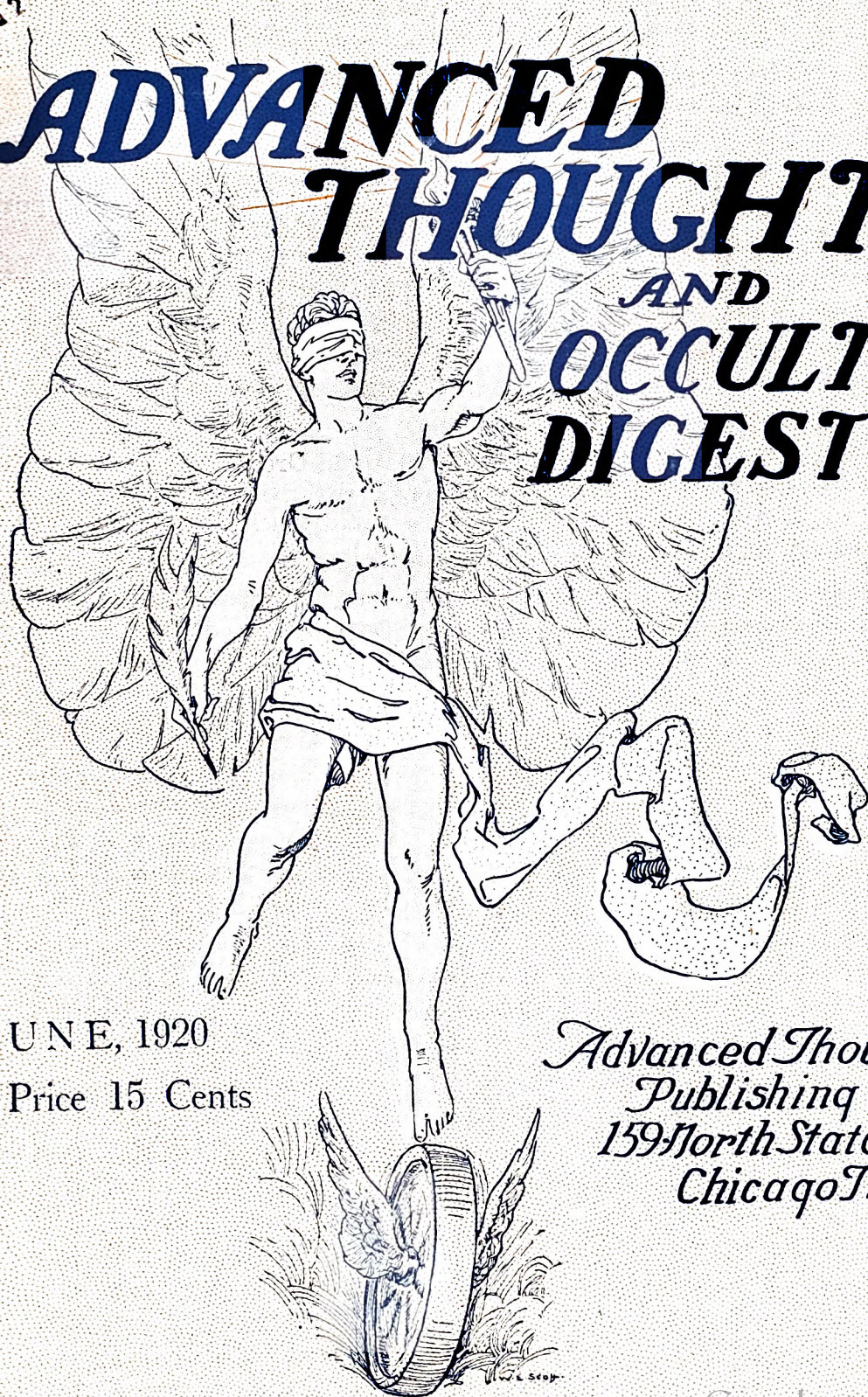


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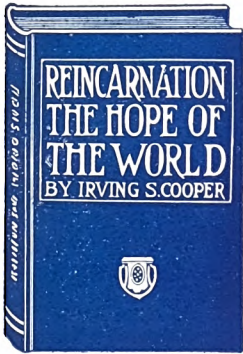
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# ADVANCED THOUGHT *AND* OCCULT DICEST *A Monthly Journal*

Vol. V.

JUNE, 1920

No. 2

## The Law of Progress

By Dr. Preston Bradley

I think that the law of realization is one of the most obvious and easily demonstrated of all the principles of psychology. A law which, if we understand its inevitable operation, would result in a much higher degree of personal and individual efficiency and power. It is so easy to become victims of method; so frequently do we place our highest hopes upon the principle and uniformity of of method that before we are aware of what has taken place we have as individuals succumbed to that which a false philosophy has told us was the inevitable. So frequently do we hear people use the phrase: "Well, it could not be helped," or the phrase "It was to be." Both of these phrases, "it could not be helped" and "it was to be," are the confessions of weakness. They don't belong, nor are they a part of the life of that individual who stands defiant in the presence of what we have falsely called "Fate"; that which is to be, that which was or will be can never be taken into consideration on the part of those who are trying to do or trying to be. It is the gospel of inefficiency; it is the gospel of the inadequate; it is the gospel of surrender; it is the gospel of compromise. And when an individual or a nation is trying to establish itself so securely and safely upon the fundamental principles of progress and development for a people to psychologically interfere with the attainment of that ambition by a false psychology constitutes one of the greatest obstacles of all progress.

We see this truth demonstrated in every action of life. How frequently do we meet people who, because of some unusual emergency that has arisen in their lives, assume the attitude of complacency sitting in the presence of task, with their arms folded, enunciating the gospel of that inevitable fate; we see people who have started life most auspiciously with all of the encouragement and all of the opportunity that it might be possible for us to give to an individual, and then as life hardens and as the battle waxes with renewed

energy and vigor, instead of steeling themselves, hardening their moral fiber, and solidifying their conscience and putting on the equipment of the warrior, do we find them gradually giving evidence that they are succumbing and weakening and before we are aware of what has taken place they are moved from the stage of action entirely. Gone!

I don't know that there is any other law of success. In the world of business we have the scientific expert; in the world of education we have the scientifically trained pedagog; the curricula of our High Schools and Universities and Colleges are all formulated upon the express purpose of giving the highest amount of what we call success. But it seems to be that there is no other way and no other law by which all of these various ideals and encouragements toward success can be made operative and pragmatic except by an understanding of this law.

There is Destiny, but no Fate. And there is a vast difference between Destiny and Fate, and that those circumstances of life which seem to be the circumstances of Fate, and ultimately place us in certain positions, are all of them and each of them en masse and in unit, a part of our own contribution. To me that is the supreme law of achievement, both for a nation or an individual. When the clarity of our vision is undisturbed by a purity of purpose for a worthy ambition and unselfish interest, and that vision remains with all the brilliancy of a midday sun, there is no such thing as Fate. There are those who might intimate that health was fate, but we are beginning to see in these days that health is not fate, nor the degree of our health does it determine our fate. Science has established the fact that through heredity, the hereditary influences we inherit not the thing itself. Tuberculous fathers and mothers do not have tuberculous children; they may have children who have inherited a weakness; a predisposition toward the disease of the parent, but they do not inherit the thing itself. Some of the greatest men that the world has ever known have been handicapped at the starting post by the inheritance of this predisposition, but, wisely trained and carefully guarded they were able to understand the mastery of themselves and by the cultivation of winning the kingship of self control they were able, not perhaps to eradicate the inherited weakness from their bodies but they were able to so fortify themselves that it never had an opportunity for expressing its weakness in a virulent manner. That is an established principle of science, and we find the exact counterpart of that law in the more complicated things of human life all about us.

When the dream has crystallized into a tangible vision and all of the vagueness has left it and all of the mist has been swept away and it stands in front of us a concrete thing it leaves the position of elasticity or liquidity and stands as a challenge. All life is a challenge. All of the conspiracy about us for our disintegration and decay and demoralization and failure is nothing but a challenge. Its only reality consists in its being a challenge. It has no reality other than that.

And so this law of attraction, the law which moulds us into what we become by the chemicalization of thought acting in direct contact upon our physical world. The law of attraction is the first law of success, either for the individual or for a large group organization. This law is one which every individual practices whether they do it voluntarily or involuntarily. It is like the beating of our hearts. We don't think about the beating heart; it continues its mission until the last, and it is one of the last organs of the body in spite of sudden death, for evidences have been found where the individual has been pronounced dead there was still muscular action.

So when we come to the truth of that law let us realize that we all of us, irrespective of our personal knowledge, solicitation or care, practicing this law and by careful self-examination it is possible for us to discover those influences and those manifestations which are derogatory to the finest and highest expression of complete and beautiful living. A careful inventory of ourselves,

daily or yearly, the oftener the better, of sitting down quietly, alone, and looking at ourselves in the mirror of our highest self. This examination must be heartless; it must be brutal. There must be no self-sympathy, nor must there be any pity. The moment we begin to pity ourselves that moment do we give evidence of the truth that we are succumbing to the false philosophy of Fate. The cry-baby amongst the children in the school-yard is despised, the tale-bearer, the sympathetic weak little fellow who feels that he must be the recipient of special consideration from his fellow pupils, friends and teachers, is giving evidence of weakness and it must be carefully watched on the part of parenthood if that child does not meet sometime a great tragedy in its life.

The cry-baby of the forum, the whining, sniffing, idiotic weakness which gives evidence that the "world is against me," my business associates are "against me," life is a conspiracy "against me," and then sits down to cry and weep is an individual that never learned the fundamental principle of the law of attraction.

We have no room in the modern scheme of economic and national progress for the cry-baby along the way, and the protest that is most frequently being heard on the part of those who justly feel that there is something radically wrong with our present industrial and social system can have no effect whatsoever, unless it is transformed into a dominating, live, pulsating, throbbing, vital protest. It is not, nor can it ever be, efficacious by mere word of mouth. The cheapest thing in America today is talk, and we are all talking, and most of us know what we are talking about, and most of us are giving evidence of our lack of understanding of this psychological law for the creation of conditions by the manner in which we are pessimistically facing the future of our own Republic and of ourselves.

My own inability to become authoritatively informed on what is going on back of the screen in the national political and industrial life of this Republic, for one of the amazing things that the world was told immediately after the armistice was signed on the part of all of the leaders of the allied movement was that from now on there shall be an open diplomacy and that all covenants and treaties between nations shall be openly agreed upon, and one of the first things that happened after this so-called ideal was told to the people was an astounding and staggering revelation of certain covenants that had taken place between nations and the leaders of nations, and some of those covenants and some of those agreements were made by the very men who were the most vociferous for the purpose of political astuteness that all agreements and covenants should be openly arrived at. In spite of the press, in spite of the system of information, in spite of it being one of the fundamental keystones of democracy, democracy cannot function properly nor effectively if the source of information is polluted. That cannot be. And one of the greatest barriers which democracy and representative government has ever had to face has been this thing, a polluted source of information. This is doubly true upon the principle of economics, and especially the industrial and the commercial situation of the present day. For our source of information frequently gives evidence of political bias, and the independent source of information is almost unheard of. America is grossly misinformed, simply because America has not a source of information that is not saturated and tintured with political bias, so that these sources of information line up with political aspects, and it resolves itself into a question of studying the situation and the program for overcoming the ills in proportion to the political security of a certain man or group of men who are now before the American people asking for the highest office in the gift of humanity. The idea of the mere "League of Nations" an idea which does not belong to politics, nor can it be settled permanently by political parties, by the attitude of certain politicians of America, and the delay, studious delay, careful, parliamentary delay, was only for the purpose of making it an issue in the political maneuvers of the next six months; an issue which is so fundamentally interwoven into the future of mankind that it is bigger than boundary

lines of political parties. I am not saying anything for it nor am I saying anything against it. I am only using it as an illustration of the thing which I am saying now. This situation prevails, until it has remained for a certain class of magazines to appear which gave early and youthful evidence of becoming reliable sources of information. I remember the first copy of the "New Republic" which I ever saw. I was interested in it because it had upon its staff a man not yet thirty-five at the time, who wrote a great book which he called "States of Diplomacy," a man that I thought had a vision and think so yet, and immediately the "New Republic" as a magazine assumed that attitude which it seems so difficult for our source of information to assume, the attitude of being unprejudiced and unbiased. No sooner had it been permanently established and was upon the university tables and library centers of the thinking men and women of the nation that it gave evidence of succumbing to personal vituperation, and instead of confining itself to a discussion of principles and upon an unbiased platform it utilized much of its splendid energy in personal attack. That is only one illustration. There are many others. Until the sources of information which we have today upon important economic questions can largely be found in such great magazines as the "Nation," "The Dial" and "The Economist." And those who have access to, I think, the greatest source of information from the center of operations direct which is not governed nor controlled nor influenced by one shade of public opinion nor by one single advertisement, and that is "Babson's Reports." It is lamentable that those reports cannot go into the hands of every man and woman of this Republic, instead of being confined as they are largely to those offices of men, business men who are not swayed by the artificial currents that are dominant in the more unreliable sources of information. The thing which we need badly in this pregnant hour of discord and chaos which is covered with abnormality, is reliable information. Fortify a man with facts and that man becomes unanswerable. Give him merely a sort of effervescent explosive emanations and he is as unworthy to follow and he is as unworthy of leadership as a little piece of dew upon a petal of a morning flower. The latter has been what we have had in America too much in the past few weeks and months. We have been blessed—or, should I say, cursed with orators. One of the great things behind all democracy is the unquestionable power of the orator. Democracies have been made and have been destroyed in the history of the world by oratory. No government nor form of government is so susceptible to oratory as is democracy, and all men have to do is to acquire a few phrases and conjure a few platitudes and make them sound high and pretty and above all make them general. All we have had is an avalanche of phraseology, an avalanche which has left in its wake void and empty spaces. What we are looking for now is not more heat, but more light. America needs less today the impassioned fanatical appeal of the agitator and the propagandist; she needs less of the poor missionary appeal of money, and how pathetic Capital has become. Oh, it is so pathetic to read the statements and public utterances of men at the head of great public utility corporations, a great telephone system and great railroad systems and the great woolen mills,—especially woolen mills. Woolen mills, with the first three months of the first quarter of 1920 declaring a dividend profit of four millions of dollars, and to hear the officers of some of these institutions plead with the public through the source of information that is giving great publicity to the appeal the impossibility of making any money now. And then the next morning at ten o'clock in the directors' room cut a melon. And it is amusing to hear great institutions that handle meat talk about the half of one cent a pound profit. And it sounds small until you count the pounds. And then after you have counted the pounds it is not so small.

So the phrase, "We are the people," is what a democracy always says. "We are the people." So we are the people. Then on one side to hear the cries of Labor. Now any man is a fool, I think,—that may be a little harsh,

that word. I should embellish it properly and say he is idiotically inclined. That sounds better. But I think any man is a fool at this stage of evolution of business who takes the position that Labor has not the right to organize. I believe in the trade union and I believe in the right of Labor to organize. I don't believe in the walking delegate, nor do I believe in the imported agitator, and it seems to me that much of our labor difficulties should be adjusted if we would enable each union organized in every factory, or whatever institution they are identified with, to have full power to deal permanently and directly with the man who pays their wages.

Now, of course, this address is not a discussion of union labor. I will speak entirely on labor unions in a Sunday or two. But I believe any labor has the right to organize. Why not? Why not? Everything else is organized. There is a bankers' union; there is a doctors' trust; there is a lawyers' association. The only people who cannot get together—and that is because they are afraid of each other's jobs and they have a different idea of where they are going to spend eternity, are the preachers. I cannot belong to the preachers' union. They have not sense enough to organize. My salary has not been changed in two years. My rent has! My grocer has attended to the matter and my butcher but not the Church. Now we will have a meeting of the board of directors tomorrow to raise my salary. But, why not. Laughing and joking aside, why not? Everything else is organized for mutual benefit. I think the man who works at the bench or on the machine and everywhere has a right to organize. And I believe that Capital—and how I hate that word; I hate it as much as I hate the word labor and workman. I never think of the word Capital but what I see that cartoon where the cartoonist's idea of Capital was a great big fat man with a checked suit that you can play hide-skip-and-jump on, with a dollar sign on every one, a big fat cigar, silk hat, a gold headed cane, and spats on his shoes and patent-leather shoes. That was the idea of Capital. Well, that is the idea still of a certain kind of Capital, but they are the new-rich. I can always tell that style of Capital. You can tell them in the way they dress; you can tell them how loud they talk. I don't know of any mark that gives evidence of inferior culture more than the mark of being loud-mouthed. When you get on the street car or these buses, that is the worst place, these buses. Why, I know the whole history and can tell you the financial condition of more homes on the North Side from what I heard on some of these buses when you ride behind some of the women on these buses. You would be surprised. That is not all I have heard either. Oh, the mark of true culture is not the dollar mark. The mark of true culture is how much you can live quietly and beautifully with yourself and your own, for your best life belongs to no one but your own.

And so the idea of Capital which we see today is the new-rich. I know some men who have lots of money; they are not giving it away the way they should, but they have lots of money and they are regular people, and how we love to see regular people. There are two classes of people I hate. I hate a hypocrite and I hate a snob. You can do with me what you want to, you can hurt me, you can crush me, you can do anything and I won't hate you. I might not care to have you hanging around, but I won't hate you. But I can't stand a hypocrite and I can't stand a snob. So let us tone down a little bit in our display. I saw an automobile the other day from the top of a bus. I wish you might have seen it. I heard it before I saw it. But it was all decorated up so brilliantly. All "foxy." It looked so "sporty." I have heard the young folks speak of it as "class." And when I saw it coming I said, "I am going to watch the man that's in it." My expectations were all realized. A cigarette, wrist watch, but with the air of arrogance as if he owned the drive, and I would wager that that man never earned a dollar in his life.

So we have a protest of Capital on one side, the appeal for consideration; and upon the other we have Labor.

Now I have found there has been a talk on one side of panic. We are



going to have a panic. Did you know that? That is what they always tell me as soon as I meet anybody. I have heard it a great deal since we started our Church proposition that we are going to have a panic. Well, suppose we do. What of it? Is a panic anything to be afraid of with a nation of one hundred millions of people that can grow enough grain to feed itself forever? The trouble with us all is that we are afraid like cowards and cry-babies. We have not realized that the law of attraction which is the fundamental law of personal success is the same with individuals as it is with nations; that scientifically administered, upon the law of supply and demand, with the natural resources of this country, if you will take politics out of the situation, take greed out of it, personal aggrandizement on the part of group interests, properly balance the wage-scale, not upon how few hours a man can work, but upon the scale of paying a man on the law of production, then this country or this world won't have a panic.

I wish somebody would tell me why it is that we are so blind upon these truths as a people. I would like to know why it is there is such concentrated ignorance upon questions of economics and labor and capital. We rush around like scared children talking about a panic. Now there is one thing I am certain of, I am not going to be panic-stricken. Let me give you a little bit of my philosophy. There could be no financial disturbance for this world as long as this world produces enough for everybody at a fair profit for the producer and a fair profit for labor. Now that law does not need any elucidation. It is! There will be a panic if the attitude of labor and the attitude of capital together continue the stand which they have both taken of declaring war upon each other for the purpose of under-production. That law is settled. Now that is all there is to it. It is not complicated or intricate. I met a man the other day and he scratched his head and said, "It is too much for me. I can't figure it out." There is nothing to figure out. I have told you all there is to it. That is all there is to it. Men like Walter Lipman, all of these men who are not seeking public office nor public favor, they have told us and we cannot get it through to the people. That is what's the matter. It cannot be gotten through. Why, politics is magnified. Who are you going to elect President? Then somebody will say. "Well, the panic is just around the corner." A condition deliberately created by certain interests and propagandists. What is this war? I know a man in this city—I don't think I told you this before. I have been talking all the week. I am nearly dead with something. I don't know what it is but I have it on the way toward annihilation (coughing). It is a cold. I know a man in this town who wanted to borrow sixty thousand dollars. He had as good security as any man ever had to borrow sixty thousand dollars. He went to one of the biggest banks of this city. The man he talked to looked at him and said, "We cannot take this security, nor will this refusal ever be used against you. We will not loan you the money." The man said, "Why not?" "Simply because it is the consensus of the financial interests of this country to discourage all building and improvement for the purpose of bringing Labor off from its throne of autocracy." You go to the laboring man, and what does he say. He says, "I won't work unless I get ten dollars a minute." And so the first thing we know there is a strike and Labor goes off on a tangent. I know with the present abnormal situation of profiteering that it is possible to be accused of profiteering on the side of labor, for I agree with Mr. George A. Weber, one of the keenest economic writers in this city, that when Labor enters into a conspiracy for under-production Labor can be as justly accused of profiteering as the man who makes the unjust dollar.

Labor, by keeping down production, is helping to keep up the prices. Now I think this whole question of panic and Capital and Labor is a good deal like marriage. It is a question of bear and forbear, of give and forgive. I think it is a question of mutual understanding. I think that hour has come, and I would like to see the union laborers of this country send their finest repre-



sentatives—not the wild, fanatical, arrogant who thinks all you have to do is to kick out the banker and put a shoemaker in his place. That is not it. I believe that a man who has genius enough and brains enough to utilize his opportunities for building up a great industrial or mercantile organization, I believe that man has to be considered as much as a man that cuts beef or makes the machine. You cannot turn this country upside down by turning Labor merely into positions of executive ability where trained minds are important. Two-thirds of this unrest in this country is nothing more or less than jealousy. I am a son of a workman and I have worked hard all my life; I never had one dollar given to me that I did not earn. I went to college and went through the university and I have been plugging along in Chicago trying to do my work as best I could until I got where I am. The finest thing I can say about America is that we must have a stabilizing influence in America now, and one side and the other, under the pressure of public necessity and the common good, must prevent a collapse of the economic condition in our good old United States of America.

I hold Capital at the bar of public opinion, and I hold Labor at the bar of public opinion and not by any superficial leadership, but by leadership that is true and highly solidified for its purpose. Talk about wages and eight-hour days. I think eight hours a day is long enough for any man to work, but I want to know what he is going to do with the other eight that he is not sleeping. If that eight hours is used to fortify himself intellectually and spiritually for better and higher citizenship then I am a champion of the eight-hour day as long as I live; if it is to be used by spending what he earns in foolish, insipid amusement he might better be working twelve hours a day. I have to. I wish somebody would get up an eight-hour a day for me. I have not had one in five years. When we talk about that, the principle is simply this: An honest day's pay for an honest day's work. And that will be the only basis that it can be equitably settled. Labor is destroying every opportunity she ever had for the success of the thing that she is entitled to if she permits soldiering on the job. I have watched men in a few of the factories and I have watched men a half mile from this theatre and I have made a lot of observations and I have seen how long it takes some men to walk fifty feet to light a pipe, watching out of the corners of their eyes the boss. Not that Labor should be driven. I don't believe in driving anybody. True labor is any man's job when he loves it. Labor is love. We have to have a spirit in this thing. The man that works with his hand must feel that both of them are working for the common good first of the institution that they both represent and that it is entitled to their best work, and next to the American public. That is their obligation. It is the obligation of Capital and it is the obligation of Labor as well. Honest day's pay and honest day's work and the right to organize dealing directly with the employer, and upon the other side an effective, efficient administration of the enforcement of profiteering and unjust laws.

Emma Goldman and Dr. Berkman ought to go and Emma is tired and homesick for this country of autocrats and money and injustice. Homesick! I should think she would be, for it is the best country in the world. And we have a lot of great big hearted splendid folks in it. They are the stabilizing influences and they are going to talk to Mr. Capital and Mr. Labor before they are through. Capital has gone on a strike. Labor has gone on a strike. Isn't the American public going on a strike? I don't think anybody can tell us we can't.

So, we make a great deal of noise about many things, but what we need is an efficient administration of the laws of justice for the rich as well as the poor, for the high as well as the low, for the criminal of high business just as much as for the thief who steals bread. We need an impartial administration, not biased by politics,—and this leads me to my last conclusion: That the

curse of America and the only curse we have is our political system. It is not our money; it is not our labor. I think the heart of American labor is sound as to its Americanism, and I think the heart of American capital is sound as to its patriotism and its Americanism, and I think they both need converting as to their responsibility to society as a whole, and I think there is a way to do it.

I think there is a way to do it and you and I can help to bring them to time a little bit by not being so foolish as individuals. We have to get over this idea that all money is for was to spend. I want to tell you something. I never made much money and I don't make much money now, but I want to tell you this: In spite of every extra demand which I have had to face and which I have had to meet to live, in spite of it all, I try to save a fraction of every dollar I earn, and I am going to save a fraction of every dollar I earn, and I am going to save that fraction if bread goes to fifty cents a loaf and sugar to two dollars a pound and a suit of clothes to three hundred dollars; I am going to save that fraction of every dollar, simply because saving is not an inclination ;it is a science. I cannot imagine any condition where a man cannot save something. Suppose it is five cents a week. You laugh at it. Well, some weeks I have not saved over that, but it is saved. Suppose it is ten cents a day. I want to show you something. See here. I have made it a rule for five years never to spend a dime. If I hand a bus conductor a quarter and he hands me back a dime and a nickel I save that dime. I have saved this winter sixty-two dollars in dimes. Saving is a science. And the way we are spending—not that we should deny ourselves. No. But some night you look around your table and quit going somewhere. The curse of America is amusement. Jazz! Jazz! Jazz! Music! Music! Music! Jazz, music, entertainment. It is in our blood. Our brains are filled with it. Some night if you will look across your table and say: "Tonight we won't go." Then see how it seems when you are with your family. Get acquainted with the house where you live. That is what we need in this world.

I talked to a laboring man in Woodstock, Illinois, one night this week. He was talking about the unjust condition of things, and I looked at him and he had on a silk shirt. Hasn't he a right to wear a silk shirt? Yes. Anyone has. I would not wear one. It does not show enough to pay. I think it is an outrage for a man to wear a silk shirt next to his body. It is a waste, extravagance. Just a lot of snobs. Just plain common sense is the great remedy for every ill, of nations and of men. Just plain common sense. Learn the art of saving. Talk about saving. I don't know whether you have noticed it, but I have on the same suit of clothes that I had on when I first started six years ago. This is the same pulpit suit that my board of trustees presented to me about six years ago. These are the same pair of shoes that I bought in Duluth on the first of October. They look pretty good. They are the only shoes I own. I never paid more than ten dollars for a pair of shoes and fifty dollars for a suit of clothes, and what is more, I never will. If there were more people who would do that and would not consider how they looked, perhaps we would straighten out some of our problems. If we would just learn how to save a little, and realize that panics may come and panics may go but human life goes on forever, and that we have a world that is snow-crested with infinite mountain peaks of truth and justice pointing to the sky; that we have a constitution and a flag, and we don't propose to turn this country upside down for the radicals, ultra upon one side or the conservative ultra upon the other. Every man has a right to share justly in the thing he produces. Every man has a right to the sunshine and the happiness, friends, children, life, love. Every man has a right to live as a man ought to live, and if we will carefully, systematically and methodically plan our lives to meet every emergency we will not become cry-babies in the presence of what we thought was Fate, but standing four-square to all the world we will become masters of what we call Destiny.

# The Eschatology of the Egyptians

By William Walker Atkinson

The religion of ancient Egypt, as were the religions of all of the ancient peoples, was a gradual evolution from very lowly beginnings. The original religion of Egypt was a very primitive form of fetichism, or animism, of a distinctively African character. In the earliest days, every Egyptian village or community seems to have its own favorite god or demon, usually worshipped in the form of some natural object, as, for instance, a tree or one of the lower animals. In the "struggle for existence" among these minor deities or devils, only the important deities of "great gods" were found fitted to survive, and the "lesser gods" passed away into oblivion; in some cases, however, the lesser deities were given a place in the family or retinue—the "circle of gods"—of the greater deities. The final outcome of this evolution of mythological religion is well-known to the average reader.

But, from the very beginning of the history of the religions of ancient Egypt, there was found a very strong belief in the doctrine that man continued to exist after the death of the physical body. But, for some reason, the exact nature and character of his after-death existence seems to have been quite indefinite and undetermined. Elbe says: "No race has ever been so absorbed by the problem of life and death as were the Egyptians. In each one of their acts they seemed to be looking forward to the final end; so much so, indeed, that the present life was for them scarcely more than a preparation for the existence beyond the grave, when, as the books of Hermes taught, the soul should at last be freed from the yoke of matter. The Egyptians regarded the dwelling-places of the living as mere transitory hosteleries, seeing that we abide in them for so short a space: but the graves they called 'eternal habitations,' for the dead remain in the nether world time without end. They, consequently, took small pains in building their houses, while they constructed their tombs upon the most lavish scale."

While, during the four thousand years of the history of the Egyptians, the crude and primitive beliefs concerning the survival of the human personality evolved into a more complex and more elaborate body of teaching, it is found that even from the beginning there was held a belief that man possessed a spiritual double, or "ghost," called the "ka"; a principle of vitality, called the "ba"; both of which inhabited the physical body, called the "khat."

The "ba," or vital-principle, performed the functions of life and physical action, though it seems to have some other offices the nature of which the modern investigators of the subject have not been able to determine clearly. After death, the "ba" was believed



to leave the body in the form of a bird, and to return to the place of the gods from which it had originally come, probably there to be merged with some great, universal life-principle.

The "ka," or spiritual double, or "ghost," existed conjointly in the physical body during the life of the individual, but they separated after death, each going its own way. It was held to be the real personality of the man during his life, and to be the real personality which continued to exist after his death. After death, the "ka" was believed to hover around the dead body in the tombs. Also, it was held to be able to re-enter the body and to re-animate it. For this reason, the Egyptians deemed it desirable and necessary to preserve the dead body, so that it might be found in the proper condition by the "ghost" when the latter wished to re-inhabit it. Accordingly, the Egyptians went to great care and expense in embalming the bodies of their dead; their work was done so carefully and effectively that many of the bodies now exist in the form of "mummies" in our museums, several thousand years after the embalming process. The elaborate tombs were erected for the purpose of carefully protecting the embalmed bodies, as well as serving as noble monuments of the deceased.

It should be noted, however, that the "ka," although separated from the body and from the vital-principle, nevertheless experienced hunger and thirst, and other elementary human needs. Accordingly, the faithful friends, relations and descendents provided food and drink, and even games and amusements (especially "draughts" or "checkers") as well as household utensils for the comfort and pleasure of the "ka" of the departed one.

In time, however, the actual material objects of food, drink, etc., were no longer placed in the tombs; magical writings took their place, and were held to serve the ghostly purposes quite as well as would the material objects which they represented. In the same way, carved inscriptions on the tombs, and even recited formula or magic conjurations recited at the funeral—and repeated by later visitors to the tomb—were held to fill the requirements. Such inscriptions are still in existence, insuring to the deceased the possession of "many thousands of oxen, geese, loaves of bread, and jars of beer, etc."

Elbe says: "Children and heirs of the deceased were bound to support the life of the double, at the same time dissuading it from quitting the tomb; and this constant anxiety certainly explains, what at first sight appears so strange, the burdensome care with which the Egyptians attended to their dead. Thus, they embalmed the corpse with meticulous precautions to prevent its

decay, and to avoid scaring away the subtle spirit which they desired to remain close to the dead body. The corpse itself was placed in a closely walled-up cell; but a chamber in the tomb was carefully set aside for the sole use of the 'ghost,' or double, which was invited to take up its residence therein. In order to enliven its perpetual confinement, the walls were invariably decorated with scenes from life, which should remind it of its past existence. This chamber was left open, and there upon holy days the children met to do worship to the dead, and to make offerings to the 'ghost' or double which should uphold it in its enfeebled state."

But within this generally accepted doctrine, there appears to have existed a "Secret Doctrine," or "Inner Teachings," reserved for the wealthy classes, the ruling castes, etc. In these teachings, the "ka" was held to be a divine-ray emanating from Ammon-Ra. The essence of this "ka"-ray, was held to be the Ego. The Ego, in the "ka" was held to be surrounded by several elements, blending with each other in the same "ka," serving as the several elements of the soul.

The classification of the elements of the "ka," were as follows: (1) the essential "ka," or Ego; (2) the "ab" or intellect and conscious will; (3) the "hati," or unconscious will and instinctive mind; (4) the "tet," or seat of the passions and desires; (5) the "sahu" or double, phantom, or "ghost," which has the form of the physical body, and which is the form or shape which appears when the soul of the departed is evoked. Certain other attempts at classification give somewhat different reports; but the general principle remains the same in all of them.

Elbe says, of certain curious beliefs and burial customs of the ancient Egyptians, that: "Porphyry informs us that before embalming a body, care was taken to remove the entrails and to place them in a vessel apart, which was then flung into the river. The vessel was first lifted on high, to be seen by the god, Ra; and then, before its immersion, certain formulæ were uttered by which the dead man cast upon his entrails all responsibility for any possible misdeeds. The following sentence was commonly inscribed on the monuments: 'May justice be with his spirit, and the sin with his belly.'"

The essential "ka," or Ego, accompanied by its "ab," or intellect and conscious will, was held to be subjected to Judgment, after death. After separation from its double, or "ghost," the Ego was believed to proceed to the Place of Judgment, in the Realm of the Dead. It was conducted there by the god Anubis; and when it reached there it was confronted by Osiris, the King of the Lower

World, and his forty-two Assessors, the latter being "of strange and monstrous form." The road to the Place of Judgment, in the Realm of the Dead, was a troublesome one. As a writer says: "The path was beset with difficulties, and dangers' gates had to be opened which opened only to those who knew the proper password; demons lay in wait to seize upon unwary souls; lakes of fire must be traversed; and many other obstacles lay in the way."

But the priests provided the Egyptians with means of surmounting these obstacles, and overcoming these terrors. [Priests have always been accommodating in this respect.] Burial rituals, and formulæ from "The Book of the Dead," were placed with the body, to supply the soul with the necessary information, and to act as an astral guide-book and map; and, above all, to furnish to it the magic formulæ which when repeated properly would win the favor of the Judge and the Assessors. For as an accepted authority informs us: "It was not, however, necessary that the deceased should be actually guiltless of all the sins: it was only necessary that he should declare himself guiltless of them; and above all, that he should know the names of the infernal judges. If he knew the proper chapter of the Book of the Dead, or even if it were written out and placed in his coffin—he had nothing to fear."

The soul plead its case with the Judge and the Assessors, and was then weighed in the balance. It was placed in one pan of the balance, while in the other was placed the Ostrich Feather of Truth and Justice. On one side stood Anubis, the jackal-headed god, the Accuser of the Dead; on the other, stood Horus, the hawk-headed god; there was also present Toth, the court-clerk god, who noted the result of the weighing, and recorded the sentence of the Judge, and his assistant corps of Assessors.

If the judgment is favorable, the soul receives an ostrich-feather, and is given the passport to the Regions of the Blessed, where it enters into fellowship with the gods. An old inscription tells us that such "dwell in places of glory, where they enjoy heavenly life; they rejoice to behold the highest of the gods face to face." An authority says of the successful souls that: "They were assigned an abode in the Elysian Fields, and enjoyed a perpetual banquet with Osiris. If, moreover, they knew the proper magic formulæ, they could come forth on earth, assuming any shape they pleased. They traversed the heavens in the boat of Ra and Horus, and shared their triumph over the powers of darkness: all earthly impurities were washed away, the divine portion alone remained, and they finally became as gods."

But, alas! the unsuccessful soul was given a terrible fate. Here



is what the authorities have to say concerning this: "If the judgment was adverse, the soul was cast into a fiery lake, or given over to be devoured by a hideous monster." Or, again: "If the heart of the dead is found to be too light in the Scales of Judgment, it is dispatched from the Judgment Place unto the Kingdom of Darkness. Passing through places inhabited by dread giant-hippopotami, fearful brutes, serpents and crocodiles of mammoth size, it reached Hell—over the five-and-seventy departments whereof rule fearful demons armed with swords. An inscription placed above each department relates for what sins the victims are suffering torture, and also the nature of the punishment being administered to them. These guilty souls are black, and are lashed to stakes, while their red familiars hack them to pieces with their swords. Others are hung head downwards, or else march, headless, in long columns. In yet other places souls may be seen dragging after them the heart which has been torn from their living breasts."

[Thus, it will be seen, the ancient Egyptian priests were equal to the mediaeval (and some later-day) priests of the religion of our own race, in their imaginative flights concerning Hell. And like the latter, they were sufficiently accommodating to furnish immunity from such a fate, by the bestowal of magic formulæ which would turn the scales in their favor in the Court of Judgment. Moreover, we see here another illustration of that trait of human nature—that twist of the human mind—which insistent demands a place of terrible punishment for one's wicked fellow-creatures, from which, however, one's self hopes to escape by observance of the proper formulæ. Human thought seems forever to run along the same general lines, in these matters: history is constantly repeating itself. The study of Comparative Religions, and of Eschatology, throws strange lights on human psychology and mental workings.]

Elbe says: "We should note that the Egyptians believed in a final resurrection, when man was to rise again in all his completeness. This favor was limited to the righteous, however. The purified soul was eventually to return to the body, and was to pour into it the breath of life, subsequently leading it away to the heavens of the blessed." Another authority, however, says: "It is sometimes assumed that the Egyptians looked for a general resurrection of the dead, for a great day of judgment, when all mankind must answer for the deeds done in the flesh. Of this, however, the evidence is far from satisfactory."

[The next following article of this series will be entitled "The Eschatology of the Chinese.]

# The Voice of Intuition

By Henry Victor Morgan

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In Emerson's essay on Illusions he tells of a visit to the Mammoth Cave in Kentucky and of the blind fish that inhabit its waters. They had lived so long separated from the great outside that they no longer had any use for the organ of sight and through disuse of of the organ had become blind. Likewise Jesus, speaking to the people of his day, declared, "Ye have eyes and see not," referring no doubt to the divine intelligence, or inner sight that had become atrophied. For it is a universal law that any unused faculty is taken away.

Is not this the burden of the message of Jesus in the Parable of the Talents? It is the law of God forever operative on every plane, mental, physical and spiritual, that to him who useth what he hath, more shall be given, and he who useth not what he hath that which he hath shall be taken away.

The human race has largely lost the faculty of intuition, or direct knowing, and depends upon its tuitions which are temporal rather than its intuitions which are eternal.

Many confuse the divine faculty of intuition with that of instinct. Instinct is largely the voice of heredity and relates us to the subconscious mind; intuition is the highest faculty of the soul and connects us directly with the realm of the superconscious. Instinct has in it no progress; it knows only the past and never dreams of a brighter tomorrow. It is marvelously developed in birds and animals who, untaught by either man or others of their own species, will build exactly as their ancestors have done for generations.

Intuition belongs to mankind alone. It forever sees the greater-possible and seeing the invisible brings forth from the unknown that which never before had been. It is "that spirit of prophecy which is innate in every one," and by and through which revelation comes. It forever saith, "it doth not yet appear what we shall be."

It is pitiful that so many people today should be endeavoring to get in touch with the instinctive or subconscious mind rather than the intuitional or superconscious. It seems strange that people should prefer to travel the hard way of struggle and burden-bearing

when the Voice of Intuition forever saith, "Come unto me all ye who are weary and heavy laden and I will give you rest."

Just as the instinct of the water fowl leads it directly and unerringly across desert wastes to the refreshing springs, so will our intuitions lead us to the mind of God if they are not interfered with.

Many writers give to conscience the place intuition should rightly occupy. Conscience is the great Accuser; intuition is the great Enlightener, the true Light that lighteneth every man that cometh into the world. Conscience, I should say, makes us aware of the disease, while intuition points to the cure. It forever saith unto the weary seekers after rest, in the midst of sense delusions, "I am the Way, the Truth and the Life, no man escapeth the great delusion but by me."

The Voice of Intuition is forever the Voice of the I Am. It is identity with God. Jesus, the greatest of intuitionists, boldly declared, "I and my Father are one." To the perplexed Philip who said, "Show us the Father and it sufficeth us," Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

Emerson, commenting on this fine passage says, "Alone in all history Jesus estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates himself in man and evermore goes forth anew to take possession of his World. He said in this jubilee of sublime emotion—'I am divine. Through me God acts; through me, speaks. Would you see God, see me; or see thee, when thou thinkest as I now think.'"

Readers of the New Testament will quickly notice that, although in quotations, there are many words used by Emerson that are not found in the original statement. How does Emerson know that Jesus said it? The Sphinx must answer its own riddle. Let us turn to Emerson's poem, "The Problem," and we will find the answer.

"The word unto the prophet spoken,  
Was writ on tables yet unbroken,  
Still floats upon the morning wind,  
Still whispers to the willing mind.  
One accent of the Holy Ghost  
The heedless world hath never lost."

Ponder well, O reader, on the last two lines of this verse! They open a world of limitless possibility. No word is lost! All that has ever been spoken is preserved and when we realize the intuitional life we will no longer foolishly wish that we had lived at any other



time. We will see it is easily possible by entering into the Wise Silence to be in Jerusalem when Jesus lived or whithersoever the soul desires to travel.

Nor is this intuitional urge contrary to reason. Nay, rather it is the enlightener of reason. To use an imperfect illustration, it is as in days of old, when the amateur psychic traveled over the parched earth holding in his hand a forked stick of witch hazel. When passing over hidden streams of water the witch hazel was supposed to turn downward as if to take root. But after being pointed to, long earnest effort was often necessary before the water was brought to the surface. So it is with our intuitional nature. It makes us aware of our real inheritance as children of God. That we are not "a moving row of magic shadow-shapes that come and go," but that our real being is in God. It admonishes us to escape the great delusion of Time and Space and to cease thinking of ourselves as detached and separated from God; it reverses the order of the sense impression, and reveals to us the Truth that Jesus said would make us free.

It is all a question of acknowledgment and exercise. The real sin against the Holy Ghost (or Indwelling Guest) is denial. So long as we persist in thinking that others have faculties that we do not possess we are refusing to let the divine Mind use us as its vehicles. The Voice of Intuition forever assures us of a like nature and that the things we long for that we are; that we can not see in others what we do not ourselves possess the capacity of becoming.

It is the vision of equality. Paul admonishes us to "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." Recently I heard the same thought voiced by a teacher of Truth who said, "I believe in the Jesus Christ in every man."

It is the easy way of attainment. He who believes in the Jesus Christ in every man has attained to cosmic power. No other knowledge is necessary. He who has attained to it in the spirit of true humility forever saith, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

I have been greatly helped in my own intuitional life by this statement. "I have in me by reason of my divinity a faculty of direct inspiration and unerring knowing." This statement is a part of the great acknowledgment voiced through intuition by the Psalmist. "Acknowledge me in all your ways and I will bring it to

pass." He who meditates upon it will soon find himself parting from the error of his ways.

Seeing that the truth about God is the truth about man great words born of this emancipation will be his constant delight. He will no longer describe himself or others as poor, weak or miserable; but in the face of every appearance will speak the word that dispels the clouds of error. He cannot be deceived by appearances. He judges righteous judgment. The inner Voice says, "Speak now the word for every reader of this lesson," and as I hear so do I speak.

\* \* \*

Beloved of God, Greeting! I place my hand in your hand. I look deep, deep into the soul of you. I would see you as God sees you. You have not known what you are. You have been deceived by appearances. You are not sick, weak, miserable or discouraged. You are in God's image and likeness. Your help cometh from the hills. You are strong with the strength of God. You are wise with the Wisdom of God. You are God's immaculate conception. You never were born. You never will die. You are God's joyful, innocent, prosperous Idea. You are the Word made flesh. I have seen you as God sees you and my word shall be health to all your flesh. The desert places shall be made glad, and your flesh will come again as the flesh of a little child. The life you now live is the life of God in you, and the realization of this makes you every whit whole.

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I expect many to attain illumination and healing through meditating on these words. I send them forth charged with the energy of divine Love. They shall not return unto me void but shall accomplish whereunto they are sent.

# **"The New Thought"**

**By Thomas De Witt Marcy**

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## **(First Paper)**

The publishers of this magazine have requested me to prepare for its pages a short series of papers, the subject of which is to be that which for want of a better name may be called "The New Thought." By this term is meant not only that particular phase of the general field of thought along these lines which is known popularly as "New Thought," i. e., the metaphysical-healing schools, churches, cults and organizations which have adopted that name, and which for the most part have proceeded from the seed of the Quimby teachings: but also the more extended, and more general body of teachings which have a more remote origin and a far longer historial record than the aforesaid special phase; and which have their roots embedded in far older and far richer soil.

To many persons familiar with the modern "New Thought" movement, it may seem strange to learn that the term "the New Thought" was in use long before the earliest days of the first named special movement—and that it has for over a century stood for a body of teachings far deeper and broader than "metaphysical healing," "mental healing," "spiritual healing," or "healing" of any kind. Swedenborg made use of the term "the new thought" in his writings; and there is every reason to believe that he availed himself of a term previously employed by still older writers. In the earliest part of the nineteenth century—at least as early as 1820—the Unitarians in America, in their teachings (which afterward served as the basis of the Transcendental Movement of Emerson and his associates) spoke of "the new thought inspiring the minds of mankind"; and their contemporaries freely employed the term "the new thought" to indicate these teachings.

These early thinkers, in employing this term, did not intend to imply that their thought concerning the realities of being was "new" in the sense of being original with them: on the contrary they freely quoted from authorities of the ancient world, and from those who had lived and taught similar doctrines several centuries before that time. The Transcendentalists, a few years later, also used the term "the new thought" in the same meaning; and also

freely and frankly announced their indebtedness to much older schools of thought. The term "new" implied simply the differentiation and distinction between the prevailing orthodox teachings—orthodox philosophy as well as orthodox theology—which naturally were spoken of as the "old thought" on the subjects in question.

Before considering the philosophical roots from which these teachings of "the new thought" sprung; and before taking up, the history of the modern spread of the general body of these teachings; it may be well to quote from a few leading sources, statements which indicate the general trend and spirit of these teachings, and which indicate how wide spread the influence thereof has become—how it has permeated the structure of our modern philosophical, metaphysical, and religious thought.

Let us begin with the consideration of the following statements of Professor William James, gathered from some of his published writings. James "caught the spirit" of "the new thought" teachings, and expressed them with his characteristic and customary strength, definiteness, and clearness. The following selections will serve to illustrate his conception of the spirit of these teachings of "the new thought."

"Those of us who are sexagenarians have witnessed in our own persons one of those gradual mutations of intellectual climate, due to innumerable influences, that make the thought of a past generation seem as foreign to its successor as if it were the expression of a different race of men. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its judicial morality and eschatology, its relish for rewards and punishments, its treatment of God as an external contriver, an 'intelligent and moral governor,' sound as odd to most of us as if it were some outlandish religion."

"Dualistic theism is professed at all Catholic seats of learning, whereas it has of late years tended to disappear at our British and American universities, and to be replaced by a monotheistic pantheism more or less disguised. I have an impression that ever since T. H. Green's time, Absolute Idealism has been decidedly in the ascendant at Oxford. It is in the ascendant at my own university of Harvard."

"Our contemporary mind having once for all grasped the possibility of a more intimate 'weltanschauung,' the only opinion quite worthy of arresting our attention will fall within the general scope of what may roughly be called the pantheistic field of vision: the vision of God as the indwelling divine rather than the external creator, and of human life as part and parcel of that deep reality."

Several years ago, Harold Bolce, a contributor of the "Cosmopolitan Magazine," of this country, published a very interesting series of papers in which he gave the results of interviews and conversations had by him with eminent and representative college professors concerning the tendency of modern university teachings on the subject of the ultimate realities of life and being. His report showed a startling agreement between the views of those so interviewed and consulted, and the general trend of the teachings of "the new thought" which has been exerting its influence on American cultured thought for nearly a century. The following quotations from Mr. Bolce's papers will serve to illustrate the general spirit and trend of his reports:

"Now that man has discovered that there resides in his nature a spirit or energy that is divine, the colleges say, and that he can summon it to work his will, the potency and future operation of this psychic force no man can compute. Science has found a way through psychology to God; the opportunities for the race, through invoking in the human consciousness the brooding spirit that fills all space, are absolutely infinite. Science, therefore, is demonstrating along new lines, or at least is claiming to demonstrate, that Man is God made manifest. And modern philosophy, as set forth in American universities, holds this incarnation not as a fanciful but merely beautiful ideal, but as a working and understandable principle in the soul of humanity.

"The professors, therefore, who are digging what they believe to be the graves for dead dogmas, stand as exponents of the teaching that man is the embodiment and conscious expression of the force that guides all life and holds all matter in its course. Man has begun the cycle of that triumphal daring prophesied by ancient seers, and which appealed so potently to the imagination of Poe. Not merely in religious rhetoric, but in reality, the schoolmen say, is Man the Avatar of God."

Bolce's above reference to Poe was accompanied by the following passage from that remarkable writer: "Think that the sense of individual identity will be gradually merged in the general consciousness—that man, for example, ceasing imperceptibly to feel himself man, will at length attain that awfully triumphant epoch, when he shall recognize his existence with that of Jehovah." Surely a half-century anticipation of "Cosmic Consciousness"!

The editor of the "Cosmopolitan Magazine," commenting upon the article of Mr. Bolce's from which the above quotations were gleaned, said:

"The college professors, in some cases, express doubt as to the practicability and judgment of their teachings. Will their propaganda cause a rejection of all solemn and religious authority, create a Robespierre, and erect a guillotine, with its concomitant tumbrels and blood-atonement? The professors say, No! They assert that in this, the sanest of all ages, man thinks for himself; and the path they blaze for him leads to the relation that he himself is an avatar, and incarnation of God. \* \* \*

"The conflict between the colleges and the church discloses a movement of thought more significant, perhaps, to civilization than even the Renaissance. In its revolutionary character, and in its importance to mankind, the only world-wide movement that can be compared with it was that upheaval in the eighteenth century which led through bloodshed to democracy. \* \* \*

"The claim of the colleges is that they are teaching a higher form of truth. They hold that 'the orthodox God has had his day.' \* \* \* They say that when the God of theology is utterly banished from human thought, the reign of Man will begin. \* \* \* They say, as indicated, that this spiritual revolution will not end in a saturnalia of tumbrels and guillotines, for this is not an atheistic banishment of God and his holy angels, but is, on the contrary, the enthronement of a new Jehovah—a God that has become conscious and potent in the human mind."

Surely this expression of the spirit of "the new thought" is sufficiently "new," as contrasted with the "old thought," to justify the use of that adjective in the term!

Just one more quotation from the learned authorities: this one from the writings of Professor Charles W. Eliot, late President of Harvard. [Note that Professor Eliot uses the term "the new thought" in his opening sentence.] He says:

"The new thought of God will be the most characteristic element of the Religion of the Future. This ideal will comprehend the Jewish Jehovah, the Christian Universal Father, the modern physicist's omnipresent and exhaustless Energy, and the biological conception of a Vital Force. The Infinite Spirit pervades the universe, just as the spirit of a man pervades his body, and acts, consciously or unconsciously, in every atom of it. The Twentieth Century will accept literally and implicitly St. Paul's statement, 'In Him we live, and move, and have our being'; and that God is that vital atmosphere, or incessant inspiration.

"The new religion is therefore thoroughly monotheistic, its God being the one infinite force; but this God is not withdrawn or removed, but indwelling and especially dwelling in every living



creature. God is so imminently imminent in all things, animate and inanimate, so that no mediation is needed between Him and the least particle of His creation. In His moral attributes, He is for every man the multiplication to infinity of all the noblest, tenderest and most potent qualities which that man has ever seen or imagined in a human being.

"In this sense, every man makes his own picture of God. Every age, barbarous or civilized, happy or unhappy, improved or degenerating, frames its own conception of God within the limits of its own experiences and imaginings. In this sense, too, a humane religion has to wait for a humane generation. The central thought of a new religion will therefore be a humane and worthy idea of God, thoroughly consistent with the nineteenth century revelations concerning man and nature, and with all the tenderest and loveliest teachings which have come down to us from the past.

"The scientific doctrine of one omnipresent, eternal Energy, informing and inspiring the whole creation at every instant of time and throughout the infinite spaces, is fundamentally and completely inconsistent with the dualistic conception which sets spirit over against matter, good over against evil, man's wickedness against God's righteousness, and Satan against Christ. The doctrine of God's imminence is also consistent with the conception that He once set the universe a-going, and then withdrew, leaving the universe to be operated under physical laws, which were His vice-regents or substitutes.

"If God is thoroughly immanent in the entire creation, there can be no 'secondary causes,' in either the material or the spiritual universe. The new religion rejects absolutely the conception that God is alienated from the world. It rejects also the entire conception of man as a fallen being, hopelessly wicked, and tending downward by nature; and it makes this emphatic rejection of long-accepted beliefs because it finds them all inconsistent with a humane, civilized or worthy idea of God."

Here, then, we have the statements of some of the best modern thinkers concerning what to them seems to be the essence and spirit of "the new thought" way of regarding ultimate things. It is seen that the Monistic conception prevails in that thought; and that the idea of an Immanent Presence is asserted in opposition to the "old thought" conception of an External Presence. In my succeeding papers I shall endeavor to trace these conceptions to their roots, and also to indicate the general direction in which the new conception is tending.

# The Mystic Quest

By Carolyn Woodsworth

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## (Eleventh Paper)

Continuing our consideration of Mysticism expressed in terms of Psychology, we reach the point where we proceed with the consideration of the extreme point in which man's nature touches the Absolute—that point in which his ground, his substance, his true being, is penetrated by the Divine Life which constitutes the underlying reality of things—the basis upon which the whole claim of possible union with God must rest. Here, say the Mystics, is to be found our link with reality, and the place where alone can be celebrated “the Marriage from which the Lord comes.”

Using another of the diagrams of the Mystics, we may say that, thanks to the existence within him of this immortal spark, man is implicitly a “child of the Infinite.” The Mystic Way must therefore be a life, a discipline, which will so alter the constituents of man's mental life as to include this spark within the conscious field, bring it out of the hiddenness, from those deep levels where it sustains him and guides his normal existence, and makes it the dominant element around which his personality is arranged. The revolution in which this is effected begins with the New Birth, which has been described in other terms by Rudolph Eucken as the indispensable preliminary of an “independent spiritual life” in man.

It is clear that under ordinary conditions, and save for sudden gusts of “Transcendental Feeling” induced by some saving madness such as Religion, Art, or Love, the superficial self knows nothing of the attitude of this silent watcher—this “Dweller in the Innermost”—towards the incoming messages of the external world; nor of the activities which they awake in it. Wholly taken up by the sense-world, and the messages it receives from it, the superficial self knows nothing of the relations which exist between this subject and the unattainable Object of all thought. But by a deliberate inattention to the messages of the senses, such as that which is induced by contemplation, the mystic brings the ground of the soul, the seat of “Transcendental Feeling,” within the area of consciousness; making it amenable to the activity of the will.

The contemplative subject, becoming unaware of his usual and largely fictitious "external world," there arises to the surface another and more substantial set of perceptions, which never have their change under normal conditions. Sometimes these unite with the normal reasoning faculties. More often, however, they supersede them. Some such exchange, such "losing to find," appears to be necessary in most cases, if man's transcendental powers are to have their full chance.

Says the "Theologica Germanica": "The two eyes of the soul of man cannot both perform their work at once: but if the soul shall see with the right eye into eternity, then the left eye must close itself and refrain from working, and be as though it were dead. For if the left eye be fulfilling its office toward outward things—that is, holding converse with time and the creatures of time—then must the right eye be hindered in its workings; that is, in its contemplation. Therefore, whosoever will have the one must let the other go; for 'no man can serve two masters.'" Surely, an apt and vigorous metaphor!

There is within us an immense capacity for perception, for the receiving of messages from outside; and a very little consciousness which deals with them. It is as if one telegraph operator were placed in charge of a multitude of lines: all may be in action, but he can only attend to one at a time. In popular language, "there is not enough consciousness to go round." Even upon the sensory plane, no one can be aware of more than a few things at once. These fill the center of our field of consciousness: as the objection which we happen to have focused our field of sight. The other matters within that field retreat to the margin. We know, dimly, that they are there; but we pay them no attention and should hardly miss them if they ceased to exist.

Transcendental matters are, for most of us, always beyond the margin; because most of us have given up our whole consciousness to the occupation of the senses, and have permitted them to construct there a universe in which we are contented to remain. Only in certain occult and mystic states: in orison, contemplation, ecstasy and their allied conditions, does the self contrive to turn out the usual tenants, shut "the gateways of the flesh," and let have their turn those submerged powers which are capable of picking up messages from another plane.

Then it is that the sensory world is the one which retreats beyond the margin, and another landscape that rushes in. At last, then, we begin to see something of what contemplation does for its initiates. It is one of the many names which are applied to that

chain of processes which have for their object this alteration of the mental equilibrium: the putting to sleep of that "Normal Self" which usually wakes, and the awakening of that "Transcendental Self" which usually sleeps. To man, the "meeting point of various stages of reality," is given—though he seldom considers it—this unique power of choosing his universe.

The extraordinary phenomenon known as the double or disintegrated personality may give us a hint as to the mechanical nature of the change which contemplation effects. In this abnormal psychic condition the total character of the patient is split up; a certain group of qualities are, as it were, abstracted from the surface-consciousness, and so closely associated as to form in themselves a complete "character" or "personality"—necessarily poles asunder from the "character" or "personality" which the self usually shows to the world, since it consists exclusively of those elements which are omitted from it.

Now, in persons of mystical genius, the qualities which the stress of normal life tends to keep below the threshold of consciousness are of enormous strength. In these natural explorations of Eternity the "transcendental faculty"—the "eye of the soul"—is not merely present in embryo, but is highly developed; and is combined with great emotional and volitional power. The result of the segregation of such qualities below the threshold of consciousness is to remove from them the friction of those counterbalancing traits in the surface mind with which they might collide.

They are "in the hiddenness," as Jacob Boehme might say. There they develop unchecked, until a point is reached at which their strength is such that they break their bounds and emerge into the conscious field: either temporarily dominating the subject, as in ecstasy, or else permanently transmuting the old self, as in the "unitive life." The attainment of this point is accelerated by such processes as those of contemplation. These processes—not themselves mystical, but merely the mechanical conditions of mystical experience—are classed by the psychologists with the states of dream and reverie, and similar states artificially produced. In them, the normal surface consciousness is deliberately or involuntarily lulled, and images or faculties from "beyond the threshold" are able to take its place.

Of course these images or faculties may or may not be more valuable than those already present in the surface-consciousness. In the ordinary subject, often enough they are but the odds and ends for which the superficial mind has found no use. In the mystic, they are of a very different order; and this fact justifies

the means which he instinctively employs to secure their emergence.

Hindu mysticism founds its external system almost wholly upon (a) asceticism, the domination of the senses, and (b) the deliberate practice of self-hypnotization, either by fixing the eyes upon a near object, or by the rhythmic repetition of the mantrams or sacred words. By these complementary forms of discipline, the pull of the phenomenal world is diminished, and the mind is placed at the disposal of the subconscious powers. Dancing, music, and other exaggerations of natural rhythm have been pressed into the same service by the Greek initiates of Dionysius, by the Gnostics, and by innumerable other mystic cults.

That these proceedings do effect a remarkable change in the human consciousness is proved by experience: though how and why they do it is as yet but little understood. Such artificial and deliberate production of ecstasy is against the whole instinct of the Christian contemplatives; but here and there among them also we find instances in which the ecstatic trance or lucidity, the liberation of the "transcendental sense," was inadvertently produced by physical means.

Thus, Jacob Boehme, the "Teutonic theosopher," having one day as he sat in his room, "gazed fixedly upon a burnished pewter dish which reflected the sunshine with great brilliance," fell into an inward ecstasy, and it seemed to him as if he could look into the principles and deepest foundations of things. The contemplating of running water had the same effect on St. Ignatius Loyola. Sitting on the banks of a river one day, and facing the stream, which was running deep, "the eyes of his mind were opened, not so as to see any kind of vision, but so as to understand and comprehend spiritual things; and this with such clearness that for him all these things were made new." This method of attaining to mental lucidity by a narrowing and simplification of the conscious field, finds an apt parallel in the practice of Emmanuel Kant, who "found that he could better engage in philosophical thought while gazing steadily at a neighboring church steeple."

It need hardly be said that rationalistic writers, ignoring the parallels offered by the artistic and philosophic temperaments, have seized eagerly upon the evidence afforded by such instances of apparent mono-ideism and self-hypnotization in the lives of the mystics, and by the physical disturbances which accompany the ecstatic trance, and have sought by its application to attribute all the abnormal perceptions of contemplative genius to hysteria or other disease. They have not hesitated to call St. Paul an epileptic; St.

Teresa the "patron saint of hysterics"; and have found room for most of their spiritual kindred in various departments of the pathological museum.

They have been helped in this grateful task by the acknowledged fact that the great contemplatives, though almost always persons of robust intelligence and marked practical or intellectual ability, have often suffered from bad physical health. More, in many cases, their mystical activities have acted upon their bodies in a definite and special way, producing in some cases a particular kind of illness and physical disability; the evident cause of which was the immense strain which exalted mental states put upon a body which is adapted to a very different form of life.

[The consideration of our subject from this viewpoint will be continued in the next number of this magazine.]

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"There is no duty, no destiny, no fate  
Can circumvent, or hinder, or control  
The firm desire of a determined soul.  
Gifts count nothing; desire alone is great;  
All things give way before it soon or late.  
What obstacle can stay the mighty force  
Of the sea seeking river in its course  
Or cause the ascending orb of day to wait?  
Each well born soul must win what it deserves.  
Let the fool prate of luck. The fortunate  
Is he whose earnest purpose never swerves  
Whose slightest action or inaction serves

The one great aim;  
Why even death stands still  
And waits an hour, sometimes, for such a will."

—Adapted.



# “Life Limitless”

Or

## “Why We Do Not Have to Die”

By **Thomas M. Pentz**

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The Nature of God has been the one great mystery throughout the ages which has baffled the mind of man, and will continue to baffle him so long as the effect (man) vainly attempts to fathom the unfathomable—his own Creating Cause—GOD.

The term “God” is very misleading, inasmuch as many people use this word in a purely personal sense, while others make use of the same term to express an entirely impersonal viewpoint. Some use it indiscriminately. In this paper I shall use it to express the Impersonal—the Universal Creative Principle.

A man cannot think beyond the limits of his own highest created ideal, and in view of this, how hopeless appears his attempts to tear aside the veil of the Infinite, which in Itself is unthinkable, —for when we think we create mental form, and when we give form to the Infinite it immediately becomes finite; so we are brought right back to our starting point. But, may we not investigate and consider the phenomena of Life without attempting to delve into what must ever be a closed chamber to finite mind? Let us try.

While all efforts to solve the Eternal Mystery must ever border upon the impossible, it is a fact that as our consciousness broadens we come into a realization that our conception of Deity is gradually becoming more beautiful, uplifting and inspiring with ever increasing mental satisfaction, and it is probable that when the race, individually and collectively, evolves to that plane upon which stood our Elder Brother, the Gentle Nazarene, our consciousness will pierce far deeper into that Mysterious Something we call the Infinite than it does at this point in our evolution, but even then Its Real Nature must remain as impenetrable and incomprehensible as at the present moment; for It is ever Infinite.

Life in the abstract is meaningless to us, but when God or Life becomes manifest or when the Infinite Thinks and the Word

becomes flesh, we may come to know a great deal about this great Force through the study and analysis of Its Aspects or manifesting mediums, Consciousness and Form. The means by which this must be accomplished is the agency of Mind through the power of thought.

Let us see if we can image this Creative Force coming from the Abstract into Apparent Something. First, let us imagine an unlimited Space or Void, existent as the earliest dawn of manifested life; within that Space is a boundless sea of Energy vibrating at such a high degree that It is at a point we will call Perfect Equilibrium, Absolute Stillness, Perfect Poise, Absolute Rest. Let us imagine that God in the Abstract thinks an Infinite Thought which in finite terms would mean a desire for Self-Consciousness. We immediately discern a disturbance in this Sea of Energy as the Vibration is lowered and a more understandable substance gradually becomes manifest, which we will call Divine Mind or Higher Intelligence (for want of better terms). Coming further and further into Concrete Being, this Intelligence reaches a point where it begins to divide Itself into Two Parts (apparently separate parts). We will call these the two Aspects of Manifested Life—Consciousness and Form—which in themselves apparently constitute two parallel lines of Evolution, but are in Reality (Substance) One; as just explained, appearing separate and distinct only when considered as "separate consciousness" and separate form; (or as Annie Besant so beautifully expresses the same thought) "both appearing as they draw apart—both disappearing as they unite, and as they draw apart a relation exists ever between them."

From the foregoing it should be obvious that in all Manifested or unmanifested Life, in the Universe or Universes there can be but One Great Omnipresent Force or Intelligence, and NOTHING ELSE. Let us consider then that what we term Good and Evil is that One Force in differentiation, representing the separate aspects of the One Impulse, or rather appearing as distinct opposites to finite mind. An understanding of the Law of Polarity will verify this simple statement of Truth.

The Relation existing between Consciousness and Form is representative of the Law of Attraction and Repulsion. This relation exists in many manifesting degrees, from Chemical affinity to the highest expression of Love within the bounds of our understanding; also at the other pole we find manifested its opposite,—Hate, in varying degrees, from molecular repulsion to the most vicious impulse of murder.

Of course, both the mental and physical worlds as we know

them can be subdivided into numerous planes, states, and conditions; for instance, in the physical universe we divide matter into gases, liquids and solids, and in the mental realm we have the different states of mind, generally classified as the conscious and sub-conscious; each plane, state, or condition being negative to the ones above, and positive to those below it in the scale of such division; yet all planes, states and conditions blend so gradually into each other, according to their different degrees of vibration, that a dividing line is impossible. In view of this we must consider mind and matter in their aspect of separateness as they appear to our objective consciousness if we are to arrive at definite and comprehensive conclusions.

Matter, as we know it in the Physical world, in a state of solidity, is the grossest manifestation of Form and is negative to the Consciousness or Intelligence representing its opposite in the Phenomena of Life.

Mind, the aspect of Consciousness with which we are concerned, being positive to physical matter, dominates it at all times, (just the same as in the case of heat and cold, the former, being the higher rate of vibration, is positive to its opposite). So that when we consider the relation of man's physical body to his "higher" faculties as separate manifestations, we must conclude that the body is, in the natural order of things, subservient to the directing Ego, (through the positive Aspect, Consciousness) and therefore its instrument for use in the acquirement of Super-Self-Consciousness through objective experience.

Thus does physical contact without bring about the evolution of Consciousness within, and as the evolving of consciousness through matter, of necessity causes reaction, thus does the phenomena embraced in physical evolution occur.

As Super-Self-Consciousness and Perfection seem to constitute the Goal toward which every individualized portion of Universal Mind is apparently struggling, it is not unreasonable to assume that the physical body, especially of the human family, (because of Man's power to reason) should remain and evolve upon its corresponding plane of manifestation until the Soul has accomplished its purpose.

Should the body, however, decline and die before this purpose has been fulfilled, then, providing of course that individuality continues beyond the death state, with the Reincarnationists I am forced to admit that the Ego must perforce return again and again to physical bondage until eventually liberated by its final subjugation.

tion of matter; but of course always returning to the human family and in environment best suited to its unfoldment.

In view of this, is it not a glaring testimony of wilful abuse, or perhaps ignorance of nature's laws, when we allow the body to decline and die before the soul has completed its physical cycle?

Why let the body die? Why not take the trouble to learn nature's laws governing physical existence, and live in harmony with them, even though in order to do so you must change many customs to which you have become wedded, and discard a few old worn-out beliefs that were handed to you as your hereditary portion? Do you think it is natural for man's physical body to die? Upon what authority do you base such conclusions? Did you ever hear of a healthy man dying, except by accident? I never did! The millions and millions of human beings who have passed out were the victims of broken laws, and the Soul will ever discard a physical instrument that does not respond to its evolutionary demands, as a workman discards a worn out tool that has become useless.

I'll tell you why people decline and die. It is because they stop **growing!** When they transfer their energies from the constructive side of life to the destructive side of life, then their bodies are sooner or later destroyed. This is the action of Immutable Law. What constitutes the destructive side of Life? Summed up in one word, **discord, negation.** The constructive side is Harmony, and Harmony is ever positive. Some of the little demons of destruction are flesh-eating (because rooted in murder) anger, impure thoughts, fear, hate, limitation, lack, gossip, slander, and all classes of thought which are not creative. All wrong thinking is a waste of vital energy. This is the greatest manifestation of Nature's destructive forces.

When the expenditure of energy is greater than the amount generated in Man's economic struggle for existence, the rapidity with which his body declines and withers is proportionate to the amount of energy daily charged on the debit side of his ledger of life.

If, on the other hand, this energy is consciously and deliberately generated in a sufficient quantity to equalize the amount expended in the necessary fulfillment of the physical demands made upon man's great storage battery, and he lives in harmony with the other laws governing his Being, then the body tissues are replaced as fast as they break down, and he manifests a condition representing 100% efficiency, or what might be called the natural result of conscious evolution.

(To be continued next month.)

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