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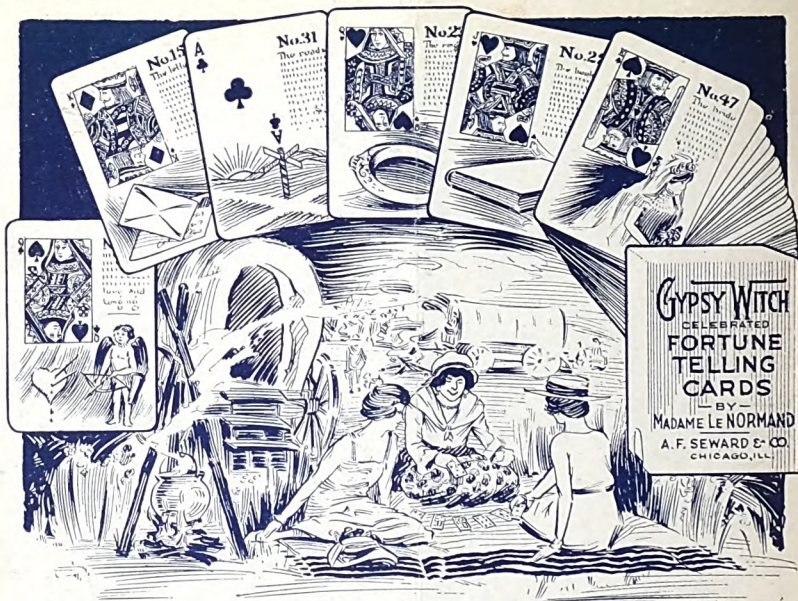
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February, 1921

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ADVANCED THOUGHT AND OCCULT DIGEST

A Monthly Journal
ARTHUR GOULD, Managing Editor

Vol. V.

FEBRUARY, 1921.

No. 10

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ADVANCED THOUGHT *AND* OCCULT DICEST *A Monthly Journal*

Vol. V.

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Editorial Talk

By Arthur Gould, Editor
Politeness, False and Real

Chicago has been going through an experience somewhat new to it—a period of Politeness. Whereas politeness was formerly the exception on our crowded streets and in our busy stores and offices, now it seems to be the regular order—"everybody's doing it," apparently. The cause of the transformation is the fact that one of our leading newspapers is sending out upon our lanes and byways a reporter, or reporters, whose duty is to discover, uncover, and reveal Politeness. The most polite person so revealed during the day—each day—is presented with a check for \$50 and has his or her "picture in the papers" the next day.

As a result, Politeness has now become almost a drug on the market. One is overwhelmed with a profusion of kindly treatment, assistance, words of advice and information on the part of almost everyone whom one accosts or with whom he has

dealings of any kind. The clerks in the stores, the assistants in the great libraries, the men and women on the street, the policemen, and all kinds and conditions of men and women literally "fall over themselves" to render polite service, attention, and treatment. One is tempted to pinch himself to ascertain whether he is not dreaming a beautiful dream from which he will soon be rudely awakened; he finds himself asking, "Can this really be the same old village?"

Let us hope that this freshly awakened Politeness is really the re-awakening of a true, genuine, innate spirit of mutual help and kindness and not a mere superficial manifestation aroused by the hope of reward, the force of example, the power of suggestion, or the desire for approval. Some cynical individuals think that the fear of "losing the fifty" may have something to do with it, for the remark "you lose the fifty" is becoming a crushing rejoinder on the part of those who have, or fancy they have, been treated rudely or without consideration. Be this as

it may, it certainly must send a chill down the back of the offending one to be informed that he has possibly offended the "Politeness Man" and has thereby lost the \$50 which otherwise might have been his or hers.

For myself, I prefer to give the public the benefit of the doubt and to believe that under the surface of humanity there ever abides at least a certain degree of human kindness and willingness to extend aid and assistance, and that the apparent lack of politeness is merely the result of our present rush and push, hustle and bustle, which has degenerated into an insane idea of "get there Eli; the devil take the hindmost." But, then, I always have been optimistic and have always believed in human nature as inherently good.

The following definition of and remarks concerning Politeness were contained in the letter of a correspondent to the "Chicago Tribune," the journal above referred to as the instigator of the present Politeness Craze in Chicago and vicinity. I think it well worth passing on to you, for it contains some very true and very interesting information. The writer referred to says:

"'Politeness,' says Witherspoon, 'is real kindness, kindly expressed,' an admirable definition, and so brief that all may easily remember it. This is the sum and substance of all true politeness. Put it into practice, and all will be charmed with your manners. Politeness is like an air-cushion: There may be nothing

in it, but it eases our jolts wonderfully."

Isn't that a fine definition of True Politeness? **"Politeness is real kindness, kindly expressed."** Could any words more clearly and truly indicate the spirit of True Politeness? If so, I have never seen or heard of such better words joined in a better combination. I believe that if everyone were to commit that definition to memory, and would endeavor to model upon it his or her mental attitude and manner toward others, then this old world would become a much more pleasant place in which "to live and move, and have our being." The lamented Ella Wheeler Wilcox has well informed us that the essence of all human philosophy is to be found in the idea and expression of "Be Kind!"

But, as Witherspoon has said, the kindness must be real, and not merely assumed. It must be "the real stuff," lying deep within the nature of the person, and not merely composing the superficial strata thereof. And, equally true is his reminder that this real kindness must be "kindly expressed." Kindness, not kindly expressed, loses its essential virtue. It is good to be kind "inside," but unless that kindness is expressed in a kindly manner it is useless. Beware of ingrown kindness—give your kindness an outward expression and effect. Don't hide your kindness under a bushel, but let it so shine that it will radiate to all with whom you come in contact, lightening and brightening all upon whom it falls.

But, on the other hand, do not let your kindness consist merely of outward expression, and formal so-called "politeness" which is not True Politeness at all. There must be something within yourself—something back of the outward expression and manner—in order to make your Politeness effective. The outward form is pleasant, without doubt, but there must be the inner, in-dwelling spirit of kindness to make it "the real thing." You have the spark of human kindness within you—all of us have this as our heritage from our spiritual source—but many of us have allowed the spark to become dull and dim, and often so hidden as not to be discernible. Blow upon this spark within you—cause it to again glow with brightness and warmth.

While you are considering the subject, you should remember that the inner spirit may be quickened by means of the outward expression of the actions associated with it. By deliberately going through the motions of "being kind," polite, helpful, considerate, and generally "human," you serve to quicken and stimulate the inner spirit of Kindness—you thus blow upon the hidden spark and cause it again to glow and burn. Just as the inner spirit causes the outer expression, so does the outer expression serve to awaken, energize and renew the inner spirit. This law applies to Kindness and Politeness as well as to each and every phase of our mental and emotional nature. Such outward expression,

performed for this purpose, is not a mere counterfeit or deception—it is the process of reawakening that which really is present and in existence within you.

I remember once having tried to state a Golden Rule of Good Manners in one of my books—the one entitled "The Winning Personality." Here is the result of my attempt: "Strive to manifest unto others the same consideration, tact, courtesy, and kindly demeanor that you would like them to manifest unto you under the same circumstances."

I believe that in this Golden Rule of Politeness is contained the Secret of True Politeness. But, at the same time, I believe that in order to most effectively and consistently feel and express True Politeness we should make a part of our inner character that Spirit of True Politeness which has never perhaps been better expressed than in that aphorism of Witherspoon which I have quoted in an earlier stage of this talk.

Here it is once more: "**Politeness is real kindness, kindly expressed.**" Commit this to memory; fix it in your mind; live up to it; express it in your daily life and you will be blessed beyond measure. You may not be one of the fortunate ones who receive "the fifty" bestowed by the newspaper reporter, but you will have acquired and attained that which will be worth many times that "fifty" to you and to those around you as you proceed along the Journey of Life.

The Kingdom of the Invisible

By Henry Victor Morgan

(Third in a Series on the Lord's Prayer)

Few indeed who repeat the Lord's Prayer realize the tremendous thought that was in the mind of Jesus when he taught us to say "Thy Kingdom Come." He had begun his ministry by proclaiming: "The kingdom of heaven is at hand;" but the message fell on willing and complacent ears. It had been the burden of the message of John the Baptist, and the people were expecting a spectacular deliverance from without. This attitude of mind was not peculiar to the Jews. Lord Buddha had also found the same fond expectancy among the people of his day, and had astonished them by saying:

"Pray not! the darkness will not brighten! Ask
Nought from the helpless gods by
gift and hymn,
Nor bribe with blood, nor feed with
fruits and cakes;
Within yourselves deliverance must
be sought;
Each man his prison makes."

In like manner Jesus points away from the kingdom of the without to the kingdom of the within. It is a stern doctrine, but it is radiant with hope ineffable. It is the localization of God. "Neither shall they say, Lo here, or Lo there, for the kingdom of God is within you," was the glory

message of Jesus to his age and to all ages.

Commenting on these words of Jesus a modern writer of great power has said: "With these words psychology was born. Psychology, the science of the soul. And the one science that shall never be exhausted. * * * Its habitat is the Within, that mysterious kingdom higher than all heights, deeper than all depths, and whose boundaries verge on mystic areas which no calculus can measure. Columbus added a new continent to the world's geography, and no marble is white enough upon which to engrave his name. But Jesus opened a new universe to man's exploration, and it will disclose fresh areas to be visited when the continent opened by Columbus shall have been every whit traversed and mapped. A globe that shall never be circumnavigated, inviting to voyages of eternal discovery. * * * Because the 'heart'—the word employed for this mental universe is unseen, the average person is unsuspecting of its existence. And he goes blundering along amidst human beings, making no contact with his viewless realm that is in every person; content merely to abide in the outwards; and then wonders why his days are so scant of results! * * * By becoming a claimant to the universe that is inside of man and obtaining an ascendancy there, the Carpenter of Nazareth accomplished so eminent a change in the world's ongoing that many ten thousands of people can account for it in no otherwise than

by supposing him to have been occultly derived and transcendently capacitated. There was another man, also of strong powers and great capacity, who wrought his life's work in the inverse direction: Napoleon. He sought world-empire by operating on man with exterior agencies. And at St. Helena this was his deposition: "The more I study the World the more am I convinced of the inability of brute force to create anything durable."

I have quoted at length from this splendid writer for the immensity of his conception of the Great Within. But great as these words are, they fail to carry the immensity of the conception of the Kingdom Consciousness as it existed in the mind of Jesus. Our training has been so much in the objective that it is hard to realize the kingdom of the Mind. There is nothing else great. All beside is bulk and mass.

I caught a glimpse into the immensity of this Inner Kingdom recently on hearing a lecturer tell about the system of suns which are so far away that it takes light, traveling at the rate of 186,000 miles a second, one thousand years to reach the earth. The mind at first staggers before the hugeness of it and the age-old tendency to say: "What is man?" was upon me. Then suddenly the Voice of Intuition was heard saying: "Your mind encompasses it all. Say rather how great is Thought. It may take light, traveling at the rate of 186,000 miles a second, one thousand years to

reach the earth, but your mind is there as much as here."

But even thoughts like these belong to the kindergarten of divine metaphysics. In the light of these things, what must have been the thought in the mind of Paul when he said: "Let this mind be in you that was also in Christ Jesus; Who being in the form of God thought it not robbery to be equal with God." What wonder that in writing to Timothy he says: "For God hath not given us the spirit of fear, but of power and of love and of a sound mind."

Let it not be forgotten that the religion of Jesus is the realization of limitless power. He declared that all power in heaven and in earth is given to the son. Listen to these strong words by Basil King in a recent magazine article on "The Sound Mind":

"It may not be out of place to emphasize here the importance attached to strength throughout the books which Christians accept as sacred. It may be the more pertinent to do so, seeing that these books are so widely viewed as the charter of the weakling. The very opposite is their mission. From the first book of the Old Testament to the last of the New, the Bible is the strong man's text-book. Health, vigor, freedom, capacity are favorite themes. All are summed up in the tremendous word 'power,' which is nowhere in literature dwelt on so lovingly as by Peter and Paul and James and John. Nowhere in

history is it so exemplified as by 'the Son of God with power,' the central figure of their pages.

"This, too, I must note in passing. So much stress has been laid on the patient strain in the character of Jesus Christ that there is a tendency to see him as patient and nothing else. He is the Man of Sorrows, bowed beneath his cross. A morbid element in art and piety has delighted in seeing him beaten, bleeding, crowned with thorns, at the mercy of his tormentors. Millions of weak people have found in this submission a justification for their weakness. Seldom is anything made either by the artist or the teacher of that vigorous manhood which his foes could so little face that, even when he was willing to give himself up, he could be taken only by betrayal. Of the many occasions when they sought how they might kill him, and, awed by his presence, didn't dare, we rarely hear a word."

Surely we shall have power as we deepen our consciousness of God. We can never have the power Jesus tells of until we realize that it is God that worketh in us. Let us pay heed to the instruction of the Master in the attitude of a great trust, having our minds fixed on our highest conception of God, repeat over and over the sublime words: "Thy Kingdom Come," until we feel that we have made our contact with, and become a conscious channel of the mind that was in Christ. Full well I know the inadequacy of words to bring this highest vision into reali-

zation. I feel impelled, however, to give to the readers of this lesson the closing verse of my poem, "The Song of the Singer":

My pen is but human and never
Can bring to your soul the right
word;

But, listen! perhaps in the Silence
You may hear what my spirit has
heard.

THE SECRET OF SUCCESS

The secret of success is not a secret. Nor is it something new. Nor is it something hard to secure. To become more successful, become more efficient. Do the little things better. So work that you will require less supervision. The least supervision is needed by the person who makes the fewest mistakes.

Do what you can and do what you should do for the institution for which you are working, and do it in the right way, and the size of your income will take care of itself. Let your aim ever be to better the work you are doing. But remember always that you cannot better the work you are doing without bettering yourself.

The thoughts that you think, the words that you speak, and the deeds you perform are making you either better or worse. Realize with Hensley that you are the master of your fate and the captain of your soul. You can be what you will be. Forget yourself in rendering service to others. As an employee, strive to make yourself of greater value to your employer.—Eagle Notes.

Auto-Suggestion

By C. Franklin Leavitt, M. D.

In my last article I pointed out to you that the initial step toward self-development lies in being willing to face one's own weaknesses. A man can't very well cure himself until he knows what's the matter with him. He must also know **how he got that way**. He must want to be different. He must believe he **can** be different. There must be a clearly-defined ideal or goal, upon which he must concentrate his entire energies.

To know why you are weak is to know how you can be strong. It means you will understand certain laws. It means realization of the prime necessity for SELF-CONTROL.

SELF-CONTROL means much more than curbing one's temper, appetites and bad habits, refraining from emotional outbursts, etc. Real SELF-CONTROL means MASTERY—of thoughts, emotions, and acts. It does not mean merely that a man will have gained the ability to suppress or repress harmful feelings and thoughts, but that he has educated himself out of the tendency to think and feel that way, and educate himself into the habit of thinking and feeling a better way. And when a man is free from the dominance of his feelings, he is able to do as he really desires. Thus he reaches his goal.

SELF-CONTROL necessitates an understanding of the fact that we

are made by our manner of thinking. It implies scientific auto-suggestion.

A suggestion is an intimation, hint, idea, thought or something similar, conveyed either thru the physical senses—hearing, seeing, smelling, touching, tasting—or direct from mind to mind—that is, telepathically. An auto-suggestion, of course, is a suggestion given to one's self by one's self.

The suggestion of environment—that of society, home, school, church, business, etc—combined with the suggestion of heredity, is responsible for what we are until we begin to think for ourselves, and either consciously or unconsciously begin to redirect the inner energies. Auto-suggestion probably begins with the first acts and thoughts. For even though the child may act a certain way in the first instance, because of hereditary tendency and environmental influence, **once he has so acted** then that very action constitutes itself an auto-suggestion. He is likely to act that way again, and yet again, until finally, a habit is established. If, at the beginning, in some way, the opposite line of action had been induced, this would have meant that a counter-suggestion had been established, and if this sort of thing had been kept up the results would have been entirely different. When we set about changing ourselves according to Psychological laws, we really do it by means of counter-suggestion.

Auto-suggestion is a case of, "Says I to myself, says I!" It is

more than talking to one's self, however. One must not only affirm that he is strong, successful, happy and healthy, but must **SEE** himself that way. **VISUALIZATION**, as you know, is an important form of auto-suggestion.

Added to Affirmation and Visualization—and a much more powerful form of auto-suggestion than either—is **ACTION**. You must act out the part of the man you want to be. You may affirm and visualize all day, but you will never get anywhere if you are furnishing a contradictory auto-suggestion by means of your actions. Let me remind you, in this connection, that Action not only sends to the Sub-Conscious Mind the most potent suggestions which can be delivered, but **brings the inner power into exercise—USES it**—and thus makes more and more power available for use.

Some people seem to be afraid to consider their weaknesses for fear that such consideration may give a suggestion of weakness to the Sub-conscious. As for me, I believe in facing facts. How can you help yourself until you know what is wrong? It won't hurt you a bit to recognize your weaknesses, provided at the same time you recognize the fact that you have within you **the power to turn all weakness into strength**.

It is a good idea to work out several sets of affirmations and change off when one set seems to lose its force. Memorize these. Give them with earnest force, and yet serenely. Issue them as directions to the Sub-

conscious, which you give in confident expectation of their being carried out. Make the Sub-conscious know that you mean business. But show no excitement. Excitement furnishes a suggestion of Fear. A suggestion of Fear is also given by over-frequent affirmations.

Many ask when denials should be used. Now remember, it is never the **words** which influence the sub-conscious. It is the **IDEA** conveyed. Some denials are, **in effect**, affirmations. The so-called denial, "I am NOT sick! I am NOT all in! I am NOT unhappy!" given with a certain defiance and spirit, certainly suggests anything but weakness—rather, it suggests determination, energy, fighting spirit. On the other hand, an affirmation (in words) of strength, can carry a suggestion of weakness. Suppose you have suffered from insomnia for a long time. It is highly probable that each time you affirm, "Tonight and ever after I shall sleep soundly and well," that thru the force of association of ideas, you will **THINK** of, not **sleep**, but not sleeping! What is to be done? Why, this—simply affirm once or twice in the morning and in the evening, quietly, almost with indifference, "I shall of course sleep well, from now on, because there is no good reason why I should not do so. **I expect** to sleep." Then forget it! A healthy person doesn't think about whether he will sleep or not. Act like a healthy person and the suggestion of health will be given to the subconscious, and acted upon.

Besides such specialized forms of thinking as affirmations and visualization, you should reorganize your general thinking—in your consideration of any matter adopting a mental attitude of serenity, courage and optimism.

Above all—I speak of this again because I want to especially emphasize its importance—be sure to **ACT** out that which you are affirming and visualizing. Don't act the way you **feel**. Act the way you **want to feel!**—when depressed, cheerful; when fearful, confident; when agitated, serene. We have good sound psychological authority for the effectiveness of this form of auto-suggestion—no less a person than William James, who says, "Refuse to express a passion and it dies. Whistling to keep up courage is no mere figure of speech. Sit all day in a moping posture, sigh and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this—as all who have experience know—that if we wish to conquer undesirable tendencies in ourselves, we must assiduously and in the first instance, cold-bloodedly, go through the outward movements of those contrary dispositions which we prefer to cultivate."

Of course this kind of thing is not easy. But we might almost say it does you good because it is so hard. It is by use, as I have said, of what little power one has, that one develops more power. We must have

resistance to overcome, in order to become strong.

There are certain particular difficulties which we encounter, in this fight for self-mastery. These we shall consider in our next article.

PRACTICAL NEW THOUGHT

To many New Thought is a something metaphysical and philosophical which is far removed from the every day work and duties of the average person. These persons regard it as akin to poetry, music or art, in that it appeals to the aesthetic emotions rather than to the practical faculties of the mind. But this is merely a half-truth. For while it is true that in New Thought there are afforded many opportunities for exercising these so-called "higher" mental states, there is nevertheless to be found within it principles which may be applied in the most "practical" phases of life's duties and tasks. Indeed, were this not the case, New Thought would be discredited, for anything based upon Truth and Life must needs fit into **every** phase and form of life's activities. If Truth cannot be applied to the field, the workshop, the kitchen, the woodpile, and the ditch, then it is not Truth. To hold otherwise is akin to holding that the sun shines only upon certain favored objects and beings, and withholds its rays from others not so attractive to it. Truth is as Universal as Life, and is capable of being applied to all of life's activities and manifestations. There is no high nor low in work, in Truth.

Mental Science

By William Walker Atkinson
(Second Paper)

In the first paper of this series we have seen that Mental Science regards all forms of Mental Healing, i. e., all forms of the application of the Power of Mind to the relieving, healing, or prevention of disease, as but phases of Mental Science healing; this, even when the healer and the patient conceive the healing process to result from some form of faith, religious principle, or some form of metaphysical or religious teaching or theory.

In other words, the Mental Scientist believes that all the various forms of metaphysical, religious, faith-cure, spiritual, or mental healing are really but different phases of the application of the same Power of Mind, and that the various and different methods, theories, beliefs, etc., connected with the treatments are but incidents, rather than essential causes, of the healing work.

The Mental Scientist believes that the basic principle of Mind Power is more often employed under masked and disguised forms than under what has somewhat slangily been called the "straight" form, i. e., the form in which the Power of Mind is clearly recognized and directly applied. In the majority of cases, it is claimed, the teacher and the patient believe that the healing power is derived from some metaphysical principle or theory, some religious belief or object of veneration, or some spir-

itual agency of a transcendental or supernatural order.

The Mental Scientist holds that in such cases the Power of Mind operates without reference to such masks or disguises which cover the real cause; in fact, that in many cases these fanciful beliefs and ideas actually help along the cure by Mind Power by rendering the patient more open to the influence of the Power of Mind, by reason of his creating and holding the mental attitude of "confident expectation," and by taking his mind off of the negative, depressing ideas connected with the diseased condition.

In fact, many advanced Mental Scientists hold that in the case of the average person the cure is hastened and rendered easier by the fact that the patient firmly believes in some supernatural or transcendental power, force, or principle which is to be operated in his behalf. It is held that it makes very little difference in just what this faith and confident expectation is placed—anything that will arouse warm and earnest faith and create the mental condition of confident expectation of cure will answer the purpose. The secret, it is claimed, lies entirely in the mental attitude of Faith and Confident Expectation aroused and maintained in the patient.

A Mental Scientist somewhat widely known has frequently expressed this idea (in private) in the following words: "If a person can only be made to believe implicitly in the healing power of a brass door-knob and to confidently expect that

the brass door-knob will effect a cure of his disease, then nine-tenths of the cure has already been effected, or at least set into operation."

This idea probably will shock some who have held in some supernatural, divine, or transcendental principle and cause of cure, but it is scientific and according to the best psychology. It is apparently proved by the fact that mental cures are being made by all the various schools of metaphysical, religious, or "divine" healing, and in about the same proportion, although the theories and teaching of the several schools are widely different. It is apparent to the scientific observer that the explanation lies in the fact that all of these schools, in spite of their own theories and explanations, really call into operation some general, universal basic principle of Mind Power, and that the latter effects and works the cure rather than the particular principle or agency to which the several schools seek to attribute the healing effect.

The Mental Science contention is that all Mental Healing (under whatever garb or mask it may appear, and notwithstanding what particular disguise it may wear) is really effected by Mind Power called into operation in the following ways: (1) by creating in the patient's mind a strong, clear mental picture of the healthy condition, and thereby banishing the ideas, thoughts, and mental pictures of the diseased condition and (2) by arousing in the mind of the patient a strong belief, faith, and confident ex-

pectation that a Healing Power is present and active which can and will cure him of his diseased condition. Here we have the combination of Positive Idea and Faith—a combination which does and must exist in all cases of successful Mental Healing.

You will see, if you will clear your mind of prejudice and preconceived notions, that this combination of Positive Idea and Faith may be produced in many ways. It may be produced in the ignorant person by some appeal to superstition, credulity, folk-lore, ancient local tradition, etc. How many persons have been healed of rheumatism by carrying a horse chestnut in their pockets; how many persons have had their warts cured by "pow-wowling" or tying knots in a string, or similar methods; how many persons have been cured of various ills by means of "charms," "magic writings," sacred relics, "blessed" objects connected with their religion, etc., etc.? On all sides we see cases of this kind, and we smile at them; but at the same time we may be employing somewhat more refined and less obvious forms of the same fantastic masking and disguising of the basic principle of Mind Power.

The sacred shrines of the churches, the sacred relics exhibited in the chapels, the "healing prayers" of the religious or pseudo-religious healers, the "laying on of hands," the many forms of "treatments" of the "divine healers" of all kinds, and all other forms of "spiritual" influences along the lines of healing,—all these are

held by the consistent Mental Scientist to be but masked and disguised forms of Mental Healing, in which the principles employed are (1) Positive and Healthful Ideas held in mind to the exclusion of the opposite kind of thoughts, ideas, and mental pictures; and (2) Faith and Confident Expectation directed toward the method, agency, or principle advanced as the Healing Power.

Nor does the Mental Scientist limit such cures to the masked and disguised forms of Mental Healing just mentioned, i. e., those forms based upon belief and faith in "spiritual," religious, metaphysical, or "divine" agencies. On the contrary, he extends the principle to many (if not all) of the forms of physical and material healing. The Mental Scientist believes that the real virtue of many of the constantly arising new appliances, batteries, "lights," etc., etc., and also of the newly discovered drugs, remedies, nostrums, etc., is to be found in the fact that they arouse in the patient the two basic mental conditions which lead to the operation of Mind Power. He holds that the medicinally worthless "patent medicines" owe their cures to the same principles and the same ultimate Healing Power—the Power of Mind.

In this way, and according to this broad hypothesis, it is easy to reconcile the conflicting claims of the opposing schools of spiritual, metaphysical, religious, and divine healing and also to account for the many well attested cases of cures wrought through the most ridiculous physical

agencies, or the fantastic belief in immaterial things, with which the history of medicine is filled.

The idea of Faith, Confident Expectation, Belief, Hope, accompanied by Positive and Healthful Thoughts, Ideas, and Mental Pictures is held to account for and to explain all of these strange facts of healing which have in all ages perplexed the careful thinkers. The Power of Mind over Physical States and Conditions is the Master-Key to nearly all forms of healing say the Mental Scientists, and modern psychology is verifying the report.

Psycho-therapy now constitutes an important and respected branch of medicine and is taught in all up-to-date medical colleges. Books on the subject are being written by prominent instructors in medical science. The claims and theories of the Mental Scientists of twenty-five years ago are now being repeated by orthodox medicine, though usually little or no credit is given to the pioneers in the field.

This is always the way, it would seem. After many years of ridicule bestowed upon Mesmerism, medical science took over its principles and methods as their own, renaming it Hypnotism. After years of ridicule, and even of persecution of Mental Science of the earlier days, medical science has taken the same idea and methods over under the name of Psycho-Therapeutics, or some similar names. However, just so the idea and principle is applied to the healing of the nations, the rest may be forgiven.

One of the most important claims of the early Mental Science, i. e., the claim that Disease is large of mental origin, has been taken over by modern Psycho-Therapeutics. Once decided, this truth is now recognized and applied by advanced physicians and is taught in the medical colleges. He is a careless, negligent, "back-number" physician who does not recognize the part played by Wrong Thinking, Negative Ideas and Mental Pictures in the cause of diseased physical conditions. An understanding of this fact by the practicing physician enables him to reach the real root and source of the trouble in cases which have perplexed and defied the efforts of other physicians who did not take this important factor into consideration.

It is now an accepted fact of medical science that certain mental states have a direct influence upon certain physical conditions and that the former are a most frequent cause of the latter. So true is this that certain particular physical conditions are recognized as having probably proceeded from certain particular mental states, emotions, etc. Not only this, but it is known (at least to advanced medical practitioners) that certain ideas of disease held firmly in the mind of a person will often tend to actualize, materialize, and objectify themselves in the physical organism of that person. Physical and material form is seen to proceed from mental form—physical and material conditions is seen to proceed from mental ideas, notions, beliefs, and mental pictures.

Thoughts take form in action, and mental states take form in physical conditions—such is the accepted teaching on the subject in the schools of medicine today, as it was of the pioneer Mental Scientists of twenty-five years ago, or fifty years ago for that matter.

In the subsequent papers of this series I shall endeavor to point out to you the proofs of history concerning this underlying fact of the Mental Cause and Cure of Disease, as held to and taught by the pioneer Mental Scientists, and which has been taken over and adopted by later medical science. Mental Healing has a deep, underlying principle—common to all schools of non-physical methods of healing, but usually applied by them under some form of mask or disguise. If you are desirous of discovering "just what there is to this thing" of Mind-Cure, etc., you will do well to follow this series of papers.

IDEALISM

For all human things do require to have an ideal in them; to have some soul in them, as we said, were it only to keep the body unputrefied. And wonderful it is to see how the ideal or soul, place it in what ugliest body you may, will irradiate said body with its own nobleness; will gradually, incessantly, mold, modify, new-form or reform said ugliest body and make it at last beautiful, and to a certain degree divine!—
Thomas Carlyle.

Sunphone Sermons

By T. J. Shelton

You poor sinner!

So you have been called generation after generation; you were given that reputation thousands of years ago by the sinstitutions. The intelligent compositor will please print that the way I speak it, even if it is a new word: Sinstitutions!

Just called you a poor sinner. How under the sun could you be a sinner and against whom or what can you sin? What authority is over you in this universe?

The idea of sin is that you disobey the orders of some other person. What other person has the right to issue orders to you or to tell you what to do and what not to do? Where is the authority? It is an assumption of the sinstitution.

I have just told you in a sermon that the sinstitution assumed authority and created a machine to grind other people and to make other people keep the lockstep. There never has any good come out of it.

In the days of these kings shall the God of heaven set up a kingdom and it shall break in pieces and consume all other kingdoms. Now the God of heaven is IN YOU, in your thought, in your mind, in your SUN-CENTER. The Kingdom of Heaven, then, is your own thought.

Who in the devil or in hell set up any opposition to this Kingdom of Heaven in your thought? Who brought on this war between Yourself and yourself? Why should this

artificial authority on the outside make slaves of men?

The history of humanity is the history of rebellion against this assumed authority of the sinstitution, whether it was in what is called politics or religion. It is the same old sinstitution whether you called it sacred or secular.

You poor sinner!

We exist in a universe of four dimensions and you never can understand the first three dimensions until you THINK in the Fourth. What is the Fourth? It is THOUGHT! You can never understand thought until you think, for thought is to be made a part of your consciousness by thinking, the same as vision is made a part of your consciousness by seeing—and so on of everything in the three dimensions.

You know the first dimension is earth, the second water and the third air. But the Fourth is fire and no one knows what fire is except fire. Fire is mind; there is only mind. When it is static we call it mind and when it is dynamic we call it thought, but it is always and forever mind, whether in repose or in action.

Can you sin against thought?

Yes, in the sense of that word sin, the scientific sense of it; you can sin against mind. The word sin means to miss the mark and it originated from the archer shooting his arrow at a target, at a mark; if he missed the mark he was a poor marksman, a poor sinner. But are you going to send a fellow to hell forever on account of striking the wrong note

in music? Did he sin against music when he struck the wrong key? And suppose he did, did it hurt music?

You poor sinner!

Don't you know that the shooting is for the shooter and the sinning is for the sinner? Take another arrow from your quiver and try it again, my boy this is the way you learn how to shoot. Get right up and go on with the game; this is the way you learn how to play. Did you ever sin against the great American game called poker? Huh! Just think of the times when you missed the mark and drew the wrong card and then tried to put up a bluff.

Did you hurt anything or anybody, or break up the principle called poker and destroy the game? You look at me with amazement and say that the game of poker can never be destroyed by losing a jack-pot.

The same principle holds good with the Cosmic Mind, my beloved brother and fellow sinner. Sin is for the sinner and it is part of the game of life. You are operating in the objective, but YOU are forever connected up with the subjective; you come out here into the satanic and play the game in the objective, but you are always and forever playing from the Fourth Dimension, the Flame of your own Being, the Fire of your own Thought, and there is plenty of Being and plenty of Thought.

Go to it, my blessed thinker!

They have put up before you a

scarecrow and called it sin and said that you would be lost forever on account of playing the wrong card at the wrong time; they are a set of nincompoops and have made the world a place of broken heads and broken hearts. You are a regular fellow or you would not be reading this sermon from the sun, so we can commune with each other and face the Truth.

There isn't anything in this universe but YOU; there is only One and you are the One. It all belongs to you and you are mind, so it does not matter how you play the game, so you keep on playing it. There is no authority over you, for you are the only One and you exercise authority in the objective.

YOU command your environment and tell things to obey your thoughts; you are the creator of conditions; you are the maker and builder; you own yourself and in owning yourself you come into ownership of the whole universe.

Kick up your heels in the Kingdom of God; it is your own kingdom and your own heels. The idea of you being a sinner under the dominion and power of some other mind that can cast you out as an outlaw! It is utterly impossible, my brother god. There is no place where they could cast you, as there is no outside to the universe. You can never escape your own divinity and, therefore, rise and shine in your own glory.

I AM speaking as one having authority and not as the scribes of the institution. Do you want me to

quote any authority for your consideration of this cosmic order?

Then read the record about the temptation of Jesus in the wilderness. You know the dialogue that Jesus had with the devil! Now there was only one person in that dialogue, but there appeared to be two; you must not judge by appearances. Jesus was holding a little conversation with himself and the objective or satanic self was doing a lot of boasting and telling the same old lies to the spirit offering suggestions from objective observations.

Command these stones to be made bread; if you are the Son of God exercise your power to satisfy your hunger. The Son of God does not live by bread alone but by every thought from the Cosmic Mind. If you are the Son of God cast yourself down from the pinnacle of the temple, for it is written in one of the old books that He will give His angels charge concerning thee. The Son of God is not a fanatic nor a fool; therefore, he will not put God to the test by acting the fool. Do you see all of the kingdoms of this world and their glory? I will give them all to you if you will fall down and worship me. The Son of God does not worship sense, the satanic, the objective; the Son of God worships God.

Now, look here, you little old sinner, sit up and take notice that YOU are the Son of God and this dialogue with the devil is your own little conversation with yourself. There isn't any other authority in the world than your own authority; you are

responsible to your own thought, to your own mind, to your own divinity and you have a perfect right to ride the devil down from that mountain and make him your obedient servant.

You can turn water into wine; you can command the whole satanic universe and it will obey your orders. If you are a poor sinner rejoice in the fact that sin is for the sinner. Go on, my brother, and play the game, for there is nothing in the game except the playing of it.

Hurrah for God!

THE HOME AND THE NATION

While many of us have fallen into the habit of speaking of the household activities as petty, a little further thought will convince us that the whole of our civilization is based upon the home life of the individuals composing that civilization. No nation or civilization is stronger than its homes. The Home is the Nation in miniature. The Nation is but the Family seen through the magnifying glass. The Home is the source from which flows the stream of National Life. According to the ideals of the Home, so will be the acts of the Nation. Break down our ideals of the Home and the Family, and our conventions and civilization necessarily perish, to be succeeded by newer conventions and civilizations in accordance with the newer ideals. This fact is admitted by the opponents of the present ideals of Home and Family, as well as by those who strenuously support the latter.

Primary Lessons in Universal Truth

By Elizabeth Thompson Parkhurst

• Introduction

(Continued)

11. It is as we acquaint ourselves with these facts of the childhood of the earth, that we begin to see that there is a Wisdom which may not be learned in modern schools of the day, but must be dug out, nugget by nugget, with painstaking care. It is in thus going back to fountain-head of all knowledge, drinking deeply at its source and then retracing our steps that we can hope in any measure to grasp the significance of the Master's words and claim the gifts which He told those whom He initiated were laid up for those who merited them.

12. Life is not an empty dream, nothing happens by chance. Law and Order characterize all action, in the Mind of the Supreme Architect of the Universe. It is because we are out of harmony with this orderly sequence of action and reaction in the Universe that man, the unit, is in such trouble and suffering. When he is punished enough, he will at last "turn to the Law, listen to its mandates, change his course, and acknowledge the source of his benefits."

13. As the study of comparative anatomy throws floods of light on the laws governing the birth, growth and decay of the physical organism of animals and man, so does

the study of comparative language, and comparative religion, throw floods of light on the laws governing the evolution of man's spiritual being.

14. A study of the laws of Nature, by which the season's change, with the regular rhythm of periodicity, should show us that there is a point of agreement if we will but seek it.

15. The student who repeats a Statement of Being, and the platitudes or Mantrams of Affirmations and Denial without a thorough understanding of the basis of the Science of Metaphysics and Psychology, is like a child who has been taught to count in words, but who does not identify the number of objects counted with the words spoken. One may know the names of the numerals without in any way associating them with the objects to be enumerated. A basket of eggs may contain six or sixty, or there may be five or fifty people in the company, if the child cannot associate or apply the name of the numerals, to the individual units, he is no wiser as to how many eggs he has, or how many people he sees, than as though he did not know the name of a numeral, or numbers did not exist.

16. It is here that we find the reason why such a large majority of so-called students, who have memorized the Statements of Being, Affirmations and Denials, as taught by the various schools are unable to classify their particular brand of Metaphysics or Psychology or iden-

tify it with a parent source above and beyond the particular teacher whose name they associate with it. They have been taught pretty platitudes, without associating them to a scientific basis, or to classify them in relation to others derived from the same source, nor do they know the derivation or source from which all Metaphysical and Psychological Philosophy springs. Their daily lives, or in other words, their Character Building, for this reason fails to withstand the onslaughts of the friction of daily experience in life and living.

17. "As a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth, for other foundation can no man lay than that which is laid. If any man build on this foundation, gold, silver, precious stones, wood, hay stubble, every man's work shall be made manifest, because it shall be revealed by fire." (I Cor. 3 chap.).

18. In preparing to erect a large building of many stories, when the constructing engineer goes upon the ground where it is to stand, the first thing he orders is that all rubbish and incumbrances shall be cleared away; this done he measures the dimensions of the structure, and the workmen proceed to excavate within these bounds until they reach what is known in common parlance as "bed rock" or "hardpan," which is a solid stratum of earth or rock which will not be affected, either by the pressure of the weight to be

superimposed upon it, or by the ordinary action of the elements, as water or frost. This is that the structure may have a foundation which will endure for all time.

19. Few teachers presenting a Metaphysical philosophy, or a scheme of Psychological ethics, have taken the trouble or the time to go back to this "bedrock" foundation for their mental structure, and this is why so many presentations of philosophy which promise much on the surface, after a time begin to crush and crumble; they do not stand the test of fire, and the student who has pinned his faith to them fails to progress and demonstrate.

20. "The Truth, and the truth about the Truth alone is knowable." There may be countless lies about the Truth, but there is only one Truth. "We may believe a lie, but we must **know** the Truth, for Truth is demonstrable." Thou shalt have no other gods before me, means that you shall believe only in the existence of what is eternally true. "Truth is lord of the world; virtue always rests on Truth, all things are founded on Truth, nothing is higher than it."

21. I remember when I was a youngster getting my first lessons in the little country schoolhouse, we were learning the fundamentals of Practical Arithmetic. Among other things we learned the dimensions of a cord of wood, which are, eight feet long, four feet high and four feet deep, we could say it like parrots, and the teacher suggested

as it was winter and many loads of wood on various sized sleds were being hauled by to market that we go out and measure some of them and see if our neighbors were giving good measure to their customers. Now the sleds were of varying lengths and widths and the loads of various heights, and how many of those youngsters do you suppose could change the measurements of those loads of wood and find if they contained sixteen cord feet, more or less? Theoretically they know sixteen cord feet, so far as words expressed it, but they did not know sixteen cord feet under any other dimensions. So it is with the vast majority of Metaphysical and Psychological students, they know a form of Truth under one name or, another, some call it Christian Science, others Divine Science, another Mental Science. Someone else tells about Unity, another thinks there is nothing like the Home of Truth, Spiritualism has its earnest advocates and there are enthusiastic partisans for Theosophy. Many can repeat the Statements of Being so called verbatim, others rave over some other especial phase that appeals to them, but they have not as yet enough understanding to recognize that fundamentally **under all** these different guises they are one and the same. That all express unity while differing in uniformity.

22. In other words, the different names are like the different loads of wood, the load or Truth in each one is the same, though of different dimensions. Logic teaches us that it

is impossible to know anything apart from its relation to other things, both similar and dissimilar.

23. That there is something to investigate in every philosophy, which logically developed would become a religion or a system of ethics, the briefest consideration makes evident.

24. What is its basis? What will it contribute to the unfolding of soul consciousness? What is the ethical result on the individual and upon society as groups of individuals?

Religion, so-called, and Science (we are speaking now of a system of classified facts) so-called, have these many years faced each other like two angry bulls, with a rail fence between them: each bellowing at the top of his lungs, brandishing threatening horns, pawing the ground, and attacking the separating fence. It always ends in both getting tired of the useless expenditure of energy, and returning to their respective fields and followers, and quietly ruminating on the undecisive encounters. Religion has entrenched itself in Dogma and anathema. Science in the mysterious precincts of her laboratories has developed so-called Rationalism. A religious philosophy which does not contain the elements of the facts of classified science, or Science which does not contain the elements of a spiritual life, are both dependent upon the partisanship of their followers for strength and influence.

(To be continued next month.)

Our Visits to This World

By A. P. Sinnett

(CONTINUED)

If we want to understand super-physical science, we must get utterly rid of the habit of attaching importance to magnitude.

An atom may put a new personality in touch with every event in the life it was identified with a thousand years previously. But we need not here plunge into a discussion of the mysteries connected with Nature's memory.

If we now turn to the case of an Ego belonging to the cultured minority of civilized races, the Higher Self, by the hypothesis, is more fully grown. Something more than in the other case clings to the permanent atoms, with the result that the astral permanent atom gathers round it (or is provided by the agents of Karma with) a temporary vehicle of astral consciousness, which strengthens the connection of the new child's body with the Ego's last personality. Let no one imagine that the new body becomes all at once a vehicle of Ego-consciousness. For the first seven years of its life, the baby consciousness does not borrow from the presiding Astral any streak even of its mature capacity for thought and emotion. Nor even in the first seven years does it do more than accomplish (under guidance) certain preliminary processes of growth. Only when another septenary period has passed does the child, at fourteen, begin to be as regards its astral na-

ture the personality of the former life over again, and not until a third septenary period has passed is it infused with the mentality of the former life. Then the Ego has been reincarnated, except for what remains on higher spiritual levels as the Higher Self. For, remember, we are now dealing with the case of an entity so far advanced as necessarily to have developed through many former lives a complicated account with Karma. There are good and evil forces awaiting operation. Capacities of varied kinds need expression. It may not be possible for the directing Powers to find an incarnation in which all these forces can operate simultaneously. Successive lives, surrounded with very different circumstances, may be required to work out the whole intricate problem. But the great Powers of Nature are very patient, and have limitless time at their disposal. A large draft upon those resources must be made when, in addition to the intricate claims of an advanced Ego's individual Karma, his love ties and hostile relationships with other Egos have to be provided for. But the manner in which Nature—the living mechanism of Divine Will—exhibits a power of combining everything with everything else, is for a thoughtful observer the most dazzling of her marvelous attributes.

The familiar phenomena of heredity illustrate that last remark. When a child growing up exhibits characteristics resembling those of parents or ancestors, he is sometimes regarded as supporting the idea that

he is mentally and morally, as well as physically, the product of his parentage—a new soul. In reality the Powers guiding his incarnation have put him into a family the physical heredity of which will provide him with a body capable of giving expression to his individual characteristics. They have been able to combine that provision with a life-destiny in which his Karma can be properly worked out.

Let us now consider the peculiar conditions affecting the reincarnation of people well advanced along that "Path" of abnormal spiritual progress, leading to initiation into levels of the Divine Hierarchy which the occult student refers to when speaking of "The Masters" of Wisdom and Power. At a certain stage of such progress the Disciple, in fully conscious touch on higher planes with his own particular Master, is allowed, by the Lords of Karma, to pass, in a certain sense, out of their hands and to be guided by the Master himself into his next incarnation. By the hypothesis in such a case there has not necessarily been any exhaustion of the forces providing for long terms of happy rest on the Astral and Manasic planes. The Disciple is willing to forgo such spiritual enjoyments for the sake of getting on, returning sooner than he is obliged to the working condition of physical existence. The Master finds an appropriate opportunity for his rebirth in a family the circumstances of which will fit him all round, provide him by its physical heredity with a brain

qualified to express his intellectual or artistic developments, and at the same time involve him in conditions favourable to his further spiritual progress. And the Disciple is definitely consulted in regard to the choice. Probably two or three possible incarnations are taken into consideration, and the Disciple, we may be sure, in such cases, is **not** guided in his choice by what a mere worldly observer would regard as the relatively attractive prospect offered by such alternatives. Luxury, comfort even, in physical life is regarded from the point of view at which the Disciple is standing, in consultation with his Master, as simply of no account. The question is—which proposed life will be best calculated to promote real spiritual progress? Cases are known in which humble and arduous incarnations have been chosen in preference to others of ease and far superior social station.

The method of reincarnation in such cases will follow the ordinary routine in one way. The permanent atoms will be guided to their destination in the mother and the growing child, but the former personality is entirely complete all the time, on the Astral plane, looking on and perhaps being able to some extent to influence the parents in the treatment of the child, who will most likely exhibit psychic characteristics of an unusual order—though for various reasons this is not a matter of certainty. Eventually, by the time the child has attained the age of fourteen or a little more, and has

grown a new astral body identified in appearance with the new physical body, the Astral of his former personality will be discarded and the new life will fairly begin, though it will not till later on be infused with the intellectual attributes of the Ego.

The importance of understanding these laws, as far as that is possible, cannot be overrated. They lie at the root of the whole scheme of human evolution. To frame theories of human origin and destiny without taking them into account would be like trying to explain bodily growth without comprehending the circulation of the blood, to frame a science of chemistry without including oxygen in the catalogue of "elements," to explain light and sound without contemplating the idea of vibration. Religion, as the world grows wiser, will not be able to do without some comprehension of spiritual science essential to the permanent maintenance of spiritual emotion, of religion as a force operative on conduct. Without the system of rebirth, the physical world would have no *raison d'être*. If spiritual beatitude could be as well reached, without further contact with this kind of life, by the debased savage, the civilized criminal, and the altruistic philanthropist, it would not have been worth while for the Sun to shine, or the Earth to turn round. The occultist knows the physical world to be the climax of creative ingenuity. On lofty planes of consciousness Divine purposes are thought out. On those which are lower—in only

one sense—they are realized. By degrees the realization becomes more and more complete, and the Earth itself will share the progress of the humanity it bears. Æons hence humanity will be contemplating the results of this progress. To part it from its heritage by denying it (in imagination; happily that cannot be done in reality) the right to keep in touch with it, is to blunder into making nonsense of the whole Divine scheme, in a way, moreover, which would incidentally cheat the loftier planes of consciousness of the perfected Egos they are awaiting, in reliance on the plane of physical manifestation—the nursing home of our, as yet, imperfect selves. Those whom it has reared successfully are continually outgrowing the need of its guidance. Those who have hardly yet profited by this are continuously pouring in. The human family is a large one, though collectively a mere episode in Divine manifestation. But the episode is sufficiently elaborate and varied to absorb our attention, and few of its aspects are better worth notice than those which have to do with the fundamental principle governing its alternations of activity and rest, operative throughout Nature in ways innumerable—in winter and summer, in day and night, in sleeping and waking, and in our constantly renewed touch with the physical world as we descend from realms of more refined consciousness, to get on with our stupendous task of training human nature to be Divine.

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