

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

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## The Urge of Intuition

By Henry Victor Morgan

Mankind is in the making. What was involved in the invisible must be made manifest in the visible before the circle is complete. Tennyson was speaking as a prophet when he said:

“Yet I doubt not thro the ages  
One increasining purpose runs,  
And the thoughts of men are widened  
With the process of the suns.”

Paul, feeling the intuitional urge, declared: “For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.” While the aged John says: “It doth not yet appear what we shall be.”

All of these high prophetic statements are outcroppings of the primal statement: “And God said, Let us make man in our image, after our likeness.” Brave indeed, or rather foolish, would be the person who would say that the average, or even the exceptional man of today, is the fulfillment of this high statement. But he who sees the invisible never despairs. Enough for him that such a possibility of God-likeness has entered into the mind of man to conceive, for he knows that every conception will yet be made manifest, that the Word (or Idea) will become flesh and dwell among us.

Measured by time, man's career on this planet spells failure. Seen in the light of the Spirit and in his cosmic relation with the Eternal and Timeless, faith cries triumphantly: “It doth not yet

appear what we shall be," but we know that when He shall appear we shall be like Him; for we shall see Him as He is.

The meanness of human life is not real but apparent. While there is truth in Mark Twain's humorous comment: "Man is the only animal who blushes or has need to," it is only a half truth. Deeper far is Emerson's statement: "We grant that human life is mean, but how did we find out that it was mean?"

It is our intuitional nature that appraises us of our high origin and casts its glorious light through the mists of man's shame and ignorance. Our dissatisfaction with "the present, lean and bare," is in reality the voice of God in us, calling us forward to our high destiny.

Very instructive to the student of the psychology of intuition is Jack London's simple story, "The Call of the Wild." London well knew that the entire history of dogdom sleeps in the subconsciousness of every dog. The tame well-fed California dog, when taken to the wilds of Alaska, and thrown back into the aboriginal, finds centuries old submerged memories reviving when he hears the ancestral call. Something in him responds. The wild calls to the wild.

So is it but on a higher plane with the soul of man. His natural habitat is truth, righteousness and wholeness. His soul hungers for truth; nothing else will ever satisfy him. Deep calls to deep. It is the cause of our unrest. Our dissatisfaction, when viewed in the light of the Spirit, points backward to God as truly as every shadow shows the direction from which the sun is shining.

If the animals ever made the discovery that their lives were mean, if they were capable of blushing, they would not remain mean. Herein is the greatness of man; herein is his hope. He is by nature capable of endless growth and forever builds toward a brighter tomorrow.

The intuitional nature is ever to be relied upon. It has well been said: "Speak to the heart and the man becomes virtuous." Prison wardens tell us that when a theatrical company visits the prisons, even the most hardened criminals will always applaud the brave and generous act. It is the secret of the Salvation Army's marvelous success in dealing with the submerged and seemingly depraved. In spite of a very faulty theology there burns in the heart of every true Salvationist an irrepressible conviction in the innate power of the human soul to respond to the call of God's saving Love.

Robert Browning, in "Apparent Failure," voices even a higher faith in the soul of man and God's redeeming power than General Booth, who would confine the saving power of God's love to the life

worketh in and through us so that when called upon for help we will consider not our own ability or the nature of the disease, but, that now is. Standing in the Paris morgue and viewing the bodies of the three wretches who on the previous night had committed suicide, the faith of Browning rises to triumph:

"My own hope is, a sun will pierce  
The thickest cloud earth ever stretched;  
That, after Last, returns the First,  
Tho a wide compass round be fetched.  
That what began best can't end worst,  
Nor what God blessed once, prove accurst."

Surely there is balm in Gilead. The intuitional urge must be satisfied. Not postponement, not reincarnation necessarily, but abandonment to the will of God, is the way of the intuitional life. Reason, science and intuition all assure us that we can never get nearer to God than we are now, for in Him we live, move and have our being. On realizing this truth the Psalmist assures us that his youth was renewed. It is the cure for every human ill. Not struggle, not painful effort, but quiet, assured realization brings us to that secret place of the Most High where we laugh at dissolution, and base fear departs through the consciousness that God is all in all.

It is the highest healing, for it is God working in us both to will and to do. It is the assurance of victory as it brings the power and wisdom of God into action. To Jesus, who ever realized that "the Father that dwelleth in me He doeth the works," there was no great and no small; leprosy was to him no more difficult than the healing of Peter's wife's mother who lay sick with fever.

I know of no better healing method than to assume an attitude of complete relaxation and realize the truth of this high intuitional statement: "It is God that worketh in me both to will and to do." Is it a cancer that is eating at the vitals? Bring God's power into conscious action and it will disappear as mist before the sun. Where will it go? Back to its primal essence where all is power unmanifest.

Recently, on hearing that the body of a woman who had died from cancer had been cremated, I asked myself: Where now is the cancer; and the Inner Voice answered: "Gone into the formless substance, through the purifying fire. It no longer exists as cancer now for it has lost its supporting idea."

O reader, believe as thou livest that when the supporting idea is removed, every malformation will disappear. Let us listen deeply to the Voice of Intuition, forever apprising us that it is God that

knowing we are the means through which the creative God still works, and that He is able to do exceeding abundantly above all that we think or ask, will laugh at impossibility and cry: "It shall be done."

### INTUITIONAL REALIZATION

Beloved of God, Greeting! There is no voice but the Voice of God.

There is no power but the Power of God.

There is no presence but the Presence of God.

You were in the beginning with God.

You are now in the beginning with God.

You ever will be in the beginningless beginning with God.

There is only God and His Infinite manifestation.

You are at perfect peace in God.

All your loved ones are now in the beginning with God.

God's loving presence surrounds them and you. You are One in God.

I smile to think God's greatness flows around your incompleteness; round your restlessness, His rest.

# Desire vs. Duty

By Dr. Luther V. Bates

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An allegory inspired by the "Dare" in the following verse by Benstown Bard in the Baltimore Sun:

"Dare any deeds to take  
That offers for love's sake;  
Dare every task to do  
That brings love nearer you."

Those who bow the knee and worship at the shrine of the blind god, duty, would hardly dare the uplift of the above because duty keeps one in the ditch.

As a criterion, desire rather commends itself to the new school because it quickly grasps the outstretched hand.

Duty is an ill defined; mystical, imaginary grace, generally supposed to be the soul of unselfishness, yet desire is altogether as unselfish and always true to self. If we are true to self we can not then be false to any man, according to the poet.

Duty shrinks and shirks, crushes self and as often serves no one.

Desire is capable of the very best ultimate solution of the most intricate of life's problems and always free to meet any issue.

We are said to grow by our mistakes, that a mistake is no mistake after all if we correct it and profit thereby. Desire will correct and profit by every mistake.

Duty is obdurate and will sacrifice a principle for a whim; wreck a life for a custom and make any established practice a law.

Desire gladly espouses any right, is repulsed by wrong and shrinks from error, ever aspiring to the most sublime heights; modesty being her greatest fault; timidity her most serious handicap, she suffers much from self-imposed limitations and from grave concern.

Duty contents itself with the common place and whatever is, often robbing its votaries of incentive and aspiration, leaving it's

dupes, forlorn failures, hopelessly lost in miserable despair, foolishly bound by time worn flimsey shackles.

Duty binds and chains, even to our hurt and ruin, enslaving every faculty.

Desire would free one even from the depths and is anxious for others.

Duty seeks direction and guidance and stalks into the maze of conventionality at the bidding of popularity.

Desire seeks and finds her own way and retreats or changes her course only for reason or the sake of right.

Desire is never unmindful of her friends and loved ones, while duty will sacrifice them unflinchingly.

God's primeval man and woman were made creatures of volition, endowed with intellects, surrounded with true incentives, in the midst of perfection, they were to work out their own destinies.

Desire was the master key to weal and woe, it unlocked to them the unsurpassed happiness of a perfect home and companionship with God; it caused their loss of that lovely Eden and by it alone is man capable of recovering Adam's fall.

Life is a progressive plain. Man's uplift, development and unfoldment, until that original state of purity, perfection and happiness is regained is God's desire and man's whole duty.

Men and women are endowed with talents which must be cultivated to individual capacity.

Only through individual idealism, born of desire, sponsored by the fairy god parents; pleasure and pain, is the betterment of the race accomplished and the individual fitness attained to enjoy the ecstasies of the glory land in the sweet bye and bye.

There is no other way for each of us to really and truly bless the world or to secure for ourselves the blessings in store for the deserving.

Any theory, philosophy or criterion which hinders individual development to the highest ideal or in any way impedes or hampers society in the attainment of the greatest growth or loftiest standards is not well founded and does no foster heaven's plan.

Just as the obsession of selfishness excused man's greatest rebellion against God in his endeavor to govern himself and regulate his own conduct independently of the creator, so the phantom of duty is made to serve a like purpose in fostering man's social and religious notions today.

Any man or woman thinking rationally and conscious of God's

demands and not strangers to love, reverence or fear, will ignore any so called duty whenever it stands in the way to real harmony or true happiness.

Duty cuts the hangman's rope, calls out the fire of the squad behind the battle line, that, all but for naught takes this life of a loving mother's boy. Desire knows no such repulsive duty, and would give back the erring boy to an anxious mother's hungry arms because she would do no such shockingly wicked deed, rather, she would save the lost, pity the miserable, condone the sin, rejoice with the gold, free the soul, remove the blight and enthrone justice, right and mercy.

Duty is dogmatic, despotic, cruel; duty will kill, lie, steal, and crush the very heart's life, dwarfing the character of childish innocence, making noble men and women miserable serfs and slaves.

Duty was never ascribed to the deity. God never rested under duty, God is the parent of desire and by its law compels life and all it's functions.

Duty smells of the pit and carries with it a cloud. Desire thrills like sunshine. Duty is a whip for another and drives. Desire intices and is a sweet morsel we wish for ourselves.

True, desire might be perverted and is often like a spoiled child or may be ungodly, but even then duty is by far the greater tyrant and most cruel master because by its lethal vapors it stultifies reason and makes one content even with failure and ruin.

Duty can wrong, forsake and forget; desire might wrong, but never forget. Duty will, acknowledge false and hurtful ties and cling to them, it admits of no change.

Desire rights all wrongs, spurns pretense and is no hypocrit, satisfied with nothing less than the ideal and best, she overcomes all obstacles and barriers.

Like the flowers need the dew, so desire seeks her own and needs it; without this ruling passion, the realities, possibilities and beauties of life remain unknown.

Duty sets its eyes upon the earth; desire looks up and gazes heavenward, beholding the pearly portals of the paradise of God.

Desire would sing the songs of the angels and brings to the world the richest benedictions. She always bears a blessing in her hands.

Enthroned in the minds and hearts of men and women she would prove a beacon light to safely guide a weary race, a balm with healing in her wings, a panacea for the world pain.

Duty is the sham of the world, a much worn and outgrown

garment that poorly hides the shame of a restless, bewildered race, which, despairing at the outlook is daring to try to uplook.

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## Once Overs

**You Can Do It; Go Ahead**

**By J. J. Mundy**

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Did you ever think of trouble as being a good thing for your advancement?

Perhaps one of the reasons why you have not met with greater success is due to the fact that you have not had much trouble.

Things have gone pretty easy for you for a good many years, have they not?

Not quite smooth sailing, but no greater demands than you have been willing to expend to get along.

If you had had some misfortunes which would necessitate a larger income, you would have worked harder and thought harder than you have.

To think harder is the point. Thought means progress when backed up by action.

You have not used much gray matter in your life from day to day, have you?

Taken things pretty easy, so far as hard, down-right-to-the-bone study is concerned.

Perhaps you have been a hard worker physically, but when it comes to thoughtful work it was done in a superficial way. Isn't this the truth?

In a way you have taken things easy, and still grumble because you have not advanced more.

Use your brain, man; advance and overcome opposition.

Obstacles make good punching bags.



# The Eschatology of the Chinese

By William Walker Atkinson

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The student of the religions, or the beliefs concerning life after death, of the Chinese people is apt to become bewildered at the start, owing to the fact that there are five great religions in China, each having its large number of followers; each of these religions having its own particular creeds and beliefs concerning the state of the future existence of the soul. Yet, close study will reveal the fact that the Chinese mind or soul has its own special characteristics and tendencies of belief; this racial tendency or bent having colored the religions adopted by the Chinese from other races, and having impressed its stamp upon them.

The five great religions of China are, respectively, as follows: (1) the Confucian; (2) the Buddhist; (3) the Taoist; (4) the Mohammedan; and (5) the Christian.

Mohammedanism was introduced into China from Arabia, and there are now about 25,000,000 Mohammedan Chinamen, all followers of Allah and Mohammed his prophet; these adhere closely to the orthodox Mohammedan teaching concerning the future life of the soul, which will form the subject of one of the papers of this series.

Christianity was introduced into China many centuries ago, and has been fostered by missionaries in recent times. Its progress in that land, however, has been slow; at present there is estimated to be about 1,000,000 Roman Catholic Chinamen, and about 250,000 Protestant members of that race in their native land. The Christian Chinamen adhere closely to the teachings and beliefs of the particular Christian denominations to which they belong; these teachings and beliefs will be considered in one of the following papers of this series.

Buddhism was introduced into China about 200 A. D., and has developed into an important branch of that great world religion, having, however, taken on certain forms peculiar to China, and accordingly having monasteries, priests, many churches, and an elaborate ritual. There are millions of Chinamen owing some degree of allegiance to the Buddha, but in many cases these followers

also favor somewhat the doctrines of Taoism and Confucianism, for the average Chinaman is quite Catholic in his religious tastes, and sees nothing incongruous in worshipping at the shrines of several religions. The Buddhist beliefs will be considered in one of the papers of this series.

Taoism, and Confucianism, however, are native Chinese religions, and the present paper will be devoted to a brief presentation of each of these, giving particular attention to their respective doctrines concerning the survival of the soul, and the life hereafter, as taught by these two religions.

**Taoism.** Taoism was introduced by Lao-Tze, an eminent Chinese philosopher who lived about 600 B. C. This philosopher taught the doctrine of "The Tao," (i. e., the "Doctrine of Reason.") Originally it was claimed "to contain neither superstition nor formal religion," but to be rather a system of Rationalism. Lao-Tze embodied his teachings in his remarkable treatise entitled the "Tao Teh King." He taught the existence of a vast, intangible Impersonal Principle, from which the Universe and Man emanated or was created. Man's duty, according to the doctrine, is escape all mental distractions, strive to attain to peace and poise, and endeavor to realize this Original Principle of his being.

In some ways, the doctrine bears a close resemblance to certain principles of Buddhism, and accordingly it paved the way to the later introduction of the latter religion and philosophy. This philosophy of Taoism, however, suffered a marked degradation, as did Buddhism, and at the present time it is found in some cases to consist of but little more than a fantastic system of spirit-worship, with elaborate rites for obtaining intercourse with the dead. In the current religion of Taoism in China, today, there remains very little of the spirit of the original teachings of Lao-Tze.

Taoism, in its stage of development in the earlier centuries, taught the dual constitution of the human soul. There was first the "huen," or intellectual soul, divine in its essence, which can move anywhere and which does not perish. Secondly, there is the "phi" or vital soul, which is semi-material and which is mortal. The "huen" and the "phi," uniting in the human being, animate the body. The "huen," or intellectual soul, is an emanation of the Tao, to which it is destined eventually to return. Lao-Tze, said: "That which is subtle and spiritual in man is the portion of heaven; that which pertains to flesh and bones, is the portion of earth." Chuang-Tsze, a Taoist living about 340 B. C., said: "Death is the commencement of life."

Later Taoism elaborated the theory of the future life, adding

details of rewards and punishments for the deeds of earth-life. The Book of Rewards and Punishments speaks of heaven and hell. It describes the Nyan-Lo, or Paradise of the Blessed; and it also describes in fearful and gruesome detail the eighteen different Hells, with their particular forms of punishment designed for each kind of sin. Metempsychosis is also taught by the Taoists; rebirth following the temporary abode in Heaven or the Hells.

**Confucianism.** Confucianism was founded by Confucius, a Chinese philosopher who lived about 600 B. C. His teachings are scarcely to be considered as a formal religion, being rather a system of ethics. He accepted the general belief concerning the existence of the gods, and the survival of the souls of the dead. He also was imbued with the distinctive belief of the Chinese in ancestor-worship, etc. His general attitude toward the super-natural was summed up in his celebrated statement: "Respect the gods! but have as little as possible to do with them." His moral and ethical teachings form the ages-old code of the Chinese, and are regarded as of high order and well-adapted to the wants of the people for whom he intended them. He enunciated an equivalent of the Golden Rule, though expressed in negative form, as follows: "What ye would not that others should do unto you, do ye not unto them."

Confucius accepted the old Chinese religious principle of (1) worship of the Impersonal Principle, or God; and (2) respect for and worship of one's ancestors. He accepted these without special comment—he took them for granted, or at least he did not oppose them in any way. Upon this he built his system of ethics and morals which has since exerted such an important influence upon the life of the Chinese. He touched but lightly on the spiritual side of life, but emphasized strongly the material side—the duties of the life here and now. A writer says: "By forbidding ambition, he cut the tap-root of progress and introduced a stagnant civilization." His philosophy and code of ethics today constitute the religion of the educated class in China, the ancient rites of ancestor-worship proceeding side-by-side with his teachings.

Confucius, however, has said: "There are everywhere, above us, to the right, to left, the spirits of the ancestors; they encompass us on all sides. These spirits, however, for all that they are subtle and imperceptible, make themselves manifest in the corporeal forms of beings. But, by the very nature of their essence, they cannot manifest themselves independently under any real form whatever." His followers hold that Man results from the action of two contrary elements, Yang and Yin, upon the substance of the parents which have formed the germ. These two agents develop the germ, and

cause it to assume the physical form. To this, however, Heaven adds the spiritual principle, or soul, which thinks and reasons.

The modern Chinese seem to have evolved a composite doctrine concerning the soul, made up from portions of the Confucian, Taoist, and Buddhist teachings on the subject. They hold that the human soul is threefold. The three parts are as follows: (1) the "kuei," or semi-material soul, situated in the belly, and which stays with or around the dead body in the grave; (2) the "ling," or passion-soul, which is a fluidic, spiritual substance, situated in the chest; and (3) the "huen," or rational soul, which is situated in the brain, which it uses as its organ. The "ling" and the "huen" leave the corpse when it is buried, and return to the family-dwelling, remaining thereafter about or in the memorial tablet erected to the memory of the deceased; being there reunited as a single entity, or soul, the "huen."

The "kuei," or semi-material soul, which abides in or around the grave, gives the Chinese much concern and trouble. It must be propitiated by offerings, and care of the grave; otherwise its haunts and persecutes the living. Many methods of overcoming or deceiving the "kuei" are devised. This belief explains the desire of Chinamen dying abroad to have their bones returned to their native land for ceremonious burial; also the care taken by their friends and relatives to see that this is done. The most severe punishment imposed upon criminal Chinese is to deprive them of proper burial—death is as nothing compared to this fate.

Thus the deceased Chinaman has two important offices performed by his relatives, viz., the care of his grave around which hovers his "kuei," or semi-material soul; and the care of his memorial tablet, in which dwells his spiritual soul, or "huen." On the latter is inscribed his name, his rank, etc., and also the words "Chin-Wei," meaning "Soul Dwelling." The tablets of the ancestors from the Worship-Hall of the family, where they gather solemnly and perform sacred offices, and thus maintain an unbroken line of communication between the living of the family and the dead thereof. Important family consultations are always thus held, the influence of the dead ancestors being held to assist therein. Unhappy indeed is the Chinaman who dies without male issue to keep alive his memory. If he has no sons of his own, the law allows him to adopt one for the aforesaid purpose. If his wife fails to present him with male offspring, the law allows him to follow the course of Abraham with his wife's servant, Hagar.

Thus, we see, the Chinese are firm believers in the soul and in immortality; and the race has always been so, even before the days

of Taoism and Confusianism. Even where there doctrines happen to be weak concerning the details of the life hereafter, the rewards and punishments, the followers of the several religions are very strong concerning the main point of the survival of the soul. In fact, the Chinese live ever under the influence of the belief in the continued existence of their dead, and of the influence which the latter may have upon the living. Without this element of belief and practice, there can be no understanding of the life of the Chinese, for it is interwoven in all phases of their existence upon earth. The Chinaman doubts the existence of the dead no more than he doubts the existence of the living—both states of existence mean Life to him.

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## The Law

By Ella Wheeler Wilcox

The sun may be clouded, yet ever the sun  
Will sweep on its course till the cycle is run.  
And when into chaos the systems are hurled,  
Again shall the Builder reshape a new world.

Your path may be clouded, uncertain your goal;  
Move on, for the orbit is fixed for your soul.  
And though it may lead into darkness of night,  
The torch of the Builder shall give it new light.

You were, and you will be; know this while you are!  
Your spirit has traveled both long and afar.  
It came from the Source, to the Source it returns;  
The spark that was lighted, eternally burns.

It slept in the jewel, it leaped in the wave;  
It roamed in the forest, it rose from the grave;  
It took on strange garbs for long eons of years,  
And now in the soul of yourself it appears.

From body to body your spirit speeds on;  
It seeks a new form when the old one is gone;  
And the form that it finds is the fabric you wrought  
On the loom of the mind with the fiber of thought.

As dew is drawn upward, in rain to descend,  
Your thoughts drift away and in destiny blend.  
You cannot escape them; or petty or great,  
Or evil, or noble, they fashion your fate.

Somewhere on some planet, sometime and somehow,  
Your life will reflect all the thoughts of your now,  
The law is unerring; no blood can atone;  
The structure you rear you must live in alone.

From cycle to cycle, through time and through space,  
Your lives with your longings will ever keep pace.  
And all that you ask for, and all you desire,  
Must come at your bidding as flames out of fire.

You are your own devil, you are your own God,  
You fashioned the paths that your footsteps have trod  
And no one can save you from error or sin  
Until you shall hark to the spirit within.

# "The New Thought"

By Thomas De Witt Marcy

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## (Second Paper)

In the preceding paper of this series we have seen that the essential spirit of what we have called "the New Thought" is that of the existence and being of a Universal Something or Somewhat which is the "all in all" of the universe, and of which the latter is but some manner of manifestation, expression, emanation or reflection. This Universal Something or Somewhat is expressly or tacitly held to be not only the Primal Essence of The All, the Causeless Cause of all of its manifestations, but also the Base and Ground of all phenomenal appearances—the Something or Somewhat in which all "lives and moves and has its being."

This idea or basic conception is by no manner or means a new thought of the race, however. Rather is it one of the oldest forms of philosophical, metaphysical and theological thought. Strive as some may to conceal or to disguise the fact, this basic idea is really the essential principle of all pantheistic thought. The orthodox theology has so cleverly contrived to manage matters that the term "pantheism" is usually regarded with disfavor by the uninformed individual to whom it seems to be some subtle and dangerous form of atheism or materialism.

The orthodox authorities have ever sought to overemphasize that one-sided definition of the term "pantheism" which explains it as being "the doctrine that God consists in the combined forces and laws manifested in the existing universe"; and to underemphasize the other definition of the term which explains it as being "the doctrine that God is the essential principle of all real and true manifestations in His universe—He being immanent in every part and phase of His manifestation, and all of His manifestations abiding within His Substance and Being." Pantheism in its true philosophical and metaphysical meaning really is the doctrine that God is All; all being in Him, and He being in all.

The pantheistic conception, old as human philosophic thought, has begun to emerge once more from the hiding place into which

it was driven by the fierce persecution of the orthodox theologians of the earlier schools of religio-philosophy attached to the prevailing religion of our own particular portion of the human race, and bids fair soon to assert itself in the living thought of our times among our own peoples. In fact, the trend of modern thought is decidedly in the direction of the Immanent God, as opposed to the former conception of the Absentee God—the God within the World, manifesting in Evolutionary Expression, as opposed to the idea of the God remaining outside of the world which He contrived, put together, wound up and set a-going, and from which He then stood aside to see how it would work.

The philosophic general conception of Pantheism is perhaps best illustrated by the following statement of a reference-book concerning the doctrine of Spinoza: "The cardinal teaching of Spinoza is that there is but one Substance—God. By Substance, however, Spinoza meant that underlying reality and ever-living existence, and he chose for the epigraph of his 'Ethics' the words of Saint Paul: 'In Him we live and move and have our being' (Acts xvii:28). God is for him the one principle, having thought and extension as two eternal and infinite attributes constituting its essence, of which attributes mind and matter are the necessary manifestaions, and thus he solves the relations of the finite to the infinite. To him, everything is a form of the ever-living existence, the substance, God, which is, and is not, Nature. God is no more to be confounded with Nature than the fountain with the rivulet, or eternity with time. God is 'Natura naturans', while Nature is 'Natura Naturata'; the one is the energy, the other the act."

Pantheism, in the true sense of the term as above indicated, has always been found active in human thought. Even when it has been apparently quenched by the liberal application of the cold water of opposing schools of thought, its spark has refused to die out, and sooner or later it has burst into a new flame which transformed into steam even the orthodox cold water which was supposed to have drowned out its life. Or, changing the figure, it may be said to have ever arisen, Phenix-like, from the flames which had apparently consumed it and reduced it to dead ashes. Pantheism seems to be deathless; its spirit lives over and over again, though the bodies of its many successive forms perish.

Benson says: "There is no myth that grew so close to the heart of things as the story of Pan, for it implies the central fact of all: the one fact that is so indisputably true, that all the perverted ingenuity of man has been unable to split into various creeds about it. For Pan is All; and to see Pan or to hear him playing on his pipes

means to have the whole truth of the world and the stars, and Him who, as if by a twisting thumb and finger, set them endlessly spinning through infinite space, suddenly made manifest. Flesh and blood, as the saying is, could not stand that, and there must be a bursting of the mortal envelope. Yet that, indisputably also, is but the cracking of the chrysalis.

"Now 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, when the sun of which we have seen but the reflection and image is revealed? That is to see Pan! It killed the mortal body of Psyche—the soul—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 the more compelling. Drop by drop the ocean of life, made up of the lives that have been, rises in the bowl in which God dips His hands. He touches every drop."

Another essential and fundamental conception of what we have called "The New Thought" is that which is found to be the basic conception of that great body of religio-philosophic thought known as "Mysticism." Mysticism has an almost countless number of various forms of expression and interpretation; but under and beneath each of these abides the basic idea that it is possible for the finite manifested creature to come into direct and immediate contact with, and relation to, the infinite, unmanifested Creator—this because the two are identical in ultimate essence and spirit. It cannot be denied that the spirit of Mysticism abides and is active in all of the many forms of "the New Thought" manifestation and expression.

Mysticism holds that it is possible for man to know God directly and immediately—that contact with the Divine is not only possible, but that it has been actually acquired by thousands of the race in all times and in all lands. No matter how widely the mystics vary from each other in creed and doctrinal belief, they are at one in their reports that they have come into a more or less close contact with the source of their existence; in many cases they report an actual consciousness of Union with God.

A modern authority upon the subject of Mysticism gives us the following statement concerning the definition and fundamental explanation of what is meant by the term "Mysticism," as we have employed it in the foregoing paragraph:

"The term 'Mysticism' is one of the most abused words in the



English language. It has been used in different and often mutually exclusive senses by religion, poetry, and philosophy. It has been claimed as an excuse for every kind of occultism, for dilute transcendentalism, vapid symbolism, religious or esthetic sentimentality and bad metaphysics. On the other hand, it has been freely employed as a term of contempt by those who have criticized these things. It is to be hoped that it may be restored sooner or later to its old meaning as the science or art of the spiritual life.

"Meanwhile, those who use the term 'Mysticism' are bound in self-defense to explain what they mean by it. Broadly speaking, I understand it to be the expression of the innate tendency of the human spirit towards complete harmony with the transcendental order; whatever be the theological formula under which that order is understood. This tendency, in great mystics, gradually captures the whole field of consciousness; it dominates their life, and, in the experience called 'mystic union,' attains its end. Whether that end be called the God of Christianity, the World-Soul of Pantheism, the Absolute of Philosophy, the desire to attain it and the movement towards it—so long as this is a genuine life process and not an intellectual speculation—is the proper subject of Mysticism. I believe this movement to represent the true line of development of the highest form of human consciousness."

If there is one particular original characteristic feature of the modern movement, or phase or mental and spiritual evolution, known as "the New Thought," it is that which may be described as (1) the acceptance of the broad Pantheistic conception of the Immanent Reality; (2) the acceptance of the broad doctrine of Mysticism concerning the possible attainment of direct and immediate "contact" with the Immanent Reality; and (3) the Pragmatic utilization of the two foregoing doctrines and facts in the direction of "setting to work" the energy and power of the Immanent Reality which has been "tapped" by means of the aforesaid contact.

The Pantheist, ancient and modern, usually contents himself with the intellectual satisfaction of having perceived the Truth. The Mystic, ancient and modern, usually contents himself with the spiritual and emotional satisfaction of having "contacted" Reality in some degree. The modern student of "the New Thought" goes further; he not only accepts the intellectual doctrine, not only experiences the spiritual and emotional content or rapture, but he also strives to manifest and express his new found power in the direction of creative work on the plane of the phenomenal life. He strives to harness and set to work the inflowing Divine Energy which is reaching him through the channels of the "contact" with

Reality. He applies the modern Pragmatic test, i. e., "What is it good for? How does it work? What can I do with it? How can I set it into operation?"

More beautifully stated, however, the essential spirit of "the New Thought" has been defined as: "The recognition, realization, and manifestation of the God in me." Here we have the thought, the feeling, and the will-activity of the basic principle involved.

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## The Art of Long Life

By Brice Belden, M. D.

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I agree heartily with the octogenarian Senator of the United States who thinks that the older folks ought to be the most vigorous of those who are to solve the problems and make the record of the twentieth century. He puts pleasurable work first as a rejuvenator and is alarmed at the talk about a six-hour day.

His recipe further enjoins that the elderly keep in touch with the young, join in their games, dance, romp and sing, go to the theater with children and laugh and cry with them, and be interested in the love affairs of the young.

All this is sound advice, from the medical point of view. There is an unfortunate superstition on the part of many people that when a certain age is passed one must begin to live and act as though one were senile, and to believe that one really is entering upon senility.

These superstitious folks become inactive, take on flesh, neglect the care of their teeth, and actually adopt customs that are associated with the idea of old age. Many women seem to think that after raising a family they ought to proceed to grow old ungracefully.

A woman ought to be at her best just at the time when superstition ordains that she should lose intellectual and physical energy. Having discharged her heaviest family obligations, the average woman spurns liberation and accepts deterioration.

The demon of old age finds his job made too easy for him by most folks. Like Marshall Foch and Premier Clemenceau, they shouldn't pay any attention to the demon.

A six-hour work day, says the Senator, would leave eighteen hours—for what? What is there to do? At 85 he finds a full day's work delightful.

The idea of nursing creaking joints in the chimney corner at 85! Resolve that the demon "shall not pass."

# The Mystic Quest

By Carolyn Woodsworth

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(Twelfth Paper.)

Continuing our consideration of Mysticism expressed in terms of Psychology, we take up the thread laid down at the conclusion of our last paper which was published in the June number of this magazine.

It is certain that the abnormal and highly sensitized type of mind which we call mystical does frequently, but not always, produce or accompany strange and inexplicable modifications of the physical organism with which it is linked. The supernatural is not here in question, except in so far as we are inclined to give that name to natural phenomena which we do not understand. Such instances of psycho-physical parallelism as the stigmatizations of the saints—and indeed of other suggestible subjects hardly to be ranked as saints—will occur to anyone. We here offer to the reader another less discussed and more extraordinary example of the modifying influences of the spirit on the supposed “laws” of bodily life.

We know, as a historical fact, unusually well attested by contemporary evidence and quite out of the sphere of saint-life romance, that both St. Catherine of Siena and her namesake, St. Catherine of Genoa—active women as well as ecstasies, the first a philanthropist, reformer and politician, the second an original theologian and for many years the highly efficient matron of a large hospital—lived, in the first case for years, in the second for constantly repeated periods of many weeks, without other food than the consecrated host which they received at Holy Communion.

They did this, not by way of difficult obedience to a pious vow, but because they could not live in any other way. Whilst fasting, they were well and active, capable of dealing with innumerable responsibilities which filled their lives. But the attempt to eat even a few mouthfuls—and this attempt was constantly repeated, for, like all true saints, they detested eccentricity—at once made them ill and had to be abandoned as useless.

In spite of the researches of the modern psychologists, and

their persevering attempts to find a pathological explanation which will fit all mystic facts, this and other marked physical peculiarities which accompany the mystical temperament belong as yet to the unsolved problems of humanity. They need to be removed both from the sphere of marvel and from that of disease—into which enthusiastic friends and foes force them by turn—to the sphere of pure psychology; and there studied dispassionately with the attention which we so willingly bestow on the less interesting eccentricities of degeneracy and vice.

Their existence no more discredits the sanity of Mysticism or the validity of its results, than the unstable nervous condition usually noticed in artists—who share to some extent the mystic's apprehension of the Real—discredits art. Says Von Hugel, justly: "In such cases as those of Kant and Beethoven, a classifier of humanity according to its psycho-physical phenomena alone, would put these great discoverers and creators, without hesitation, among hopeless and useless hypochondriacs."

In the case of the mystics, the disease of hysteria, with its astounding variety of mental symptoms, its strange power of disintegrating, rearranging and enhancing the elements of consciousness; its tendencies to automatism and ecstasy; has been most often invoked to provide an explanation of observed phenomena. This is as if one sought the source of the genius of Taglioni in the symptoms of St. Vitus' Dance. Both the art and the disease have to do with bodily movements. So too both Mysticism and hysteria have to do with the domination of consciousness by one fixed and intense idea or intuition, which rules the life and is able to produce amazing physical and psychical results.

In the hysteric patient this idea is often trivial and morbid, but has become—thanks to the self's unstable mental condition—an obsession. In the mystic, the dominant idea is a great one: so great in fact that when it is received in its completeness by the human consciousness, almost of necessity it ousts all else. It is nothing less than the idea or perception of the transcendent reality and presence of God. Hence the mono-ideism of the mystic is rational, whilst that of the hysteric patient is invariably irrational.

On the whole then, whilst psycho-physical relations remain so little understood, it would seem more prudent, and certainly more scientific, to withhold our judgment on the meaning of the psycho-physical phenomena which accompany the mystic life; instead of having destructive criticism on facts which are avowedly mysterious, and at least capable of more than one interpretation. To

deduce the nature of a compound from the character of its by-products is notoriously unsafe and unscientific.

Our bodies are animal things, made for animal activities. When a spirit of unusual ardor insists on using its nerve-cells for other activities, they kick against the pricks, and inflict, as the mystics themselves acknowledge, the penalty of "mystical ill-health," as it has been called. Said Tauler: "Believe me, children, one who would know much about these high matters would often have to keep his bed, for his bodily frame could not support it."

On the other hand, the exalted personality of the mystic—his self-discipline, his heroic acceptance of labor and suffering, and his inflexible will—raises to a higher term that normal power of mind over body which all possess. Also the contemplative state—like the hypnotic state in a healthy person—seems to enhance life by throwing open deeper levels of personality. The self then drinks at a fountain which is fed by the Universal Life—the "life of the spirit," to use the terms of Eucken's philosophy.

True ecstasy is notoriously live-enhancing. In it a bracing contact with Reality seems to take place, and as a result the subject is himself more real. St. Theresa said that often even the sick come forth from ecstasy healthy and with new strength; for something great is then given to the soul. Contact has been set up with levels of being which the daily routine of existence leaves untouched. Hence the extraordinary powers of endurance and independence of external conditions which the great ecstasies so often display.

If we see in the mystics, as some have done, the sporadic beginning of a power, a higher consciousness, toward which the race slowly tends; then it seems likely enough that where it appears nerves and organs should suffer under a stress to which they have not yet become adapted, and that a spirit more highly organized than its bodily home should be able to impose strange conditions on the flesh.

When man first stood upright, a body long accustomed to go on all fours, legs which had adjusted themselves to bearing but one-half his weight, must have rebelled against this unnatural proceeding; inflicting upon its author much pain and discomfort, if not indeed absolute illness. It is at least permissible to look upon the strange "psycho-physical" state common amongst the mystics as just such a rebellion on the part of a normal nervous and vascular system against the exigencies of a way of life to which it has not as yet adjusted itself.

In spite of such rebellion, and of the tortures to which it has

subjected them, the mystics, oddly enough, are a long-lived race: an awkward fact for critics of the physiological school. To take only a few instances from amongst marked ecstasies, we find that St. Hildegard lived to be eighty-one; Mechthild of Magdeburg to eighty-seven; Ruysbroeck to seventy-eight; Suso to seventy; St. Catherine of Genoa and St. Peter of Alcantara to sixty-three; and Madame Guyon to sixty-nine. It would seem as though that enhanced life which is the reward of mystical illumination enabled them to triumph over their bodily disabilities, and to live and do the work demanded of them under conditions which would have incapacitated most ordinary men and women.

Such triumphs, which take heroic rank in the history of the human mind, have been accomplished as a rule in the same way. Like all intuitive persons, all possessors of genius, all potential artists—with whom in fact they are closely related—the mystics have, in psychological language, “thresholds of exceptional mobility.” That is to say, a very slight effort, a very slight departure from normal conditions, will permit their latent or “subliminal” powers to emerge and occupy the mental field. A “mobile threshold” may make a man a genius, a lunatic, or a saint; all depends upon the character of the emerging powers.

In the great mystic, these mighty tracts of personality, lying beneath the level of normal consciousness, are of unusual richness; and cannot be accounted for in terms of pathology. Delacroix says: “If it be true that the great mystics have not wholly escaped those nervous blemishes which mark nearly all exceptional organizations, there is in them a vital and creative power, a constructive logic, an extended scale of realization—in a word, a genius—which is, in truth, their essential quality. The great mystics, creators and inventors who have found a new form of life and have justified it, join upon the highest summits of the human spirit, the great simplifiers of the world.”

The truth, then, so far as we know it at present, seems to be that those powers which are in contact with the Transcendental Order, and which constitute at the lowest estimate half the self, are dormant in ordinary men, whose time and interest are wholly occupied in responding to the stimuli of the world of sense. With those latent powers sleeps the landscape which they alone can apprehend. In mystics none of the self is always dormant. They have roused the Dweller in the Innermost from its slumbers, and round it have unified their life.

Heart, Reason, Will—all are there in full action, drawing their energy not from the shadow-show of sense, but from the deeps of

— true Being; where a lamp is lit, and a consciousness awake, of which the sleepy crowd remains oblivious. He who says the mystic is but half a man, states the exact opposite of the truth. Only the mystic can be called the whole man, since in others half the powers of the self are asleep. This wholeness of experience is much insisted upon by the mystics. They have experienced that wholeness of being, of life, and of consciousness which is beyond the vision and the knowledge of others; they, having manifested their full powers of being, having extended the consciousness to the full limit, have the right to assert their wholeness—to assert the gain and to deny the loss.

# Sunphone Sermons

By T. J. Shelton

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You heard it!

There isn't anything in the universe but thought; there never was anything but thought; there can never be anything but thought.

Now YOU are a Being and you know very well that Being does not begin to be; so you are a thought and the thing that you seem to be is simply an appearance in the objective world. I have called it an insulation of your own electric Being.

Just told you in the last sermon about an Englishman who is at the head of a great manufacturing institution where thousands of men and women are employed; this employer of labor began to think in his own mind and that is the only way that you can think, for thought must come from the Universal as an INFLOW into YOUR OWN mentality.

Anything else is simply memory, putting into practice what you have remembered hearing some other man say or seeing some other man do—and this is nothing more than the imitations of a monkey. You are imitating, not thinking. Just as soon as you begin to think your own thoughts there is a joy in your mind that is unspeakable and full of glory.

This English manufacturer began to think and his thoughts turned to the measure of a man; he looked at his machinery and saw that it had to be worked with the minds of men and women; it would not run except under the direction of minds. And so he began to measure the worth of the human mind. He saw that he had better wear out his machinery as fast as possible by keeping it going twelve hours a day but that he could not afford to run the human mind more than six hours a day.

This is a thought worth thinking!

So the human minds were separated into shifts of six hours each, while the unthinking and unfeeling machinery was kept humming along for twelve hours by changing minds every six hours. The minds came back to their work refreshed and happy in the Joy of Living. When the machines were worn out others were ready to take their places. Just keep that idea in the open and we will



soon have a shorter and shorter day for the human mind while the machine goes merrily on its way grinding the grist of the world and producing things.

Great idea!

Just wondering if we couldn't make war that way, by turning machines against machines and letting the ones who run the machines escape with whole skins. That is just about the way we are learning war and it is going to lead to more and more sunsense, when we will use our minds for construction instead of destruction.

We are getting more and more into the place where we are able to measure the minds of men and put a value on human thought and human feeling and the vibrations of the spiritual. This can only come from the use of SUNSENSE in the Light and Glory of Truth.

YOU must come to that place in your environment on the outside and in what we call society and the nation. But what is society and what is the nation but a collection of individuals? You see if you take a good look at that machine called the institution, you will examine it and take it apart and put it together and make it over and do anything with it that you feel like doing, as YOU are its maker and builder.

Just now got into sunsense enough to know that machines could wear out without hurting the machine; the machine has no mind, no feeling, no individuality, and so we can wear it out and throw the old thing into the discard and get a new machine. Now we can do the same thing with that other institution called society and the nation. You don't have to be ground by it as grist in a mill; it is of your own making and you can unmake it.

The nation is made by individuals and individuals should be free to make a new nation when they need one. What is the use to go on with an old out-of-date association of individuals just because it has been wished on us by the old thought that has come up from the distant past?

There is no more sunsense in that kind of a nation than there is in using old machinery that is out of date, when you can make new machines out of new thought. We have a right to change anything in our environment that needs changing. We are ready to do this when we go to farm or do business or anything in the mechanical world. But when it comes to religion and politics we think we have to put up with the old thought.

Why should religion be considered infallible and unchangeable in its thought vibrations? Can't we have a new thought in religion the same as we can in mechanics? If we had kept the same

idea in reference to music, where would we have been at the present hour? We never would have advanced further than the tom-tom (or was that the earliest instrument of music)?

We have gone on and on and on, for music is infinite and we can forever and forever get new music from the inflow that is forever coming into our minds from the divine music. The same is true of mathematics, and so we go on improving in mechanics.

Why not go on in the same way with the Science of Thinking in the Fourth Dimension, which is the Infinite Mind? But you are ready to say, if you are a religionist, that religion is founded in the fundamentals and, therefore, it is unchangeable. Fiddlesticks! This is a fluidic universe and thought is forever flowing from the Mind of God. Of course, Truth is always the Truth, but it needs new garments, new clothing, new expressions, and this comes from the inflow and outflow; there is an ebb and a flow of the tide in the Universal Ocean of Thought.

Get down to the practice!

It is said that a man who knew came to this earth as the sovereign of the three dimensions that we call matter and made these three dimensions obey his orders. He not only healed the sick, cleansed the lepers, cast out the devils and raised the dead by his thought, but he commanded all of the elements of earth, water and air. He did this by his thought, as there isn't any other way to do things.

He said that he could have used a club if he had felt like it and a bigger club than any other man had ever used, for he could call all of the objective universe to obey his orders; at his thought twelve legions of angels would appear to defend him against the institutions of the earth.

But this man refused to use a club and laughed at us for using clubs; said that we were silly and stupid and even called us fools and children of the devil. It hurt our pride, but the more we think about it the more we are bound to acknowledge that he was onto us and understood mortal mind and mortal man.

He did all of this work by his thought and taught us that THOUGHT was given all power in heaven and on earth. We are slowly coming into the place where we are thinking that thought is the only thing there is, or ever was, or ever will be. As we begin to think the thoughts of the Christ we are in the CONSCIOUSNESS of the Christ.

Then, my brother god, sit up and take notice of the fact that what one of US has done all of US and each of US can do. The principle is universal and, therefore, practical in EACH individual.

You are beginning to understand how to rule the institution and to govern the machinery of the world by the measure of your own mind. Now the only thing left for you to do is to govern your **immediate environment** in your own body and you are in the Kingdom of God.

There is no other Kingdom, for all else is anarchy. So you had just as well come into the only Kingdom and exercise all of the power and authority of the King that **YOU ARE**. You are the boss of your own body. Just reverse your **THOUGHT** and become the sovereign, instead of the servant, of your body.

Be upstanding in your own divinity!

## Be a Learner, Armour Advises

**Man Must Get Knowledge, Be a Doer and a Thinker, Packer Writes.**

A sermon on "Growing" was the subject of J. Ogden Armour's contribution to the Armour Magazine for January. In his article Mr. Armour tells what he considers the three prime requisites for the man who wants to grow. He says:

"First, he must be learner all his life. I do not mean from books only. Almost any one can learn from books. Many have attained the knack of learning from things by observation. Few have acquired all there is to the art of learning from other people.

"Yet almost every one you meet has something important to teach you, tell you or show you if you know how to ask intelligent questions and if you are genuinely interested in learning.

"Some will give you information, some will teach you wisdom, some will show you the right manner of delivering a smile or handshake. The man who would grow must be a human interrogation point.

"Then he must be a thinker—and must think hard. He may not be able to 'add a cubit to his stature by taking thought,' but he can surely add to his personality, his influence, his power and success.

"Many people never put a load on their brains, and their brains, like an unattached locomotive, always run 'light.' Unless a man revolves in his mind what he learns and observes he never gets any use from it. He must make deductions.

"Finally, he must be a doer. Some people are long on thinking but short on doing. They are the dreamers. But experience is, after all, the greatest of all teachers.

"When you have the courage to tackle the difficult thing which tests your utmost ability then you are down to the business of growing in all its fine points."

“Life Limitless”  
Or  
“Why We Do Not Have to Die”  
By Thomas M. Pentz

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(Continued from last issue.)

Nature has provided for the indefinite upkeep of the human body in her scheme of Metabolism. Vermond says: “The study of the continual molecular, or physico-chemical changes taking place in the protoplasm of organisms during growth and throughout life, is essential to all who aspire to the heights of conscious evolution, because, during the process of metabolism, the living cell-substance is being continually broken down and reformed by the continual throwing off and taking on of new material, and upon this process does physical existence depend.”

We can see by the operation of this metabolic process that Nature did not intend to limit man’s physical pilgrimage to a few short years, but provided a perpetual repair shop for the body in which millions of busy little workers toil ceaselessly to keep it in good shape that through the indefinite existence of the physical body the Soul or Incarnating Spirit might fulfill its earthly mission, which as before stated, appears to be Super-Self-Consciousness. Why feel that we are old at fifty when Life is an indefinite existence?

Because we see our fellow creatures passing through that state of Change called “death” by the millions at ages varying from two to eighty, ninety or a hundred years, shall we, with our friends of orthodox religion, assume an attitude of negative goodness and sigh, “It is God’s Will—He is Calling Them Home?” Or would it not seem more reasonable to conclude that they die only because they know not how to live? Shall we blame the Sun for not giving us His light, if we clothe ourselves in black, sombre garments and shut ourselves in rooms with shades tightly drawn? Is it possible that there are any of my readers who will dare defy the Infinite Creative Forces which produce Life, by placing through finite con-

ception of the Divine Idea, a narrow limit upon human existence, and say that man may live in his physical body but a few dozen years at best? Why can we not realize that the mere idea of death is in itself a limitation! Some of our co-workers in the field of New Thought often exclaim, "There is no death," and this is a positive statement of Truth; but we cannot deny that the physical body is governed by the great Law of Change, and unless we continuously change for the better, we must change for the worse; or in other words, if we allow our bodies or physical instruments to manifest upon the negative or destructive side of Life instead of on the positive or constructive side, then physical disintegration must inevitably result in what is usually called "death."

We do not actually know from whence we came into this existence, nor what actually happens to the individualized consciousness after it leaves the body, and all the talk about heavenly states and planes of Being we hear in churches and the numerous classes studying psychic phenomena is really due, in a large measure, to the personal self's fear of possible annihilation, or absorption in Universal Consciousness. But be that as it may, it is only conjecture, and has no place in a world of thought in which only demonstrable truths are admitted to be of real value in the evolution of the human family.

The exponents of the heaven idea have painted this after-death state in extremely glowing colors as a state or condition manifesting in correspondence every one of our most pleasant sensations, such as peace, joy, rest, happiness, love, harmony, and so forth; but I have never yet met one of these friends of the heaven belief, who was particularly desirous of giving up their earth-life in preference to a permanent abode in a place or state of consciousness which at best exists only as a theoretical possibility in the realm of conjecture.

So why waste valuable time in useless worry over this after-death state, when we have every means with which to build the most wonderful heaven of which the mind can conceive right here on good old Mother Earth?

Like all great Truths, this one is very simple. All we have to do is to learn the laws governing our being, and live in harmony with them. When this is accomplished, we find ourselves gradually becoming conscious of the One Great Force vibrating through our hearts, that has the power to build and create the only real heaven—the Heaven of Love, and as this Love Force passes through us to others, then and then only can we become aware of the fact that we do not have to die in order to find heaven, because it already

exists in the human heart, only awaiting **realization** to become manifest on earth.

To recapitulate: Summed up in a few words, what combination of circumstances are responsible for physical degeneration and death?

1st—Wrong thinking.

2nd—Expenditure of energy greater than the amount generated.

3rd—Wilful or ignorant abuse of Nature's laws, the lack of knowledge of and control of metabolism.

4th—Constant wear and tear upon the system through the economic necessity of earning a fictitious living under unnatural conditions.

5th—Waste of vital force in the pursuit of any pleasure that is not constructive in its results.

Cannot all these be transmuted into their respective opposites, and by so doing can we not prolong life on this Planet indefinitely? Do you still doubt this?

Because tradition has placed a limit upon human life by its silly measurements of time in the past, is no reason to believe that the science of the future will not actually demonstrate Life Limitless in the physical body, all arguments to the contrary notwithstanding.

At least, every one of us should do what we can toward this end, knowing absolutely that even the most humble effort in the manifestation of God's wonderful scheme of Indefinite Existence cannot be lost.

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Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

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**HOWARD C. RASH, Pres. Natural Body Brace Co.**  
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