



Sincerely -

J. Wm. Lloyd

Author of "Dawn-Thought," See p. 215.

We never advance in a straight line towards Truth. We travel in spirals. We climb the tree by going round it a thousand times, each time on a little higher plane. Herendeen and Ellebard are on a plane higher up than the Salvation Army, as the S. A. is on a plane higher up than the clergy. The latter are on a plane higher than public executioners and leaders of the Inquisition. The regular readers of O. T. are on a plane above Mental Science and have their eye upon Divine Alchemy which is the highest possible plane. They expect these books to be criticised from a plane above Mental Science, even if, as exponents of that, they are all right.

The mind is a reflector of truth but is itself as cold and barren as the moon. To seek to cultivate it is like trying to get more light or heat from the moon. It cannot be done. As well try to chop down an iron post. You simply ruin the axe and waste strength. Mental Science viewed from above is Mental Bosh. Ignoring the mind and recognizing always the soul and the spirit will result in improving the mind as a reflector of Truth. Nothing else will. I do not forget, however, that by means of memorizing, one can appear to have a brilliant mind. But there is no power there to discriminate between spiritual truth and error. This is what ails the clergy.

The pit which these and all other mental science writers fall into is the same into which the Theosophists plunge. They all talk about a "Higher-self." They cannot let go the ego which says "I." Dowd, who claims connection with the Rosicrucians, is in that pit also. Like Bunyan's Slough of Despond, it must be found, entered, and left behind. Herendeen says, p. 75: "Man must think of himself as doing and being all that life is and can do." Ellebard says, p. 24: "Seek to know your true self, the spiritual man with-

in and then put on that self." Dowd says: "The selfhood is God humanized. I am the creator of all my acts." Of course, all three are thinking of a self superior to "mortal mind" or "human nature." But corner them and they will have to admit that they know no God greater than this self-same "higher-self." Others, not so modest, declare it: "I am God." Ellebard, imitating the Denver fakir, says, p. 6: "This Me within is the 'I am that I am.'" Herendeen, more guarded, says: "I am life" and elsewhere that life is God. All such stuff is valuable for correcting church errors, but tends to only one end:—conceit, self-esteem, exaggerated ideas, error, delusion, insanity. That is all that ails ten per cent of the Insane Asylum prisoners,—the consciousness of being almighty. That is all that ails Hubbard, who put out a printed notice that, henceforth, all kings and rulers have to reckon with him. Unbalanced mind is the logical outcome of such "mental science." There never was any "science" about it. While holding the "higher self" to be God, theoretically, the Theosophists have not hurt themselves because they rarely recall their theory; but these earnest people who write books and try to heal mentally need to beware how they concentrate on this supreme delusion.

A delusion is all the more dangerous when it approaches near to truth as in this case. It is true that God is all, that God is within me, that God is life and that there is no sin, sickness, error or death in God, in the Real, in Spirit. But it is not true that I am spirit, or life, or Truth, or God, or any real thing. I am delusion, appearance, humbug, unreal. I do not exist in reality. Go on from self to higher self and then to still higher self ad-infinitum! Every time, you encase the onion in another husk, that husk must come off eventually. You are wandering farther and far-

is peace and Truth to be found, that such a life brings secret and amazing proofs of its correctness, that all your mental treatments are hypnotic and meddlesome and blinding, and produce suffering later on.

When these writers have learned the task now set for them, they will pass on to higher ones. Just as twenty years ago, they had not the remotest conception of "Mental Science," so today they have not the remotest suspicion of the secrets and astonishments of Divine Alchemy. To have consciousness without any of their present mental ideas is not yet conceivable to them but will come as they pass on and find their spiritual counterparts.

Suffering is due to Delusion.

If one lives in Truth he cannot suffer. This is what the adept alone sees and knows. Suffering is a part of the fictitious "mortal mind." Suffering is a real belief and, as such, is a fact but is due to none of the external causes to which men attribute it. Two men may go through a battle side by side. One may suffer fear and all its horrors. The other, none at all. But the circumstances are the same; mental conditions alone differ. One mind contains the illusion that danger of harm is present. The other does not. The genuine fatalist, who is the only genuine theist, could never have fear and so out-grows suffering. He who knows that all things are moving on in sublime regularity cannot suffer. Suffering is the penalty one pays for his foolish beliefs in chance, accident, freewill, choice, personality and individual separateness and for his ignorance of Omnipresent good. Every man who experiences suffering is to just that extent Godless. The realization that absolute unity exists, that there are not two or more beings, that there is neither good nor evil, that there is neither right nor wrong, that all

is absolute perfection, will dispel both joy and suffering. He who seeks joy must seek it in and through some foolish choice. He will get suffering thereby, to teach him not to exercise choice. Every suffering can be traced back to a choice or to an exercise of the will which it was thought would bring joy. Hence, one has to pay the penalty of asserting the "I" and receive the opposite of what he seeks.

The genuine fatalist recognizes his own insignificance and utter powerlessness. He recognizes that a Power not himself produces all events; that the seeming determinations of men are not theirs but from the One. McKinley knew instantly that "the Lord's" program was being fulfilled. He directed that Czolgosz be not harmed. Men with less patience and knowledge of religion struck down the assassin. But Czolgosz soon knew that public execution was in the Lord's program and he met it stoically. If McKinley and his assassin could meet death in the knowledge that a Power greater than man was operative, cannot we learn to see God where we used to see man's acts? Let those who saw no God behind the assassin, look to the Galveston cyclone where God smote 8,000 precious lives. Do you suppose that in the eyes of the infinite any one of these was less beloved than was McKinley? Yet no human hand held the instrument (so far as men could perceive). Think of the suffering involved, and say if you dare that infinite power could do otherwise until men learn divine law and obey. All suffering results from pessimistic thought or struggle to avoid "evil." Men seek or choose what they think will be good. They do not need to choose. They only need to accept the inevitable. Children largely do that and do not fall into those intense and terrible sufferings men and women bring upon themselves. They smile even in their tears and forget in an hour their

month after month. The more they resist the worse they suffer. They have not, in any human sense, merited these things. Condemned murderers suffer less agony than these friends of ours who have never harmed any human being. They have invoked no dead Jesus, but a living, eternal, negative God-essence by using the Word Christos. This is no personality but eternal negative essence which purifies away the positive accumulations of personality. The delusions of personality, of will, desire, etc. have necessitated the suffering symbolized by crucifixion. But the symbol is tame in comparison with the reality. Be of good cheer, my friends, it is as if this Christ should say to you: "I have overcome the world" in you. "If I go not away, the Comforter will not come."

This Comforter, is the Sanctus spiritus. It is a special breath or breathing. All of you, the sufferers, should watch for this long-drawn breath which will come spontaneously and the agony will then die out. Your soul will develop as this grows upon you, and all the N. T. says about it, will be in, and a part of, your life. There is no vague superstition here but a living experimental reality. You are then re-born and never until then. There is no climbing up some other way as represented in churches. Only by individual crucifixion can there be individual salvation.

As fast as our subscribers acquire the Holy Breath which leads into all Truth, we desire to hear their experiences. There are to be 144,000 of our people attain this breath between now and 1914. Read the prophecies and see whether or not "these light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory." The secrets that are then revealed to us we cannot impart, however, to a world which refuses to speak the Word Christ in its True sense.

THE GREAT RENUNCIATION.

In mystical writings reference is found to something which is really known only to the mystic. This phrase is common enough and people get mistaken ideas as to its meaning. They then think they know all about it. It means the loss of a deluded condition called self or the ego. One cannot renounce self except in appearance. All one can do is to feel intuitively that he is now willing to let it go. Man is an evolution, a growth as truly as is a tree. He cannot function in any given way until the time comes to do so. I cannot be willing to let go of self until the uses of self have been attained. It is in a sense useless to seek the great renunciation, but then the subject does not come to our attention until the right time. When it crowds upon us, it is because we are ripe for it. All who are not ripe for it feel a repugnance at the mention of the idea. It is folly to urge anything, however desirable in appearance, upon any person, for each comes to everything in an orderly manner. So will the great renunciation come when all is ripe for it. When self and all that says "I" has faded out and left the unmarred and divine consciousness, the miracle of miracles is done. This must occur in a physical body and not in any vague purgatory beyond the grave. That place of departed spirits is merely a resting ground. They all return to earth to continue their careers and all eventually reach the great renunciation in a physical body. Then commence the Mahatmic powers and the higher life. The loss of self is a loss of mud, of rags, of ignorance, of error and the consequences of error. Strange that anyone fears to lose self but all do until self has had satiety. These people who talk about the higher self, and about being God, in actuality are fast rushing to satiety in self-worship. The pendulum will soon swing back and the next stage

You are going to have plenty of work to do all through life yet the unexpected will frequently happen to you. Kind friends will help you when you least expect it. You are destined to misfortunes, to meet with accidents and to lose many things. You have a superior dignified appearance and would make a good speaker, nurse, or, in fact, could fill any position where a firm hand and cool head was needed. You are a good and honest worker and always try to do your part by all. In business you will succeed in most anything you undertake, whatever it may be. Stick to it until you have accomplished your ends.

Altho' disappointed several times, you will ultimately marry well, and more than once, unless the death-angel should change this last clause. You will live to a good old age, if not reckless. If sick, your recovery will be slow but sure. Your fortune in life will vary. You will sometimes be rich and sometimes poor. As I see it now, you are going to be left quite a sum of money by the death of a rich relative. You should hold on to all you get as there will be a time in your life when it will be your best friend.

You should never risk your life upon the water for it will be unlucky for you. Traveling on land is lucky, and you are destined to several journeys all of which will afford you great pleasure, and one of which will come some time in the course of a year. You have a powerful magnetic and psychic power and should do well as a hypnotist. This is something you should follow, for in time it will bring you great success. The future is very bright for you.

The Anarchist.

Czolgosz said he killed the President because the latter "went about talking of prosperity," and when Czolgosz went to Canton, Ohio, and asked McKinley for a job, the latter gave him no encouragement, but said "he could do nothing for him." He tells also of the hard fate he had met with from childhood. While we can not justify the assassin in the least, it is true that the merest word from McKinley would have procured the job that was asked for and saved his life. This leads us to consider how, in this

boasted prosperity, and in the Christian charity which we hear about, no provision is made for the downtrodden and unfortunate like Czolgosz. It recalls also the fact that many a scamp ignominiously gets a job through political influence while HONESTY ALONE NEVER WEIGHS AT CANTON OR ELSEWHERE WHERE OFFICE-HOLDERS LIVE. He should have been able with a kind word to send every poor son of toil to some bureau, public or private, where human kindness should have exerted itself in Czolgosz's behalf. He could have sent him to Mark Hanna or to Rockefeller. Then the life of McKinley could probably have been saved and thus can other lives be saved. In this nation, the honest sons of toil cannot be treated with indifference by presidents. Fifty-thousand-dollared officials cannot escape God's decrees, for be it remembered that God rules in every event of life, and no sparrow falls without God's assent. Loving-kindness and instruction in righteousness will stamp out assassination but laws and prayers and sermons and burial in quicklime never! Greedy money-worship and political selfishness after all were more the cause of McKinley's death than abstract anarchist belief.

This poor creature needed no clergyman to pray over him and saw no help that any human being could afford. The truths of Omnipresence have never reached his ears unless from within. 'Tis true that no clergyman could be of any help to him. Alone and friendless, this blind instrument of mysterious fate stood stoically on the brink of the grave. A "Christian" nation cried out for his blood; statesmen, bishops, judges, all as mortal and perhaps as blind as he, demanded his life seemingly in a hurry. That ignorant criminal could have been exiled to Guam and been guarded on that desert isle for the next forty years, during which time changes could have come over him to modify his eternal welfare, but the Nation would not forgive nor have it so. He is still God's child and has been God's instrument. Shall we rise to the occasion and so act that the Nation must not again face such awful events? If so, the welfare of the ignorant sons of toil must not be ignored by this government of paternalism, nor by the multi-millionaires.

of young clerks, cashiers and trusted employees." A system of white slavery is protected by the officials.

The clergy thus find an awful state of affairs. They now antagonize it. They think they can lessen it by antagonism. They can only change its trend. They are utterly ignorant that their own complete divorce from all knowledge of Omnipresence and its hidden laws is the explanation of the situation. The "salt of the earth" has lost all its savor. A proper knowledge of occult law on the part of ten men could save the whole city. All the efforts of these men in their ignorance will be abortive, but owing to changing aspects of so-called evil they think that they are doing some good.

If these ministers stop to examine, they will find that the machine is run by Christians, and they will find that in no Buddhist city on earth is there any such state of affairs, and yet there are more Buddhists than Christians in the world. A thorough understanding of the law of Karma would prevent such things. Bro. Lynch, you can do far more good in Philadelphia, by inducing the ministers to study and proclaim Karma than by all the pessimism you have entered upon. How is it that Christian cities are the worst on earth?

"Dawn Thought."

This is the title of a 197-paged book by J. Wm. Lloyd. He calls it "a volume of pantheistic impressions;" but, while, if rightly understood, that is true, people in general including all Christian scholars have a conception of pantheism which is utterly false to facts. They will consequently feel repelled by this part of the title. Christians cannot conceive of pantheism involving Universal Conscious Being. They have to have A-god; they know not God as all. They have a concept that can be differentiated into parts. Pantheism does not. Pantheism includes and solidifies all those parts and all other imaginable parts, create or uncreate, into one concept outside of which is neither matter, man nor devil. It is All in One. Christianity has never risen to the Greek conception of Pan but

has forever misrepresented it. It cannot be attained in conjunction with distinctions of good and evil. This explains the whole matter. No believer in good and evil ever was a Pantheist. No one who has outgrown that folly can be a Monotheist.

Of necessity, this is a treatise on Optimism. Hence it bubbles over with cheer and calm contentment. "Buddha saw the truth, so did Moses, Socrates, Jesus, Mohammed, Ann Lee, Swedenberg, Wesley, Emerson and Whitman." Judas, in his way, saw the truth and lived up to it. "Judas and Jesus are types of the lower and higher man," which is literally true, and yet these terms only describe anthropomorphic views of life.

Lloyd appears to use "Jesus" and "Christ" as synonymous which he should not do. Christ is an indwelling vibration of the Tri-une within every human being. Jesus is the ideal man. Adam was the typical man. Adam plus Christ equals Jesus. Lost man plus Christ-essence becomes the Re-born man. Only the re-born can be pantheists and they can be nothing else. No one has been born again until he has seen Pan. Lloyd, when re-born, discerned what Nirvana means,—the annihilation of the individual, for he was then annihilated and ever since Pan has manifested through what used to say "I." Annihilation is repulsive to Individualism and so the latter antagonises Pantheism, but Christian monotheism supports and builds up Individualism as also does Mental Science so-called and so does hypnotism. These latter all lead away from Pantheism, that is to say from Nirvana and from the Pantheist heaven.

I have not words with which to praise Lloyd's book. I might study out the exact opposites of the 175 opprobrious expressions which Rev. Winbigler applied to Mrs. Eddy's book and apply those opposites to Dawn-thought but that would not suffice. The book in paper covers can be sent for fifty cents or in cloth for \$1.00 and no one who will meditate upon its paragraphs daily will walk in darkness or delusion very long. The whole crowd of healers and their votaries need to study this Pantheism. They are ready

for it, while Christians are not. But the benefits they may derive from it are very great. They have left the Egypt of Churchdom but they are wandering in the wilderness, feeding, 'tis true, on manna but not on the wine of the kingdom. This book will help get them across Jordan into the promised land. The desert is but little better than Egypt.

The Folly of Desire.

If to desire some things and not to desire others, and if to pray for some things and for delivery from others, is right, how shall the poor frail mind of man know which he ought to have and which not? Priestcraft answers, ignore intuition and follow the bible or the church. Is this rational? Is this sensible? Is it just that he who is out of reach of church and bible should be left without guidance, if there be any such need? We say not. We say that within every breast is a higher authority than church or bible, that the latter are the inventions of designing men to get control over the consciences of other men.

But more than this. Whoever looks ONLY to the Light Within will soon come to see that all is correct, that no such choices are to be made, that desire is the offspring of ignorance and of false opinion, that we may accept uncomplainingly all that comes. If we desire, we err as to what we desire. If we do not desire, we thus leave open the door for the reception of exactly what Omnipotence has for us. If we desire anything, however foolish, our progress will be delayed till we have had it. If we desire the "spiritual gifts," which all church people say we ought to desire, we shall surely get suffering and exactly what is unwelcome as a means to purification, whereas that suffering is avoided if desire is avoided. To desire, is to assume that there is no God to impart what is needed. This is no better than atheism.

Bound Volumes.—I have the volume of O. T. for 1899 bound. It is a handsome book and the one I value above all others. Wife and I are reading it over and over. Every time we read it, we find new truths. We now want volume II.—G. W. T., III.

Speak of and am living on borrowed money.—A. G. W., Mich. [Those who "live the life" are being remembered by those who have money to spare.—E.D.]

Not Superficial.—Enclosed is subscription. The other metaphysical journals that I see (with the exception of Spirit Fruit) seem to be only surface work.—S. J. F., Chicago.

Theosophy.—I am much pleased with your explanation of Theosophy in America. One of my family is a member but when I talk with him, I do not please him. I now think I can see why.—A. M. B.

Send the Dream.—Your helpful little book comes month after month. I may send you the story of a strange dream for I want to find the meaning.—A. M., England.

Gained Much.—I have been reading O. T. for two years and never used any medicine since. Can hear the worst slanders without any disturbance. Finances also improved.—A. H., Kans.

Miscellaneous Notes.

Says James Allen, Bath, England.—There are three clues to the meaning of the mystics which if diligently followed up will not only reveal all that they teach but take one into the region of unclouded truth itself. These are—silence, charity, humility. To be calm and silent is better than controlling beasts; to be free from hatred, egotism and condemnation is superior to handling serpents; not to regard any one as unclean is greater than all the knowledge of men. As to the will, neither by denying nor affirming its existence, can one arrive at the truth, but by pursuing righteousness even to the complete subjugation of self.

Declared a Fraud.—The P. O. Department has, after protracted hearing, issued a fraud order against Helen Wilmans and is to be criticized for not having done it long ago. The Department is also very derelict in not taking the same course against all others of that stripe of "healers." Divine healing is of "God" and not of man. No man has any right to take money therefor. We admit that healing at a distance is possible but not for anyone who has money greed. We know that all can be done which Christian Science has claimed can be done, but we know that more than nineteen-twentieths of those who set up to practice are totally incompetent. The evidence against Helen Wilmans, as published, is conclusive of fraud on her part. The Department dares not issue its fraud orders without the most conclusive proof. That is why it goes so slow. The hypnotic treatment people turned their sittings upon the P.-M. General and tried to treat him to let that fraud alone. They proved the futility of their efforts for the Department could not be influenced by "ab-

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