

# ADVANCED THOUGHT AND OCCULT DIGEST

*A Monthly Journal*  
ARTHUR GOULD, Managing Editor

Vol. V.

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

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## The Door of Understanding

By C. FRANKLIN LEAVITT, M. D.

When a patient comes into my office, a rather natural greeting, of course, is "Well, how are you to-day?"

Very frequently I receive the reply, "Well, Doctor, I'm having a pretty hard time?"

Do you know what I often feel like saying?—"Thank God for your hard time, man! Thank God for it!"

Can you thank God for yours? Most of us pity ourselves when things are hard, and we do the same by our friends. A friend has, say, business reverses, or loses his wife, or something like that. We say, "I am sorry for you. I wish this had not had to happen."

How dare we say such things? It is the veriest weakness!

"I am sorry you are having to

suffer," is what we say, of course, in effect. When by the gateway of this suffering our friend may come out into a place of understanding and power and peace more wonderful than anything he has ever known! Why, do you know what would be the result if we could have our way and fend off suffering from ourselves and from our friends? WE SHOULD STUNT OUR GROWTH!

I am not advising, of course, that one should seek out suffering. Nor is this a prophesy that suffering, to an extreme degree, will surely be your lot. It may or may not be. Suffering will come if you need it! But to those who are suffering now, who are rebelling against this suffering and would fain be rid of it—to you I say, "Thank God for your

hard time! Can't you see it's an opportunity?"

You say you could dispense with a few such opportunities? But I assure you that if you understood better—understood your real needs, your real desires, your **REAL SELF**—you'd take a different point of view.

The one thing we all are striving for in this world is Happiness, isn't it? Now, if you want to be truly happy, don't try to sidestep such suffering as comes your way. Almost everyone, sooner or later, comes to know how Happiness **can-not** be obtained—that it does not come through the possession of things, or people or worldly conditions. But they do not know how it **can** be found. Most people, eventually reach the conclusion, therefore, that Happiness is not possible of attainment.

But it is, my friends. Happiness is not only possible of attainment, but it is our right. We are meant to be happy,—else we should not have the vision of and the desire for Happiness. It is normal to be happy.

Some have told us that we should not seek Happiness, but simply do our duty, letting Happiness be incidental—and that then it will come. But after all is not this, too, a search for Happiness—a search simply along higher paths? It seems to me Happiness cannot be found unless we do seek for it. Where we shall find it is in **TRUTH**. Happiness is a growth. It develops as one comes into a fuller and fuller

perception of reality. It lies in the freedom of perfect faith and peace. One moves into it as he draws ever closer and closer to the great heart of God, who is all Beauty and Goodness and Love.

You are happy when you **see right**. Whenever you need to see a little more of truth, suffering will come. Truth in certain aspects is perceived by us naturally and easily, but we are temporarily blind to it in certain other of its aspects. Life tries, gently at first, to make us see. If this doesn't work, she hands us, perhaps, a surgical operation. If we accept the added vision we are just that much further on the way. Shut our eyes and refuse to see, and further operations or shocks will come, until our eyes, finally, are well-opened. This is what we have really desired all along, although we were not aware of the fact.

If we had the right way of looking at things, instead of shrinking from that which was hard—whining, complaining, resenting—we should give joyful thanksgiving, appreciating the fact that Sorrow, Pain, Temptation, come to us bearing great gifts.

I have no hesitancy in stating it as my honest opinion that **EVERY EXPERIENCE OF LIFE SHOULD BE RECEIVED WITH ENTHUSIASM**.

If we would only be rigorous enough to resolutely put away from us all this fear of suffering, and stop cringing from what we cannot avoid, anyway, and walk right straight into the experience with head up and

eyes serene and brave, we should come into our own just that much more quickly. We must struggle in order to develop.

You who are having many hard things to meet, be glad that your powers and abilities are not being permitted to lie fallow, but are being awakened and forced into expression. If there is pain, there is also expansion, understanding—GROWTH. Left to yourself, you would probably take the easy way—the way of least resistance. Thank God that you have been forced with your back to the wall and surrounded, so to speak, so that you HAVE to fight—and thus grow strong. The amount of resistance you are having to come up against is the measure of the man you can be, the measure of the service you can render to the world.

By suffering I do not mean necessarily extreme suffering. I mean all grades—from discontent to tragedy. As a general thing, there is ample material, right at the present moment, in one's own life, upon which to exercise one's abilities, if one will only get to work and really live, instead of merely drifting. Depend upon it, what you need now is with you now, right where you are, and not any more than you can stand, either. Things are really never too

hard. They merely seem so, because we do not SEE RIGHT. A picture of immediate comfort gets in front of our eyes and obscures the vision of the larger happiness that lies in conquest. If our eyes were clear, we should know at all times what at certain moments is very plain to us, that the happiness of having an easy, pleasant time cannot possibly be compared with the joy of meeting and mastering; of swinging out into larger and larger circles of power and wisdom and love.

When things seem to be woefully against us, and the heaven of our hopes seems overcast with heavy clouds, let us aver that our purpose is the highest, and our faith equal to any emergency. Let us pursue an even way, absolutely unmoved by these things which seem so threatening. Let us remember that, until we have suffered, the door of understanding remains forever shut in our faces, barring us from our full usefulness in the world. How can we help until we KNOW? He cannot serve greatly who has not suffered much.

Let us master our passions, our temptations, our selfishness, our trials, obstacles and sorrows. Let us breast the wave! So shall we swim through in triumph!

# The Escatology of the Romans

By WILLIAM WALKER ATKINSON

When one considers the close relation between ancient Rome and ancient Greece, and particularly the close resemblance of the respective mythologies of the two peoples, he tends to fall into the error of thinking that the eschatology of both were practically identical, and that what we have said concerning the Eschatology of Ancient Greece will apply equally to that of Ancient Rome. But an investigation of the subject discloses the fact that there was a wide difference between the respective beliefs concerning immortality and the soul held by the two great peoples mentioned.

The popular religion of Ancient Rome of course very closely resembled that of Ancient Greece—in fact, it was chiefly borrowed, inherited, or taken over from the latter, the Romans seemingly having lacked a religion springing from the minds of their own people. But there the resemblance ceased, for the Romans showed no disposition or inclination to also take over the philosophical and metaphysical speculation of the Greeks; and they likewise failed to evolve original speculations of this kind on their own account. Writers have sought to attribute this state of affairs to the fact that the dominant tendency of the Roman mind was toward material

achievement and accomplishment, the subject of the origin or destiny of the soul evidently being regarded as lying outside of the normal field of practical thought.

It is not too much to say that the great masses of the people of ancient Rome entertained no clearly defined ideas or beliefs concerning the survival of the soul after the physical death. This seems almost incredible, but the best authorities agree in the testimony concerning the matter.

There was, however, a vague form of "ancestor worship" among the Romans, but this was of the most general character and was singularly lacking in definite beliefs and dogmas. In fact, in most cases, the worship of the ancestors was directed rather to the collective ancestry than to the individual ancestors. Roughly stated, the belief was that there was a semi-material body which survived the death of the grosser physical body, and which escaped from the latter at or shortly after its death. This "soul," if such it may be called, was believed destined to become eventually merged with the collective ancestral soul which composed the ancestral deity of the family.

The ancestral deity, so composed of the blended souls of the past

members of the family, was revered and worshipped by the family, sacrifices and offerings being made to it. We find numerous references in the old records to the "manes" of departed members of the family. The "manes" were the benevolent spirits of the dead, especially of dead ancestors, which as the authorities say, "were regarded as family protectors and family deities"—family gods, in fact. We also find references to the "shades" of departed heroes—their "ghosts" which at times became perceptible to the sight though not to the touch of living men.

Here and there, it is true, we find Roman writers, particularly the poets, referring to disembodied souls in a more definite way, but, at the best, such references seem to be more truly poetic figures of speech than plain statements of accepted definite beliefs concerning the nature of the existence of the disembodied soul. For instance, Ovid said: "Nothing perishes, although everything changes here on earth; the souls come and go unendingly in visible forms; the animals which have acquired goodness will take upon them human form." Virgil said: "After death, the souls come to the Elysian fields, or to Tartarus, and there meet with the reward or punishment of their deeds during life. Later on, on drinking the waters of Lethe, which takes away all memory of the past, they return to earth." In this latter quotation, however, the reference is clearly to the Greek beliefs.

Cicero, also, contributed something to this order of statements on the subject, as, for instance, the following quotation from "Scipio's Dream;" "Know that it is not thou, but thy body alone, which is mortal. The individual in his entirety resides in the soul, and not in the outward form. Learn, then, that thou art a god; thou, the immortal intelligence which gives movements to a perishable body, just as the eternal God animates an incorruptible body." Ovid, as we have said, has left verses indicating his belief that a part of man, at least, survived the death of his physical body; and the younger Pliny expressed in some of his verses his belief in the existence of phantoms.

But, at the last, even among the educated and cultured Romans, there seems to have existed rather a longing for the assurance of immortality than a well grounded, philosophical principle of belief and thought—rather a poetical expression of this inner longing, that the statement of a firm and wrong belief therein. In this respect, ancient Rome stood far apart from her sister, Greece, and her cousins, Chaldea Persia, and Egypt.

So far is this true, that many of the best thinkers among the ancient Romans went so far as to condemn all speculation concerning the possibility of future life of the soul, holding that such thought led nowhere in particular, was impossible of proof or verification, and served no practical purposes, but, on the contrary, distracted the thought of

men from the practical things of life here and now, and caused them to neglect the tasks and duties of to-day while dreaming of life on other planes in the future of which neither they nor others did or could know anything definite or certain.

Along the lines of this last stated attitude, we may read the statement of Lucretius, who said: "The fear of eternal life should be banished from the universe; it disturbs the peace of mankind, for it prevents the enjoyment of any security or pleasure." Virgil, also, in spite of his occasional poetic allusions to the future life, is found praising and commending the philosophical mental attitude which "is able to see the real cause of things, and is therefore able to reject the unworthy fear of a world beyond and all fears arising from such belief."

This, however, should not be taken to imply that the cultured Romans had reached a point of intellectual freedom from the beliefs and superstitions of the common people. On the contrary, many of this class were grossly superstitious and credulous; they believed in supernatural entities of fearful and wondrous character—their air was peopled with strange beings of this class, the existence of which they seemingly never doubted. Many of their beliefs were so childlike as to be almost incredible on the part of men of their intellectual attainments along other lines. Their failure to accept the beliefs of other peoples concerning the fact of the immortality of the soul, and the various

speculations arising from that belief, was rather a matter of temperament and their national habit of pursuing the hard, practical material things of life, than of their ability to rise above the current beliefs mentioned.

The thought of the ancient Romans concerning the supernatural planes of being was quite active, as we have seen. They believed in the existence of many worlds other than that of earth-life, each of which worlds were populated with multitudes of supernatural beings—gods, demi-gods, and lesser supernatural entities. They believed, moreover, in the existence of many earth entities, immortal in nature, some good and some evil. But these immortal entities were never regarded as being the disembodied souls of men—on the contrary, they were held to belong to an entirely different order of existence than mankind. They saw no necessity for attributing future life to the soul of man, any more than to those of the animals. They did not so much actually deny such theories as they failed to consider them of importance—they did not "think about them" seriously.

The belief in the "shades" and the "manes" seems to have come down to the ancient Romans in crude form from their primitive ancestors, and they felt no inclination to improve upon the primitive idea, nor to erect speculative edifices of thought thereupon—they left such things to the Greeks and the other

peoples of metaphysical tendencies and temperaments.

They were content to perform tasks of bravery and endurance, and to suffer the hardships and privations of military service for long periods, without any promise of a future state or place of rewards for such services such as were later held out to the Mohammedans, and such as were looked forward to by other ancient peoples. But, one may add, they were compensated by the ab-

sence of a belief in a future place of possible punishment for their sins.

As an old writer once said: "The Romans did not spend their time worrying and fretting about their 'souls;' consequently their bodies received careful attention. Not concerning themselves about the future life, their present life was lived to the utmost. To them earth Life was worth living for its own sake, not as a mere preparation for a life to come."

## Harding's Wife Visits Seeress

Eminent Washington women have taken up the study of astrology and now the craze for horoscopes has dispossessed the ouija board.

One high priestess of this cult is Mme. Marcia, who first attained wide reputation by predicting that Mrs. Wilson would preside as the first lady of the land.

"The stars foretold this six years before the present Mrs. Wilson came to the White House," said Mme. Marcia. "When I told the then Mrs. Galt that she would marry a president she exclaimed:

"If I am ever the first lady of the land, I'll make you the official fortune teller and let you pitch your tent in the White House grounds.' She has not communicated with me since the prophecy was fulfilled.

### Picked Mrs. Harding.

"I have this year predicted another occupant of the White House,

and this meeting came about in the most unusual way. Last February five ladies, three of them senators' wives, called and asked if any of them was destined to occupy the White House.

"I looked at each questioner—Mrs. Poindexter, Mrs. Sutherland, and Mrs. Harding, and selected the latter as the fortunate one. I had never seen Mrs. Harding before.

### Recalls Second Visit.

"Just before the convention, Mrs. Harding called again. She was dressed in summer clothes and I did not know her. She brought in the date and birthplace data which I require for casting astrological charts. She had not brought her own data. I at once detected it and said: 'Madam, the data which appear here are not your own, but of a man, and he will be president of the United States.'"

The data were those of Senator Harding.



## “The New Thought”

By THOMAS DE WITT MARCY

(Fourth Paper)

In our preceding paper we have considered the first of the three several phases of the characteristic element of the modern movement known as “The New Thought,” i. e., the phase of the Pantheistic conception of the Immanent Reality. In the present paper we shall consider the second of such phases, i. e., the phase of Mysticism, or the doctrine of the possibility of the contact of the individual with the Ultimate Reality or Supreme Being.

While in “The New Thought” there is but little mention of the teachings and doctrines of Mysticism, and while, in fact, the term itself seems to be avoided, nevertheless the spirit of Mysticism certainly pervades the entire body of “The New Thought” teachings, and the essence of its teachings is found to impart energy and power to the accepted doctrines of the modern movement. The religious element of “The New Thought” is distinctively mystical in its fundamental and basic conceptions. The whole tendency is toward “contacting” the Divine Reality, and toward becoming “at one” with it—the term “At-one-ment” frequently being employed.

Mysticism does not mean the sci-

ence of mysteries and magic, as so many suppose. Webster defines Mysticism as: “The doctrine of the Mystics, who professed a pure, sublime, and wholly disinterested devotion, and maintained that they had direct intercourse with the Divine Spirit, and that they acquired a knowledge of God and of spiritual things unattainable by the natural intellect, and of such as cannot be analyzed or explained.” The modern movement known as “The New Thought” teaches not only the Immanence of God—the God dwelling within the individual, and of which the individual is but the expression or reflection—but also teaches quite as positively that the individual can “contact” this Indwelling Divinity, and may also become one with it in consciousness; this certainly is a form of the Mystic Doctrine if any teaching is such.

The reason that the term “Mysticism” is not more frequently employed in “The New Thought” teachings (apart from the prejudice against the term arising from the abuse of its application) is found in the fact that “The New Thought” obtained its Mystic teachings and doctrines through the channels of Transcendentalism; the latter term superseding the older term, Mysticism. And the Transcendentalism

which flowed to the fields of "The New Thought" was that of The Transcendental Movement of New England, which flourished between the years 1830 and 1850—Ralph Waldo Emerson being its leading light and most widely known prophet.

The Transcendental Movement, above referred to, was an outgrowth of the general Unitarian movement of the earlier years of the last century—it "caught the spirit" of that movement, and inherited the elements of that which even in those early days was called "the new thought." It was largely influenced by Coleridge, Wordsworth, Herder, and Goethe. Coleridge gave to it his doctrine of the "higher reason," or "transcendental intuition," whereby the human soul—that spark from the Universal Spirit—might cognize supersensible things by "immediate perception." Wordsworth gave to it his poetical pantheism of Nature animated by a Universal Spirit, and of Cosmic Law and Order proceeding from a Universal Mind. Pantheism and Mysticism were the two great fields of human thought which constituted the favorite region of travel for the mental feet of the Transcendentalists.

Margaret Fuller, one of the most prominent leaders in the Transcendental Movement, explains the principles of the school as follows: "Transcendentalism was an assertion of the inalienable integrity of man; of the immanence of Divinity in instinct. . . . On the some-

what stunted stock of Unitarianism, whose characteristic dogma was trust in human reason, as correlative to Supreme Wisdom, had been grafted German Idealism, as taught by masters of most various schools—by Kant and Jacobi, Fichte and Novalis, Schelling and Hegel, Schleiermacher and de Wette, by Madame de Stael, Cousin, Coleridge, and Carlyle; and the result was a vague, yet exalting conception of the god-like nature of the human spirit. Transcendentalism, as viewed by its disciples, was a pilgrimage from the idolatrous world of creeds and rituals to the Temple of the Living God in the soul."

But we will do well to look to Emerson for the presentation of that blending of Pantheism and Mysticism which constituted the vital factor of Transcendentalism. He has given us most liberally that which we seek in that direction. To begin with, let us read what he has said concerning the Allness and Immanence of God; here are a few characteristic utterances along that particular line:

"Truth, goodness, and beauty are but different faces of the same All . . . God IS, and all things are but shadows of Him." "The true doctrine of Omnipresence is, that God reappears with all His parts in every moss and cobweb. The value of the universal contrives to throw itself into every point." "There seems to be a necessity for Spirit to manifest itself in material forms; and day and night, river and storm,

beast and bird, acid and alkali pre-exist in necessary Ideas in the mind of God, and are what they are by virtue of preceding affections in the world of Spirit." "The world proceeds from the same Spirit as the body of man. It is a remoter and inferior incarnation of God, a projection of God in the unconscious." "Under all this running sea of circumstance, whose waters ebb and flow with perfect balance, lies the original abyss of real Being. Essence, or God, is not a relation, or a part, but the whole. Being is the vast affirmative, excluding negation, self-balanced, and swallowing up all relations, parts, and times within itself . . . on every topic is the resolution of all into the everlasting One." "Of that ineffable essence which we call Spirit, he that thinks most will say least." "We can foresee God in the coarse, and, as it were, distant phenomena of matter, but when we try to define and describe Himself, both language and thought desert us, and we are helpless as fools and savages. That Essence refuses to be recorded in propositions; but when man has worshipped intellectually, the noblest ministry of Nature is to stand as the apparition of God. It is the organ through which the universal spirit speaks to the individual, and strives to lead back the individual to it."

But it is in his essays upon "The Over-Soul" and "Nature," respectively, that Emerson expresses to the fullest his Mystic Doctrine—though he does not call it by that name.

Listen to these words from those supreme works of his mind and soul:

"The supreme critic on all the errors of the past and present, and the only prophet of that which must be is that great Nature in which we rest as the earth lies in the soft arms of the atmosphere; that Unity, that Over-Soul, within which every man's particular being is contained and made one with all other; that common heart of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains everyone to pass for what he is, and to speak from his character and not from his tongue, and which evermore tends to pass into our thought and hand, and becomes wisdom and virtue, and power, and beauty. We live in succession, in division, in parts, in particles. Meantime, within man is the soul of the whole; the wise silence; the universal beauty; to which every part and particle is equally related; the Eternal One." "We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are shining parts, is the soul."

"The heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to that particular knowledge and powers. For in ascending to this primary and aboriginal sentiment we have come from our remote station on the circumference instantaneously to the

centre of the world, where we see causes, and anticipate the universe, which is but a slow effect. This communication is an influx of the Divine Mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight. A thrill passes through all men at the reception of a new truth, or at the performance of a new action, which comes out of the heart of nature.

"In these communications the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception. Every moment when the individual feels himself invaded by it, is memorable. Always, I believe, by the necessity of our constitution a certain enthusiasm attends the individual consciousness of that divine presence. The character and duration of this enthusiasm varies with the state of the individual, from an ecstasy and trance and prophetic inspiration,—which is its rarer appearance, to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible."

"The trances of Socrates; the 'union' of Plotinus; the vision of Porphyry; the convulsions of George Fox and his Quakers; the illumination of Swedenborg, are of this kind. What was in the case of these remarkable persons a ravishment, has, in innumerable instances

life, been exhibited in less striking manner. Everywhere the history of religion betrays a tendency to enthusiasm. The raptures of the Moravian and Quietist; the opening of the internal sense of the Word, in the language of the New Jerusalem Church; the revival of the Calvinistic churches; the experiences of the Methodists, are varying forms of that shudder of awe and delight with which the individual soul always mingles with the universal soul.

"The nature of these revelations is always the same; they are perceptions of the absolute law. They are solutions of the soul's own questions. They do not answer the questions which the understanding asks. The soul answers never by words, but by the thing itself that is inquired after. . . . Behold, it saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive to the great soul, and thereby do I overlook the sun and the stars and feel them to be but the fair accidents and effects which change and pass. More and more the surges of everlasting Nature enters into me, and I become public and human in my regards and actions. So come I to live in thoughts and act with energies which are immortal."

"It is always a miracle, which no frequency of occurrence or incessant study can ever familiarize, but which must always leave the inquirer stupid with wonder." "The path is difficult, secret and beset

with terror. The ancients called it ecstasy or absence—a getting out of their bodies to think. All religious history contains traces of the trance of saints—a beatitude, but without any signs of joy, earnest, solitary, even sad; the ‘flight’ Plotinus called it, ‘of the alone to the alone;’ the closing of the eyes—whence our word ‘mystics.’ . . . This beatitude comes in terror and with shocks to the mind of the receiver.” “Words from a man who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will, and behold! their speech shall be lyrical and sweet, and universal as the rising of the wind. Yet I desire, even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Higher Law.”

To those who would claim that we are seeking to attribute to Emersonianism too great an influence over the teachings of “The New Thought,” we suggest comparison of the spirit of the above thought of Emerson with the following statement now being carried each month on the inside cover page of “The New Thought Bulletin,” the official organ of “The International New Thought Alliance,” an organization which claims to represent the co-or-

dination of the truest forms of “New Thought” of the present day:

“The Living Christ is the Divine Principle that is with us and in us always, ‘even unto the end.’ It is the Light of the World, the Word made Flesh, the Divine in the Human, the God in Man. It is the source of healing, the fountain of supply, the bubbling spring of joy, the inspirer of right thought, right speech, and right conduct, the assurance of immortality, the guide to truth, the helper in trouble, the comforter in sorrow, the urge to service, and the basis of Love and Good Will toward men. If asked aright, in Spirit and in Truth, it answers all our questions, protects us from mishap, makes whole our bodies and our affairs, gives us success in all worthy undertakings, and burns in our hearts a gentle and life-giving fire. It is the soul of our soul, the I Am of our consciousness, the Reality amid the seeming, the enduring admit all the changes of time and place, the image in us of God in ALL, the Knower, the Revealer, and the Lover. It is birthless and deathless, in touch with the infinite and ineffable, the mainspring of consciousness, the lure of the ideal, the aspirer toward the Beautiful, the True and the Good. Of this Divine Principle, Jesus of Nazareth was the symbol and most perfect expression, the Way-Shower, the Elder Brother; but it is universal and will manifest universally in all humanity, as much as we open ourselves to it and permit it to manifest. Each is as much the Christ

as he comprehends and expresses the Christ—no more. May we not in this Alliance comprehend and express so much of the Christ as to heal and bless ourselves and all humanity."

In the above statement is set forth not alone the second phase of the characteristic element of "The New Thought," i. e., the Mystic conception of "contact" with Reality, but

also the third phase of that element, i. e., the Pragmatic utilization of the Pantheistic and Mystic Doctrine in the direction of "setting to work" for us the energy and power of the Immanent Reality which has been "contacted" by the individual. This third phase will constitute the subject of our succeeding and concluding paper on the general subject of "The New Thought."

## It Can!

By Berton Braley

There's a thousand "can't-be-don-ers"  
 For one who says "It can!"  
 But the whole amount of deeds that count  
 Is done by the latter clan.  
 For the "Can't-be-don-ers" grumble,  
 And hamper, oppose and doubt,  
 While the daring man who says, "It can!"  
 Proceeds to work it out.

There isn't a new invention  
 Beneath the shining sun,  
 That was ever wrought by the deed or thought  
 of the tribe of "Can't-be-done."  
 While the Can-be's cool, sublime,  
 Make their "notions" work till others smirk.  
 "Oh, he knew it, all the time!"

Oh, the "Can-be's" clan is meager,  
 - Its membership is small,  
 And it's mighty few see their dream come true.  
 Or hear frame's trumpet call;  
 But it's better to be a "Can-Be"  
 And labor and dream and —die,  
 Than one who runs with the "Can't-be-done's"  
 Who haven't the pluck to try!

# Mysticism and Occultism

By CAROLYN WOODSWORTH

(First Paper)

Man has been led into many mistakes—or, in ecclesiastical language, many heresies—by the possession of a feeble, a deformed, or an arrogant mystical sense. The number of such mistakes, or heresies, is countless; their wildness is almost inconceivable to those who have not been forced to study them. Too often it has happened that the loud voices and strange declarations of their apostles have drowned the quieter accents of the orthodox.

It would seem as though the moment of puberty were far more critical in the spiritual than it is in the physical life. The ordinary dangers of adolescence are intensified when they appear upon the higher levels of consciousness. Man, becoming aware of a new power and new desires within him, and being abruptly subjected to the influx of a new life, is dazzled and pleased by every brilliant and fantastic guess, every invitation, which is offered to him. In the condition of psychic disorder which is characteristic of his movements in new states, he is unusually at the mercy of the suggestions and impressions which he receives. Hence in every period of mystical activity we find an outburst of oc-

cultism, illuminism, or other perverted spirituality.

Thus, in the youth of the Christian Church, side by side with the great Neoplatonists, we have the arrogant and disorderly transcendentalism of the Gnostics—their attempted fusion of the ideals of mysticism and magic. During the Middle Ages and the Renaissance there is the spurious mysticism of the Brethren of the Free Spirit, the occult propaganda of Paracelsus, and of the Rosicrucians, the Christian Kabalists, and of the innumerable pantheistic, Manichean, mystery-making, and Quietist heresies which made war upon Catholic tradition. Usually owing their existence to the undisciplined will and imagination of some individual adventurer, these died with the death of his influence, and only the specialist in strange faiths now cares to trouble their graves.

But it is otherwise with the root idea whence these perverse activities most usually develop. This cannot be so easily dismissed, nor is it in our interest so to treat it; for, as Reality is best defined by means of negatives, so the right doctrine is often more easily understood after a consideration of the wrong. In the case of Mysticism, which deals largely with the unutterable, and

where language at once exact and affirmative is particularly hard to find, such a course is almost certain to help us. Leaving therefore the specifically mystical error of Quietism for the present, let us consider some of those other super-normal activities of the self which we may properly classify under the category of "occultism" in its special phase of "magic," and strive to learn from them some of the hidden forces which the self has as its command, and the somewhat dangerous liberty which she enjoys in their regard.

The word "magic" is now out of fashion, though its spirit was never more widely diffused than at the present time. Thanks to the gradual debasement of the verbal currency, the term "magic" now suggests to the ordinary reader the art practiced by the prestidigitator, juggler, or sleight-of-hand man. The shelves of our great libraries which are labeled "Magic" contain many useful works on sleight-of-hand and parlor tricks.

The term has dragged with it in its fall the terrific verb "to conjure," which, forgetting that it once compelled the spirits of men and angels, is now content to produce rabbits from silk hats. This circumstance would have little more than philological importance, were it not that the true adepts of modern occultism—annoyed, no doubt, by this abuse of their ancient title—tend more and more to arrogate to their tenets and practices the name of "Mystical Science." Vaughn, in his rather super-

cilious survey of the mystics, long ago classed all forms of White Magic, alchemy, and occult philosophy as "theurgic mysticism;" and, on the other side of the shield, the occultists display an increasing eagerness to claim the mystics as masters in their school.

In our previous papers we have sought to mark the boundary which distinguishes Mysticism, and which separates it from Magic. Now we think we may truthfully as of Magic, in its turn, what it can tell us of the transcendental powers and consciousness of man. Magic represents the instinctive human "desire to know more" applies to suprasensible things. For good or evil this desire, and the occult sciences and the magic arts which express it, have haunted humanity from the earliest times. No student of man dare neglect their investigation, however distasteful to his intelligence their superficial absurdities may be.

The starting point of all Magic and of all magical religion—the best and purest of occult activities—is, as in Mysticism, man's inextinguishable conviction that there are other planes of being than those which his senses report to him; and its proceedings represent the intellectual and individualistic results of this conviction—his craving for the hidden knowledge. It is, in the eyes of those who practice it, not the performance of illicit tricks, but a serious and philosophic attempt to solve the riddle of the world.

Its result, according to one of the best modern writers upon occult



philosophy, "comprises an actual, positive, and realizable knowledge concerning the worlds which we denominate invisible, because they transcend the imperfect and rudimentary faculties of a partially developed humanity, and concerning the latent potentialities which constitute, by the fact of their latency—the interior man. In more strictly philosophical language, the Hermetic science is a method of transcending the phenomenal world and attaining to the reality which is behind phenomena."

Though certain parts of this enormous claim seem able to justify themselves in experience, the whole of it cannot be admitted. The last phase in particular is identical with the promise which we have seen to be characteristic of Mysticism. It presents Magic as a pathway to Reality. We may as well say at once that this promise is not fulfilled; for the apparent transcending of phenomena does not necessarily entail the attainment of the Absolute. Such an attainment must, as its first condition, meet and satisfy upon the plane of Reality each activity of the self: Love, Will, and Thought.

Magic at its best only satisfies two of the above mentioned three claimants; and this by extending rather than escaping the boundaries of the phenomenal world. At its worst, it satisfies none. It stands for that form of transcendentalism which does abnormal things, but does not lead anywhere; and we are likely to fall victims to some form

of Magic the moment that the declaration "I want to know" ousts the declaration "I want to be" from the first place in our consciousness. The true "science of ultimates" must be a science of pure Being. But Magic is merely a system whereby the self tries to assuage its transcendental curiosity by an extension of the activities of the will beyond their usual limits, obtaining by this means certain experimental knowledge of planes of existence usually—but inaccurately—regarded as "supernatural."

It will, no doubt, be felt by those who are not occultists that even this modified claim needs justification. Few recognize that the whole business of the true magician is not with vulgar marvels, but with transcendental matters; fewer still realize that this business of Magic may be prosecuted with honesty and success. The search after hidden things has become synonymous with foolish and disreputable deceits; and the small but faithful company of Thrice-great Hermes is often mistakingly confused with the great army of camp-followers which prey upon its ranks.

Most persons who do not specialize in the eccentric sciences are of the opinion that in these days the occultist and magician can only be said to exist in either the commercial or the academic sense. They do not suppose that the things is to be taken seriously; rather, think they, it is merely a means of obtaining money or of assuaging a rather morbid curiosity. Such a

view, however, is far from being accurate.

In Magic, whether we choose to regard it as a superstition or a science, we have at any rate the survival of a great and ancient tradition, the true splendor and meaning of whose title should hardly been lost in a Christian world; for it claims to be the science of those Magi whose quest of the symbolic Blazing Star brought them once, at least, to the cradle of the Incarnate God. Its laws, and the ceremonial rites which express these laws, have come down to us from immemorial antiquity. They enshrine a certain definite knowledge, and a large number of less definite theories, concerning the sensual and supersensual worlds, and concerning powers which man, according to occult thinkers, may develop if he will.

Orthodox thinkers should be careful how they condemn the laws of Magic; for they unwittingly conform to many of them whenever they go to church. All formal religion is saturated with Magic. The art of medicine will never wholly cast it off. Many centuries ago Magic gave birth to that which we now call modern science. It seems to possess inextinguishable life. This is not surprising when we perceive how firmly occultism is rooted in psychology; how perfectly it is adapted to certain perennial characteristics of the human mind—its

curiosity, its arrogance, its love of mystery.

Magic, in its perfect and uncorrupted form, claims to be a practical, intellectual, highly individualistic science, working toward a declared end—namely, that of enlarging the sphere on which the will of man can work and succeed in obtaining experimental knowledge of planes of being usually regarded as transcendental. It is the last descendant of a long line of teaching—the whole teaching, in fact, of the mysteries of Egypt and Greece—which aims at initiating man into the secrets of knowledge, and aspires, egotistically, to an understanding of things.

In the succeeding paper of this new series upon Mysticism, we shall continue our consideration of the general subject of the relation between Mysticism and Occultism, and of the distinction between them, which we have begun in the present paper. In the succeeding paper we shall present the three fundamental axioms upon which true Magic, ancient and modern, is based, the understanding of which by anyone will give him the key to the secrets of the magical schools and rites. We find these three axioms employed (though covered with fantastic verbal garments) in many of the cults and new religions of this day—by many from whom the mention of the word "Magic" would bring virtuous condemnation.

# Ways of the World

By JOHN D. BARRY

Freud secured good results, according to Dr. Lillian J. Martin in her recent talk before the California Society of Psychical Research, by encouraging his patients to sit down with him and tell everything that came into the mind. Jung, one of his followers, found the **use of association words** effective. Such words showed tendencies of the mind and obstacles in the subconscious, due as a rule to experiences of an unpleasant kind. Some people had great difficulty in telling about their thoughts. It often took them weeks to expose what really went on in the way of mental activity. There were those who, at first, could tell only what was on the surface. "I recently met a man who could draw on just one layer of experience, what had happened within thirty-six hours." People would tell part of what they had to tell; but they wouldn't tell the rest until they had been trained. As a result of the censorship there was much substitution, concentration and symbolizing.

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As we were following Doctor Martin we must all have had the same thought. How important it was for us to know ourselves! Through science we were just beginning to find out how easy it was to fool ourselves, to misunderstand

so many of the messages that came through our senses and to be misled even by our own motives.

The old adage, constantly reiterated by the wise men of Greece, "Know thyself," still remained the concentration of wisdom. But the Greek philosophers didn't realize what a complicated job they were putting up to mankind.

Considerable attention was paid by Doctor Martin to that most fascinating of all subjects, ghosts.

How many of us would like to see a ghost if we only could!

How proud people are when they tell that they have seen a ghost, how superior to the rest of us, always the center of interest and importance. Just to be able to say that you know some one who has seen a ghost is a distinction.

But if you were to hear Doctor Martin talk you would find your allusions in regard to this matter grievously damaged, if not completely shattered. According to her belief, established by study and investigation, to see a ghost is, by no means admirable or enviable. The ghost, she says, often shows that you have a divided personality, instead of being a perfectly healthy and well-balanced unit, harmonious within yourself. What we call ghosts she calls visual images.

Among her students at Stanford she found many that saw ghosts. She spoke of them without pride. She even conceded that there were probably just as many in the University of California. And there were plenty of them in many other places, including those institutions where, for seeing and hearing things, people received medical treatment.

There was a great difference among ghosts, or visual images. Some were transparent, some were semi-transparent, some were opaque. It was all a matter of psychology. It depended, not on the ghosts themselves, but on the way they were projected by the people they believed they saw the ghosts. These people showed that they couldn't manage their attention. The ghosts would appear at the most unexpected times, when they ought not to appear. If anyone had a ghost the best thing he could do would be to get rid of it as soon as he could. One man who had what he called "my ghost," by subjecting himself to psycho-analysis, found that it was built up from the experiences of his childhood. His confiding nature made him accept it as real. He had to be taught to regard it as a delusion and to drive it out of his consciousness.

There was a woman that used to hear voices. She became persuaded that the sound was really her own voice heard in imagination.

A college professor was followed by a ghost for years, the sum total

of past experiences. But it couldn't endure the test of persistent, clear thinking on his part.

That there are ghosts in the world Doctor Martin did not deny. But they were ghosts of things seen and of things heard. There was the ghost of mother's voice, for example. It was mother's call stowed away in the mind, an auditory image, created by habit. "Many a telegram must have been sent home to ask if mother were well when mother was flourishing." Then there was a dragon in the sky, once the subject of a great newspaper sensation. Many saw it. "I know I must have seen it," said a boy, "because my father saw it, too." But did they all see the same dragon? They did not. Each saw a dragon of his own, manufactured by suggestion.

Nowadays a great many people were afraid of automobiles. As they crossed the street this fear often made them think that an automobile far away was really near. It was important to get ride of this fear and of all fears that made unreality seem like reality. One way was by realizing the situation and assuming the resistant and courageous attitude.

In regard to the ouija board, Doctor Martin spoke with her characteristic sanity and clear-headedness. In the first place it was cunningly constructed, according to recognized principles of psychology. Users were told to ask simple questions and to be serious, in other words, to

make the work as easy as possible and to keep the mind from being critical. The use of the board was bad because, by encouraging a subconscious activity, it divided the personality. It was controlled by unconscious movements. "Thought is motor." Our thoughts tended to reflect themselves in actions, sometimes imperceptible, often decided.

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To Sir Oliver Lodge there was time only for a few references. They were suggestive enough. "In his lectures here he seemed to assume that any one could study his own mind. But he wouldn't let us go into the field of physics, his own field, without scientific training. And his information was gathered from mediums, persons of divided mind, that is, persons of questionable reliability, and often ignorant besides."

At the close of the talk Doctor Martin dwelt on the importance of sound evidence. So much of what

passed for evidence was really no evidence at all. After many years of investigating a man like Professor Coover of Stanford could say, in regard to telepathy: "From my experience I see no reason to believe there is anything of the kind."

What we needed most of all was clear-headedness in regard to these matters. "We are here to get all we can through the senses. It may be, of course, that the senses will be developed beyond their present range. But in regard to psychic matters we can't entirely depend on ourselves. We all know how, even in ordinary situations, where excitement comes into play, the most reliable people become unreliable. Divided personality means inefficiency and the starting of nervous disorders. I want to make a plea for unity of personality, for ability to hold attention on a thing and to investigate it thoroughly."

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## Arthur Conan Doyle Talks With 11 Dead

In an interview in which he said that he had had speech with eleven dead relatives and friends, Sir Arthur Conan Doyle recently emphasizes his belief in spiritualism and said he was going to devote the rest of his life to it.

Speaking of his talks with the dead he said:

"I spoke face to face, heard well known voices and discussed private subjects. My interviews were with

my son several times, my two nephews killed in the war, my brother, General Doyle; my wife's mother and several friends. I have also received photographs of several dead friends, taking the photos on my own plates, with my own hands.

"I have had names given me of which I was ignorant, but which proved correct and beyond all possible knowledge of the medium."

# The Living and the Dead

MAY THOMAS MILAM

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(Continued from last month.)

I suppose nearly everyone knows that science now declares nothing is really dead, that even in solid stone there is a slight vibratory motion of the atoms; in wood the motion is greater, and the vibratory motion of the atoms in electricity is higher than in any other substance. J. K. Carr says: "If you wish to realize how mobile matter really is, place your hand near an air or mercury thermometer and note the result. It requires no delicate instrument to convince you that it responds instantly to its environment. Here is a block of lead, for example, but looking deeper into its nature, we see that it is a special form of condensed energy; it represents a state of equilibrium between its own internal energy and the energies that surround it—heat, pressure, and the like. The slightest variation of heat and pressure brings about a corresponding variation in the block of lead, and that the element appears stable is due solely to the fact that its environment is stable. It must be borne in mind that a very slight relative change in temperature will wholly change the appearance of lead, first into a liquid—then into a gas, and with yet higher temperature, into what? There appears to be but one answer to the question—back into the ether from which it sprang."

E. A. Fletcher tells us: "The physical bodies of ours are always in a state of flux and reflux like molten metal, or plastic gypsum, every compound atom taking the form that is the vibration which the thought of the moment gives rise to—absolute immobility, rest, is non-existent; every particle, every atom of the most seemingly solid matter is in an incessant quiver, and the velocity of the motion is changing constantly;" and Robert Duncan declares: "How much we ourselves are matter and how much ether is a very mooted question."

There is a universe of the invisible and inaudible which laps us around—filled with activities so much finer, so much more subtle than in the visible world, that they escape the knowledge of our grosser sense perceptions.

Carlyle says: "I do not doubt that from under the feet, and beside the hands and face I am cognizant of, are now looking faces I am not cognizant of—calm and actual faces. I do not doubt in-

teriors have their interiors, and exteriors have their exteriors; that the eyesight has another eyesight, and hearing another hearing, and the voice another voice."

But if the dead are not dead, what is that part of us that lives on when the mortal body is no more? "Does it?" Carpenters asks: "Reside in the head or in the heart, or perhaps in the liver, is it our aural halo pervading and surrounding the body, or is it a single microscopic cell, far hidden in the interior; or is it an invisible atom? Here apparently is the answer. It animates every cell, it pervades the whole body and seeks expression in every part of it. The inner personal soul of man is surely already conjoined to the universal and must cling to it by its very nature—and though the man may not exactly be conscious of this union, some thin film may yet divide him from awareness of the all redeeming Presence, yet none the less that Presence is there and is the core and centre of his being."

S. L. Ford speaks of the protoplasmic vapor of the inner man. "A frail vapor" he tells us comes out at death, and forms into the spiritual body; it looks at first something like seaweed, very light and airy and fragile." Ingalese is very definite about this departing soul, or ego. He says: "When the time has come for an ego to leave its earthly vehicle, the real process of death is as natural as birth, and is not dissimilar, as the head of the human child is born first and afterwards its body, so the head of the ego emerges and rises above the physical head, then slowly the shoulders and body appear, and finally its limbs and feet."

Florence Huntley says: "The earth man is the inhabitant and operator of two distinct instruments for the uses of his intelligence. One instrument is of coarse physical material, whose individual particles move upon one another very slowly. The other instrument is of fine spiritual material, whose individual particles move rapidly upon one another. Though interdependent, the two bodies are not identical. Each performs functions peculiar to its own plane of matter. The spiritual body of a man is composed of spiritual material. That is, of matter much finer than the finest physical matter, and moving at a higher rate of vibration than the finest particles of physical matter moving at their highest possible rate. The spiritual body premeates the physical and constitutes the model upon which physical matter integrates. The spiritual body like the physical is provided with five sensory organs. They are adapted to receive and register vibrations of spiritual material only, that is of matter lying upon the same plane of vibratory action as the spiritual body itself." "The spiritual world" she says is as truly

material as our own. It is simply a world of matter finer in particle and more rapid in vibratory action than our physical world. Because of this fact natural science uses those distinguishing terms—physical material and spiritual material. The spiritual world is just as real and tangible and visible to a spiritual man as is the physical world to the physical man. The other world which encircles our planet like a vast girdle is inhabited just as this world is, by intelligent beings capable of moral improvement. They are real people—in fact, the same people who have previously lived here. They are simply spiritually embodied intelligences instead of physically embodied individuals. They preserve their identity as certain individuals from this plane. They continue to follow in the same general lines of intellectual and moral activity which engaged them in this world.

They select as their homes that particular sphere or location to which their own vibratory condition impels them. The physically disembodied man discovers that it is his own acts, thoughts and motives which have conditioned his spiritual body to one of the spiritual zones or localities. If his earth life has been intelligent, chaste and purposeful, he finds himself attuned to the higher planes and the higher circles of spiritual life; under such conditions he passes outward from the earth plane by the law of spiritual gravity, and dwells in that sphere and among such people as are harmonious to himself. If, on the contrary, his life has been vicious, ignorant, criminal and impure, he finds that the "spirit" has been coarsened by that previous life in the body. He finds, therefore, that he is in touch with only the lower stratum of spiritual material and spiritual society."

"T. K." says: "By the use of our spiritual organs, each registering a different range of vibratory activity upon the spiritual plane, the intelligence of soul is brought into conscious relations with a very wide range of vibrations of spiritual material. It now becomes possible to conceive of two planes of matter—life and intelligence, correlated yet separated by apparently impassable barriers. This knowledge explains how matter upon one plane is invisible and intangible to intelligence upon another. It explains how sound on one plane is silence—on the other, how the light of one plane is darkness upon the others."

I want to quote from a case recorded in P. R. P., Vol. 8, by Mr. Myers, of a soul or ego that left the physical body and returned to it again: "Dr. Wiltse of Skiddy, Kan., felt himself gradually sinking under an unusual disease. He bade adieu to family and friends, and finally as vision began to fail, sank into utter unconsciousness.

(Continued Next Month)



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