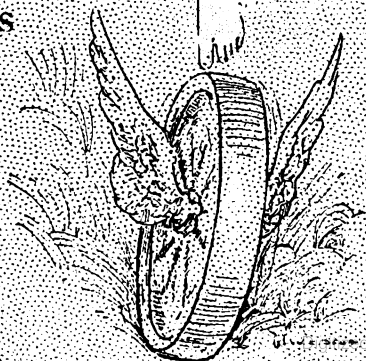


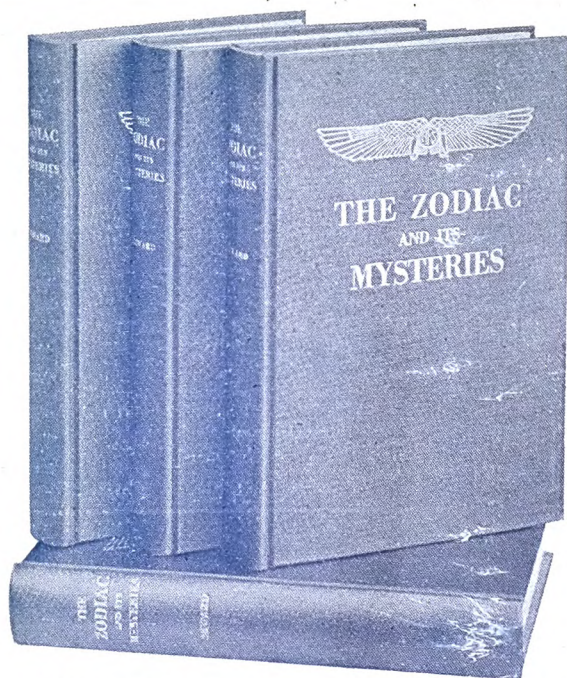
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ADVANCED THOUGHT AND OCCULT DIGEST

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A Monthly Journal
ARTHUR COULD, Managing Editor

No. 12

Editorial Talk	-	-	-	-	-	-	<i>Arthur Gould</i>	-	-	-	-	-	291
Heaven on Earth	-	-	-	-	-	-	<i>Henry Victor Morgan</i>	-	-	-	-	-	294
Mental Science	-	-	-	-	-	-	<i>William Walker Atkinson</i>	-	-	-	-	-	296
Spiritual Illumination	-	-	-	-	-	-	<i>Carolyn Woodsworth</i>	-	-	-	-	-	299
Sunphone Sermons	-	-	-	-	-	-	<i>T. J. Shelton</i>	-	-	-	-	-	302
Primary Lessons in Universal Truth	-	-	-	-	-	-	<i>Elizabeth Thompson Parkhurst</i>	-	-	-	-	-	305
Telergy	-	-	-	-	-	-	<i>Frank C. Constable, M. A.</i>	-	-	-	-	-	309

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APRIL, 1921

No. 12

Editorial Talk

By Arthur Gould, Editor

The other day, glancing over an old magazine, I came across this clever and quite true statement:

"We have often heard the old familiar statement that 'Those whom the gods love, die young.' Until now, like all others who have heard that statement, I have thought that it expressed the belief that those whom the gods loved—those worthy of such love and esteem—were doomed to an early death, and, being considered too good to live among mortals, were speedily transported to Elysium. But, this time, the familiar phrase takes on a new meaning for me—I seem to perceive a new spirit animating its verbal form.

"Instead of seeing in the words the prophecy of an early death for the good individuals, 'those beloved of the gods,' I now see in them the promise that these superior souls will maintain their youth even unto the hour of their passing out of the

mortal body—even though they live far beyond the proverbial three-score-and-ten years allotted to man by the old Hebrew writers. Instead of 'dying young' they will 'die young' in spirit, feeling, mind, and body, even though they may have lived a hundred or more years in that body—which is quite a different thing from 'being cut off in early youth.' The 'flower of youth,' in them, is continued until the end, in spite of the passage of the years. They retain their complete and perfect bloom until they drop from the stem. This, to me is an inspiring thought."

I think that this is, indeed, "an inspiring thought"—a thought that should prove an inspiration to all of us. And, is it too much to think that among those "beloved of the gods," and who will accordingly "die young," are all those who keep their spirits fresh and young, their minds active and alive, and their bodies well taken care of and healthful? Those who keep young in body, mind, and spirit will never

really grow "old," no matter how many years may pass by during their span of life. Youth consists of a youthful spirit—of the feelings of youth, the mental attitude of youth, and the preservation of the balance of the physical functions—not of the mere measure of years. There are many "old" persons in their twenties and thirties—many "young" persons in their seventies and eighties. Let us never forget that fact.

I have always felt, however, that this old idea of the limitation of man's span of life to the proverbial "three-score-and-ten" is a "back number" of man's thought on the subject—thoroughly unfitted for the requirements of the present day, and quite untrue concerning the man of today. It belongs to the old period of man's life in which a girl was considered "an old maid" if she were not married in her "teens"—that period in which a woman of thirty was considered in "middle age," and a person of forty-five regarded as "aged." It is the spirit of thought which caused women of forty to wear hideous garments, and to arrange their hair like "old grannies," when they should be enjoying the experience of maturity and the full bloom of womanhood. It is the spirit that caused men of fifty to be regarded as having "lived their life," and as now having nothing before them except to await the approach of the grim reaper, Death.

Nowadays, we find men of seventy or more performing some of the great work of the world; and

women who are grandmothers several times over looking, feeling, and acting as if they had just begun to enjoy life in its fullness, and contributing to the thought and work of the world with unabated (indeed, increased) energy. Gone are the "old women's bonnets and caps," and the sombre apparel. Gone is the tendency of men and women of fifty to seek the quiet shelter of the corner of the fireplace, there to keep quiet unless to mumble reminiscence of the now dim past.

This is, indeed, a "young man's age," but the "young" men, many be well advanced in their sixties and seventies. As for the women, they need never really get old until they finally make up their minds to be so—and even that is, in my opinion, many years before they should so make up their minds. The time for feeling "old," is rapidly pushing forward its starting point—the next generation will consider us quite old-fashioned and narrow in even our present advanced standards of the measurement of age and "oldness."

Getting old is largely a matter of fashion and of suggestion. When it was considered fashionable to get old at forty, people did so. The suggestion was always there before them, filling their ears and eyes, and always represented in their minds. Indeed, many felt that it was not "respectable" to feel "young" after reaching the age set by fashion and custom for such change in their emotional being. They felt that they would be considered frivolous

and giddy if they manifested any real human feelings after reaching the suggested age. They did not wish to be laughed at or considered peculiar; and so they accepted the oft-repeated suggestion, and "let go" of their really youthful and lively feelings, and prepared to think only of the past and of the approaching time when they would be "gathered unto their fathers." The suggestion of fashion and custom, and of public opinion, has made many a really young person "old" many years before his or her real time, and has caused many persons to begin to descend the downward path.

Keep young so long as you are alive—no matter how many years you have lived. I believe that the mental attitude and state of the emotions has much to do with "keeping young" in spite of the years. Though the proper care of the body is, of course, highly important—for the ideal is "a healthy mind in a healthy body"—nevertheless I believe that many a sound body has been rendered fit only for the scrap-pile by reason of a premature oldness in mental attitude and the emotional nature brought on by the suggestion or auto-suggestion that the time had been reached in which it was almost immoral—at least highly unbecoming—for one to think as do young persons, and, worse, than that, to dare to **feel** as do young persons.

I believe that one who will keep his or her body in good condition, and who will continue to take a keen

mental interest in the passing show of the times in which such a one is living, and who will dare to "feel" the emotional pleasure in the things of life as they rise and fall from time to time—in short, who will dare to assert mental and emotional "liveliness" and "livingness"—will continue to be young in spirit, and the young spirit will be reflected in a young body. Such a one, indeed, will be one of those "beloved of the gods," who will "die young" even if he or she has passed the "three-score-and-ten" limit imposed by the antiquated suggestion.

I have here reached the end of my space—but I have just begun. I will continue my talk in next month's magazine.

THE POWER OF FAITH

There is a tremendous power in the habit of expectancy, the conviction that we shall realize our ambition; that our dreams shall come true. There is no uplifting habit like that of carrying an expectant, hopeful attitude, of expecting that our heart yearnings will be matched with realities; that things are going to turn out well and not ill; that we are going to succeed; that no matter what may or may not happen we are going to be happy. There is nothing else so helpful as the carrying of this optimistic, expectant attitude—the attitude which always looks for and expects the best, the highest, the happiest—and never allowing oneself to get into the pessimistic, discouraged mood. Believe with all your heart that you will do what you were made to do. Never for an instant harbor a doubt of this. Drive it out of your mind if it seeks entrance.—*Success Magazine.*

Heaven on Earth

(A Vision of the Sinless, Sickless,
Deathless Life)

By Henry Victor Morgan

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

Jesus was an idealist, but unlike many idealists he was more concerned in idealizing the real than in realizing the ideal. When he taught us to pray: "Thy will be done on earth as it is in heaven," he flooded the commonplaces of life with glory celestial. Realizing as he did the spiritual nature of the universe, he perceived that Truth is not a matter of development or becoming, but that it now is. In other words, he knew that all that ever will be possible is now possible. His was the science of Being.

In the light of this truth, every reader of this lesson can say: "All that I ever will be I now am." Illustrative of this, is a poem I am now contemplating writing, entitled: "To One a Thousand Years Hence." In this poem I try to image the earthly condition of the reader, and how crude and cumbersome our present means of locomotion and communication will seem to him. No doubt the secret of the glow-worm, how to have light without heat, will then be one of the accomplished facts of science; the direct energy of the sun will have been harnessed and used as available power for all necessary work.

The chemists will have learned the secret of getting bread directly from the air. But this one thing I

will say to my thousand year hence friend: "All that you have attained was possible while I lived." Just so we realize now that all the conveniences of modern life were possible in the age of stone, when our remote ancestors were small of brain and strong of arm.

It is the message of the Absolute. Whitman sees this and sings: "There will never be any more perfection than there is now, nor any more heaven nor hell than there is now." God's world is finished, complete, perfect, and always has been. We can add nothing to it by taking thought, but we can, by taking thought, mould the all-pervading substance into new forms. Elizabeth Barrett Browning voices this truth eternal when she tells us:

"Earth's crammed with heaven
And every common bush afire with
God;
But only he who sees takes off his
shoes."

We live largely in delusion. We are hypnotised by sense. Our lives are beset with the error of dualism. We live in the element of time and postpone the day of our redemption. We foolishly believe that death will make us more spiritual, and that freed from the thralldom of flesh we will rise above matter and its laws on wings triumphant.

Such ideals are blood-suckers. It is all a delusion and a snare. Any ideal that does not realize God in the present, and that tells us of a far-off heaven, better than is now possible,

is foreign to the mind that was in Christ. We will never escape materialism, we will never get beyond matter and its laws, and, if we could only see matter in the light of the spirit we would have no desire to do so. To the mind that is dense and ignorant matter seems coarse, binding and impenetrable, but to spiritual insight: "It is fluid, it is volatile, it is obedient."

The spiritual bodies we dream about in the heaven of heavens will be composed of no other material than the bodies we now inhabit.

Let the mind that was in Christ enter the most diseased, decrepit, mal-formed human body on the face of the earth, and that body would be instantly transformed into a palace of delight, a temple not built with hands, eternal in the heavens.

In a deeply mystical sense, heaven represents our highest consciousness, while earth represents our bodies, the materialization of that consciousness. We cannot think outside of form, and form is a quality of matter. Every body whether of man, angel or archangel has form, while Pope carries the conception of form even to the body of God:

"All are but parts of one stupendous Whole Whose body nature is, and God the soul."

When we realize that heaven stands for mind and consciousness, and earth for the bodily materialization how significant become the words: "Christian Mind Healing." To what heights of possibility does it lead when we know that all we

have hoped or dreamed of the emancipated heavenly life, free from sin, sickness, old age and death, was in the mind of Jesus as possibilities here on this earth when he taught us to pray: "Thy will be done on earth as it is in heaven."

Emerson's "Hitch your wagon to a star," daring though it is, pales into insignificance when compared with the ringing command of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Trained in limitation and self-depreciation as we have been, our minds stagger before the tremendous import of these words and we are inclined to agree with the theologians who tell us that Jesus did not mean what he said. Let us be very bold, remembering that "The kingdom of Heaven suffereth violence, and the violent take it by force." Let us tune our ears to the voice of God rather than the mutterings of the theologians.

The sin of sins is postponement; **now** is the accepted time; **now** is the day of salvation. Realizing that it is "God who worketh in us" we can not hope or dare too much; all the laws of God are now operative; the sinless, sickless, deathless life is **now-possible**, else Jesus would not have taught us to pray: "Thy Will Be Done on Earth as it is in Heaven."

WORLDLY WISDOM

Tender handed stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
Lo! it soft as silk remains.

—*Aaron Hill.*

Mental Science

By William Walker Atkinson

(Fourth Paper)

In the preceding paper of this series, I presented for your attention several statements of good authorities which served to illustrate and to prove the power of mental states, beliefs, hopes and fears, upon physical conditions and states; and which indicated the ease with which diseased conditions might be brought about or relieved by the power of the faith or fear in the mind of the person.

Faith and fear are really the same thing, so far as is concerned their effect upon the physical conditions: in each there is the definite idea or mental picture coupled with the confident expectation that the idea or mental picture will be materialized in physical form and condition. Here it is in a nutshell: (1) You form the idea or mental picture of that which you hope or else fear will come to pass; and (2) you confidently expect that that hoped for or feared thing will materialize;—there you are!

The principles of mental science were well illustrated and proved in the middle age records of miraculous cures effected by sacred relics, shrines, etc. In many cases the "relics" were undoubtedly bogus—but they did the work. Why not? The faith and confident expectation—the real cause of the cure—was there in full force, aroused and fanned by religious fervor and the

"contagion of crowds"; it would have been far more wonderful if no cures had been made. Even to this day, in remote parts of Europe, the record of miraculous cures continues; there are yet to be found in such places the shrines and places of sacred relics, and the crowds of lame, halt and blind seeking for health—a certain percentage of which are cured each year.

There is recorded in the old annals the celebrated case of the "sacred bone" brought back from the Holy Land by two soldiers who had been sent after it—the many cures performed by it—and the cessation of the cures after the discovery of the bogus nature of the relic. The story runs that the two soldiers were sent to the Holy Land in order to obtain the bone of the body of some celebrated saint. They obtained the bone, but on their way home they got drunk, engaged in a brawl, and finally lost the bone. Afraid to return without the relic they substituted a bone from the skeleton of a sheep in a nearby field. The bone was widely advertised, and thousands flocked to the shrine to be healed by it. Cures in great numbers were made, then and for many years thereafter. Finally, however, one of the soldiers on his deathbed confessed the deception. The news spreading, the bone lost its virtue, and no more cures were made by it. The cures were "all in the mind" of the healed persons—and were quite in accordance with modern psychology. It seems a pity that the fatal news leaked out,

for otherwise many more thousands would have been healed by faith in it.

The ancient kings of England and France cured thousands of scrofula by means of the "King's Touch." A noted surgeon of those days said: "I, myself, have been an eye-witness to many thousands of cures performed by His Majesty's touch alone, without the assistance of medicine or surgery, and those, many of them, such as had tired out the endeavors of eminent surgeons before they came hither. I must need profess that what I write will little more than show the weakness of our ability when compared with His Majesty's, who cureth more in one year than all the surgeons of London have done in an age."

But the bubble burst in the seventeenth century, when there arose a pretender to the throne, named Greatrakes. Greatrakes boldly claimed as proof of his rightful claim the fact that he could cure scrofula by means of the "King's Touch"—and cures he really made by the thousands, for that matter. The people reasoned: "This man claims to be King; he cures by the 'King's Touch'; therefore, he **must** indeed be the rightful King." Greatrakes was shown to be a rank impostor, but his success with the "King's Touch" had demonstrated that the whole cause of the cure was to be found in the minds of the persons cured. Whereupon, the "King's Touch" was abandoned by royalty, and today is but a memory—and an illustration of the virtue of Faith

Healing.

Then there came Perkins, a Connecticut blacksmith, who invented his celebrated "metallic tractors"—a tong-shaped apparatus made of different kinds of metals. He clasped these "tractors" around the afflicted part—and lo! the cure was effected. "Perkinsism" spread like wildfire, all over the United States, and finally over England as well. Schools and hospitals operating under his system were erected, and flourished. Thousands were cured, and Perkins and his followers grew rich and powerful. Finally, Dr. Haygarth of London, pricked the bubble. Here is the way he proceeded, as recorded by a writer of those days:

"He (Dr. Haygarth) formed pieces of wood into the shape of tractors, and with much assumed pomp and ceremony applied them to a number of sick persons who had been previously prepared to expect something extraordinary. The effects were found to be astonishing. Obstinate pains in the limbs were suddenly cured; joints that had long been immovable were restored to motion, and, in short, except the renewal of lost parts or the change in mechanical structure, nothing seemed beyond their power to accomplish." The results, and their underlying cause, were widely published, and the public lost faith; after that time the "tractors" ceased to make cures, and their many former purchasers threw them away.

The older persons among the readers of this article will remember

the "Blue Glass Craze" which spread over the land about 1876. People placed panes of blue or purple glass in their windows, and allowed the light passing through these panes to fall upon parts of their bodies which were painful or otherwise diseased. Thousands of cures were reported, and the thing rapidly developed into a craze. The Universal Panacea has been found! Bed-ridden persons and "incurable invalids" were restored to health and vigor. Then, all of a sudden, from no apparent cause, the craze died out as suddenly as it had come. People lost faith, or some other and newer fad came to the front, and the "blue glass" was forgotten—but it made cures while it lasted.

Then the Schlatter Faith Cures, and the Dowie Divine Healing—many of you remember them well. All of the claimed Messiahs, prophets and divine healers made cures—every mother's son of them. Why not? The faith and confident expectation was there; the definite mental idea and picture was there; the suggestion was there—why shouldn't there be cures made? It would be wonderful if none had been made. The years will bring many more of these healers, prophets, fads and "crazes"—and all will make cures while they last in popular favor. The principle is scientific, though the ways of applying it are most unscientific. The effects are true, but the real cause is overlooked and pseudo-causes are substituted.

The fact that all of these methods,

under all of these theories and claims, succeed in making cures, should be sufficient to convince any reasoning, fair-minded person that there is, in all of them, an underlying principle—always present and active and constituting the real cause of the cures, notwithstanding the many and varied fantastic theories and methods advanced as the real causes. Scientific investigation, while destroying the belief in the pseudo-causes, really strengthens belief in the hidden, underlying principle of Mental Healing.

THE DOMINANT IDEAL

"Every life follows its ideal; is colored by it; takes on its character; becomes like it. You can always read a man's character if you know his ideal, for this always dominates his life. Our ideals are great character molders and have a tremendous shaping influence. Our heart's habitual desire soon shows itself in the face; outpictures itself in the life. We can not long keep from the face that which habitually lives in our minds. We develop the quality of the thought, emotion, ideal or ambition which takes the strongest hold upon us. The intensity, the vigor, the persistency of our desires and longings will have everything to do with our realization of them. It does not matter how improbable or how far away this realization may seem, if we hold to them tenaciously and vigorously struggle to attain them, they will gradually become actualized, realized in the life.—O. S. Marden.

Spiritual Illumination

By Carolyn Woodsworth

(Second Paper)

Another characteristic of Spiritual Illumination is that of an amazement or sense of bewilderment following the inflow of spiritual light into the channels of the mind. Words fail the person to whom the illumination has come. He feels that the experience transcends ordinary verbal expression, and is inexpressible in words. Whitman's experience is typical. He strives to express this sense of amazement in the following lines:

"When I try to tell the best I find, I cannot;
My tongue is ineffectual on its pivots,
My breath will not be obedient to its organs,
I become a dumb man."

"As in a swoon, one instant,
Another sun, ineffable, full dazzles me,
And all the orbs I knew, and brighter,
unknown orbs,
One instant of the future, Heaven's land."

"I cannot be awake, for nothing looks to me as it did before,
Or else I am awake for the first time,
and all before has been a mean sleep."

Emerson voices the same experience in his following celebrated lines: "Words from a man who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it; my words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will, and behold, their speech shall be lyrical and sweet, and universal as the rising of the

wind. Yet I desire, even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law."

E. F. Benson, writing in the terms of the ancient Grecian esoteric schools, says: "Pan is all. To see Pan, or to hear him playing his pipes, is to have the whole truth of the world, and of Him, suddenly made manifest. * * * Flesh and blood, as the saying is, could not stand that. * * * How shall we stand, weak-eyed, still and quivering, when transported from the dusk in which we have lived this little life, to the full radiance of the eternal day! How shall our eyes gain strength and our wings expansion and completeness, after this cracking of the chrysalis, when the sun of which we have seen but the reflection and image be revealed? That is to see Pan. It killed the mortal body of Psyche, when she saw him on the hilltop by the river, and heard the notes of his reed float down to her; but she, and every soul who has burst the flimsy barrier of death into life, joins in his music, and every day makes it more compelling."

But after the amazement comes peace. As a favorite little esoteric manual informs us: "Then, in the silence that follows the storm, will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit.

And, in the deep silence, the mysterious event will occur which will prove that the way has been found. Call it by what name you will. It is a voice that speaks where there is none to speak. It is a messenger that comes—a messenger without form or substance—or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked after, and desired, even amid the raging of the storm.”

Underlying the multitudinous and varied forms and details of the great experience of Spiritual Illumination may be found certain fundamental and apparently essential characteristics which distinguish and identify the experiences in themselves. While the fundamental characteristics may vary in degree in the individual cases; and while there exists a difference in the respective cases concerning the relative predominance of certain of these characteristics; it may be accepted as a general rule that all of these particular fundamental characteristics must be found present, in some form or in some degree of manifestation, in practically all cases of full Spiritual Illumination. I shall now present to your attention these several fundamental characteristics as follows:

1. The Experience of the Inner Light. In all cases of true Spiritual Illumination there is found present a greater or less manifestation of the characteristic “Inner Light” of Illumination. This manifestation, however, covers a wide range of form,

degree and mode of the experience in question. At one extreme we find instances in which the consciousness of the Inner Light of Illumination has been so highly manifested by the individual that he thinks that the Light is a reflection of a distant fire, or else of an actual material light.

Dr. Bucke says of his own experience: “My mind, deeply under the influence of the ideas, images and emotions called up by the reading and talk, was calm and peaceful. I was in a state of quiet, almost passive enjoyment, not actually thinking, but letting ideas, images and emotions flow of themselves, as it were, in my mind. All at once, without warning of any kind, I found myself wrapped in a flame-colored cloud. For an instant I thought of fire, an immense conflagration somewhere close by in that great city. The next moment, I knew that the fire was within myself.”

But at the other extreme, we find many cases of true Illumination in which the Inner Light manifested in a far milder form. In many of such cases there was present what may be called a “mental incandescence”—a “spiritual glow,” rather than a flame. In other cases the mind seems to “shine” with a peculiar brilliancy or luminosity. In still other cases there is reported merely a strange experience of “enlightenment,” as if the mind has received “light from above,” and, as a consequence, is fairly glowing and radiant with a new and deeper knowledge—

a knowledge coming from within and not from without.

But even in this last mentioned class of cases it must not be supposed that the term "Inner Light" is employed merely in a figurative sense. On the contrary, there is experienced a strange consciousness of "luminosity" impossible of description, even though there be present no actual experience of seeing the Light as have the individuals of some of the other classes. There is a subtle connection between the idea of "Light," and that of "Knowledge." This is illustrated by the frequent use of words like "enlightenment" to indicate the attainment of knowledge. In fact, the dictionaries include the following among the numerous definitions of "Light": "Life, existence, mental or spiritual illumination, enlightenment, knowledge, etc."

It should be noted here that those who seek for a physical explanation of spiritual phenomena, and also those mystics of a scientific trend, advance the suggestion that the greater or less consciousness of "Light," on the part of those undergoing the experience of Illumination, may be accounted for by a presumed increased "rate of vibration," or "heightened vibration," of the brain-cells of the individual; the intense vibration producing the sensation of "luminosity" just as the ordinary sensation of Light is produced by the vibration of the ethereal light-waves. This suggestion is interesting and plausible, but is noted here merely for what it may

be worth, and without special endorsement by the present writer.

In the succeeding papers of this series upon the subject of Spiritual Illumination, you will be presented with the description of the other fundamental characteristics of that wonderful transcendental experience.

THE SUBCONSCIOUS

Turning for a moment to the psychological ideas underlying our work, we believe with nearly all modern students of psychology that there is a sub-conscious element in mind; that under the control of this element are such somatic activities as the action of the heart, the circulation of the blood, the secretion of the glands. Therefore these activities can be affected through influence brought to bear upon the sub-conscious. Still further, we know that in every mental process there is a sub-conscious element. In our loves and hates, our instincts and impulses, in sleep and in dreams, our controlling ideas which seem to carry us at times whither we would not, the sub-conscious plays a dominating role. It is the sub-conscious that rules in the mental and moral region where habit has the seat of its strength. If we can in some way reach the sub-conscious so as to enlist its powers in the interest of health, it is obvious that we have made a great step forward in the restoration of nervous balance and self-control. As to how the sub-conscious activity works, and as to how it is related to the physiological apparatus of brain and central nervous system, let us confess at once we know nothing. All we know are simply external, empirical facts. But as to how these things are done, we must say *ignoramus*, and perhaps also *ignorabimus*. — *Hibbert Journal*.

Sunphone Sermons

By T. J. Shelton

Your humble servant!

Get that thought out of your mind right at the start and keep it out. It is an old thought that is not worth thinking; it is a thought that has kept the world in bondage to taskmasters.

You are not a servant!

You are a sovereign! And the only thing that serves you is the satanic or objective universe. Mind is the master of matter and matter is the servant of mind. No mind has the right to keep any other mind in bondage.

The old thought has a Satan, who is in rebellion against God, and has set up a kingdom of his own in opposition to the Almighty. This is all cast out of your thought when you enter into your own thinking and let the inflow from the Cosmic Mind come into your own understanding.

We are all Satan when it comes to rebelling against a taskmaster, be that taskmaster ever so divine; it is the very nature of your own divinity to demand FREEDOM and to exercise that freedom. The satanic is the objective; the object, the thing that we are up against.

This objective universe is an emanation, a creation; YOU are the emanator, the creator. Your creation is never separated from your own thought, for your thought is the creator and the creator is always in the creation. When thought is withdrawn from the thing the thing ceases to be a thing and becomes

more a thought flowing in the Universal Thought; when the thought is withdrawn from the thing the thing ceases to be a thing and becomes a flame, a flash, and then sinks back into the ocean of the Cosmic Mind.

But we are talking about a humble servant and wanting to get that thought out of your mind so you will be upstanding in your own divinity. Satan is that flash of lightning which strikes out from you when anything or anyone seeks to put you into prison; you have a right to own Yourself and no power in earth, or in heaven or in hell, has a right to question your own sovereignty.

You are always a rebel!

It is your right to rebel against bondage and assert your own independence. This kind of a Satan has always called forth the admiration of every man who is a regular fellow; if he is a cringing hypocrite and a coward he is ready to put his neck under the yoke and to pull for some other fellow; but if he is a regular fellow, a god among the gods, he strikes with the lightning of his own thought and demands freedom of action.

You have no affinity for slaves; they are not your kind; they are not your fellows. You are a free spirit and the freedom of the universe is your own by divine right. This is why we are telling you to be upstanding, and even satanic, in the defense of your own declaration of independence.

What right has any god, man or devil, to question my own freedom of action, unless I interfere with

some other individual in the freedom of individuality?

But your own Divine Light not only gives you freedom but makes you grant the same glorious privilege to every other individual in the universe. The man who wants to hold some other man in bondage is not a free man; just the very moment that you take upon yourself the life and liberty of some other individual you are sacrificing your own life and your own liberty.

There isn't a place in the universe that is not my place and there isn't a thought in the universe that is not my thought. I own the universe and have the right of action in my own individual liberty of the Sons of God.

Where did we get this idea of Satan and the satanic universe, with all of its devils running at large and having a high old time in their own freedom of action?

It is the devil in you that rebels against everything that tries to hold you in bondage. It all came from your own devilish divinity and you never give it up, never surrender it, as long as you have any red blood in your veins or any electric vibrations in the marrow of your bones. It is in you as part of your own Being.

The whole objective universe is satanic and has always been satanic and is intended to be satanic; the universe is not a mistake, not a blunder, not a muddle. You may rest assured that the Cosmic Mind is sane all the time; it doesn't have to have lucid intervals between crazy spells. It is always sane; it is sanity.

There isn't anything in the universe that ought not to be in it and there never has been anything in it that ought not to be in it and there never will be anything in it that ought not to be in it. It is ALL good for it is ALL God!

There is only God!

Let that statement vibrate in your thought until it enters into the very suncenter of your consciousness. Then what are we going to do with the satanic or objective universe?

Make it your humble servant!

There is where the humble servant comes in—and in no other place. You have no right to make mind your humble servant or to humiliate mind in any such scheme of the universe. It is all in your own mortal thought and has no place in the Mind of God.

Matter is the humble servant of mind!

Just as soon as you come into your right mind you connect up with the Divine Mind and RECOGNIZE YOUR OWN DIVINITY. You are not the servant of anyone or anything, not even God, for you are God and God is not the servant of God.

God is God!

Well, what under the sun have we been doing by driving minds before us as our slaves and making our fellows obey orders as our humble servants? Why have we been sending these men by the thousands and the millions to war against each other and not only to bear the burdens of the world but to shed their blood under orders from other men? And in the time of what we call Peace we

are still making men bend their backs with the burdens of the world. What do we mean by it, if mind is the master and not the servant?

We have been raising hell!

Look down the centuries and see what we have been raising all of these thousands and thousands of years. Men are just now taking the measure of minds and contemplating men as minds instead of mere machines; you are just now coming into the liberty of the Sons of God and realizing that the whole universe is supported by mind.

And what is mind?

It is the Flame of Being, the Fire of Thought! It is the Almighty, and your mind is connected up with all of the Cosmic Mind, so your liberty is the liberty of the universe, your freedom is the freedom of the cosmos and you have a right to sing with the morning stars and shout with the Sons of God.

In this sense, my beloved, you can be a servant, but it must be a servant who is in the disguise of a servant while exercising the functions of a sovereign. You know the Lord Christ came to the earth in the disguise of a servant; it was such a thin disguise that the whole cosmos recognized his sovereignty. This will do, my beloved, and nothing else will do, for you are the Christ, the Lord of the lords, the King of the kings.

The whole objective universe is under orders from MIND and YOU ARE a mind.

NEW THOUGHT IN BUSINESS

The growing interest in business psychology is one of the most hopeful signs of the times. On every

side we find business men who say they have learned the secret of running their business without the old-time friction and worry which formerly sapped their energies and made them prematurely old; and that they are able to establish much better relations between themselves and their partners and their employees; that there is a feeling of harmony and good fellowship in their business to which they were formerly strangers.

A prominent business man tells me that he does not worry so much now in a year as he did formerly in a week, and that the reading of New Thought literature has completely revolutionized his business methods. He confesses that a few years ago he could not overcome a feeling of distrust of his employees, a suspicion that they were taking advantage of him, shirking, slighting their work at every opportunity. Since he has learned to trust them, to believe in them, he finds that his own mental attitude is reflected in them, in their estimate of him, and in the quality of service they cheerfully give him.

He realizes now that he has learned to see the good in his employees, that he arouses in them the very qualities he attributes to them; brings out the good instead of the bad. His changed attitude toward them has changed their attitude toward him.

This man who used to be so nervous, fretful and touchy, that his employees avoided him whenever possible, is now calm, cheerful and well poised, has no feeling of hurry, of confusion, of dissatisfaction. He declares that this new idea of business psychology is bound to revolutionize the methods of the business world; that the pushing, crowding, cheating and deceiving, and the slave-driving methods still in practice are destined to be done away with, to give place to the Golden Rule.—*Success Magazine*.

Primary Lessons in Universal Truth

By Elizabeth Thompson Parkhurst

(Introduction—Continued.)

34. In the science of Astrology, we may find the mathematical demonstration of the magnetic currents impinging upon the earth at any given moment, we can demonstrate with minute accuracy the operation of the Law of Mathematics which governs this world chain and causes it to operate with perfect order and precision, in other words, we can see the operation of an Intelligence which produces a Cosmos rather than a Chaos. As the Science of Astrology was the origin of Numbers and numbers developed letters and letters combined express the symbols of Ideas, we may by working backward begin with an Idea or image expressed in letters, re-express that idea in numbers, associate those numbers with their corresponding stars and ascertain the exact mathematical vibratory power or form which our idea represents in the field of magnetic energy. The world is not a game of life, all are obeying without their knowledge perhaps, a blue print plan formed in the Consciousness of Infinite Intelligence when the Spirit Monad was first differentiated from its parent Consciousness and started out on its journey of evolution. Law, Order and Justice are impartially the portion of all, according as the soul applies itself to follow the upward round of the spiral pathway

thru which it is to pass. Harmony and Love are the rewards and results of co-operation with the Universal Mind, while Disease, disorder, discord and death are the results of disobedience, disregard and disbelief in the government of Law.

35. In Christian Science, Divine Science and Mental Science we have an example of one phase of Mastership exaggerated to the exclusion of a well-rounded development on all lines. Healing of the body is but a stepping stone to or an entrance into a greater spiritual unfoldment; BUT IT IS NOT THE UNFOLDMENT ITSELF. We may not sit down and contemplate the experience constantly nor exalt either ourselves or the healer through which our restoration is received, and ignore the Great Work which is the perfecting of the trinity of Body, Soul and Spirit on all planes. Paul enjoins the presentation of both body and spirit in full perfection as only a reasonable service, and when that statement is translated into terms of vernacular the average man and woman will find a constant occupation before them. We cannot halt at the barrier of re-birth or the Law of Compensation, we cannot make a religious sect of the phenomena of the Spirit realm, nor become so fatalistic as to say that the indications of our horoscope are adverse in appearance and that we have not a fair chance in life, or become so selfish in our mental science that we exert undue influence upon others that they may contribute against their

natural inclination, to our selfish interests. No more can we contemplate the healing of bodily illness and look at no other subject, but constantly rehearse the wonderful experience we passed through in being raised from a bed of pain. Take your eyes off of every experience the hour in which it is complete and be expectant for a new experience to follow every hour. None of these isms in and of themselves offer a complete harmonious or rounded development to the individual soul. The real Principles which are embodied in each, are capable of scientific demonstration and should serve the purpose to lead the student through a vestibule only to something founded upon the Eternal verity called TRUTH, for each of these fads, cults and isms is a diluted solution colored by the channel through which it flows, but are not the source. Each is merely a thread or path which the student may take to travel backward to the SOURCE OF ALL KNOWLEDGE.

The main points of New Thought, Christian Science, Spiritualism, Theosophy, and Astrology, are only introductory inducements to lead the student to the Hall of Learning of one or more of the Great Occult or Hidden Brotherhoods or orders, who are the helpers of the race, and who lead the student forward by easy and successive steps in the Physical sciences toward the Esoteric Sciences, which culminate in Mastership or Adepthood, of which Jesus was the particular and shining example.

36. The group of Aphorisms which we commonly attribute to Solomon contain numerous maxims regarding wisdom or knowledge, and the understanding of what is learned; among them is this: "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get UNDERSTANDING."

37. If we are to practice the principles of any branch of classified science, or emulate the methods of any teacher thereof intelligently we must have some knowledge of the base upon which that science rests, and the source from which the exponent or teacher drew his inspiration, then clearly understand the correct application of the formulas to our daily lives and affairs.

38. There was a person whom the world familiarly calls "Jesus" who is reputed to have lived on the shores of what we now call the Mediterranean sea, just north of the country of Egypt. It is alleged that he taught a limited number of people, some principles of a kingdom, which he told them was within themselves. He stated explicitly that these principles if applied or practiced in their daily affairs would give them exactly the same results as they saw him secure. He was explaining the utilization of forces already at hand, which would under the same conditions produce demonstrable fact and repeatable phenomena. Or in other words he obeyed or cooperated with a law or laws of some branch of classified science. He told them that there was a science of life and living which would make them free,

they would not be sick, or poor, or in bondage any more and that they could do greater things by and by.

39. We have never in nineteen centuries had the evidence of any greater things, so we are forced to believe that his hearers did not take him at his word, any more than those who profess to follow him do today. Yet he plainly stated that "These signs shall follow them that believe." Now that word "believe" is evidently the stumbling block over which we may conclude there has been no demonstration. Those who listened to Jesus, and the multitudes who have followed since have had a passive belief, not an active one. In other words they have repeated platitudes, but have made no effort to identify or practice them, they have made no search for the source of Jesus' knowledge; they have forgotten the hidden laws of the super world, have ridiculed and misconstrued alchemy, never dreaming that the entire cosmos is based on the ascending scales of music, that a law which operates on a low plane can be raised and made to operate on a higher plane. Rejection and forgetfulness have cost a high toll of happiness, efficiency, contentment and well being.

40. Gibbon, the historian, who is not likely to be prejudiced upon the subject writes, "During the age of Jesus (Christ) his Apostles and their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the dead were raised, demons were expelled, and

the Laws of Nature were frequently superseded. These miracles continued for about three hundred years after the crucifixion, when they ceased, as the Christian religion was made the state religion its spirituality fled." Christianity then instead of being a living flame lifting man to God by the overcoming of evil, became a bare name, the teachings of Jesus merely empty words. The Church and its self-constituted officers have created Theology, Dogma and Creed out of the letter of the Master's teaching, the ignorant masses following the line of least resistance have believed in the lies and deception taught by the church, and have suffered according to their folly.

41. The Church which was formed by some of the wily pagans and Pharisees began to tell the people that this and that was not for them, that only within the authority of the "Robe of priestly sanction" could anything be secured; in other words some one must stand between them and the source of all power, so on down through the centuries the Church which was ostensibly formed to propagate and preserve the teachings of the greatest Master of the Ages, has from the very hour of its inception thwarted the purpose for which it was represented to exist.

42. In contrast to the Scholastic and political organizations there has always been another school the students of which are under no obligations, save the secret vow of their own hearts, they have often lived in garrets, in poverty, seclusion and

obscurity, suffering the scorn, condemnation and ridicule of men. True to their oath of initiation to Do, to Dare, and to Be Silent, they have cherished the REAL TEACHINGS of the Master, and from time to time as opportunity has permitted have designated the REAL TRUTH to those who have been tested, tried and found worthy to receive it. With out visible organization titular head, or membership fees their signs of recognition are secret, and they have moved among the world of men incognito.

It is to this school the world is indebted today for every discovery of classified science, of more than local or momentary value. The Scholastic and political organizations have persistently combated every attempt to give wide-spread publicity to knowledge of the Laws of the Cosmos and have mercilessly persecuted those who have been bold enough and brave enough to give out some small crumbs of the demonstrable facts of Occult Science. The time is at hand when this School will speak openly and instruct such students as prove themselves eligible in the TRUTH THAT SHALL MAKE THEM FREE.

43. The Occult or School has taught that "The Cause must exist in the Effect, Law is conceived to be Efficient Reason for all things. The Law is the cause of the Cosmos and every manifestation within it." The word Cosmos derived from the Greek means a Universe governed by law as opposed to chaos, or the

lack of order. The Supreme Architect of the Universe has placed before earth's children charts or relative laws which they may study and learn of what the past consisted and what the future by the law of periodicity will contain. Jesus has been accorded his proper place and recognition as a Teacher and a Master, who came to show men how to live in harmony all laws of the Cosmos and become conscious of the same powers in themselves that he manifested before them.

44. Now the test of these two Schools is this: which has exemplified or done the "works" which were promised? Even in the imperfectly understood state of Occultism, Metaphysics, and Psychology, I think there will be no hesitation in the verdict, as we listen to the testimony of multitudes healed of bodily illness, mental incapacity, and material poverty, as is done in the ministry of Christian Science, New Thought and Christian Psychology, others coming into the conscious use of the gifts of Clairvoyance, Clairaudience, Psychometry, Telepathy, Inspiration, etc., we can at least say that the Master's School has the best outlook for fulfilling the promise of the greatest Metaphysician and Occultist that has ever lived.

(To be continued next month.)

PRACTICAL IDEALISM

"He attributed the success of the mission to the fact that it had kept its eyes on the stars and its feet on the ground. Ideals are essential. A practical man without ideals is simply a curse; but, on the other hand, an unpractical idealist is invariably a nuisance."—*Exchange*.

Telergy

(The Communion of Souls)

By Frank C. Constable, M. A.

The evidence for the truth of telepathy, which has been accumulated by the Society for Psychical Research, is now so strong that many accept it as amounting to proof, and as I, the writer, am one of these many, the argument of this book will proceed on an assumption that telepathy is proved to be part of human experience. But, to prevent misapprehension or confusion, some explanation must be given, at the outset, as to the meaning of the word "proof."

We can by evidence prove nothing fundamentally and that for a very good reason—a reason which applies as fully to scientific as to legal evidence. For, in dealing with evidence, we use thought and thought is not only limited (ideas which we use for thought are relative) but exists between limits of contradiction. Hence the commonplace that knowledge is relative and that our universe is a universe of contradiction. We can, therefore, by the use of thought, arrive only at that high degree of probability which we use and are justified in using as amounting to proof. We can arrive only at evidential proof.

About the time when, as readers will remember, Mr. Massey offered £1,000 to anyone who would prove to him a case of telepathy, he called on me and made the offer direct. I replied: "If telepathy be a fact the

proof you ask for is impossible. Even as to gravity only evidential proof can be offered."

Telepathy imports communication between human beings independently of the recognized organs of sense: the mode of action cannot be found in sensibility. We must, then, have some mode of action which is not dependent on the sensuous. The present work is concerned with this mode of action.

F. W. H. Myers, referring to this mode of action, terms it Telergy. He says Telergy is "A name for a hypothetical force or mode of action concerned with the conveyance of telepathic impressions and perhaps with other super-normal operation." (Proceedings, S. P. R., Vol. XII., p. 174).

Sir William Barrett referring to Telergy says it "differs from telepathy, as it is not merely an unknown mode of communication from one mind to another but implies the direct influence of an extraneous spirit."

The object I have now in view is the same as that of Personality and Telepathy (1911, Kegan Paul & Co.), of which book this is mainly a synopsis.

The attempt made is to adduce proof that telepathy points to communion between us all as souls, that is, the mode of action which telepathy must have exists in such communion.

The importance of the argument lies in this:—

If telepathy be a fact of human experience and if the theory now

propounded be sound, then we have human experience which proves, evidentially, not only that we exist as souls, but that we exist, transcendent of time and space, in communion one with another as souls.

I begin the book by showing what reason would appear to lead us to assume our really real personality is: we find it in the soul. I then turn to human experience and try to show that it supports the judgment of reason. Bear in mind the proof offered is evidential proof.

The reader must forgive a certain amount of repetition. It is a jig-saw puzzle I have to try and fit in, and of the many pieces to be put in place no few are alike. But, when fitted in, they take on different appearances because related differently to the complete picture.

We must start by considering what reason leads us to suppose our really real personality is.

Kant in his *Æsthetic and Logic* assumes there is "a soul in man," and says "imagination is deep buried in the soul of man." Imagination is the *Deus ex Machina* that he relies on and uses throughout his philosophy.

In the *Dialectic* he says that the really real subject is the transcendental subject.* This I take to be the same as his "soul in man," as the term is used in the *Æsthetic and Logic*. Kant's subject, then, is the transcendental subject (the soul) conditioned in time and space. The transcendental subject is purely non-

physical with psychical not physical activity. I give to the transcendental subject psychical activity because "imagination is deep buried in the soul of man."

Now mark an important fact: we are subjects not beings. And, as transcendental subjects, we are subjects to ultimate Transcendental Being. Herein lies the relation between each one of us which is so important as a fact for support of the theory. We are, as transcendental subjects (souls), emanation as it were of transcendental Being through which, as a center, we are related one to another.*

The subject, embodied in time and space, has human experience. The subject exists in the **now**, a progressive continuity between the past and future. The subject has memory of its human experience, is generally said to remember the past. But this is an error.† The subject accumulates human experience in time, but stores it up timeless or, more correctly, in transcendence of time. What it has, then, in its storage of memory is neither of the past, present or future; it exists transcendent of all these phases of time: time is subsumed, it does not vanish.

The subject **uses memory in time**. When we say we remember some

*For the "ultimate" I do not accept unity or immanence: I hold both mere limits of thoughts. I accept C. C. Massey's term, "the accomplished in the accomplishing." The transcendental subject exists in the accomplishing, so human personality is not lost, it is simply subsumed.

†Cf. the chapters on *Memory in Personality and Telepathy*.

*Meiklejohn's *Kant*, pp. 299, 330, and, especially, 308 and 309.

detail of the past, what we do is to take out this detail from our timeless storage and relate it to the present in time. But the subject is conditioned in time and space, so this storage cannot be given to the subject. It exists transcendent of time and must be referred to, is possessed by, the transcendental subject, the soul.

When, then, the subject is disembodied it carries away with it—as a disembodied subject—its storage of memory of its human experience as an embodied self. But we cannot explain what aspect this storage has for the transcendental subject: it regards all its past human experience in, as it were, “a lump.” We ourselves, as subjects, when we think or do anything, form some opinion at the time about it; but when time has past and we remember, we remember it in relation to many other thoughts and acts since occurring, and find we do not then form the same opinion as to the particular thought or act: it takes on a different aspect. Much more must this change of aspect exist for the transcendental subject who regards all its human experience in “a lump.”

So human experience is not lost when the subject is disembodied; it still remains for the soul of man, though we cannot determine what aspect it has then taken on.

The transcendental subject has psychical activity in that “imagination is deep buried in the soul of man.” But it has something else if it has been embodied: it has mem-

ory of all its past human experience.

Are we correct in terming this transcendental subject the soul of man? Apart from any question of immortality, which depends not on reason but faith,* I think we are.

Down from past ages man has considered painfully what is and where is the soul of man. It has been defined as man's shadow, his breath, as a facsimile of the body, even as an emanation, savoring of the material, of a “world soul.” It has been located in man's shadow, his breath, liver, heart, blood or some obscure ganglion. All such attempts have failed to arrive at any satisfactory conclusion. But, perhaps strange to say, in rejecting them all one may fairly be termed a savage. For the mere savage, by his indifference to death, shows he holds death as not causing annihilation of the personality.

Of the contrary current of opinion down through the neo-platonists to the present time—opinion based on the consideration of the soul of man as purely spiritual, I must write without authority at my back: I can only express my own opinion.

The soul of man is non-physical, we may, if we will, define it as psychic or spiritual. But the current of opinion I refer to marks in-

*At the same time there is no reason, *a priori*, why the soul should not be immortal if we take for our ultimate “the accomplished in the accomplishing.” If we make the finite disappear in the infinite, I think we are driven to agreement with Spinoza's philosophic conclusion.

variably an attempt to **define** the spiritual in material terms. Thought, through the brain, is always related to the material, and even Plotinus in defining the spiritual considers the material as something to be **got rid of** by the monastic principle. For goodness, essence, etc., **limits of thought** are used for ultimates, whereas I hold we transcend these limits of thought by a power in us transcending thought, a power which I term insight.* Knowledge is relative, insight transcends the relative. It is insight alone which can "touch on" real reality—on the thing in itself.

Reason† can only treat the soul of man as the transcendental subject. It is non-physical. But, with Kant, I give it imagination and there is, I believe, some authority in support of my contention that if the soul have been embodied it carries away with it, on disembodiment, full memory of its embodied human experience.

We must hold, *a priori*, that the soul survives disembodiment. But reason can go no further. What happens on disembodiment we cannot know, apart from faith. And faith offers countless and contradictory statements of what happens,

*I use the term insight to get rid of the term intuition. For many different meanings are attached to intuition—Kant himself gives it at least five different meanings.

†I here use reason as Kant uses it—as a power transcending understanding.

while alleged human experience offers such countless and contradictory explanations that reason stands appalled.

Herein is no denial of any statement of faith or of any explanation offered by human experience. But, at the same time, there is no acceptance of any. It is sufficient for the present purpose to confine ourselves to consideration of the existence of the soul of man. And, subject to the above explanation, we may, with Kant, hold that the transcendental subject spells the soul of man.

To the soul of man we now give imagination and memory of its past human experience if it has been embodied: this "content" of the soul has been dealt with already and will again be referred to in argument.

Leaving apart any question of pure reasoning I think we have human experience that we exist as souls. Each one of us is conscious of his personality: self-consciousness, indeed, is the one sheet-anchor we have for real reality, for human experience being **ours**. Thought, insight, imagination to be **mine** (as they are) must have "at the back" self-consciousness. And, as Sir William Barrett says in his book, **On the Threshold of the Unseen**:

"So through our life we are conscious of the same identity, the same self, albeit the whole material of body, brain and sensory organs has been repeatedly swept away and renewed.*"

(To be continued next month.)

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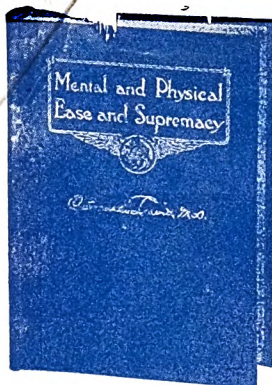
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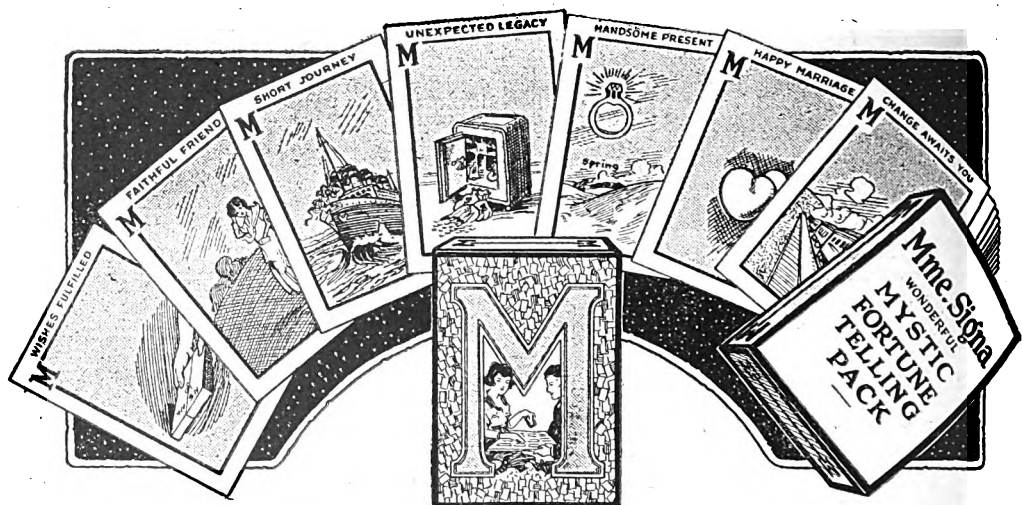
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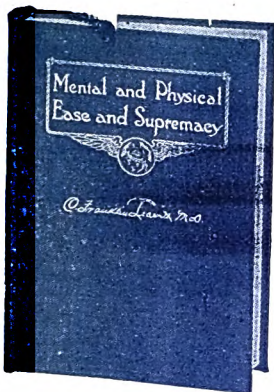
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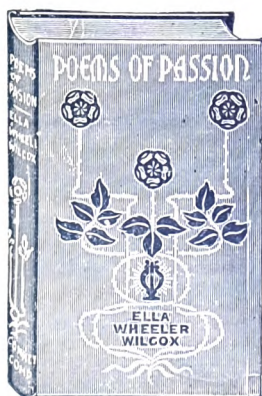
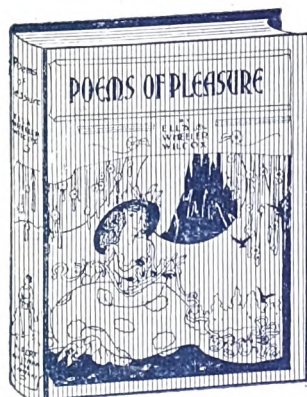
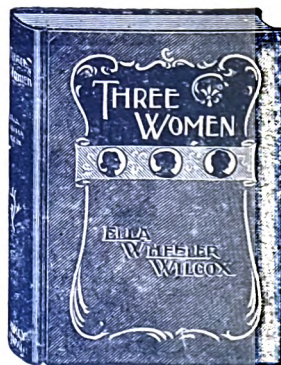
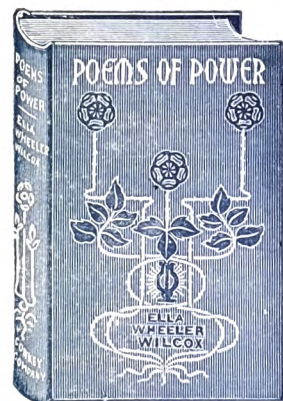
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