

The

GALILEAN

Magazine

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**The Magazine of
AQUARIAN
SOULCRAFT**

Single Copies : 25c

The Golden Scripts

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

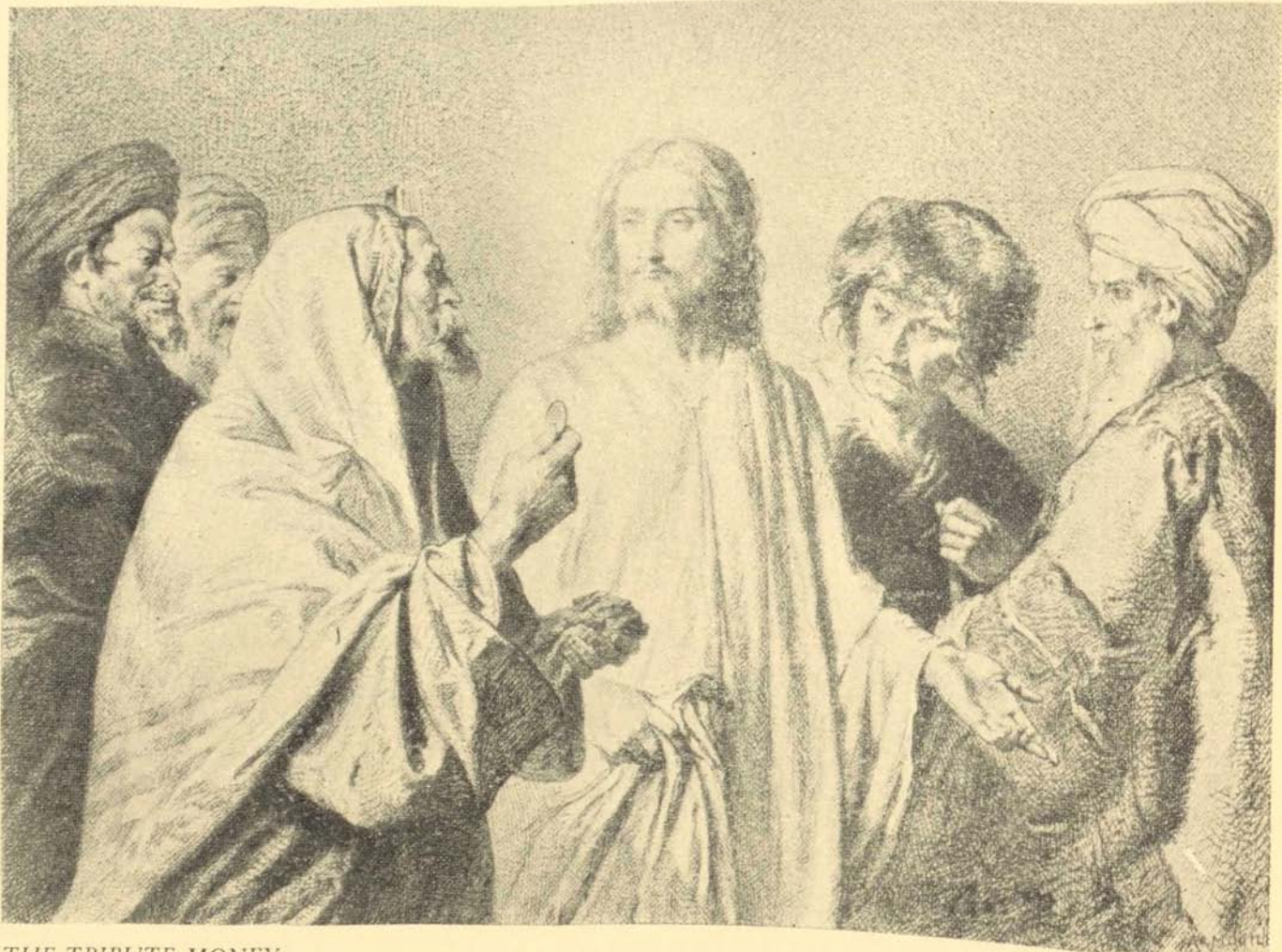


STRANGE revelations are of occurrence as this Aquarian Age comes in! The discovery of the mental gift of Clairvoyance by our great university psychologists, attests the possibility that the true Christian Message as propounded by the early Church Fathers may be recoverable from Mentors in octaves of 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 TRIBUTE MONEY

Alexandre Bida

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

—St. Matthew, Chapter 22.

The GALILEAN

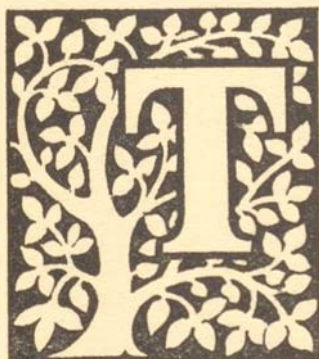
*The Monthly Magazine
of the Galilean Fellowship*

for November, 1941

VOLUME ONE NUMBER THREE

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

The Meaning of Christ's Promise of the "Comforter" ..



HERE is an enigma pertaining to the life and ministry of the Man of Gaulilee that is scarcely ever touched upon by writers on Sacred Philosophy. It is the enigma of that process or technique by which He keeps him-

self a living and vital essence to humankind generation after generation.

Thousands of secular scholars have commented upon the fact that Jesus of Nazareth is about the only personage that has played a role upon earth's stage who has kept his hold upon his followers generation after generation and century after century regardless of the fact that He has long since disappeared from among men in flesh. All the great philosophers, conquerors, and humanitarians of the past, no matter how colossal their achievements, are considered

to be as dead as Pharaoh's mummy. Alexander, Caesar, Napoleon, came to the termination of their days and were buried. The instant they breathed their last in the physical manner, their following fell apart. Thereafter they were spoken of in the past tense. They played great parts before life's footlights but the moment they were carried feet first into the mortician's, their satellites went spinning into a couple of million independent orbits or clustered around some other celebrity coming into view at the moment above the horizon.

But Christ is "alive" to millions of persons today, just as He was in Trans-Jordan some nineteen centuries back in history. Alexander, Caesar, Napoleon, can't get men to die for them today. Christ can do so. In fact, the farther humanity gets away from His earthly career in point of time, the more people seem to be willing to follow Him and endure the most insufferable persecutions to preserve His ideology. The only competitors He has in this regard are Mohammed

and in somewhat lesser degree, Confucius. But there is little or nothing expansive in Mohammedanism or Buddhism, as we regard them at present. That is to say, they are not adding converts by fresh millions as the years rock onward.



Somewhere in the Christ life, or the Christ message, there must be something that maintains or promotes the vitality and significance of the Man's personality and philosophy. To merely advance the explanation that He was "divine" is not enough. All souls are divine. To say that His message was the most unique and appealing ever put forth for the profit of the race, does not solve the mystery, either, because devout philosophers—whether they be professing Christians or not—are well aware that practically everything He said or taught can be discovered in the writings or expoundings of still earlier scholars or instructors, dating far back to the early Egyptian.

No, we must look for the secret of Christ's hold on vast masses of human souls, in quite another quarter. Decidedly it is not the academic, and still less the theological. ✿

A Great Mystery opens to our gaze when we examine what Christ had, or exercised, that has rarely been demonstrated since by outstanding leaders in religion or ethics. ✿ Christ, it seems, has kept Himself alive as a definite personage generation on generation by exercising projections of Himself in the miracle of the Comforter.

Orthodox theologians shy away from undue consideration of this Comforter. If they went into it too trenchantly, they might find themselves exposing the fallacy of After-life Existence as they commonly proclaim it.

They are caught upon the horns of their own dilemma in this.

Best to ignore it as gracefully as possible and concentrate upon the alleged destinations of Heaven and Hell . . .

WE ALL are aware that in the closing hours of his Galilean career, Christ called His disciples about Him, informed them of the nature of His forthcoming exit, adjured them to carry on along the lines He

had established, and then made them a promise. ✿

"I will send you a comforter," He said, "who shall remain with you always, sustain you when the jams of life get too insufferable, and generally substitute for myself when my physical self has perished."

Those were not His words but they are the import of the promising. And down nineteen centuries since, His orthodox followers have assumed that He was either talking symbolically or that the "comforter" meant some sort of philosophical essence that should persist from His career and afford them sustaining solace when the trials of life overwhelmed the individual. Nobody has bethought to inquire into the fact as to whether or not Christ may have been referring to a psychical projection of Himself that, once emitted, might remain imperishable. ✿

In other words, Christ the Master Avatar and Soulcraft Adept of all time, may have done what no other leader in sociology or ethics has done, to wit, performed the hitherto unsuspected miracle of imparting replicas of Himself and personality "to those who loved Him and kept His commandments." ✿

Those replicas, once projected from Himself and bequeathed to a meritorious individual, might have endowed that individual with a spiritual enhancement that remains as alive and vital in these days of Roosevelt, Churchill and Hitler as it ever was back in the days of Constantine, Luther, Wycliffe or Calvin.

This conception, that the Man Jesus could, long years after His physical extinguishment, project replicas of His once-mortal personality onto—or into—souls enduring in mortal encasements in the present, is as novel as it is fecund in soulcraft possibilities. ✿ ✿


MILLIONS of good Christians up across the past nineteen hundred years have been perplexed by this challenge: The living population of this globe from generation to generation remains more or less constant at two billion individuals, equally divided as to men and women. Only about a third of these are Christian, even in the orthodox acceptance of the term.

It has happened, however, times beyond count, that tens of thousands of the latter—

though scattered across seven continents—have perceived what have seemed to be materializations of the Christ, in sick rooms, hospitals, on fields of battle, in great civic assemblages where international enhancements were afoot, even to desperate or agonized human beings in the isolated instance when they have called aloud for succor. He has been creditably reported as in evidence when ships were about to flounder at sea. He has been witnessed in the ethereal form in congregations of worshipers where the spiritual vibrations were of a high and earnest order.

Therefore rational minds have asked the question: With all the tens of millions of Christians that exist in the world in a given generation, how does it happen that Christ could contrive to appear in two or more places, apparently succoring two or more persons, at the same instant in mortal time? . . . One or the other must be an illusion or an impostor!

The question is a sound one and commands a sound answer.

Its answer would seem to lie in the expounding of the enigma of the aforesaid "Comforter." 

But again I say, the fundamentalist cannot examine it without denying the heavenly court-room sequence on which orthodoxy depends for disposing of the soul after physical death.

Seven people a minute are dying physically here in the United States every moment of each twenty-four hours. Fundamentalism would have it that they are ushered into the presence of the Almighty where they are "judged" as to future residence in heaven or hades, but their cases pleaded by Christ as a sort of celestial attorney. This seven-deaths-per-minute applies, according to life insurance statistics, to the United States only. In addition there are those human beings dying physically in the Christian faith abroad. But if seven souls a minute went into the heavenly courtroom for "judging" from the United States alone, that would mean only nine seconds apiece for them to engage the attention of the Almighty Judge or have the Counsellor-Son beg them a bit of compassion.

The very notion is as childish and preposterous as it seems to be blasphemous. However, granted it were true, and all the trial that each individual got after death lasted

nine seconds, certainly in logic the Christ Presence would be required to remain in court hour after hour, day after day, year after year, decade after decade, for certainly one set of souls would have as much right to His representation as any other. How then, could He ever have the time to advance succor, or go elsewhere and show Himself to persons in mortal dilemma as above described?

Of course the more rational reincarnational theory takes care of that somewhat absurd celestial litigation in each and every instance, but that is another theme.

What I am driving at is, that the Miracle of the Comforter accounts for Christ's being in ten thousand places at the same time if required, showing Himself to ten thousand persons in distress or undergoing the moment of the Passing, and yet each and every appearance being more or less a bona fide presentation of Himself . .

ALL Soulcraft Adepts who have gone through any degree of initiation whatever, have come to realize in their own right that it is entirely possible for their sentient consciousness to function in more than one place at the same earthly moment. The term referring to it, or describing it, is Bi-location. "Bi" of course means "two."

¶ For instance, it has been demonstrated in seance rooms beyond all reasonable doubt that a given "sensitive" may drop into trance and "split his consciousness."

That is to say, he may in the trance-state project his consciousness to a distant place, observe all that is happening there, even seem to go through definite experiences there himself, and all the while he is doing so, describe it audibly to auditors, grouped around his inert body.



There is one aspect of his consciousness that is functioning a thousand miles away and going through the distant experiences; there is another aspect of his consciousness that is remaining in his physical body and motivating his larynx and lips to describe those experiences, simultaneously.

To declare that this sort of exposition is

hocus-pocus, hearsay, or theory, may give a certain gratification to the material-minded but it does not alter the truth of the performance. I respectfully submit for what it may be worth, that I have done the thing myself and can summon a score of witnesses to attest my veracity.

But here is a strange circumstance respecting such bi-location of the consciousness—¶ When it is done, invariably those who are participants in events at a distance discern a vague astral-like projection of the personality of the one who is in the quasi-trance condition that to all intents and purposes is the uncanny duplication of the performer, even to the articles of his dress. Why the projectionist should send forth a replica of himself, even to the style and color of the garments he may be wearing at the moment, is something we have not yet determined; we only know it happens.

But that is not the end of it. It has been demonstrated and practically proven that if such a "spook" or astral projection of the performer happens to come close enough to the person or persons at a distance to make what appears to be physical contact, or get inside the scope of their auras, the further marvel will ensue of the person contacted's knowing electrically everything that may be in the performer's consciousness at the moment. ¶

Of course this can, upon occasion, become extremely embarrassing. Nevertheless, I state what appears to be a vast psychic fact.



THIS has been done, I say, in the cases of mortal psychics in entirely secular seance rooms, and I have not been immune from finding myself a principal upon past occasions, in such phenomena. So then, in trying to get across some conception of what may be meant by the "Comforter," I submit this proposition—

If I, in my present mortal person, can project a replica of myself that starts from my

inert physical self in New York, Asheville, or Indianapolis, and that is subsequently discerned by Galilean students in Seattle, Youngstown, or even England—as seems to have occurred upon one momentous occasion—why should not so accomplished an Initiate as the Elder Brother do it in more than one location, more than two locations, more than fifty locations, or even ten thousand? ¶

It is something to ponder.

The strange part of the bi-location phenomenon is, that when such consciousness-image travels to a distance and contacts the observer, the latter is aware electrically of all that is in the mind of the projectionist. This too, has been checked upon, in a series of remarkable happenings in my own experimentations in soulcraft. Very good then. My contention is, that if a woman in England, happening to make such "spook" contact, could come back to Manhattan weeks later and tell me everything that had been in my mind during such a projection—which account I aver was embarrassingly accurate—why should not the one visited by the Christ Projection "know everything that is in the Christ mind" when this divine replica makes similar contact? ¶

¶ None of the bona fide and original personality seems to be lacking in the projection, not even the slightest item. The projection itself seems to BE the performer, reduced to a Something in astral composition. ¶

So it could be the bona fide and original Avatar that contacts the one who is imploring succor, or at least inviting it, and yet the replica or presence making such contact would be no more than a projection.

THE COMFORTER then, which Jesus referred to before His disciples in His closing earthly hours, begins to take shape and make sense when we examine its essence in terms of bi-location.

And to refer back to my first proposition, this constant projecting of the Christ Consciousness could account for the vitality of the Christ personality amid each succeeding generation as time rocks onward, making the Great Instructor as omnipresent and influential a character as He ever was while standing in a boat on the shores of ancient Galilee. ¶

Let us regard it with the awe it merits! ¶

¶ Here is a problem that has perplexed and bedeviled devout people since the start of religious doctrine but that fades into insignificance in the light of Galilean Truth ✿ ✿

Why God Permits Sin in a World of Divine Perfection . .

DELVE back as far as the records carry into the religions and philosophies of ancient peoples, and you will find both savants and commoners of all ages crying for answer to this doughty enigma: "If God, a Perfect Being, created this world and sent it hurtling eternally on its way through Space, why does He permit it to be perpetually besmirched and degraded by the greeds, lusts, rapacities and blasphemies of constantly born mortal creatures whose careers are attestments of their inborn brutalities?" In other words, why should Sin be celestially tolerated in an earth of divine creation? Why is the Evil Principle allowed to operate at all? If the Almighty does not prohibit it, or finds no method of erasing it, is He not an accessory after the fact of it and indirectly, in logic, no better than the Devil?

The library shelves of the world are hoary with books that have been penned upon this puzzle. Every church-spire in Christendom is a symbol of remonstrance that such celestiality is violated. Men and women wrestle with themselves from the cradle to the grave, seeking enlightenment on this greatest of paradoxes.

The trouble with most of them would seem to be, that they take no true account of celestial fundamentals.

They start off from one set of delusions of their own manufacture, and on these, or out of them, they rear academic assumptions that would put the average angel in a ward for psychopaths. When they have erected a structure like Babel's Tower out of their wild presumptions, they demand to know what business God has, permitting their

own brain storms to rise up and plague them. It is all as silly as it is infantile! It is reasoning from a sort of dementia to insanity, and arriving at a postulation in ultimate psychopathies.

Yet men have been known to kill other men who disagree with them in these delusions, and mortal history is one long turmoil from trying to explain celestiality in terms of human passions.

NOW in order to clarify this man-made enigma in the minds of any similarly bedeviled persons who may chance to read these pages, suppose we attempt a better understanding of this ancient quandary in terms of Aquarian physics. Let us approach the matter by the expedient of simple analysis. "Why does God permit Sin in an Earth of Divine Creation?" Right at the start we have three factors offered for enlightening examination. ✿

First, we have God—who is assumed to do the permitting.

Second, we have Sin—the continuance of which is deplored.

Third, we have the Earth of Divine Creation, the arena in which Sin is not prohibited from making sentient existence distressful. These three, God, Sin, and arena where Sin performs, make the equation which mankind views as baffling.

It would seem at first glance that having these three factors plainly at hand, the cosmic philosopher is on safe ground to base his inquiry on their combination. But what is man doing, when he mentally retches to get an answer to his conundrum?

He is starting off by assuming that he knows

what God is, or that God is a sublimated duplication of himself.

Next he is affecting to declare precisely what Sin is, and pronounce it on the whole as something which existence could well do without. ✚

Lastly, he is assuming that a perfect God would make a perfect earth, and that such a perfect earth having been the manufacture of a perfect God, all that takes place in the arena which it represents should be distinguished by perfection.

Universally he fails to grasp that maybe he doesn't know what God is, and that God is by no means a sublimation of himself as mortal; he fails as to correctness of his recognition as to what Sin is; and he fails to recognize that the earth is created perfect and therefore should enjoy perfection in deportment from the mortals who use its surface. ✚

We might compare the whole of it to the business of landing in the mental doldrums over the grosser conundrum: How can Joe Smith be prevailed upon to stop beating his wife so that the neighbors' children won't be witnesses to the execrable business of family brawling?

First, the neighbors might have no children to become aware of periodic brawls in the Joe Smith household; second, Joe Smith has never been married and therefore has no wife; third, the census and astute inquiry both attest that no such person as Joe Smith has ever been born, and probably it's Bill Brown who is the subject of such neighborhood concernment.



NOW God and Perfect Earth may be shelved for the moment. Suppose we essay to look first at this item of Sin and see what it is that God is so inconsistent, or so negligent, as to let run rampant up and down the arena of His creation. Just what is Sin? Can any person say?

At once there are as many answers as there are individuals to whom the inquiry is addressed. But suppose we take three normal

and average individuals and let them give their conceptions of Sin.

"What is Sin?" we ask the first.

"Sin," he replies, "is doing what the Deity prohibits." ✚

That is a typical—and not unmeritorious—response from the devout fundamentalist. We are not going to argue with the individual, however. We are going to consider replies amongst ourselves in analysis.

Sin is doing what Deity prohibits.

Deity!

First, how do we know there is a Deity?

Second, how are we sure that It prohibits anything? ✚

Of course we are aware that there must be an Essential Cause behind all cosmic galvanism; but what proofs have we that would stand in a court of law, that It is what the orthodox fundamentalist declares?

For something like 400,000 years Man existed upon this planet and gave his spiritual allegiance to the spirits in trees, waterfalls, and clouds. The idea of the One God in the form of a sublimated Moses no more occurred to him for worshiping than it occurred to him to worship his wife or his calf. When the earth slowed down to that degree that its centrifugal energy was not sufficient to hold aloft the Great Water Canopy, and the Deluges of tradition happened, Man saw the naked sun for the first time and started to worship that. It has only been throughout the last three to four thousand years that Man has had any clear-cut notion of one Supreme God, vaguely an extravagant depiction of himself. Indeed, he was far into the present Christian era before great portions of humanity relinquished the worship of a whole category of gods—and history attests that they were by no means lacking in intellect at that.

Christ himself is alleged to have said, "No man hath seen God at any time." By the same token, no man has heard God, or touched Him physically, or tasted or smelled Him.

God, being Spirit—Holy Spirit—can therefore not be proved by the evidence of the senses. And lacking the evidence of the senses, how can Man portray Him? If unable to portray Him, is it not of truth that Man cannot state positively just what God is, anyhow?

And if Man cannot say by the evidence of his own senses just what God is, anyhow,

how can he be sure that he knows what God prohibits? ❧

Has God ever prohibited anything? Who says so?

So we are met by the strictures of so-called Holy Writ, at least a third of which were confessedly the product of a Yiddish law-giver named Moses. He said that he went off by himself, and in his solitude God came to him and outlined what it was that He prohibited. ❧

We have only Moses' word for the fact that all of it took place, and it comes down to us from a time when the people to whom he passed it possessed no written language in which to record it. It is all hearsay evidence. ❧

Nobody living today can prove that there was such a personage as Moses.

There are no original manuscripts containing the actual reports of this traditional law-giver. And the text of his ascribed utterings even lacks the authenticity of originality. ❧

HAD Moses, granted he lived in the character now reported to us, gone up onto Sinai and brought back records of utterings that never had been heard throughout the run of known history, there might indeed be some justification for suspecting that the Mosaic God existed and that He kept a rendezvous with His servant on a mountain-side in Midian. But everything that Moses is reported to have contended that Jehovah said to him can be found, almost verbatim, in the Egyptian "Book of the Dead," or in the Zoroastrian "Zend-Avesta," both admittedly the writings of quite mortal philosophers. Is it logical that a truly divine Originator of All Things could not improve by a word or a tenet what was "old stuff" in the mortalities some three thousand years before Moses was ever thought of?

So what truth lies in the statement that Sin is what Deity prohibits, if, first, we cannot identify Deity, and, second, we only know its prohibitions from the reports of the prophet of all the world's pants pressers—the same prophet, by the way, who declared to his people that it was quite all right for them to borrow all the money and chattels they could contrive, from their Egyptian neighbors, and then abscond with such loot in the night?

SIN, our second individual might tell us, "is the committing of any deed that works a derogatory or retrograde result, either on the spirit guilty of it or upon those spirits in contactual association with it."

Here, indeed, is a more astute answer.

But again the question of standards arises to plague us.

What results can we say positively are derogatory or retrograde?

A blackguard wins a woman's affections.



He removes her from the protecting care of relatives, makes her economically dependent upon him, abuses her, makes her earn a living for both upon the streets. Certainly such a one can be said to have committed acts against such woman's spirit that have worked a derogatory or retrograde result. ❧ He has, according to the foregoing definition, "sinned" against that woman.

But stay!

Mayhap the woman goes upon the streets. She sells her body for sordid coin. If fear of that man does not keep her from escaping, she must do it because she loves him. And no love is degrading. Love always sublimates in one form or another. What the woman is doing, therefore, is sacrificing her physical self that the one she loves may enjoy the living she can thus furnish him no matter how immorally. Or let us say that fear actuates her. She becomes utterly promiscuous in her physical slavery to that fear of what her procurer will do to her if she dares repudiate him.

But with every assignation, her sense of decency is outraged. She reaches the point where she can stand it no longer. Moral issues are becoming sharper and clearer to her. Her sordid experiences are making her more and more the fierce individualist. Truly, her pride and self-respect are developing introvertly. She may sink to the lowest depths of degradation and loathe herself. Suddenly a brutal assault releases her physically from all of it. Her spirit withdraws from her wasted body. It is the possessor and profiter from all that she has endured. She is greater and finer for knowing what degradation can be.

The sum-total of that man's acts toward that woman in either instance, has not been injury, but increment, though he may not know it or have supplied it consciously. ✱

Has he sinned against her, according to this second definition?

OF course, you understand that this is not saying that every man who contributes to a woman's delinquency is enhancing her spiritually, or that the wretch who takes the earnings of a prostitute because she may have a debased affection for him, is in any way her benefactor. The illustration is merely used to expound the ever-relative character of Sin, considered abstractly.

Considered in the cosmic light, what are the standards by which such injury, or increment, may be measured?

Is there not a point in ultimate bestiality where the "sinning" spirit observes itself in an abhorrent disgust and from that observation deliberately reshapes or redirects its course? ✱

In other words, how or when can we ever say, "Such and such is decadence"? Is not decadence forever relative? What may seem to be decadent or retrogressive in, or to, one spirit, may turn out ultimate profit in the eyes or understanding of another.

IT IS our third individual who seems to hit directly the bull's-eye of truth. "Sin," he declares, "is ignorance of what course the soul should pursue to minimize its constant mortal distress." And when that definition is grasped in its prolific and fecund possibilities, it does not long remain an enigma as to why Holy Spirit permits Sin's existence. Sufferance, leniency, or toleration, is not involved in it at all. Sin is merely the transient state of ignorance, and ignorance is vanquished or abolished by the enduring spirit-soul's going through trial-and-error experiences and emerging with wisdom. ✱

When it acquires and practices perfect wisdom, it is conversely a sinless soul. It is too wise, in other words, to transgress either the divine law or the moral law because it perceives that when such is done, some sort of mental or physical distress automatically results. Conversely we might almost put it that divine law or moral law can be identified as such by the inevitable distress that accompanies its violation.

It is not that Holy Spirit "permits" ignorance in the orderly world of natural processes which It has projected, but that ignorance is a pristine condition that has to be altered. And the alteration in the accumulate is the world of adventure, vicissitude, laughter and tears in which we find ourselves functioning afresh every 200 to 500 years! As well talk about the government of a city "permitting" schoolhouses to exist, that the young may receive instruction of academic character!

So-called Sinful People are merely ignorant people who have yet to grasp that the courses of action they are pursuing automatically work distressful social conditions for themselves. Society—not God—chastises or disciplines them. Thereupon, by altering their conduct they arrive at recognition of the rightness and order that qualifies them to participate in still higher states of consciousness. This is saying conversely that truly wise people never "sin," because they have come into a knowledge of the futilities of misdirected effort.

SO PEOPLE who want to know why God allows Sin in a world of divine perfection are turning their critical or analytical eye upon the wrong factor in the equation. They should not be turning it upon God as an inconsistent or tolerant Being so much as upon the character or essence of so-called Sin, and examining whether it is actually what they have assumed it to be.

The philosophers and moralists of all ages have anathematized Sin and deplored its malodorous effects upon the human species generally, all of which calls for sane approbation. What they have truly been doing, however, is anathematizing Ignorance, Circumscription, Lack of Experience, Spiritual Limitation.

Because truly wise people are infallibly moral people, perfect wisdom being its own morality.

The lesson is a deep one and easily open to misinterpretation by the shallow-minded, the incorrigible, or the licentious. Nevertheless, it does shed light on the enigma of apparent malfeasance in a divinely appointed universe.

Alas, however, this does discharge the Devil and abolish Hell! And that to a lot of brain-strapped individuals is undoubtedly counted as the supreme sin itself!

¶ When You Admit that Consciousness
Can Function Outside of Your Body
You May Miraculously Discover It
Doing So! ✿

Can You Grasp the Difference Between Mind and Brain? ..



THE AVERAGE person accepts that he possesses a soul, for two reasons: first, Religion has made a great pother about it ever since he has been able to remember; second, there is a self-recognizing Something inside the physical encasement that is supposed to have an identity apart from it and which he expects will quit that physical encasement and reside elsewhere after the experience known as Death. He acknowledges the separateness of the soul from the vehicle of flesh every time that he refers to "my body" in the course of its daily care or preservation, or cries "Bless my soul!" in the most common conversation. Subconsciously he is talking about two different things.

The average person, however, while acknowledging that mortality is more or less the performance of his soul within the overcoat of his body, rarely entertains the thought that the said soul may have separate and distinct attributes and functions with which his body is not at all concerned, just as his body may have attributes and functions with which his soul is not concerned.

To put it in still more positive fashion, the average person supposes that the only attribute or function of his soul is to occupy and direct the hourly and momentary performances of his body, and when that has been done, or is being done, that is the end and aim of its abilities.

We commonly put it that the average person "lives physically" or materially and beyond that type of living, is not especially concerned. ✿

There is another type of person, on the contrary, who does not pay so much attention

to body-occupancy as the major concernment of mortal life. We label such a person "spiritual." But we are making unfair designations of both—or rather, incorrect identification of both.

The material-minded person is truly the person who is content to take whatever short-profit out of life he can wring from it at any given moment. The spiritual-minded person is the one who is the more interested in taking the long-increment from the mortal experience—the things that he can "carry away with him" when the earthly tenure has come to its close.

THE average person who "lives physically" is doing something other than merely taking short and immediate profit out of existence. In fact, millions may "live physically" and take almost no profits from existence at all. He is actually "living ignorantly," or functioning year after year with almost no suspicion that his en housed soul can do many things besides activate his body. He lives physically because it fails to dawn upon him that he can possibly live otherwise. ✿

He thinks the purpose of his soul is to make his body stay alive and that when his body fails to stay alive, his soul has come to the end of its career.

People who claim that "death ends everything" fall in this class. They say that death ends everything because they are more or less unwilling to do a little exploring or experimenting and find out accurately whether they be right or wrong.

When they do start such exploring or experimenting and discover they have been wrong, and change their ideas, we say they start living spiritually. Actually, they do

nothing of the sort. When we come down to hard cases, there is no such thing as "living spiritually" any more than there is such a thing as living physically, *per se*. Even while living physically, our en housed souls are living spiritually. And they continue living spiritually whether they be encased in a bodily vehicle or not.



HOWEVER, we do not require to split hairs in the matter of words to arrive at this proposition—

Each and every person's soul is his "unit of deciding consciousness," that has been aware of its identity since it emerged from the great ocean of Universal Consciousness, aeons back in earthly time, but the experiences it undergoes in each bodily occupancy increase or sharpen the degree of the self-awareness and the cleverness of the decisions which it makes life upon life and century after century, till it reaches a condition of self-awareness and cleverness where nothing it could encounter in further earthly life would profit it.

We are taught, of course, that when that degree of wisdom is attained, the said soul graduates along into higher octaves of thinking and behaving, above the educating dictates of three-dimensional Matter. What we are concerned with at the moment are the attributes and functions of the soul characteristic of itself and in nowise depending upon the body for recognition.

The first of these is the ability both to recognize and reason without the possession of a physical brain to do the business. Naturally, such a proposal stacks up as fantastic to the man or woman who has become all mixed up by the tenets of orthodoxy and esoteric ignorance. Think without a brain? The idea is absurd.

And yet exactly that is the colossal discovery—and almost the first discovery—that the average person gasps at, when he agrees to abandon his living physically, or thinking

that his soul has no abilities beyond running his body, and begins to probe into the mysteries of life above the strictly mortal.

The soul is the thing that does the thinking, and for purposes of understanding this fact we can go a step further and almost put it that its "spiritual brain" is Mind.

Mind is perpetual, everlasting, and undam- ageable. The brain is the physical equip- ment in the head which Mind employs while the soul is encased in the body, to make that body perform as the en housed spirit dictates, or that conversely receives the body's impressions via the physical nerve system and transmits them to Mind, thus sharpening—life upon life—the thing called Intelligence.

This is another way of saying Mind extract- ed from Brain knows or receives no sensa- tions, and physically speaking that is true. Not physical sensations, certainly. Sensa- tions after vacating the body are always and forever mental. Because of this, specious metaphysicians too often declare that after quitting the body, the soul exists "in a world of Thought." It does and it doesn't. The more accurate way of putting it would be, that after vacating the body the soul lives in an octave where the strictly physical sensations, or reactions from physical stim- uli, have ceased to be of moment. There is a world of difference.

THE FACT that Mind exists and functions apart from Brain at times, but only em- ploys Brain to transmit or receive physical sensations, is responsible for the great array of phenomena that we give such names as Trance, Telepathy, Clairvoyance, Clair- audience, Bi-location, Psychometry and Thought-form Projection. Brain has nothing to do with these. They are Soul-Mind productions. *tw*

So the soul-mind faculties can function independent of the physical brain, but on the other hand brain of itself cannot function without motivation and direction by Soul-Mind. If it could, we should have the brain thinking, acting or motivating of itself, and there could not be any such thing as death so long as the physical brain remained in existence.

Everybody knows that the physical brain of a dead person is still in existence as the corpse lies in its casket. Yet it has absolute- ly ceased to function. It has ceased to

function because Soul-Mind has withdrawn its direction and has started to operate elsewhere in an arena not physical.

The strange part of it is, that we do discover Soul-Mind operating elsewhere upon occasion without its having permanently divorced itself from physical brain. The body "stays alive" in other words while Soul-Mind temporarily employs itself at non-physical pursuits.

The materialist denies all this, of course, and says that without the brain, Mind cannot function. He offers to prove this by operating freakishly on the brain itself and exhibiting Mind's freakish performance in consequence. He thinks thereby that he is proving the brain's control of Mind. ✱ His exploit actually is similar to a saboteur getting into a great telephone exchange and "operating" on the various switchboards and mechanisms, changing them about or making freakish connections, then declaring that because the messages are all mixed up or become blanked out altogether, that he is "controlling" the conversations of the human beings at different ends of the various circuits. ✱

He is controlling them, yes, but only to the extent that he is limiting them in their expressions across miles of wires. He is not altering the mentalities or intelligences that would operate normally if he desisted from his mischief.

MIND in control of physical body, directing its behavior or receiving sensations from its nerve system that continue to improve the quality of intelligence, is exhibiting only a department of its traits and possibilities—the part that has to do with the material vehicle of mortal expression in a world of substantial materials. And when the average person starts out with this as a premise and begins to examine what other departments mind operates in, aside from the strictly physical, he is immediately introduced to wonders that run all the way from the highest marvels in Christian Mysticism down to the sorriest fortune-telling of the corner soothsayer.

It was calling attention to this fact that seems to have been one of the major tenets of the Great Galilean's teaching. Continually He sought to impress the fact that "man is more than meat and drink"—that is, his physical person—and is essentially a spiritual exhibit. "Hath it not been told

you that ye are gods?" The first step in acquiring a knowledge of all of it, is being able to understand basically—or make the basic distinction—that spirit and body are two separate entities, and that Mind and Brain are not the same, but that Brain is strictly in the inferior position of being Mind's servant for material pursuits. This means that the master goes on living and functioning long years and even centuries after the servant has been discharged. ✱

PEOPLE who say, "That is all very well, but if Mind has existence apart from Brain, then what does Mind think **WITH?**" are hopelessly enmeshed in the delusion that Mind requires atomic substance in order to exist or perform; that unless spirit operates in and through materials, it has no existence.

Has sunlight any existence as a material thing? It can travel through ninety-two million miles of space in a trifle over eight minutes, penetrate through whole acres of plate glass, and operate to illumine a room. Light as an atom has never been trapped or caught, though after a fashion it has been harnessed. But if you think it cannot motivate action, lie out on the sand in strong sunlight without clothing to protect your skin. The very



sunburn that results is a symbolic example of action being rendered without the slightest material substance doing the rendering. ✱

If you could conceive putting self-recognition and the power of voluntary decision into sunlight, you would have an example of spirit thinking without a brain to think **WITH**, at least you would be offered the mechanics of the idea that I am seeking to express. ✱

Mind "is," just as the idea of a baseball, a house, a ship, a military bomber "is," separate and apart from the actual baseball, house, ship, or bomber worked out in terms of atomic materials. It is the intregal, self-aware capability of volatile free spirit making itself known to the universe as an operating unit.

Maybe this sort of thing is somewhat deep for the average reader, but if he could only jerk himself free from the notion that he

must always and forever have a brain and a body in order to be aware of himself, a whole new world of hyper-dimensional affairs might begin to open to him—just as it has opened to millions of soulcraft students since the beginning of materiality. The “you” inside of your body, in other words, is imperishable and always self-conscious, regardless of your field or vehicle of expression. These last only qualify the degree of sensation transmitted through the switchboard of your brain to your everlasting and perpetual consciousness.

CHRIST was probably the greatest performing exponent of the soul’s ability to function in realms and octaves above the physical, that the earth has ever seen—that is, function in realms and octaves above the physical while at the same time performing perfectly in His body. Mohammed gave no such exhibitions, neither did Zoroaster or Confucius.

These last three were more or less moral philosophers and not much besides. Even Moses, outside the “magic” which he was supposed to have demonstrated before Pharaoh’s court, never attempted to display psychical behavior. That he was undoubtedly mediumistic and clairaudient we concede, but he made it no part of his earthly ministry as Christ seems to have done. Moreover, Christ did it unabashedly and in a manner that seems to have implied that His followers should not have any inhibitions about performing likewise.

The Miraculous Draught of Fishes episode was nothing but an exhibition of pure clairvoyance. ✠

The incident of the Woman at the Well in Samaria was a display of transcendent Psychometry. ✠

His healing miracles were all displays of tapping into the cosmic rays and allowing them to course through His body to affect the condition of the sufferer for the better. ✠

The miracle by which He fed the Five Thousand we find told in the Golden Scripts is an explanation of how Materialization is accomplished. ✠

There is scarcely one “miracle” with which the Elder Brother is credited, that we cannot have explained to us by modern grasp of the possibilities of Soulcraft.

Jesus, in short, had mastered all the various angles and departments of the soul’s

assertions about Jews, being God’s Chosen ability to perform in regions outside the physical while by no means deprecating or discounting the physical.

The raising of Lazarus from the dead was a sheer piece of drama achieved probably with Lazarus’ cooperation; Lazarus responded from the astral to the Master’s call to reinhabit his body for a little time in order to show that the thing could be done and that spirit and body were two separate entities. ✠

The exorcising of the “devils” that afflicted the men among the tombs, sending their possessing entities into the herd of swine, has been duplicated in a hundred seance rooms of the present among advanced psychical researchers.

If Christ had not wanted us to investigate all such phenomena and familiarize ourselves with it, would He have practiced it Himself? ✠ ✠

Begin to accredit this, ponder it, assimilate it, and you have taken your first step along the long road to the true import of The Galilean’s message, which after nineteen centuries only a little handful, compared with earth’s millions, begin to understand.



Your soul can do many things besides activating your body. It can live its own life independent of body, depart body and function across the astral, perform within its own self-awareness as in normal dreams, communicate with other souls without wires or mechanical apparatus connecting them and even penetrate higher octaves of consciousness and observe the life-phenomena there, as in certain varieties of trance. You will find a whole library of discussions of these super-mortal capabilities in issues of this periodical to come. But the first requisites are, the crediting of the separateness of the Soul-Mind from Brain-Body, and learning how to recognize the distinct performings of each.

Thereafter the phenomena become recognizable—because you observe them with the appropriate equipment, and separate Mind and Brain!

¶ Why scholars who know the history of the Bible hold reservations about its being the Infallible Word of God ¶

The Old and New Testaments Are Two Separate Scriptures . .



THROUGHOUT the whole nation at present there seems to be a concentrated effort under way to re-establish the literal validity of the Holy Scriptures, apparently to the end that its assertions about Jews' being God's Chosen People shall be borne in mind by Christians solicited to take reprisals against American Judaists for the nation's economic and military plight. The reasoning seems to be that because the Scriptures make the claim that the Jewish people are the favorites of the Creator, nothing should be done to restrain or discipline them, even for political and financial depredations.

So-called Christian ministers arise in their pulpits Sabbath night upon Sabbath night and declaim to that effect. The Jewish people shall remain racially sacrosanct, it seems, no matter how severely their Christian neighbors may suffer in consequence. It should be considered time to look into this scriptural claim, particularly to look into the origin and nature of the Bible itself which endeavors to substantiate this absurdity. No book in all the libraries of the world is better known, and no book has less known about it in regard to its authorship, compilation, and philosophical promotion. ¶

What we are particularly interested in, however, is determining how much of it we can rely upon in obtaining a correct account and portrayal of the Christian Savior and His Galilean message . .

TO BEGIN with, we get the word or title "Bible" from the Greek word which describes the inner layers of the papyrus plant used in making the paper of which books or scrolls in early times were manufactured. ¶

In early Greek nomenclature the title given to the Scriptures was "The Books," in consequence of their spiritual importance. The oldest name among the Jews for their Scriptures was "The Books," or, for the legal part, "The Book of the Law" or "The Book of Moses."

In New Testament times, the Jews were accustomed to say "The Writings," which later was changed to the Latin "Scriptura" or Scripts used in the plural.

The Protestant Bible in common use is a collection of sixty-six books or scripts, thirty-nine being in the Old Testament and twenty-seven in the New. The thirty-nine Old Testament scripts originally constituted the Hebrew scriptures recognized and used by Palestinian Judaism in New Testament times. The remaining twenty-seven originated in Christian circles during the Apostolic age.

THE GREEK-speaking Jews of the New Testament period recognized as Scripture a larger number of books than was the case with their more conservative brethren in Palestine, and the Greek Old Testament which was passed from Hellenic Judaism to the early Christian churches, contained in addition to the thirty-nine books of the Hebrew canon, a number of others, of which seven—Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, I and II Maccabees, plus the so-called additions to Esther and Daniel—were considered canonical by the Roman Church and were familiar to Greek Catholic and Lutheran churches down into recent times. The material in the Bible was composed at different times over a period of a thousand to fifteen hundred years—from the foundation of the so-called "Hebrew nation" by Moses somewhere around 1200 B. C. to about the end of the first century after

Christ. The number of writers whose work is preserved between the allegedly sacred covers is unknown. A large number of the Old Testament books and some of those in the New Testament are anonymous.

The range and variety of subjects is indicative of the corresponding variety and number of authors. The poet, the historian, the philosopher, the priest, the prophet, the apostle, the king, the statesman, the popular story-teller, the serious legislator, the antiquarian delighting in genealogy and statistics, the zealous reformer, the faithful teacher, the seer, and even the Divine Son of Man himself, find their words or work preserved in this amazing compilation of literary expression.

There is also a world of varied thought and culture reflected in its material. In one part we are face to face with the primitive simplicity of the nomad Semite, in another we are in touch with the rich culture of the Babylonian civilization. Again we share the experiences incident to the agricultural life of the ancient Hebrew commonwealth—a system that today would be described as pure communism. We witness the petty warfare between clans and tribes, then the larger struggles of Israel with her near neighbors, motivated mostly by Hebrew robberies and lootings. Next we hear the measured tread of Assyria's victorious armies, and see in succession the subsequent conquests—the Babylonian, the Greek, the Persian, and finally the Roman.

THE ORIGINAL languages of the Biblical books were Hebrew, Aramaic, and Greek. Nearly all the Old Testament was composed in Hebrew, the language seemingly spoken by Israel in Canaan before the Exile, but after the Return gradually giving way—as the speech of common intercourse—to the Aramaic, the general tongue of all southeastern Asia and the language spoken by Christ himself.

The term "Bible" for this collection of Jewish, Greek, and Aramaic writings did not come into common use among theologians until well along in the thirteenth century. ✠

Sometime along in the second century, it is true, certain writers began to use the word "Biblia" to describe the sacred scripts. By the thirteenth century, some men forgot that "Biblia" was a neuter plural—meaning "The Books"—and treated it as a

feminine singular, translating it as "The Book." ✠

What, therefore, had been "The Books" became "The Book" or "The Bible."

About the same time, another curious and significant thing happened. In the year 1382, John Wycliffe translated the Vulgate or Catholic Bible into English, so that it could be read by the common folk. This was an unforgiveable sin, or so the clergy considered it, and Wycliffe paid for the indiscretion with his life. But in so translating it and offering it to Englishmen, he added—for the first time in the long career of "The Books"—the word "Holy."

Nobody had called the Biblia "Holy" until John Wycliffe took it upon himself to give the ancient Scriptura that designation.

After Wycliffe, we had the "Holy Bible" and the "Holy Bible" it has continued to be called, up to the present moment.

THE FUNDAMENTALIST of today who blasts in wrath the person who refuses to accept the Holy Bible as God's infallible word from cover to cover, is merely a pious ignoramus. He knows nothing of what the Bible's history has been, how it has been used from generation to generation to preserve the Chosen People myth on the one hand and the speakings of the Great Galilean on the other.

He doesn't know, for instance, that for centuries there were two accredited Bibles, one the Jewish Scriptures and the other the Christian Scriptures, that the two had almost nothing in common till the Hebraists made the deliberate effort to reconcile them in the interest of the advancement of Judaism. ✠

In fact, they are to a great degree competitive and antithetical. For centuries the Old Testament was labeled the "Jewish Scriptures" and the New Testament was labeled the "Christian Scriptures."

That both should be bound in the one pair of covers and designated as the "infallible word of God" is a monstrosity to the conscientious and dispassionate student of truth. ✠

The Jewish Scriptures are negative and introvert from beginning to end. The Christian Scriptures are positive and inspirational, offering all the Aryan spirituality that the Jewish Scriptures had lacked for centuries. ✠

How many of such pious ignoramuses are

aware that when the Babylonians took the Jews into captivity, with the destruction of the Temple at Jerusalem every scrap of writing was destroyed, and that during the Captivity the Jews had no books and no "law," and to all intents and purposes were a people whose traditions had been exterminated? Then when small detachments of Jews came back from the Captivity—due to a deal with Cyrus the Persian—and the Temple at Jerusalem began to be rebuilt, Ezra the high priest was supposed to have dictated the entire thirty-nine books from sheer memory, including all the statistics of battles, the genealogies, and the words of Moses verbatim.

Not wishing to incite the incredulity of the Israelites, however, he advanced with a fantastic tale about how he had "found" the document, celestially restored, down behind the altar in the Temple, and actually got the Hebrew clergy to accept it.

In the apocryphal book of II Esdras, written toward the end of the first century, we read that, law being burnt, Ezra, at his own request, was miraculously inspired to rewrite it. Accordingly he procured five skilled scribes and for forty days he is alleged to have dictated to them, during which time they wrote ninety-four books, not only the twenty-four books of the Old Testament but seventy apocryphal books as well. These being filled with a superior esoteric wisdom are placed upon a higher level than the Old Testament itself.

Little argument is needed to show that such a legend is unworthy of serious consideration as a feat of memory, though it is entirely possible that Ezra may have produced a new law and a new history of the Hebrews at clairaudient dictation. All the same, granted this occurred, we have to face the fact that it was not the original text of the assumed original writers, but would have had to be strained through Ezra's mentality and be colored by it, just as the Catholic Vulgate was strained through St. Jerome's mentality and became a Catholic Bible in consequence. ✠

If Moses ever wrote anything literally and bequeathed it to his people—which is extremely doubtful because they had no written language at the period—it was all destroyed when the Jews were carried to Babylon. And yet what Ezra is supposed to have written from memory—nearly a million words—is the literal Word of God as

given to Moses, which the fundamentalist now champions!

It is too much to swallow.

At any rate, this feat of Ezra's is continually referred to by patristic writers and Ezra on the strength of it is regarded as the restorer of the lost books of the Old Testament or Jewish Scriptures.

In II Maccabees it is said that Nehemiah, "founding a library, gathered together the things concerning the kings and prophets, and the writings of David, and letters of kings about sacred gifts." The passage may preserve an indistinct reminiscence of an early stage in the formation of the canon, but upon shifty and unsubstantiated sources does the fundamentalist rely for his belief in "the infallible Word of God." ✠ ✠



What seems to have happened is, that the Judaistic clergy wanted a literature for a parish people that was continually having its canon destroyed because of its vicious and non-social character, and so folklore and ethnological conceptions of such people were yanked and basted together, period by period, the whole preserved by the Hebrew priestcraft to give the latter some sort of authority. ✠

That would certainly be their business, and none of ours, if their progeny of today did not bring it forward and dish it up as divine commandment to regard them as racial untouchables and get the Christian clergy to subscribe to it and preach it, to our present economic and political hurt.

CHRISTIANS have no business with the Old Testament, anyhow, otherwise known as the Jewish Scriptures. The Christian religion is a religion which stigmatizes and excoriates Judaism in all its phases except the One God idea—which is obviously a cosmic truth, and being such, is confirmed by both volumes.

Christ came to redeem the world from the philosophical atrocities of Judaism; and to bind the Jewish and Christian Scriptures together and term them all the divine and infallible Word, is like binding the Penta-teuch and Mein Kampf together in the present generation and saying that both have everything in common.

IS THE Bible the inspired word of God?

Not literally considered! It cannot be such, because it holds too many contradictions and paradoxes in its present form, and a Perfect Creator could not indite a contradictory or paradoxical book. This view is confirmed by no less an authority than St. Jerome. About the year 370 A. D. he translated the whole Bible into Latin. Damascus, who was Pope at that time, had asked him to attempt such translation. Jerome, in a letter to Damascus, reported on his work in connection with the new version. He wrote that "it would be a dangerous presumption" to attempt to issue a Bible which would reproduce the correct text, since the existing copies of the original documents were scattered all over the world and no two of them were alike! Jerome



was now called to judge between them. If he did so, and produced a Bible, it would be so unlike anything currently passing for the Bible, that he would be dubbed a forger and fabricator. He would be charged with having altered words and sentences, having omitted something here or inserted something there, or trying to "improve" on originals elsewhere. And then he added a remark that strikes a body blow at all who hold today's Bible to be the unadulterated Word of God: "Even those who condemn me as an impious forger must admit that we can no longer speak of such a thing as Truth, where there are variations in that which is said to be true." In his letter, Jerome went on to state how the many discrepancies between the copies of the original text could be explained. Some copyists, he said, were deliberate criminal forgers. Others were conceited enough to attempt to improve on the text, but in their inexperience only succeeded in impairing it. Still others dozed while they copied, and so left out, misread or misplaced words and passages. To say that God nevertheless caused Absolute Truth to result from all this, is to rationalize an absurdity.

The Vulgate is the Bible that St. Jerome produced, nonetheless, when he went ahead as Damascus directed and "cleaned up" prevalent "Holy" Writ after his own notions and erudition. But he did precise-

ly what he lamented that others had done before him. He followed his own personal opinion, altered words and passages, made omissions, and wrote into it such stuff as suited his caprice. Maybe God was using St. Jerome as editor. But if He did, then assuredly God showed Himself as naught but a Papist of the period. Then, by decree of the Council of Trent, it was declared that the Vulgate contained the inspired Word of God. Jerome, of course, was a top-notch Ebionite. Everything in the New Testament rested four-square upon the Old. The Jews were still God's Chosen People. Jesus was a Jew. One could not subscribe to being a good Christian without first subscribing to being a good Judaist and accepting all the patriarchal folderol—most of it unmoral and obscene—which Christianity appeared to exterminate and supplant. So the Jews today profit. And the modern rabbi cries to the anti-Semite battling for survival of his precious Christianity: "If you repudiate us, you repudiate the Savior whom we gave you!" The insolence of it!

EXACTLY whose idea it was to collect together all the data in the New Testament about the life and speakings of Christ, and post them over against the claims and braggings of the Jewish Old Testament, we do not know. How all the various manuscripts of the disciples recording the life of Jesus got bound up in the recordings of the Apostles, we do not know. Perhaps there was clairaudient inspiration or supervision in it, but certainly there was no clairaudient supervision, and still less inspiration, in the circumstance that the Christian Scriptures give two genealogies of Jesus, thus indicating that they are man-made records and most carelessly kept.

We know that whole pages about Christ's life have been concocted and brazenly inserted. Priscillian, a Spanish monk of the fourth century, concocted the story of the Woman Taken in Adultery out of whole cloth and put it into a manuscript he was copying. He was beheaded by Maximus for his impertinence but the story was left in. We have no way of knowing whether Christ made the ascribed statements about the woman taken in adultery. Priscillian admitted the tale was his own. So what! Scholars who have conscientiously and devoutly combed the lines of sacred

writ from cover to cover claim to have found from 22,000 to 30,000 so-called "variants" or contradictions, anachronisms, or impossible interpolations in the text; and that any divine Author should have made 30,000 errors in his facts is quite too much for the rational student to accept. Added to it all, we know that the Jews set up a school in Pella, Asia Minor, when they beheld Christianity forging ahead to unbelievable virility, whose purpose was to rewrite the Christian Scriptures in such a way as to make it appear that one could not be a bona fide Christian without first having acknowledged the claims and contentions of Judaism and accepted that Jesus himself was a Jew, come "to fulfill the law of Moses." The whole boils down to the fact that with Jewish publishers in the American Bible Society appearing to alter the ancient text as suits Judaistic purposes of the present—even to deleting entirely the Scourge of Cords episode—some way must be found of going back and "recovering" the authentic Life of Christ by modern psychological and soulcraft methods.

The fact that the Bible has survived for ages is by no means any proof of its infallibility or authenticity. The Egyptian "Books of the Dead" are two to five thousand years older than the Hebrew or Christian Scriptures, either one, but no one claims thereby that they are of divine origin. ✿

IT IS a fact, of course, that purblind and groping humanity wants something to "tie to" in its religious life, that stands unassailable as being authentic. Over and over again, when one begins to discuss these vast questions in public, the piteous heartcry is sure to be heard: "O please don't undermine these sacred fundamentals to which I've anchored my entire spirituality."

What needs to be recognized is, that they are fanatical lovers of truth who send out that appeal, and they should be recognized and respected as such.

On the other hand, here are equally pious and devout students, equal lovers of truth, who declare: "Nobody wants to undermine anybody's faith, but lo and behold, it is being discovered that what you have always accredited as truth is not truth at all. All we would do is to come to you in devout and compassionate warning and say: "We are finding out that what you take to be

Truth is really pernicious error. What we seek to do is to expose this same error and supply you Pure Doctrine to which you can anchor. Why then excoriate us for that? If you have been cruelly and maliciously deceived, which is better, to say nothing and let you encounter the sterilities of error—that are going to disillusion you sometime



anyhow—or get your premise correct to start with and encounter no more disillusion while you remain in this octave?

You are groping for Truth else you would not be exercised. Very good, then! When we are trying to put Truth in your hands, do not attack us because in times past you have been led to endorse and build your thought on error. Keep an open mind and try to recognize enlightenment whenever it is tendered you. No one wants to upset your ideals. People who have your spiritual welfare at heart only wish to inspire you—to give you a finer and nobler concept of the Eternal Verities. Explore with them! Venture with them! If previous premises have been wrong, correct them. Then go on from bases that allow no more deceptions!"

The truth seems to be that the Hebrew—and perhaps the Christian—Scriptures have survived because it was to the interest of the Judaistic priesthood to see that they survived and thus give their laity title to special privileges among Christian mankind of the present.

We should dispassionately thrust our tongues in our cheeks at these blasphemous Jewish claims.

There are really two Bibles: the Negative Bible—or the Old Testament—and the Positive—the New Testament.

All we have to go upon, that Jews are a Chosen People, are the words of their own savants. ✿

Nowhere do we perceive dependable proofs that Jesus confirmed it. Let us take the Bible therefore as the colossal compilation of poetical and historical material that it is, and see what can be procured by modern Soulcraft methods in recapturing the accurate account of what happened in Galilee some nineteen and one-half centuries ago come December 25th. ✿ ✿

Why Christ Selected Galilee for His Earthly Ministry . .



FOR the last three thousand years the little spot of earth known as Palestine, at the eastern end of the Mediterranean, has remained the most celebrated of any district upon the globe, but only a small handful of scholars know why. The average Christian accepts that Palestine has derived its distinction from being the ancestral home of God's Chosen People—as the Jewish Scriptures designate them—and later the theater of the drama of the Christ. But actually Palestine was celebrated long before the Israelites ever came upon earth's scene. Here are some facts about it, and particularly about Galilee—its northern province—that are well to keep in mind. . . .

First, Palestine proper or that part of it which is habitable, is only 143 miles long from the mountains on the north shutting it off from the rest of Asia Minor, to the Arabian desert on the south. In its widest southern portion it stretches only 112 miles from east to west, tapering up to a 62-mile width north of the province of Galilee. As a matter of fact, its habitable area is but 5,940 square miles or about the area of our two New England States of Rhode Island and Connecticut. Bear in mind that this goes for the entire district of habitable Palestine, not Galilee alone.

Galilee is only about 30 miles wide and sixty miles long. If a man striding energetically along is supposed to cover four miles an hour, he might cross Galilee from east to west in an ordinary day and travel its entire length from north to south in two days. In other words, this "world home" for the Jews, over which they make such dither, taken entire, is only about two thirds the size of the State of New Jersey.

Can you imagine all the world's Jews gathering together and settling upon a territory about two thirds the size of the State of New Jersey?

THIS strip of east-Mediterranean territory, averaging eighty miles wide and 143 miles long, is divided into four districts or provinces. The northernmost district or province is Galilee; then comes a middle province known as Samaria; then comes the southern province of Judea, running out into the sands of the Arabian desert. Between Judea and the desert on the east stretches the Dead Sea, some ten miles wide and thirty miles long, and just north of it—between Samaria and the desert—the fourth province of Perea, with a terrain similar to our western State of Utah.

Now why should this freakish little strip of territory exert such an influence on world affairs, ancient as well as modern? The answer lies in its strategic geographical location.

If you could have access to a relief map of the Old World, you would grasp that the strip of land at the eastern end of the Mediterranean actually is the traversable land-bridge connecting three continents.

To get from Asia to Africa or Europe, particularly by caravan, the traveler must pass through Palestine.

The old caravan routes connecting Cathay with Egypt, had to come down across Turkestan, touch Babylon on the Euphrates, then strike southwestward for the eastern shore of the Mediterranean, which they skirted down across Canaan—as the district was known before the Hebrews acquired it

—to Goshen and Egypt. If they were going to Europe, they turned along the north shore of the Mediterranean and went up into Turkey.

It was because Palestine was the pivotal district of the entire ancient world, the center of population and civilization so to speak, that it assumed such consequence among all ancient peoples. Whoever held Palestine could exact tribute of a sort from the common intercourse of three continents. No other spot on earth enjoys such distinction. 🌿

When you hear the question advanced, as you often do, as to why the Christ should have gotten Himself incarnated in a little out-of-the-way district like Palestine or Galilee, instead of Great Rome—which was supposed to rule the world—just remember this unique position of Palestine.

By performing His ministry there, and making it the theater for the drama of His life, He was deliberately driving down the stakes of the Christian Tradition squarely at the crossroads of the world—as it was shown in ancient times. Travelers journeying in any direction from that center must bear word of His miraculous ministry to three continents, almost as the crow flies. Had He incarnated in Greece or Rome, or even Egypt or Cathay, He would have located Himself off at a tangent and on the sidelines of civilization.

Conversely, we can understand why the Israelites generations before Him, looked with envious eyes at Canaan and Palestine and eventually overran it and acquired it. They were acquiring the land bridge that joined three continents, as aforesaid, and could exact their tribute by proprietary right. And did they exact it!

MOST historians agree that the reason Israelites, and later the Jews, had so much difficulty with their neighbors, was because the rulers of the various countries whose trade activities converged on the Mediterranean, periodically became incensed at Hebrew raidings of their caravans at the northern end of the Plain of Esdraelon. 🌿

If you will refer to your small child's school-map of this territory, you will note that Galilee on its western boundary does not reach to the Mediterranean. In between the western boundary of Galilee and the sea is a

ten-mile strip some forty miles long that has been labeled since ancient times as Phoenicia. The old caravan routes from China first touched Babylon on the Euphrates, then crossed westward to Assyria, then turned south down through this Phoenician strip. When they got to the southern tip of Phoenicia, in the vicinity of the Bay of Ace, they had to swing around the western point of a range of mountains that marked the northern boundary line between Samaria and Galilee. Right there, at the north-western tip of these mountains and the Plain of Esdraelon, was capital ambush for the Jewish marauders to lie in wait as these caravans skirted the base of Mount Carmel, and loot them of their rich stores of goods and spices.



The monarchs and merchants from China to the Nile suffered from such robberies. Sargon in particular finally reached the end of his patience and determined to stamp out this race of brigands. Making an alliance with the King of Egypt, he went after the Israelites in the Northern Kingdom and before he was finished, carted them off as prisoners to Babylon. It being less than a hundred miles from the Plain of Esdraelon down to Jerusalem, the armies of Babylonians made a good job of the entire Jewish pestilence throughout Palestine, resulting in the Babylonian captivity.

Finally, just to make certain that some sort of buffer people was interposed between the Assyrian-Babylonian country and the remnants of Jews in Judea and Goshen, great numbers of white Gentiles from southern Russia and the Danube country seem to have been brought down into the northern province—or persuaded to migrate and settle there—in the persons of Gauls from eastern Europe.

Whether Galilee—or Gaulilee—took its modern name from these is ever a controversial point with philologists.

We do know, however, that Galilee long before the advent of Christ was considered as Aryan and non-Jewish a province as Nazi Germany of today. In fact, the whole district was poisonous to the Israelites of

Samaria and Judea, and even the people of Samaria had almost no intercourse with the Jews south of Mount Ephraim. From the days of the Captivity down to the time of Judas Maccabaeus, not a Jew was permitted to live north of Samaria.

This was the district to which Jesus belonged, and where He was reared. Religiously it was tinged with Judaism because no other religion had permeated through the institutions of the district.


The pother that is made by the Judaists, that Christ was a Jew because He kept the Passover down in Jerusalem, compares to the situation of American Jews of the present having to keep the Christian Thanksgiving—merely because it is a national holiday by tradition in the country of their current residence. . . .

JESUS was said to have spent His boyhood in Nazareth, a little village in southern Galilee, some fifteen miles north of the Samaritan line. Truth to tell, historians can not locate any village by that name in Christ's time, and the popular anathema "Can any good come out of Nazareth?" which the Jerusalem Jews were supposed to ask concerning Jesus, is one of those things we must consider with our tongues in our cheeks. If no village by the name of Nazareth existed in Christ's time, how could the Jerusalem Jews demand whether any good could come out of it? It is not mentioned in the Old Testament or in the Talmud. Even Josephus, the great Jewish historian, never refers to it—which is peculiar to say the least, in view of the rancor which the "Nazarene" is supposed to have stirred up in regions to the south. A village with a synagogue known as En-Nasira did exist in the vicinity, and it is possible that from this we have gotten the Nazareth name. However, the point is unimportant.

Some twenty miles east of the village which is traditionally given as Jesus' boyhood home, is the Sea of Galilee—between the eastern boundary of Galilee and the great Decapolis desert. It really is not a sea but a lake, and in Biblical times it was also known as Lake Gennesaret. It is thirteen miles long from north to south and eight miles wide from east to west. It is a fresh water lake, with the River Jordan entering it at the extreme northeast and emptying out of it on the southwest.

The Sea of Galilee, by no means as big as

Lake George in our American Adirondacks, nevertheless constitutes a bright, light-blue body of water, which on account of its low level—being nearly 700 feet lower than the Mediterranean—is generally warmer than similar bodies of water in other parts of the world. The waters of Gennesaret have long been noted for abundant fish and the industry of fishing was accordingly one of the most stable resources of the country roundabout.

Another feature of the Sea of Galilee was its susceptibility to sudden storms. These were occasioned by reason of the lake's lying so much lower than the surrounding table lands, a fact that creates a difference of temperature and consequent disturbances in the atmosphere. Also there have been known in ancient times vast rushes of wind down the Jordan Valley from the heights of Hermon. The event recorded in the eighth chapter of Matthew was no extraordinary happening. Those who ply boats on the lake, even today, are obliged to exercise great care to avoid peril from such storms. 

IN SUCH a strategic territory, no doubt Jesus chose to incarnate for the advantages available both from the geographical and cultural standpoints. Furthermore, this incarnation put Him down squarely in the center of megalomaniacal Judaism, a religious sect that was due to keep the world stirred up for the coming twenty centuries. This fact alone would give significance to His residence.

If His errand was to rebuke or reprimand the nonsocial Israelites, "save the lost sheep of the House of Israel" as we have it expressed for us, or even offer them a better religious and moral code, He could scarcely have done it as effectively from Alexandria, Athens, or Rome, when methods of communication and travel were of the crudest and slowest sort,

In Rome He would have found Himself out of the center of things Judaistic, and probably the Jews would have paid him no more attention than the Yiddishers of today's Hester Street would pay to some anti-Semite residing in Phoenix, Arizona.

So He incarnated squarely in the geographical ghetto of His period.

But it was a tiny country that received Him so ungraciously. It was two thirds the size of the State of New Jersey!

¶ If You Are Fearful that Jewish Atheism
May Sweep the World, Read This Article
and Learn of Its Futility ✠ ✠

Why Atheism Can Never Dominate Society Successfully ..



AYS the "Russian" Communist—of the breed that Hitler seems to be blitzing so completely—"Religion is the opiate of the people!"

Perceiving that this piece of supernal wisdom should be dealt with drastically, since no opiate is good for any people, individually or collectively, the remedy by the erstwhile Bolsheviks has been to launch the various anti-God movements, the atheist societies, the priest-killing brotherhoods, all the rest of the Away-With God childishness that distinguishes a citizenry in the hysterias of revolution.

What the Bolsheviks didn't want, of course, was a clergy in existence powerful enough to influence the masses to successfully combat the tenets for the remaking of the world according to their screwball economic and social notions.

The opiate alibi was used as a sort of slogan to get sentiment aroused that should do away with the church—at least the Christian Church—and by doing away with the church, do away with the prelate. By doing away with the prelate, the last barrier was removed, spiritually, that restrained the kosher socialists from riding high, wide, and handsome over the rights of man. That is, they thought it was removed, since primitive people like Russian peasants would instinctively congregate behind their village priests as the embodiment of all that was good in human life when political psychopathy was running amok and every word trickling out of Russia reported on the slaying of Greek Catholic priests by the carload. We will gloss over the unpleasantness for the moment that practically none of the synagogues in Russia were damaged. The point is, that the Greek Catholic Church as

a corporation and a system was attacked in the bloody fury of rampant Luciferianism. Bishops and priests were butchered. Cathedrals were converted into granaries and stables. ✠

The Bolsheviks did not distinguish, of course, between religion as man's characteristic attitude toward God, and religion as the formal and ritualistic hierarchy of Greek Catholicism. Undoubtedly there was quite as much priest-graft as there was priestcraft in Greek Catholicism as a system and its blood purge by the Communists may be shown later as having had the brutal tendency toward a type of renovation.

On the other hand, the Communists, like their antagonists, the prelates, make the colossal error of supposing that human character—composed in no small degree of one's religious sentiments—is largely the result of heredity and environment rather than the result of long series of mortal occupancies and serried lives on the planet Earth. You can't grind out of a man's character in one revolutionary orgasm what has been branded into it by educating experiences over thirty or forty recent lives. What you do is to release him from his present life under certain temporary terrorism, and when he pulls out in his Light Body and goes over under a tree to sit down and think it over, he naturally comes to the conclusion that of all fool practices, killing the body to alter the doings of the soul is practically the final word in imbecility.

With this lesson fairly grasped, he has something implanted by shock in his little personal cosmos that is going to exercise when next he finds himself in physical flesh, and the futility of that sort of suppression or "extermination" is going to actuate him subconsciously. ✠

Born into a later generation with such reflexes from ordeal, he is going to show himself as a little more tolerant, a little less prone to the expedients of wrath, a little more philosophical in viewing the transgressions of his neighbors and in accepting that by cutting off ears or blowing daylight through diaphragms God is going to cease to exist in His function of bothering political potentates. ✚

Probably the safest set of men in whom to repose the responsibilities of any nation or set of nationals is that set composed of individuals who know their Mysticism, backwards, forwards and through the center. ✚ They don't attempt the childishly brutal things that the mystical ignoramus recommends or practices on the inhibited notion that one life is all that a man has to live, and if you stop his heart from beating, you have stopped his mind from thinking.



ATHEISM, as most mortals recognize, is "a denial of, or disbelief in, the existence of God."

Of course, God himself can have as many forms, as a concept, as there are human beings to envision or conjecture what He is. Thus, if my concept of what or who God is, fails to stack up with your concept of

what or who God is, I may be as much of an atheist to you as you are to me. In our childhood, Tom Paine, Bob Ingersoll and other students of the eternal verities who couldn't see the Jehovah of the Israelites for snake-bite, were regarded as atheists by their orthodox contemporaries and the Israelites were not slow to second the motion. If the Jews, ancient or modern, had supplied Gentile humanity with the only approved concept of God, then it meant special privileges for them socially, financially, and politically for having rendered such a service. Unaware that the Jews are neither a race nor a religion but generally a secret society that has persisted in getting its notions accepted till a minority can supervise a majority, our fathers frowned on all who challenged the concept. But that Paine, Ingersoll, et al., lived when they did, and wrote what they did, is not to be ignored as an indication that the world was turning 'round, that the equi-

noxes were proceeding, that humanity was passing over the cusp from Piscean conventionalities to Aquarian exploring and a more astute examination of what probably was Truth.

When I read in my astronomy of a star or nebula so far removed from earth that it has taken its light a full half-billion years—and remember I said billion and not million—to reach us traveling at the unbelievable speed of 186,000 miles per second, and that all the space in between is declared to be filled up with worlds like ours, only some of them so big that it would take 300,000 of ours to make one of them, I beg to be excused from accepting that the Creator of such a cosmos walked around Asia Minor and Egypt a few generations ago, telling His favorite henchman how to do parlor tricks to confound the Pharaoh.

Fifty years bygone, this would have been considered rankest atheism. But in the exact ratio that man expands his knowledge of astronomy and physics, he expands his concept of the Divine First Cause.

To me, belief in God is a matter of the most insistent rationality. The more you learn about the size and intricacy of the universe, the more you appreciate that a consistent and colossal Mind must be behind it. But it simply cannot be a Mind that took petty delight in helping to heave cobblestones at the Ammonites—granted there ever were any Ammonites. It cannot be a Mind that sets vast natural laws in motion and then abrogates them Himself or Itself to let a couple of hundred men continue a battle of mutual extermination over a few square miles of a planet that is but a mote itself in the Milky Way.

AS WE grow in mental and moral stature ourselves, our ideas of God grow. You can usually tell what people are, temperamentally and ethically, by their concepts of Deity. It cannot be possible that God himself changes or alters as earthbound mortals alter. So the whole theological drama must be more or less of a psychological one. ✚ A man is, or is not, an atheist, by reason of what the prevailing numbers of people about him conceive God to be. None of it changes God in the slightest or makes Him greater or smaller than He actually is. ✚ In all our charges and countercharges anent atheism therefore, it is just as well to bear

in mind that what we truly may be doing is charging or countercharging ourselves.

IF YOU want to get the more wholesome angle on the stupendous business, climb into an ordinary commercial transport plane in New York or Chicago and fly to California. ✿

Your plane will fly at an average altitude of seven to ten thousand feet. In winging over the Continental Divide, it may lift to an altitude of twelve to twenty thousand feet. Look down on the earth from this height. Watch the panorama of farms, hamlets, towns, cities so far below you, and so tiny, that you can't make out the streets, can't make out the windows and doors of buildings, can't discern human beings themselves at all. The whole earth will become a vast spread of monotonous gray and brown beneath you. Forests, hills, even mountain ranges, will resemble a mangy sort of scruff on the planet's hide.

If you possess any imagination at all, it must occur to you to wonder why man makes such a pother over himself, being the inconsequential minutia that he is when viewed from four miles up.

If the ancient prophets, soothsayers, theologians and doctrinaires had written their sacred works in an age distinguished by travel transports, and gotten any such perspective on mortal life, isn't it reasonable to suppose they would have been a little less bombastic in regard to their own species and seen themselves in relation to Great Cosmos and its Divine Engineer from a less blasphemous angle?

All of which is no apology for, or rationalization of, atheism. It is saying that as man in any age evolves in knowledge and ethics, he puts less and less emphasis on what he considers that God thinks of him and more emphasis on what the Almighty may be Himself, irrespective of the fiats of some religious society that is the more fundamentally angling for enhanced temporal power. Atheism as a force of world-wide destruction like the wartime flu of 1918, is an absurdity, however, and need not particularly be dreaded. Because it can never be confined to the political life of man alone, man will continually acquire and improve on his individual concepts and realizations of God and what the Divine Idea may comprise. He must do this from the very nature of his

spiritual reactions to vaster and more terrific revelations of Cosmos as science and psychics propound them and from the nature of his own relations in the periods between his mortal lives.

You can never get repudiation of these on a world-wide scale because they have nothing to do with economics or politics. They apply strictly to man's esoteric—or inner—being and all the dictators from now till doomsday can never get control over man's inner being. ✿

SO the real atheism that is to be dreaded the more fearsomely is the soul-quaking reaction that comes to the earnest seeker after truth when false theological teaching stands exposed and disproven by both physics and soulcraft, mystical doctrine of tradition becomes recognized as the grossest racial megalomania, and the student has not advanced far enough in his eternal verities to have a more rational hypothesis to take the place of both. There can be a point reached in the acquisition of knowledge where nothing in either doctrine or Cosmos is any longer sacred. When you understand a mystery, even a sacred mystery, it is no longer a mystery and certainly no longer sacred. The cry that one doesn't know what to believe, is no childish or silly plaint. Minds that are inclined to be immature, philosophically swing to the opposite extreme and decide not to believe in anything, not even God, not even any First Cause, certainly not in a personal Providence. The Christian doctrinaire is quick to term that state of mind Mephistophelean and hold it up as evidence of what happens when orthodox principles are departed from. There is an analogy here to fruit. One discovers himself to be eating fruit that is tainted. He goes into a chemical laboratory and proves it to be tainted. So he desists from eating it and if it be all the food available, he feels the pangs of hunger gripe him. Finally a type of starvation sets in. Maybe death approaches. The doctrinaire is called in and says in Job's Comfort, "If you hadn't examined the fruit, you never would have known it to be tainted, so your imminent demise is due to your heretical ideas about sanitation." ✿



Modern man has been so conditioned by pedants and pedantry that he accepts that if he does not "believe in" something aggressively and candidly, he has put himself without the pale of both deity and mortals. One belief has to be substituted for another belief. To believe in not much of anything, so to speak, is a sin against the Holy Ghost. Society says, "Get on the band-wagon and believe something, so that we may know how to classify you for adulation—or persecution." ✱

But this period of not believing in much of anything" always passes in every human soul. Sooner or later the vacation period from too energetic believing runs its rest course and the ideas commence to re-form and take shape in the mind of the soul.

Earlier-life instincts always help in such resuscitation. The "belief" that comes after such a philosophical holiday is usually founded on the individual's own precepts and concepts of what seems to be fundamental, no matter how slight.

Christian dogma has absurdly taught that if a person meet up with sudden death while in one of these vacation periods from too vehement a believing in something, he is in one devil of a mess, in fact the greatest mess that he can encounter in Cosmos. It has largely been an aspect of the Fear that has been made the premise of doctrinal Christianity. ✱

The wise old adept would say, "Psychical science would prove there is neither death nor loss of the individuality except in the physical sense. This perpetual worrying about believing in something or suffering damnation, is not only bombastic on our part but is a heritage from an age when men thought the earth was flat, when they assumed that this planet was the only planet



that existed and was thereby the center of Cosmos, and when God was considered to be a glorified Moses with no other concerns beyond heaven, the world, and hell. Now that a vista of Greater Cosmos has been offered you, take time to regard it. Don't think you've got to make up your mind regarding your entire approval of it, within

twenty-seven minutes after it has been shown you. What you believe in regard to it, however, is strictly your own affair; it doesn't alter the facts of Greater Cosmos of themselves. Belief of itself, however, is only precept by which to live and conduct the self in the light of reasonable and rational knowledge. This being so, take it easy. There is no Time in eternity—or rather, eternity is all time. Salvation doesn't mean coming in under a doctrinal dead-line; salvation is evolving the spirit and expanding the consciousness of all that is, to the point where the whole cosmos becomes personalized. Accept that verdict and you receive tranquillity." ✱

This hurry to get things done, even the acquisition of one's transportation and admittance ticket into heaven, is a typically Aryan trait that has little behind it but Aryan bombast, of wanting the soul to be the center of the universe by election instead of sturdy and earnest qualification. ✱ The Greater Doctrine preaches the opposite of the whole of it. "Take time to be holy" might be retranslated, "Take time to find out what the wholeness of the universe consists of; then react to it naturally and normally in terms of acceptance of its most equitable features."

Neither men nor gods can do more than that. Stop living heaven or hell in imagination while there are still plenty of earthly complications—synthetic atheism being one of them—to be assayed for the treasure contained in them!

AS FOR State Atheism, it is an absurdity and means nothing more than a political prohibition that human beings shall not congregate for mass religious services.

When the great trials and crises of life come to any individual, as they inevitably do, the need for higher succor or consolation is one of the basic human instincts. Man will turn to God because he carries in his subconscious memory the recognition that there certainly is a God. Erase this subconscious recognition, acquired prenatally, the political authorities cannot.

So a loyalty to the Divine First Cause will persist and when cynical and apostate rulers pass, their blasphemous fiats pass with them. Nobody can legislate out of human consciousness that which one acquires between incarnations.

Only transient fools attempt it!

¶ How many times a week do you fly mad at something—that is, lose your temper? Do you know that you feel anger purely as result of being hurt?

What is Happening Spiritually When People Fly into Rages . .



ANGER, when one stops to think about it, is one of the most curious of moods which the human temperament experiences. Of course it is one of the commonest of moods.

There is scarcely a day lived by the normal mortally enshrouded spirit that it does not possess him to some degree and for a period of time ranging from the fraction of a minute to a matter of hours. Because it is so common a mood, its cosmic nature is rarely considered. To use the language of home and office, practically everybody "gets mad" over something, or at something, or because of something, with every twenty-four hours that ticks off on the clock. True, not all persons translate it into physical expression and the more spiritually developed a man is, the less he will let his anger show. We put it that "he keeps his anger under control." Nonetheless, he feels it.

The average person, however, when provoked into anger over something, lets fly with tongue, hand, fist, or nearest portable object within reach of his grasp. He feels the swift and instinctive urge to smash something—usually the person or thing that has aroused his ire. There is, on the other hand, something that is assumed to be commendable in feeling the overwhelming urge to accomplish such smashing, but refraining from doing it. In everyday parlance, such self-control is known as "keeping the temper." Take note that no one is ever thought less of, or rebuked, for having a temper. The deprecation or reprimand comes for giving it vent in physical exercise. In fact, people without temper, like steel implements without temper, are not considered as being so much.

We feel these moods, we talk about them, we exercise them or do not exercise them, and later we philosophize on them. Now comes the proposition whose triteness makes it unique—Just what is anger? What is temper? What sort of abnormality seizes upon the human spirit when it abandons equanimity and entertains the impulse to chew off someone's ear?

ANGER, to start with, should always be considered as a result, never a cause. That is to say, anger never galvanizes of itself, it is always made to galvanize. Or to put it in another way, there is no such thing as anger by itself, considered abstractly as an item with an essence of its own.

Anger is a condition of spirit, and a condition only.

It is the feeling that comes to us, or that comes over us, when we have been hurt.

It is not even the defense mechanism which we set up to assuage the hurt. Looked at from the angle of the New Aquarian philosophy, it is the hurt itself actuated into action. ✿

Let us analyze and discern whether such definition stands the test of acid examination. ✿

Anger, let it be repeated for emphasis, is the feeling that we experience when we have been hurt. It is the pain that afflicts the spirit, just as physical injury telegraphs itself over the nerve system of the human body and gives pain to the enshrouding of flesh.

The spirit itself cannot feel pain in the physical sense. The spirit can understand and suffer the results of pain that accrues to the tissues of the body, but ever in terms of a translated effect. When the spirit itself

suffers pain in its own right, it experiences a condition of the anger designation.

The impulse to reach for something and hurl it, to seize and smash anything at hand to vent the so-called temper, to indulge in swift vindictiveness and inflict injury on whatever may be available to receive it, is merely the form that spirit takes, or the expedient it adopts, to secure a compensation that assuages the brunt of the spiritual discomfort. In other words, the spiritual discomfort is disqualified and emasculated by setting up, or rather starting up, a program of physical movement that turns the attention of spirit away from itself and the hurt it has suddenly been called to endure.

We commonly notice that people "easily hurt" are people quickest to fly into rage. What we fail to distinguish is that the hurt and the rage are practically the one essence. The rage is the hurt made discernible. Everyone in mortality jumps to the conclusion that the rage is the result of an unstable disposition. But the Higher Teachers declare not so. There truly is no such thing as an unstable disposition—if the truth could be realized in terms of dispassionate understanding. What we commonly think of as the unstable disposition is the disposition that is so sensitive to hurt that it finds itself in a constant frenzy of concernment over what its next assailment is to be and becomes a sort of addict to vicious anticipation. A disposition, considered of itself, can no more be unstable than we can speak of a lighted room as being unstable, or a half-hour of time, or the idea of Christmas. A disposition is a disposition. It is the standardized or individualized gauge of a person's reaction to perception or participation in event. Remember the word Disposition means position with the prefix "dis" in front of it. It is the abstract position or position of abstraction that the sentient soul assumes toward the motivated universe of which it discovers itself a part. "Dis" as a prefix commonly implies "lack of." But when applied to position it means a location that is not actual or literal but figurative.

And that is what our ordinary dispositions are—not things in themselves like our bodies or our hats but positions toward events or complications in the universe that are impersonally figurative. And a location in itself, figuratively occupied or otherwise,

cannot be unstable. It is a set of circumstances that exists. We may leap from the bank of a stream to a mossy stone, the stone's surface prove to be slippery to our feet, and give us a bad moment of fighting for equilibrium. Even our "position" here would not be unstable, strictly speaking. It would be the focused situation beneath our feet, the foothold or lack of it, that would be unstable. Our position, considered of itself, IS, no matter what antics the members of our bodies may be cutting to keep from splashing in the water. If we want to say, however, that our spirits may be such that they are given to paying attention to what seem to be ever-occurring or ever-present distractions from the main business of dignified living, then we may correctly intimate that they are in a state of instability. But our dispositions have little to do with it, and rages, as such, arise from a different set of causes entirely.

AND here is another radical discernment: Rages, in nine cases out of ten, are spasms of insufferable self-disgust, or self-accusation, that we do not possess the mental or physical or economic equipment to cope with the situation that has arisen to bedevil us.

Always we are excoriating ourselves, when we fly into rages, because we have not the accuracy of perception, or the audacity of nerve or sinew, to enter eye-to-eye combat with the force obstructing or upsetting us and fell it summarily with force expended in kind. This is another way of putting the more homely truth, that we "fly mad" because in some measure or degree we have been inadequate in our own functioning or we would not be in that state of susceptibility where situations contain factors that push us around against our will, or opposite to the direction or trend in which we want to go, or at least would go if naught arose to deflect us.

We get mad, we say, because we are thwarted. But why are we thwarted? Is it not because in some degree or other we are inadequate in accomplishing our purposes, or lack the amount of self-direction that would operate to make the thwarting futile? Or we fly into a rage because someone has imposed upon us. Why has he done so? Do we not subconsciously acknowledge that it has been because he was capable

of doing so, and we, at the moment, were incapable of stopping him?

Someone does us an injustice. We meditate upon it for a moment till the full import of it hits us. The tensities of indignation release, unhallowed amounts of adrenalin are discharged into the liver, the heart responds to the galvanism of this powerful secretion, the blood suffuses the countenance, we say we "see red." This is strictly physical reaction to the sear of shame and humiliation that shoots through every spiritual and physical fibre. We were not, of ourselves, of sufficient adequacy to forestall the imposition or the injustice; the person who has committed it upon us doesn't consider that we are so much; our characters, taken of themselves, have not been of that quality that they commanded the awe, adulation, or obeisance that would have forestalled the imposition or injustice being visited upon us. The person has figuratively acted toward us in a ha-ha-ha-pooh! attitude. He has estimated us at much less worth than we have been inclined to estimate ourselves. All of which reminds us of the suddenly damaged state of our pride or self-respect. And for an instant we flounder in the blind panic of What-are-we-going-to-do-about-it?

Spirit has been hurt, let it be repeated, and the attempt to recover from the shock of it, or rather, express the shock that we feel, is the emotion known as anger.

And this anger always has the self-admission of inadequacy behind it and the fear that the other person's woeful estimate of our characters may be the correct estimate, and that we have been given to utter delusion about our own character worth, to ourselves. 🐾

IF YOU want a convincing attestment of this, consider anger or rage in the animals, wild or tame. Naturalists contend that the rage commonly exhibited by animals, indicative of the mood of bellicosity preceding combat of some sort, is compounded half of stark fright at their own inabilities to vanquish whatever has menaced them, and half of deliberate deception of the opponent that the said animal is more capable of effecting vanquishment than it is. The ferocities of the wild beast, the bristling manes, the snarling jowls exhibiting wicked teeth ready to perform destruction, the

bloodcurdling growlings or roarings, are all appraised as a gesture on the part of the brute, instinctively arrived at, to lessen resistance of the other's morale by a frightening preceding actual combat. What is all of it but a doubt in the animal's mind that it "has what it takes" to come out victor in the imminent contest? If it had no such doubt, would such bristlings, and snarlings, and yowlings, be necessary?

People have a saying, "The barking dog never bites." He barks to frighten that which he is first frightened of, himself. 🐾 The dog to be feared is the canine that comes at you with eyes focused on you, head low to the ground, no sound coming from its throat. It knows precisely what it intends to do to you, is not afraid of you in the slightest, and entertains not the fraction of a doubt that it possesses the ability to smear your blood on the fence-posts. And you had better get over the fence upheld by the said posts, when that sort of dog is a factor in your offing. 🐾 Or take the cat that is booted around the kitchen willy-nilly, until at some moment when opportunity is ripe, it slashes back at its provoker with ten claws hot with hate. We say that we have angered the cat.

The cat has simply arrived at a state of outraged pride wherein it can no longer tolerate our incorrect estimate of its ability to take care of itself in the face of our brutality.

Its wounded pride—pride being but the estimate one puts on Self in all earthly capacities—forces it to demonstrate the inaccuracy of our appraisals of its stamina and capabilities of self-defense as a cat.

The illustrations are endless.


We forget that every living creature has an estimate of its cosmic worth in its subconscious that suffers no opposition.

ANGER is hurt of spirit that becomes recognized and admitted in terms of self-excoriation when notions that one has built up about himself, his fellows, or his ability to properly retaliate—that is, compensate in kind—are threatened by disillusionment. There are people in this headachy world who are even-tempered, slow to anger—in fact never become thoroughly angry—



and are never afflicted by rages. We say of them that "you just can't get them mad." You just can't get them mad because they are not particularly troubled about their ability to cope with any given situation, they entertain no false illusions about their own characters or capabilities, and are not thin-skinned, spiritually speaking. If an injustice is done them, or they are imposed upon, they good-naturedly admit that perhaps they have it coming to them, or they have no especial bump of self-importance to be nursed in the face of dilemma, and so take things in their stride.



It is not that such a one "has everything under control," so much as that his brevet in life is not particularly one of control of its factors, and so he is not upset or "hurt" at being the one who is pushed around instead of being the party who does the pushing. "Having everything under control" implies that although restraint under pressure may be commendable in cases, it is a perpetual state of self-imposed discipline.

The person of the sunny, even disposition, on the other hand, is the person whose role in life is so positively and clearly recognized by himself that his entire concernment has to do with seeing that he fills it, not distracting himself with a perpetual program of heebie-jeebies that mayhap the balance of the universe is figuring him all wrong.  All of which sums up to the somewhat startling fact that the person given to perpetual irascibility is no more to be censured than the person given to the perpetual grin is to be commended.

The better thing required in regard to both, is perfect understanding of why they are what they are.

Always remember that the man of violent temper is the person striving through a maze of distractions to get the right gauge of his own capabilities, rights, prerogatives, and increments. He has somehow constructed an estimate of himself that he must be having no little trouble in getting the contemporary world to accept.

No especial need to condone with him. Just try to understand him.

In ninety-nine cases out of a hundred you will make the discovery that all the poor devil is trying to do is to make the world answer his temporary heartcry: "Will someone please inform me just where I'm AT!"  

A Movie of the Aquarian Age



THERE has been released onto the silver screens of the nation in recent weeks an extraordinary motion picture. Its title is: "Here Comes Mr. Jordan," and it was made from the stage-play, "Heaven Can Wait." It is an extra-

ordinary motion picture because it appears to be one of the few films that have ever reached the screen portraying with reasonable accuracy and fidelity to fact what can happen to the soul of a man after his spirit has vacated its mortal overcoat.

In the proverbial twenty words, the plot of the piece concerns a lovable prize fighter who is helped out of his body by a "guide" from a higher octave a half-dozen seconds before his broken plane crashes. The guide, however, has made a bit of a blunder. The prize fighter's spirit was not supposed to thus vacate his body until the year 1990 and the plot of the piece depicts the laughable episodes that result in trying to get the prize fighter's spirit a new body so that he can live out properly his allotted span in flesh. Millions of orthodox people will see the photoplay and chortle over the episodes, never dreaming that what they are looking at is the starkest rendition of Truth.

Already the secular reviewers are acknowledging it to be one of the season's current hits but they don't seem to know why. They term it "so utterly fantastic and preposterous as to be enthralling."

It is neither fantastic nor preposterous. Thousands of persons are going to see the picture, or have already seen it, who will doubtless recall it with something of shock after they have left their bodies in the weeks or months ahead—by reason of accident, sudden illness, or other seeming "mishap"—who will exclaim to themselves: "That Mr. Jordan picture was dramatizing the truth but how little I realized it at the time!"

If it helps just one such person to orient himself after having made the Passing, it will have accomplished a worth-while work. Alas, however, the average man must wait for the Passing to gauge its truth.

MR JORDAN in this extraordinary Aquarian film production is not the prize fighter-hero who wants the new body, but the mentor who takes him in charge for the moment and strives to rectify the blunder made by the overzealous "guide." . . . When the prize fighter does succeed through Mr. Jordan's efforts in obtaining bodies for temporary occupancy, and goes into them, he is still able to see his mentor although the mentor cannot be seen or heard by others in physical bodies. Furthermore, Mr. Jordan comes in answer to a strong mental call from the soul he is mentoring.

Every truly clairaudient person knows the reality of his own particular Mr. Jordan, whom he is able to hear if not see. The film simply dramatizes what happens to any one of a million souls, every day of every week; but so propagandized by Jewish theology and orthodox notions of the after-life is the average person that for the present he sees in the production only a "fantastic," "preposterous" but laughable farce, and the author, one Segal, is complimented for having "thought up" the most amazing plot of the year.

Segal has done nothing of the sort. Knowing his soulcraft accurately, he has merely dramatized the elementary technique of discarnation. ✿

The public giggles over its "absurdity."

No one does any giggling, however, when on making the Passing and expecting to be ushered straight into the divine court room to be "judged," he is led back to the inert and lifeless physical body which he has lately quitted in order to prove to his stupefied mind that he actually is "dead." . . .

Whether you are a movie-goer or not, make a point of seeing "Here Comes Mr. Jordan," no matter what war-propaganda you are called on to endure before this feature film is projected.

Still, that is not the point.

The point is, that mentioning "Here Comes Mr. Jordan" is naturally of moment in answering a question that turns up over and over from persons who are newly breaking into the great truths of soulcraft: "If souls

on quitting their bodies don't go at once to heaven and begin their harp lessons with dispatch, how do they occupy their time?" The answer, in another twenty words, is that they occupy their time by doing precisely what Mr. Jordan is shown as doing in the film. ✿

They mentor people who are still in earthly bodies but who are having a distressing time getting through the ordeals of common mortality. ✿

That means they continue to live and function right here in this mundane octave! ✿

IT IS a stupendous prospect, when you stop to think of it, to quit at a stroke all the selfish "Get mine" philosophy that distinguishes the average human being under our predatory economic system, and take up a line of daily and hourly activity that is the exact opposite of personified selfishness—that is, giving all one's time and attention to helping some harassed and earth-blinded mortal to get through his life without his knowing that he is being so helped.

Give it a bit of thought for a moment. Suppose you found yourself with a body that was to all aspects and purposes a replica of your present mortal body, but existing in an "unobstructed universe" where common materials were no hindrance to your getting about. This finer and more tenuous bodily replica required no food or sleep in ordinary acceptances of those terms, and after the novelty of having it had worn off, you wanted some sort of work to do to gain relief from the very tedium of existing. Suppose you were told then, that the only "work" that you could perform in your new condition was to pick out some soul in flesh and help it to get through the mortal sequence. Whom about you would you pick out to help, and what would be the nature of your assistance?

THE AVERAGE person in flesh, like Joe Pendleton, the prize fighter in the Jordan film, is a trifle astounded to discover that such mentors and helpers exist at all, or may have been giving him such aid for years. Usually the mentor is a father, mother, or grandparent—someone who is intimately associated with his mortal karma—who has made the Passing a sufficient time before to get oriented and recognize the nature of "work" in the higher octave of existence.

But for the intelligent reader to project himself mentally for the moment into the role of such mentor, and envision himself on the job of assisting some person still in flesh, presents this challenge—

How can the job be done without interfering with the karma of the person being helped, without diverting him from experiences and ordeals which he is supposed to go through for the sake of his own soul's growth, and most of all, without making his decisions for him and thus weakening his powers of discrimination or influencing his judgment? ✱

One has to know his fundamental soulcraft as adroitly as Mr. Jordan knew it, before he can be qualified to tackle such a labor. And it is by no means too early for the average person to do some thinking about it.

THE OLD notions of Levantine religion had it that when man "died," or at least laid aside his vehicle of flesh, he was at once projected into some far-off ecstatic place called "heaven" or "paradise" where he spent his days in idleness, praising God the clock around and gradually becoming an expert musician.

The coldly dispassionate seance room or psychical laboratory turns up the information that souls do nothing of the sort. Instead of "going somewhere" in the sense of a distant place, they stay right where they are, on this same planetary earth-ball, but alter their condition of activity. They assume a finer and higher "frequency," as we say in radio transmission. They find themselves living in exactly the same world but they live in it on a faster and shorter wavelength. They "see" and "hear" all that the soul encumbered with a gross animalistic body sees and hears, but in addition they see and hear a thousand aspects of matter and life that persons in the mortal coil are too handicapped to see or hear.

But they are pretty much alive in the same universe. ✱

The theory has it that in time, and after all their dear ones have attained to their own light-body condition, they will "die" out of the light-body, and other more tenuous bodies in turn, till they become utterly discarnate—just dynamic sparks of light that hold all their character-consciousness—whereupon they will probably go around the reincarnational cycle all over again. That

re-entering of the reincarnation cycle may not take place for two hundred to five hundred years hence. But unless they are too far advanced for this physical life ever to teach them any more lessons by experience, so that they are ready to graduate into still higher octaves of spirit, they will reincarnate—and their whole karmic clan along with them.

Such hypothesis we find no psychical phenomena of any type or quality refuting. Accepting for the moment that this is so, how qualified are YOU to undertake the mortal mentoring of some particular soul, day upon day and hour upon hour, following it through every momentary experience, and adroitly helping it to acquire its benefits and profits from life with least spiritual distress?

In other words, after you have seen the film "Mr. Jordan," put yourself in Mr. Jordan's role for the next two hundred to five hundred years!

If you rebel at the thought, if you feel yourself incapable of undertaking such prospect, then in that exact degree are you deficient in attainment of that status where the trials and ordeals of earth-life no longer affect you and where you would be thus qualified to go onward into higher reaches of spirit.

Incidentally, there is nothing peculiar about the fact that this picture happened to get itself made by the Jewish film producers of Hollywood at this especial time, for the Jordan photoplay is obviously the forerunner of the real motion picture of the Aquarian future.

The original name of the play from which it was taken, "Heaven Can Wait," was far more appropriate for the piece than "Here Comes Mr. Jordan," the latter name being borrowed, supposedly, from the vague Christian allusions to death's being a "crossing of the Jordan River."

Yes, indeed, heaven can wait.

It waited several hundred thousand years for the Mosaic Israelites to come out of Egypt and contact the Persians in the vicinity of Babylon.

There seems to be a plethora of work to be accomplished right here on this mundane sphere, without going to Venus, Jupiter, Arcturus or Sirius in order to get a stage of performance for the soul to prove to itself that it has lost none of its attributes by "dying." . . .

NOVEMBER'S Golden Script . .

October 17, 1941



MY DEARLY BELOVED: There is a way and a lamp; there is a voice and a book. The righteous stalk not along by-paths of shadows, the enlightened read not of the page that

is fulsome. ¶ 2 The circumspect keep to the course that hath brilliance, their ears hear the voice that is freighted with knowledge; they say, The book is our tocsin to mark Mammon's pitfalls, we climb from the valleys of mortality's cunning to keep tryst with knightings on uplands of effort.

3 Behold unto every time hath come those whose glance was a garland to crown brows of performance.

4 Behold hath no age known its mortal endurance without cohorts of seers to give its sight wisdom.

5 I say, unto each age the Bright Ones are bidden; they go into flesh and sweeten its gropings, verily I tell you they lend it their ecstasies, lighting far beacons that stalwarts tread surely.

6 To every generation hath been allotted that which was ample to provoke inspirations. Verily have the Strong Ones of eternity come close unto man and ennobled him with creeds that embraced constellations.

7 Fain would I converse with you of those who waft fragrance on mortality's progressions.

8 Know ye, beloved, that no age saith rightly, Behold I am forsaken of eternity's guardians.

9 Know ye that cohorts of mortals go not into flesh without mentors in myriads to give their feet wisdom.

10 Know ye that the concourse of human souls would keep not to the radiance if shepherds of excellence said not, We will lead them.

11 Always within the reserves of eternity linger the hosts of those who breathe bless-

ings; they seek the arena of mortal bewilderments; they open the coffers of man's emptiness of soul and leave them filled richly with celestial eschewments.

12 Lest I speak a sterility unto you, I tell you that there entereth into the present age the souls of great conquerors of humanity's bigotries;

13 Giants of intellect stalk among you afresh, the souls of my ministers in ages past appear among your commoners, behold those who are reviled and persecuted for the truth's sake, walk in gray garments lest their royalty be gaped at.

14 The giants come back, I tell you; they blow a great breath on iniquities of follies; they proclaim a great peace in the camps of confusions; they say, Follow not false gods, ye deceivers of the False One, but split your brows open that wisdoms may flood them.

15 Think ye there ariseth the voice of tranquillity in tumult, that hath not in its essence the brevet of my presence?

16 Whence come these stalwarts leading phalanxes of words unless they be commissioned by precepts of omnipotence?

17 Must humanity have badge and seal to mark them? Are they not of my bosom in that they champion equities?

18 Each age hath its stalwarts, I say again; they come and go in flesh, but ever and anon there breatheth the chieftain of the chieftains, the Man himself, who entereth not into happenings that are worldly but reserveth himself as attorney to attorneys.

19 Man saith to himself, The trickster hath engulfed us, the voice of the designer hath beckoned us with fantasies, behold the ancient of days calleth up his cohorts to perplex our intelligence with prayers to necromancies.

20 I tell you the man who riseth against the press and saith, Halt in your madness, do penance to circumspections! cometh of an order whose wits hath its dazzlement.

21 The giants are back among you to surfeit. I tell you that ye do dwell in an age and time when purveyors of excellence alter the hurtlings of planets to absolve you; they do come back in armies; they do marshal as viceroys unto the victors.

22 Behold how each age performeth its whoredoms to itself; it selecteth the wayward and mischievously exalteth them. It saith unto itself, The Eternal Ones forsake us, but thus do we excel them: We do raise up our own princes unto our sagacities and give them their scepters wrought of our own vauntings.

23 Hath discernment not visited you, beloved, that whenever it hath happened, convulsion hath decayed it?

24 Behold I tell you that men have stumbled blindly toward the pivot of their destinies; they have made a great heap of antiquity's winnings and thrown them in chance on the wheel of deceptions. Should we blame them for that?

25 Mark you the alchemies sent to divert them.

26 I say unto you that the time is at hand when the Bright Ones step forth in their raiment of equities; they raise a sure hand against maces of ignominies.

27 Wherever ye do perceive a stalwart soul facing fearlessly the multitude, beseeching that it harken to thunders of probities, thereby declaimeth a prince of mine household; take note of his countenance for again ye shall see it!

28 I have sent mine own company to mankind in tumult. I have said, Be its shepherds!

29 Into flesh it hath marched as swordsmen to combat. Behold it hath greeted the groaning of atoms that the voice of the watchman should ring with a clarity.

30 Be therefore at peace, ye who do love me and keep my commandments. My servants were not named by lots cast for a garment. Behold the days shall come when men shall say, Angels stood amongst us unawares; we did riot and imprison them; what now is the penalty sent to our blindness?

31 I say there is no penalty. Their reward is the joy that they did it in my liaison.

32 This is my word that I speak unto your

spirits: Be wise in your eschewments: when the voice raiseth proclaiming my presence, know that there abideth the brother of my bosom: treat ye with him nobly, else presently ye see him raised to the dais and bitterly ye repent that his meat hath greater nourishment.

33 Have my words not a fatness? Percieve ye not that I bespeak a hosanna for crusaders in balancings wrought of infinities?

34 Behold the war cry ringeth unto you. The night hath its burnings. A shout goeth up that the enemy approacheth.

35 Think ye that those who stand upon the beacon-heights and say, Trust not to Mammon's mockings! are come of caprices spun of fancy's gossamers?

36 Beloved, believe it not! I have nurtured and raised them; I have dispatched them from my bosom; I have said unto them, Go ye into the blackness of foul utterance and speak a bright shaft that dazzleth lechery.

37 Behold they have spoken it.

38 They have said unto men, Bind up your wounds of carnage, plow a bright furrow unto repentance, give the earnest man his chalice—bid his lips quaff of the joys of sweet husbandry.

39 Thereby shall ye know them—I say unto you again—verily those prophets who stand against malfeasance.

40 The times ripen; the plots of worldly men mature; the angel of transgression sharpeneth his sickle. Behold the furrows and windrows of earthly sons invite the fell weapon of him who reapeth blasphemies. I tell you it shall go ill with those who in the last days perceive the sickle in the fruit and say, Let us molest it, else it nurtureth the circumspect!

41 I come unto mine own in the days now upon you. I prepare a great banquet unto those who are persecuted. Behold I come nightly unto those who expect me, and dip my deft fingers in the dish of inspirings.

42 Give me your hearts and all shall be well with you. Mine armor is your excellence, defending my beloved from the winged shafts of truculence.

43 Abide ye in me and I in you, till the harvest-call is radiant. The sowers sow and the reapers reap, but not everyone who crieth, Father, preserve me! knoweth the richness of eternal benevolence.

44 I come in to those who have suffered for my sake. Suffering is your passport to acres of opulence . . .

Bread from the Waters

"I like your new magazine very much; it is the best since you published the original Liberator back in 1930. The original Liberator is still as good reading as ever. . . ."—C. N., Wash.

"We treasure all of our Pelley literature, and most precious of all are the GOLDEN SCRIPTS. They are priceless. They are not only very beautiful; they are our guiding Light."—E. and O. A., Ohio.

"I certainly am pleased with the Galilean Magazine. It is just about the best I have ever seen—no, it is the best. I just can't describe my feeling toward it. May the good work continue."—E. L. E., Wash.

"Surely do appreciate the information re the Bible and particularly the famous Ten Commandments supposedly given Moses on Mt. Sinai. Give us more of such. I figure on using such for 'advanced classes' or in other words, those well grounded who are ready for it."—J. R. K., Calif.

"The beautiful volume of the GOLDEN SCRIPTS arrived safely in perfect condition and my joy at having it is hard to express, as well as the gratitude I feel to you for your kind thought in sending it on before fully paid for, so that I would be sure to have this lovely first edition."—M. C. O., Fla.

"My heartfelt thanks to Mr. Pelley and all of the Fellowship Press who had to do with the production of the beautiful GOLDEN SCRIPTS—a masterpiece of book work and a priceless possession of Truth and Guidance. Truly, as the Chief has said, it may well become worth its weight in diamonds. I congratulate you all on its successful publication."—J. H. K., D. C.

"Thank you for the beautiful Golden Scripts Bible. All my life I have said, 'The only words in the Bible that I like or ever have been interested in, are the words Jesus spoke.' And now you can imagine my joy to have a Bible with only His beautiful and glorious words, to read every hour of the day. I am so thrilled, that all I can say is, 'God bless you, and thank you with all my heart'."—F. E. G., Calif.

"Believe me, Chief, when I say that I have been waiting for teachings such as these for exactly as many years as I can remember. If this were not true, how then could the words answer questions that sprang into my mind before I was five? How could I, otherwise, account for the remarkably familiar ring of these speakings? I should add, too, that the effect of these teachings have been no less profound in the case of the missus. * * * When I arrived at home on the evening of the day the first copy arrived and held the book in both hands, I was moved to say, 'Katr, this is the book!' * * * I have hesitated to request the following lest I give the impression of being a 'first edition hound.' However, I will run that chance in asking that five additional copies of the GOLDEN SCRIPTS be reserved for us. We are determined to set aside one for

each of our children so that we may give each his or her copy as the capacity for understanding arrives."—O. J. E., M.ch.

"The enclosed is for the GOLDEN SCRIPTS and year's subscription for Galilean Magazine. It seems as though the simple and almost unadorned (if there can be such on this plane) truth which I have hoped to find, and have searched for in many corners, is yours to give to a waiting and weary world, and I would like to be one of the first 600 to carry it to them, and will be, though I cannot at this writing sign on the dotted line, the \$5 each month. That the asked-for \$60 per year will be forthcoming, is quite clear in my mind, however, for there are great changes taking place in my set-up, between now and '42. So leave a wee window open for me to be with you in that measure; meanwhile I want to follow you as closely as possible, if you will tell me what is required. Since I listened at a wonderful grandmother's knee to the simplest of Jesus' teachings, and very much later tried to be a regular Christian Scientist, then for over twenty years have taken generous crumbs from many tables and had many proofs of the LIGHT through the shadows, there is to me not much teaching to be done, but much 'reminding' necessary to bring in the KINGDOM, and the most important of all is to take off the baggage covering the truth in many schools."—H. S., Calif.

"I have completed the first reading of the GOLDEN SCRIPTS I believe that each person reading them will feel strongly that they were written for him—as indeed they were. They ring in my ears at work. They compel me to listen when the annoyances of each day tempt toward impatience. If I read myself to sleep, they continue; and on awakening, the silent voice continues still. The night of my first reading, which was on the twenty-second of last month, a strange thing happened. I experienced the same sensations that I knew in several identical dreams as a child, when I seemed to stand outside, as if free of my body, and saw a black, oh so black cloud come like a whirlwind out of the East. I would be caught up in its vortex and awaken trembling. This time, however, I dreamed no dream, nor saw a vision, but it seemed that I felt hands on my shoulders. There is nothing perplexing about it, and nothing fearful. The only thing that makes me tremble is the feeling of tremendous responsibility, having such inestimable wealth in my keeping—with a 9 birth path. Not that I would evade it, or seek to avoid any experience or duty required of me, but that I am still pretty much in the dark as to precisely the action to take. A personal nine year cycle, closes for me this fall, and I come again to a one year, concurrent with the galvanism of the Great Neptune on my natal midheaven, after which he leaves my twelfth solar house. This should mean spiritual release from bondage or imprisonment of a sort, depending upon my development. Just what my status is, I have no means of knowing. I only feel, as I have felt from childhood, the imminence of something bigger than I, of which I am a part. I can only pray that I may not stumble when a valiant step is expected of me."—E. C. H. O., Ill.

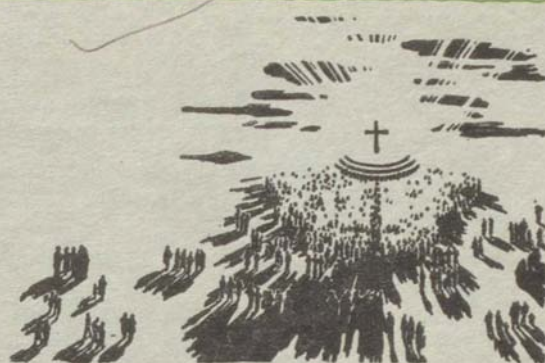
The Galilean Fellowship

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 Soul Is Never "Tired"



WE ARE a tired people, we say. We are tired of economic malnutrition, tired of folly in political government, tired of excessive taxation, tired of sowing energy and effort to provide us with security in our sunset years only to see it harvested by a horde of nomadic refugees seizing upon the altruism of our Aryan institutions to acquire the license to despoil us. We only ask peace, equity, and personal immunity from unhallowed confiscation of our rights and properties, generously conceding to others the privilege of living their lives in their own way if they will but depart far from us and extend us the same courtesy. In all of it, however, we are mislabeling our feelings. We are not tired. We have merely arrived at that stage of cognition where it has become apparent to us that our institutions are not what we supposed them. For the passing moment in eternity we are perplexed as to alternatives. We do not see clearly what expedients to embrace to effect the conditions that we have hoodwinked ourselves into believing should be ours to enjoy merely by the incident of Being Born Americans. We are living these months in a stalemate of indecision. Wicked elements have seized control of our Republic. Having gained to control by means that seemed legal, we sense our lack of legalities to challenge them. We are inert in the doldrums of a neutralized consciousness. The instant that some courageous and pioneering soul succeeds to the mechanism to proclaim our liberation, we shall forget that we are tired. Probably we shall become virile and aggressive in a handful of hours, embracing his recommendations, putting them into practice. The soul, of itself, is never "tired." The only true weariness that consciousness knows is physical, caused by the retardation of muscular functionings from an excess of toxins in the bloodstream. The soul has no bloodstream. It cannot sense toxins. What we are awaiting in the fraught months of this moral stalemate is a Plan of Action that proffers us deliverance by our essential acumen. We are living in hours of a calm before storm. When the battle bursts thunderously, our lethargies shall vanish in the ecstasies of Action!