

# ***ADVANCED THOUGHT AND OCCULT DIGEST***

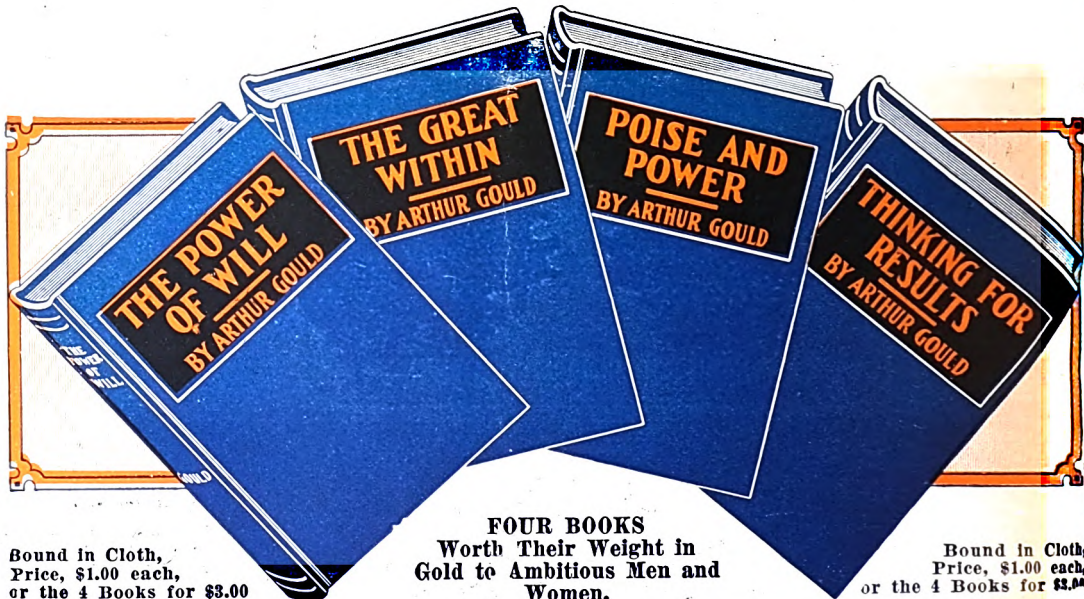


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# ADVANCED THOUGHT AND OCCULT DIGEST

*A Monthly Journal*  
ARTHUR GOULD, Managing Editor

Vol. V.

NOVEMBER, 1920

No. 7

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

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## Editorial Talk

By ARTHUR GOULD, EDITOR

In assuming the office of editor of this magazine, in addition to that of business manager, nearly a year ago, I was inclined to the opinion that my duties might properly be limited to the technical work of "editing" the material that was to go in the pages of the journal, namely, the supervision of the articles of contributors as well as the selection of the contributors themselves, the arrangement of such articles, the direction of the general policy of the magazine, etc.

I felt that our readers were more interested in the character of the contributions to our pages than in any expression of opinion on my part. This view was strengthened by the thought that in some cases I might happen not to be in agreement with the particular views ad-

vanced by some of our contributors—in fact, that I might even hold contrary personal views concerning some of the subjects treated upon in such articles. My idea was to present the Truth, or rather to have the Truth presented, in the pages of this magazine, from many and different angles and points of view, unaffected by my personal preferences in the case. And so, with this idea in mind, I felt that it would be as well for me to "keep out of the debate."

But I have received many letters from different readers of our magazine in which the respective writers urged that I should change my policy regarding this particular point. They pointed out to me that silence on my part might be construed as indicating that I had no views at all on the subjects in question, and that

I was merely the cold blooded "business end" of the concern, conducting the magazine merely for the purposes of "business," and without "having my heart in it." Such a view was a surprise to me, and was far from representing my motives in "keeping out" my personality in these pages. Accordingly, I have decided to change my former policy, and have planned to "come in" in the future issues of this magazine.

And, after all, this new policy is the right one, for many reasons. Between the readers of a magazine and its editor there should exist a closer relation—there should be a close personal touch between them. It is good for the reader to know something of the personality of the man who is editing the magazine he is reading; and it is good for the editor to experience that reaction which comes from the readers by reason of that understanding of his personality. There is a subtle but strong mental action and reaction between editor and readers, once the line of personal communication has been established; and such play of mental forces makes for the common good and establishes a harmony otherwise unobtainable.

All this, however, certainly does not mean that this magazine is to be converted into a "one man magazine." It does not mean that its pages are to be filled with that one man's particular and personal views concerning every subject under discussion, with all other views left out of the calculation. Quite the contrary, in fact. The Truth is far too

big—far too many-angled and many-sided—to be limited to any one particular and personal viewpoint.

Truth may be viewed from many angles—from many viewpoints—each observer reporting that which he sees from his angle and viewpoint—but always with the recognition on the part of discriminating thinkers that from no one particular angle or viewpoint can ALL of the Truth be seen, and that every individual view must be somewhat warped or distorted by reason of the angle of the view.

It is only when the careful student examines the various reports coming from the different observers of the same thing, and secures at least some degree of harmony and agreement between them, that he may hope to have an intelligent understanding of that thing. The more reports examined—the greater the difference of viewpoints and angles—the more comprehensive will be the judgment rendered and the conclusion reached.

So, therefore, we shall adhere to our policy of having our contributors at liberty to present their own views and ideas on the subjects under consideration by them, without any fear of the charge of inconsistency and incongruity being raised by reason of the simultaneous (or earlier or later) publication of entirely opposite views by other writers. We shall continue to urge our contributors to tell the Truth as they see it, without regard to the personal opinions of the editor or of other contributors.

We shall continue, of course, to exercise the privilege of our choice of contributors, and of accepting or rejecting their contributions. We shall continue to determine upon the kind of articles to be admitted to our pages—the test being the general interest of the articles, the honesty and ability of their writers, and the general quality of the articles—that being the proper task of an editor. But we shall never insist upon an article being “strictly in line” with the personal beliefs of the editor or with those of some other contributor to our pages.

For myself, the editor, I wish to say that my own “talks” in this department shall be likewise free and unfettered. I shall say what I wish to say, in the way I wish to say it, without regard to its consistency or agreement with the views of any of our contributors. Perhaps, even in the same issue of the magazine, my own views may seem to be opposed to or even contradictory to those of some of our other writers. So much the better, if such be the case; our readers will then get both sides of the question instead of merely one, and may use their own judgment and form their own conclusion, as all thinking persons should do.

I am no abstruse metaphysician, nor am I the leader of any particular school, sect, or cult. I have no pet “ism” or “ology”—I am behind no propaganda or movement. I have no axes to grind. All that I can claim for myself is that I am deeply and earnestly interested in the general subjects which are dis-

cussed and considered in the pages of this magazine—and I have been so for a number of years past. More particularly am I interested in the “practical” phases of these subjects—the phase of the practical application of their principles, rather than that of the theories involved in them. I am more concerned with the “how” side of these subjects than I am with the “why” side. Show me how a thing works, and how it may be used in practical work, and I care little for the various theories concerning the ultimate metaphysical nature of the thing—I prefer to let others speculate and theorize about these riddles and mysteries, while I am getting practical results from them.

So in these monthly “talks” of mine in this department I shall have little or nothing to say about theories or doctrines. Instead, I shall chat with you about the practical working out of general principles, as discovered by me in the course of my own experience and that of others which has come under my close observation. Some of our contributors will attend to the “deeper” phases of the subjects without any competition from me. I trust that you may get some benefit from these monthly “talks,” and that you, the readers of this magazine, will become better acquainted with the personal side of myself, its editor. I shall always be glad to receive from you any suggestions concerning the subjects which you may wish me to “talk about” in this department of the magazine.

# Friendship Is Healthy

By C. FRANKLIN LEAVITT, M. D.

That friendship is pleasant, and that it is beautiful everybody agrees. A point which is not so generally recognized, however, is that friendship is a real health necessity.

Pleasant emotions are essential to health. Being amused, entertained, appreciated, encouraged; giving expression to one's feelings and ideas; receiving response; enjoying things with someone else—all of this acts like a tonic. Such association is stimulating and it is nourishing. Not all of our food comes by way of the table and in a purely physical form. Mental and spiritual food is as essential to bodily health as are meat and potatoes. Healthy, pleasant, stimulating, uplifting emotions send great waves of revivifying, regenerating life over the nervous system, and thus into every activity of the body. They furnish steam, energy and motive power.

Many a person is ill or unhappy for the sole reason that he is lonely, or too much alone, and when this is remedied a great change takes place. The young man or girl who has gone to take a new position in a strange city; the recently widowed man or woman; others bereaved by death or removal in other ways of dearly loved ones; the hermit or recluse; some old bachelors or "old maids"—often endure real physical

harm from their aloneness. Eating alone, for instance, very often dulls the appetite. The digestion is likely to become impaired, the assimilation, the elimination, etc. Headaches, constipation, lassitude are frequent with lonely people—depression, nervousness, etc.

On the other hand, if one has a friend to eat with the same food will taste very much better, and the effect upon the digestion, etc., will be stimulating and tonic.

A play or music or a walk is far more enjoyable to the average person with someone than alone.

Aloneness is likely to breed over-seriousness, introspection and repression; make one "different" or "queer," if one does not look out. After being alone for some time one is likely to find oneself self-conscious or ill at ease in company, perhaps sensitive—on the whole, certainly less wholesome and normal. People who live alone, whether this aloneness is thru choice or enforced, unless they are of an unusually well-balanced, sunny, self-reliant nature, are in danger of becoming fussy, cranky, blue, unsympathetic, selfish, narrow.

One can suffer without knowing it, from living too much to himself. Some people are too lazy to seek society, and in their indolent self-in-



dulgence do not realize what they miss. Others shut themselves off to a hermit's existence, seemingly preferring it, possibly because of a certain lack of self-confidence, a feeling of being different from others, or a consciousness of not being attractive socially.

All of these men and women need just the very thing they are avoiding, and without it they will become "ingrowing."

Friends take us out of ourselves. It is good for us to be forced to the consideration of other peoples' ideas and aims and troubles and joys. It is good for us to be roused to a normal regard for others, and to the courteous treatment of others. Friendship is broadening. It makes us more sympathetic and more alive. It develops the love instinct. We give to others, and in giving we get a real benefit. It furnishes us a means of self-expression and self-development. It furnishes also mental stimulation, food for the affectional side of us, and at its highest, spiritual uplift. It is a character-builder, and thru its effect on character it greatly influences our efficiency, our success, our circumstances.

When one is capable of being a real friend and will permit real friendship he gives and receives probably the most valuable gift man can give to man.

Real friendship is strong. It is vigorous. It does not pamper, coddle or indulge. It aims to stimulate the best in one, appreciates the best in one, appreciates one's possibilities and will not be satisfied with any-

thing less than the best one can do with these possibilities. Are you such a friend as this? Do you want such a friend?

The average person does not desire real friendship nor does he dare give it. Most of us want a friendship which is merely an easy, entirely pleasant association. We want a congenial, responsive companion; we want appreciation, approval, approbation. We want sympathy, but not the sympathy which will force us to take a strong stand. We want food for our self-pity, encouragement in taking the line of least resistance. We do not want our friends to see anything in us to criticize or disapprove of. We can seldom stand the sincerity which is unflattering. We do not want our vanity hurt. We are egotistic.

Were our vision more clear, and our love of truth stronger, we should step from behind this weaker self and not permit it to stand in the way of our development.

Another thing is, we are so lazy. We know that if we are made aware of our shortcomings we shall feel we must do something about them. So we prefer not to know, so that we may shirk.

Not until we are willing to endure the discomfort of facing honestly and squarely our weaknesses shall we make any real progress.

If it is true that we are too egotistical to bear having a real friend, it is equally true that most of us are too weak and cowardly and spineless to be true friends. We know how little our friends care about the real



article, and we are afraid to "take a chance" of losing the friend by giving of our best. We are afraid our friend "won't stand for" the word of warning, reproof or whatever it may be which our real love may consider the necessity of the moment.

In the average person a big chance will have to come about before he can give or receive real friendship. He will have to see clearer. He will have to come to the point where the development of his best self and of the best in others is his dearest dream and his highest aim. When real friendship becomes entirely common the world will have become entirely beautiful.

Genuine friendship exists rather frequently between men, because men are more impersonal than women. Real friendship can and does exist between women, but is rare.

With regard to friendship between men and women, some would comment that the least said the better! It is perfectly true that strong and close friendship, merely as friendship, between men and women, seldom lasts. Usually it changes into something else, the sex element having entered in. But when love and friendship are mingled, in the relation between men and women, there exists one of the most ideal and beautiful of human relationships. In fact, love between the sexes must be based upon friendship in order to endure.

As far as frankness with regard to our frailties is concerned, we find

our families our best friends. On the other hand, the members of one's families are likely not to be sufficiently tender and appreciated in their frankness. They often fail in respect for one's personality.

Where it is wise and unselfish and strong enough the friendship of a parent for a child is very wonderful. Sisters and brothers are often good friends.

The essential quality in true friendship, wherever it is found, is of course, LOVE. Friendship, at its best, is LOVE.

There is nothing in the world which is so much needed, then, as friendship. There is nothing so helpful mentally, physically, morally, spiritually. This, perhaps, because God is LOVE. When we love we are functioning normally, because we are expressing our true, divine selves.

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### EYES—RIGHT!

---

There is a sunny side to the darkest road  
On the difficult journey of life;  
There are golden hours when we slip  
off the load  
Of the blackest hours of strife.

Yet some queer folks seem to like the  
the gloom  
And the discord of strain and stress;  
They look upon life as a step to the  
tomb  
And the world as a wilderness!

Life's much what we make it; then let  
us steep  
Our hearts in the joys that last.  
And if sorrow assails we still may keep  
The gold of glad days that are past.

# The Eschatology of the Jews

By WILLIAM WALKER ATKINSON

There is much dispute concerning the early beliefs of the Jewish people concerning the survival of the personality after death—the immortality of the soul, and the incidents of the future life. The earliest belief on the subject seems to have been very crude and indefinite, and, in fact, the beliefs of the common people of Israel continued so until a very late period of their history, although there sprung up schools of Inner Teaching among the educated classes. Reference to the Old Testament will disclose the fact that there is an almost entire absence of definite teaching or doctrine on this subject.

We find quite early references to the existence of a place or state called "Sheol," which was popularly conceived as "the dark place" in which the souls of men are gathered together in a state of unconscious sleep. The word "Sheol" is commonly translated as either "grave" or "hell," but the best authorities agree that neither translation is entirely fit or appropriate. As a leading text-book says: "Sheol was more than 'grave,' and, though etymologically equivalent to 'hell' (the hollow), it did not gather any of the associations of 'hell' till after the close of the canon."

Dr. Aglen says: "Sheol, as orig-

inally conceived, was a vast subterranean tomb, with the barred and bolted gates common to Hebrew tombs, in which the ghosts (Rephaim) did not even flit about, but lay like corpses in a sepulchre. No thought of retribution was connected with this deep and gloomy underworld. It was the common receptacle of all. The distinctions there were social or national, not moral. The only approach to a retributive idea is found in the exile time, in an expression of Ezekiel, who locates the uncircumcized heathen in 'the sides of the pit,' possibly the deepest and darkest part of Sheol."

But as time passed this early and simple belief became modified and attained development along several lines on thought favored by the several schools. The Jews began to look to Sheol for the reward of virtue, faith and loyalty to the God of Israel, and for the punishment of the wicked and unfaithful—particularly of their enemies. The old idea that Jehovah did not reign in Sheol, but was supplanted by Death, began to disappear; in its place arose the newer idea that God's power extended even into Sheol, and that Divine Justice was manifested there. This gave rise to the hope of a deliverance from the prison house of

the dead, and the doctrine of a Resurrection of the Dead began to be preached.

At the same time there developed a new teaching concerning the details of Sheol—its geography, its climatic conditions, its high and low places, etc. In the apocalyptic book of Enoch is described in detail the “delightful places” where the souls of the good and faithful are gathered until the Final Judgment; as well as the “separations” existing between the just and unjust, “made by chasm, by water, by light above it.” Mention is made of “the castigation and the torment of those who eternally execrate and whose souls are punished and bound there forever,” and of “some to shame and everlasting contempt.”

Aglen says: “Analogies have been found between the Greek Tartarus and the Hebrew hell, and the western mythology traced in the latter; but in order to supply symbolism of torment of surpassing horror no foreign influence was necessary. Gehenna (i.e., the valley of Hinnom or the sons of Hinnom) and its ghastly associations were ready to supply images terrible beyond any that the mind of heathen poet or philosopher had conceived. Already known as the perpetual abode of corruption and fire, ‘the place where lie the corpses of those who have transgressed against Jehovah—and their worm shall not die, neither shall their fire be quenched’—it had become the apt symbol of utter moral depravity and ruin. But it was the unknown author of the book of

Enoch who first saw it as ‘the accursed of the accursed forever’, and who first placed in the dark ravine one of the mouths of hell, and thus from an emblem of the moral ruin attending sin made it the actual place of punishment for sinners.”

From that time Gehenna—hell—became established in the Jewish Eschatology as a part of Hades, or Sheol. But there was still another place of torment reserved for the final reception of fallen angels and evil men. This “lake of fire and brimstone,” was located in the general region of the Dead Sea. Into this sulphurous lake, some teachers held, was to be cast Hell itself, and Death, when the day of the Final Judgment appeared.

Aglen says: “On the other side of Hades was placed Paradise—a term whose origin is self-evident. Apocalyptic literature loved to imagine a restored Eden, and to fill it with all the delights of sense—streams of milk and honey, twelve trees laden with divers fruits, mighty mountains whereon grew lilies and roses. Prophetic language supplied other symbols of joy—especially the happy banquet with the forefathers of the race. In later times long contraversies turned on these localities, and no one can yet decide whether Paradise, Abraham’s Bosom, and the Third Heaven, are identical or different places.

“Further extravagance may be found in the Rabbinical writings. The limboes of patristic speculation have their antitypes in the chambers



out of which come to Esdras the querulous voices of the dead. In the Talmudic representations of hell there is a foreshadowing of the Roman purgatory. But we cannot pursue Jewish eschatology into all its fanciful recesses. Enough has been said to show that when our Lord came he found the doctrines of last things presented in forms already fixed, and the terms Gehenna, Paradise, etc., in familiar and even proverbial use."

We find an interesting condition of belief in some of the earlier speculations of the Jews concerning the release of the soul from Sheol. Surprising though the idea may be to many, the doctrine of Reincarnation or Metempsychosis was quite popular among the educated classes of the Jews of earlier times—the idea probably having been taken over from other people, chiefly from the Egyptians.

Aglen says: "The release from the under-world which the Jew contemplated in a bodily resurrection was found by Aryan thought in a Metempsychosis. According to Josephus, this was also a doctrine of the Pharisees and the Essenes, and the notion of pre-existence has even been traced in the New Testament. The symbollic use by Ezekiel of a resuscitation to express a national deliverance shows the lines along which this doctrine was reached. Egypt appears to be the common source of these ideas. There is also a curious analogy between the Hebrew conception and Plato's. The Greek philosopher leaves incurables

to suffer in the lower regions, when other men have choice of new lives. So the Hebrews believed that the heathen and unjust would remain in the death-sleep of Sheol, while faithful Israel received back the soul in the resurrection."

In the Kaballah, or Secret Writings of the Jews, are found many references to the threefold constitution of the soul, i. e. (1), the Ego, or Intelligent Spirit, (2) the Lower Vehicle of the Ego, and (3) the Vital Force; and also many statements regarding Reincarnation. The Zohar, another Secret Book of the Jews, also contains similar references and teachings.

These Secret Books teach that the soul, after leaving the body, undergoes a long and tedious process of purification, whereby the effects and influences of its vices are worn off and outlived by means of a series of transmigrations and reincarnations, wherein it develops several perfections. The souls are held to undergo repeated rebirths, after long intervals of rest and recuperation, of cleansing and purification, in entire forgetfulness of their previous existences, and for the purpose of development, advancement, unfoldment and attainment.

The Zohar says "All souls are subject to the trials of transmigration. \* \* \* The souls must re-enter the absolute substance whence they have emerged. But to accomplish this end they must develop all the perfections, the germ of which is planted within them; and if they have not fulfilled this condition dur-

ing one life, they must commence another, a third, and so on, until they have acquired the condition which fits them for reunion with God."

Among the modern Jews may be found many shades of belief concerning the subject of the future life of the soul—including a popular simple Agnosticism concerning it. The Jew, as a rule, has always been far more concerned about the belief in God, and the observance of the Law, than in speculations concerning the details of the future life of the individual. Perhaps more than any other one people, ancient or modern, of equal religious fervor and earnestness, the Jews have adhered to the practical formula of "one world at a time." The following statement of Professor Nathaniel Schmidt, however, will perhaps better serve to set forth the state of the Jewish beliefs on the subject at the present time:

"In modern Judaism, the return to its land, the coming of the Messiah, the Resurrection of the Dead, and everlasting retribution are still expected by the orthodox; while the liberals look upon Israel's mission as connected with the regeneration of the human race, and hope for an immortal life independent of the resurrection of the body."

### THOUGHT MANIFESTATION.

By J. E. Williams.

People often say to me: "I wish I could always keep the beautiful mood I now enjoy!" My answer is:

"Crystallize it into action. Honor it by doing something. Say a kind word. Do a generous deed. Perform an arduous task. Do some hard thing, heroically, if only for the sake of discipline. Put your mood into the work. Infuse it into your daily duties. Let it enable you to bear drudgery with sweetness, to convert pain into power. Thus shall you transform the evanescent mood into permanent character. Thus shall you add to your capital and increase your emotional capacity and thus shall you cultivate that attitude toward life which is the object of our search. Not by any miraculous or instantaneous change of heart; not alone by happy affirmations or luminous ideals; but by honoring the thought by the deed, by crystallizing the impulse into action, by converting the transient mood into the stable assets of habit, character and disposition—and all this not in any transcendental sphere beyond the clouds, but right here in the common, everyday life of plain men and women. Here, and no other where, shall you find the royal road; thus, and by no other path, shall you attain the love-life you seek.

### A THOUGHT.

The world was bleak and empty  
and cold.  
And wretched and hopeless and  
very old;  
God gave me a thought—a new  
world grew—  
The Thought re-created the world  
anew.

—Samuel Walter Foss.

# Mysticism and Occultism

By CAROLYN WOODSWORTH

(Third Paper.)

In our preceding paper of this series, we saw that stripped of its archaic formulae, its symbols, its mystery-mongerings, and its other adventitious trappings, magic was found to rest upon three fundamental axioms, none of which could be dismissed as ridiculous by those who listen respectfully to the amazing and ever-shifting hypotheses of fashionable psychology and physics.

In that paper we directed your attention to the first of these three axioms—the axiom affirming the existence of an imponderable “medium” or “universal agent” known as “the astral light,” or “the astral plane.” In the present paper we direct your attention to the second of these three axioms—the axiom of “the focused will.”

(2) This second axiom of magic, like the first, has a curiously modern air, for it postulates simply the limitless power of the disciplined and focused human will. This dogma has been “taken over,” without acknowledgment, from occult philosophy, to become the trump card of many modern so-called “new” systems of thought and philosophy. The preachers of the many dilute forms of mental discipline are the true priests of transcendental magic

in the modern world, although most of these teachers would indignantly repudiate the term “magic” as applicable to their doctrines and teachings.

The first lesson of the would-be magus is self-mastery. Says Eliphas Levi: “By means of persevering the gradual athletics, the powers of the body can be developed to an amazing extent. It is the same with the powers of the soul. Would you govern yourselves and others? Learn how to will.

“How may one learn to will? This is the first secret of magical initiation; and it was to make the foundations of this secret thoroughly understood that the antique keepers of the mysteries surrounded the approach to the sanctuary with so many terrors and illusions. They did not believe in a will until it had given its proofs; and they were right. Strength cannot prove itself except by conquest.

“Idleness and negligence are the enemies of the will; and this is the reason why all esoteric religious cults have multiplied their practices and made their cults difficult and minute. The more trouble one gives himself for an idea, the more power one acquires in regard to that idea.  
\* \* \* Hence, the power of these esoteric cults resides entirely in the



inflexible will of those who practice and apply their teachings."

In its essence, then, magical initiation is a traditional form of mental discipline, strengthening and focusing the will. By it, some of those powers of apprehension which lie below the threshold of ordinary consciousness are liberated, and enabled to report their discoveries to the active and sentient mind.

This discipline, like that of the religious life, consists partly in physical austerities and in a deliberate divorce from the world; partly in the cultivation of will-power; but largely in a yielding of the mind to the influence of suggestions which have been selected and accumulated in the course of ages because of their power over that imagination which Eliphas Levi calls "The eye of the soul." There is nothing supernatural about it. Like the more arduous, more disinterested self-training of the mystic, it is character-building with an object, conducted upon an heroic scale.

In magic, the "will to know" is the centre round which the personality is rearranged. As in mysticism, the subconscious factors are dragged from the hiddenness to form part of that personality. The uprushes of thought, the abrupt intuitions which reach us from the subliminal region, are developed, ordered and controlled by rhythms and symbols which have become traditional because the experience of centuries has proved, though it cannot explain, their efficiency.

Says A. E. Waite, speaking of oc-

cult evocations: "The fundamental principle was in the exercise of a certain occult force resident in the magus and strenuously exerted for the establishment of such a correspondence between two planes of nature as would effect his desired end. This exertion was termed the evocation, conjuration, or calling of the spirit; but that which in reality was raised was naught but the energy of the inner man. Tremendously developed and exalted by combined will and aspiration, this energy germinated by sheer force a new intellectual faculty of sensible psychological perception. To assist and stimulate this energy into the most powerful possible operation, artificial means were almost invariably used. \* \* \* The synthesis of these methods and processes was called Ceremonial Magic, which in effect was a tremendous forcing-house of the latent faculties of man's spiritual nature."

This is the psychological explanation of those apparently absurd rituals of preparation, doctrines of signs and numbers, pentacles, charms, angelical names, the "power of the word," and all the rest, which go to make up Ceremonial Magic.

The power of such artifices is known among the Hindu mystics, who, recognizing in the Mantra, or occult and rhythmic formula, consciously held and repeated, an invaluable help to the attainment of the true ecstasies, are not ashamed to borrow them from the magicians. So, too, the modern schools of Mental Healing and New

Thought recommend concentration upon a carefully selected word as the starting-point of efficacious meditation.

The fact of the enormous physical effect of certain verbal combinations, when allowed to dominate the field of consciousness, is the practical reason of that need of a formal liturgy which is felt by nearly every great religion—for religion, on its ceremonial side, is always largely magical. It, too, seeks by artificial means to stimulate latent energies.

The true magic "word" or spell is untranslatable; because its power resides only partially in that outward sense which is apprehended by the reason, but chiefly in the rhythm, which is addressed to the subliminal mind. Did the Catholic Church choose to acknowledge a law long known to the adepts of magic, she has here an explanation of that instinct which has caused her to cling so strenuously to a Latin liturgy, much of whose amazing and truly magic power would evaporate were it translated into the vulgar tongue.

Symbols, religious or otherwise, and symbolic acts which appear meaningless when judged by the intelligent alone, perform a similar office. They express the deep-seated instinct of the human mind that it must have a focus on which to concentrate its volitional powers, if those powers are to be brought to their highest state of efficiency. The nature of the focus matters little; but its office matters much.

As Eliphas Levi says: "All these figures and acts analogous to them

are but instruments for the education of the will, of which they fix and determine the habits. They serve also to concentrate in action all the power of the imagination. A practice, even though it be superstitious and foolish, may be efficacious because it is a realization of the will. Ceremonies, however, being artificial methods of creating certain habits of the will, they cease to be necessary when these habits become fixed."

Magic symbols, from penny candles to Solomon's Seal, fall into two classes. The first contains instruments of self-suggestion, exaltation, and will-direction. To this belong all spells, charms, rituals, etc. The second class contains "autoscopyes," i. e., material objects which focus and express the subconscious perceptions of the operator; characteristic examples are found in the divining-rod, fortune teller's cards, etc. Both kind are rendered necessary by the disabilities of the human, rather than by the peculiarities of the superhuman plane; and the great adept, like the great saint, may attain heights at which he can entirely dispense with these "outward and visible signs."

These facts, now commonplaces of psychology, have been known and used by students of magic for countless generations. Those who resent the apparent absurdity of symbols and ceremonies, should remember that none of our outward expressions of our inner feelings will endure the cold light of a strictly rational inquiry.

# Sunphone Sermons

By T. J. SHELTON

Don't you know?

If you don't know it is time you were knowing; and the only way that you can know is in your own CONSCIOUSNESS.

I preach the Kingdom of God!

If the King in you hears my voice and vibrates to the Truth that I preach you are in that Kingdom; if you are deaf to what I say to you in the Truth it is because you have ears to hear and they have not been opened into the audibility of the universe.

Your ears only hear in your environment and you have made your environment a little narrow space; you have built a fence around yourself and you can never hear outside of that little enclosure until you come out into the open.

You have eyes but you cannot see; you have ears but you cannot hear. There is no trouble about your organs of hearing, your organs of vision, your organs of motion; the trouble is in your THOUGHT, for your hearing connects up with the Universal.

I AM audible!

This you must KNOW in your own consciousness, for you can never know this in the consciousness of some other person. YOU are the King in the Kingdom of God; YOU are the power in the

Power of God; YOU are the vision in the Vision of God.

Don't you see that all of this imitation in the objective universe that we call kingship and rulership and sovereignty is only an imitation of the Real Thing? You worship power because YOU ARE POWER; you worship kings because the king is IN YOU—and you have not found it out so you put your crown on some other fellow and bow down; you put your scepter into the hands of some other man and you name him your king, while all the time sovereignty is your own Divine Right.

You see how the institution has imitated the individual and tried to make itself the consciousness of the community; but the institution has no consciousness; corporations have no souls. This is brought home to us in the confusion of thought in the world of politics and religion. There is absolutely no such thing as the delegation of power from the individual to an institution. It is the usurpation of power; it is the assumption of authority.

You are ready to say that we have to do things in this way. Let me tell you that I AM not talking to the institution but to the INDIVIDUAL. YOU do not have to do these things in this way. Let the institu-



tion go on with its assumption of authority; let the community delegate its power to elected individuals. This has nothing to do with you. You can be a citizen of the world and at the same time a citizen of heaven; you can be in the world and not of it.

My kingdom is not of this world; if it were my servants would fight. But my servants do not fight; my servants THINK and their THOUGHT governs. They serve as sovereigns and not as menials; they are THINKERS. and not things. Each stands upright in his own divinity and rules in his own THOUGHT.

This imitation of the Kingdom of God by the institutions of moral thought is always an imitation; it is never the real thing. You see in its confusion of thought, in its wars, in its tumult, in its turmoil, the utter fallacy of trying to delegate authority from the INDIVIDUAL to the institution. It is impossible!

It is absolutely impossible, and I want you to get that into your thought, so that you will not rely upon the institution or your environment. You have no right, even if you could, to delegate your power to any other sovereignty than that of YOUR OWN SOUL.

You are a unit in a universe of units! Each unit reigns as a king by divine right, the right of YOUR OWN DIVINITY.

This is the Kingdom of God!

You may rest assured that Jesus Christ knew what he was saying and said what he knew. The Truth

stands out in the clear light of God. Our confusion of thought has come by the assumption of authority over the individual by a group or company or committee of individuals; just the very minute that you form a committee of individuals you destroy individuality; there will be one or more individuals in that company that will DOMINATE the other individuals in the company.

As a general thing it is one mind that dominates and rules and reigns in the institution. Therefore, we have many institutions dominated by individual minds; each sect in religion is founded in the thought of a dominant individual. Just as soon as this dominant individual begins to reign over other individuals he incorporates himself and leaves his thought to his heirs and assigns forever.

Then the individuals in that sect go on worshipping the dead and following the dead letter of their dead leader. After all, it is the individual reigning supreme as an individual over other individuals by handing down his authority in the form of books or creeds to govern sects or cults. You can never escape from the sovereignty of the individual and for YOU to bow down to others and cease to think for yourself is to SURRENDER YOUR OWN SOVEREIGNTY.

Look outside at the institutions and recognize the fact that they are either dominated by living individuals or dead individuals; it is always the dominant thought of an individual, for the institution does not

think and has no power to think; an institution has no more power to think than any other machine and you do not invent machines that can think. The institution is an invented machine, a constructed instrument in the hands of individuals.

Preach the Kingdom of God!

There is no other sovereignty, no other kingdom, no other empire than the Universal Thought. There is no collection of Universal Thought that you can put into a book or an institution and keep it alive; Universal Thought lives in the Universal and the individual operates in it.

Did you get it?

You are a mind in Mind and YOU are as eternal and immortal in your own individuality as the universe in which you are operating. I have called your attention to the musician who is operating in the universal principle called music; to the mathematician who is operating in the universal principle called mathematics. It is the same as saying that you are a thinker operating in Universal Thought and you are as immortal and as divine as the thought in which you operate.

This thought is active and alive in the INDIVIDUAL and it is dead and inactive in the institution. YOU are the king in the Kingdom of God, as the Kingdom of God is a kingdom of INDIVIDUAL KINGS.

Your kingdom is not of this world, this objective, this satanic, for all of this in the objective is an appearance, a picture thrown before

your thought. The Kingdom of God is the real sovereignty of your own soul and it is WITHIN YOU.

It is NEVER on the outside, never objective, never satanic, but ALWAYS AND FOREVER SPIRITUAL, MENTAL, the Fourth Dimension, the Flame of Being, the Light of Life.

It is your business to reign supreme over the objective, the satanic; it is your field of action and YOU are the actor, the ruler, the governor of the objective universe.

Preach the Kingdom of God!

Let the dead bury the dead and let the dead rule over the dead, YOU are alive in the light of your own individuality and the sovereign ruler in this satanic universe, that we call the objective.

Go thou and preach the Kingdom of God!

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### SELF-MASTERY.

By Sir Robert Peel.

Mental discipline, the exercise of the faculties of the mind, the quickening of your apprehension, the strengthening of your memory, the forming of a sound, rapid, and discriminating judgment—these are of even more importance than the store of learning. Establish control over your own minds, practice the economy of time, exercise an unremitting vigilance over the acquirement of habit. These are the arts, this is the patient and laborious process by which, in all times and in all professions, the foundations of excellence and of fame have been laid.

# Law of Non-Resistance

By HENRY VICTOR MORGAN

But I say unto you that you resist not evil.—Jesus.

In divine science we do not lose sight of the fundamental statement that God is All. If any student wishes to say All is One the results will be the same.

The belief of two Omnipotent powers opposing each other can have no place in the presence of pure reason. Either God is All or He is not at all. Students will soon see how inadequate our language is to express our thought. To refer to God as "He" is unscientific and misleading. We suffer it to be so for there is no other word which expresses our thought more adequately. No finite word can express infinity. I make this explanation so that we may get at the Spirit of Truth, for that alone can make us free.

Until the mind is rooted in the idea of unity there can be no real growth. So long as we believe in two opposing forces our lives will be beset by fear and circumscribed by limitations. We will naturally "resist evil." We will never escape the bondage of fear until our eyes are opened to the truth that everything is right in its place, and what we call evil is just as necessary in the order of things as that which we call good.

It is a law of mentality that the mind can create good or evil. Paul says: "There is nothing unclean in itself but to him who esteemeth it to be unclean to him it is unclean."

The perception of pure reason is that All is Good, or God. When this becomes a soul realization it is the magic sesame that unlocks the reservoirs of power. It brings quickening to the mind and health to the body. It is the shield of righteousness by which we can protect ourselves from every claim of weakness. It is the Staff of Power on which the Psalmist leaned and which enabled him to say: "Though I walk through the valley of the shadow of death, I shall fear no evil, for Thou art with me."

It is the everlasting assurance which enables us to meet every earth experience with fullest trust. When our minds dwell continually on this realization sorrow and sighing will be no more. Until this truth becomes apparent to the intellect and reaches down into the subterranean channels of our being we can not have perfect peace. Our way will be beset with regrets, our minds will express our divided state of consciousness and we will resist evil, and just so long as we resist evil we create the thing we resist and give it power.



I dwell at length on this point because I know how hard it is to dislodge the belief in evil from the human mind. You will find it cropping out in nearly every system of philosophy. The old devil is as good as dead, but you will find he lives under new names. In Spiritualism we hear of "evil spirits," in Theosophy of "elementals," in Christian Science we have "malicious animal magnetism," and the belief in the power of these new devils brings man into the same bondage as did the old.

Now let us bring these devils to the bar of illuminated reason.

If God is All and All is Good, where did evil spirits or elementals get their power-

If God is All, where did malicious animal magnetism originate?

The individual who finds that God is All in All has no place in his mentality for evil spirits or malicious animal magnetism. If there is such a thing as animal magnetism, it exists in God's universe and is necessary and the belief in God as All frees us from fighting an imaginary power.

I boldly affirm that no malign influence has any power in itself. Let all the practitioners in the world try to harm the simple soul who contemplates the Divine Unity and their thoughts will simply return to themselves.

Evil thinking can only affect those whose minds are already dominated by belief in the power of evil,—and most minds are thus dominated.

Remember now I do not mean

that you must be thinking or wishing evil in order to be dominated by the thoughts of those thinking evil and who practice the art of domination. Negative goodness is not enough; the mind must be freed from the inner consciousness of evil through the understanding of the Truth that God is ever present.

### Practical Application

This teaching of non-resistance to evil, the understanding that every experience is good if we thus approach it, is a mighty lever in the equipment of the healer.

You will find that as soon as you can convince the mind of the patient that all his trials have been periods of development, that every pain has been kindly in showing him that law has been disobeyed, this attitude of mind will have a marked effect in bringing relaxation to the body.

Suppose you are called to a patient who is suffering from inflammatory rheumatism. The body is racked with pain and so resists.

Quietly place yourself by the side of the patient and fix your mind on him with intent realization, saying:

"John, listen to me. You are destined to be in the image and likeness of God. Your old diseased body is dying daily, and your new body created in the likeness of God is being born.

"The pain you are suffering is not an enemy but a friend. It is the invisible surgeon assisting in clearing the way for the new body.

"You contemplate the perfect body and endure the suffering until it has done its perfect work.

"In the joy of birth you are free.  
**YOU ARE FREE.**"

\* \* \*

As soon as you recognize that the pain is kindly, and yield yourself to it, you have agreed with your adversary and the healing goes on apace.

If you resist pain, your body becomes tense, the life current is impeded and very often Mother Nature will have to throw you in a fever in order to heal the hurt which is the child of your ignorance.

The true science of Jesus is embodied in: "I say unto you resist not evil," and again: "Agree with thine adversary quickly while thou art in the way with him," for when you have ceased to resist evil, evil for you has ceased to be. And when you have agreed with your adversary, your adversary is transformed into an angel of light with healing in his wings.

\* \* \*

#### **Treatment for Consumption**

"John, listen to me.

"You are in the image and likeness of God.

"Your body is composed of incorruptible substance that has existed from everlasting to everlasting.

"There is no consuming of substance, as it is uncreate and eternal.

"Your present body will in some form live forever.

"You have attracted this body to you and you must redeem it.

"You are spirit governing body.

"You are not afraid of consumption since you perceive there is nothing that can be consumed.

"I see your new body and it is glorious.

"I place over every cell of your body the word Perfection.

"You are now fearless. You are now free. **FEARLESS AND FREE.**

"My words are full of Divine Life and they will not return unto me void.

"Go and sin against yourself in thought no more."

---

#### **NEW THOUGHT MAXIMS.**

By Ida Gatling Pentecost.

Your thoughts are the sculptors of your face and body.

Plant happy thoughts in your mind instead of small annoyances.

Open your eyes and your nightmare will vanish.

Watch the trees "letting go" of their leaves and learn what to do with your old thoughts.

The good that comes to us is oftener hidden than seen.

Listen to Confidence, never to Fear.

We underestimate our victories, and exaggerate our failures.

If you are at rest in your mind you rest others.

---

#### **FEAR DEPRESSES.**

Fear depresses the vital energies of the muscles, and slackens the motions of life. It causes the mind to shrink back on itself and to render the system negative to surrounding impressions and thus engenders disease.—Dr. Mason Good.

# Rubini Does Read Thought

How does he do it?

There is no question in the minds of those who witnessed the amazing performances of Eugene de Rubini recently, under auspices of The Call, in carrying out the unspoken instructions of the test committee, headed by Mayor James Rolph, Jr., that De Rubini does actually possess the power of "reading" the thoughts of others.

But does he "read" thoughts by means of some supernatural power, by thought waves to which others are insensible, or by a sentisiveness that is in itself marvelous, to the involuntary suggestions or muscular movements of others?

## **Own Will Passive.**

Rubini himself says that he accomplishes his feats simply by obliterating his own will and placing himself with complete passivity at the disposal of another's mind. While an experiment is in progress, he says, he is swayed absolutely by the thoughts that shape themselves in the "conductor's" mind and that he has little or no consciousness of what he is doing.

Here are what some of those who witnessed his experiments have to say of Rubinis' performance:

Supervisor Warren Shannon—During the experiment which led us to the city hall I said, "I wish my

children would follow my directions like this man." There is no doubt of his ability. While I was sitting beside him in the auto I noticed that he seemed to work quickest and best when I did not have the sense of directing him by my thoughts. When he started to select a bunch of flowers to take to the city hall I noticed some red ones, dahlias, and repeated to myself, "Take the red one, the red ones." He went right to them and picked them up. It was amazing.

The Rev. D. J. Kavanaugh, professor of metaphysics, St. Ignatius college—There is no doubt that Rubini is capable of ascertaining what is going on in another person's mind. Whether he attains this result by study or involuntary muscular actions or by other means is for future experiments to determine.

Mayor James Rolph, Jr.—Rubini's demonstration was wonderful. It was a perfect test. It is apparent that he possesses power of mind which will undoubtedly be developed by mankind in the future and which open vistas of promise to the human race.

Mrs. Rabia A. Martin, American representative of the Sufi School of Philosophy—Supersensual teaching can be established with certainty by the practice of its methods. Theo-

ricing alone is insufficient. The basis of knowledge, whether in super-sense of sense knowledge, is actual experience. Experience is of two kinds: the whole, or full experience; second, that of parts, and not of the whole. All western systems that do not possess actual spiritual experience as their basis are systems which can claim no certainty as regards any matter not verifiable by sense knowledge and reasoning thereon.

Vincent Jones, first vice-president of the California Psychical Research Society—I was very glad indeed to have been privileged to be present at this momentous experiment. I witnessed the private experiments at the Hotel St. Francis and went with the committee in an automobile to witness the public test, of which I saw every detail. At the conclusion of the experiment I saw the envelope opened and personally read the prearranged plan, which I can testify was successfully carried out in every respect. Supervisor Shannon gave a splendid demonstration of successful concentration. It must be patent to all that 95 per cent of the success of such an experiment is due to the power of the conductor to project his own concentrated thought without wavering or confusion.—*San Francisco Call*.

### SELF-TREATMENT.

By Walter De Voe.

I feel I am a spirit of life vitalizing the sympathetic nerves.

I concentrate my attention on the

life that is now flowing through the entire nervous system.

I will feel life stirring all sluggish currents to positive activity.

I will concentrate on this inflowing life until I feel that every cell in my body is charged with its vitalizing energy.

I am life, dissolving away the accumulated poisons and morbid matter.

I am radiating life to dissolve false growths and eliminate all poisons from my nature.

I am consciously drawing life from the Infinite Spirit and filling this my temple with its healing energy.

I dissolve from my mind and nervous system all depressing and passionate feelings that life, all-glorious life, may fill my flesh with strength and power.

### HIGH RESOLVE.

By Helen Keller.

I have, like other people, I suppose, made many resolutions that I have broken or only half kept, but the one which I send you, and which was in my mind long before it took the form of a resolution, is a keynote of my life. It is this: always to regard as mere impertinence of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to "blossom like Aaron's rod, with flowers."

# What Does It Mean?

The value of psychic service is beginning to be recognized by the civil authorities. The Board of Supervisors of Champaign County, Illinois, recently voted to pay the sum of \$50.00 to a clairvoyant for locating the body of a drowned boy. The body was found within two feet of the spot designated by the clairvoyant.

A friend of mine relates the following incident:

Some years ago his family physician died, and shortly afterwards the estate presented him with a bill for unpaid services, amounting to \$35.00. He recalled payment of the bill a few days before the physician's death, but was unable to find his receipt. He assured the widow that the bill had been paid, but all to no purpose. She insisted on payment, and when it was refused, suit was instituted in the use of the Ouija board, and so she got it out and they proceeded to interview the Spirit World. After a few flourishes it gave evidence of readiness to communicate, and so my friend asked for the doctor, who soon responded, and to whom he recited the details of payment. The doctor admitted payment, and said, "See page 75."

When the suit came up in court,

my friend's lawyer demanded the doctor's book of account, and turning to page 75 he found the account marked "Paid."

About fifteen or eighteen years ago, having become a member of the American Branch of the Society for Psychical Research, I felt called upon to make a personal study of psychic phenomena.

Soon after beginning my work with a medium who was an entire stranger, and who did not know that I was a physician, I was told that two doctors, whose description was given, having a very sick woman patient, in some other city, were intending to call me in consultation, with a view to the performance of an operation for trouble located in the lower part of the abdomen. She assured me that the patient would recover. I had no idea who the doctors were, where they lived, or who was the patient. At that time I was doing considerable surgical work, and often went out of town to operate.

On the night of that same day I was called to Joliet, where I met two doctors corresponding to the description given me, operated on such a case as had been named, and my patient promptly recovered.

—Dr. Sheldon Leavitt, in  
"The Helping Hand."

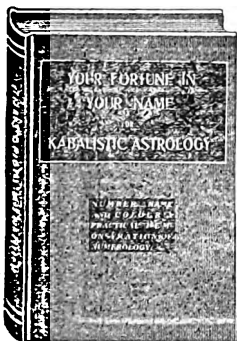
# Your Fortune in Your Name

OR

## Number, Name and Colour

### A PRACTICAL DEMONSTRATION OF THE LAWS OF NUMEROLOGY

By O. Hashnu Hara



A System which is based entirely upon the power of names and numbers, is apparently quite strange to English-reading students.

Numerology is based upon the power of names and numbers. Essentially all names are numbers, and all numbers are names; that is to say, the one is resolvable into the other.

A name is a mantram, an invocation, a spell, a charm. It gains its efficacy from the fact that in pronunciation certain vibrations, corresponding to the mass chord of the name, are set up; not only in the atmosphere, but also in the more ethereal substance, referred to by a modern philosopher as, "Mind Stuff," whose modifications form the bases for changes of thought. This is evident to us in the fact that names, when sounded, impart to our minds certain characteristics, more or less definite, according to the acuteness of our psychometric sense. How different, for instance, are the impressions, conveyed to us in the names of "Percy" and "Horatio," in "George" and "Ralph" in "Eva" and "Ruth." Seeing, then, what different characteristics are conveyed to us in these and other names, it will seem wholly improbable that a difference of fortune and destiny should go along with them.

The image expresses the thing, the thing is the virtue or soul of the symbol. To utter a word is to evoke a thought and to render it present; the magnetic power of the human speech is the beginning of all manifestations in the occult world. To confer a name, is not only to define a being, but also to devote it, by the emission of the Verbum, to the influence of one or several occult forces. Things are, for each of us, that which we make them in the naming. The word of each man is, although unknown to him, a benediction or a curse; that is why ignorance of the properties of the idea and matter is to us often direful.

Yes, names are benefic or malefic; they are, in a sense, poisonous or healthful, according to the hidden influences that the Supreme Wisdom attaches to their elements; that is to say, to the letters which compose them, and to their correlates in numbers.

In this work the author proves the power of name and number. It lifts the great veil which hides the mysteries of the future from the eyes of men.

The belief that the letters of the alphabet vibrate light is a very old one and can be traced to the earliest thinkers and philosophers. The Egyptians were well versed in this knowledge, and Moses was thoroughly instructed in all the phenomena known to them. There is a continual reference to this fact in all the writings of the ancient people, and this book is the result of research and gleanings in many fields.

Not by chance was the motto, "Know Thyself," placed to greet all at the Delphic Oracle—and each one who pursues the pages of this book may be brought to an understanding of his hidden self and the powers latent in him, and by reason of this fuller knowledge of his possibilities, brought here with him from the hands of his Maker, be led to build a truth-knowing structure on this Divine cornerstone.

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