

# MIND MAGAZINE

**AUGUST**

25¢

1 9 3 7

*Atlantis--The Lost  
Continent*

By MANLY P. HALL

*About Inner Prayer*

from THE BOOKS OF THE  
FLAMING HEART

By HILARION, translated by  
BERGHILD JANSON

ON SALE AT LEADING NEWS STANDS

---

---

# MIND MAGAZINE

Vol. XIII—No 2

August, 1937

---

## IN THIS ISSUE

ATLANTIS—THE LOST CONTINENT— <i>Manly P. Hall</i>	1
QUIET TALKS WITH THE MASTER— <i>Build First Within</i> — <i>Eva Bell Werber</i>	8
ABOUT INNER PRAYER— <i>Hilarion</i>	9
IMPRIMIS— <i>Phil Price</i>	14
LIFE AND TEACHING OF THE MASTERS OF THE FAR EAST— THE POWER OF THE CHRIST WITHIN— <i>Baird T. Spalding</i>	17
QUESTION FORUM	19
WHO WAS STILPO?— <i>Andrew Carrick</i>	21
SUPERSTITION—THE FRUIT OF THE TREE OF KNOWLEDGE— <i>Joseph Sadony</i>	23
AS RICH AS CROESUS— <i>Robert Collier</i>	30
THE SILENCE— <i>Anna Mary Dickson</i>	32
DAILY THOUGHTS—"Calm" is the Word	33
BEYOND THE GREAT WALL— <i>Nicholas Roerich</i>	41
BORROWED FINERY— <i>John Sherman</i>	45
LOOSING FALSE CONCEPTS— <i>Marjory H. Stageman</i>	50
THY WILL BE DONE— <i>Irene Love</i>	55
EDITOR'S CHAT	59
WHERE MIND MAGAZINE IS SOLD	63

---

A. J. HOWIE, Editor

MIND MAGAZINE is issued by Mind Publishing Company, 843 South Grand Avenue, Los Angeles, California. Yearly subscription price, \$2.50; six months' subscription, \$1.25; outside North America, \$3.00 a year. Single copies, 25 cents.

MIND MAGAZINE is on sale where leading magazines are sold. Wholesale distributors, DeVorss & Co., 843 South Grand Avenue, Los Angeles, California.

All manuscripts submitted must be accompanied by self-addressed, stamped envelope. We cannot accept responsibility for loss of manuscripts.

Entered as second class matter, November 10, 1932, at the post office in Los Angeles, California, under act of March 3, 1879. Copyright, 1937 by MIND PUBLISHING CO. Printed in United States of America.



THE ARCHIVE OF  
**NICHOLAS  
ROERICH  
MUSEUM**

# *Beyond the Great Wall*

By NICHOLAS ROERICH

On the road with his disciples, Confucius saw a woman weeping near some graves. He asked the cause of her grief. "Woe!" replied the woman, "my father-in-law was killed here by a tiger, then my husband, and now my son also has perished from the same death."

"But why do you not migrate from here?"

"The local government is not a cruel one."

"Here, you see," exclaimed the teacher, "a bad government is held to be worse than a tiger."

Confucius, the sage of China, thus summed up his life: "At fifteen years my mind was bent upon teaching. At thirty years I stood on firm ground. At forty years I was free from disillusionment. At fifty years I understood the laws of Providence. At sixty years my ears hearkened to truth. At seventy years I could

follow the dictates of my heart."

Thus cognition, liberation, understanding of the laws, attention to truth — all led to following the commands of the heart. This briefest, yet fullest, autobiography ends with a heart prayer about the righteous paths. The great philosopher did not bewail the fact that his carriage was kept harnessed. The bridled horses ready to drive swiftly to the paths of the heart, were already a blessing. Not to any great houses had to go the carriage which was not one of exile, but of attainment.

The lordly freedom from grief and fear, the power of Tao, paved a firm path. "The throneless prince" — thus was Confucius called. Did he not in his carriage travel along the great wall in an unrelieved patrol? Did not his horses follow the tracks of the white

steeds of the great wall? Who saw him? Who followed his ascents and descents? His believing heart, behind the white horse, passed over cliffs and mountains. Let us not predetermine the course of his white horse.

To all his paths Confucius could add still one more conclusion. All enemies who pursued him were evil people and abominable. Their names have been lost or have remained on a black page in history. This means that in this connection his righteousness was both affirmed and glorified by history.

Recently we have learned that the work of restoring the mausoleum in Chufu has been discussed by the Shantung authorities. Extensive works for the restoration of the Mausoleum of Confucius in Chufu, Shantung, were decided upon at a session in the presence of representatives of the Nanking Government. The provincial powers, besides co-operating in restoring the mausoleum which for many years has remained in neglect, have also selected a committee for instituting a day of Confucius throughout all China. It is

learned that the Central Government will render special honors to a descendant of the great sage.

Again a victory for Confucius! The day consecrated to him will be a day of culture.

It is strange to read this news, where so sadly yet casually is spoken the fact that the mausoleum of Confucius has been left in neglect over a period of many years. Precisely what agitations and vicissitudes compelled the people to forget even about the greatest pride of China? But then this forgetfulness is only one-sided. It may be that the mausoleum was forgotten, but the memory and covenants of Confucius continued to live, for China without Buddha, Lao-tse, and Confucius would no longer be China. Whatever new cognition may enter life, for all that the bases of the ancient wisdom remain immovable.

Indeed it must be assumed that the mausoleum of Confucius cannot be allowed again to fall into neglect, because in its development the country more profoundly and loftily will preserve forever the living covenants of the sage. And in re-

ality, whatever of the above-mentioned covenants we remember, it similarly concerns our time also.

Only in very backward minds will the difference between the outlived and the eternal not be understood. Granted that up to now the best commandments are not being fulfilled — but this does not mean that they did not have to be given to us, and now reiterated. What is simpler? — “Do not kill,” “Do not lie,” “Do not steal;” yet each day these imperative covenants are not obeyed. What then? Abandon them as inapplicable? Continue to stand by them? Fall into savagery or persistently swim out on the crest of the wave?

In the precepts of Confucius there is no hopeless condemnation. How near to life are all the good admonitions spoken by him! If he abandons something, it is only for the purpose of drawing out something better and more useful. Occasionally the precepts of Confucius have been considered unjustly and a meaning attributed to them which obviously had nothing to do with their con-

tents. This means that someone had taken up the examination of his covenants with a certain prejudice.

But, in studying a great man, any prejudice or exaggeration is decidedly out of place. Let there be taken into consideration his actions and words in their full significance. Indeed, speaking about the ultimate meaning, we ought not to forget that in all languages, and especially in the Chinese and Sanskrit, are untranslatable expressions which may be understood and expounded only by becoming fully familiar both with the language and with the essentials of the local life. How many misfortunes have arisen out of translations, out of interpretations!

All evil interpretations and intentional perversions, of course they must be judged as deliberate offenses against another's property. Sometimes these willful distortions are equivalent to an attempt at murder. From the biography of Confucius it is not at all evident that he lapsed into despair or fear. The fact that he was obliged to keep his carriage harnessed signified merely his

foresightedness for the greater usefulness of future actions.

"I already long ago began to pray"—thus replied Confucius on one important occasion. Repeatedly in biographies of Confucius the expression is used that his life was unceasing prayer. In triumph he swam the ocean. That is why, turning to the Great Wall, we again recall Confucius as a sign of China. We are convinced that the proposed day of Confucius will result in an actual triumph of Culture.

---

He who is noble does not wander from the path of virtue for a single moment. In stormy times and in hours of tension he hastens along the same path.

---

The man who is spiritually virtuous, who wishes to become steadfast, evokes steadfastness also in those around him. Wishing to become enlightened, he is interested in the enlightenment of those near him, in order to make others that which he desires for himself.

---

A noble man brings out the best qualities of others and does not emphasize the bad ones. A low man acts in opposite fashion.

---

In thy private life exhibit self-respect; in business be attentive and solicitous; in actions with others be honest and aware. Never, even among savages, depart from these principles.

---

A noble man is drawn upwards; an inferior one rushes downwards.

---

A noble man knows neither grief nor fear. In the absence of grief and fear is a sign of nobility. If in his heart he finds no guilt, for what should he grieve? Of what should he be afraid?

---

Make awareness and truth thy guiding principles.