

ADVANCED THOUGHT AND OCCULT DIGEST

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

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"The New Thought"

By Thomas De Witt Marcy

(Third Paper)

In the preceding paper of this series we have seen that the animating spirit of that modern tendency which is designated by the general term, "The New Thought", consists of (1) the acceptance of the broad Pantheistic conception of the Immanent Reality underlying all manifested phenomenal existence and activity; (2) the acceptance of the broad Mystic doctrine that it is possible for man to attain and secure direct and immediate "contact" with that Immanent Reality; and (3) the acceptance of the broad Pragmatic assumption that the individual "contacting" that Immanent Reality may "set to work" its energy and power which has been "tapped" by reason of that "contact". Or expressed more beautifully, the essential spirit of "The New Thought" has been defined as "The recognition, realization, and manifestation of the God in me".

In this series of papers we shall proceed to consider each of the above stated three phases of the general principle, in the above observed order.

The broad Pantheistic doctrine of the presence and being of an Immanent Reality, underlying all manifestations of phenomenal existence and activity, is one of the oldest philosophical conceptions of the race. In fact, it may be said to underly all systems of philosophical thought, and to constitute the basis of all philosophical and metaphysical systems worthy of the name. Plato asserted that "The search for the unconditioned ground of all

conditioned existence constitutes the reason, end and aim of all philosophical thought". Practically all schools of metaphysical thought accept without question the existence of the Immanent Reality—the Unconditioned Base and Ground of all existence; their efforts are directed almost entirely to the identification of that Immanent Reality with some Universal Principle of Spirit, Mind, Reason, Energy, Will, or Matter, and to the explanation of the relation of The One and the Many.

The general philosophical doctrine that at the last and in truth "All is One", is known as "Monism". Monism is defined as "The metaphysical doctrine which refers all phenomena to a single ultimate constituent or agent"—that is to say, to an ultimate, basic essential principle of power and activity. Professor Pringle-Patterson, in a leading reference work, gives the following general statement concerning Monism:

"Monism is, in strictness, a name applicable to any system of thought which sees in the universe the manifestation or working of a single principle. Such a unity may be said to be at once the tacit presupposition and the goal of all philosophic effort; and in so far as a philosophy fails to harmonize the apparently independent and even conflicting facts of experience as aspects or elements within a larger whole, it must be held to fall short of the necessary ideal of thought. Dualism, in an ultimate metaphysical reference, is a confession of the failure of philosophy to achieve its proper task, and this is the justification of those who consistently use the word as a term of reproach."

We find the doctrine of Monism most forcibly and uncomprehensibly announced and asserted in the great Vedanta school of philosophy of India, particularly in that extreme branch of that school known as the Advaita interpretation and teaching. To the Advaitist there can be no compromise of the statement of the Vedas that "God is true, all else is false; the soul is God, and nothing else." The Sufis with equal force assert "There is naught but God."

Swami Vivekananda, the great teacher of the Vedanta, who came to this country in 1893, said: "The Advaitists generalize the whole universe into one,—that Something which is really the whole of the universe. They claim that this whole universe is one—that it is one Being manifesting itself in various forms." The other Oriental schools of philosophy assert fundamentally the same truth.

Theosophy starts with the same premise. Its "three fundamental propositions" are as follows: (I.) "There exists an omni-

present, eternal, boundless and immutable principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. (II.) There exists the eternity of the universe as a boundless plane, periodically the playground of numberless universes incessantly manifesting and disappearing. (III.) There exists the fundamental identity of all souls with the universal Over-Soul, the latter being itself an aspect of the unknown root.
* * *

Christian Science is based upon the fundamental idea of the presence and being of an omnipresent, omnipotent, and omniscient Principle of Being, the divine individuality of which can be discerned only spiritually and supersensibly: this is held to be the Divine Principle of all true Being, and the sole creative principle, cause, origin, source, basis, foundation, government, and law of all that has actual and permanent existence; and the sole Substance—the actual, immortal substance or reality.

The noted schools of philosophy of Ancient Greece each and all accepted without question the fundamental fact of the Oneness of Ultimate Principle. Even the Pre-Socratic schools of that land, over five hundred years before the Christian Era, were busily engaged in speculating concerning the nature of "the One" which they tacitly and implicitly assumed to underlie the manifested universe. They never doubted that Nature is One, at the last; and that all natural things are forms of manifestation, expression, or emanation of that one. Their stock questions were: "What is the Ultimate Substance? How does the One become the Many?"

The earlier answers indicate a partially materialistic trend of thought. Thales asserted that Water is the Ultimate Substance, all else being evolutions of or forms of itself. Anaximenes differed from Thales; he asserted that Air is the Ultimate Substance from which all things proceed. Another held that in Fire is to be found the Ultimate Substance. Anaximander came very near to the conceptions of many modern scientists when he promulgated the hypothesis that the Ultimate Substance is neither Water, Air, nor Fire—these being but manifested phenomena of something more fundamental; he held that the Ultimate Substance is a "boundless" or "infinite" Something—not to be discerned by the senses—which is rather "an infinite possibility of things" than a Thing: a conception closely akin to the modern scientific conception of the Universal Ether. It is to be noted, however, than even in these early "guesses" there was always asserted the existence of

the elements of life and mind in these respective conceptions of the Universal Substance.

Then came Plato with his doctrine of the existence of the "Noumenon", or Real Being, ever moving behind the veil of the Phenomenal World. Plato did not attempt to define this Noumenon or "Nous", though he indicated that it might properly be thought of as Pure Spirit—the Source of Ideas. A writer says: "Plato conceived of the Nous, or One Absolute Being, from whom emanated as radiations all the phenomenal universe, the latter being made apparent only through the medium of an element of negation, or non-being, which men call Matter". Aristotle, another famous Grecian philosopher of ancient days, though differing from Plato in many respects, nevertheless accepted the latter's general conception of the Nous, and his teachings exercised a profound influence on the thought of the race for many centuries.

The Stoics taught the existence of the One Cosmic Principle, which conceived as the World Spirit, or Universal Pneuma—the all-pervading and animating Flame of Life of the entire universe and all contained therein. The rational aspect of the World Spirit constituted "the Law," or "Logos."

The Neo-Platonists in the first several centuries of the Christian Era carried forward the doctrine of the World Soul, or Universal Spirit, "from which all things proceed; and in which we live, and move and have our being." They taught the doctrine of "The One," which some of the doctrines of Mysticism, or "Union with the One." Their influences has been felt by many later schools of thought.

Giordano Bruno, the Italian philosopher and metaphysician, who lived in the Sixteenth Century, taught the doctrine of the Anima Mundi, or World Soul—and as a reward was burned at the stake by the Inquisition. He based his philosophy on the presence and being of an All-Life—a Universal Principle of Being. God was "natura naturans," and Nature was "natura naturata"—both being aspects of the One Universal Life. His philosophy exerted a strong influence on the German philosophers of a later era.

Spinoza, the Dutch philosopher, who lived in the Seventeenth Century, held that God is the Universal Substance, and that "thinking," or mind, and "extension," or matter, are two of the infinite number of attributes possessed by that Universal Substance. Later German philosophy is fairly saturated with the doctrines of Spinoza, and even the "materialistic philosophy" of Haeckel frankly acknowledges its indebtedness to Spinoza the "God drunken philosopher" who saw God in everything and everything in God.

Schopenhauer, the German philosopher, postulated the existence of a Universal Principle of Will, impersonal but omnipresent and omnipotent, from which all things proceed. This "Will-to-Live" he held to be the reason and cause of all phenomenal existence. Von Hartmann, building upon the base of Schopenhauer, postulated the existence of "The Unconscious"—a Universal Principle the two phases of which are Unconscious Will and Unconscious Idea, respectively. Both of these philosophers really asserted the existence of a World Spirit, though they offered different explanations of its character and nature. Bergson, the modern Belgian philosopher, asserts the existence of a "Life Principle" manifesting infinite and eternal change.

Herbert Spencer based his philosophy upon the existence of "An Infinite and Eternal Energy, from which all things proceed." Haeckel's Universal Principle of Being is called "Substance," of which "Matter and Energy" are its two principal phases, Mind being an attribute. Modern Scientific philosophy formerly asserted that the Principle of Matter was the Universal Principle, or One Reality; but of late it is disposed to find the latter in the Universal Principle of Energy. Modern metaphysics tend more and more toward Absolute Idealism, asserting that "All is Mind," and that the World is but the Idea of that Mind.

So, on all hands we find the insistent turning of the human mind toward the philosophic conception that "All is One and not Many." The general disposition of mind known as "The New Thought"—a "state of mind" rather than an organization or an institutional school of thought—finds itself in the company of many other schools of thought, philosophy, and metaphysics, when it asserts that one of its basic principles is that of the Oneness of Reality. Its "newness" does not consist of this principle—for that principle is one of the oldest in philosophic thought, and one which has ever been kept in the foreground. The "newness" of "The New Thought" must be looked for elsewhere in its teachings and practices.

Everything Can Be Done

Human beings have lived on the earth about five hundred thousand years. They will continue to live here, according to the scientists, many million years, perhaps more, as the sun apparently will continue giving us light and heat indefinitely.

During five hundred thousand years past the majority of people have said, "It Can't Be Done." And the splendid minority has said, "I'll Show You Whether It Can Be Done or Not." And it always HAS been done.

And we little passing mortals, if we only realize it, can overcome our difficulties, that seem so big, if we go at it as the locomotive goes at the work of pulling.

The Eschatology of Ancient Greece

By William Walker Atkinson

It is unnecessary to state here that Ancient Greece was filled with the spirit of philosophic speculation, theorizing, and teaching of doctrines. The philosophic thought of Ancient Greece has exerted a tremendous influence over all subsequent philosophy. Practically all modern philosophies may be traced back to some of the great Greek systems of philosophy; in many cases the modern philosophies are found to be but new combinations of the principles of several of the old Greek schools. It may be, as many claim, that Ancient Greece borrowed largely from Egyptian and Hindu sources, but the fact remains that our Western philosophies have obtained their basic principles directly from Greek sources, no matter from what more remote springs the head-waters originally flowed.

The great masses of the people of Ancient Greece, however, do not seem to have concerned themselves over much concerning the nature, origin and destiny of the soul. They were apparently well satisfied with the teachings of their own orthodox religion, with its wealth of mythology, its great number of gods and demi-gods and other supernatural beings, and they accepted the rather vague and general teachings of the priests without special questioning or discussion. The educated portion of the people, however, manifested a very keen interest in the subject of the soul and its destiny, and the leading philosophies of the time and place were active and earnest in their consideration of that subject.

It may be said that the various theories concerning the nature and destiny of the soul were as numerous as the various phases of philosophical thought, and the numerous schools thereof—like in number to the leaves in the forest or the sands of the sea-shore. However, there appears to have been a more or less general agreement upon the fundamental principles—principles which seem to have reached them from Egyptian sources originally, although thereafter subjected to the modifying and softening influences of the general philosophic thought of Greece.

These general principles seem to have been grounded in the general basic idea that the righteous and worthy souls pass on to

a state of bliss and reward, without rebirth; while the less virtuous and less worthy are compelled to submit to a process of re-birth into earth-life, in order that their soul may be cleansed properly and sufficiently in order to fit them for the higher life on the exalted fields and planes of spiritual life. The great masses of souls, being more or less unworthy, were compelled to drink of the waters of the river of Lethe, which brought about a state of forgetfulness not only of their former earth-life, but also of their sojourn in the Purgatory or Place of Punishment and Cleansing; thenceforth to press forward into re-birth on earth which would give them "another chance."

One of the ancient Orphic hymns contains the following reference to the subject in question: "The wise love light and not darkness. When you travel the journey of Life, remember, always, the end of the journey. When souls return to the light, after their sojourn on earth, they wear upon their more subtle bodies, like searing, hideous scars, the marks of their earthly sins—these must be obliterated, and they go back to earth to be cleansed. But the pure, virtuous and strong proceed direct to the Sun of Dionysus."

Notwithstanding the somewhat elaborate theories of the philosophers concerning the destiny of the soul, however, the "common people" seem to have taken the matter rather for granted without indulging in definite thought or speculation upon the subject. Professor Knapp says: "The worship of the souls of the dead, or, at any rate, their propitiation by offerings, was a large part of the Greek religion, though it was less prominent than the public rites. Greek ideas about the soul and the other world were indefinite, but it was certainly the popular belief that the soul survived the body and either hovered about the tomb or departed to a shadowy region, where it led a melancholy existence in need of the offerings brought by surviving relatives. It was evidently believed to have power to inflict injury, and it is also certain that proper funeral rites for the body were needed to insure its peace."

On the other hand, the speculative thought concerning the destiny of the soul, on the part of the philosophers and metaphysicians, was quite extended and elaborate in its details. Much of the later thought on the subject advanced by the Early Christian theologians undoubtedly came from the source of Ancient Greek philosophic speculation and theory. Professor Nathaniel Schmidt says: "The Homeric poems and Hesiod show how the Greek mind occupied itself with the soul's future in the Elysian fields or the darker realms of Hades. Through the Orphic and Eleusinian cults

this thought was deepened, and the Christian doctrines of Heaven and Hell are largely due to Greek speculation."

Pythagoras, the Greek philosopher who lived over five hundred years before the Christian era, was an ardent advocate and teacher of the doctrine of Metempsychosis, or Reincarnation, although most of his teaching was reserved for his private pupils and announced only in the secret schools of occult philosophy maintained by himself and his followers. He is thought to have acquired the seeds of his philosophy from Egypt, and perhaps also from India.

Pythagoras taught that man was composed of several bodies or sheaths, the highest of which survived the physical death, the lowest perishing with the material body or shortly after. The higher part of the soul was held to pass on the regions of bliss, in "the heaven world," where it was instructed by the advanced and developed souls abiding there, and where it thus obtained important knowledge and wisdom which fitted it for a new life in a new body on earth into which it was sooner or later re-born. The conditions of the new life would be in the nature of rewards or punishment for the deeds of the old life, and in accordance with the degree of spiritual development reached by the soul in the after-world as well as in the earth-life. His doctrine closely resembled the Hindu doctrine of Karma in this respect.

Pythagoras also taught that the soul eventually reached a higher world, or state of existence, in which the laws of Destiny and Fate no longer afflicted and governed it. Here the soul rose above the lower laws of Circumstance, and attained Freedom: here it was subject only to certain higher laws in which absolute harmony, justice, and equality prevailed. This Transcendental World was held to be Perfection—and in it Being, Wisdom, and Bliss was Complete.

Plato, the great Greek philosopher who lived about 400 B. C., taught the doctrine of the Immortality of the Soul—the doctrine that the soul was eternal, having no beginning and no ending. He taught that the soul was eternal, i. e., had existed forever, without interruption or cessation, and was destined to exist continuously forever. In its course of existence the soul was held to undergo an infinite number of experiences, in an infinite number of forms, inhabiting an infinite number of bodies, and manifesting an infinite number of characters. In short, the soul was pursuing the path of Eternal Progress.

He taught that the soul, or rather the immaterial part of man, was complex and composite, rather than a simple, elemental entity or substance. It was held to be composed of a number of ele-

ments of higher or lower order. Highest among these constitutive elements, Plato placed the "spirit" which he held to possess the attributes, properties or qualities of consciousness, intelligence, will, choice between good and evil, reason, etc. The "spirit" was held to be immortal and indestructible, and to have its abode in the head or brain of man. There were other and lesser elements which survived the dissolution of the material body, but which in time disintegrated and dissolved into their original elements. Among this last class of soul-elements, Plato placed the higher affections, passions, desires—these were held to be located in the heart. Others, the lower and sensual passions and desires, were located in the liver. These lower elements he held to be devoid of reason and intelligence, but to possess sensation, perception, and will.

In his "Phaedo," Plato describes these elements of the soul at considerable length; therein he also sets forth his doctrine of immortality. He states that at death the physical body disintegrates, and that later the semi-material elements of the soul also are dissolved. The immaterial soul, or "spirit," he states, when finally severed from its lower elements, rises, purified and cleansed, to the higher spiritual realms; there it renders an account of its experience on earth, is judged, and has its next step of progress allotted to it. If it is sufficiently cleansed of the dirt and filth of earth-life it ascends to the State of Bliss, which is described as being a state of at least partial and temporary Union with the Supreme Spirit.

The spirits which are still tainted with earth-life must undergo a period of purgatory, or of actual punishment, designed to bring them to a fit condition for future experience in earth-life. Those souls which are not sufficiently pure to be admitted to the State of Bliss, but which are yet not sufficiently base to require punishment, or even Purgatory, are returned immediately to earth-life, there to occupy new bodies, and to prepare themselves still further for the Blissful State. The scheme worked out by Plato is quite elaborate, and has since been employed by later religions as the partial basis of their own teachings on the subject of the destiny of the soul. Plato taught that the reincarnated soul has occasional glimpses and flashes of recollection of its past earth-lives, and also of its sojourn in the other worlds. He claims that "intuition" and "innate ideas" are the result of the partial memory of these past experiences.

Professor Nathaniel Schmidt says: "Among the Iranian peoples of the northwest, the faith in a future life was very strong.

From Thrace the Orphic cult spread in the Greed world. The Homeric poems tell of Elysian fields as well as of a barren and cheerless Hades, but put no emphasis upon what still is a somewhat shadowy existence beyond, with no moral distinctions. The Orphic cult societies offered to the initiated the hope of a blessed immortality. * * * The arguments of Socrates and Plato are far from being the first intimations of immortality among the Greeks. They are not endeavors to open new vistas into a life beyond. On the contrary, they represent a critical tendency seeking to establish the truth of a view held by many, and to find rational grounds on which it can be maintained, if at all. In the following periods, skepticism prevailed in some circles, ardent belief in others."

The conceptions concerning the future life of the soul which prevail in Christian theology are held by careful authorities to have been largely derived from the sources of the philosophies of Ancient Greece, more particularly those of Plato. Students of our modern beliefs on the subject cannot afford to leave out of the calculation these speculation and doctrines of the old Greek philosophies and the cults of that time and land.

Time Is Valuable

Any man of average ability can make the hours of his life worth a dollar each, and that is putting it mildly. And the interesting part of it for those that like business and money is that each hour used makes the future hours more profitable, the value of time grows with time, if you keep up near the front.

But the man worth while does not think of time as measured merely by the money that can be extracted from it. Money means only what you can eat, wear, a bed to sleep in, FREEDOM FROM WORRY and the right to use your time as you please.

Real use of time, real delight in it, its real value, come in the case of a REAL man when all material necessity for work is ended.

Any hour well spent by an intelligent man can produce a dollar. The same hour well spent by the same man can produce ten, twenty or a hundred useful thoughts.

In an hour you can read many pages containing the intellectual essence of great men that have lived before you.

One hour devoted intelligently to a good book of history, astronomy, philosophy or science will actually add years to your life, for in an hour you can absorb the work in which other men have devoted years.

The Mystic Quest

By Carolyn Woodsworth

(Thirteenth Paper)

Continuing our consideration of Mysticism expressed in the terms of Psychology, we proceed from the point reached at the conclusion of our last paper.

In those abnormal types of personality to which we give the name of genius, we seem to detect a hint of the relations which may exist between these deep levels of being and the crust of consciousness. In the poet, the musician, the great mathematician or inventor, mighty powers lie beneath the threshold, hardly controllable by their owner's conscious will, clearly take a major part in the business of perception and conception. In all creative acts, the larger share of the work is done subconsciously: its emergence is in a sense automatic. This is equally true of mystics, artists, philosophers, discoverers, and rulers of men.

The great religion, invention, work or art, always owes its inception to some sudden uprush of intuitions or ideas for which the superficial self cannot account; its execution is due to powers so far beyond the control of that self, that they seem, as their owner sometimes says, to "come from beyond." This is "inspiration," the opening of the sluices, so that those waters of truth in which all life is bathed may rise to the level of consciousness.

The great teacher, poet, artist, inventor, never aims deliberately at his effects. He obtains them he knows not how: perhaps from a contact of which he is unconscious with that creative plane of being which the Sufis call the Constructive Spirit, and the Kabalists call Yesod, and which both postulate as lying next behind the world of sense.

The great Alexandrian Jew, Philo, reports his experience of a true creative ecstasy, strictly parallel to the state in which the mystic performs his mighty works. He says:

"Sometimes when I have come to my work empty, I have suddenly become full; ideas being in an invisible manner showered upon me, and implanted in me from on high; so that through the influence of divine inspiration, I have become greatly excited, and have known neither the place in which I was, nor those who were

present, nor myself, nor what I was saying, nor what I was writing; for then I have been conscious of a richness of interpretation, an enjoyment of light, a most penetrating insight, a most manifest energy in all that was to be done; having such an effect on my mind as the clearest ocular demonstration would have on the eyes."

To let oneself go, be quiet, receptive, is the condition under which such contact with the Cosmic Life may be obtained. Said the young Raphael to Leonardo da Vinci: "I have noticed that when one paints one should think of nothing; everything then comes better." The superficial self must become the humble servant of a more profound and vital consciousness. The mystics are of the same opinion. Says Madame Guyon, speaking of her early failures in Contemplation: "I tried to obtain by effort that which I could only obtain by ceasing all effort." Says Eckhart: "The best and noblest way in which thou mayest come into this Life, is by keeping silence and letting God work and speak. Where all the powers are withdrawn from their work and images, there is this word spoken. The more thou canst draw in all thy powers and forget the creature, the nearer art thou to this, and the more receptive."

Likewise, says Boehme to the neophyte: "When both thy intellect and will are quiet and passive to the expressions of the eternal Word and Spirit, and when thy soul is winged up above that which is temporal, the outward senses and the imagination being locked up by holy abstraction, then the eternal Hearing, Seeing, and Speaking will be revealed in thee. Blessed art thou, therefore, if thou canst stand still from self-thinking and self-willing, and canst stop the wheel of thy imagination and senses."

Then, the conscious mind being passive, the more divine mind below the threshold—organ of our free creative life—can emerge the Areopagite, "The soul, leaving all things and forgetting herself, is immersed in the Ocean of Divine Splendor, and illumined

The "passivity" of contemplation, then, is a necessary preliminary of spiritual energy: an essential clearing of the ground. It withdraws the tide of consciousness from the shores of sense, and stops the "wheel of the imagination." Says Eckhart, again: "The soul is created in a place between Time and Eternity; with its highest powers it touches Eternity, with its lower it touches Time."

These, the worlds of Being and Becoming, are the two "stages of reality" which meet in the spirit of man. By cutting us off from the temporal plane, the lower kind of reality, Contemplation

gives to the eternal plane, and the powers which can communicate with that plane, their chance. In the born mystic these powers are great, and lie very near the normal threshold of consciousness. He has a genius for transcendental—or, as he would say, divine—discovery, in exactly the same way as his cousins, the born musician and poet, have a genius for musical or poetic discovery. In all three cases, the emergence of these higher powers is mysterious, and not least so to those who experience it.

Psychology on the one hand, theology on the other, may offer us diagrams and theories of this proceeding; of the strange oscillations of the developing consciousness, the fitful visitations of a lucidly and creative power over which the self has little or no control; the raptures and griefs of a vision by turns granted and withdrawn. But the secret of genius still eludes us, as the secret of life eludes the biologist.

The utmost we can say of such persons is, that reality presents itself to them under abnormal conditions and in abnormal terms, and that subject to these conditions and in these terms they are bound to deal with it. Thanks to their peculiar mental make-up, one aspect of the universe is for them focused so sharply that in comparison with it all other images are blurred, vague and unreal. Hence the sacrifice which men of genius—mystics, artists, inventors—make of their whole lives to this one Object, this one vision of truth, is not self-denial but rather self-fulfillment.

These men of genius gather themselves up from the unreal, in order to concentrate on the real. The whole personality then absorbs or enters into communion with certain rhythms or harmonies existent in the universe, which the receiving apparatus of other selves cannot take up. "Here is the finger of God, a flash of the Will that can!" exclaimed Abt Vogler, as the sounds grew under his hand. "The numbers came!" says the poet. He knows not how; certainly not by deliberate intellectation.

So it is with the mystic. Madame Guyon states in her autobiography, that when she was composing her works she would experience a sudden and irresistible inclination to take up her pen; though feeling wholly incapable of literary composition, and not even knowing the subject on which she would be impelled to write. If she resisted the impulse it was at the cost of the most intense discomfort. She would then begin to write with extraordinary swiftness; words, elaborate arguments, and appropriate quotations coming to her without reflection, and so quickly that one of her longest books was written in one and a half days. She says, speaking of this experience, "In writing I saw that I was writing

of things which I had never seen: and during the time of this manifestation I was given light to perceive that I had in me treasures of knowledge and understandings which I did not know that I possessed."

Similar statements are made of St. Teresa, who declared that in writing her books she was powerless to set down anything by that which her Master put into her mind. So Blake said of "Milton" and "Jerusalem": "I have written the poems from immediate dictation, twelve or sometimes twenty or thirty lines at a time, without premeditation and even against my will. The time it has taken in writing was thus rendered non-existent, and an immense poem exists which seems to be the labor of a long life, all produced without labor or study."

These are, of course, extreme forms of that strange power of automatic composition, in which words and characters arrive and arrange themselves in defiance of their author's will, of which most poets and novelists possess a trace. Such composition is related to the "automatic writing" of "mediums" and other sensitives; in which the often disorderly and incoherent subliminal mind seizes upon this channel of expression.

The subliminal mind of the great mystic, however, is not disorderly. It is richly endowed and keenly observant—a treasure house, not a lumber room—and becomes in the course of its education, a highly disciplined and skilled instrument of knowledge. When, therefore, its contents emerge, and are presented to the normal consciousness in the form of lucidity, "auditions," visions, automatic writing, or any other translations of the super-sensual into the terms of sensual perception, they cannot be discredited because the worthless subconscious field of feebler natures sometimes manifests itself in the same way. Idiots are often valuable; but many orators are sane.

The mystic life involves the emergence from deep levels of man's transcendental self; its capture of the field of consciousness; and the conversion or rearrangement of his feeling, thought, and will—his character—about this new centre of life. The object of the mystic's adventure, seen from within, is the apprehension of, or direct communion with, that transcendental reality which is well-nigh impossible to define even partially from without.

Here, knowledge and communion are the same thing. We must be "oned with bliss" if we are to be aware of it. The main agent by which we may attain this communion resides in that part of the self which usually lies below the threshold of our consciousness. Thence, in certain natures of abnormal richness and vital-

ity, and under certain favorable conditions, it may be liberated by various devices, such as Contemplation. Once it has emerged, however, it takes up, to help it in the work, aspects of the conscious self.

The surface must co-operate with the deeps, and at last merge with those deeps to produce that unification of consciousness upon high levels which alone can put a term to man's unrest. The heart that longs for the All, the mind that conceives it, the will that concentrates the whole self upon it, must all be called into play. The self must be surrendered; but not annihilated, as some Quietists have supposed. It only dies that it may live again. The permanent assurance of the mystic comes from the heat of Love, the light of Reason, and the steadfastness of the Soul.

Truth Grows

Many nations, many millions of human beings, have learned from the misfortune of war what the truth is, and how greatly falsehood was magnified, how vastly human beings were imposed upon, in the days of prosperous peace.

In 1914 emperors and kings really believed that they were superior creatures, sharing God's power, especially created to rule the world. Now they now that they are lucky if alive. One of them, an emperor, sees a harnessmaker President of Germany, working hard and successfully to build up the great country that he pulled down. Another, also an emperor, is driven from an ancient palace in Austria to a boarding house in Switzerland. And a third, also an emperor, who called himself father of his people, head of the church, "Autocrat of all the Russias," lies rotting in his grave, his unhappy family killed with him.

* * *

And not only hereditary rulers of men have been taught the difference between the falsehood of 1914 and the bitter, cold truth of 1919.

The man who thought himself all-important because he had made or inherited money has found out that men are more important than dollars, or at least they CAN be, if they choose to be.

The Reversal of Polarity

By Eugene Del Mar

When people approach each other, physically or mentally, how they will come together is of absorbing interest. All human intercourse is a matter of accommodation, and each person may wield an influence in determining the relationship. Where but two persons are involved, it is usual that one of them is the predominant determining factor.

Each person is a magnet having both positive and negative poles, and with tendencies that impel an automatic sympathy with or antipathy toward whatever approaches or is approached. Normally, the positive poles lead the way, and the approach of two positives from opposite directions foreshadows a collision.

The fundamental of life is harmony, and discords are obstructions that lie in the path of life's stately rhythm. They obscure the reality of peace that lies at the heart of every experience. The wiser one grows, the greater is his ability to discern the essential good in apparent evil, and his powers of attraction increase proportionately.

To the extent that one is magnetized toward "saturation point" he may determine his relation to others and their relation to him. Any magnet has the power to induce harmonious conjunction with one that is less powerful. This is accomplished by causing a reversal of polarity of one of the magnets. Then dissimilar poles come together in peace and friendship.

The more positive magnet may compel the less positive to lower its standard, acknowledge its inferiority, and become receptive to the greater power that dominates it. The lesser magnet may be obliged to be receptive to the overpowering influence. It acknowledges the impelling power that requires it to reverse its polarity. It turns its positive pole away and its negative pole toward the positive pole of the greater magnet, and the two magnets meet in harmonious relation.

The more positive magnet is also the more negative one, for its power to give and receive are always equal. Having the higher knowledge it may not desire to dominate. Possessing greater wisdom it may disdain the use of force. Perhaps it prefers to con-

ciliate, or wishes to receive rather than give. Under these various impulses, instead of forcibly obliging the lesser magnet to accommodate itself to imposed conditions, the greater magnet voluntarily may reverse its own polarity; turning its negative pole toward the positive pole of the lesser magnet, the dissimilar poles unite in harmonious conjunction.

The great soul knows intuitively whether to exercise coercion or non-resistance. Where coercion is used, the resultant harmony is an involuntary and temporary submission, while the non-resistant method binds because of the sense of freedom that it confers. The coercive method is distinctively intellectual, while that of non-resistance is essentially spiritual.

One who is highly developed spiritually and similarly endowed with intellectual power, can use the latter to the greatest advantage. He neither discards reason or logic. In his understanding of life's mathematics he makes application of spiritual geometry, mental algebra or physical arithmetic, according to the requirements of his problem. He makes use of that which is most appropriate.

Human existence invokes ever recurrent occasions for accommodation, compromise and reversal of polarities. One may escape compulsion through acquiescent submission, and he may avoid the use of force by inviting pleasurable acquiescence. One may command and exact unwilling obedience, or he may invite and receive voluntary cooperation. One may induce harmonies and create friendship along life's path, or he may plant hatreds that will react continually as outstanding obligations that must be satisfied and for which amends must be made.

A clear understanding of the properties of the human magnet enables one to solve life's problems far more satisfactorily. While conflict and opposition have their place and purpose, their use on any particular plane is intended to be outgrown. Ordinarily, they but constitute obstacles and pitfalls for the unwary. One may always avoid useless opposition and unprofitable conflict by reversing his polarity or impelling its reversal in his would-be opponent.

Sunphone Sermons

By T. J. Shelton

Keep at it!

There is no way to get into the Truth of your own Being except by thinking your own thoughts.

You can never think without entering into the consciousness of mind and recognizing the fact that there is only mind.

The universe is ONE universe!

All things are held together by thought. There is no other power by which they can be held together, and they are always and forever held together.

You thought things were separated from the Whole, but you are badly mistaken and this is the cause of all of your confusion in thought.

Just told you that this pencil was held together by thought force, as there is no other kind of force and if the hidden thought force in this pencil should be suddenly released, it would cause an explosion. It would release not only the force called the pencil, but all of the forces in the Cosmic Thought would be released, or at least back up the force in the pencil and cause the explosion.

God is hidden dynamite!

In the old thought of the old records God is called a consuming fire, but God is all there IS. He is not only a consuming fire, but all of the fire that there is in the whole universe and we call it Light when in repose and fire when in action.

It is always the same substance, whether at rest or in action, whether static or dynamic. There is but one kind of fire and the only way you can define fire is by fire.

Fire is fire!

It is the Fourth Dimension, where all dimensions cease and you enter into the consciousness of the Infinite. The only thing that lives and moves and thinks and acts is fire; nothing else exists or can exist.

That is what modern science means when it tells you that any little piece of what you call matter is held together by a hidden force, that if suddenly released would be dynamic and the whole dynamic energy of the universe is in it and connected up with it.

Fire is always and forever fire and there isn't any space or place in the universe where there is not fire; there is absolutely no

such thing as the absence of fire. There are no vacuums, no holes, where fire is not.

Fire is omnipresent, omnipotent, omniscient—and it is all there is in the substance of Being. What you call other things are simply emanations from the Flame, the ashes of existence. Get this thought into your thinking and you will come into the consciousness of the **WHOLE UNIVERSE**. This is the only kind of consciousness that counts, for any consciousness that is **SEPARATE** from the Whole is an imitation, an appearance, an illusion of the senses.

You can't escape!

There is no place where you can hide, as there are no holes in the universe. You had just as well recognize your own divinity and realize that **YOU ARE**, and have always been, a mental being in a mental universe and that mind is **ONE MIND**.

Lift up your heads, O ye gates!

And be ye lifted up, ye everlasting doors!

And the King of Glory will come in!

You are the King of Glory and all you have to do is to lift your thought into the consciousness of the Cosmos and **REALIZE YOUR OWN DIVINITY** in the Truth of your own Being.

There is no escape from it!

The musician is as immortal and eternal and divine as the music in which he operates.

Music IS!

It does not operate; it does not act; it does not move. **YOU** are the operator, the actor, the mover and it is your action in music that makes you a musician.

Take the measure of a mind!

You are the musician! But how under the sun could you play your piano, your horn, your violin, your own voice, if you were not as eternal in your own divinity as the music in which you are operating?

Lift up your heads, O ye gates!

You are catching the vibration of your own consciousness and **YOUR OWN CONSCIOUSNESS** is the Consciousness of the Cosmos; there is no other consciousness.

Can you hear the music of the spheres?

It is because of the action of music in your own consciousness, for music does not act for you any other place than **IN** you; all of the music in the universe is in you else you could not be in it.

You thought you were a thing acting in thought, but you are a **THOUGHT** acting in **THOUGHT**. Thoughts are things and

every thing in the universe is held in its place by thought. Thought is the creator in the thing and the creator is never absent from the thing.

Even when it seems to be absent and the thing begins to dissolve and disappear into the invisible, it is THOUGHT that is making it dissolve and disappear.

Thought projected the thing into objective existence and held it there until it was ready to receive back into the invisible and destroy the thing by the dynamic action of THOUGHT.

This is the Way of Truth and YOU are that Way!

I have told you, and I want to impress it on your thought, that you can never escape from your own divinity, for divinity contacts divinity. Fire is always contacting fire and there is absolutely no escape from the Flame of your own Being. It is in the clothing that you have been trying to separate from your own Being and call it by some other name—but even that handkerchief in your hand has hidden in it atomic energy that if suddenly released would blow your hand to pieces.

It is all divine, from the blade of grass under your feet to the mightiest sun above your head; it is all God, for there is only God and God is never separated from God. Not a sparrow falls to the ground without your Father's notice. This is practical science and you are a preacher of the Kingdom of God. Go on preaching the Kingdom of God, for there is no other kingdom.

You are getting the Truth!

The mathematician is just as immortal and eternal as mathematics! How could you measure the mind in any other way than by the mind?

Light contacts light!

Mind is measured by mind! And you must know that mind is universal and there is only MIND. It is what I have been calling Fire and Light. You may call it Love and Truth, but it is always and forever the same substance and only substance of Being.

It is Yourself!

O, my brother mind, you are not alone in the universe! All there is contacts you and all thought contacts your own thought.

Lift up your heads, O ye gates!

The King of Glory is all the glory and it is your own glory, my beloved, now and forever the Almighty. You are HERE and NOW in the Kingdom of God.

It is your own place in the Light of Life!

You have found Yourself!

The Living and the Dead

May Thomas Milam

Even before the time of Plato, the question of whether mind or matter is the reality has mocked mankind. At present we are more engrossed in trying to lift the veil that hides the life beyond the grave, but perhaps if we could settle the first question we'd be in a better position to see through the darkness that shrouds the second—for before we can be convinced that the dead are alive, we had better make sure of the reality of the living.

Berkeley was the first Englishman to seriously proclaim that nothing exists except mind—that mind and matter are both different phases of a single reality; he said: "We perceive really with the brain only, and we have no proof of any reality outside ourself in the material way; what we call the universe exists only in the same way, in the mind of God, and what we know and feel is only the influence of His power upon ourselves." We could answer him: "If everything only exists in God's mind, then we also are but shadows within His mind, and have no real existence."

Spencer held that matter is known to us merely as phenomena. Lafcadio Hearn says: "The difficulty which Berkeley less successfully attempted to avoid by simply denying all reality, Spencer meets by laying down what he calls the truth of transcendental realism—that is of reality in phenomenon which we must believe in, without being able to understand it. He says the test of reality is persistence, and as nothing phenomenal in the universe is eternally persistent, all things are unreal in the sense of being impermanent. A cloud is real but it is transitory, and its reality is thus only a phenomenal reality. In short, we must understand Spencer's position to be that, except as phenomenon—the universe is unreal. We know of it only as the result of a play of forces.

Buddah hundreds of years before Berkeley declared the universe a dream and matter non-existent, and that the matter perceiving the dream was equally untrue—that the mind is quite as unreal as matter. It is only a mass of sensations, volitions, and ideas as impermanent as the dew on the morning grass."

Descartes says that: "We know more of the mind than of the

body, and the immaterial world is a firmer reality than the material."

Now let us look awhile at the other side of the question. "T. K." says: "While mind exists it is forced to take cognizance of the existence of matter. Properly appreciated this only serves to emphasize the wonderful tenacity with which matter asserts its own existence. In truth it is so persistent of existence that one cannot reason it out of existence without at the same time extinguishing himself. But matter may be very properly spoken of as illusory, viz.—it is forever changing its forms and constantly entering into new combinations. The bones and tissues of the human body are composed of elements which may have been gathered from every quarter of the globe. When dissolution occurs, these elements are disintegrated, scattered, and formed and reformed into other and different combinations. That which constitutes an integral part of the human heart today may perchance in other years have had a place in the heart of an oak or the petal of a rose. A particle of gray matter which today is doing service in the brains of a doctor of philosophy may a hundred years hence be serving a tadpole in the same capacity; and thus, in the sense of its transitory nature, matter may very properly be termed illusory. But this does not mean non est."

The Mystic Brotherhood of India declares that: "Matter does exist and is not only a reality, but the very basic reality upon which their philosophy rests—that the difference between physical material and spiritual material is found in the rate of Vibratory motion of the atoms in the compound, and the degree of fineness of which a body is composed."

Professor Hyslop says: "In the position of modern science that the atom is composed of electricity, or in some way a modification of electrical energy, we have the reducibility of the supersensible material atom to something still more supersensible and mysterious than ever, and yet we are not allowed to talk about the possibility of spirits and survival after death—none of the characteristics by which we know and call a thing "matter" are perceptible in its constitution, and yet it is sacrilege to speak and think of anything like spirit, which might be some form of this reality—simply because generations of men have come to dislike the word."

(Continued next month.)

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