

ADVANCED THOUGHT AND OCCULT DIGEST

A Monthly Journal
ARTHUR GOULD, Managing Editor

Vol. V.

JANUARY, 1921

No. 9

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Editorial Talk

By Arthur Gould, Editor

This month, I shall talk about several things which have come to my notice in looking over the pages of the magazines, books, and advertising matter of various kinds which reach my desk. I have culled therefrom several things which seemed to me to be good, and I shall present them to your attention in this department of the magazine, hoping that you, too, may enjoy them and perhaps learn something helpful from them. So, here they are:

* * *

"The Voice With the Smile Wins!"

In the "Bell Telephone Book," I find the following suggestion to their subscribers, and to their employees as well:

"Dear Mr. and Mrs. Subscriber:

"Merely by way of suggestion.

"Improve your telephone service by throwing a little sunshine into your thought just before you take down your receiver. Don't go to the telephone cross!

"The country, this world, is undergoing a universal attack of Nerves. Folks are ready to 'fly to pieces' without the slightest provocation. To offset this condition everyone should try to be as patient and good natured as possible, under all circumstances.

"A cheery request inspires prompt and cheerful compliance.

"It is just as essential to keep in mind at the subscriber's end of the line, as at the operator's, the well-known Bell watchword:

"**'The Voice With the Smile Wins.'**"

Now, isn't that advice good—good for anybody, everybody, either in using a telephone, or when doing anything else? Doesn't the very reading of the little message make you feel cheerier, more pleasant, kinder? Doesn't it tend to chase away the Glooms and to admit the Joys? Doesn't it tend to make you drop that "grouch" or "crabby" state of mind, and to "let a little sunshine in" to your mental mansion? It affects

me in that way, and those ways, at any rate.

"Let a little sunshine into your thought." Isn't that a wonderful suggestion? How different the world would be if all of us were to follow it. The wheels of life would be lubricated were this Oil of Cheerfulness freely applied. There would be far less creaking—far fewer rasping sounds issuing from the machinery of the social and business world.

"Don't go to the telephone cross." Don't go to **anything** cross. Why should we be cross, and grouchy, and "crabby," anyway? It does no good; it "gets us nowhere"; and it often "sets us back" quite a bit. Crossness is contagious—it is as "catching" as the "flu." One cross, grouchy, crabby individual will infect a whole office. Once started, the vibrations will spread until the whole place is permeated with them.

"A cheery request inspires prompt and cheerful compliance." Of course it does. Like attracts like, as the Mental Scientists so often tell us. Cheerfulness and Kindness are as "catching" as is Crossness. Let a cheerful individual enter an office, and in a few moments everyone is feeling better; smiles supplant frowns; mouths take an upward rather than a downward turn. A man of this kind recently entered our office in a busy hour—an hour when everyone was working under pressure, and all were feeling the strain. The man brought in an entirely new set of vibrations. In a few moments,

the mental atmosphere began to change; everyone began to feel "bright, cheerful, and happy"—the clouds began to roll by. In a few moments the office force began to be regular little Gladiolos; and the office boy was heard to say: "Gee! ain't this a beautiful day!" Do you get it?

"The Voice With the Smile Wins!" You bet it does—every time. The voice with the snarl, the voice with the whine, the voice with the minor note, the voice with the suggested groan, the voice with the ill-concealed moan—these voices "lose out" in the Game of Life. The voice with the smile in it "gets there every time." This reminds me of a bit of doggerel rhyme—a comical paraphrase of a well-known verse—which I saw in a paper recently. It went something like this:

"Laugh, and you bring home the bacon;
Grouch, you get only the bone.
The folks of earth,
Have need of mirth,
They've grouches enough of their own."

Mr. Bell, your "suggestion" is good. It has probably done your service good—it will do anyone's service good if one will use it in his business. Remember then, all of us — **"The Voice With the Smile Wins!"**

* * *

The Power of Suggestion

A correspondent of the "Line o' Type" column of the Chicago Tribune, recently sent in the following

interesting experience, which I am sure that many of our readers will enjoy—for they will understand the principle underneath of it. Here is the story:

"A certain railroad announced on its dining-car menu that all drinking water served was from a celebrated spring, and added that it was particularly efficacious in the treatment of rheumatism and gout. A gouty guest, entering for breakfast, ordered a certain lithia water, and, the supply being exhausted, his attention was directed to the aqua on the table, which the steward testified, had completely cured his rheumatism. The train and sleeping car conductors, passing through, added their testimony to the miraculous cures accomplished by this water.

"All that trip this convert drank religiously and copiously, and, our destination reached, had consumed so many decanters that an old waiter remarked: 'If that baby drinks any more water, his stomach will swear he's taking in washing.' On leaving the train, our patient stated that his pain was gone, and he discarded his cane. **But what I started to say was that on this particular trip the car had failed to receive its regular supply from the springs, making it necessary to substitute the ordinary tank water filtered through a lamp wick.**"

Great are the uses of Suggestion! Bread-pills have cured thousands of men, after everything else had failed. Patent medicines composed of roots, and herbs, having absolutely no

medicinal value, have cured thousands of persons. The quacks know this, and do not hesitate to give their patients almost anything, provided that they accompany it with a powerful suggestion of just what wonderful virtue there is in the medicine, and just what it is going to accomplish. Mr. Atkinson will tell you of a number of cases of this kind in his series of articles upon "Mental Science" which begins in this number of the magazine.

And, after all, while the above story relates quite a good joke, **the joke is not on the man who took the tank water and was cured of his gout! He got well—"he should worry" about what kind of water it was.** As the boys say, "he is to the good." The question is: whom is the joke on? The answer is: on the fellow who does not see the principle involved, and who thinks that "mental healing," "faith cure," and the rest of it is "all bunk." Yes; the joke is on that man—though he is just the kind to imagine that it is on the man who was cured. Such a man tosses away the valuable uncut diamond, thinking that it is merely a piece of old glass. Suggestion is a joke only to the foolish; to the wise it is valuable wisdom.

* * *

"Jackdaws Strut in Peacock's Feathers"

From "Bindery Talk," a trade publication, I culled the following bit of worldly wisdom:

"The most pompous individuals are sure to be the ones who have the least claim to greatness. In fact,

true greatness is invariably simple, modest, honest, and kindly. That's why so many people want to see the Boss, and not some puffed up, self-important understrapper, who is thinking so much of his own importance that he overlooks the interest of his patrons."

I am sure that the above corresponds with the private opinion of nearly every mature person of practical experience in the world of men and business. I am sure that it represents my own experience with men. I have met with men in all walks of life; with all kinds and varieties of men; with men in high stations, and with men in lowly positions. And, I am free to admit that I have found the "big fellows" far more approachable, far less arrogant, far less pompous, far less puffed-up with a sense of their own importance, than were the men of smaller caliber in their employ.

The cheap, flashy clerk (particularly one holding an official position by reason of politics), is often unbearable in his arrogance—he struts like a jackdaw in peacock feathers. He patronizes you, he snubs you, he treats you as if you were a worm of the dust. But the Boss of fellows of this kind generally is quite another sort of fellow—if he hadn't been he wouldn't have risen to the office of Boss. The man of real ability is usually too busy doing things to think of strutting and posing—he leaves that for his cheap imitators.

The man or woman who is "the real thing" is too sure of himself or herself to need to pose, and ape, and

pretend to be "somebody." The paste imitations feel that they must loudly assert their genuineness, else no one will believe that they are real diamonds. The "real article" allows you to take something for granted—he takes it that you have an imagination, and some judgment; the "imitation article," the "near" article—well, he believes that personal circus advertising is necessary to make you realize what a wonderful being he is. "What fools these mortals be."

YOUR FATE

By Ella Wheeler Wilcox

Everything you long for,

Whether good or ill,

Shall at length be given

If you have the will—

If you have the patience

And are very still.

All is in the silence

Waiting to be brought

Forth to form and substance

By the Builder, Thought.

That is how God fashioned

Everything He wrought.

Yet I often wonder,

Looking at the earth,

With its weight of worries,

If God finds it worth

All the force projected

Thinking it to birth.

Worlds and universes

In the silence wait;

Yours the power to shape them,

Either soon or late.

But be very careful

How you form your fate.

The Name of God

By Henry Victor Morgan

(Second in a Series on The Lord's Prayer.)

To all who are interested in the Psychology of Jesus the second clause in what is commonly called The Lord's Prayer is full of divine significance. But just as we say "Our Father which art in heaven" without stopping to think "like father like son," so do we often say: "Hallowed be thy name" with little or no thought of what it really means to hallow, or revere, the name of God.

When we remember that prayer is the highest act of the human soul, that all the works of Jesus were wrought through prayer, and that in the Lord's Prayer is contained the very heart of the science of Jesus, it behooves us to study and meditate upon each clause of this masterpiece of divine metaphysics.

Many years of meditation on the truths contained in the Lord's Prayer have revealed to me some of its inner meanings, but I realize full well these are but surface illuminations, that there are still unsounded depths and unscaled heights and that the joy of new revelations will be forever mine.

I have called the opening words of the Lord's Prayer "The Vision of Equality," and the true foundation for a world democracy. Just as in a human family no one member more than another can boast of superior origin and inherited tendencies, so in

the family of God all must be equal before Him and should be before each other. We should all be able to realize the poet's meaning when he says: "In all men I see myself," and to know that by the invisible nerve-system of the universe we are bound one to another as each cell in our body is bound to every other cell. Let it not be forgotten that in the psychology of Jesus this vision of equality is the exaltation of man.

The understanding of this vision of truth would enlarge our horizon and reveal the boundlessness of our kingdom. It would illumine our conception of Self and forever break down the tyranny of circumstance. By revealing unto us our divine heredity it would make self depreciation impossible, and self exaltation ridiculous.

A splendid illustration of the emancipating influence of this vision of equality came to me when at the close of a lesson on "The Opening of the Inner Vision," a woman said: "I want to thank you for revealing to me the glory of my kingdom. As you see, I am an old woman and I live in a small country village; I am surrounded by people who seem to live entirely in the old thought of limitation, and I have felt as though I was shut in and unable to take part in the great world movements as I would like to do. Now I know that I can sit in the silence of prayer and be a supporting influence to all persons who in any part of the world are working for humanity."

This splendid deduction must inevitably come to all who meditate on the deeper things of God until "the secret place of the Most High" is revealed.

Let us now consider the inner meaning of the name of God that we are to hallow or revere. There must be a divine significance attached to the name of God for all through the Bible the admonition is: "Thou shalt not take the name of the Lord thy God in vain."

Mark well the **personal** aspect of the commandment: "The Lord **THY** God." According to the Hebrew scriptures God revealed Himself unto Moses under the name of I Am. Surely the Word is nigh us. Yea, it is almost continuously in our mouths, and in the light of the Spirit, we are almost continuously taking it in vain.

We can never have "the peace that passeth understanding" until we learn that the truth about God is the truth about spiritual man who is forever in His image and likeness! Manifold indeed have been the uses made by men of insight who have perceived the workings of this highest law.

Jesus continuously uses it. In fact I know of no better mental and spiritual exercise than to take any one of the four Gospels and mark well the use Jesus makes of the I Am. Having identified himself with "the Father that dwelleth in me," and knowing that the indwelling Father was I Am, he always used these words in terms of Omnipotence.

"I am the light of the world." "Before Abraham was, I Am."

Intelligent readers of this lesson will notice that the punctuation in the last quotation is not according to the King James version. I believe, however, it reveals the right meaning of the passage. According as we attain to illumination will God be first in our thought.

The great Words of the Master: "Of myself I can do nothing," will become apparent to our understanding when we have fully abandoned ourselves to "The Will of The Whole." When we have taken "our bloated nothingness" out of the way, then will we be caught up into the mount of vision. When we are balanced between "the pair of opposites" and realize deeply enough the difference between the temporal and the eternal, then and only then will our personalities be glorified.

It is only as we glorify the Father that the Father will glorify us. There comes a time in the experience of every candidate for illumination when his one and only desire is to have the will of God made manifest in and through him. This has been called "The Way of Renunciation," but it is in reality the royal road to Power.

The men whose influence have moulded the ages are they who have stood for the things they felt were dear to the heart of God. The very mention of their names reminds us of the Name of God. They have been called the God-influenced or as, in the case of Spinoza, the God-

intoxicated. According to the depth of their inspiration has been the height of their attainment.

True prayer consists in entering into that state of mind where the part becomes conscious of the Whole. The outer sense is stilled and The Voice of Inspiration is heard saying: "Acknowledge me in all your ways and I will bring it to pass." The awareness of this God-center within us and the acknowledging of it in all our ways, is the only method in which we can really hallow or reverence the name of the Indwelling Father.

We should learn to listen deeply for the Inner Voice. Celestial wisdom and divine guidance will be ours when we do. We need take no anxious thought. In my personal experience I have found the use of the two words, "God knows" of inestimable value. And yet how carelessly these words are used in ordinary conversation. When we hear a person say "God knows," it generally means no one knows. Truly, "we perish on the brink of power." But we must unlearn the wisdom of this world. "There is guidance for each of us, and by lowly listening we will hear the right word."

Listening to this Inner Voice and the following of its instructions is what Paul means by "growing in grace, and in the knowledge of our Lord Jesus Christ." It is the way of the intuitionists. Jesus followed it implicitly. "By what authority doest thou these things?" asked the sense-instructed of his day. But

Jesus needed no other authority than the Inner Voice. It is forever so. Our foolish reliance on college degrees and man-made titles simply show how far we have departed from the Truth. The simplest person who in his integrity worships God "Until from the silence there comes for his guidance the Voice of the Uttermost saying: Be still," will attain to more practical knowledge than all the schools of the world can give.

Of the marvelous working of this Power, let one illustration suffice. Within the last year one of the leading merchants of Tacoma came to me and said: "I want you to help my brother, and I believe you can for I have just come from a man who was healed of cancer through your prayers. He had been in the hospital and had been sent home to die when he was induced to ask you and Mrs. Morgan for treatments. He tells me that the pain ceased immediately and in a few months he was again working. I have seen where the leg was eaten and to me it is a miracle. The strangest of all is, he tells me he has never seen you."

My soul waits in expectancy the day when through a larger understanding, such demonstrations, instead of being considered miraculous, will be ordinary to all who through faith illumined know the inner meaning of the great words: "Hallowed be thy name."

The path of virtue, although steep,
Is not so hard to climb;
The mountain top can soon be reached,
By one step at a time.

Concentration

By C. Franklin Leavitt

This is the first of a group of short articles dealing with the general subject of SELF-CONTROL. Succeeding articles will take up Auto-Suggestion, Emotion and Will.

SELF-CONTROL is, of course, the big need of the hour—the secret of health, happiness, efficiency and success.

Take such simple matters, for instance, as diet, exercise, etc. It is the commonest thing in the world to hear a man say that he knows he ought to walk more, or eat less, or cut out smoking, worrying, hurrying, losing his temper, or something of the sort, but that he just can't seem to make himself do it. We all know that if we want to have friends, if we desire to be successful, able, or happy,—in order to achieve any goal, in fact—we have to learn to bring certain feelings, instincts and impulses into at least comparative subordination to the judgment, the reason, the common sense, our ideas of what is right, expedient, good social or business policy.

The first step toward the development of true SELF-CONTROL is the taking of mental inventory. Analyze yourself, so as to bring your weaknesses to the light. Face these with unflinching scrutiny. There must be also a thorough understanding of the psychological laws involved. You must know not only where but why you have failed. There must be a strong desire to be

different and better; to “strengthen up” where one is weak and develop where one is now undeveloped. You must believe this can be done. You must have a definite GOAL in mind, which you are trying to reach—a clearly-defined aim in view upon which you must CONCENTRATE.

Which brings us to our topic. Not one of us but realizes the necessity for concentration. We recognize it as the fire under the boiling pot; the hand that holds the ax to the grindstone. We know that nothing can be accomplished without it, and almost anything with it; that if we expect to get results we have got to get at a thing and KEEP AT IT, with resolute oneness of aim. Concentration means sticking to the main road and forging straight ahead, with eyes that see nothing and ears that hear nothing except what has to do with the trip. No dawdling, no wandering into side paths to admire the scenery or listen to the pretty song-birds.

Obstacles disappear and resistance breaks down before the man who concentrates. He is an Aladdin. He rubs the lamp of LAW and his wishes come true. He MAKES them come true.

Dictionary definitions are as follows: To draw to a common center; concenter; condense; intensify; bring to a central point. Certain technical definitions are interesting and helpful to consider. For instance, in chemistry, “concentrate” means “to intensify in strength by removing valueless constituents.”

Under mining, "to separate (ore or metal) from its containing rock or earth."

Concentration means that you focus your powers and thus have more to do with. It means picturing what you want, thinking about it, considering, weighing, judging, rejecting, choosing, making a decision and formulating plans. This is the first step.

The second step is the execution of these plans through a series of acts of the will.

Concentration requires elimination. It calls for sacrifice. It necessitates patience, confidence and enthusiasm. It excludes hurry and worry.

Concentration should have a foundation of strong DESIRE. The trouble with most of us is that we don't want things badly enough—or rather, we want something very nearly or just about as badly. This, of course, causes a counter-attraction to be established, and the fight is then on between the two desires. A man may want to be a successful business man, lawyer, teacher or preacher. But perhaps he cannot make himself do the necessary drudging. His desire for success comes into conflict with his desire to have an easy time and take the line of least resistance. If this man achieves his ambition, he will have to arouse his WILL. He will have to learn to rule his weaker with his stronger self. A man must not be a slave to his emotions. He should be governed by his will, reason and

judgment. This control of the emotional self I shall take up more thoroughly in a later article. It is of fundamental importance.

Where the will has not been trained to keep the feelings in their proper, subordinate place—and it should be so trained from early childhood—when an emergency arrives the emotional side is more than likely to prove itself powerful to the point of danger. You will discover to your dismay that you **cannot do** what you want to do. You cannot **make yourself** do it!

YOUR FACE IS YOUR MIRROR

By J. J. Mundy

Did you ever stop to think seriously what the effect of emotions such as you allow to play on your facial muscles every day will be in after life when your just forming character lines get deep and set?

Do you realize how little it takes to upset your equilibrium?

And every little annoyance, every observed unpleasant detail, every not-to-your-satisfaction occurrence registers through the nerves in your face.

There are the fine oblique lines of sorrow in secret, or self-sacrifice which appear just above and to the side of the eyebrow, the full, puffy lines under the eyes which indicate the man of many words, spoken or written, the worry and care lines in the forehead, and the peculiarly deep wrinkles which surround the mouth.

Are you sure that you want the world to read your life in your face?

Then be more self-controlled.

It is all very well to have an expressive face, but it is far better to have an inscrutable look occasionally.

Keep some of your thoughts to yourself.

Mental Science

By William Walker Atkinson

(First Paper)

The term "Mental Science" was originally employed to designate and indicate that branch of Natural Science which is now far better known under the name of "Psychology." About thirty-five years ago, however, the term began to be employed in a special sense, namely, in the sense of "the Science of the effective use of man's mental powers in the direction of securing and maintaining health, mental efficiency, prosperity, and a harmonious environment." The slogan of the early Mental Scientists was: "Health, Happiness, and Prosperity"; or, in another form, "Peace, Power and Plenty."

While the basic principles of Mental Science are thousands of years old, and have been employed under many and various names, and in many and varied forms, it must be admitted that the modern school of Mental Science has a close connection with the early Christian Science movement, and that many of its earlier teachers came from the ranks of Christian Science.

I am not ignorant of the fact that it has been claimed, and strongly argued, that the founder of Christian Science received her first instruction from a Mental Science teacher, and that Christian Science is an offshoot of Mental Science, rather than the "other way around." But, be this as it may (and I do not purpose stirring up here the old discussion

concerning it) I repeat that the majority of the earlier Mental Scientists came from the ranks of Christian Science or some of its seceding schools.

The teachings of Mental Science were older than these earlier followers, and had been well stated and prepared in presentable form before this influx; but the Christian Science and allied movements had prepared the soil, and had educated many persons concerning the Power of Mind, and thereby had rendered them good "prospects" for the developing Mental Science movement.

There was a philosophic type of mind which, while perceiving the truth of the general principles of Christian Science, and while convinced of the practical results secured by the employment of its methods, nevertheless was not satisfied with the metaphysical dogmas insisted upon in that organization. There was also another type of mind, essentially scientific in its nature, which while perceiving the scientific value of certain of the Christian Science methods, nevertheless was not attracted by the religious aspect of the teachings of that organization. These two types of mind were well represented in the ranks of Mental Science after it had begun to attract general attention.

Mental Science (employing the term to designate the school of thought and practice above mentioned) was far more scientific than religious; far more practically philosophic than metaphysical. The

Mental Scientists were not attracted by the "churchy" atmosphere of the early New Thought offshoots of Christian Science, nor by those of the last-named organization itself. They regarded Mental Power as being a phase of Nature's Power, rather than being a special dispensation of Divine Power. They were rather bored with the vague metaphysical speculations of some of the earlier schools of Metaphysical Healing, and desired to have the principles and methods of Mental Healing placed upon a scientific rather than upon a metaphysical basis.

Christian Science, and its seceding schools, while rejecting the idea of a Personal God, and postulating Supreme Being as Principle rather than Person, nevertheless continued to employ the familiar terms of the orthodox churches, thereby attracting many who would otherwise have been afraid to come into the fold; and making all former members of the said churches feel quite at home. The teaching was new, but the terms were old and familiar ones, and thus was avoided the shock of breaking away from the old forms and the adoption of new ones.

The typical Mental Scientist, on the contrary, felt that he wanted his Mental Power teaching expressed in natural, scientific terms, and not administered in the "religious capsule." He might be quite religious, in his own way, but he wanted to keep his religion and his psychology in separate compartments. Then, again, he might not be a church-goer at all

—he might be one of those who had cut loose from organized and institutionalized religion, and who felt proud to call themselves "rationalists." So, such minds naturally were attracted by a Mental Science which made little or no mention of religion, but which based its teachings rather on scientific principles and the scientific application thereof.

Again, in Christian Science, and in its seceding schools, there was a strong insistence upon the doctrine that "All is Mind," and that Matter is merely Illusion or the effect of Mortal Mind, etc., etc. This metaphysical dogmatism did not agree with the mental trend of thought, and the characteristic mental feeling, of many. They were prepared to admit, and indeed to vigorously assert, that "Mind is positive to Matter," and that "Mind controls Matter," but they felt that both Mind and Matter were but aspects of a deeper Reality, and that each had its proper place in the great scheme of things. They also were alienated by the insistence upon the dogma of Mortal Mind, and felt that Intellect was to be respected rather than denied validity.

These persons welcomed the rise of the Mental Science movement, and went over to it in large numbers. They found that its methods produced excellent results—just as good as those of the schools which they had left, or which they had hesitated to join. They felt more at home in a school of teaching which seemed to them to contain more "common sense," and less metaphysical specu-

lation or "queer religion" than did the other schools. They heard very little of Divine Mind vs. Mortal Mind; in the place thereof, they heard the teaching of Right Thinking vs. Wrong Thinking, of Positive Thought vs. Negative Thought. They heard much about the fact that "Thoughts are Things," and that "Like attracts like in the World of Thought." They also heard much concerning "As a man thinketh in his heart, so is he."

Now, this does not mean that the Mental Scientists were a godless lot; nor that they were atheists, sceptics, freethinkers, or anti-religionists in general. Some of them, indeed, were just these things, or some of these things; but others were about as religious and as "regular" in their theology as is the average church-going person. They "took God for granted," and did not see any more necessity for dragging Him into Mental Healing or Mental Science than into Physical Healing and Physical Science. To them "Science is Science," and not Religion nor Metaphysics. As a consequence, the Mental Science ranks were composed of persons of a more or less practical, scientific trend of thought, rather than those who did not feel comfortable "in meetin'" unless they heard the conventional religious terms employed, or else vague metaphysical phraseology giving expression to that which to the Mental Scientists meant merely "words, words, words."

If I were asked to state in short form the characteristic difference be-

tween the Mental Scientists, and the Christian Scientists and the New Thoughtists of the Divine Science class, I think that I should say: "The Mental Scientist regards the Power of Mind as a phase or aspect of Nature; while the others regard it as a phase or aspect of Deity or Divinity." Those who see God and Nature as one—Divinity and Nature as but different aspects of the same thing—may think that such a distinction is immaterial and non-essential; but, be that as it may, it is a fact that the Naturist, scientific type of mind will be attracted to Mental Science, while the Super-Naturist, metaphysical and theological type of mind will be attracted to Christian Science or the branches of New Thought which closely resemble it.

There is another characteristic difference which should be noted in this connection; here it is, stated in a nutshell: The Christian Scientist, and the New Thoughtist of a similar mental type, is inclined to regard Mental Science as a "distorted shadow of Truth," and as having a tendency to lead its followers into Error; whereas, the Mental Scientist regards Christian Science, and the New Thought schools resembling it, and all other forms and phases of Mental Healing and application of the Power of Mind, as disguised or masked forms of Mental Science, employing the basic Mental Science principles, but attributing the results to metaphysical or religious causes instead of to the purely natural causes to which they are truly joined.

The general principles of Mental Science may be stated as along the following lines—there are no set creeds or “statements of principles” in Mental Science, however:

I. Without speculating concerning ultimate being, ultimate causes, or ultimate reality, we hold that there is present and active a World of Law and Order—the Cosmos.

II. In the Cosmos are found present and active Matter, Energy and Mind; or the processes or activities known by those names. Without speculating concerning the ultimate nature of these three things, we find that Mind represents the positive pole of things; Matter, the negative pole; and Energy, the intermediate or middle ground of action and reaction between the two extreme poles. Matter is negative to Energy and to Mind; Energy is negative to Mind, but positive to Matter; Mind is positive both to Energy and to Matter. Positives control and move the Negatives.

III. Thought is a most potent force. It governs our health, or conditions, and our environment. It attracts to us that which is correlated with our mental states. The individual who understands and applies the Law of Thought, is a Master of Environment and Conditions.

In the succeeding papers of this series I shall elaborate the Mental Science position, and teachings, as above indicated.

THE EFFECT OF THOUGHT

By William Walker Atkinson

You have a friend who is very sceptical concerning the effect of Thought on Things. You know the person I mean—yes, that's the one.

Well, then, ask him to try the following experiment upon himself—it is a strenuous one, but it will all the better serve to convince him that what you have been telling him is right. Here is the experiment:

Let the Doubting Thomas try for one week the effect upon himself of “holding the thought” on the following Thoughts, and of making the Affirmations thereof:

“I am full of Fear.”

“I feel gloomy.”

“Everything is going all wrong with me.”

“I have no energy.”

“I lack force.”

“I can't.”

“I am a failure.”

“I am weak.”

“I feel sick.”

Then after one week—or even before, if he “backs down before that time—let the now perplexed and “almost persuaded” sinner try for one week the following Affirmations, and subjects upon which to “hold the thought,” viz.:

“I fear nothing.”

“I am Bright, Cheerful, and Happy.”

“I am full of Life and Energy.”

“I Can and I WILL!”

“I attract people to me.”

“I am going to Succeed.”

“I am Strong.”

“I am Well.”

“I am Happy.”

If your doubting friend “plays fair” in this test, you will be kept busy thereafter telling him “all about that line of Thought,” and loaning him your favorite books to read. One dose of the first exercise will “get his goat”; a few more will completely cure him. The second exercises will make him feel as if he were indeed “born again.” This is a good thing; pass it along!

Primary Lessons in Universal Truth

Elizabeth Thompson Parkhurst

Introduction

1. These lectures are designed primarily for those individuals, who, like the author, have become dissatisfied with the Creeds and Dogmas of the recognized church, and who are searching for TRUTH, "lest haply they might find it" in other paths than those laid out by conventionality and unquestioningly followed by the masses as the line of least resistance.

2. In Hosea, the fourth chapter, we read, "My people are destroyed for lack of knowledge, because they have rejected knowledge I will reject them. They have forgotten the Law of God and I will forget their children: I will change their glory into shame, I will punish them for their ways."

3. Then we read of a teacher who came speaking "as one having authority" and who told his auditors "that they should know a Truth which would make them free" and further told them that signs should follow, if they believed and practiced the instruction he imparted unto them. "They can cast out devils, they shall speak with new tongues, they shall lay hands on the sick and they shall recover, they can drink deadly poison and it shall not hurt them, handle poisonous serpents and not be bitten (Mark 16) and in another conversation this same teacher said, "greater things shall ye do,

BECAUSE I go to my Father." "Lo! I am with you always, without me ye can do nothing." Which in view of present day conditions would seem to be literally true.

4. Why? Because in their self-satisfaction and self-conceit the people have rejected knowledge, ignored and forgotten Truth, and in accord with the Law of Cause and Effect they are being destroyed by thousands every day.

5. This teacher also said, "Heaven and Earth shall pass away but my words shall not pass away" (Mark 13). If anything which Jesus said or did was true, then this is true. Taking this statement as a clue we begin to follow the thread back to its source.

6. Following the path backward, from the broad gay thoroughfare full of the thoughtless crowd, to the country by-ways, where birds sing and sweet flowers bloom by the wayside, on through the foot path across the field, over the babbling brook, up the slope of the foothills, still tracing its lead, we come to the deep silence of the impenetrable mountain fastnesses, and there, hid away in the solitude, far from the haunts of men, we find the "Well of water" of which if we drink, we shall never thirst, because it will be a constant source of refreshment flowing from the soul. It was such a path as this that the writer took in her search for Truth, and it is this Path you are invited to enter now, laying aside all prejudice, and pre-conceived opinions, with open minds become as little children

and explore the glories of the Kingdom of God.

7. The fact being established that suffering is caused by ignorance, and that the "wisdom of men is foolishness before God" we are led to believe that it must be a peculiar kind of knowledge which we are to seek to gain our freedom; and as we have walked along our Path, from the noisy mart of trade, back to the remote stillness of the mountain height, we have been examining some evidences along the Way. We have noticed the language of our companions on the Path, we have noticed the words they have used, the stories which have been narrated all had a familiar sound, as though springing from a common source.

8. We have heard our Hindoo friend tell about his "Krishna," and our Greek brother has spoken with awe of his "Christos," and our red-skinned Indian guide by the camp-fire at night tells of his "Christoque," or "Daystar from on high." These stories and traditions which ever engage the conversations, all seem to have a common source, although varied by historical setting and dialect of the people who cherish them. Knowing that the religious teachings of ancient peoples were communicated from mouth to ear, and that these traditions, when reduced to writing, become the religious literature of that people, we have by way of friendly conversation been familiarizing ourselves with what is now called the science of language or Philology; and with Mythology, or the beliefs and traditions of fam-

ilies and tribes, but in time become absorbed into nations.

9. We learn, too, from some of our friends, particularly the Persians, that there were "wise men" who from time to time have stood before the people, as leaders, teachers, and lawgivers, that these men performed wonders, and possessed knowledge which was not imparted to the masses. Here we come in touch with our first glimpse of the so-called "occult" science of the members of the ancient priest-hood, not the priest-hood of modern times, but learned, noble and selfless men who in times already old had perfected themselves in holy living.

10. From the teachings of these wise men we learn that the entire universe is subject to definite Laws of Order, Harmony and Sequence. Alone in their retreats of the mountain fastness, they have looked up at the "lights" in the heavens, have marked their movements, recorded the effects of this coming and going, measured the times of greatest light and its opposite darkness. These men made a map, or picture of the heavens so to speak, located the "lights" and the times of their movements, and thus originated the fundamentals of what we now call "Time." These men knew that the only Bible ever written by the hand of Deity was spread before them in the heavens, to be read and intelligently interpreted for their more ignorant brothers. From this marking of "Time," grew the necessity of numbers, and from numbers were
(Continued.)

Mysticism and Occultism

By Carolyn Woodsworth

(Fifth Paper)

In our last preceding paper of this series we directed your attention to the fact that the various magic rites, ceremonies, mantrams, affirmations, and other outward forms of ceremonial magic, depended for their virtue entirely upon the effect produced upon the mind of the person practicing them. By means of these outward forms, the mind and will of the person were stimulated and excited into increased power, and thereby the feats of magic and other forms of occult power were produced; the credit, however, was given to the particular form of rite, ceremony, incantation, or method practiced by that particular person.

When the mind and soul of the occultist has been aroused by the various ceremonial practices into a state of spiritual exaltation, then the person has passed into a condition in which he comes in contact with an entirely new and different order of existence—a new world is opened to his view, and objects in that world appear to him as plainly visible as are the objects of the material world are visible to the ordinary vision.

Thus the whole education of the genuine student of occultism tends to awaken in him a new view and a new attitude of mind. It adjusts the machinery of his cinematograph to the registering of new intervals in the stream of things, which passed it

by before; and thus introduces new elements into that picture by which ordinary men are content to know and judge the—or rather *their*—universe.

Rudolph Steiner says: "In the end, it all resolves itself into the fact that man, ordinarily, carries body, soul, and spirit about with him, yet is conscious only of the body, not of the soul or spirit; and that the occultist also attains to a similar consciousness of soul and spirit."

So much for the principles which govern occult education. Magic therapeutics, or those now called "mental healing," is but the application of those principles upon another plane. It results, first, from a view of humanity which sees a difference only of degree between diseases of body and of soul, and can state seriously and in good faith that "moral maladies are more contagious than physical maladies, and there are some triumphs of infatuation and fashion which are comparable to leprosy or cholera." Secondly, it is worked by that enhancement of will-power, that ability to alter and control weaker forms of life, which we have seen to be the reward of the occult discipline. As an occultist says: "All the power of the occult healer lies in his conscious will, and all his art consists in producing faith in the patient."

This simple truth was in the possession of the Magi at a time when Church and State saw no third course between the burning or beatification of its practitioners. Now, under the polite names of mental

hygiene, suggestion, and therapeutics, it is steadily advancing to the front rank of medical shibboleths. Yet it is the same "magic art" which has been employed for centuries, with varying ritual accompaniments, by the adepts of occult science. The methods of Brother Hilarion Tissot, who is described as curing lunacy and crime by "the unconscious use of the magnetism of Paracelsus," who attributed his cases "either to disorder of the will or to the perverse influence of external wills," and would "regard all crimes as acts of madness and treat the wicked as diseased," anticipated the discoveries of Charcot and Janet.

But in spite of the consistent employment by all the great adepts of their "occult" or supernormal power in the healing and prevention of disease, on its philosophic side Magic, like Christianity, combines a practical policy of pity for the maimed, halt, and blind, with a creed of suffering and renunciation. Here it joins hands with Mysticism, and proclaims its belief in pain as the schoolmaster of every spirit which desires to transcend the life of sense.

Eliphas Levi, whilst advising the initiate, whose conscious will has reached its full strength, to employ his powers of alleviation of pain and prolongation of life, laughs at the student who seeks in Magic a method of escaping suffering or of satisfying his own selfish desires. None, he says, knows better than the true magician that suffering is of the essence of the world plan. Only those who face it truly live. "Alas

for the man who will not suffer!" he says, "He will be crushed by griefs." Again—perhaps his finest utterance—he says: "To learn to suffer and to learn to die; this is the gymnastic of Eternity, the novitiate of immortal life."

Here, again, is the pure theory of Magic. It is seen at its best in the teachings of Eliphas Levi; because he was, in some respects, greater than the system which he preached. Towards the close of his life the defective and limited nature of that system became clear to him, and in his latest writings he makes no secret of this fact. The chief of these defects is the peculiar temper of mind, the cold intellectual arrogance, the intensely individual point of view, which occult studies seem to induce by their conscious quest of exclusive power and knowledge, their implicit neglect of love. At bottom, every student of occultism is striving towards a point at which he may be able to "touch the button" and rely on the transcendental world "springing to do the rest."

In this hard-earned acquirement of power over the Many, the occultist forgets the One. In Levi's words: "Too deep a study of the mysteries of Nature may estrange from God the careless investigator, in whom mental fatigue paralyzes the ardors of the heart." When he wrote this last sentence, Levi stood, as the greater occultists have often done, at the very frontiers of Mysticism. The best of the Hermetic philosophers, indeed, are hardly ever without such mystical hankerings, such

flashes of illumination; it is as if the transcendental powers of men, once roused from sleep, cannot wholly ignore the true end for which they were made.

Religion, as we have seen, can never entirely divorce herself from Magic. Well did Levi say (after he had returned to the bosom of the Church) that the Christian Church, admittedly the mother of the Mystics, was also the heir of the Magi; and that popular piety and popular magic veiled the same ineffable truths. Perhaps, however, he read into the Church much that orthodoxy would hardly allow. Be that as it may, it must be admitted that Religion's rituals and sacraments, whatever explanations of their efficacy may be offered by their official apologists, have, and must have, if they are to be successful in their appeal to the mind, a magical character.

All persons who are naturally drawn towards the ceremonial aspect of religion, are really devotees of the higher Magic; they are acknowledging the strange power of subtle rhythms, symbolic words and movements, over the human will. An "impressive service," conforms exactly to the description which we have already attributed to a magical rite: it is "a tremendous forcing-house of the latent faculties of man's spiritual nature." Sacraments, also, however simple their beginnings, always tend, as they evolve, to assume upon the phenomenal plane a magical aspect. Those who have observed with understanding, for in-

stance, the Roman rite of baptism, with its spells and exorcisms, its truly Hermetic employment of salt, **annointing chrism and ceremonial lights, must have seen in it a ceremony far nearer to the operations of White Magic than to the simple lustrations practiced by St. John the Baptist.**

The student who is interested in this branch of religious psychology **may easily discover for himself the numerous and well-marked occult elements in the liturgies of the Christian Church—or indeed of any other Church.** There are invocative arrangements of the Names of God which appear alike in grimoire and in Missal; sacred numbers, ritual actions, perfumes, purifications, words of power, hold as important a place in Religion as in Magic. In certain minor observances, and charm-like prayers, we seem to stand on the very borderland between Magi and Priest.

It is inevitable that this should be so. The business of the Church is to appeal to the whole man, as she finds him living in the world of sense. She would hardly be adequate to this task did she neglect the powerful weapons which the occult tradition has put into her hands. She knows, implicitly, that only under those ecstatic conditions which it is the very object of Magic to induce, can normal man open his door upon the Infinite, and let those subconscious powers, which are the media of all our spiritual experiences, emerge and peep for a moment upon the transcendental world.

She, who takes the simplest and most common gifts of nature and transmutes them into heavenly food, takes also every discovery which the self has made concerning its own potentialities, and turns them to her own high ends. Founding her external system on sacraments and symbols, on rhythmic invocations and ceremonial acts of praise, insisting on the power of pure and self-denying will and the "magic chain" of congregational worship, she does but join hands with those Magi whose gold, frankincense and myrrh were the first gifts she received.

There will always be an Inner Church and an Outer Church; the Inner Church for the Mystics who know, the Outer Church for those who only believe. The New Testament is not without its reminders that this was bound to be the case. (See, for instance, Matt. xiii, 11; and 1 Cor. ii, 6, and iii, 1.)

(Concluded.)

X-Ray 'Fountain of Youth' Found by Austrian

**Scientist Stirs Vienna by Discovery of
Method Long Sought For.**

German and Austrian scientists are marveling over the recently revealed experiments of Professor Steinach, famous Vienna biologists, and seriously asking the question: "Has the 'fountain of youth' at last been found?"

There seems to be no questioning the

credibility of the startling story which is told in the just published book, of which Dr. Steinach is the author, and which reveals the fact that for ten years the Austrian has been successfully prolonging and renewing youth, not only of animals, but of men and women.

And doubly interesting is the revelation that he has accomplished this result, not by the transfusion of glands, but by simple X-ray treatment.

Austria Is Pleased

Austrian newspapers are now printing columns concerning the work of Dr. Steinach, which they maintain has long since passed the experimental stage.

They suggest that the discovery "comes to Austria at a time when the war has dragged down the health of the people and when, most of all times, they are in need of such a rejuvenator." Plans are being made for putting the idea into actual practice on a large national scale.

"Our most profound poverty may be relieved and the old, sturdy Austria restored," one paper comments.

Animals Become Frisky

Writing on the effect of the treatment on animals, Dr. Holzknecht, a Vienna professor, says: "The animals treated grew frisky, ate greedily and then began to gambol with their young and to fight their rivals. The discovery promises to regain the long lost summits of life and to add one-fourth, or longer, to its duration."

Concerning the effect on human beings, it is said: "The results are similar. A more youthful appearance is noted on old men; their physical and mental capacities revive; energy and efficiency in business are regained and vital force and joy in living are restored."

According to the claim of Dr. Steinach, his experiments antedate those of Dr. Serge Voronoff, Paris surgeon, whose similar experiments were proclaimed to the world a year ago.

Our Visits to This World

By A. P. Sennett

(Continued from December number)

And, for that matter, though we may take the holder, at any time, of the exalted office referred to as one who "stands on the height of his life," and of life as generally understood, the occult student at all events enjoys "a glimpse of a height that is higher," and expands his consciousness accordingly. But apart, indeed, from the fact that the majority even of cultured people in civilized communities have not yet developed faculties that enable them to remember past lives, there is a very good reason why Nature does not allow them to do so, at their present stage of progress. Very often they have complicated "Karma" to work out. They have done things in past lives that entail painful consequences in the current life. To be able in advance, by remembering the incidents, to foresee the painful consequences impending, would be an arrangement cruelly aggravating the pain. For the clear sight of past causes it is much better that most of us should wait. When spiritual attainment has cured us of the tendencies that engender evil consequences; when appropriate aspirations and acquired knowledge co-operate, the higher senses (which include the power of looking back) will certainly dawn among earnest students of the Higher Occultism—the super-physical science of Nature

which illuminates the whole Divine scheme for those devoted to it. There are some who already have these higher senses in full activity, and can not only look back on the former lives they themselves have passed through, but on the companionships and acquaintanceships of those lives, so that a great many others now in physical life are enabled at second hand to acquire knowledge of their former doings. Thus we can observe in actual operation the working of the law referred to above, which brings sympathetic friends, besides those linked by the supreme tie of love, into incarnation together. In this way I have been able to identify twenty or thirty of my present friends and acquaintances, as having played parts together in former dramas—parts that have curiously varied in character sometimes, under Karmic influences of diverse kinds.

Before examining the method—or methods, for they vary—by means of which reincarnations are accomplished, let us glance at the esoteric necessity for the process. Theologians, by thoroughly misunderstanding God and Nature—i.e., supreme Divine power and the mechanism of manifestation—have taught people to think of the Earth-life and its conditions with disdain (if they can), and to contemplate an eternal future of hymns, wings and inferior musical instruments with as much ardour as the prospect permits. Expanding knowledge enables us to realize that the Earth-life is in the same relation to the spiritual future

that (during this life) a man's business or work is to the enjoyments that wait upon success. The slow processes of early evolution fit the growing Ego for his work in the Earth-life. Then he has to do it, and earn the results. Few Egos would do it successfully the first time of trying. Nature is very patient, and gives them almost any number of repeated opportunities for trying again—i.e., so many Earth-lives with periods of rest between each. Only here can they do the work. Careless thinkers vaguely imagine that spiritual progress—without work to provide for it—will be somehow accomplished on spiritual planes after the shackles of physical existence are contemptuously cast off. On this plane that would be like the view of life that a man of business might take if he assumed that income would flow in of itself if he basked all the time in the luxuries of his home and never went back to his office. Consequences will not follow without causes being set up to provide for them. That simple truth governs spiritual progress as well as the processes of manufacture. Wood will not spontaneously convert itself into tables and chairs. The human soul must be fashioned into shape before it can take a place—as it may do if all goes well—in the Divine Hierarchy; but, unlike the wood, it has within it the power of fashioning itself, and no external carpenter can accomplish the task, a long and sometimes a wearisome undertaking that can only be carried to a successful conclusion in the

workshop. In more scientific language, physical life is the condition in which we all begin the work of educating ourselves up to Divine levels, a stupendous task, each stage of which has its own beginning. We start in some life or another on the upward journey. We make some progress which colours the super-physical period of rest and fruition, and if we persevere we get on farther next time. No one in one physical life does more than make progress. If he has set out to walk from the Land's End to the north of Scotland he cannot get over the whole distance in one day, but let him keep on day after day and he will arrive eventually. If he were allowed only one day for the journey he would not do this. The comparison is perfectly sound. If we were allowed only one life, we could never get to the summit of our possible destiny. Certainly there are aspects of progress at variance apparently with the rigidity of the statement above about the necessity of providing for it by work down here. At given stages of progress we must be in touch with super-physical planes, but the aspiration to get into touch with them must have begun here in the first instance. Thus the importance of the physical life and its opportunities cannot be overrated, its frequent renewal is an absolute necessity—deeply embedded, so to speak, in the Divine programme of human evolution.

The methods by which reincarnations are accomplished vary within very wide limits according to the

stage of development each Ego may have reached. For a few (relatively), very far on, special arrangements come into play. Dealing first with the enormous majority, including the savage and civilized races, the course of rebirth is guided—not by blind laws inherent in matter, but by the will of Beings on an immensely high level of Divine dignity, thought of by occult students as the Lords of Karma. So far as we know their collective jurisdiction extends over the whole Universe. As regards this world we know of four such Beings, each, of course, presiding over an immense hierarchy of agents. One is concerned merely—or especially—with the savage races; another with the rank and file of civilization; another with the cultured minority: these present Karmic problems of deeper intricacy than are usual with the less evolved majority. The fourth is concerned with the Karma of Nations, but that is a huge subject by itself which need not claim attention for the moment.

The simplest savage has potentialities of ultimate development towards infinity, but till his Ego has become qualified for incarnation in civilized races, almost any opportunity for renewed life in his own or some similar race will suit him equally well. His higher spiritual self is merely a germ. The identity of his personalities in each savage life could only be traced by the keenest vision of exalted clairvoyance. As a natural process the method of bringing any Ego back to physical

life will be better understood if we consider the rank and file of civilization. At that level each Ego has made some progress in growing a Higher Self on the plane of spiritual consciousness. The personality in life has developed capacities of the mind, loves, friendships, and relationships which give rise to a protracted and interesting period of life on the Astral plane after physical death. This period may last for centuries, but it is the outcome of finite causes and comes to an end. The loves and friendships do not come to an end. They are simply melting into spiritual consciousness preparatory to their renewal in a new physical-plane act of the great life drama, but when each Ego concerned has been assigned to a new and appropriate incarnation by the Divine discernment of the Lord of Karma, let us observe what happens.

An atom of matter—inconceivably minute, an atom of each plane on which human consciousness can function—clings to each personality after death. This is well understood by occult students. Such atoms are called the “permanent atoms.” They pass upward during the long inter-incarnate period, and ultimately lodge in the Higher Self. When a new birth has been ordained they are projected down through the intervening planes, and the permanent physical atom lodges in the new mother. Does that seem a very feeble link with the last life on earth of the Ego concerned? If we want to understand superphysical science,

(To be continued.)

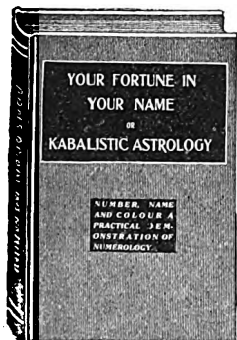
Your Fortune in Your Name

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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