

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

Vol. VI

JUNE, 1921

No. 2

Editorial Talk

By Arthur Gould, Editor

In my April "Talk" I called your attention to the thought embodied in that statement in the article clipped from the old magazine—the thought that "Those whom the gods love, die young," no matter how old in years they may be at the time of their passing out. In my May "Talk" I called your attention to the fact that man's normal period of longevity is far beyond the proverbial "three score and ten" which has become tacitly accepted as the extreme limit of normal human life. In this month's "Talk" I shall call your attention to certain ideas concerning "How to Stay Young" in spite of the passing of the years.

Much has been written along the lines of the idea of "How to Live Forever," most of which is well worth reading because of the many suggestions concerning the care of the body, exercise, food, etc., but some of which is not worth spending one's time upon because it is concerned merely with theories concerning the possibility of preserv-

ing the existence of the physical mechanism beyond the ordinary period of normal longevity. While practically everyone would like to "live long," it is found that what one really desires is to "remain young for a long time." But very few persons would care to live to be 150 years of age if the latter half of that period of life were passed in a state of "oldness" with all the characteristics (physical and mental) of old age.

Youthfulness consists of characteristics which may be divided into two classes, as follows: (1) youthfulness of body and (2) youthfulness of mind and emotion. Some persons are able to keep their minds young, but their body will show marks of age. Others will manage to keep their bodies youthful, but their mental powers will exhibit the weakness of old age. In the first case it will be found that the care of the body has been neglected, though the mind has received the exercise which has kept it active. In the second case it will be found that while the body has received the exercise and care which has kept it

young, the mental powers have not been sufficiently exercised and employed to keep them in effective condition.

We find instances of the first case in scientists, inventors, business men and others whose mental powers are kept active by necessity, but whose bodies have been neglected by reason of over-occupation along the lines of mental work. Instances of the second case are found in the ranks of a certain class of society women, and of those men who are able to devote much time to social activities—old beaux, "ladies' men," etc. In either case there is a lopsidedness which is not necessary; a little care would result in a more evenly balanced relation between mind and body.

You will notice that in mentioning the two contrasting cases, above noted, I have said nothing concerning the emotional nature. I have not overlooked the same, however, for I consider it of supreme importance. In fact, I believe that if the individuals of either of the above mentioned two "lopsided" classes were to pay intelligent attention to the emotional phases of their being, to the feelings, interests, desires, and other emotional factors, then they would be able to develop their mental and physical powers along the lines of youthfulness, in equal degree, and would become "all around" young people notwithstanding their added years.

In short, I believe that the active-minded individuals with old bodies—and the individuals with the youth-

ful appearing bodies but with old minds—could and would stay young, or else become young, in both mind and body, if they would but keep their emotional nature active along the lines of interest and feeling. I think it will be found that in most of the cases of lopsided preserved youthfulness above mentioned, as well as in the cases of a complete loss of the characteristics of youth, physical and mental, it will be found that there was first a loss of the youthful emotional qualities. I believe that loss of youth, and the coming of age, mental and physical, in nearly all cases has been preceded by a loss of youthful interest and attention, feeling and emotion, desire and will. When the emotional element of youth becomes atrophied, then there follows a similar atrophy of mind or body, or of both. It is the emotional element of one's nature that is the Fountain of Youth.

This does not mean, of course, that the middle-aged man or woman should be an emotional replica of the person in the "teens," or the early "twenties"—such would be ridiculous, and well-nigh practically impossible by reason of the added experience of the years, and by the passing of the normal period of the expression of the adolescent emotions and those which immediately follow them. But it does mean that the individual should not let his or her emotional nature atrophy with the natural passing of those particular emotions. It means that the older person should carefully cultivated objects of interest and atten-

tion, liking and feeling, desire and will, which will supplant and replace those of earlier years, but which will also keep alive and active the emotional phases of their nature without which youth cannot be retained and in the absence of which old age inevitably takes possession of the person.

Interest and attention; curiosity and movement to gratify it; feelings, wants, desires, will to attain; all these are prominent in young persons. No matter how old in years may be a person, if he or she retains the ability to manifest interested attention, feelings and wants merging into active desire, and the will to attain the objects thereof, then that person remains young in spirit—and that spirit is reflected in mind and body.

When one loses interest in things of the world—when he dwells upon the futility of earthly things—when he feels and says "What's the use?" or "Vanity, vanity, all is vanity!" then he or she is "growing old" in truth, whether the attained age in years be thirty-five or seventy. Likewise, no matter if one is seventy, or eighty, if he or she has maintained a keen interested attention in the things of the world, and a lively interest in the day's doings—if he or she has lively feelings, wishes, and desires, and the active will to attain or to accomplish the objects thereof—then such a person is truly "young" in spirit, and in most cases the spirit reflects its strength and activity in both mind and body.

Look around you in your circle of acquaintances, and see if it is not

true that in practically every case where a "young old person" is found then he or she is discovered to have a keen interest in the events and news of the day, in the direction of current thought and action, in the fashions of mental taste and physical garments—in short, in the same kind of things in which a normal, healthy person is interested. Action is the result of Will; Will proceeds from Desire; Desire arises from Feeling, and Feeling is derived from Interest: so Interest is the seed from which all the rest spring. Consequently, the rule for all persons to observe—particularly such persons who may find themselves "slipping" in the direction of "growing old"—is this: **"Maintain your Interest in the things of Life and the World!"**

This is your World, and your life in it is your Life—at least for the time being. Whatever you may think of, or hope for, concerning other Worlds, remember that you are living in this particular World at the present time, and that as the wise philosopher once said: "One World at a time is sufficient." If you lose your interest in this World, then you subconsciously direct yourself toward another one—and you proceed to gradually die to this World which you have tacitly rejected and forsaken; the first steps toward such death are those of "old age" in spirit, which is reflected in mind and body.

I thought that this "Talk" would about finish my thoughts concerning this subject, but I find that I have still more to say along these lines. Therefore, I shall add a few words concerning this subject in my next month's "Talk."

The Greater Theosophy

By Oscar Nystrom

(Second Paper)

In my opening paper of this series of articles upon the subject of the Greater Theosophy, I called your attention to the definitions of the general term, "Theosophy," as given by several admitted authorities. These several definitions may be combined in condensed form into the following general statement of meaning, viz.: "Theosophy is that system of mystic philosophy which is based upon a claimed direct knowledge of the Divine Principle or Person; upon a claimed insight into the processes of the Divine Mind in its acts of Creative Manifestation; and upon a claimed means of contact or intercourse with the Divine or Absolute Being or Principle."

Theosophy, in the above stated general philosophic meaning, represents a quite marked tendency or philosophic thought, and as such it has found expression in many different forms of doctrine and of interpretation on the part of philosophers and mystics of oriental and of occidental lands for many centuries. So far back into the history of philosophic thought and mystical speculation, indeed, do its roots extend, that it is impossible to name its actual origin or to set down the names of its earliest promulgators.

Theosophical thought based upon the general conceptions involved in its definition may be divided generally into two broad classes, viz.:

Oriental Theosophy and Western Theosophy. These two classes, however, do not represent opposing basic conceptions of the fundamental doctrines, nor antagonistic interpretations of such; they rather represent the different forms of the expression of such doctrines and principles arising from the habits of thought involved in the oriental and western speculations, respectively, and representing the history of these two great schools of philosophical thought which, for a long time, existed practically apart from and without contact with each other.

Here, however, it should be noted that the oriental philosophies are the oldest, and that they have undoubtedly strongly influenced all later western philosophic thought through the channel of the ancient Greek philosophies which were, in their time, likewise strongly influenced by contact with fragments of the older oriental teachings. In fact, it is not too much to assert that all philosophy, and all metaphysics, have had their direct or indirect origin in the oriental thought.

This, however, is not necessarily a proof of the superiority of the oriental to the western mind in matters of philosophical and metaphysical speculation, but is rather a logical consequence of the fact that during the centuries in which the western races were in a state of barbarism, or of undeveloped civilization, the oriental lands were the seat of many centuries of established philosophical and metaphysical thought, discussion, and teaching. Civiliza-

tion and culture had its origin in the East, and has gradually extended westward. Naturally, philosophy had its origin there, and there is sound ground for the statement that "All Light comes from the East."

The earliest recorded statements of Oriental Theosophy are found in the Sanserist sacred books known as the Upanishads, which date many centuries before the Christian Era. The Upanishads are devoted to theological, metaphysical, and theosophical speculation upon the nature of the world and man, and their relations to the Divine Principle of Being. They reach their highest phase in their mystic meditations upon the nature of the Oversoul, Universal Life Principle, or Brahman, of which all individual souls are held to be either parts, centres or expression, or else reections. Brahman is held to be all that actually exists; the phenomenal world is held to be wholly, or else partially, an illusion—a distorted reflection of Brahman upon the more or less unreal and illusory substance of Maya.

All later school of Hindu philosophical or metaphysical thought is strongly saturated with this mystical Theosophy derived from the Upanishads. Even the orthodox Hindu religions, with their personal deities, are under its influence. Under all of the forms of religious belief in India there is always the tacit implication that, at the last, the Supreme Being is the sole reality, all else being an emanation or reflection thereof. The highest aim of the Hindu religionist, philosopher, or metaphysi-

cian, is to enter into an actual realization of the Truth expressed in the statement, "Tat tvam asi," meaning "That thou art," or "I am that."

Undoubtedly arising from Hindu original sources are those forms of Theosophy found among the Persians and among the Arabs—these representing the esoteric phase or schools of Mohammedanism, such inner mystical doctrines having existed from the beginning alongside of the orthodox doctrines and teachings. The Sufis, those Mohammedan mystics, have a Theosophy directly traceable to Vedantic sources, though the Sufis prefer to believe that it originated among their own people in ancient times. Traces of a similar innuence are found in certain of the mystical teachings of the Chinese; the "Yi-King," and the "Tao-teh-King," of China, being a statement of certain of the basic principles of Theosophy.

The ancient Jews also had their own form or phase of Theosophy, though here it is not easy to trace the origin thereof to India, and certain phases of such thought seem to indicate a separate and distinct origin. A later Theosophy became current among the Jews in Europe between the twelfth and the sixteenth centuries. Of this, H. W. Percival says: "The teaching of the Cabbala as represented by the writings of Simeon ben Jochai and Moses de Leon, are so widely different from the Theosophy of India as to preclude any idea of Hindu influence. On the other hand, the Cabbalistic doctrines were

profoundly modified by what may be regarded as the typical Occidental Theosophy — Neoplatonism, represented by Ammonius Saccas, Plotinus, Porphyrius, and Proclus—and by the Gnostics, represented by Valentinus and Basilides.”

Pringle-Pattison says: “The Neoplatonic doctrine of the emanations from the supra-essential One; the fanciful emanation-doctrine of some of the Gnostics (the aeons of the Valentinian system might be mentioned); and the elaborate esoteric system of the Kabbalah, to which the two former in all probability largely contributed, are generally included under the head of Theosophy. In the two latter instances there may be noted the allegorical interpretations of traditional doctrines and sacred writings which is a common characteristic of all Theosophical writers.”

Neoplatonism and Gnosticism, respectively, are among the earliest schools of Western Theosophy, as is indicated by the above quoted writers. For the present purpose it is necessary merely to indicate the general character of these two schools of thought, and to point out the date of their greatest popularity. While speaking of them now as schools of thought belonging to the past, however, it must always be remembered that their influence still abides in metaphysical and mystical doctrines and teachings—they may be said to live in spirit, having merely changed their outward form and their names.

Neoplatonism is defined in the current dictionaries as: “A pantheistic, eclectic school of philosophy.”

Gnosticism, by the same reference works, is defined as: “The gnostic philosophy of the first ages of Christianity whose system combined Oriental theology and Greek philosophy with the doctrines of Christianity.”

Neoplatonism had its rise among the Greeks in Alexandria, and attained great popularity in the Third Century of our era, and for several centuries thereafter; it has also had several revivals in popularity in later centuries. It was essentially eclectic in character, “taking its own wherever found” from practically all of the ancient Greek philosophies.

Gnosticism rose in the Second Century of our era, outside of the Christian Church, but soon entered the latter and played an important part in the early history thereof. It was essentially syncretistic, and drew for its materials upon the sources of Oriental, Jewish, and Christian doctrines and speculations. It concerned itself rather with explaining the Creation of the World by the Divine Author, than with an explanation of the nature of that Creator.

The next paper of this series will be devoted to the consideration of that form or phase of Theosophy known as Gnosticism; the next in order will be devoted to the consideration of that form or phase of Theosophy known as Neoplatonism.

Endeavor to live your life in a manner that when the Clock of Time strikes the closing hour of your existence you will be prepared to bid the world an honorable adieu.

Mental Science

By William Walker Atkinson

(Sixth Paper)

In the preceding papers of this series you have seen that the processes of Mental Science Healing operate in the direction of producing physical effects which are in accordance with (1) the idea or ideal existing in the mind of the person treated, plus (2) the degree of his expectant attention, confident hope, or faith in the production of such effects by means of the particular method or agency employed in the treatment. In short, that **the physical result is the materialization of the ideal form existing in the mind of the patient, such materialization being set into operation and also being largely maintained by the faith, hope, belief and expectation of the patient.**

So much for the general principles of the operation of the Healing Power of Mind, and for the general methods by means of which such power is set into operation. The next question to be considered and answered is this: "How is the Mind able to produce physical effects along these lines?" Here we come to that stage of the inquiry in which there is found to be present a great divergence of opinion among the mental healers—a mass of divergent and often unreconcilable theories and dogmas.

Those mental healers who owe allegiance to particular cults or schools of metaphysical teaching, or to the various quasi-religious organizations

practicing "divine healing," etc., usually attribute their cures to the operation of certain principles of their respective schools, and to the theories or dogmas advanced by such. They often seem to believe that they must throw aside all scientific knowledge based upon modern physiology and psychology, and must look for the explanation of the healing process in some vague metaphysical or quasi-religious theory or dogma favored by their own particular school or cult.

This has led to great confusion in the minds of those who wish to find the scientific basis for such cures—the scientific foundations of Mental Healing. Such persons find themselves confronted with a mass of opposing teaching and antithetical theories, each phase of which is claimed by its particular adherents to be the Truth, the whole Truth, and nothing but the Truth.

A writer on this subject said several years ago: "Past teaching respecting the influence of the mind on the body has been clouded and distorted by the errors of superstition, the inaccuracies of ignorance, and the exaggeration of fanatical extremists whose prejudiced observations and reports were more or less colored by commercial motives or sectarian enthusiasm. And so it is no little wonder that the teaching of mental healing grew into a mass of religious contradictions, unreliable observations, and groundless assertions. It has required much painstaking labor on the part of modern physiologists and psychologists to

clear away this accumulation of rubbish and ignorance, and to lay a scientific foundation for a rational system of mental hygiene based upon the known laws of mind and matter."

One of the first requisities for a scientific understanding of the principles and methods of Mental Healing is that of a true understanding of the relation and correlation of "mind and matter" in the human body. On one hand we find many persons believing and teaching that Mental Healing is a form or phase of the action of "Mind over Matter." Such persons seem to think that human body is a mass of mindless Matter, over which the Mind has some potent influence and power by means of which it moulds the Matter according to its own pattern and thus performs the healing process. Others take a directly opposing position; they hold that the Matter of the body is an illusion and false appearance, and that Mind is the only reality: hence Mental Healing is performed by the Mind rejecting all belief in the existence of the material body, and asserting its own reality—then building up its own mental conception of the body along the lines of health.

The "Mind over Matter" folks believe in the reality of Matter—in fact they regard it as a very real thing, antithetical to Mind but under the control or direction of Mind. They usually are unable to determine whether Life is a property or attribute of Matter, or of Mind, however—they split into diverging fac-

tions on this question. The "Mind is All" folks regarding Mind as the only reality, and Matter as an illusory appearance, nevertheless do not proceed to the ultimate logical conclusion of "thinking out of existence" the entire physical or material body, for this would render them "pure mind" devoid of a body—this condition not being just what they want at all. So, instead, they try to "think" into better condition that "illusory material body," so as to cause it to function more efficiently and more desirably.

Here, as in most cases, Science finds that the Truth lies between the two extremes—or else is composed of a reconciliation of the two opposing aspects. Science holds that whatever Matter may be at the last, it certainly is an aspect of Nature's manifestation and activity; it holds that Mind is another aspect of such manifestation and activity; both aspects are admitted to be possibly (or probably) twin-phases of an Underlying Something transcending both Mind and Matter.

Advanced Science, today, holds that (1) there is no Mind without Matter; and (2) there is no Matter without Mind; (3) Matter is the Outer Form of Things, while Mind (in some phase or degree) is the Inner Energy of Things. With this general conclusion of advanced modern Science in view, it is possible to consider the phenomena of Mental Healing without becoming "fogged up" with the metaphysical or quasi-religious theories usually held neces-

sary to account for the same.

Mental Healing, in the scientific view, is held to consist not of the "power of Mind over Matter," but rather of "the power of Mind over Mind," i. e., the power of the general "physical-process-Mind" of the individual exerted over the "organ Mind" or "cell Minds" present and active in the various parts of his body. This may seem like "very material thought" to many who incline toward the more "spiritual" hypotheses—but it is in no way inconsistent with the true "spiritual" philosophy when this is rightly understood. Moreover, it is found to account scientifically for the phenomena of Mental Healing, and to place the latter upon a strictly scientific basis.

That the activities and processes of the physical body are under the control and direction of a phase of the Mind of the individual is now generally recognized. The life-processes of the body are now perceived to be far beyond the powers of mechanical or chemical energy alone, although both of these are pressed into service by the Life Principle or Vital Forces of the body. This Life Principle or Vital Forces are now known to be mental in their inner and essential nature. They are believed to be the operations of that which has been variously called the "Subconscious Mind," the "Subjective Mind," the "Corporeal Mind," the "Unconscious Mind," the "Instinctive Mind," etc.—all of which terms seek to indicate the same essential mental activity.

Moreover, modern Science has discovered that every organ in the body, and even every cell on the body, is moved and directed by the element of Mind which abides within it. It has been discovered, and has been verified by numerous careful scientific observations, that each and every cell of the body has its own quota of Mind immanent in it—this portion or share of Mind allotted to it by Nature is sufficient for the purposes of its preservation, welfare, and necessary activities. Some of these cells have wonderfully effective minds, and perform wonderfully complex activities; the organs, being groups of such cells specially organized for specific purposes, possess composite minds sufficient for the special purposes of each. The "organ minds," in turn, are under the direction, influence and control of the Subconscious Mind, or whatever else we may choose to call it.

In the next paper of this series we shall see how these "Body-Minds" act normally, and in disease; and how they are affected by Mental Healing.

A HAND ON YOUR SHOULDER

When a man ain't got a cent,
 And he's feeling kind of blue,
 And the clouds hang dark and heavy
 An' won't let the sunshine thru,
 It's a great thing, O my brethren,
 Fer a feller just to lay
 His hand upon your shoulder
 In a friendly sort o' way.

Science of Forgiveness

By Henry Victor Morgan

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

Carlyle tells us that every moment is the conflux of two eternities. This is a very modern statement of the old Hindu philosophy of the "Pairs of Opposites." The tendency of the uninstructed human mind is to swing to the extreme. You can scarcely state any one aspect of a question positively without doing a seeming injustice to another aspect equally true. Let one illustration from the New Testament suffice. In Paul's letter to the Galatians he admonishes us: "Bear ye one another's burdens, and so fulfill the law of Christ." And almost before the ink is dry, he adds: "For every man shall bear his own burden." At first glance, the last statement looks like a complete contradiction of the first; but a moment's sympathetic reflection will show the real meaning, namely: that we are to help bear our brother's burden until he is able to bear his own. To miss either aspect of the principle involved is to be an extremist. We must be balanced between the pair of opposites.

The same principle is involved in our relationship to God, and in our relationship to our fellow men, also between what God will do for us and what we are to do for ourselves. The dual aspect of this question is discussed by Emerson in two remarkable essays, namely: "Self Reliance" and "Spiritual Laws." In the former, man is all. In the latter we are

"To take our bloated nothingness out of the path of the divine circuits. Let us unlearn our wisdom of the world. Let us lie low in the Lord's power and learn that Truth alone makes rich and great." The union of the pair of opposites is found in his still more remarkable essay: "The Over-Soul," wherein we are told: "Ineffable is the union of man and God in every act of the soul." We find the same thing in the teachings of Jesus. Therein every valley is exalted and man is made co-equal with God and told to be as perfect as his Father which is in heaven. The pinnacle of the life affirmative was reached when Jesus, speaking for the divine in man, said "I and my Father are One." But, balanced as he was between the pair of opposites, he also realized: "I and my neighbor are One."

When the inquiring young lawyer asked Jesus: "Which is the great commandment of the law?" Jesus said unto him: "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy mind."

This is the first and great commandment, and the second is like unto it, "Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The question is often asked: "Can I love my neighbor as myself?" With man this is impossible until his understanding is opened to the truth that his neighbor is himself and he can say as truly, as lovingly, and as exaltedly: "I and my brother are

One," as he can say: "I and my Father are One." The perception of unity is the only solution. There is only one Self, one Overman, of which we are all parts; in the light of this truth what heights of understanding is involved in "Forgive us as we forgive others."

It is the vision of completeness and constitutes the frictionless way of attainment. It is the enlargement of love to a new Infinity on every side. To know all, is not only to forgive all, but to love all. Paul tells us that no man ever yet hated his own flesh, and when in the light of reason we see that the blood of all men runs in our veins, "that not a mutineer walks to the scaffold but we all walk with him," hate becomes impossible.

The importance of the attitude of forgiveness in the psychology of Jesus is apparent from the fact that at the close of the prayer he immediately returns to the aspect of forgiveness, and adds: "For if ye forgive men their trespasses your heavenly Father will also forgive you. But if you forgive not men their trespasses neither will your Father forgive your trespasses."

It is the initiative of virtue and places the key of limitless power in our hands. It is our part in the work of redemption. Its importance in spiritual healing cannot be overestimated; for we can never have peace of mind, nor perfect health of body while we hold a single grudge, nor while there is a single person with whom we would like to "get even," or to see some calamity befall. Sev-

eral years ago I endeavored to voice this Law of Laws in a poem published in *The Master Christian* entitled:

Which Shall It Be?

Stern is the Law I bring to you
Yet charged with blessing through
and through!

'Twill lift to heaven or sink to hell;
It will defeat or victory spell;
Your path with thorns or roses
strew;

Which shall it be It rests with you!
This is the Law! All thoughts you
send

To those who call you foe or friend,
(Like Noah's dove o'er waters blue)
Will go, swift-winged, and never
rest,

Until they come, with increase blest,
And bring their likeness back to you.

The poem caused many letters of inquiry. One asked, "How would you like to have all the thoughts that you have sent out toward Germany and the Kaiser during the War come back to you?" I answered by sending a copy of my poem, "The Healing Christ," which was written while my son was with the American Army in France.

The Healing Christ! He stands to-day

Within a world with anguish red,
Within a world with sorrow grey.

The Healing Christ! I hear him
say:

"What means this orgy of the dead?
Was it for this I lived and bled?
Have ye not seen, have ye not heard,
When Peter fierce and anger-stirred,
To save me from impending fate,

Would use the weapon forged with
 hate,
 Have ye not heard my living word?
 Did I not say: "Put up the sword?"
 'Twas not a dream; my soul did hear
 These living words in accents clear.
 I lowly turned to him and said:
 "I know, dear Lord, the cross was
 bliss
 To thy great soul compared to this.
 But know, Oh Christ, that hearts
 aflame
 With thine own love, still call thy
 name
 And pray alike for friend and foe
 Across this tide of sin and woe,
 That all thy healing love may know."
 Then deep I heard the dear Lord say:
 "Such only have the right to pray;
 To such I call in this great hour
 To save the world from error's power,
 To heal the wounds that hate has
 riven
 And bring to earth the dream of
 heaven."

I give this poem here as my own
 highest conception of redemptive
 love that heals through forgiveness.
 Its universal application would not
 only have dethroned the Kaiser of
 Germany but it would shake the very
 foundations of that spirit of domina-
 tion that makes the spirit of Kaiser-
 ism possible in any land.

The witticism of Bernard Shaw,
 "It is surprising how we English
 hate our own sins when we see them
 in the Germans," exposes a thousand
 hypocrisies. Jesus also perceived
 this psychological tendency and said:
 'First cast the beam out of thy own
 eye then wilt thou see clearly to cast
 out the mote from thy brother's

eye.'" Surely while the law of for-
 giveness is stern, it is charged with
 blessings through and through.

Let us face the facts squarely.
 Hate can never be cured by hating.
 Brave indeed (or rather blind in-
 deed) would be the man who would
 say that we have less hate, misery or
 crime in the world today than we had
 before the beginning of the great
 war. Nay, in every nation there is
 such an avalanche of crime as was
 never before witnessed. War and
 hate settle nothing; they unsettle all
 things. Love is the only redeemer.
 Let us purify our own minds until
 in the sublimity of a great faith, we
 can stand naked before God and say
 in all humility: "Forgive me as I
 have forgiven others."

Then will our health spring up
 speedily, and having cast out hate,
 envy and all the hosts of darkness,
 we will become Lights of the world
 and Healers of the nations.

Knowledge and wisdom are the
 forces that destroy bigotry and
 superstition, and promote the forces
 of reason, intelligence, and civiliza-
 tion.

Wisdom should be coveted. All
 should strive to become WISE.

The passing years bring valued
 experience and greater wisdom;
 seek counsel from both to the end
 that thou mayest profit thereby.

Contacting the Absolute

By Carolyn Woodsworth

Modern metaphysicians, philosophers, and mystics are found frequently employing a new term, i. e., "contacting," in their discussions and teachings concerning the establishing of direct and immediate lines of communication between the Absolute—the Ultimate Principle of Being—and the individual "I," Ego, or soul, which is its central or focal point of expression, manifestation, or presentation in objective life, power, and consciousness.

The term, "contacting," of course, is derived from the term "contact," which means "a close union or junction; a touching or meeting." The verb, "to contact" (recently coined) means "to establish a contact; to effect a close union or junction; to touch or to meet by direct and close contact." The term is well adapted to the purpose of the metaphysicians and philosophers in indicating the close union, junction, or contact between the Universal Soul and the individual soul, which is the expression and manifestation thereof; it has attained great popularity in a short time, and seems destined to increase in favor among the class of thinkers mentioned.

It is important that you consider carefully the subject of this contact of the Universal Soul, or Absolute, with the individual soul, Ego, or "I": this establishing of direct lines of conscious contact and spiritual communication between the Infinite Self and the Finite Self—between

the Whole and the Part. This "contacting" plays an important part in the establishing, maintenance, and manifestation of spiritual power on the part of the individual. It is by means thereof that the individual comes in close union with his Infinite Source, and thus becomes "In Tune with the Infinite," as Trine has so wonderfully well expressed it. It is by means thereof that the individual opens his channels of intuition, inspiration, and illumination, and allows the spiritual flood to pour into his mind and soul. It is thereby that "spiritual irrigation" (as it has been called) is effected.

You are now invited to consider a fact of the utmost importance to you, personally; a fact having a most immediate and direct bearing upon your individual life, health, happiness, and prosperity. This fact is concerned with the Immanence of the Absolute in its Manifestation. Aside from its most important philosophical, metaphysical, ethical, and other implications, the fact that the Absolute is immanent in its Manifestation has an immediate and direct bearing upon the subject of the inflow of spiritual power and your participation therein.

The term "immanent" means, "remaining within, inherent, intrinsic"; the essential spirit of the term is indicated by its Latin source, which means "to remain in." The old deistic conception of the Supreme Being was that He created the world and then withdrew from it, leaving it to run itself thereafter by physical laws. The New Theology teaches

that the Supreme Being has never withdrawn Himself from his Creation, and never will do so as long as it stands; He will ever abide immanent within it, in its whole and in its every part. The Idealists, moreover, hold that not only does and will the Absolute remain immanent within its Creation, but, also, that it must do so from the very nature of the Manifestation, else the Creation would disappear like the figment of a dream when the dreamer awakes. Let us consider the reasoning that leads to this conclusion.

It is readily seen that if the world of Manifestation exists, "lives, moves, and has its being" in and of the Infinite Consciousness of the Absolute, held stable and firm therein by the Infinite Will of the Absolute, then the World of Manifestation must be "in" the content of the being of the Absolute, just as the idea or thought, the mental image or the imaginative picture, of the individual is contained "in" his mental being, and not "out" or "outside" of it. That the World of Manifestation is and must be "in," and not "out" of the content of the Absolute is self-evident—for there is nowhere else for it to be, there being no "outside" in which it could possibly be. As the old verse recites:

"If Thou dost fill Immensity — if
Thou art All-in-All—
Then in Thy being must I dwell, or
I'm not here at all."

As the Absolute is conceived as occupying All-Space, or, what is still more correct, is conceived as containing within itself All-Space, then it is

evident that there is nowhere else in which the Universe, and all contained therein, can or may possibly dwell: this is self-evident and requires no argument to sustain it. The theologian, in his dogma of Omnipresence—the doctrine of God Everywhere—is in agreement with this axiom of Philosophy. The idea of Infinite Space and that of Infinite Presence are practically identical—two aspects of the same concept, in Science, Philosophy, and Theology.

But, to many, the idea of "The Absolute in Everything" is far more difficult of mental assimilation than is the idea of "Everything in the Absolute": you may substitute the term "God" for "The Absolute" in this thought, if you find that the more familiar term serves to clarify your thinking along these lines. Let us then see how and why it is necessary to posit such Immanence of the Absolute (or God) in the Universe or World of Manifestation. Theology is left to account for, or to endeavor to escape from, this necessary report of Reason; we will confine ourselves to the explanation of Idealistic Philosophy.

We find a sufficient explanation in the essential facts of the conscious experience of the individual, as reported by psychology. The analogy is adequate for the purpose, as you will discover for yourself as we proceed. Psychology, through an able modern exponent, says: "**You, yourself, enter as a constituent into every mental fact of which you are conscious.**" In every idea, thought, mental image, imaginative picture, or

other state of your consciousness, you, yourself, are present. You cannot be absent from your mental states; you "throw yourself into them," whether you will or not. You are more keenly conscious of this in purely creative work—the work of your creative imagination; here you consciously and deliberately "throw yourself into" your thoughts and ideas, your plans, purposes, ideals and designs.

In your dreams, reveries, day dreams, fantasies, and your voluntary work or imagination, you are keenly conscious of your immanence within your ideal creations. The musician, the artist, the sculptor, the writer, the poet—all these understand fully this "throwing oneself into his work," this immanence of the ideator in his ideal creation. But even in ordinary mental work you will find it impossible to withdraw yourself from your thoughts—to think yourself out of your mental states—so long as these thoughts or mental states remain in your consciousness. Raising this fact of individual experience to the infinite degree, and to absolute consciousness, you have the explanation of the Immanence of The Absolute (or God) in the World of Manifestation which must exist in the Infinite Consciousness of that Supreme Being and Creator.

There are other, and more technical, metaphysical reasons for the conviction that The Absolute is immanent in its Manifestation and Creation, but we think that we have given you an explanation sufficient to

carry conviction, without involving you in abstruse, technical, academic thought on the subject. You have seen that The Absolute (or God) is Immanent in the World of Manifestation; is included and contained therein. **You** are included and contained therein: so this means that **The Absolute is Immanent within YOU!**

In the depths of your being dwells and abides The Absolute (or God). It is always there, abiding in all of its presence and power—for it is indivisible, and wherever it abides there it abides in its fullness and wholeness. Being there, it may be "contacted" by you; in fact, it is frequently so felt, touched, and experienced by you in flashes of super-consciousness, though, most likely, you have not realized just what it was, nor what it meant. As you awaken in spiritual consciousness, you may deliberately and intelligently so "contact" its presence and its power.

This subject will be considered further in subsequent papers of this series.

Cultivate only that which is commendable and honorable if thou would'st excel in the nobler things of life.

Look sweet, be sweet, and your sweetness will radiate all about you, and its compelling influence will cause others to become sweet.

No one is so wise to whom a fool betime may not impart a word of counsel.

Telergy

(THE COMMUNION OF SOULS)

By Frank C. Constable, M. A.

We have human experience of telepathy, and when we consider this human experience I think we shall find it drives us to a conclusion that each one of us exists as a relatively permanent "self"; that is, we are unconditioned in time and space. If so, this "self" must be fully non-physical. For where the material is, there is material change also.

I think, too, that the principle of Telergy, that is, of timeless communion between each one of us as souls, is necessary to explain the accepted cases of telepathy.

By analogy to the scientific acceptance of the existence of energy and the theory of the conservation of energy, there is, to account for telepathy, a theory of world consciousness; manifest in detail in personal consciousness, just as energy is manifest in protean form as gravity, electricity, magnetism, etc. But I suggest that consciousness is meaningless without a self which is conscious. I repeat Coleridge's statement that self-consciousness is groundless because it is the ground of all certainty. Without self-consciousness as of "groundless origin," we cannot formulate any theory—even that of selfless world consciousness.

The accepted cases of telepathy must now be considered. But, before doing so, some consideration must be given to a theory in direct

opposition to that now relied on. For this opposing theory has strong authority at its back.

Some cases are, on their face, explainable by the "Brain-Waves Theory." But when we turn to other cases, generally, we find the hypothesis must be sought to cover all cases: this theory would appear not cover all cases.

But something must be here said as to wireless telegraphy because this scientific fact has been used as support, wireless telegraphy supports the theory I propound.

It is generally assumed that, for wireless telegraphy, we want but a despatching station, a receiving station and electricity: electricity is treated as a thing in itself—though fully non-physical—which we have at our command. This is not so. Science starts with something that it terms energy: science also accepts the theory of the conservation of energy. What does this theory import? That energy is not subject to the changes which time and space necessarily involve: energy itself is not conditioned by time and space. But energy is manifest to us in time and space in diverse form—as electricity, etc.

When then we have attained efficient means for wireless telegraphy, what is it we have done? We have established our despatching and receiving station, and by relating energy to the material (an electric machine, for example, is material: it makes energy manifest in the form

of electricity) we have made it take the form of electricity.

Wireless telegraphy is founded on, is derived from, energy. So, even this remarkable means of communication between men, however distant, requires for explanation, scientifically, the assumption of the existence of "something" at its root which is unconditioned by time and space or, as I submit, which is transcendent of both. It is in support of, not in contradiction to the theory now propounded. Wireless telegraphy by analogy, though analogy far-fetched, is like to telepathy which requires telergy—"something" unconditioned by time and space—for explanation. Energy, transcendent of time and space, may be likened to communion, transcendent of time and space, between us all as souls. Electricity, an inhibition of energy, manifest in form in time and space, may be likened to thought, a similar inhibition of imagination.

Consider the simplest form of telepathy.

Suppose that Mr. Brown is the agent, his wife the percipient. They find that, very often, when Brown thinks about anything his wife, before he can voice it, herself voices it. There is apparent direct transfer of thought.

But, assuming the theory now propounded is correct, what has taken place?

Brown has imagination "deep buried in his soul." This is the origin of his power to think. What has Brown done? He has perhaps used

his innate power of imagination to move his brain as a machine at his command; that is, he has, perhaps, by existence of will, himself determined what thought has arisen in his brain. But, perhaps, his imagination, acting in some way unknown to us, has caused "vagrant" thoughts to arise in him: we often find thoughts arise in us, the origin of which we cannot trace.

What has Mrs. Brown done when she receives the message? If her brain, as a machine, could receive her husband's thought directly then it would not matter what the message despatched was: it would be received.

But suppose Brown is a skilled metaphysician or mathematician and has in him thoughts about some deep problem; while his wife is ignorant on such subjects? Human experience informs us that such thoughts are never transferred directly. Mrs. Brown's power of thought and so her power to receive external impressions of thought is limited by her storage of memory and the form and degree of "education" of her brain: the personal equation comes in.

But if there be communion between husband and wife as souls with imagination deep buried, then imagination is common to both and it may be that Brown's exercise of imagination in a particular line of thought sets Mrs. Brown's imagination to work on the same line, so that so far as her brain permits the same thought arises.

And human experience in some measure supports this suggestion.

For when Brown may be thinking of some mathematical problem incomprehensible to Mrs. Brown, she may say: "Very funny! I see a lot of figures, all in confusion." Or when Brown is trying to think out the relation between faith and hope, she may say: "What makes me think of faith, hope and charity?" It is the communion in imagination existing between the two which affects Mrs. Brown in thought so far as her brain permits. There are no direct brain waves.

The above argument applies to all experimental cases of so-termed thought transference. Some succeed, some fail, some are partly successful. But I think in all—especially those partly successful—we find that what is first excited is the imagination of the percipient, and that success or failure depends on how far the imagination of the percipient "strikes out" the thought of the agent. In one case, Miss Ramsden simply imagined "a white pig with a long snout." The experiment, with Miss Miles as percipient, was fully successful. In the recent experiments between Mrs. Salter and Mrs. Wilson as percipient it would appear that it was the imagination of the percipient that was in action—groping to "strike out" the thought wanted: there is little to support the theory of brain waves. Mrs. Salter says that the form of her experiments was determined by her idea "that if thoughts are transmitted by the subconscious rather than the conscious mind, Mrs. Wilson might in this way get into touch with

my subconscious thought as expressed in automatic writing." I take this to mean that, in Mrs. Salter's idea, the communion between her and Mrs. Wilson was by some means underlying (transcending?) normal thought, and that by using such means Mrs. Wilson was more likely to strike on Mrs. Salter's normal thought. For what Mrs. Salter says means that the subconscious is the vehicle for conveying normal thought. If, for the somewhat indefinite term subconscious, we use the term "communion between us as transcendental subjects," we depart little from Mrs. Salter's suggestion.

Again, Sir William Crookes himself in suggesting the theory of brain waves says: "And is it also inconceivable that our mundane ideas of space and distance may be superseded in these subtle regions of unsubstantial thought where 'near' and 'far' may lose their usual meaning?"

If we relate back the power of thought to innate imagination, then we might perhaps use the term unsubstantial thought for imagination—the unsubstantial thought becoming substantial when correlated to the motion of the brain; that is, when inhibited in the form of normal thought.

I think that when experimental cases are considered generally they support, from human experience, the theory now propounded.

Primary Lessons in Universal Truth

By Elizabeth Thompson Parkhurst

(Introduction—continued)

45. When we get this view of Jesus and his teaching we begin to grasp that there was a scientific basis upon which his teaching rested, and that he learned the principles which he used in some other school than the knowledge common to all men. That the School in which Jesus and his forerunner John were students still exists will probably come as a surprise to many. Yet such is the case, that its student applications are few, and its reputation limited, may be explained by the statement of Jesus, "No man can come to the Father except he draw him." It is only when the student begins to **Think** for himself and disbelieve and question the misrepresentations that he has accepted, until he desires to **know the truth** to the exclusion of all else, that his feet gain the Pathway that leads to the Door of this School.

46. The instruction in this school opens the consciousness to the glories and the mysteries of the Cosmos, the student perceives "that there is but One God, One Man, One Brotherhood, One Truth," and that these are the cornerstones of the structures. He is here to erect out of such material as life has placed about him.

47. Each of us is a Mason in the best and only sense in which that term should be used; and our work is to build a Temple for Divine Intelli-

gence to express through and an instrument for Infinite Mind to use Paul tells us we are the "Temple of God" and "that the Spirit of God dwells within us." This makes us pretty near relations to "God" does it not? "Closer is it than breathing, nearer than hands and feet." You who have been thinking of a "God" way off somewhere up in the blue sky, that you have prayed to and begged and propitiated by "trying to be good enough" to deserve something next time you look in the glass say to yourself, "I am looking at the visible manifestation of what I have called 'God': all this time I have been thinking of as away far off here It has been nigh me in my heart." "Instead of calling myself a child of God and putting my source outside myself I must think of It as inside myself and know I am Its Expression. I am perfectly aware this will be a knockout blow to the Orthodox teaching, but it has to be done to clear the way for Truth to come in. John the Baptist has to pass through every life, saying "prepare ye the way of the law, make Its paths straight for the kingdom of heaven is within you." Cast out false ideas, that the understanding of Truth may have free course in consciousness.

48. Our work is not to be a passive belief **about** something as it was in the orthodox church when we used to sing "Jesus died and paid it all," "I'll be carried to the skies on flowery beds of ease." Do not deceive yourself with any such fairy tale. You will not reach the sky unless

you have attained the sky consciousness, but will still loaf around here among the things you have loved and made idols of, in place of that which you directed to "love with all your heart, mind, soul and strength." In the Great School problems are set for the Soul to solve and no evasion of a principle will be countenanced or excused by the Spiritual Teachers.

49. Our first work is then to learn to think and speak correctly of the Power, Life, Intelligence or Spirit, which dwells in each of us and which is also the Life, Intelligence and Energy of all other forms of manifestation. If in our daily duties we find we have been making a mistake our first effort is to rectify it so far as possible. If necessary we commence at the beginning and do the task all over again, discarding everything that is not proper to use in the work, combining and adjusting the material which we do retain so that perfection and harmony are a result. So it is in this case, we must clear out all the rubbish and debris of our past mistaken thinking about things, and start anew from the bottom up to build our mental structure which is the "Temple of God."

50. The student who earnestly desires to know Truth will then erase from his mind all images of a "God" crystalized as a Person and whom he has addressed in terms of the male personal pronoun He, Him, His, and accustom himself in forming his thought images to the correct perception of "God" as "an Infinite all pervading Intelligence, the One Life, Consciousness, Energy, and Substance

in all manifestation." In his sentences the student will take care to use the neuter pronouns, It or That when he wishes to refer to this All pervading Intelligence in a personal and singular sense. A little study will show the reasonableness and application of this requirement. We cannot speak of Life, Energy, Law or Intelligence as "He" and conform to correct grammatical usage, as the most superficial knowledge of syntax proves. A correct vocabulary is one of the first requirements of the Great School.

51. A second error to be cleared away and our expression and perspective of corrected, is what is commonly called "Creation." The Scholastic School has evolved a Dogma, reading from the letter of the Hebrew Sacred literatures, without comparison to other sacred histories and literatures, and which Natural Science emphatically disproves, that this planet which we call "earth" and its inhabitants is the first, last and only thing created by their extra-cosmic "God." For a time, in fact, the Church stubbornly refused to admit, after proof beyond dispute had been established, that the earth was otherwise than flat. Nor did she hesitate to send to the stake and gibbet those brave souls who refused to bow to her demands that their statements be withdrawn. The clergy of today are just as stubborn in their refusal to admit that this earth is one of a world chain or group of worlds, which is only one of many other chains or groups, all subject to a Universal

Intelligence manifesting as orderly law, which preserves harmony and avoids chaos.

52. Our most familiar example of this law is our daily experience every twenty-four hours, of a period of darkness which we use for sleep, rest and the recuperation of energy, and a contrasting period of light, when we are active and expend our stored up energy. The same phenomena takes place in the vegetable world, in the waking to life and activity in the spring, the putting forth of leaves, new shoots, buds, flowers, then the fruit, succeeded by ripening and harvest: after which follows a long period of rest and inactivity during the cold winter months.

53. This globe which we call "earth" likewise has its periods of rest and inactivity, of light and darkness. So also has the world chain of which this earth may be considered a member, and so do other world chains, which exist independent of our own. Everything in the Universe is in constant motion, attraction and repulsion are ceaseless, distribution and re-distribution of atoms is continuous, and in process of change nothing is lost. Therefore, to express the story of "Creation in harmony with scientific law we should say, "That a period of rest and inactivity closed, when this world was born: by the force of Omnipresent Life which is Motion, the particles of disintegrated matter from a dying world chain were brought together and formed the nucleus of attraction around

which the present globe has taken shape." Each of the seven "Days" or Genesis is computed to have included at least 25,920 solar years. Further this earth as we know it has itself passed through several periods of light and darkness, of action and repose. When we waken out of our moribund condition sufficiently to consider things as a whole and not as unite, to explore the realms of Aeth for ourselves, and not lie content in the drugged stupor of ignorance imposed by caste authority, we may begin to grasp somewhat of the beauty, and the grandeur of the Universe, of which we have the doubtful honor to be, of the size of a speck of dust by comparison.

54. Once let the student grasp the realization that this earth or globe, as well as himself, are not creations per se, but states of BEING for a period of what infinite language is called "Time," that the present appearance and conditions are but con-committant of the stage of evolution of which he and it as a part have arrived at, and the way has been prepared to think correctly, and express ideas properly in words. We begin to grasp something of what is meant by One Principle, One Law and Three Elements of the Universe.

Hail the friend that greets you
with a cheering smile and a hearty
grasp of the hand.

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