

A Weekly Paper Devoted to Philosophy, Science and Religion

The ALL-SEEING EYE

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Edited by MANLY P. HALL

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RETURN, REBIRTH, AND REINCARNATION

By W. W. HARMON.

What is it that about one-third of the human population believes in, in some form or another, while the balance either never heard of it, or repudiate it utterly, even though their own scriptures clearly indicates it—what does it mean? There are quite a large number of people in the Western world who, within the last 35 years, have accepted the word and meaning in its literal interpretation, i. e., it has become quite common to hear another say that she is a reincarnation of Hypatia, Joan of Arc, Cleopatra, etc., and if one will take notice the statement is always connected with some historical character—it is not possible to connect oneself with some unknown man or woman of the past ages, which is quite significant when we stop to think about it.

It was recently stated in the public press, and in all seriousness too, that Lord Kitchener was a reincarnation of King Arthur and that in England the belief finds considerable credence, much dependence being placed upon Sage Merlin's prophecy, who swore "King Arthur should not die, but pass, to come again". But King Arthur did die of course—therefore it is obvious that King Arthur **could not come again any more than the dead leaf of a tree could come again.** King Arthur did die, did pass, but did he come again? Indeed, that is the question!

Nearly all of the world's population who have been brought through the ages to believe in what is called reincarnation—a very misleading term and a wrong one too we believe—have long since lost the wonderful spiritual beauty and fragrance of what really lies behind this subject. It is therefore now but a materialistic and altogether false conception of that glorious, wonderful and long-forgotten

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FAUST



Faust, as played in the UFA Production, now playing at Figueroa Theatre. It is worth while—see it.

THE ETERNAL DRAMA

In Two Parts—Part One.

By Manly P. Hall

In taking up the study of the drama by Goethe and the opera by Gounod, it is well for us to consider the historical character of Faust. Very few people realize that this strange individual ever lived and yet upon investigation there is very little doubt that such a person did exist during the fifteenth or sixteenth century. Among magical writings we find the book of Dr. Faust, a short thesis in which he explains his invocation of spirits and his pact with the Evil One. Many strange stories are told concerning him which, however, are unanimous in their conclusion, that in the end he was destroyed by the entity to which he had bound himself. The story received little attention until Goethe, a master of alchemy, built around it the immortal drama which is now familiar to the public.

There are few operas that contain more food for spiritual and intellectual thought than Faust. The present form of the legend is undoubtedly an outpouring of the Mystery Schools with which many of the great authors and poets and have been connected. It is the symbolical and mystic rather than the literal interpretation in which we are interested, which brings clearly before the mind of the student one of the greatest principles which the modern alchemist and student of occult arts must face. First, the student must realize that the whole drama takes place within his own being, which he overlooks because he cannot see it. The eternal struggles, the eternal combinations of elements, principles, and expressions of unfoldment constitute the most wonderful of all dramas, and this has been given to the world under the symbol of Faust and his pact with Mephistopheles.

POISON LIQUOR

By MANLY P. HALL

(Reported by Harry S. Gerhart.)

Every problem of a civilization concerns every member of that civilization. Religion has its answers to problems, science has its answers, and philosophy has its answers. Philosophy combines the best of the others and we should expect a reasoned, balanced solution of a problem from that source. And we have the right to expect a practical working solution, one that will really work if applied.

So let us consider the great question of prohibition, bootlegging, and its latest aspect,—poison liquor,—poisoned by a gov-

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The Characters in the Drama

Faust. In Faust, the ancient philosopher, sitting in his gloomy laboratory surrounded by dusty bones and weird and curious books of ancient history, we find one angle of human consciousness. In him we see the human mind, the analytical mind, the intellectual occultist, the power of science, the mystery of thought, all of these we see symbolized in Faust. He is an analyzer of effects, seeking to find causes by the power of concrete reason, seeking with the eyes of form to view the worlds of spirit.

There are many today who stand as Faust stood, "with all his lore a fool no wiser than before." He is the mind incarnate. There are many students today who have studied books, listened and learned, experimented and wound themselves up in intellectuality, and yet forever they fail. They can quote figures, they know the ages of worlds, and still the great secret of the alchemist eludes them and in the darkness of ever deeper perplexity they labor surrounded by problems they cannot solve and mysteries with which they cannot cope. How long will science stand as Faust stood, an admitted failure in its attempts to solve anything it cannot analyze? Faust failed to find the true meaning of alchemy as he labored eternally with things outside of himself; he built his furnaces but his retorts and his bunsen burners only led him into deeper quandaries and greater despair.

In Faust the true spiritual man was imprisoned, crucified beneath the power of intellectuality. The mind is man's greatest blessing, but when it masters the thing it should obey and serve, it surrounds and imprisons the life until as Faust the yearning breaks out in its eternal cry:

"Woe is me, still prisoned in the gloom
Of this abhorred and musty room,
Where heaven's dear light itself doth
pass
But dimly through the painted glass!
Hemmed in by volumes thick with dust,
A prey to worms and mouldering rust,
And to the high vault's topmost bound
With smoky paper compassed round;
With boxes round thee piled on glass,
And many a useless instrument
With old ancestral lumber blent—
This is my world, a world alas,
And dost thou ask why heaves thy heart,
With tightening pressure in thy breast?
Why the dull ache will not depart,
By which thy life pulse is oppressed?
Instead of nature's living sphere
Created for mankind of old,
Brute skeletons surrounded thee here
And dead men's bones in smoke and
mold."

Many students have not reached the place where they cry out in their misery

as Faust cried out, but they are in an intellectual rut which will inevitably bring about the same result. Men cannot reach heaven by thought alone, although it is true that thought binds God to man, but to this thought must be added other things. The hermit and the recluse and those buried in their studies are losing the great battle, as they have gone away from the world, they have left practical life for theoretical things, and it was not for this end that man came into being. He came to labor as well as learn, he came to evolve not only intellectual faculties by the mystic and spiritual; he must learn compassion, love, and faith and blend them if he would know the mystery of creation.

The one who knows the most is not always the wisest. If he were the story of Faust could never have taken place. But so surely as the pendulum swings in one direction to produce a mental genius, as in Faust, it will swing back again and produce a degenerate. This is an age old truth which the student must learn, and as we read Faust in this light we shall see the playing out of human emotions which finally are blended in mutual understanding, but the path is often long and weary, especially for those who like Faust are crystallized in ruts.

When man becomes a slave to his intellect he becomes unbalanced, and we find those who destroy for the love of analyzing the thing they kill. They will in truth sell their souls to the Devil for the thing they want, and there are thousands who stand today as Faust stood, intellectual giants but in life failures, who must stand apart from all the world listening in the depth of their own darkened being to the laughing songs of those from whom they have separated themselves by allowing the truly human to starve and dying give its being to feed an unbalanced mind.

Marguerite. As Faust symbolizes the human mind with its deep, mysterious workings, so Marguerite symbolizes the heart, the impulsive system, as balanced against the sombre, reflective analytical system. The great human tragedy of life is eternally played out between these two and it is usually the heart that pays the greatest price for its unfoldment and growth. Raised among the cloisters of faith, Marguerite without experience, without practical knowledge of life or living problems, becomes the easy prey of Faust and his scheming companion.

The beautiful, mystic path of faith as it is personified in the character of Marguerite is one that each aspiring soul must walk, but it is filled with suffering and uncertainty until reason and knowledge are added, and the simple innocence of childhood gives place to the broader virtue of understanding. Nature and its laws apparently conspire eternally against those

who do not understand them but this is not in truth nature's conspiracy; it is rather the price which man regardless of his ignorance must pay for the violation of a law which is no respecter of persons.

The heart of man and his finer sentiments are worthy and beautiful, but these sentiments often destroy the thing they love the most, and until the path of the heart is strengthened by the mind enriched with the experiences of action and the fruits of labor, it is not in a position to fulfill its part in the Great Plan. For thousands of years ignorance has been considered innocence and those who are sheltered from the world have been called virtuous, but nothing can be further from the true meaning of the word than this application. In knowledge, balance, and years of conscientious experience and mastered emotions rests the basis of true virtue. It is only those who have passed through life and cleansed themselves who are virtuous. Those who have been sheltered as Marguerite was, are merely the ignorant preys of cunning and worldly wisdom, not only to their own detriment but to the detriment of others.

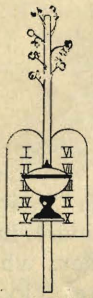
Marguerite symbolizes the hopelessly impractical phase of life which we find often among those who claim spirituality. Many students know little of the first principles of life and less of their reason for being and yet in their ignorance they pride themselves upon the fact that they do not need to know. This mistaken idea is responsible for an eternal tragedy as old as life itself, and so long as man remains in his present state of ignorance he will be forced to bow before that which knows, and instead of rising up in wrath against his over-lord he must transmute his ignorance into knowledge. Therefore, the trials of Marguerite were as necessary to her salvation as were the repentance and agony of Faust necessary to him that he might learn to balance his intellectuality with the spiritual and mystic nature of Marguerite. This eternal battle is as old as time itself, and it will continue until knowledge with all its glory realizes the sweet simplicity of the mystic path of faith as walked by Marguerite, and, having learned the lessons of life, unites itself in an eternal union with the elements which it must always fight until it understands.

Again in this drama we see the eternal battle of science and religion. Faust, the philosopher buried in his concrete knowledge, unable to appreciate the true elements of spiritual faith, typifying science, while Marguerite standing upon the church steps represents the eternal cry of the mystic—to believe without knowing, to adore without questioning, and to accept all nature as the manifestation of an Unknown whose laws it is heresy to ex-

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INITIATES OF THE FLAME

(Continued)



In the brain of man between the wings of the kneeling cherubim is the mercy-seat, and there man speaks with his God as the Holy Priest of the Tabernacle spoke to the Spirit of the Lord hovering between the wings of the cherubim. Thus, man represents the Ark and within him are the three principles—the Father, the Son, and the Holy Spirit—the Tablets of the Law, the Pot of Manna, and the Rod that budded. But, as in the case of the ancient Israelites when they become crystallized, the Pot of Manna and the Rod that budded were removed from the Ark and all that was left were the Tablets, or the Letters of the Law. So, when the individual crystallizes and closes his mind to differing viewpoints, he excludes the life force which was flowing into him. In shutting out strangers, he pauperizes his own life, leaving only the Tablets of the Law—the material reasons from which the spiritual life has departed.

Solomon's Temple—the perfected temple of the human body, the perfected temple of the soul and the perfected temple of the universe—finally forms the perfect shrine for the living Ark. There at the head of a great cross it is placed and there in man it becomes permanently fixed. The staves of polarity upon which it has been carried are then removed and it becomes a living thing, a permanent place where man converses with his God. There man, the purified priest, arrayed in the robes of his order—the garments of his soul—holds communion with the Spirit hovering over the Mercy-Seat. Though this Ark within is ever present, yet man can only reach it after he has passed through the outer court of the Tabernacle, through all the degrees of initiation, after he has taken the Third Degree and becomes a Grand Master. Then, and then only, can he enter into the presence of his Lord and there in the darkened chamber, lighted by the jewels of his own breastplate, converse with the Most High, the true spiritual essence within himself.

We are all working toward this end and the time will come when each person will know for himself the mystery of the Ark, when the student through purification will be led through the door of the Holy of Holies and there be enveloped by the Light of Truth. This was his birthright which he sold for a mess of pottage. "To this end came He into the world that He might bear witness to this truth, that through this light all men might be saved."

The Ark of the Covenant—that great spiritual principle—surrounded by its loving workers, is calling all to follow it.

When through materiality or degeneracy a great people are destroyed or a continent sinks beneath the ocean, then those who are true are called around the Ark and as its faithful servers are led out of the land of darkness into the new world and a promised paradise. All great teachings set forth the same idea. The student will find that it is true, and when he allies himself with the powers of light and becomes a channel for its expression, when he radiates it from himself to all who need it, then indeed will the Light protect him and he will become a Sun of God.

CHAPTER VI

KNIGHTS OF THE HOLY GRAIL

Before taking up the study of the Grail legends it would be well for all who are interested to read those tales now listed under the heading of children's fairy stories. For example, the story of good King Arthur and his Round Table is a cosmic myth and, while there is little doubt that he as a man actually lived, the real mystery (as in the story of the Christ) is not the literal tale but the great mystic or occult truth concealed under allegory and parable. The same is true with the story of Parsifal, which can never be really understood and appreciated until the student sees in the Knight (and later King of the Sacred Cup) his own spiritual development and the temptations he must also master if he would become a King of the Grail.

In Lohengrin the same truth is again shown to the world. It is the path of initiation along which each must pass on his road to self-mastery. To every nation and in every tongue sacred legends have been given to teach man the path he must follow. The blind Homer of the Greeks who told of the wanderings of Ulysses gave the same great truths to the world. The Scalds of ancient Norway and Sweden and the Prophets of the Jews used the same

means, and everywhere from the sacred books of the East to the legends of the American Indians we find one great connected truth told to many different peoples in ways best suited for their development.

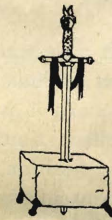
Such a truth is the legend of the Round Table, given to King Arthur as a wedding gift. All true students know what that wedding was: Not of earth but the wedding of the Spiritual to the Intellectual within the Initiate himself when the spirit and the body are united eternally, each swearing to honor and protect the other. Such a marriage was the union of Arthur and Guinevere in the legend of the King.

Let us, first of all, consider the coming of Arthur the King. We read in the legend regarding Merlin the Magician, the wise man, who it is said had charge of the coming King during his youth. Merlin represents the hand of the Elder Brothers who, realizing that a great ego had come into the world, had consecrated themselves to the task of preparing him for his mission.

It was under the direction of Merlin, the master-mind, that the anvil and stone with the sword thrust into it were raised in the city square when it became necessary for a new king to be selected. It was he also who called all the brave knights of the land together and told them that the one who could draw forth the sword would be king. And of all the knights assembled, Arthur, the half-grown boy, was the only one who could release the sword.

There is a very wonderful mystery of the soul contained within that divine allegory. Let us read the letters that were

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QUESTIONS and ANSWERS

If an employee is obliged to lie for an employer, what is the penalty?



Answer. If a person finds out that he must lie for his salary it is a very excellent time to find a new position, for if he consciously does it for gain to himself the penalty will be as heavy as though he were doing so of his own free will.

Please explain the crucifixion.

Answer. The word crucifixion means a crossing. The crossing of spiritual and material currents forms bodies and these bodies crucify and seek to destroy the life which is within or hanging upon them.

What is meant by the Word?

Answer. The Word is a center of consciousness around which negative particles gather and out of which forms are built. It is not in the last analysis a sound, but a rate of vibration. It is the Life producing and manifesting through form.

What did Jesus mean when He said every laborer is worthy of his hire?

Answer. It means that in all nature the law of compensation holds good. In all nature we are paid according to our works and we must reward others equally when they serve us. The idea that we can secure something for nothing is one of the most erroneous concepts and destructive slogans that man has created.

Will conditions in Europe cause another world war?

Answer. The unrest which pervades the world at the present time, which is more filled with hate than the European conflict, will undoubtedly result in wars, crimes and pestilences.

Why are we so much in doubt as to what is right and what is wrong?

Answer. The reason why there is so much misunderstanding is that right and wrong are individual concepts and what is right for one is wrong for another. The only thing that is right for anyone is the very highest, noblest, truest and purest that the individual can conceive of. Everything else falls short regardless of other people's estimates.

What is meant by the loss of the soul?

Answer. As the soul is the fruit of our work here and as our evil deeds cannot become immortal, if our lives be filled with destructiveness their fruits must perish under karmic reaction and if the soul built is evil it will be disintegrated—only good can be eternal.

Do dreams mean anything?

Answer. Some do and some do not. They are often partial memories of things we have learned and done while the bodies were asleep. Sometimes they are only thoughts of the day which have automatically repeated themselves even after sleep has deprived us of conscious power. Sometimes the brain does not all go to sleep at once and faculties will labor all through the night while the brain is otherwise asleep causing dreams and hazy memories.

Why are we taught individual immortality? Is not race immortality sufficient?

Answer. The fact that we are evolving individualized organisms, no two of them alike, proves that individualization and not merely racial progression is the ultimate end. Everything reduces itself into the singular before it is through, therefore individual salvation based upon individual effort is far more inspiring than race immortality where the lazy ones sneak through with the hard workers.

Is the Bible the work of God?

Answer. There is no doubt the sacred scriptures of all peoples have been inspired by the great spiritual Intelligences of the Universe.

Can the mind image anything unreal?

Answer. It is impossible for a human mind to create or image anything that does not exist somewhere on one of the many planes of nature.

What is mediumistic materialization and trumpet seances?

Answer. In materializing a body the departed intelligence does so by taking the life forces of the medium and those attending the seance and using them to build a temporary vehicle. The same is true in trumpet seances where the strength to express on the physical plane is gained through sapping the vitality of the medium and sitters. This is a detrimental, unproductive method of securing information, seldom accurate but always carried on at a terrible expense to those present.

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Managing Editor.

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 engraved upon the sword: "WHOSO
 PULLETH OUT THIS SWORD OF
 THIS STONE AND ANVIL IS RIGHT-
 WISE KING BORN OF ENGLAND."

The cube stone is the body; it has been so symbolized for centuries, and today among the Masons the Ashler is the symbol of Man. Experience is the anvil and it is upon this anvil that the sword is tempered. The sword is spirit, and he who would be King in the true spiritual sense of the word must first show his divine power by freeing the sword of spirit from the casings of the lower man and the world.

It is the same symbol as that later used by Sir Galahad, the guileless knight, the personification of the purified man, who comes without a sword but who later arms himself with the sword of spirit that he draws from the cube block floating down the river (of life) past Camelot. Sir Galahad had the strength of ten because his heart was pure, and the Knight of today must follow in his footsteps.

If you have read the story of King Arthur you will remember how he was given Excalibur, the enchanted sword, and how it came up out of the water held by a hand draped in white. Excalibur represents Light and Truth, which are the weapons of the true Initiate.



In England there still hangs on a court-house wall the Round Table of King Arthur. In the very center of the Table is a beautiful rose painted in natural colors. This symbol is that of the Rosicrucians, the ancient alchemists, and there is a direct connection between the legend of the British King and the ancient philosophers of fire.

Now let us turn our attention for a moment to the history of the Holy Grail, or the Cup from which Christ drank at the Last Supper, and which was said to have caught his blood when he hung dying upon the cross. Ancient legends tells us that this cup was made from a sacred stone which had been the crown jewel of Lucifer, the dynamic energy of the universe. It was said that the green stone had been struck from the crown of Lucifer by the Archangel Michael during the famous battle in heaven.

After the death of Christ it is said that Joseph of Arimathea took the sacred cup and the spear of the Passion and carried them into a distant land. With his sacred relics he wandered through Europe and is said to have finally died. Those who followed him, after many centuries of tribulation, carried the sacred relics to Mount Salvart in northern Spain, where they remained until Parsifal finally took the Grail

and spear back to the East, where they are now preserved.

It is around this cup and spear that the legends of Parsifal and King Arthur have been written, and it is through a study of this fact that we are able to better understand the mystery of the Great White Lodge of which the Round Table of King Arthur and the circular temple of the Knights of the Grail is a symbol.

Although we no longer have the cup as a physical symbol, it is not gone from among us; as in the days of old the brave Knights of the Round Table went out to fight for right, so those knights who belong to the Great White Brotherhood go out into the world today in the name of Truth, laboring with mankind and seeking to right the wrongs of the world. It is said that the Knights of King Arthur's court always fought on the side of virtue and purity, and so did those who rode out of Mount Salvart.



The Grail Cup is the symbol of the creative force of nature; it is also the symbol of the human race which is slowly learning the mysteries of creation. Within the cup is the blood of Christ, that force which is slowly or rapidly transmuting the body into soul according as we give it greater or lesser opportunity.

In the sacred spear we find symbolized again the creative force which in the hands of Klingsor, the Evil One, wounds and causes suffering but which when held by the pure Parsifal heals the very wound that it caused.

(To Be Continued)

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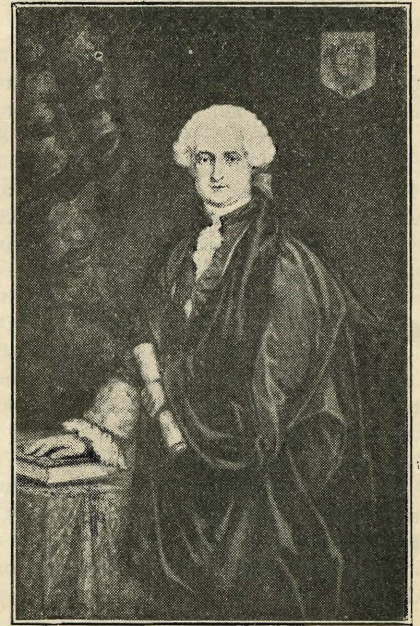
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ernment to prevent its use.

The removal of alcoholics will undoubtedly be of immense value to posterity. How can it most effectively be done?

The great mass of humanity do not appreciate the efforts made in its behalf. Play is that which we want to do, and work is that which we have to do. Humanity rebels against that which it **must** do as the small boy rebels against medicine, he just knows it is awful on principle. Thus the forcing of anything upon humanity is distasteful to humanity, and it immediately wants that which is denied to it. Humanity is gradually growing to a truer and nobler state, but a poor way to help it is to force something upon it.

The user of alcohol is slowly committing suicide. The old sot said, "It is such a pleasing way to die." Thus it may seem in the early stages, but the latter are anything but pleasant.

The law has said that intoxicants shall not be distributed. But behold a new industry has been established, a national institution, refined, creditable, whose only unfortunate angle is in getting caught. This elite industry of bootlegging is sanctioned by the community and is patronized by the elect, and is thus probably the largest single institution in America, an unorganized organism. It would require several Woolworth buildings to house its offices, if such were possible.

This gigantic industry is the strongest advocate of prohibition and without exception will vote DRY. They are the largest group of fundamental dries; their business depends upon it. This institution is preying upon humanity, using all the improved methods of rapid poisoning and the government is asked to help them.

The law is now established and must be enforced or be re-legislated.

Vast numbers of people do not feel that it is a crime to break a law of which they do not approve. The result is that law-breaking has been carried into every channel of endeavor. A general disregard for all law is the result of prohibition. Therefore we have a general increase of crime of all kinds.

Now, is it advisable to poison alcohol to prevent its being used? Is the crime of indulgence in bootleg liquor worthy of the death penalty? For that is what it amounts to,—the bootlegger will use it just the same,—and the drinker will drink it just the same. Death will result and the government has sentenced him to death.

Now why will the individual disregard these drastic measures and risk his own life? The individual does not realize the necessity of self-preservation. He has been told many times but doesn't believe it. We can not learn from the actions of others,—and education while it is certain

is a long slow progress, and no real effort has been made to educate the individual.

This whole prohibition question has grown until no one seems to know just what to do with it. The government doesn't seem to know, nor do they seem to care very much. Someone suggests more poison. It is an interesting thing when a government as strong and powerful as that of the United States of America, (or as it should be) should find it necessary to put poison in anything as the only solution to a great problem.

We are working with millions of people, who according to government statistics have minds of 12 to 13 year old children, 25 per cent of them can barely read and write. Nearly NINETY PER CENT have a warped moral value. Ten per cent only are sufficiently developed to preserve self,—are able to say no to the cravings of the lower nature. If these millions were self controlled the government could poison liquor and every man would keep himself from drinking. But these millions are not self controlled, they want liquor and wanting it will drink it and never count the cost.

It is necessary to educate humanity to certain point before you can direct him to a certain end. Humanity needs help and remedies of many kinds, but the government is making very little progress in this problem confronting it.

The government has not yet given an intelligent presentation of advantages of the prohibition law. Instead of teaching these advantages, it has sought to enforce it against the individual's disbelief in that law. Propaganda has done many things, and is being used constantly to do many more things, and if some of it were directed toward educating the individual in the exact facts of the matter, those minds which are really worth would disentangle themselves.

If some of the millions spent in useless "enforcement" were spent in flooding the United States with facts, much more good would be done. In time the world can be educated, but it must be shown WHY, in language it can understand. Those worth while will listen, the rest will destroy themselves anyway. Knowledge alone will destroy bootlegging and that other great evil the dope traffic. This is the only true and natural solution.

Closely parallel to the drink question is the dope question. Both are supported by the law of human selfishness. Human selfishness will sell anything, do anything, promote anything, advertise anything if there is money enough in it. It is responsible for our bill-boards, 50 per cent of which advertising is for articles which will harm you, and 90 per cent of which won't do you any good. Millions are spent to sell you something you don't want. The advertiser thus distributes individual invitations to injure yourself in the nicest, easiest, most dignified and most expensive manner.

This same selfishness applies in the sale of narcotics to minors. It starts at the schoolhouse and ends at the madhouse, the prison and the grave,—but "Business is Business."

The one cure for anything is to get the right knowledge to the individual concerned. Traffic of all kinds fears only the real knowledge of the facts in the case. The strength of knowledge is greater than the goodness of ignorance. Fight these problems in the school and the home. Present the truth to the mind of youth and the mind of youth will solve these problems for all time.

What is the difference between the divine will and the human will?

Answer. The Divine Will wills to do and the human will wills to avoid doing anything that is not pleasant.

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amine. Today the battle is still being fought out, and while science walks forward with ever quickening strides it still combats religious ideals, and religion seems unable to broaden out to a realization of the place of science in the plan of being.

The great tragedy of Faust as played out in man, his intuition posited against his intellect, must continue its unbalanced career until heart and mind are blended in the alchemical marriage of the philosopher, when instead of imposing each upon the other they unite for the betterment of each, the heart to believe and hope and the mind to make possible the realization of that hope—one to build its aircastle of rainbow tints and the other in a practical way to make possible the perpetuation of the dream. This is the final destiny of the eternal battle, when, fire and water being harmonized, each realizing the value of the other, man will unify both phases of his being into one great truth which will endure to the end of time.

(Next Week—Part II.)

RETURN

(Continued from Page 1, Col. 1)

truth, which is gradually permeating the Western world with materialistic definitions. **If it was rightly understood and universally taught jointly by true religion and science it would go far toward changing the world into the "Golden Age period when the Gods could walk and talk with men" once again.**

Let us pause a moment and consider how far science has gone toward bringing this great truth home to **thinking** men and women, when the time comes for the forging of that link between science and religion. **If religion had gone as far as science in this respect, how much greater and grander would be our humanity today? Instead of killing and slaughtering by the hundreds of thousands, using brains and energy in inventing murderous weapons to continue the slaughter, until whole nations become so depleted as to almost pass away; if those same brains and energy were used in inventing methods for evolving and teaching great spiritual truths, greater and more universal educational methods based upon the inexhaustible store of spiritual-scientific facts of life; were the object of living and dying and the preservation of that which seems to determine that one man or one woman standing out so prominently and powerfully in what we call historical characters and why they are so much more powerful than other human beings, etc., we think the billions of money wasted in slaughter put to such a use would soon accomplish that which is now so erroneously strived for by the present methods, and more, very much more in addition**

would be accomplished, so that all the world would be richer in everything held dear to the human hearts.

However we digress: Geology divides the periods of the earth's history into five geological epochs, which covers an immense number of years, and according to Prof. Winchell is 131,600,000 years; and this is being gradually extended so that there is no knowing where it will finally lead to and thus the number of years, which have elapsed since the earth came into being, will perhaps be known to the world in general. Further discoveries in geology will sooner or later lead to finding the fossil remains of man of a much earlier age than that of the Quaternary Age, which in itself covers a period of about 1,600,000 years and to which science assigns the three divisions called the Age of the Paleolithic man, the Age of the Neolithic man and the historical period of man. Thus even granting science these 1,600,000 years since men appeared upon the earth, it seems remarkably clear that nature is awfully slow in bringing about the perfections which even human beings expect. For do we not read in the daily press and in literature in general, of universal peace, of love and amity between nations, of the uniting of science and religion and other seeming impossible things?

If humanity can think and desire all this, they must have been born of the same "awfully slow" growth, else it would have been brought about long ago. Is the heart of man so much different than is his head? Is his will and desire so out of tune with nature as to retard his own advancement? It must be so; for surely humanity has not yet attained to even its own conception of perfection. If man cannot attain to his own "conception of perfection," is it possible to graduate instantly and by a special bounty, into God's perfection after his seventy years of life on earth, mostly spent in killing each other, or inventing and getting ready to kill each other in some future time, for either financial, political or ecclesiastical reasons which sooner or later envelope nation after nation into its awful clutches?

Seventy years of life and then what? Where are those millions of human beings who have lived and died in the past 1,600,000 years? Are they like the leaves in the forest, which die in the fall and return in the spring, or have they gone where King Arthur went, or like Hypatia who has been claimed by many persons since—ladies especially—as being a reincarnation of that beautiful soul?

The soul—that's it—but who ever saw a soul? Science cannot find it. Religion has not found it—and that is no misstatement—for if religion had found it (the soul), it certainly is not the kind we refer to, because that is of God's perfections,

while all those human beings who are now slaughtering one another in Europe certainly had plenty of religion; but did it develop the beautiful soul? We do not mean to speak disparagingly, what we do mean is to try to bring home to the minds of our readers, that man **must** attain to his idea of perfection at least, before it is possible for him to attain to any conception of the immortal Kingdom. Of course nature is "awfully slow" in bringing about all these perfections of the soul to the surface, **that is universally**, so that humanity can attain to even its conception of perfection.

All will grant, for the sake of argument, that if one cannot attain to and live consciously in the never ending perfections of say the MASTER JESUS, or approximate these perfections understandingly and apply them practically for periods long enough to impress them indelibly upon **the physical vehicle of the soul**, so that they may appear sometime in the world of form, how can humanity reap the reward for these ages of struggles?

For where else can these perfections be attained to? Everyone must grant that if one sows evil, it would not be just or right that another human being should reap this evil—it is still in the world of form—yet apparently this is just what happens. Nature is slow, therefore, maybe this ap-

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parent retaliatory action constitutes the ground upon which the modern reincarnation theory is based, and with more justice too. However it does not work out in just that way, for bear in mind it is the personality 999 times in 999 that thinks the evil and does the evil, it **cannot** be the soul because the soul is of a different nature and on a different plane, though overshadowing the body and endeavoring to influence the thinking personality; the soul in itself is impersonal. We mean by the soul, **the spiritual soul** and not the animal soul of the earth-born personality, **the former never dies**, but the latter does.

If the soul never dies, as we all believe, what did it ever come into earthly life for and abide with the personality? Does doing this once, for a few years, constitute any argument for its coming at all? Wherein does the vehicle of the soul receive any benefit—it dies. Wherein does the personality, working so contrary to even its own perception of perfection, derive any benefit? **It is not reasonable that the soul comes many times for the purpose of attaining power enough over matter** to eventually characterize the matter of its vehicle on the physical plane with its perfections, or what appears to us as perfections, because there **must** be some reason for human beings striving to **attain to even their own conception of perfection**. Logically then, **the soul has certain perfections in which the personality must participate before its immortality is attained** to and thus released from the necessity of further Return and Rebirth of **its unredeemed qualities and attributes** in this world where matter is so "awfully slow" to respond to the higher vibrations of the soul—the real man.

Time as marked by human progress cannot and is not comparable to time as marked by the Kingdom of the soul, either in the above aspect or in its immortal aspect. Eternity has no boundaries, no limitations and cannot be measured, therefore, it must correspond to pure Spirit. If so, the soul must be an aspect of pure spirit and its immortality, an aspect of eternity. Then the physical body and its personality must be but a **temporary aspect of the soul and time**, as we reckon time here on earth, but an aspect of a temporary aspect of immortality, this latter being that aspect of the soul which is bound by the decrees of the SPIRIT to the cycle of necessity and the evolution of matter.

There are 1440 minutes in 24 hours or one day; seven days in a week and 365 days in a year, etc. Figures of time, whichever way you call it, play a very important part in its relation to the soul and must necessarily culminate in periods and epochs of what we call good and evil. That which is good and true must culmi-

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nate on the soul plane and that which is evil and contrary to the soul's perfection must culminate on the earth plane, or plane of matter, and find expression thereon and therein upon those living in those culminating periods and epochs.

Those living in these periods must have done something in some age or time wherein they generated these forces in which no immediate reaction could occur. For instance, in the present age mankind is living under three great systems—the financial, the political and the ecclesiastical—these are so closely allied as to be practically inseparable in regard to framing the destinies of those living in this age; in some measure immediate reaction results, but the great culminating period of both good and evil extends into the ages to come and the impress upon the character of those supporting and living under these systems find themselves storing up certain qualities and attributes correspondingly. They are forces in times and time brings about the return of that which is responsible.

There are minor culminating periods of both good and evil occurring all the time, finally it results in one great cataclysmic upheaval in which nations pay dearly for the evil done each other. Who pays? Certainly none escape. The whole human family and all nature pays in the general suffering. The waves of vibratory action going out in evil inevitably returns and all are afflicted; likewise good does the same. Were it not for the good that men do, the vibratory reaction of evil would destroy every living creature on earth, even as the hot blast of a fiery furnace would destroy a nest of ants placed in front of it. Therefore it seems necessary that science should come to its sense and realize these facts and lead humanity into the consideration of ways and means of striking larger and more profitable balances in the coming ages of this co-partnership of the firm—humanity—it is a good business proposition. Churchianity can never do it, for it is linked too closely to the political and financial aspects of the earthly trinity, whose name is greed and corruption; science as such is happily free from these.

The point to be brought out is to the effect that environment shapes the destinies of human life and that human life has, during the ages and epochs passed, shaped the environment for those to come; and those to come fit into the environment thus created because they

themselves, as imperfect instruments of the soul, shaped their own environment in the working out of the destiny of a nation, a city, a locality in that city and of their own family life in that city and nation.

Every environment thus comes under the head of time combinations, which is number, for number applies to cycles of time—cycles of culminating effects in the destinies of the individual, of the family, the city and of the nation of which the individual lives and dies. Cycles of time in a man's life runs in seven and multiples of seven. The child in the first seven years. Adolescence at fourteen. Manhood at twenty-one and so on. Thus these periods are clearly marked throughout his life, with the three invariable epochs of youth, middle age and old age, each divided into cycles of events and happenings which all go towards an object and an end—what is it?

Is it that the personality alone may be benefitted; is it that the soul alone may be benefitted; is it that the spirit may be benefitted? **No! It must be that all three may receive some good and glorious fulfillment and ultimate unification—not as defined** though—for bear this in mind: **Spirit and matter, as we know matter, can never meet, but the latter may change.**

Now all we have said up to the present point is a very excellent argument for the modern idea of reincarnation, to-wit: that Lord Kitchener was a reincarnation of King Arthur. It is not so and yet the paradox. How can King Arthur, who appeared in an environment and left certain epochs of good and evil receive either merit or demerit in another and future environment, as per above argument, unless King Arthur incarnated again, say as Lord Kitchener? The fact of the matter is, we have argued **forward** as do all reincarnationists. Suppose we now argue backward and if we argue backward what is the use of starting with King Arthur or any individual for the matter of fact. Why not as well take a young leaf on a tree in the early spring and mark it with King Arthur's name. It will die and fall off and are we to expect the leaf which appears again in the spring and on the very same spot, or in any other spot on the tree, or any other tree in the forest to be the same leaf again?

The idea is that we are dealing with material things when we deal with a personality, **we should consider the Spirit—**some call it the soul—which is the unseen and unknown being of any personality that was or is, and the best expression in **matter** that the Spirit, thru its intermediary—called soul—could make in the cycles of time and which are the expressions in matter corresponding to every cycle of time, or culminating periods.

(To Be Continued)