from social incorrigibles, and human life—not to mention organized society—would terminate within a year. ✿

The fact that such philosophy carried to the ultimate wouldn't work, is the strongest proof that a mind so logical and sound in all other respects as Christ's would never propound precepts quite so suicidal to everything that is fine and orderly and constructive in man's culture.

To be absolutely consistent, no Christian could subscribe to the support of a police force to keep the public order, since the policeman would simply be the Christian's agent to go out and put up resistance to the evil doer which the Christian was too busy, or too cowardly, or too squeamish to put up for himself. However, in the eyes of even man-made law, such employer is not excused as a principal because every employer is personally liable for the acts of his agents—if he commissions them, retains them, and condones their subsequent conduct. ✿

NO, the fine clear logic of Christ's life, if not His words—since we are strongly led to suspect that His words have been edited all out of semblance to their original import—has it that He meant mainly men and women who accepted Him as their moral leader, to make sharp, adamant decisions based on the soundest analysis of what they consider to be right and what they considered to be wrong. Having decided what is right, it is their role in society to effect it, but to effect it, or actualize it, by the proper instruments, by sane strategy devoid of blind hate, and by a decent regard for the interests of innocent bystanders who might otherwise be involved disastrously through no fault of their own.

If we care to believe what the Gospels say Christ declared in another place: "I come, not to bring peace but a sword," we should receive the non-resistance policy as expounded to His disciples with certain reservations. If He truly expected all humanity to guide its affairs by the mountain sermon's tenets, He certainly would not look for the sword to result—unless it were the sword of the nearest brigand come to cut His followers' throats and thus leave Him no followers throughout the earth at all.

Rational Christianity would dictate that there is a point at which tolerance and long-suffering ceases to be a virtue and becomes a positive harm to those permitted to practice it, quite as much as it means physical elimination for its willy-nilly victims.

Men who haven't the stamina to fight for virtue, certainly can't deserve the rewards that virtue brings. That is the sane conclusion of the philosophers of all time.

Certainly so great a philosopher as Jesus wouldn't be the lone exception who treated it as mischief.

Let Us Never Forget the Symbol of the Three-Legged Stool . .



THE TROUBLE with the average person, even the person inclined to be sympathetic toward the various brands and types of metaphysical study, is that he looks upon things spiritual as being in a separate department from the remaining features of his life. When the Israelites gave it out that their tribal idea of God was that of a deity who had taken six days to create the world and rested on the seventh, they probably never realized that they were installing a formula in man's affairs that was the direct opposite of that deity's performance. God gave six days to man's affairs, but the seventh to His own, since that is what such rest would mean. Man forthwith did just the opposite, and still is doing it. Man gives six days to his own concerns and the seventh day to God's . . .

Resolved to practical affairs in the present, things spiritual whether orthodox religion or heretical metaphysics occupy about one-seventh of man's time and attention. The other six-sevenths man applies himself to making a living and contriving to stay out of wars promoted by his Federal officialdom. Economics, in other words, takes up at least eight hours of his every working day. The other eight hours, when he isn't sleeping, he gives to recreation, amusement, diversion or self-improvement. We can lump all four under the general term Culture. So we can shape our equation that man's life today is three-sevenths Economics, three-sevenths Culture, and one seventh Religion.

Of course there are a lot of doctrinal fanatics who maintain that God ought to come first and get six-sevenths of man's time or attention, and man be contrite and theocratic enough to make the last seventh serve for himself and his earthly designs. These fanatics contend that such ratios maintain for "good" people in the after-life, heaven being a place where nobody counts but God. Such a notion doesn't hold much appeal to

the average man because he has his own ego and development to serve by the very nature of his composition.

Anyhow, it certainly seems to be true that man's concerns are parceled off into the Economic, the Cultural and the Religious, with the Religious attracting him the least or it would seem to command more than one-seventh of his spontaneous attention. To most people in fact, Religion—or things spiritual taken as they come, including the metaphysical—is a sort of ace in the hole which man retains more or less up his sleeve in the great poker game of life, and which he plays only as the last resort to get him into inhabitable regions when he is done with his mortal body.

Man accepts that he has to go somewhere when he dies, and he hopes it will be a place where all the things are true that he has found spurious and deceptive in this life. He subscribes to religion to play safe, to get himself in with the crowd that sooner or later expects to go on the heavenly picnic in a body and never return.

Actually, in his practical affairs, he is content to live one life at a time and get through with the problems of this world before getting all crossed up with the qualifications of eternity.

NOW the rational Christian would see in the whole of it, not so much a callousness toward God as a wrong concept of life in the first place, whether it is lived in the earthly state, the heavenly state, or the hellish state.

The notion that souls become "created" when they are conceived as human embryos, that they pass a certain number of years in mortality, and then die and go some place else, that they keep on being manufactured here on this mortal plane as a sort of Niagara of productivity from which heaven derives its never-ceasing population, sets up a proposition where the one-life-at-a-time program is understandable. It is also

much more sensible as a philosophy, even a subconscious philosophy, than the expert religionist is ready to concede.

The rational Christian, however, believing that he does know a bit more than his orthodox brother about what goes on behind any scenes of mortality, doesn't hold on the other hand that any equal division of man's time as between the Economic, the Cultural and the Religious, is the model program for living, either. In the first place, you can't divide sevenths into three equal parts and there should be significance to that.

Furthermore, even if you could, what would it mean but slicing down a trifle on the Economic and Cultural and pepping up a trifle on the Religious. There would be slightly less Economic and Cultural and slightly more Religious. It is hard to see just wherein man would be much the gainer.

THE ALTERED concept which I would like to bring to exercise in man's consciousness is this—Man's life is concerned with the Economic, the Cultural, and the Celestially Educational.

All three are necessary to his mortal career because they are actually the three major elements of his mortal career. All three are of equal importance just as three legs of a stool are of importance to permit it to stand upright. ✿

A stool with only one leg is merely a circular piece of board with a stick protruding from it. Nobody can sit upon it. It can't be recognized as a stool. Most of the time it is in a horizontal position, unless somebody picks it up and deliberately holds it on the point of the one leg.

A stool with two legs is still a circular bit of board with two sticks protruding from it. If held upright it has a trifle more equilibrium than it has with only one stick. That is, there are two directions in which it does not immediately try to fall horizontally. Still, it will fall the instant that external strength is withdrawn. ✿

But a stool of three legs is a crude article of furniture that will stand of itself and hold all the weight commensurate with its composition that is put upon it. It is symmetrical and self-sufficient. Its identity is complete. You know, the minute the third stick is added and the whole stood upright, that it is not a mouse-trap, a flagpole or a Martin dive-bomber. ✿

Life, the rational Christian maintains, is like unto the stool in this: that the Economic is one leg, the Cultural is another leg, and the Celestially Educational is the third leg. The minute the Celestially Educational is added to the Life Stool, it stands upright and bears reasonable weight.

The three legs, the Economic, the Cultural, and the Celestially Educational are integral parts of the one whole, the one identity, the one proposal in consciousness.

It is a self-evident and holy proposition that in this life we need to pursue the economic in order to sustain the bodies we inhabit, acquire families, and keep the average human being out of daily mischief otherwise. We need the Cultural, whether we get it in recreation, literature, politics, or academics, to help us determine the type of men and women we are in the mortal



performance generally. But we still deport ourselves more or less in a horizontal position and need help to stand upright, like the stool, until we get our third leg of the Celestially Educational, which supplies the sensible, understandable and sufficient reason for the whole life demonstration on any plane or in any octave of performance. Given this latter, we immediately acquire equilibrium so that we aren't knocked over.—or knocked out—every time an adverse storm comes twisting through the back pasture of our mortalities.

We don't say, six days are our own and one day God's. We say, the whole seven days belong to us mutually to live in amicable and intelligent relationship. God has His concerns, we have ours, we touch at common contact points a thousand times an hour—though we do not always recognize what we are contacting.

There may be a Trinity of Father, Son and Holy Spirit, but we certainly do know that there is this second trinity of Economics-Culture-Religion that becomes so real at times that it is painful.

Maybe there is more meaning than we have recognized why mortal man, or man in mortality, was created with only two legs, as a sign of his common condition.

He may be possessed of the Economic and the Cultural, but without the leg of Celestial education, he falls down!

Why Spiritualism as a Religion Is Inadequate for Man's Hungers



PIRITUALISM, as popularly considered today, is a term used by philosophical writers to denote the opposite of materialism. In the narrow sense it is also used to describe the belief that the spiritual would manifest itself by producing in the physical world effects inexplicable by the known laws of nature. It is in this latter sense that we elect to give it our attention for a moment, or examine it in the light of what may be called in all charity "deficiencies," insofar as it applies to interpretation of the higher and more transcendent features of Soulcraft.

The belief in such occasional manifestations has probably existed as long as the belief in the existence of spirits apart from human bodies, and a complete examination into it would involve a discussion of the religions of all ages and nations. In 1848, however, a peculiar form of it, believed to be based on abundant experimental evidence arose in America and spread with great rapidity over the whole civilized world. Most encyclopedias agree that the movement began with in a single family.

The Encyclopedia Britannica sets forth that in 1848 a Mr. and Mrs. J. D. Fox and their two daughters were much disturbed by unexplained knockings at their home in Hydesville, Wayne County, New York.

At length Kate Fox, who was only nine years old at the time, discovered that the cause of the sounds was intelligent and would make raps as requested. Communication being established as it were, the rapper professed to be the spirit of a murdered peddler. ✱

An investigation into the matter was thought to show that none of the Fox family was concerned in making the rappings; but the evidence that they were not concerned is insufficient, although it was brought forth that similar noises had been occasionally noticed in the house before the Fox family

started living in it. It was, however, in Rochester, where Kate and her sister Margaret, three years older, had gone to live with a married sister, Mrs. Fish, that modern spiritualism assumed its present form and that communication was allegedly established with lost relatives and deceased eminent men.

HOWEVER, it was noted that the presence of certain "mediums" was always required to form the link between the worlds of the living and the "dead" and Kate Fox and her sister were the first of such mediums.

The earliest communications were carried on by means of raps, or as Sir William Crooks called them, "percussive sounds." It was agreed that one rap should mean "no" and three raps "yes," while more complicated messages were obtained in other ways, such as calling over or pointing to letters of the alphabet, when raps occur at the required letters.

The idea of communicating with the departed was naturally attractive, even to the moderately curious, still more to those who might have been mourning for lost friends. Most of all it appealed to those who believed that it was the commencement of a new religious revelation.

The first two causes have attracted many inquirers, but it is the last—the revelatory aspects—that has chiefly given to modern Spiritualism its religious aspects. Many came to witness the new wonder and the excitement and interest spread rapidly. As the Britannica says, however, it ought to be noted that expectations favorable to the new idea had already been created by the interest in Mesmerism and the phenomena of hypnotic trance, widely diffused at this time across the United States and Europe. It was believed that information about other worlds and from higher intelligences could be obtained from persons in the sleep-walking state. Andrew Jackson Davis was, in

America, the most prominent example of such persons, and before 1848 his followers were expecting a new religious revelation.



Many reputed clairvoyants developed into mediums. The Spiritualistic movement spread like an epidemic. Spirit Circles were formed in thousands of private families. There was little enough evidence to show that mediumistic activity arose anywhere spontaneously, but those who sat with the Foxes were often found to become mediums themselves and then in turn to develop mediumship in others. The mere reading of accounts of seances developed the peculiar sensibility in some persons, while others who became mediums ultimately, did so only after prolonged and patient waiting.

THE INTEREST in Spiritualism, apart from scientific curiosity and mere love of the marvelous, is partly due to the belief that trustworthy information and advice about worldly matters can be obtained through mediums—to the same impulse, in fact, which in all ages has attracted inquirers to fortune-tellers.

The more thoughtful Spiritualists, however, are chiefly interested in the assurance of life and progress after death and moral and religious teaching, which is supposed to be obtained through automatic writing and trance speaking. ✿

An orthodox literature about conditions encountered by souls entering the after-life has thus sprung up under the sponsorship of Spiritualism, which mediums and communicators must apparently subscribe to, and add to in the accepted details, or be stigmatized as charlatans and fakes.

According to the Spiritualists, survival of identity is a fact in a place uniformly known as the Summerland, in which place the soul discovers itself almost at once upon disembodiment. In this Summerland the spirit-soul continues to develop as in life only under every paradisaical condition, and at the termination of its residence in the Summerland, it goes "on" into more complicated and mystical aspects of spirit existence. Just

how this "going on" is achieved is not made apparent so that it is commonly understood. This Summerland of the Spiritualist bears an almost one hundred percent analogy to the Paradise of the Mohammedan. The orthodox Biblical hell has little or no consideration in the belief of the true Spiritualist. At any rate, any possibility of coming back to earth-life in this material world of three dimensions, is rigorously contested by the orthodox spiritualists. The Master Jesus uniformly "teaches" in the Spiritualist's Summerland and is generally beloved as an eminent personage.

To the average Spiritualist, it is noted, all disembodied persons are generally all-wise and all-knowing. They seem to be especially adept in keeping track of all the details of life which become commonly overlooked by persons in mortal vehicles, and knowing not only where rings, old letters, wills and gadgets have been lost from time to time but being able as well to prophesy exactly what fate holds in store for those who have not as yet made the Passing.

As a belief, it seems to the dispassionate observer to be a bit of improvement on Christian dogma, with the latter's complicated tenets, with the latter's complicated organization concerning the Trinity and the Judgment, but it seems to be a fact as well that sympathetic but astute students and scholars who make a purposeful business of exploring every phase of the Summerland hypothesis, discover such discrepancies and deficiencies in the testimony accruing as to make it debatable whether the enlightenment is proceeding from a common source. That throws open the whole question as to whether the Spiritualists have gotten hold of the whole truth or merely a portion or aspect of truth. Certainly the evidence and claims put forward cannot be dismissed in a hostile or facetious manner; neither can they be accepted as infallible evidence. ✿

CONSIDERATION of every major aspect of Soulcraft would seem to instruct that upon laying aside the physical organism, the spirit-soul gains to consciousness as after a refreshing night's sleep. Thereupon it discovers itself in a state of semi-materialism that at least is a decided improvement on the grossly obstructed universe which it has lately quitted. Every religion that ever has laid claim to being such, has made ref-

erence to this improved locality for spiritual habitation. Even the Roman Catholic has his Purgatory, just as the Persian or Mohammedan has his Paradise. What happens after purgatory and paradise passes into the mystical and vague.

WITH the religions of three-quarters of the globe—outside of Christianity—not only accepting the fact of reincarnation but being able to prove it far more convincingly than the Spiritualists are able to prove their perpetual and static Summerland, we are confronted by the challenge as to where such reincarnational belief could have come from, that so many millions should have embraced it, though located as races, continents apart. Some sort of basic truth must have become apparent to them, that Christianity based on Judaism must have overlooked or deliberately ignored.

That there is such a thing as disembodied intelligence, addressing itself to people still in physical flesh, is scarcely questioned any longer by scholars who have probed that field of investigation.

Now comes modern Science with its atomic theory of Matter to show how this could be factual. But the Spiritualists set up a Summerland and people it with all-wise discarnates, and if these discarnates communicate back to this three-dimensional world they infallibly agree that there is no such thing as reincarnation because they see no evidences of it. In the next breath, however, they say that they do not know where souls go after "graduating" from the Summerland, how are they so sure that they graduate on into higher and more mystical reaches of spirit? Why may they not shuffle off the vehicle commonly used in the Summerland and take up new bodies back on the three dimensional plane?

The fact is that too many of these communicators exhibit all the inhibitions and circumscriptions regarding existence that distinguished them while living normal lives as earth-people. They seem to be in a happier state socially and economically but they have made no progress in detecting the higher spiritual processes.

THE CONSCIENTIOUS researcher, probing deeper and deeper into both the attestments and the phenomena, gradually comes to believe that the Summerland

which the Spiritualists have hit upon and termed the only Hereafter, is but a passing phase of soul experience in making the Grand Reincarnatory Cycle until it has attained to the qualification to admit it permanently to more splendid orders of celestial intercourse. The communicators are uniformly honest but they will not admit of their limitation of wisdom, wishing to enjoy their status of mentors to those who are yet confined in physicality. This of itself is indication of limitation. The idea, too, of making a religion out of conditions of sentient existence later realized, but which are no more wonderful than facts of existence in this material universe, raises a doubt in the intelligence of rational



people that Spiritualists are more than cultists who have gotten hold of a detail or phase of divine truth and mistakenly conclude that it is Truth itself in its entirety. None of this comment, of course, detracts from their individual honesty—either of belief or concept. They are too eager, however, to accept unquestioningly what is told them from the more delicate octaves of Matter merely because information comes from those octaves. They likewise indulge in the ancient shaministic reflex to consider the "dead" as all-wise, to supply many additions to the library of dependable truth that is being created by the run of Aquarian and psychical scientists.

That phenomena is easiest to contact and witness through association with spiritualists, mediumistic and otherwise, is understanding of the greater and finer aspects of celestuality. But the mischief in the business is the tendency to stop there, to gather inhibitions about exploring further, to be content with getting messages from Aunt Hannah or Uncle Joe and consider that all phenomena is sacred merely because it is not commonly comprehensible.

There is a place in true Soulcraft for the most exhaustive psychical research and accrediting of spiritist phenomena. But one should never rest content with it and think that it holds the Last Cosmic Word!

Why No One Gets Excited Over a "Return to Spirituality"



VERY little while, in these troubled times, we pick up the evening paper to find this sort of thing spread raucously in headlines—"More Spirituality Needed, Says Eminent Jurist. We must go back to Fundamentals of Religion to Solve Country's Quandaries, Declares Judge Adamsap, Addressing Noon Luncheon of Kiwanis Club." If it isn't Judge Adamsap addressing the Kiwanis Club, it's the fashionable Reverend Sputterfuss addressing the Junior Leaguers, or Congressman Addlepate addressing the annual convention of War-Tool Bottleneckers. The Kiwanians, the Junior Leaguers, and the War-Tool Bottleneckers, sit and listen to these worthies because they have been provided as speakers for the occasion, because their proposed remedies for the ills of society are not sufficiently controversial to upset the digestion or terminate the assembly in an exhibit of fisticuffs, and because there is a general agreement within all classes of society that Spirituality and Religion are good things on principle and probably the human race, taken as it comes, can't get too much of them. Five minutes after going forth from such convocations, however, the thoughts of the auditors have gone back to the necessity for going after unpaid accounts in order to meet the new levy of war taxes, to who shall compose the committees for the next lawn fete at the country club, and what the next convening of the National Labor Relations Board is going to develop in the way of stipulations that mean another loss to industry. Taken by and large, this getting up and declaiming solemnly that society needs more spirituality and religion, and that few of our country's troubles are going to be solved by any other expedient than a mass embracement of the tenets of Jesus Christ, doesn't mean a thing either to speaker or audience. ✠

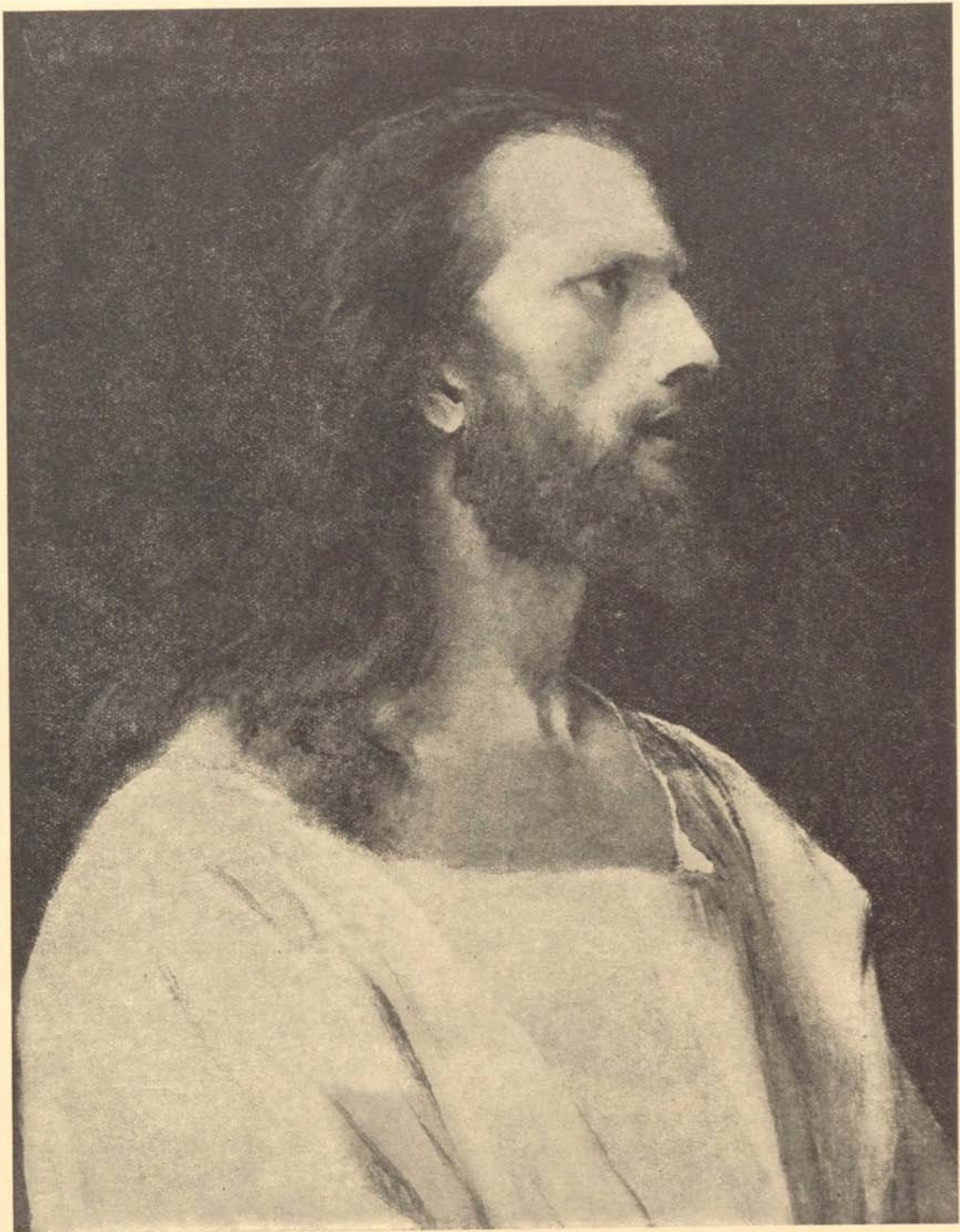
Of course, all agree that society should have

more spirituality, and going back to the tenets of Jesus the Christ ought to result in naught but peace, security and prosperity, providing some means could be provided to get every one to do it.

But the whole recommendation is such a grandiose generality, and what spirituality and religion actually consist of is so little understood by the average layman, that the sedate student of social affairs is prone to suspect that all three speakers—and ten thousand clergymen whose sermons are reprinted in the city papers of a Monday morning—have been merely playing safe. Advocating more spirituality and religion in our personal and public relationships is probably the most uncontroversial topic that the human intelligence could deliberately seize upon, if it wanted to say nothing in a great many words!

NOW let's do a little analyzing for the good of our souls.

When Judge Adamsap, or the Reverend Sputterfuss, or Congressman Addlepate, first received invitations to speak before the civic societies that later received them, they probably did not select the spirituality-religion subject with any malice aforethought as symbolizing material that would result in nobody having his eye poked out, or his ear shredded, or his philosophy upset for the balance of the week. It was a "safe" subject truly, as aforesaid, but deep down in the souls of these good men there was an urge to convey a thought that was bigger than the times, perhaps bigger than themselves, certainly bigger than their audiences. Consciously or unconsciously they have assumedly felt that mankind as a mass, in these ribald years, has come to put too much importance on temporal materialisms, transient inconsequentials, and unsatisfying perishables. Ask them to get down to cases and define what Spirituality or Religion is, in the sense that they use it, and you'd prob-



ably listen to such an avalanche of adjectives and adverbs that it would resemble the effect which the spaniel gets with the dictionary when it decides that the book has existed long enough and ought to be distributed in little pieces over six square yards of rug.

Try to edit these expositions with the view to condensation for practical purposes and this would be the boil-down—

The human race must realize that to live longer and happier it must exhibit or practice a little less selfishness; people should be more considerate of one another in their personal quandaries and heartbreaks; all of us should take the longer mental throw on the issues that confound us and be a little less vehement about grabbing the profit of the moment in order that the increment from altruism may have the proper time to flower and enhance the whole species.

Boiled down again into the single epigram, we have this adjuration—

“Stop grabbing, because in the same ratio that ye grab, shall that which ye possess be grabbed in turn!”

The reverse English on this thought is, that if you stop grabbing yourself, the other fellow will stop grabbing from you. What Judge Adamsap, Parson Sputterfuss, and Congressman Addlepate vaguely want the human race to do is stop being predatory, let up on their individual and collective eye-gouging and ear-shredding, and take life with a trifle more toleration and whimsy. The trouble with this recommendation is that it is one of those propositions that have got to be put over universally and with everyone participating. The instant that one person defects, the whole system goes haywire. And how are you going to get such a system universally practiced, human nature being what it is, and God having projected a world with the economic circumstance predicated on the competitive basis? It is one of those impractical propositions where the thought is father to the wish, or maybe it's the reverse—what's the difference? ✿

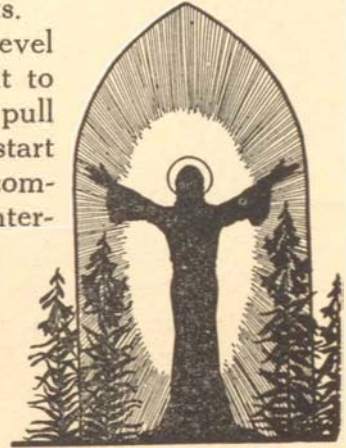
It is also one of those propositions that devolve strictly on the other fellow starting it by his tolerances, altruisms, and sacrifices, decidedly not your own.

You have the certain feeling in your own case that if you go starting that sort of thing, you will lose your shirt in the first

seven hours, be walked over and upon till your little personal cosmos resembles a yard of hall carpet, and generally find yourself a candidate for WPA so swiftly that you would take on all aspects of a telekenitic levitation. And you would be right. You would be so right that your soul would be roosting on a cloud between lunch hour and sunset, yelling down for someone to throw up your body because your nudity makes you embarrassed in the presence of so many angels. ✿

We must be realists.

If someone could level off humanity, set it to a starting-line, and pull a pistol-trigger to start it off from the common stretch of interchangeable altruisms, the notion would have its points and recommendations of the Adamsaps, Sputterfusses and Ad-



dlepates would not be wasted. But try and pull any group together, even composed of your dearest and most intimate friends, without its plate-passer and mortgage forecloser, its orphanage arsonist and its cripple-kicker, not to mention its generous scattering of wistful people who have never had enough money to spend in their lives and aspire to the sensation just to know how it feels. Then consider pulling the group that is all society together without those messer-uppers, and observe how impractical such a proposal can appear. . . .

THIS going back to the spiritual and religious concepts of the forefathers, presupposes first of all that the forefathers had spirituality and religious conscience. The facts seem to have it that, taken as a mass, they possessed no more spirituality and religious conscience than the rank and file of ornery humankind possesses today. Pick up the intimate history of the American Revolution, or give careful consideration to the biographies of almost any one of the colonial patriots, and over and over again you find the burden of their lament or castigation to be that their age and contemporaries are not sufficiently spiritual; they are mercenary, niggardly, selfish,

and deceitful. They declare, as a million calamity howlers are declaring today, that most of the virtues have died the death, that skulduggery is rampant in all the high places, that humanity is weak, cowardly and grasping, that if the race doesn't mend its ways and "return to God" society is going to be visited with the fires that blasted Sodom. The writings of the three Mathers are full of this sort of thing.



All the early divines de-claimed it. Washington at Valley Forge issued a more scathing Fireside Chat against the indolence, venality, and materialism of the times, and the colonists generally, than anything dispatched across the air-waves by Franklin D. Roosevelt. Abraham Lincoln too, had plenty to say about the grafters and scoundrels who were bottlenecking the Civil War and making his life a misery.

The fact of the matter is that human nature, good, bad, and indifferent, is just about the same from generation to generation. There are always the good men at the top that the public will follow and the bad men at the bottom that the public will not resist. In between is the public itself, forever mouthing diatribes against prevailing conditions but forever implying that it is the other fellow's job to do something about them.

It will only move to correct prevailing conditions—if they be deleterious—as it is forced by intolerable aspects of life to hunt practical and immediate remedy from such distress. The instant things become passably endurable again, it will lapse at once into its former lethargy.

Divine Providence itself seems to employ insufferable conditions, therefore, to make men arise, shake off the sloth of selfishness, and perfect the world in which they reside. It is Nature's way of prodding human nature toward moral and spiritual development that we too often mislabel Evolution.

CONSIDERED in the main, religion the world over is man's attitude toward the Supreme Being of beings. I have said before on a thousand pages—although it will bear repeating—that the word "religion" comes from the two Latin words "re" meaning back and "lego" meaning to gather to-

gether. The root significance of the term then, is to "rebind together," or bind back into the one whole for spiritual purpose. In other words, what we know as religion is that common acknowledgment of the super-control or supervision of divinity that binds people back into a knitted whole. We don't need to be technical in our present consideration of the term, however.

WHAT is in the so-called Christian code that we should consider seriously, so that we are "bound back" in some sort of common communion and inspiration? Up to the time that John Wycliff translated the Bible into English and kept a date with the stake for his service, the common people were not allowed to know what was in the so-called Book of Books. The clergy of the Roman Church had the Latinized Vulgate to mentor them, written in a time when men assumed that the earth was flat, that the sun, moon, and stars were only a few miles above the surface of the globe and that they moved across the heavens by divine momentum, to return next morning for repeat performance "by slipping back," as one dominie explained it, "while it was dark and no one could see them."

Has it not been from the beginning the appreciation of the fact that All-Wise Providence has put us upon this earth-planet to let us play out our individual roles and thus demonstrate the degree of our spiritual evolution up across vast periods of cosmic time, but that always before us there comes the scintillating brilliance of the Christ Life, and the Galilean Precepts, to counsel us in the phases that indicate our falling-short of the exemplary attainment?

Up across the centuries the theologians have laid mistaken emphasis on the Christ Death and what was implied thereby and therein. The thing the theologians have missed has been the "rules of the game" expounded by Jesus, not alone in His words but in His recorded deportment. They have labeled what was supposed to be true in consequence of His death, Spirituality, and ignored that Spirituality is not a matter either of octaves or of precepts but of performance—in other words, practical living of the score regardless of the place where it is played.

Subconsciously, humanity recognizes this, it seems, and luncheon-club exhortations fail to excite! ✿ ✿

What Civilized Man Knows About the Biblical Devil ..



UNBELIEVABLE as it sounds, it cannot be denied that there are large numbers of people in the United States in this enlightened twentieth century who actually credit the existence of a personage called the Devil.

Probably their chief claim to the literal existence of such a creature is the statement in Matthew that after His baptism, Christ went up into an exceeding high mountain and was shown the kingdoms of the world by this malevolent being, who promised the Elder Brother that He would be given power to reign over them if He would bow down to his Satanic majesty.

People with their heads screwed on tight ought to take this sort of thing with a grain of salt—and perhaps a whole sackful. ✿ The episode of the Temptation is another of those curious anecdotes that have gotten into so-called Holy Writ, entirely outside the one manuscript of St. Mark which affects to give the biography of Jesus from personal observation.

It no more authenticates the Devil than the mortal high-jinks of Harold Ickes or Harry the Hop in the current political administration authenticates the Devil.

We have every right and license to look back over the scholastic records and find out who this Devil is, and where he may have come from.

The Devil, forsooth, is a very young being!

BELIEF in the existence of superhuman good and malevolent spirits is probably as old as any form of religious belief, and it is very possible, the survival of primitive religion. This is doubtless true in the case of the earlier Hebrews. The oldest form of such belief seems to have concerned the "hairy se'irim"—rendered in the Hebrew "wild goats"—which correspond in a way to the satyrs of the Greeks and the jinn of the Arabs. These demons were believed to inhabit the deserts. Another class is composed of the storm-demons, the "shedhim"

who were supposed to bring destruction to all human beings. Most of these demons were malevolent and were supposed to have come from the underworld rather than from heaven. ✿

There had to be a "god of thwartings." Belief in such was probably inherited by the Hebrews from their Semitic ancestors, if not from the ancient Sumerian religions. There was early tendency as well among the Hebrews to identify various diseases with demons, just as they do in "pagan" China of the present. ✿

A NEW period of belief in demons began when Israel came into contact with the Babylonians and Persians. All such survivals of primitive religion among the Hebrews were given new significance through the influence of the highly developed demonology of the Babylonia of this period. Thanks to this influence, the supernatural beings came to be divided into two classes, the good—or angels—and the bad—or devils. There was, in fact a tendency to associate with each the mythology of Babylonia. The Hebrews in Captivity incorporated the whole business into their "religion" and brought it down for delivery into Christianity. Today millions of devout church people accredit this Babylonian mythology as being the Word of God, never suspecting in a month of Sundays how Christianity came by it. . . .

In the pre-Christian period, especially in the two centuries preceding the Christian era, demonology developed very rapidly because of the general polytheistic spirit of the day—that is, the spirit of the existence of many gods and goddesses. The Jews of this period, although unique monotheists, saw no inconsistency in a highly developed belief in an unseen world peopled with angels and demons. They came to believe also more distinctly in the influence of superhuman beings upon men. "Angels" watched over birth and subsequently cared for the welfare of individuals.

It never dawned upon this ignorant and primitive people that what they called "angels" in such offices could have been their own relatives and kin who had already made the Passing and exercised a loving vigilance over their beloved ones still in flesh, till they had each and severally completed the mortal cycle. Their relatives and kindred were supposed to have gone onward into some transcendent court room to be judged for their "sins" and been either graduated into heaven or consigned to Abaddon. ✠

By the same token, they never dreamed either that the so-called "demons" might have been merely discarnate human souls of an incorrigible perversity who delighted in raising mischief in human mortality just to work off their own spleen toward those more advanced in the spiritual fundamentals. ✠

Prove up the literal existence of mortality after bodily exit, and scores of these so-called "mysteries" come clear. There really seems to be nothing more extraordinary about it than the fact of incarnation, or the occupancy by the spirit of the materialistic body. ✠



THE POPULAR belief that demons caused illness of various sorts, both physical and psychical, is illustrated in the story of young Tobias and in the statement of the Gospels of their entering into men and possessing them. Diseases attributed to such possession were to be cured by exorcism. This was particularly the case in nervous afflictions.

Today we find in the seance room that there seems to be such a thing as people with poor control of their bodies by their occupying souls being afflicted with an association with discarnate incorrigibles who don't want to go way 'round the reincarnational cycle and acquire bodies of their own anew for

material exercise, but who try to gain possession of the bodies of these folk of poor physical control by direct "possession." These discarnate incorrigibles make the discovery that by pressing themselves close into such mortals' auras—riding their shoulders in fact like Sinbad's Old Man of the Sea—they can get those afflicted folk to do their bidding. But there is no demonology in it. There is only spiritual ignorance of the karma they are personally incurring, that will have to be paid off during their next legitimate incarnation in flesh. ✠ The ancients, knowing nothing of such details, ascribed the whole mischief to a race of "demons" and let it go at that. The rabbinical method of healing was in accordance with the general processes of magic and involved the use of various noxious materials and magical names and formulas. This trash, incorporated into the Old Testament, is presented to millions today as gospel truth. Actually, it is nothing but the grossest psychical ignorance.

In 1932, the editor of this publication had one subject brought to his attention who had eight different discarnates seeking to get possession of his organism, in order to short-circuit into immediate physical demonstration, most of them poor victims of the first World War. Psychiatrists pronounced the man who legitimately owned the body by right of birth as a raving maniac. He was nothing of the sort. He was simply being battered day after day and hour after hour by spirit-souls without bodies who wanted to use his living physical equipment to get them back onto the earth-plane in shortest order. ✠

Explain to these discarnates how erroneous they are in essaying this sort of thing and they may go off and leave the "afflicted" one alone. This explaining is known as "exorcism." In nine cases out of ten it won't work, except as the afflicting discarnates acquire their quota of wisdom. However, to get back to the Devil. . .

THESE evil spirits came gradually to be regarded as forming a kingdom by themselves, with a supreme ruler—Satan. To cast evil spirits out from those whom they possessed was therefore an attack upon the kingdom of Satan. It was believed that when the Messiah finally came to judge the world and to save its people, He would be

involved in a final struggle with this kingdom of Satan, and would destroy it, and the demons who were with Satan would be cast into "a lake of fire and brimstone." Dante caught the idea up and made a great poem out of it, to be followed in the same trend by Milton. ✨

The idea back of the Dante-Milton literature, acknowledged to be pure imagination, colored all medieval theology. Not in one instance have we encountered a soul who has made the Passing, making contact with anything remotely resembling it.

The Christianity of the New Testament does not materially modify the belief in demonology of the people of its time. Jesus is represented as "struggling with Satan" in His casting out of demons, and the power to perform the latter act was made coordinate in His instruction to the Apostles with the injunction to preach the coming of the kingdom of God.

The demonology of the New Testament is not concerned with the moral character of an unfortunate man or woman. The demoniac was not necessarily a bad man. He was, rather, a diseased man, one to be cured rather than to be converted, although in the meantime, before the cure, he was described as the victim of Satan. In many cases the moral recovery followed the physical recovery.

One of the first things that the wise counsellor on psychic matters does today, when people come to him complaining of the ease with which discarnates influence their moods and thinking, is to order them to visit a good osteopath and have their bonal structure checked for pressures on the spinal cord or nerves.

In nine cases out of ten, where the subject declares he "hears voices" or suffers some sort of possession complex, the vertebrae are at once discovered to be woefully out of plumb or the skull not sitting properly on the "saddle" or Atlases of the spine at the top. Straighten out these kinks, remove the pressures, and the vibrations of the body are not lowered to that point where discarnates can make an impression upon the human temperament. If Jesus "struggled" with any "evil spirits" it was probably that He got in contact with some hard-boiled old Israelite in the discarnate who refused to acknowledge the truth of his condition and go away and let normal humans alone. ✨



THE EARLY church believed that a person could come under the influence of good spirits as well as bad spirits. St. Paul adjures men in one place to "test the spirits to see that they be of God." If that doesn't authenticate discarnates from the Christian orthodox viewpoint, then pray what on earth does? If one tests the spirits, it presages that there are such spirits to be tested. And yet good orthodox Christians to this day will solemnly contend, "I don't believe in spirits—ghosts, spooks, light bodies—call them what you will."

Well, St. Paul did!

The Jews as aforesaid, got their notion of Satan after they had entered the Babylonian Captivity. We first find mention of him in the third chapter of Zechariah. Where he had been throughout the universe in the millions of years before Zechariah discovered him and noted him on paper, we can be excused for questioning. Names are also given him from the association of his personality with some extra-Biblical conception of the origin and administration of evil, such as Beelzebub, Beliar, the Prince of the Demons, and of the world, the "ruler of the powers of the air" and That Old Serpent. ✨ The full Biblical idea of Satan includes the notion of a superhuman personality, possessed of surpassing wisdom and malice, who accuses men of evil, tempts them into its performance, and becomes the instrument of their punishment for sin.

Satan is, therefore, distinguished from demons, not simply by being greater and more powerful than they even to the extent of ruling over them as a body, but by special character and functions.

The doctrine of Satan has its parallels in the mythologies of all the heathen nations, from which indeed it was purloined to account for the existence of evil and obstruction in the world, such as Loki in Scandinavia, Ahriman in Persia, and Momus in Greece. But no figure in all mythology is quite like

the personage that the Jews called into being. The others are either too playful or trivial, or, as in the case of Ahriman, too independent of God's will, to compare with Him. ✿

HISTORICALLY, the conception of Satan emerges slowly. An intimation of the existence of a demon, or evil genius of the world, was to be found in the preexilic narrative of the so-called Fall of Man, in which the Serpent of the Babylonian Tiamat—the destroyer of the work of the gods—appears as a tempter of man to disobey God's will. Evil spirits, as such, were all supposed to be subordinate to God's will. In Zechariah, Satan stands in a semi-independent attitude toward God, although in the end he is subject to Him and must have God's permission to accomplish His design.

Those early doctrinaires did not seem to notice that thereby they were making God responsible for the works of His agent, and if there was evil in the world under the manufacturer of the devil but the devil was subject to God's will, then God was a party to the manufacture of that evil. They just let it ride. It was their own concoction, anyhow. Today we accept that the only "evil" existing is gross, unmitigated ignorance of the divine law of karma. Keep the divine karmic law and there follows nothing injurious of any nature.

Break it, and there is the devil to pay.

The early Hebrews broke it and there was the devil to pay, so they conjured up a creature out of the previous Taurian period when mankind worshiped the Bull, put the Bull's horns, tail and cloven hoofs upon him, and said: "This is the ruler of men's evil thoughts and activities."

Men's evil thoughts and activities, however, require no "ruler." Men rule their own thoughts and activities.

Actually, the Devil is already as dead as Jupiter, Vulcan, Baal or Bel-Merodach.

THIS DEVIL-and-Hell business is rubbish that has been brought from the primitive ignorances of Jewish Shamanism. As for his tempting Christ in his person, that seems to have been the allegorical way of alluding to the period of the Elder Brother's "pledge fever," when He was striving to break through the crust of His fleshly mortality to bring a new message to man and sundry

decadent spirits in the discarnate didn't wish it to happen because it revealed their own lack of spiritual progress. What has all of it to do, anyhow, with correct thinking, decent living, and open-minded cognizance of eternal revelations?

There are people, we can suppose, who simply must have some sort of scapegoat on which to blame their lapses from rectitude. It is much easier to say: "The Devil tempted me and I weakened," than it is to say: "I knew better and should have acted differently but the perversity of mine own spirit prompted me to go against my better intuitions." Those intuitions, of course, were the trial-and-error increments from previous existences, but so long as theology denies the actuality of previous existences, it must perforce encourage the satanic antithesis.

Grasp the correct picture of what sentient and volatile spirits are doing on this planet, why they are being called to meet life's daily and hourly strictures, what calls them forth when their sequence is finished, and what happens to them subsequently, and the need for a devil ceases to exist.

When the need for any type of god ceases to exist, that god dies the death, and memory of him is "paganism."

This Devil who has troubled the orthodox over so many generations, is now making his exit from human philosophy. But that is not saying that the "principle of evil" which he personified is not as potent today as when Noah lowered the gangplank of the Ark after the traditional rainy season. That "principle of evil," however, is the "essence of ignorance" which beclouds the world today quite as catastrophically as in the days of Sodom and Gomorrah. Whatever obstructs or hurts man, he fears, and it is his human nature to attempt propitiation of some fancied entity so that the distress by no chance repeats.

The Devil therefore, to the erudite person, is God-in-Reverse, or God in negative aspects, designed to gratify mystified human nature. Let us memorialize him as such.

The Devil, says Matthew, took Christ up onto a mountain and showed Him the kingdoms of the world, offering them to Him if He would do Beelzebub's dictates.

It was an exceedingly brassy thing for the Devil to do. He was offering Christ something that he didn't own, anyhow—not a single square foot of it!

How Loving Pet Animals Aids Their Incarnation . .

ONE OUTSTANDING omission in the Holy Scriptures would seem to be the glaring absence of pet animals mentioned anywhere in them. It is an eccentricity of the Assyrian-Sumerian race that they do not instinctively form many attachments with the higher animals. True, the Bible that was concocted under their supervision has much to say about sheep and goats but such would be consistent with the activities of a nomadic and pastoral people. There is no sign that they ever formed an attachment for individual sheep, and we search a long time to discover mention of any dog that aided the shepherds in caring for their flocks.

This nonchalance toward animals, particularly pet animals, can have distinct esoteric meaning. ✿

Have you ever stopped to wonder what makes any animal a pet? The animal himself has very little to do with it, since people are known to have "tamed" and made pets of such questionable creatures as skunks, alligators, and even certain types of snakes. The commonest pets, of course, are the cat and the dog, particularly the dog. The dog, taken as a species, seems to be a domesticated wolf, originally a wild creature of the most ferocious and predatory aspect. Yet long association with man has made him one of the most affectionate and devoted of brute creatures, so that his loyalty to man has become proverbial. What has done such a thing? For answer, we go back to what makes any animal a pet . . .

WE SINGLE out any animal to become a pet, and what do we do in respect to it? Fatuous as the statement may sound to some, we start loving it. That is to say, we begin pouring out our affection upon it unsolicited by the animal itself. We feed it, we talk to it, we give it attention and provide for its comforts. After a time we attempt to train it.

What we truly are doing, is pushing out toward it a generous quota of our peculiar psychic Light Force, directing it upon and into the animal, till the animal literally begins to contain something that is an essential part of ourselves.



This psychic Light Force is the same Light Force that the pregnant mother feeds to the babe she may be carrying, or that lover and sweetheart interchange in adulthood, thereby connecting them by bonds of mysterious attachment.

It is a mystical emanation of the spirit-soul that has both a constructive and a conservative quality in it, and that is in essence a qualitative "sample" of ourselves.

The animal, exposed to it over a period of time, begins to feel the warmth and tenderness of it. It absorbs that Light Force and starts to transport within its own being a vibratory essence coming from the human.

We might even put it that after a fashion its own vibrations have been raised, since the "human" is merely the divine stepped down to the demonstrative angle of mortality. ✿

The animal basks in this emanation, lives in it, feeds upon it. After a time—something that is said by canine fanciers to be especially true of spaniel dogs—it begins to take on the qualities of the human. Why not? It has so much of the human in it, by reason of having absorbed such Light Force, that it would be a cosmic contradiction if it did not turn about and exhibit such essences in its own right.

Separation, if it comes, interrupts the even flow of Light Force from dog—or pet—to human and back again, keeping a special equilibrium of quality and quantity. The result is a sense of loss, or hunger, in one or the other—usually in the lower form of creation. ✿

A vital essence is imparted directly to pets by such mutual association and hourly attachment that makes them distinctly our own. But, according to the Higher Instruction, it likewise does something else. . . .

THE QUESTION is often debated in advanced scholastic circles where reincarnational mysteries are examined, as to whether or not animals reincarnate. The common theory is, that they do not. The "soul" of the common animal, running wild in a bestial state, is said to be part and parcel of a great common Group Soul, or animalistic oversoul. When the common animal-germ of life departs the physical mechanism, it is supposed to be absorbed back into this Group Soul, with identity lost forever. In the case of animals much loved as pets, however, we appear to find an exception to such process.

The animal much loved as a pet has had immeasurable quantities of human Light Force poured into it. It has absorbed such human Light Force and it has changed the nature of the animal's spirit. The human being the divine in mortality, as distinguished from common brute orders that are said to be purely animal and nothing else, there has been put into the petted beast what can most properly be designated as a Reincarnational Element. In other words, it enjoys the same reincarnational privileges by reason of this Light Infusion from humans, that human beings enjoy in that they partake of divine spirit in mortal tenancy. Pets will reincarnate, in other words, because the constructive human love, the conserving quality of spirit, that has been poured out so lavishly upon them, has imbued them with a distinction, an individuality, that makes incarnation on a repeating basis possible.

Legion are the animals observed in spirit form in the seance room. The cat is the most common of these and for a special reason. ✿

The cat, strangely enough, has not come up by way of the same cosmic process as the other brute orders. It has been specially trained, as it were, to follow the psychical manifestations of man in the abstract. It has acquired occult powers to a given degree, and manifests them even in its repeated returns to a physical mechanism. That is to say, it doesn't neglect them or disre-

gard them from one incarnation to another. The dog, too, having formed a special attachment for a special master or mistress, will deign to be with them throughout many lives and the human Light Quality, as well as Light Quantity, that has been put into them through the infusion of the human life, guides them back out of the group soul unerringly into renewed association with its human mentor.

That such animals "leap the gap" between the brute and the human forms of creation cannot be denied by those who have given years of observation to the subject.

THE DOG then is more than man's friend.

It is the reservoir in many cases of man's love and affection, turned back into himself from the animal receptacle or the animal mirror of life. Dogs will reincarnate repeatedly in the same family and among the same intimates, because like the psychical life chord that connects man's soul with his body during physical occupancy, dog and man have a channel kept constantly open between them and the beloved dog will find its way back along such pathway on the old old law of the universe that Like seeks Like. So remember that when you lose a beloved dog or pet, that its spirit-soul will never be far away from you. You have bound it to you imparting to it an essence of yourself and it remains in your vicinity by the laws of karmic and cosmic attraction.

Instances of such attraction are far too numerous to mention. Human beings who have loved the lower brute orders greatly in lives or years past, will be followed about in the astral by whole beives and flocks of such pets, all seeking the old Light Force relationship. ✿



THE PERSON who has small use for pets is one who imparts little or nothing of himself to others. He is an introvert creature. He is "against" all that is outside of himself or that demanded of him on the qualitative basis. His karma demands this, so we need not overly censure him.

Big-Time Significances Behind Apparent World Upset . .



THE OTHER afternoon I had my attention called to the literal meaning of a word. This word was Transpire. We commonly use the word as the verb to express a happening or occurrence. To

do so it seems is erroneous. The word Transpire is made up of two Latin words, "trans" meaning across and "spirare" meaning to breathe. The literal meaning of Transpire then, is to send off through the excretory organs, as the skin and lungs, to exhale as a vapor.

I had used the word Transpire in an article that opened with an inquiry. Apropos of this great world upset, I had asked: "What can be the true meaning of these stupendous alterations transpiring all about us?"

For the moment I substituted another word to cut short an argument with a conscientious proofreader. Then I got thinking about it. Looked at in a certain light, mayn't I have used the word correctly after all? Not that I did it intentionally, of course. Still, when I had the right definition called to my attention, and gave it thought, I could still propound the query: "What can be the true meaning of these stupendous world alterations that are, after a fashion, exhaled from the great lungs of Cosmos or that are of moment to all of us through the process of breathing, even breathing words and interpretations to a purblind earth or ignorant universe?"

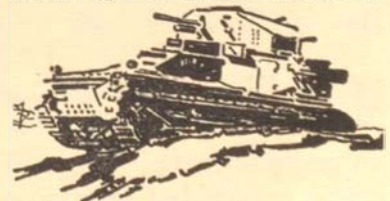
After all, events are merely inorganic happenings of a sort till words, ideas, significances, become articulate in man's intelligence and thereby become organic.

A man picks up a brick in the gutter, describes a circular movement with his arm, releases the clutch of his fingers upon it, and hurls it through a plate glass window. The glass shatters with a loud noise that attracts a crowd. A policeman rushes up and

makes an arrest. A patrol-wagon comes with more loud noise and bears the culprit away to the station-house. As for the brick, it reposes inside the window where it has fallen amid the merchandise, till it is found by the window-trimmer after the glass has been repaired. It is still the same brick that it was in the gutter. It changed position, or was made to change position by the muscular exertion of the human arm, but a pane of glass got in its way while that change of position was in process and the result was a mess as to glass and to merchandise.

We may call the whole thing an inorganic happening. But the minute we use breath and begin to make ideas conveyable in words as to why the man caught up the brick, why he vented his rage on the windows of a particular merchant, why the judge next morning assessed him such a sizable fine or gave him so many months in jail, inorganic happenings are becoming organic. ✠

I DON'T propose to make a preachment on the hair-splitting of a word, but somehow I've grasped hold of a thought in connection with all of it that two thirds of the human race is seeing the bricks go through the plate glass windows of international society and it means next to nothing to them except that a brick has changed location. Glass is being shattered because it unfortunately intervenes. To the other third, through breathing or transpiring—that is through words, ideas, significances—the Whys and the Wherefores of the titanic glass-shattering stack up as more momentous than the inorganic shift of bricks itself.



And here is another fecund notion in connection with both considerations: the thing that makes the brick-throwing of real consequence, whether by the lone man in the street or the nations who hurl their bricks

from the emission end of hot cannon, is that one party or the other to the controversy feels that a wrong has been done him and he seeks redress immediately and practically by wading in and making the offending party conform to his notions of equity. In other words, though it may not be always recognized, the equilibrium of the status quo has been upset, or disturbed, and one or the other of the parties would bring it back into balance.

This business of bringing back equilibrium involves the thing known as Principle—of which I shall have more to say in a moment.



FAR far back in civilization, perhaps eight to twelve thousand years ago, the wise men of ancient times took note of the fact that in earthly existence and cohabitating with other races of men, there was one particular breed of incarnated spirit that was incorrigible in this: that no matter what conditions it found politically or economically in the country where it chanced to reside, it always insisted on alteration. It may have had no substitutes for the conditions it affected to protest. That didn't seem to matter. It merely wanted things different because it wasn't the author of things as they were.

After long observation of this peculiar breed of spirit, the wise men gave it a name. They called this caste of mortal "the People of Set," or "the spirit of disorder in governments."

The designation "Set" is observable everywhere in the nomenclature of early Mediterranean races. Undoubtedly it has some connection with Seth, one of the sons of the traditional Noah, who took a six-month ride in a scow because of a prolonged wet spell. From Seth, or Shem, we get the word Semite—or Shemite. ☞

THE PEOPLE of Set—or Seth—were always known as "the spirit of disorder in governments," I say. Wherever they arrived or resided on the earth's surface, or among the races of men, they proceeded to make confusion and turmoil.

The higher aspects of Soulcraft inform us that far far back in the very earliest days of

the planet's composition—millions of years ago when the planet was literally "going together"—these people or spirits came into the aura of the newly forming earth and injected a kibitzer influence that remains in the planet's essence to this day. But that is a very profound study and deserves treatment in the proper medium, not in a brief article like this of the moment.

The fact remains that in the aura and essence of the earth, this caste of dissatisfied and incorrigible spirits has remained, and proceeded to mess things up, introduce confusions and megalomaniacs, shape world events after its own whim, and attempt to introduce "something different" merely for the sake of the confusion that ensues, from which they have learned to profit materially.

THE CONSTANT upsetting of the status quo came to be described by early observers and scholars as Satanism—or Set-un-ism. The term "un" in certain languages of the eastern Mediterranean Basin, means "people." Set-Un, or the People of Set, is easily traceable into Satanism.

From the Set-un-ists—or Satanists—seems to have come this constant introduction of turmoil and tumult that has afflicted every government under the sun sooner or later in its history, and because the development and rise of nations is something arranged by or in the Higher Octaves, this eternal subverting or thwarting of the Higher Plans got generally stigmatized by the name of the people commonly given to such mischief-makings.

Satanism was generally regarded as that which obstructed or thwarted the Higher Efforts. After a time a ruler for this people in symbology was required. So Satan, the invisible lord of this caste of spirits, was projected in men's ideology.

He was given the horns, tail and cloven hoofs of the old Taurian period which had closed astrologically and passed into history.

OVER untold generations it came to be incorporated into the esoteric folklore of the races that whosoever introduced confusion or distemper into the order of things as they were, was serving the Taurian god, Set-Un or Satan. Later, when the Hebrews came into contact with the Persians during the Babylonian Captivity, it was but a step

to transfer the same idea of Set-Un or Satan to the Diva or "devil" of the Parsee religionists. Satan and the Devil got all mixed up and for all practical purposes became one and the same—the lord of turmoil, confusions, deceits, upsets, wars, rebellions against any type of prescribed authority.

WHEN Maurice Samuels wrote in his book "You Gentiles," these words: "We Jews, we, the destroyers, will remain destroyers forever. Nothing that you will do will meet our needs and demands. We will forever destroy because we need a world of our own," he was uttering the old folk-cry of the same People of Set that I am talking about. It is the cry of the incorrigible cosmic spirit that has come into the planet's aura and wants something different than he finds, and not getting it at once, and not appreciating that he is an interloper, he proceeds to mess up what the Great Avatars may have prescribed for the races of men at stated periods of the earthly society. The Satanists then, whom Christ so forcefully arraigns in the eighth chapter of St. John in the New Testament, were those who persistently worked against the mentorings of the Higher Council in celestial affairs, and yet wherever found must perforce be reckoned with.

We know that the Great Avatars prescribe for the human race from cycle to cycle certain experiences, ordeals, and trials of national stamina, to develop and perfect the individuals existing in flesh during a given worldly sequence. Into their plans and prescriptions enter the People of Set, "the Spirit of Disorder in Governments." They do not fancy the prescriptions of the Higher Mentors at all, and proceed to raise hob on general principle. The effect is, that every so often they are "cut back" and thus prevented from becoming too potent in their abilities to thwart the prescriptions of "the just men made perfect." But the "just men made perfect" do not work of themselves out of higher dimensions; they work always through strictly human instruments. So we have struggles and strange contests actualizing on the earth, and man in his ignorance of these cosmic fundamentals, does not always recognize just what influences and incentives are motivating his retaliatory conduct.

Man thinks changes come about through

discontented folk putting rancors into action. Nevertheless, wars and sanguinary strifes take place on the earth, and at the bottom of them—whether he always knows it or not—is this ancient "spirit of the People of Set" instigating such turmoil.

"The Spirit of Disorder" is operating!

When such turmoil comes, bricks are tossed through much plate glass, and the average ignorant mortal cannot imagine what sort of psychopathia has seized upon society. The answer is simple and well-known to Higher Councillors. The People of Set are "at it again" and the disturbance of status quo demands that something be done in the practical manner to pull things back in balance.

WE ARE witnessing one of these strange periods now in the earth's affairs. The People of Set—Seth—Shem—call them after what ideology you will—are making one of their eccentric gestures to capture control of the mortal scene and shape it after their own



desires. They do not know what those desires consist of; they only know that they want Change—Change and Control. Given control, they imagine that they can easily improve on the Almighty's tenets, as they have recently endeavored to do in Russia. They have secured jurisdiction for the moment over man's economic life—as the holy scriptures predicted they would do a long time ago, and with this economic control they fancy themselves able to order a better world than anything prescribed by the Eternal Wits to date.

The whole thing is truly a cosmic and karmic battle, but only a little handful on either side are as yet aware of it.

And it is rooted in spirituality!

This people of Set—Seth—Shem—must have it demonstrated to them by the outcome, that they are only incorrigible spirits at best, and that attempting to set themselves up as greater than those who have the planet's affairs in charge is nothing short of silly. Such demonstration is in progress now. What makes the brick-throwing of consequence, whether by a lone man in the street or the nations who hurl their bricks

out of 18-inch guns, is the involvement of a Principle.

The moment Principle in some form is involved, all brick-throwing is of consequence. Principle alters brick-throwing from an inorganic act to a very consequential organic act. And what is Principle?

PRINCIPLE IS "a source or cause from which a thing proceeds, or that which is inherent in anything, determining its nature, usually a settled rule of right action,



conscientiously adopted." We may set it down that in all this international brick-tossing of the present, one—or both—of the parties are up to the business, in greater or lesser degree, of seeking "the settled rule of right action, conscientiously adopted." Right, a sense of the right, a seeking after Right, or an expression of what someone conceives to be right, is behind every mortal quarrel in this universe, personal or international.

Quarrels, at least ninety-five percent of them, come about because one person or set or persons imposes on another person or set of persons, and the second resent the imposition and attempt adjustment by physical action. ✿

That fact, in a sense, makes every quarrel partake of the spiritual. Get around this fact we cannot. One third of humanity is enlightened and concedes this. The other two thirds is either too much occupied with its own concerns to give the subject thought at all or it lacks the imagination to behold in quarreling anything but the physical facts of bricks flying, and glass shattering—purely inorganic happenings when considered of themselves. ✿

WHEN therefore we begin to define or interpret through breathing or "transpiring," we say that we begin to "make sense" of such inorganic happenings.

Look for the principle at work behind the inorganic change of locations of objects or materials and the spiritual faculties begin at once to exercise. Values begin to be discerned. Discriminations develop. Man is altered from a passive observer of materialistic transfers and becomes a deciding

creature, placing himself in one camp of hostilities or the other, that the ultimate objective may profit or gratify him.

I look upon it, therefore, that every quarrel has a legitimate excuse for happening, as well as a spiritual premise for becoming of consequence. ✿

There is such a thing as quarreling for quarreling's sake, of course, but when we find this happening in the individual case, we discover that the prospects or actualities of a fight release abnormal quantities of adrenalin into the internal organs, causing a sort of autointoxication which is physically pleasing. Sometimes whole races exhibit propensity for such autointoxication—the Irish, for instance. They are truly to be neither censured nor applauded. It just so happens that their organs are constituted to react to circumstance and thereby dictate temperament. Nevertheless profit or gratification is at the bottom of it, though in the case of the Irish it is more physical than mental. ✿

Commonly we say that such persons "glory in combat," and the bellicose Celt comes along when two people are bashing each other's features or pulling each other's hair, and demands to know if it's a private contest or "anybody's fight?" But this "glory in combat" can actually be resolved down to an adrenalin spree.

This sort of thing is far removed from the quarrel that comes because one person or set of persons is treading upon the natural rights of another person or set of persons and the law of balances in the spiritual universe says that equilibrium is being upset which must eventually be remedied.

RATIONAL Christians therefore, I maintain, ought never to be so hidebound or stupid as to be "horrified" at combat or contest of any sort or say that it is devilry in action till its premise is examined.

Quarreling is merely a difference of opinion reduced to extremely violent action. In other words, force of arm or arms is being brought into play to subdue one party or one side that cannot be persuaded to alter its viewpoint so that two opinions coincide. Mark Twain once remarked that it was a difference of opinion that made horse races. The same spiritual discrepancies as to viewpoints that provoke the more or less friendly contest of horse racing are the identical dis-

crepancies that provoke a war between two major powers.

The desire to be expressed individually is at the bottom of both fusses. People inclined of themselves, in their own characteristics and temperaments, to one side or the other, line up on those sides and bellicosities are classified. The original premise is not altered. ✿

We still must go back to the proposition as to whether we regard the brick going through the plate glass window as a change in the location of inorganic materials or the expression of a principle—such as we may find for instance in anti-Semitism. If the man picking up the brick in the gutter was motivated to do so because the store with the plate glass window was owned by a Jew whose people were striving to debase his government and subvert culture, a whole library of spiritual declensions is thrown wide open.

The same thing applies to Germany heaving bricks on the continent of Europe, or Britain heaving 18-inch shells from ships in the North Atlantic.

The animal would see only the bricks in transit or the shells working havoc.

Man who is not animal, but essentially a divine spirit encased for a while in the vehicle of an animal, proceeds to engage in fracas in order to match opinions with opinions. Then impatience takes control and he resorts to force to compel the other party to see things his way.

This business of feeling "horror" over fist-cuffs of any sort is really as much childishness, or squeamishness, as it is sentimentality or vicious half-truth utilized to white-wash an elemental fact of earth-life.

If this were not true, we would never suspect such a thing as a "just quarrel," neither would we ever express such a thing as "righteous indignation."

Balances are always disturbed when quarreling develops. Principle is moral balance, and when it is disturbed, one or the other party seeks to regain it.

THE FIRST impulse that the refined man or woman feels, in beholding two people in any sort of stramash, is to rush in and stop them. It isn't the quarrel that he would halt but the probability of the ultimate use of force by the parties that will result in bodily damage. We never feel the impulse

to rush in and halt two parties who are screaming imprecations at one another over a back fence—and yet their quarrel may be no less bitter than that of the parties who square off and proceed to try bashing one another's brains out. After listening for a moment, nine out of ten people in fact, Christian or non-Christian, acquire the impulse to join with one party or the other and add his own quota of imprecations. But let one start doing a little nose-punching and right away "fighting is bestial."

So it isn't the fact of quarreling but how it's expressed that makes it an object of moral scruple. That seems to be logic.

THEREFORE it isn't differences of opinion that we seek to halt when we say that war is wrong and ought to be abolished. We are seeking to halt mass effectiveness for injury of the humans engaged. Again I say, war is merely an international horse race, being run to determine which animals have the



lustier muscles, with no particular reason why one man should own a horse that is a more powerful brute than the next horse. ✿ We really rise up against war, however, because the performing units are unequal, inadequate and tragically inappropriate.

Quarreling, I say again, taken by and of itself, is ever spiritual in that it must rest on a principle that is spiritual, or that can only be expressed in terms of spirit. We are grabbing the tailboard of the cart instead of the bridle of the horse pulling the cart, when we make the blanket insistence that all quarreling is wrong and that it is the end and aim of all Christian scruples to cease absolutely from engaging in it in any form whatsoever. ✿

To carry that contention to its ultimate would breed a spineless and witless race, unable to make decisions, unable to make even commonest discriminations between right and wrong.

IT IS nothing more nor less than a spiritual quarrel that is going on in the world today. A people of Assyrian-Sumarian race have long since been welded into a great

secret society. This secret society has instructed its members that this earth belongs to them, that they are a "chosen" people, finding special favor with God Almighty, Who is ultimately to deliver all nations and races into their hands, making such races and nations their slaves. The whole idea is of course, selfish, unchivalrous and childish but nevertheless, the members of the society believe it, and have been accepting it for centuries. ✠

This Assyrian-Sumarian race wants to impress its own ideas of sociology and civics, not to mention economics, on the whole world—in short to create a world after its own eccentricities and ideologies.

It has found certain ways to exert vital influence on all other races, by the power of money to appeal to individual cupidities, by propaganda, by false teachings in religion, by guile and by fraud.

So this race, acting under the orders of its secret-society leaders, has gone to great lengths to infiltrate into government and social institutions of peoples not of it, and secure a clandestine and deadly practical control. One of its chief tenets is to pitch two races or peoples not of itself, at one another's throats, and thereby weaken and distress them both, so that secret influence over them can be effected that much quicker and easier.



THE other nations and peoples of the world say that any such megalomania is on the whole wicked and blasphemous. It creates mischiefs and destructions between peoples and States which would not occur if the megalomaniacal people kept out and conducted themselves with the propriety and acknowledgment of the rights of others that distinguish other races. In other words, the people of the rest of the world deign not to submit to such serfdom.

The result is conflict. One side believes it is divinely ordained to establish control, the other says that it refuses to be the victim of such despotism. So wars mature as a sort of impatient resort to force to determine which side is going to have its way. ✠ We say that war is very deplorable. But it

isn't the war that is deplorable. It is the fact that people will not live together as races on the same earth and respect one another's rights, integrities, and prerogatives to independence of action uncontrolled by others. ✠

A SPIRITUAL principle is being worked out. The megalomaniacal race is being taught by bitter experience that it is in the wrong, that the Almighty never made special promises to any one race, or entered into covenants with it to set it above its brethren. The bricks are flying through the world's plate glass and the 18-inch shells are taking their toll of combatants. But behind it all is a Great Discipline and a Great Lesson—or rather, a great Enlightenment. What is happening throughout the earth today is a complete although gradual divorce of the People of Set from the practical affairs of men, reducing this mischievous race to the status of a dependency on the more disciplined and altruistic spirits.

The makers of tumults and confusions are being cooped, circumscribed, and emasculated from their unhallowed interferences with the plans of cosmos. The movement began in the Aquarian nation of Germany in Europe. The instrument of accomplishment is the "sect of unselfish philosophers" who go by the name of Nazis. But with the Germanic purge by the Nazis, this elimination of the People of Set proceeds throughout the whole earth.

It is a cosmic thing that is happening. The war is but incidental to the larger alteration. Of course, having gained to control of the earth's mediums of publicity, the shriekings and screechings by the People of Set is tumultuous. They are being treated very badly indeed. Their satrap publicists are lamenting and wailing all over the place. What has any of it got to do with the cosmic decree that this mischievous people shall have their secret-society notions altered, and be made to take their places in the ranks of the other earthly nations content to "live and let live?"

It is going to be interesting to watch the gradual disciplining of the People of Set. That they are going to take it hard, is to be expected.

Meanwhile, none of it should be mantle for their protection under the cloak of Religion. Here, as elsewhere, their sins find them out!

OCTOBER'S Golden Script . .

September 18, 1941



MY BELOVED, hear my wisdom: Except as ye bow to the accolades of torments, ye know not the banquets whose viands are tranquillities.

2 For how know ye tranquillities except torments besiege you? How know ye silence if tumult beat not on you?
3 Hath the house of the Father no mansions versed in quiet? Verily it is so, but only for those who have walked through tumult's rages. How know they quiet otherwise?

4 Is silence a coin to be thumbed from the wallet? Shall men say of calm: It was given us for barterings?

5 I tell you tranquillity is the golden fruit of strivings; silence is the bed that is scented for the valorous; quiet is the anchorage where winged ships rest softly.

6 Many are those who have come unto me and said: Master, what of tumult? Shall its wrackings ever plague us?

7 Have I not said to them: And why ask me of tumult, ye whose empty hearts have tendered it a hospice? Wherein have ye gone forth to seal its lips of sacrilege? When ever have ye joined the throng of the righteous that have given no wards to lords of confusion?

8 They say unto me: Fain would we be peaceable but Mammon pursueth us.

9 I say unto them: And what is it to me that Mammon pursueth you? Have ye not arts within your pride to halt Mammon's houndings? Should only I be watcher on the ramparts of your spirits whilst ye sport in chambers where evil hath beleaguered you?

10 I tell you it is an abomination unto me that those cry for succor who give Expedience toastings. They rise up in the morning and lend it their garments. They come in at nightfall and share with it their hearthstones.

11 Is it meet that sons of radiance should



harken to that treachery? Should we ache for the forsaken, who forsake their own darehood?

12 I say ye are lords of goodly plantations; ye are given a harvest that tireth the furrows. What do ye with that harvest?

13 I tell you the husbandman who alloweth the evil man to wrest his harvest from him, and maketh no recourse unto life's probities, is wrought of the fabric that planned the mischief on him.

14 I say that the man who giveth not of valor when valor is called of him to keep what he hath merited, maketh malfesance in halls of God's equities.

15 For wherein is valor except that ye display it? whereof is joy except as ye sing it? whereof is the countenance of goodly aspect except that the soul have a mirror for its merriment?

16 Whence cometh the tuneful man singing, if his voice be not raised to give his joy utterance?

17 Ye have heard it said from olden time that a man shall have two oxen; one shall plow for him, the other gore him. Shall he say of his kine: These beasts are mine adversaries? Shall he not say rather of the one that goreth him: I will lift up mine

hand and train it to obey me; I will make it do labor that we eat of the increase?

18 Is it not thus with Mammon, beloved? Hear ye my words and know your deliverance!

19 What think ye was meant when the Scriptures said unto you: Behold I go before you, making light your pathways?

20 I give you my wisdom, that the light meaneth radiance. I give your wits brilliance. I make you to know the pence that is your own and the pound that is your neighbor's.

21 Yet men have said: He performeth in our places; he doeth the labor and our barns store the increase.

22 Would I be true to mine own inheritance if I did for any man that which he was able to perform to his profit? Would I succor the weak made so by their infamies?

23 The weak man crieth: Help me! Mayhap the task is beyond his strength. But the strong man declareth: I give thanks to the Father that He hath put biceps in mine arm to strike at the scornful the blow of hard mercies.

24 Behold, am I not lord of many kingdoms? Were they given me for weakness? Hath weakness a merit, that it ordereth up its cohorts?

25 I tell you that valor and stamina and enlightenment and compassion hath come together in the strong one who crieth: The times are mine errand, the worlds are my conque rage, I will get myself up and expose a false magic, I perform a sweet penance on endeavor's wide uplands.

26 For the times of every age beset all weak men sorely. Always the cry of the valiant is music.

27 Many men have come unto me and said: The watchers on the rooftops cry to us of evils. Behold the dawn cometh but our fields hold no foxes.

28 I say unto them: And what is that to me? Hath the watchman not his humor? shall not madness assail him? is it meet that many are hired to watch on many rooftops and vassals of strategy give voice to false tocsins?

29 Be away with such watchmen! Give them no hirings. Say to each one: Except ye watch skillfully your roles shall be forfeit.

30 Shall watchmen be kept as such when their fears are their bivouacs?

I say, arise, discharge them. Say unto new watchers: The night hath its portent but except ye keep true vigilance, ye shall in no wise be met with the morning's redemptions.

31 My beloved, know the augury. The dark night and the fell cry cometh not unto him whose speech hath its challenge, but only to him who danceth with the swineherds so that portents are as banners, bedecking his timidities.

32 Trust not unto him who saith: I see the far evil and surely it assaileth us. Trust rather to him who saith: The earth is the Father's household; if sots do besmirch it, behold we do cleanse it.

33 It is a strong tocsin that I sound unto those who are watchful in eternity. My lieutenants are not weaklings. Behold they face the fury that stalketh at noonday; they eat a crust to opulence that it follow them begging; they stalk forth in a strong gale and it bloweth their garments. But their nakedness is lusty. They clothe themselves in it and press to their outposts.

34 The world, my beloved, crieth for the stalwart. It seeketh the strong man in the high place who proclaimeth as a bugle upon a silver morning: Seek ye first the kingdom of compassion and great shall be the concourse paying it their homage.

35 Seek ye out the high man in the strong place who crieth: Behold we give succor to those who stand by their own alchemies; we give honor and preferment to those who walk erectly in garments of redemptions; we make choice of those who serve, and those who are smitten by their own secret lustings.

36 Beloved, be assuaged . . . all is not evil that cometh from the screamings. Many men in lofty place have said: We go forth to build a new opulence that escheweth folly's rigors; we draw a great curtain that showeth wondrous sunshine when dawn's fogs are earthly; we drive forth from the Temples of man's divinity the sellers of

doves who fatten on cupidities; we are the harbingers of the day that shall come when man shall discard the timidities of his ignorance and eat of the tranquillities served by the fearless.

37 Hear ye my words: I say that I know them, that they come of my provision!



The Galilean Fellowship

THE GALILEAN Fellowship is a national congregation of earnest men and women, each one located by divine plan in his place throughout America, to aid in bringing about a fundamental remodeling of Gentile institutions—Religious, Economic and Political.

Its adherents consider themselves Rational Christians—that is to say, Christians possessing and exercising the faculty of reasoning, or examining the divine life of Christ and its message for its probable import in the light of modern physics and psychical research—and proceeding to reconcile the three.

Believing that the earthly tenure comprises whole series of lives in physical bodies before celestial graduation is effected, they give credence to the hypothesis that the reason for their strong inclination toward the personality and times of Jesus is based upon the literal fact of their having lived in a physical body in the opening years of the Christian era and that thousands of them in flesh today were present on earth when Christ was in Gaulilee and either partook of, or witnessed, the momentous happenings upon which the current religion of Christianity is based.

They believe that Nature implanted the reasoning faculty in man for religious as well as secular use and that it can be so exercised without the slightest detriment to Christian principles when the true facts behind Life and Death are brought to fullest examination without any inhibitions imposed by dogma, and that the findings of neither modern Science nor Spiritism are at variance with the real Gaulilean philosophy of Jesus when the latter is recovered in its purity and divorced from the private designs of Judaism.



Members of the Fellowship hold that they have a direct obligation to assist in a reformation of present-day Religious, Economic and Political systems by dispassionately examining the malodorous subversions of these in daily society, determining what the root causes of them may be, and then entertaining recommendations that bear society in exactly the opposite direction, away from bedlam and into social, financial and spiritual tranquillity.

They meet once a week—preferably on Sunday evenings—to study these malodorous subversions and consider counter recommendations, together with what can be achieved in the way of bringing the latter to practical operation.

They have a recognized leader for each congregation who is servant to the said congregation in this: that he undertakes to arrange for the holding of said meetings and provide them with the material that enlightens their understanding and coordinates their remedial efforts.

There is no “membership” in the conventional sense—those believing in the truths that are expounded, meeting in Upper Chamber groups and receiving the intelligence that helps them to perform their renovating roles in the imminent purging of frustrated society. Anyone may start a group who makes the necessary arrangements for receiving the weekly material supplied to leaders. ✠

The Great Mentor Distress



OFFERING of any kind is but concentrated experiencing. Nine out of ten people who cannot account for the distress in their lives undoubtedly have—if the truth could be known—elected to work out the karma of two or three lives in this one present span of mortality. Either that, or they hope by premeditated ordeal to reach a degree of temperamental development that will qualify them for an octave in celestiality peopled by cosmic relatives who have made greater advancement than they themselves. It is both a catching up and a going forward. Heaven does not seem to be a place awarded us for goodly works; it is the automatic reaction accruing from the fundamental absorption of wisdom. All good people are wise, although it may not necessarily follow that all wise people are good. As a rule, however, it is so! ¶ Pain is the dispassionate conditioner of the soul to become both good and wise, or wise through goodness. Only the ignorant or illiterate conclude that God put pain into mortality as one of its prime ingredients because He delighted to see men suffer. God never “put” pain anywhere. Pain is the automatic signal provided in human life, that a cosmic law is being transgressed or conditions are not what the Almighty intended that they should be. It is man who makes his own pain. The moment he takes thought to its causes or origins, and deliberately alters the conditions making for it, pain ceases to be a factor in his sentient affairs. But distress in personal circumstance is quite something else. It may not be the breaking of a law so much as the keeping or observing of a law that its educating effects may be noted and profited from. And while the assent to it may be subconscious because prenatally agreed upon, it is no less potent to enhance spirit’s welfare. Do not fight the distressing circumstance, therefore. Examine it, analyze it, observe what can be gotten out of it. Inquire particularly whether it mayn’t be true that adjustments of many lives with many intimates are being made in one—this present span—so that future sojourns may be enjoyed with those who truly do “inherit the earth.” † † † †