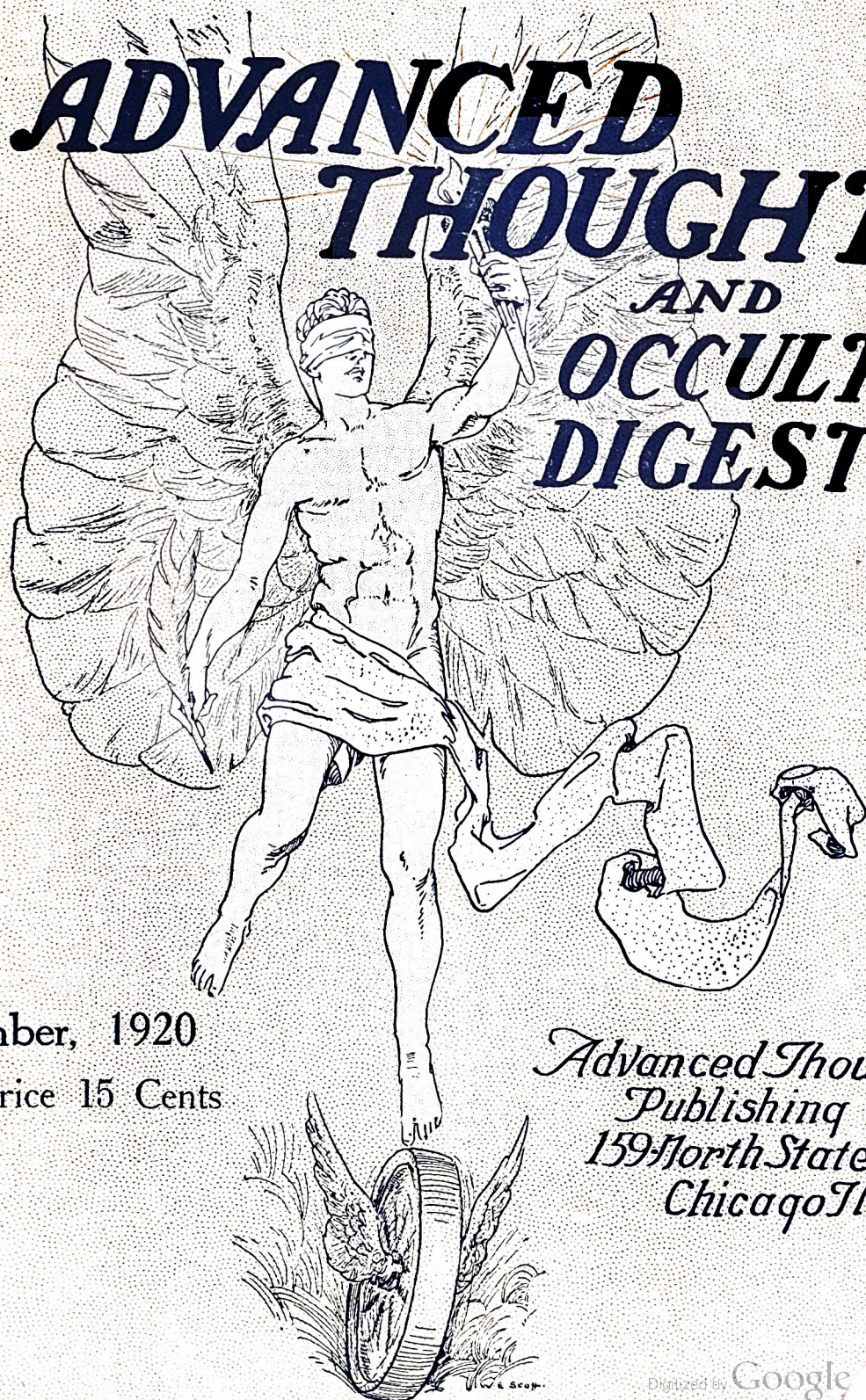


# ***ADVANCED THOUGHT AND OCCULT DIGEST***



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# ADVANCED THOUGHT AND OCCULT DIGEST

*A Monthly Journal*  
ARTHUR GOULD, Managing Editor

Vol. V.

DECEMBER, 1920

No. 8

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

Vol. V

DECEMBER, 1920

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## *Editorial Talk*

By Arthur Gould, Editor

The other day, turning over the pages of an old magazine, I came across an ancient Hindu fable. I remember having read this old fable many years ago, and recall that I liked it at the time. But in the re-reading I now see that there is a far deeper meaning to the fable than I had suspected when I first read it a number of years ago. In fact, it has impressed me so much that I feel that I should pass it on to the readers of this magazine, who, I am sure, will appreciate the deep truth underlying the simple story. So here it is:

A rajah built a palace and filled its main hall with a thousand mirrors. The mirrors were so arranged that if a person stood at the centre of it he would see his figure reflected many thousands of times, from all directions—to the right of him, to the left, in front of him, back of him, under foot, and over head his mirrored images were to be seen. Each mirror caught and reproduced the reflec-

tions of the other mirrors, until the figure of the man was reproduced as many times as there are stars in the heavens or leaves in the great forests. The place was known as The Hall of a Thousand Mirrors.

One day a pariah dog—an outcast dog of the streets—wandered into this Hall of Mirrors through a door which carelessly had been left ajar by a servant. Slinking in unobserved, the dog at last found himself in the centre of the great mirrored hall of the palace. Looking around him he saw what seemed to him to be many other dogs. On all sides of him were dogs; under his feet were dogs; over his head were dogs; and, as he glanced furtively backward over his shoulder, he saw that there were countless dogs behind him.

The poor beast became alarmed at the sight of the thousands of other dogs. He began to bristle up his hair, to show his teeth, and to glare savagely at the other animals, hoping to scare them away from the place. He was badly frightened, but he tried to set up a mighty "bluff"

on those other dogs. But the "bluff" didn't work, for immediately the thousands of reflected dogs began to bristle up their hair, to show their teeth, and to glare savagely at him. It seemed to the poor dog that the whole world of dogs was in league against him—every dog in it was manifesting the canine outward expressions of anger and desire to fight.

The dog, becoming more and more frightened every minute, tried to carry out his "bluff." He glared still more fiercely, bristled up still more savagely, and showed his teeth still more ferociously. But the greater his manifestations of rage, and his expression of his desire to fight, the greater became the rage and threatening appearance of the reflected animals. On all sides of him were bristling, glaring, snapping dogs—now rushing at him, and now cautiously retreating, as dogs do when fencing for an opening.

And so matters went from bad to worse, until at last the poor beast fell to the floor, completely exhausted and overcome by his frenzy of rage and anger, terror and fear. In the end he died a victim of his own great fear and of his futile anger. And yet, as we know, there were no other real dogs in the place. He was the only real dog there—the others were but phantoms; created in his own image and reflecting his own emotions and actions.

The fable relates that shortly after this there entered into the palace another dog. This new dog was a kindly, friendly sort of animal. He

liked other dogs, and always sought to make friends with them when the opportunity presented itself in real life. Naturally, he now manifested his characteristic mental attitude towards canine companions. He saw the reflected dogs, and seemed pleased at the sight. He wagged his tail in approved dog fashion. The other dogs wagged their tails in return. He danced around in delight—the other dogs did likewise.

The visiting dog was immensely pleased. He had never experienced such cordiality and comradeship on the part of so many dogs. He hadn't known that there were so many dogs in the world. And to think that they were all of them such friendly dogs—they all seemed tickled to death to meet him and to have him around the place. Finally he came to the conclusion that he had strayed through the entrance of the dog heaven of which he had been told many times, but the actual existence of which he had rather doubted until this time; he saw that these other many dogs were angel dogs.

He enjoyed himself with the angel dogs for a time and then departed. Thereafter, whenever he wanted to have a particularly pleasant afternoon he would wander up to the palace, sneak in the doors, and have a delightful visit with the sociable angel dogs who were so kind to him, and who wagged a thousand tails at him, and danced around a thousand bodies to show how glad they were to see him again. He used to say to himself: "This is heaven sure enough—home was never like this!"

And he learned the lesson that the nicer he was to the angel dogs, the nicer were they to him. He got back what he gave, with interest added a thousand-fold.

The old Hindu fable concludes with the "moral" that "The World is a great Palace of Mirrors. It reflects to you a thousand reproductions of the mental attitude you take toward it and the actions you perform in front of it. Greet it with a constant frown and the mental attitude of distrust and a thousand faces reflect your frown and show signs of distrust in you. Greet it with a smile and the mental attitude of comradeship, brotherhood, and confidence, and it returns with a thousand-fold reflection that which you display to it and manifest toward it. Experience is largely a matter of reflection of your own moods and disposition. What killed the one dog delighted the other; but the one dog showed his teeth and snarled, while the other wagged his tail and danced with pleasure—therein lies the difference. Avoid the fate of the foolish dog, and strive to emulate the wise one. Such is the lesson of this fable."

It seems to me that there is much to be learned from this ancient fable. The world reflects to you much that you present to it. Go about with an air of confidence, and the world reflects confidence in you. Go about with an air of apologizing for being alive, and the world reflects the feeling of regret that you are alive. Doubt yourself, and the world doubts you. Distrust the world, and

the world distrusts you. Show the world that you expect success, and it reflects success. Show it that you expect failure, and it reflects failure.

But you must not carry the idea to extreme lengths—even a good thing may be carried too far. Remember that it is not all a matter of "front"—there must be something back of the "front." The Mirror of Life reflects not only the external appearance, but also the internal mental feeling. The smile must be real, and not what Mr. Atkinson once called "a frosted Gladiola—an example of Pollyannity gone to seed." The smile must come from the heart, and not be mere "lip service." The courage must dwell in your soul—not in clenched fists and protruding jaw.

#### THE ETERNAL SANTA.

I still believe in Santa Claus!  
Though years and years have flown,  
When e'er the Christmas-tide comes  
    'round  
I find I have not grown.

I still believe in Santa Claus,  
More now than when a boy;  
Whene'er I see the Christmas toys  
My heart beats loud with joy.

You tell me now that I'm a man  
'Tis time for wiser things;  
I grant it all, and yet child-like  
I wait for what Love brings.

And though I play the grown-up game  
And own my hair is gray,  
I believe there is a Soul of Good  
That passes not away.

Do you believe in Santa Claus?  
Of course, of course you do!  
Faith, Hope and Love, they still abide  
In that big heart of you.

—Henry Victor Morgan.



## *Mysticism and Occultism*

By Carolyn Woodsworth

(Fourth Paper)

In the preceding paper of this series we directed your attention to the second of the three fundamental axioms upon which the body of the "magic" doctrine was found to rest. In the present paper we call your attention to the third one of the said three axioms—the axiom of Analogy.

(3) To the two dogmas of the Astral Light or universal agent, and the "power of the will," respectively, there is to be added a third dogma, i. e., the doctrine of Analogy, or implicit correspondence between appearance and reality, the microcosm of man and the macrocosm of the universe—the seen and the unseen worlds. In this occultism finds the basis of all its transcendental speculations. "As above, so below; as below, so above"—the first words of that Emerald Table which was once attributed to Hermes Trismegistus himself—is an axiom which must be agreeable to all Platonists. It plays an enormous part in the theory of Mysticism, which has always assumed that the path of the individual soul towards loving union with the Absolute is strictly analogous with the path on which the universe moves to its consummation in God.

The notion of Analogy ultimately determines the religious concepts of every race, and resembles the veri-

ties of faith in the breadth of its application. It embraces alike the appearances of the visible world—which thus become the mirrors of the invisible—the symbols of religion, the tiresome arguments of Butler's "Analogy," the sublime allegories of the Kaballah and the spiritual alchemists, and that childish "doctrine of signatures" on which much of mediæval science was built.

Says Levi: "Analogy is the last possible world of science and the first word of faith—the sole mediator between the visible and the invisible, between the finite and the infinite." Here Magic clearly defines her own limitations; stepping incautiously from the useful to the universal, and laying down a doctrine which no mystic could accept—which, carried to its logical conclusion, would turn the adventure of the infinite into a guessing game."

Says Levi again: "Analogy is the key of all the secrets of nature—this is why religions seem to be written in the heavens and in all nature. This must be so, for the work of God is the book of God, and in that which he writes one should see the expression of his thought, and consequently of his Being, since we conceive of him only as Supreme Thought." Here we have a hint of that idealistic element which is implicit in occultism—as even the wildest heresies retain traces of the truths which they pervert.

The argument by Analogy is carried by the occultists to lengths which can hardly be set down in this place. Armed with this torch,

they explore the darkest, most terrible mysteries of life, and do not hesitate to cast the grotesque shadows of these mysteries upon the unseen world. The principle of Correspondence is no doubt a sound one, so long as it works within reasonable limits.

The principle of Correspondence was admitted into the system of the Kaballah, although that astute philosophy was far from giving to it the importance which it assumes in Hermetic science. It has been accepted eagerly by many of the mystics. Boehme and Swedenborg gladly availed themselves of its method in presenting their intuitions to the world. It is implicitly acknowledged by thinkers of innumerable other schools. Its influence permeates the best periods of literature.

Sir Thomas Browne spoke for more than himself when he said, in a well-known passage of the "Religio Medici": "The severe schools shall never laugh me out of the philosophy of Hermes Trismegistus, i. e., that this visible world is but a picture of the invisible, wherein, as in a portrait, things are not truly but in equivocal shapes, and as they counterfeit some real substance in that invisible framework."

Such a sense of Analogy, whatever the "severe schools" may say, is the foundation of every perfect work of art. Says Hazlitt: "Intuitive perception of the hidden analogies of things, or, as it may be called, his instinct of the imagination, is perhaps what stamps the character of

genius on the productions of art more than any other circumstance."

\* \* \* \* \*

From what we have gathered in the foregoing, and in the two preceding papers of this series, we will see that the Central Doctrine of Magic may now be summed up as follows:

(1) That a supersensible and real "cosmic medium" exists, which interpenetrates, influences, and supports the tangible and apparent world, and is amenable to the categories both of philosophy and of physics.

(2) That there is an established analogy and equilibrium between the real and the unseen world, and the illusory manifestations which we call the world of sense.

(3) That this analogy may be discerned, and this equilibrium controlled, by the disciplined will of man, which thus becomes master of itself and of fate.

We must now examine in more detail the third of these propositions—that which ascribes abnormal powers to the educated and disciplined will—for this assumption lies at the root of all magical practices, alike of the oldest and the newest schools. Says Eliphas Levi: "Magical operations are the exercise of a power which is natural, but superior to the ordinary powers of nature. They are the result of a science, and of habits, which exalt the human will above its usual limits."

This power of the will is daily gaining recognition in the camps of science as the chief factor in religion and in therapeutics—the healing of



the body and the healing of the soul—for our most advanced theories on these subjects are little more than the old wine of Magic in new bottles. The accredited psychological theory of religious "experience," for instance, rests upon the hypothesis that by self-suggestion, by a deliberate cultivation of "the will-to-believe," and similar means it is possible to shift the threshold of consciousness and to exhibit those supernatural perceptions which are variously attributed to inspiration and to disease.

This is exactly what Ceremonial Magic professes, in milder and more picturesque language, to do for her initiates; and all such deliberate processes of conversion are, on the psychological side, the results of an involuntary obedience to the laws of Hermetic Science. The ancient occultists owed much of their power, and also of their evil reputation, to the fact that they were psychologists before their time.

Recipes for the alteration and exaltation of personality, and for the enhancement of will power, the artificial production of photisms, automatisms, and ecstasy, with the opening up of the subliminal field which accompanies these phenomena—concealed from the profane by a mass of confusing allegories and verbiage—form the backbone of all genuine occult rituals. Their authors were perfectly aware that ceremonial magic has no objective importance, but depends solely upon its effects upon the operator's mind.

In order that this effect upon the operator's mind might be enhanced, it was given an atmosphere of sanctity and mystery. Its rules were strict, its higher rites difficult of attainment. It constituted at once a test of the student's earnestness and a veil which guarded the sanctuary from the profane. The long and difficult preparations, majestic phrases, and strange ceremonies of an evocation had power, not over the spirit of the dead, but over the consciousness of the living, who was thus caught up from the world of sense to a new plane of perception. For him, not for unknown powers, were these splendors and these arts displayed. The rationale of the evocation of an angel consists not in summoning spirits from afar, but in opening the operator's eyes upon angels who are always there.

This secret, once grasped, will give you the key to many elaborate ceremonials—many magic mantrams—many celebrated "affirmations" of the many popular modern schools of occultism, oriental and occidental, including those of the "new thought" cults and similar schools of esoteric teachings. The only virtue of the words and forms is found in the effect upon the mind of the person employing them.

[In the following paper of this series the effect of this process of the education of the occultist will be considered, and interesting relations thereof to religion and to modern metaphysical schools will be pointed out.]

## *Eschatology of the Early Christians*

By William Walker Atkinson

To understand the eschatology of the Early Christian Church one must remember that the primitive Christians believed that they were living in the last period of the world's history. They believed that the end of the world was a matter of but a few years at the most, at which time Christ would reappear in triumph and the ancient prophecies would be fulfilled. Many expected to experience this day of last things during their own lifetime on earth, or at the most a few years after their death. They expected that when the Lord came in all his glory, then would the dead arise from their graves, again take on life, and that "the judgment of the quick and the dead" would then take place.

The eschatology of the Early Christian Church was especially occupied with the speculations and teachings concerning the destinies of the true believers in the concluding act of the world's drama. The subject was discussed under the respective heads of Second-Advent, Millennium, Resurrection, Judgment, Conflagration of the World, and the Ultimate State of the Blessed and the Damned.

But as time passed the Early Christians began to postpone their expected Second Advent and its accompanying occurrences; they began to suspect that the Second Com-

ing had been delayed for some reason. Even when Saint Paul wrote to the Thessalonians many had died before the fulfilment of their hopes, and the Church had begun to be troubled with fears lest these believers should awake from the death-sleep too late for the divine appearing. This fear was the real starting point of the extended future speculation of the Church concerning the state of the dead and the place and condition of their existence while awaiting the Resurrection.

It is the opinion of the best of the modern authorities that, with the exception of the "inner circle" of the Early Christians who took their beliefs concerning the soul from the Essenes, the great masses of the Early Christians had but very nebulous ideas concerning the existence of the soul independent of the body. They adhered rather to the old Jewish idea of the Resurrection of the Body, and believed that with the Second Coming of Christ the dead bodies would be raised from the grave, take on life once more, and be judged—in the meantime resting in a kind of death-sleep.

Kay says: "The great distinguishing doctrine of Christianity is not the Immortality of the Soul, but the Resurrection of the Body. That the soul of man is immortal was a common belief of the Ancients, from whom it found its way at an early period into the Christian Church. But the most influential of the Early Fathers were strenuously opposed to it, holding that the human soul was not essentially immortal, but only,

like the body, capable of immortality. Says Justin Martyr: 'God alone is uncreated and incorruptible; but all other things beside Him are created and perishable. For this reason souls both die and are punished.' Some theologians are apt to expiate on the sinfulness of the flesh, the worthlessness of the body, as contrasted with the purity of the spirit, the value of an immortal soul. But this is to misunderstand the teaching of Scripture, and to separate what God has inseparably joined together in this life, and will unite for all eternity in the world to come."

It must not be supposed for a moment that this old idea of the Resurrection of the Body has entirely passed away from the Christian Church. Not only does the term remain in the Christian Creed, but the literal belief has persisted in the minds of many orthodox Christians even until recent times—even unto today in the case of certain sects.

John Milton said: "Man is a living being intrinsically and properly one individual, not compound or separable—not according to the common opinion, made up and framed of two distinct and different natures, as of soul and body. \* \* \* That the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independent of it, is nowhere said in the Scripture, and the doctrine is evidently at variance both with nature and reason."

Other authorities agree with Milton in this belief, which he derived

from the Early Church. The following quotations will serve to illustrate this thought: Vinet says: "The union of soul and body appears to me essential and indissoluble. Man without a body is, in my opinion, man no longer, and God has thought and willed him embodied and not otherwise. According to the passage in Genesis, we cannot doubt that the body or a body is essential to human personality and to the very idea of man."

Masson says: "Milton's conclusion is that at the last gasp of breath the whole man dies, soul and body together, and that not until the Resurrection, when the body is revived, does the soul live again in any sense whatsoever, whether for happiness or misery. \* \* \* Are the souls of the millions on millions of human beings who have died since Adam, are those souls already either with God and the angels in heaven or down in the diabolic world, waiting to be rejoined to their bodies on the Resurrection Day? They are not, says Milton; but souls and bodies together, he says, are dead alike, sleeping alike, defunct alike, till that day comes."

Milne says: "The belief that the soul is inherently immortal belongs to the old-world philosophy and found its way into Christian theology at a late period. The leading teachers of the Early Church, such as Justin Martyr, Theophilus of Antioch, Irenaeus, Arnobius, Athanasius, and others, taught that the human soul as at first created is not necessarily mortal or inherently im-



mortal, but that it is capable both of mortality and immortality, and that it lives as long as God wills, or returns when he wills to that state in which it was before its birth."

Coleridge says: "Some of the most influential of the early Christian writers were materialists, not as holding the soul to be the mere result of bodily organization, but as holding the soul itself to be material—corporeal. It appears that in those days certain Christians held the soul to be incorporeal, according to the views of Plato and others, but that the orthodox Christian divines looked upon this as an impious, unscriptural opinion. Justin Martyr argues against the Platonic nature of the soul."

Jeremy Taylor says: "The souls of the blessed shall not only be glorious, but their very bodies shall be filled with glory." Dr. Candlish says: "You live again in the body—in the very body as to all essential properties, and to all practical intents and purposes in which you live now. I am not to live as a ghost, a spectre, a spirit; I am to live then as I live now, in the body."

Professor Nathaniel Schmidt says: "While on many points the eschatological ideas of the early Church were far from being fixed, it seems to have been quite generally believed that the end of the world was approaching; that it would be heralded by angelic trumpet blasts and ushered in by the descent of Jesus as the Messiah from heaven to establish his kingdom; that the living saints would then be translated and

the dead in Christ raised to reign with Him for 1000 years, and that after the final conflict with evil the last judgment would be held, the present world then be destroyed by fire, and there would be a new heaven and a new earth in which righteousness should dwell. As Christianity spread \* \* \* the doctrine of the millenium was largely abandoned, and eschatology confined itself chiefly with the future of the individual in heaven, purgatory, or hell. The great creeds of Christendom, however, affirmed the belief in a return of the Son of God to judge the quick and the dead and a resurrection of the just and the unjust."

That the doctrine of the Resurrection of the Body has not been abandoned by the Christian Church is evident by the continued retention of the phrase in the Apostles' Creed, which affirms the belief in "the Resurrection of the Body and the Life Everlasting." The authorities of the several great denominations of the Christian Church interpret and explain this phrase in different ways; we have not the space to consider these in this paper and must refer the inquirer to the ecclesiastical sources for further information. Enough for the present purpose is it to assert that the doctrines of the Resurrection of the Body and the Millenium were accepted and held by the masses in the Early Christian Church, and are at least tacitly agreed to by the modern churches in most cases.

With the gradual realization on

the part of the Early Church that the Second Advent was delayed or postponed, there began to be much speculation in the Church concerning the destiny of the soul after death. There arose the new idea that the "judgment" was passed immediately after death, and not on the Day of Judgment which was to follow the Resurrection of the Dead. Likewise there developed the idea (evidently borrowed from the Esenes and from Greek sources) that the soul was essentially immortal and not dependent upon a body for future life. Naturally there developed also the doctrine that the soul entered into a state of future existence immediately after death, independent of the body and not waiting for the Second Advent.

For many centuries thereafter the Church was busy discussing the thousand and one questions which arose concerning the future life of the disembodied soul. Many once popular beliefs were finally condemned as heresies. The discussion of the fate of the "lost" created what has been called "a whirlpool of interminable controversy, roaring in endless circles over a dark and bottomless abyss." Scriptural texts were called upon to substantiate the various doctrines advanced by the several schools. But, alas! as Neander says, "Only fragments of the dogma are to be found in the Scriptures."

Aglen adds: "Of these fragments by far the greater number are poetical and admit all the variety of interpretation possible in figurative

language. The very books which are most occupied with last things found their way into the canon under protest. And it has been remarked that 'in nearly every passage on which it is attempted to found the eternal misery of the lost there is a greater or less difficulty in settling the text or in reaching the conviction that we read as the writer wrote.' This uncertainty prevails all along the line of eschatological thought. In every age the popular opinion has been both more extravagant and more dogmatic than the expressed formulas of the Church. It is indeed difficult to determine what, at any one time, the mind of the Church has been."

Poets and painters took liberties with the accepted dogmas, and the confusion grew greater by reason thereof. Pagan and heathen conceptions were freely accepted by the masses of people.

And so the story runs. From simple beginnings, by gradual accretion and addition from outside sources, the doctrine of heaven, hell, and purgatory evolved, had their period of almost universal popularity and acceptance, and now seem to be entering into the phase of decline, lack of popular support and comparative unbelief.

Purgatory was rejected by Protestantism, though it still remains a part of the Roman Catholic belief. Heaven, once interpreted in material terms as a "place" in which souls lived, enjoyed themselves, and were rewarded with material comforts and luxuries, now is usually regard-

ed as "a state rather than a place"—only the uncultured masses adhering to the old materialistic conception. As for hell, it seems to be doomed; while still preached in form, it is generally regarded as merely a poetical or symbolic figure of speech; the uncultured masses in remote sections, however, still evidently believe in the literal hell of fire and brimstone. It would seem to be hard for many to part with the comforting doctrine of eternal torment—for others; to them it evidently seems like being robbed of some of the fruits of virtue and faith—the pious satisfaction of contemplating the doom of "the lost."

This paper would be incomplete if it did not contain at least a passing reference to the revival of the doctrine of Conditional Immortality, which has been favored by certain Christian theologians of all ages in the history of the Church. Under this doctrine it is claimed, upon Scriptural authority, that destruction, not endless suffering, is the doom of the "lost." In this view, immortality is not an inherent attribute of the soul, but is rather a gift of God in Christ. This view, originally supported by many ancient authorities in the Church, now has many modern supporters in the ranks of the several denominations of the Christian Church. Then also must be noted the Universalist belief in "the restitution of all things"—that all will eventually be converted to the Truth and will be saved; this is a far cry from the Calvinistic belief that the great ma-

jority of human souls are doomed to eternal perdition!

The foregoing statements concerning the general indefiniteness of the Christian Doctrine upon the subject of the particulars of the future state of the dead, including the "lost" and the "saved," will probably surprise many of the readers of this article. Some, indeed, may feel moved to dispute the conclusions, or to indignantly deny them. This because the popular conception has been formed so largely from religious poetry, hymns, and unofficial writings. There has evolved a popular, and quite poetical, Christian Eschatology, which is tacitly accepted as being the official and authorized doctrine of the churches. But such is not the case; there is little or no warrant for the same in the official and authorized church doctrines, ancient or modern.

At the risk of being criticized and corrected, I venture the statement that the Eschatology of the best elements of the Christian Churches today consists far more in an Earnest Hope and a Lively Faith that "the Power which has charge of me here and now will have charge of me then and there—all is well with my soul," than in the letter of the dogmas and the creeds, and the old doctrines of heavens and hells, or intermediate states. And we must not lose sight of that growing body of religious-minded persons who believe that "the Kingdom of Heaven is within you," and that hell consists in not being able to recognize that Heaven Within!



# Sunphone

## Sermons

By T. J. Shelton

You are on your high horse!

It does my soul good to preach to people who are ready and willing to think new thoughts; there is no other kind of thought that is digestible. Old thought is not fit to think.

You can think that you think it but you are not thinking; you are only thinking that you are thinking. It is just memory, a kind of periodicity; the wheels in your head are going around and you call it thinking.

Did you ever have a thought of your own?

If you ever did it surprised you with its suddenness and its newness. You thought you had been thinking when you were only remembering what some other man had thought; you were simply quoting in your mind and saying over things that had already been said in the world. This is not thinking; it is governed entirely by the law of periodicity and you get in the habit of reading books and newspapers and talking to people and you go right on repeating the same OLD things over and over.

Thought is the INFLOW from the Universal Mind!

So one day, when you were not repeating over thoughts and remembering what some other fellow had thought, a thought flashed into your own mind and it almost scared you; you happened to leave a little peep-

hole open and in came a thought from the Cosmic Mind and you were so astonished that you sat up and took notice of the fact that you could THINK.

Then you kept on experimenting a little at a time and it was such a GLORIOUS feeling! Your own little thinker was thinking and it was such a joy to be connected up with the Universal Thought that you entered into that joy like a child with a new toy.

Whoop!

It is a Grand and Glorious feeling! And you keep right on trying to repeat the experience but you can never repeat it by repetitions, for when you pray use not vain repetitions as the heathen do. And, beloved, when you think use not vain repetitions of the thoughts that you had yesterday or the day before.

Sufficient unto the day is the thought of that day!

You must gather your manna, your mental manna, each day for that day and each hour for that hour. You are thinking in the Universal, so you need not have the least idea that you are going to exhaust the inflow. Let it flow!

You are thinking in the Whole Thought and this is the joy of thinking. You begin to look around you at the three dimensions in which you have been operating and you lift up your soul in laughter. What a silly thing is life in three dimensions! You recognize the fact that the first dimension in which you are operating is the earth, and you kick it around with the toe of your shoe and

recognize the stuff as the emanation from an invisible Source.

Then you enter into the second dimension, which you know is water, and you splash around in it for a little while, and all at once you recognize the fact that it is also an emanation from some invisible Source.

Then you go out into the third dimension, which you recognize as air, or the atmosphere surrounding the earth, and you know that it is limited, that it is only about thirty miles until you would get outside of that atmosphere into the eternal ether. You are thinking your own thoughts, so you say this third dimension is an emanation from the first and second dimensions; that the atmosphere of the earth is created by the motions of the earth and water attracting from the ether an atmosphere, a breath for its own breathing.

You go right on thinking your own thoughts and you see that the three dimensions are local, limited; in other words dimensions. Then you begin examining your own environment and feel of your fingers and your toes, your head and your heels. Why, you say, this insulation, called my body, is in the three dimensions and it is local, limited, can be measured and weighed; I can put the whole thing on the scale. It is mine but not ME.

Then you begin to try to take the measure of your mind, the measure of Yourself, the measure of your own divinity, the dominating thought that YOU ARE—and you

suddenly find yourself in the Fourth Dimension, where all dimensions cease. You are in the Infinite!

Oh, but it is a grand and glorious feeling to know that YOU KNOW and that your consciousness is CONNECTED UP with the consciousness of the Whole Cosmos and you vibrate in unison with the universe.

You didn't know it!

You have been looking for the Looker; you have been looking for the Light and the Light is the only thing that can look. You have been searching for the Searcher; you have been trying to discover the Discoverer. You have suddenly discovered that YOU are the Discoverer and your search has led you to the everlasting Truth that YOU are the Searcher.

You see the Glory of God in your own face as in a mirror and the reflection is a delight to your own divinity. O, my brother god, you have found YOURSELF!

When you find Yourself you have found Me, for beside Me there is none else. I AM THAT I AM and there is no one beside Me.

You have entered into the consciousness of the Christ and recognized and realized that YOU are the Christ. How could you understand the three dimensions while functioning in the three dimensions? The three dimensions have no understanding. Just go on digging in the dirt for the light and you will never find any light in that way; you may splash around in the water but you will never know what you are

or what the water is until you THINK in the Fourth Dimension.

It is utterly impossible for you to think your own thoughts in any other way than the Fourth Dimension, for the Fourth Dimension IS Thought. Thought is the active principle of Being and you can never put it into books or on monuments. Words may be signs of ideas—but they are only signs and not the ideas.

Thought is the Action of God, for there is only Mind and Mind is God. You call it mind when it is static and you call it thought when it is dynamic. YOU enter into the dynamic and you begin to act in your own thought and this is thinking.

You are ready to say that I AM talking about thinking and I AM thinking about talk and telling you that the talk must vibrate in your own mind or it is mere sound, hot air and may go in at one ear and out at the other. But if my words vibrate in your own thought and reach your own SUNCENTER then my words are spirit and they are life.

You are the hearer who hears and the speaker who speaks. This you must get into your consciousness as you go on your way rejoicing in your own thought.

I AM the speaker who speaks and the hearer who hears, for I AM always speaking to Myself. This is thinking, my brother thinker, and you are to be congratulated on coming to that place in your CONSCIOUSNESS where you can toss the three dimensions around and examine them from the Fourth Dimension.

The Fourth Dimension is the Light of your own Being and the Light of your Being is the Light of ALL Being. There is only Light; there isn't light and something other than light. Light is the Life and it is the Flame of the Fourth Dimension, where you enter into the infinite and illimitable.

YOU enter this place in your own consciousness by thinking your own thoughts, the Action of God in your own mind.

Shake! Just now got your sun-phone!

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### HAPPINESS.

By Anne Gilchrist.

There is nothing so great as to be capable of happiness; to pluck it out of each moment and whatever happens; to find that one can ride as gay and buoyant on the angry, menacing, tumultuous waves of life as on those that glide and glitter under a clear sky; that it is not defeat and wretchedness which comes out of the storms of adversity, but strength and calmness.

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### MENTAL MANSIONS.

A man's house should be on the hilltop of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills with the longest night and the shortest day. Home should be the center of joy.—Henry Ward Beecher.



# *The Pathway of Illumination*

(The Vision of Equality)

By Henry Victor Morgan

(First in a Series on the Lord's  
Prayer)

Jesus is being rediscovered. While he was considered merely as the second Person in the Trinity his influence over the human race was extraneous and foreign.

The popular and accepted teaching concerning the Man of Nazareth makes him a sort of demigod living at best a half human life. According to this teaching Jesus, being of another order from the rest of humanity, it was impossible for him to have yielded to temptation, or to have fallen.

But now, when he is being studied as "the true light that lighteth every man that cometh into the world," or, in the language of Tennyson, as "the strongest, holiest manhood thou," every act of his life, and every word from his lips, is luminous with meaning.

When we consider him as very man of very man, tempted in all points as we ourselves are, it becomes apparent that it was necessary for him to go apart in earnest prayer in order that he might not fail in carrying out the work he felt impelled from within to do. The fact that he became aware of an inner world of matchless splendor, and limitless power, instead of separating him from the race, bound him

more closely to it. He never claimed property in Truth. His vision was that of equality; the fatherhood of God and the brotherhood of man were the two statements on which he based his whole philosophy of life; he as completely identified himself with the human man as does Whitman in his matchless "Song of Myself"; and this, I think, is the secret of his enduring power over the minds of men.

It is a great truth that "whoever spreads by me a broader breast than my own shows me the width of my own." When we once attain to the realization of this truth, then it is that we know envy is ignorance and limitation is suicide.

Just as an anatomist by the thorough study and dissection of one human body knows something of the structure of every human body, so does the true soul scientist know that what he can see and understand in another person he too has the capacity of becoming.

I call this "vision of equality" the Pathway of Illumination, and as I study the life and sayings of Jesus in this light I become aware of the infinitude of every human soul.

I am well aware of the incomplete nature of the four gospels that portray this wonderful life. They were written from memory by men long after Jesus had ascended. But, just as they are, the Gospels contain the greatest treatise on applied psychology and dynamic metaphysics the world has yet had given to it.

There is found not merely a theory about power from on high but a

living demonstration of an "infinite and eternal energy" capable of transforming human weakness into invisible strength, of using the base things of the world to confound the mighty and of lifting the commonplace into the Divine.

The dream of the ancient alchemists of transforming baser metal into gold fades into insignificance compared to the miracle wrought by the teachings of Jesus in the minds of men, who, lured by his promise that he would teach them how to do the things he was doing, and even greater, had left all to follow him.

Truly it was the work of regeneration and rebuilding. Jesus found these men de-spirited and subjugated. They had lost the vision of the Divine. They had largely accepted the world's estimate of man rather than God's estimate of man.

Then as now that is the cause of all our weakness and sorrow. A de-spirited, sense-hypnotised, subjugated mind becomes the fertile soil in which the seeds of sin, sickness, sorrow and death germinate and thrive.

To rehabilitate the minds of these men, to teach them God's estimate of man rather than the world's estimate was the work Jesus sought to accomplish. He was supported in his work by knowing there is in every man "that seed of perfection" of which Browning says "a man may waste, desecrate, never quite lose."

This knowledge of the intuitional life, the real life of man, must be the supporting realization of all who

would accomplish lasting results. Until this goal of stability is attained our pathways will be strewn with failures, and our efforts mocked by delusions.

But when we have attained to the understanding of the Principle of man and know that the truth about the highest man is the potential truth about the lowest, then it is that we can work with infinite patience and endure as seeing that which is invisible.

We must attain to that vision of equality happily voiced by Paul when he said, "Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, yet made himself of no reputation and took upon himself the form of a servant."

There can be no real self knowledge that is not based on this primal truth of equality. Until this vision is attained we will either over-estimate or underestimate ourselves.

In the meanest and most degraded man of his day Jesus saw a potential Christ and knew that if he could only break the deep hypnotic sleep in which he imagined himself poor and miserable, a kingdom that beggared the glory of Solomon was at hand.

The story of Nebuchadnezzar, king of Babylon, eating grass as an ox, well typifies the state of every poor, sick or unhappy man on the face of the earth. All the time that Nebuchadnezzar was eating grass, he was in reality king of Babylon,

and all he had to do to regain his kingdom was to regain his reason.

Jesus illustrated the same truth by his story of the prodigal son. The prodigal could never be less than his father's son. He was just as much his father's son while feeding the swine as after his return. So Jesus realized that every man is by nature the Son of God.

We may grant every claim that orthodox theologians have made in regard to the immaculate conception without in any way separating Jesus from the race, or making him more divine, except in his consciousness, than the rest of humanity.

The burden of Jesus' soul was that he could not make the men of his day realize their divinity. When the disciples came to him and said, "Lord, teach us to pray as John also taught his disciples," his opening words, "Our Father," contain the spiritual doctrine of the immaculate conception in its highest form. No man who says these words understandingly will ever again think meanly of himself. They constitute the great psychological background for metaphysical and spiritual healing.

It is the pathway of emancipation from a million ills. When they illuminate our consciousness the owls and bats of mortal mind disappear into their native nothingness. The sins of our fathers will no longer be visited upon us when we have realized our immaculate conception and are consciously born of God. We will no longer think of God as external but as an indwelling and

overshadowing Presence. We will no longer think of heaven as a place to be attained after death, but a state of consciousness wherein is peace.

I would advise each reader of this lesson to take these words—"Our Father who art in heaven" into the wise Silence and meditate upon them until their glory is realized. In the sublimity of devotion lift your conception of God to its very highest and then, in the humility of an illumined faith, you may say—"I and my Father are One."

This is the prayer of faith that heals the sick. This is the realization of the indwelling God to whom all things are possible.

As I write them I am filled with a great joy wherein I share the eternity of God. My favorite realization stands before me in letters of light. "I realize that the all of me is a part of the all of God." And I not only realize this for myself but for all who will read them and for all who listen in the wise Silence. This is in reality preaching the Gospel to the whole world. It is the open door which no man can shut. A thrill goes throughout nature whenever a living truth is voiced.

To you, whoever you are, I would say that as you receive these words so shall your healing be. As it is impossible for you to think of any part of God as being sick, miserable or diseased, and as you realize that the all of you is a part of the all of God, according to the depth of your realization will be the height of your emancipation.



## *Our Visits to This World*

By A. P. Sinnett

The materialist who regards human life as beginning in the cradle and ending in the grave is at all events consistent, though he insults Divine intelligence. But people who shrink from believing in final extinction, and nevertheless regard each new life as a fresh beginning insult human understanding. They ask us, in other words, to accept the idea of a stick with only one end. We can think of a stick with no ends at all, or anyhow can talk of it as we talk of Eternity, but to be on speaking terms with Infinitude we must avoid the acquaintance of futurities that have no past. Some phenomena—a bonfire, for instance—may begin and cease to be, but human immortality is an idea that claims in the forward direction to share the attributes of Duration, and cannot do without them in the other.

The word "life" needs to be handled with care. If people go on living after their bodies are buried or burned, their presence on the physical plane is merely an episode in their lives. If these continue they must, under other conditions, have been going on before on other planes. Seventy or eighty years of activity in the physical body constitute part of a life. Its continuance has ceased to be a matter of guesswork for the millions concerned with the simple variety of the

occult research described as Spiritualism, and the current interest in that research is rapidly rendering the current contempt for it in most newspapers an illustration of their patient efforts to represent the greatest stupidity of the greatest number. A deeper research than that content with merely proving that people are still alive after they are "dead" introduces us to the logical conclusions that they were alive before they were born, and thus, by stages, to the inevitable conclusion that consciousness functioning sometimes on one plane of Nature, sometimes on another, is never "to one engine bound," but always cycles round and round. In hard scientific language this conclusion brings us up against the doctrine of Reincarnation, which, sharing the fate of many others, is made to seem an offence to lofty aspiration by getting itself profoundly misunderstood.

At first, introduced to the Western world in the earliest theosophical writings, it captured a great array of supporters because, for the first time, it enabled them to contemplate the inequalities of human condition without feeling that they were incompatible with belief in Divine justice. One could fall back on the theory that Divine ways were inscrutable, but it was comforting to grasp a new idea that prevented them from seeming, on the face of things, ways we should personally be ashamed of. Objections were forthcoming none the less. Spiritualists said our friends on the other side

do not know anything about the new idea. Others declared that they did not like this world, and did not want to come back to it, confident that Nature would not be so rude as to disregard their wishes. To others, again, the notion of beginning life afresh at the perambulator stake was intolerable; and affectionate parents, mourning a loved daughter, were horrified to think that on passing on themselves they might be greeted with the news that she had been reincarnated in Timbuctoo. From another point of view the disbeliever declared that he did not remember having had a previous life, therefore it was obvious that neither he nor anyone else ever had one. Objections of these varied kinds are very amusing to all who understand more or less completely the conditions of human progress through the ages. The friends of the Spiritualist on "the other side" are enjoying the freshness of a renewed life, the reunion with others they may have cared for, the vivid reality of that next world they have reached; they are no more concerned with further changes that may lie in the remote future than boys at a school, full of enthusiasm for cricket, ponder on problems that perplex the invalid of sixty or seventy. Nor if they did develop a premature interest in the remote future could they readily get information. If they have it in them to advance to higher levels of the Astral world, beyond that they touch on first going over, they will ultimately acquire knowledge; but even that is

not certain unless they have been tinged during physical life with some aspiration towards higher knowledge.

A fundamental and deeply important fact connected with higher spiritual progress is hinted at by what has just been said. The physical plane of life is pre-eminently associated with all beginnings. Its importance in this respect cannot be overrated. This condition underlies the principle of Reincarnation, is the root of its necessity. Spiritualism and other forms of belief concerning the future life include a vague expectation that infinite spiritual progress is possible after death down here. So it is, but the permanent Ego is not spoon-fed with higher knowledge unless he has engendered a desire for it in his working period on the physical plane. If he has not done this Nature gives him such blissful rest on higher levels of consciousness as he may be entitled to by the use he has made of his physical opportunities, and then another set of opportunities in the shape of renewed physical life. Of course, there are other purposes to be served by that renewed life to be discussed later on, but for the moment, in reference to the first steps in our comprehension of loftier destinies, reincarnation may be thought of as the system or method adopted by Nature for teaching the law of Reincarnation. At earlier stages of human progress the young Ego has not begun to concern itself with the study of natural law—is merely gathering, life after life, preliminary

experience of pleasure and pain, of right and wrong, of emotion and desire and their consequences. Does the use of the word "young" in this sense seem to involve the fallacy of assigning a beginning to that which has no end? There is no real inconsistency in the language used. The essence of the young Ego has emerged from infinite Divine life, but at one period has crystallized as a centre of consciousness within the Divine life, and in conformity with laws coming to be understood develops expanded capacity by degrees. Gradually and slowly this result is accomplished.

Man as yet is being made and  
ere the crowning Age of ages,  
Shall not aeon after aeon pass  
and touch him into shape?

But his consciousness may be traced back through animal and vegetable forms, through solar systems and nebulae to past infinitudes of manifestation.

Perhaps a simpler answer than has been given above might more easily meet the objection of spiritualists who say that their spirit friends do not know anything of Reincarnation. Some of them do! But the fact that some of them deny it is quite intelligible when we comprehend their limitations, and unimportant. For most of us belief in the rotundity of the Earth is not shaken by the denial of a few who still believe it to be flat.

When disbelief in the law of Reincarnation arises from dislike for the idea, one may first of all suggest that people who deeply dislike the

law which brings trouble on those who pick other people's pockets do not by such dislike divert its course. But in truth, people only dislike the idea for want of understanding it. They do not realize, for one thing, that the force which gives rise to Reincarnation in each individual case is a desire on the part of the Ego to reincarnate. If no such desire were generated, on the plane of the Ego, after the personal life of the entity in question has been fully enjoyed or worked out in the Astral world, and then has merged itself in the Ego on a higher plane, Reincarnation would not take place; but the hypothesis for the occultist is unthinkable. The desire for fresh experience is as inevitably engendered in the Ego when all so far gathered has been absorbed, as the desire for fresh food is engendered during physical life in the body, when previous supplies have been finally disposed of. This state of things invests the familiar protest against having to come back to this vale of tears with a very ludicrous aspect. Even after eating too much and being for the moment disinclined for more food, people in general know that at some future time they will be hungry again; but, if while suffering from repletion they declared that for ever and ever they would detest food, the declaration would be unconvincing. The advanced Ego **knows** that he must come back to life on Earth in order eventually to get on. Certainly, by some, a god-like stage is reached when an Ego may have risen above the laws af-

fecting ordinary humanity, but long before then his lives in connection with the Earth will have included complete comprehension of all such laws. People who criticize them on the basis of profound ignorance of the way they work have certainly not attained the condition which might enable them to be a law unto themselves.

Of all the misconceptions prompting disbelief in Reincarnation, the most ridiculous is that which makes some critics shrink with horror from the idea of beginning life again in the cradle. They somehow imagine **themselves** with their present elaborate consciousness subjects to its miserable limitations. The law does not give rise to any such ghastly absurdity, but to get rid entirely of the painful delusion in question we have to go into a closer study of the way the process of rebirth is effected than was usually possible for those who accepted the main idea at the first blush, as accounting for the inequalities of life.

The method Nature pursues in providing an Ego with a fresh incarnation shows the absurdity of what may be called the perambulator objection. When—long after the close of the Earth period of the previous life—the time has come for the Ego to plunge again into the experiences of the physical plane, the preparations for this are very gradual. And they vary within a very range of possibility according to the stage of growth the Ego has reached. But in any case the child in its baby stage is not an embodiment of the

Ego, or of the last personality in which it manifested, any more than the sloppy clay foundations of a new house are already inhabited by the person who is destined to live in it when it is fully built and furnished. The amplification of this all-important view of the matter may be postponed for the moment, for the broad fact disposes of the delusion people suffer from if they think of **themselves** as enduring the limitations of childhood when coming back to Earthlife. Before dealing fully with the gradual way in which a new child's body is rendered fit for occupation by the appointed tenant, attention may as well be paid to a difficulty of a more dignified order than any already noticed. Does the law of Reincarnation conflict with the supremely important aspect of the next world, in which we think of it as reuniting under happy conditions the loving friends, wives and daughters, sons and fathers, torn asunder by death—so cruelly torn asunder as it often seems to limited vision. Reincarnation no more interferes with the reunion on higher planes of those who have loved one another on this one than our next summer's holiday will be interfered with by the precession of the equinoxes. That astronomical process will affect climate in future, but it need not worry us for the moment. Nor, indeed, as regards the law of Reincarnation need the most farsighted view of the future embarrass the conditions—on the Astral plane—of those who have loved one another on Earth. On the contrary it

expands to infinitude the value of that relationship. Other natural conditions operate at first in the Astral life, and no matter what intervals of our time elapse between the passing over of the persons concerned, experience of Astral life shows that the old look of an old-age body—reflecting itself for a brief period in the Astral form—rapidly disappears. As a broad rule people all grow young again in appearance, after passing over in old age, or revert to whatever they may think of as the prime of life, the aspect best worthy of perpetuation. The few years that for a time separate the person who dies first from the beloved other who lingers long in physical life, fade into insignificance in the long companionship of the Astral life. Then eventually (after certain developments on higher levels); those who really care for one another reincarnate more or less simultaneously, and come into renewed relationships or intimacies on the Earth plane. To quarrel with the law of Reincarnation, because it separates people who can only be happy together, is a blunder for which it is difficult to imagine a parallel. One might as well complain of the Sun for not shining, or of the Earth for not turning around. Reincarnation is a force that does not disperse people, but gathers them together. It does this not merely as regards loving couples: it units great groups of people in sympathetic friendship. Whenever exceptional opportunities have enabled occult students to gain knowledge

concerning the former lives of themselves and their friends or belongings, current intimacies are always found to be the fruit of similar relationships in former times. Where some man and woman are found united in this life by the beautiful bond of a real mutual love, they are invariably found to have been man and wife in repeated lives for thousands of years. And community of interest in devotion to spiritual progress links large groups of people together in life after life. Through the ages they may scatter sometimes, when individual attractions draw them off in one direction or another. They always come together again sooner or later.

In view of what has just been said it is hardly necessary to deal seriously with that self-sufficient foolishness of people who contend that, because they do not remember any former life, no one has lived formerly. Many people do remember, as one result of awakening faculties not yet common to all, and the fact that the vast majority do not remember is easily accounted for. The human race, as a whole, is not far enough advanced to work with the senses that have been brought into activity by a few pioneers of progress. The cultured minority of civilized countries, even, is little more than half-way on along the course marked out for the millions of years of human activity, while, if we strike an average between a savage and the President of the Royal Society, the result will be rather disheartening.

(Continued next month.)

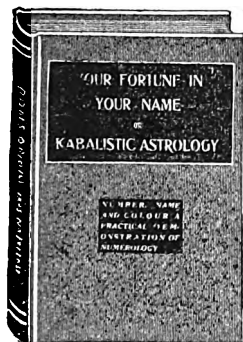
# Your Fortune in Your Name

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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