

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

Vol. VI

AUGUST, 1921

No. 4

Editorial Talk

By Arthur Gould, Editor

I have just finished reading and answering a number of letters from various correspondents, some of a strictly business character, others of general comment upon this magazine and articles contained therein, and others of a social or semi-social character. In looking backward over the list of these communications I am struck forcibly by the fact that in but few of them has there been shown any marked degree of concentrated thought and reasoning; most of them have wandered along, or rambled along, without definite plan, and without logical order and arrangement. It seems to me that these good correspondents lack that first element of correct and effective thought and expression known as Concentration. Hence, I find myself in the mood for indulging in a little talk concerning Concentration.

Concentration, of course, consists of bringing to definite point or focus. The word at once brings to mind the

concentrated rays of the sun as focused through the sun-glass. The same rays of the sun which, when scattered will produce but a minimum of heat, nevertheless when concentrated through the sun-glass—when thus brought to a definite center—will produce enough heat to burn a piece of cloth or a chip of wood, or even to melt a piece of lead or other soft metal. Concentration in thought and expression will likewise produce a similar increased effect, and manifest a like increased degree of effective power. The same general law of Concentration produces similar results in both the physical and the mental world of things.

Concentration upon and subject begins with concentrated interest and concentrated attention. Concentrated interest results in concentrated attention, and concentrated attention produces concentrated interest. The combination of the two mental elements, in concentrated form, produces the most effective results in thought and in expression. By means of such concentration

Contacting the Absolute

By Caroline Woodsworth

(Third Paper)

The "receiving instruments" by means of which the individual "I" receives and registers the vibrations of the message of the Absolute are not the instruments of the intellect of the individual. Rather do they abide in the realms of intuition, and for the greater part in that region of the mentality which modern psychology is now recognizing under the term "The Superconscious Planes of Mind."

The existence of the Superconscious Planes of Mind has been recognized by many of the most careful thinkers in the field of modern psychology; and the presence, power and activity thereof have been by them held to account for much that formerly was regarded as supernatural or miraculous. But the operations of these planes of mentality are regarded as quite as regular and as natural as are those of the mental faculties with which we are more familiar.

Among the numerous phases and modes of activity of the Superconscious Planes of Mind there is found to exist the capacity for receiving and transmitting the vibrations, reflections, or emanations from the Absolute Plane of Being—the messages from the Oversoul, from the Absolute, from the Infinite Being, call it by whatever name you will.

From this region of the mind

comes our consciousness of that high order of cognition known as Intuition, Inspiration, Illumination. Those intuitive reports, those flashes of inspiration, those moments of the "lighting up" of the mentality, which man at times experiences—all these are the messages registered by the receiving instruments of the Superconscious Planes of his mentality. These messages are clear and distinct in the degree that the individual has become "in tune" with the sending instruments of the Absolute—in the degree in which he has realized his essential and unity with the Absolute Reality.

One may approach Nature through God—or God through Nature; the Outer through the Inner, or the Inner through the Outer. God-in-Nature; the Imminent God; the World Spirit; the Anima Mundi; the World-Soul—all these are names indicating the one essential and fundamental concept and idea of the God-in-Nature, the Indwelling Spirit of Life.

God, so conceived and thought of, is the *Natura Naturans*; Nature, so conceived and thought of, is the *Natura Naturata*. God is the Unmanifest; Nature is the Manifest. All these ideas represent the Polarity of Existence—the Being and the Becoming—SPIRIT, the Absolute, and its Phenomenal Manifestation. Between the Inner and the Outer flows a continuous Blood Stream of Life—a Circulation of Spirit—carrying with it Life, Consciousness, and Power.

The orientals express this idea in the concept of the Inbreathing and Outbreathing of Spirit. The poet, J. William Lloyd, has expressed it in his lines:

"The All is One, and all are part,
But not apart as they seem to be;
The Blood of Life has a single heart,
Pulsing through God, and clod, and Me."

To feel the heart-beat of the Cosmos; to catch the rhythm of its vibratory motion; to receive and to interpret the messages ever-flowing through the spiritual ether;—this it is to get In Tune with the Infinite; to "contact" the Life, Consciousness, and Power of SPIRIT, the Absolute. This is the secret of the contact with Infinite Existence, Infinite Consciousness, Infinite Will — of Spiritual Consciousness and Spiritual Power—of Union with the Original Source.

That such contact is possible of accomplishment is a truth known to the illumined minds of the race for many ages past. Those who know where to look for such testimony find it in the pages of the great inspired writings of all ages, all races, all lands. Veiled by the particular forms of expression of the various philosophies and religions, this testimony is found in the greatest writings of all of them.

That the inspired testimony and the related experiences of the various recorders have reference to the same general spiritual experience is evident from the fact that the individual to whom even but a flash

of spiritual consciousness has manifested itself, to whom has come but the dawn of the higher knowing, is then able to recognize and to interpret the record of similar experiences on the part of others, no matter how quaintly or how curiously the record may be stated, or by what particular veils of theological or philosophical doctrine it may be partially covered or disguised.

The flash of intuition, inspiration, or illumination which accompanies this dawn of spiritual consciousness serves to so brighten and lighten the region of the mind that the individual who experiences is thereafter able to discover the evidences and proofs of the similar exaltation of consciousness in the recorded experiences of others, even though each of such several recorders has attributed the experience to some particular form or faith or doctrine adhered to by him or her.

The Christian, the Mohammedan, the Hindu, the Buddhist, the Sufi, the Ancient Greek, the Neoplatonist, and the rest, each has recorded his own experience in the terms of his own particular religion or philosophy, this because such terms have been the most convenient to him. But each, when he discovers the testimony of the others, recognizes the experience as similar to and as one in kind with his own experience, and thus realizes that there is a unity and an identity underlying them all. As an old mystic once said: "Those who have experienced the Contact with Truth all speak the same language, all come from the same coun-

try, all live in the same age, so far as Truth is concerned; though, in appearance, they may not understand a word of each other's language, may be foreign to each other's lands, and may live ages apart in time."

The essential meaning of Spiritual Consciousness—that Path to Spiritual Power—is this: the conscious contact of the Individual Self with the Universal Self—of the Finite Center of Expression with the Infinite Source of Expression. This Spiritual Consciousness, this Contact with the Absolute, this getting "In Tune with the Infinite," is possible to all who will earnestly ask for it, seek it, and who will determinedly and earnestly direct their inner gaze toward it.

As a writer has truly told us: "As knowledge and wisdom increase, as our eyes are opened more fully to the eternal verities, as we more fully realize the marvelous wonders of the universe, and as we shall be in better accord, we may finally come to recognize that 'our consciousness of God is only a part of God's consciousness of himself; all bodies modes of infinite extension, all souls modes of infinite thought.' And as we see more clearly and feel more vividly that 'we are inherent parts of its glorious Unity,' we may hope to reach that ultimate real principle of knowledge and being without which there can be no rest for reason, or Unity in the Universe."

A well-known esoteric manual prepared for students of the Inner Wisdom, says of the search for Truth as

a direct and immediate experience in consciousness:

"Seek it by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses, in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong. Seek it by the study of the laws of being, the laws of nature, the laws of the supernatural; and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you will know that you have found the beginning of the way. And when you have found the end, its light will suddenly become the Infinite Light."

In the next paper of this series you shall have indicated to you the method of demonstrating the Truth which you now perceive and realize. The knowing of Truth is but the preliminary to the manifestation of Truth.

Judge not; the workings of his brain
And on his heart thou canst not
see;

What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well won
field,

Where thou wouldst only faint and
yield.

Mental Science

By William Walker Atkinson

(Eighth Paper)

In the preceding paper of this series your attention was directed to the general "mind" which presides over the entire physical organism, and which is influenced and directed in all forms and phases of Mental Healing, under whatever name the latter is applied or under whatever theory is advanced to account for its effect. In the present paper you are asked to consider the "organ minds" and the "cell minds" which perform the detail work connected with the physical processes.

The report of modern physio-psychology, or psycho-physiology, is as follows: "Every organ, part or cell of the body is the seat of a certain specialized mental element — a 'mind,' in fact—which is endowed with sufficient intelligence and power to direct and produce the vital processes necessary for the well-being and efficiency of the organ, part, or cell in which it is seated, and which is amenable to the influence and general direction of the general 'mind' which presides over the entire physical organism."

Dr. S. F. Meacham, in the following statement, expresses the modern conception of the part played by the cells of the body in the vital processes: "Disease is the failure of the cells to make good their waste, or to do their full duty. This may be an individual matter with the

cell, or may result from an imperfect co-operation; there may be a mutiny in the co-operative commonwealth constituting the body. . . . A failure of this kind is disease, local or general, according to the importance of the mutinous or weakened cell. A cure results when the cells again do their work; or when other cells learn to do that particular work, which is sometimes the case.

"A remedy is any substance, or force, or procedure that will stimulate, or help, or remove obstacles that prevent these cells from doing their work. Keep in mind that the life process acting through or in the cell does the work, whether aided or alone. . . . The process going on in each cell is an intelligent one, and all intrinsic methods are really but suggestions offered to the cell, the real worker; and the fact is that any one of these helps may be chosen, and all may be rejected.

"The repair of a cell is as equally an intellectual process as any other may be. The cell is not a mere machine, but a living entity, doing everything that the body does. It eats, drinks, moves, reproduces its kind, selects its foods, repairs its waste, etc. These are intellectual processes, but may not be conscious. . . . Cure consists in the repairing of wasted tissues, and in the cells restoring and repairing themselves into a definite pattern necessary to mutual work, so that the commonwealth may prosper. The cells must build up the waste, and this they do by their internal force, viz., force resident in the cell itself.

"We stand around the suffering cell, one with drug-power in his hand, another with electricity, or water, or heat, or directed attention, thought-force, or more nourishment which necessitates a better circulation to that area; or some other of the thousand therapeutic measures; and we are close enough together at last to see that we are simply using different stimuli to try to aid the real worker within the cell to do the work, by furnishing not only material when that is necessary, but force as well, that out of the abundance the work of the cell may be easy and rapid."

Dr. Thomson J. Hudson said: "Granted that there is an intelligence that controls the functions of the body in health, it follows that it is the same power or energy that fails in case of disease. Failing, it requires assistance; and that is all the therapeutic agencies aim to accomplish. No intelligent physician of any school claims to be able to do more than to 'assist nature' to restore the normal conditions of the body. That it is a mental energy that thus requires assistance, no one denies; for science teaches us that the whole body is made up of a confederation of intelligent entities, each of which performs its functions with an intelligence exactly adapted to the performance of its special duties as a member of the confederacy. There is, indeed, no life without mind, from the lowest unicellular organism up to man.

"It is therefore a mental energy that actuates every fibre of the body

under all its conditions. That there is a central intelligence that controls each of these mind organisms, is self-evident. It is sufficient for us to know that such an intelligence exists, and that, for the time being, it is the controlling energy that normally regulates the action of the myriad cells of which the body is composed. It is, then, a mental organism that all therapeutic agencies are designed to energize, when, for any cause, it fails to perform its functions with reference to any part of the physical structure."

Professor Dumont says: "The healing processes of the body are not blind forces, or mechanical energies, but, on the contrary, are characteristically mental in their activities. There is an intelligence at work in these processes; instinctive and subconscious thought it may be, it still manifests all the characteristics of intelligence. There is always manifest the existence of a working plan and purpose, and the endeavor of the corporeal mind to accomplish the results indicated in such plan and purpose. This may be seen more clearly when we stop to consider that each cell, and each group of cells, is a living, mental something, and not a mechanical, inert, lifeless thing moved only by external forces.

"The energies of the cell abide within the cell, and manifest in accordance with intelligent processes. The curative process always consists of the repairing of waste tissues, and in a harmonious readjustment of mutual relations and conditions by the

activities of the cells themselves. Even when external remedies and methods are used, they are seen to be merely the supplying of the cells with proper stimuli, nourishment, and aid; or, perhaps, of removing mechanical or other obstacles from their way. The mind in the body, organs, and cells performs all the real curative work; all else is but an aid or help to the mental force latent within the body, organs, or cells."

Professor Haeckel said: "The 'tissue soul' is the higher psychological function which gives physiological individuality to the compound multicellular organism as a true 'cell commonwealth.' It controls all the separate 'cell souls' of the social cells—the mutually dependent 'citizens' which constitute the community. The human egg cell, as soon as it is fertilized, multiplies by division and forms a community, or colony of many social cells. These differentiate themselves, and by their specialization, by various modifications of these cells, the various tissues which compose the various organisms are developed. The developed many-celled organisms of man, and of all higher animals, resemble, therefore, a social civil community, the numerous single individuals of which are, indeed, developed in many ways, but which were originally only simple cells of one common structure."

Professor Binet says: "We shall not regard it as strange, perhaps, to find so complete a psychology in the history of the lower organisms, when

we call to mind that, agreeably to the ideas of evolution now accepted, a higher animal is nothing more than a colony of protozoans. Every one of the cells composing such an animal has retained its primitive properties, giving them a higher degree of perfection by division of labor and by selection. The epithelial cells that secrete the nails and hair are organisms perfected with reference to the secretion of protective parts. Similarly, the cells of the brain are organisms that have been perfected with reference to psychical attributes."

In the next paper of this series you will be presented with the interesting details of the performance of the work of the cells of the body, and will be given ample scientific proofs of the statements of the above quoted writers and teachers that each and every cell is a living entity, possessing mind and manifesting activities which show the presence and action of the mind within them. An understanding of this phase of the subject gives to one a scientific foundation for his study of the principles of Mental Healing.

And judge none lost; but wait and
see,

With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height and
pain

And love and glory that may raise
This soul to God in after days!

The Greater Theosophy

By Oscar Nystrom

(Fourth Paper)

In the June issue of this magazine, in my paper of this series, I called your attention to the influence upon Occidental Theosophy exerted by those important schools of theosophical thought known, respectively, as Neoplatonism and Gnosticism. In the paper appearing in the July issue of this magazine I presented for your attention that school of theosophical thought known as Gnosticism; in the present paper I shall call your attention to that other one of the two said schools—the one known as Neoplatonism.

Neoplatonism is defined in the current dictionaries as: "A pantheistic, eclectic school of philosophy." It 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 had several revivals in popularity in later centuries. It was, indeed, "eclectic" in character, for "it took its own wherever found" from practically all the ancient Greek philosophies. It was, it is true, "pantheistic," inasmuch as it held that there was naught but God, in ultimate reality, and that "God is in All, and All in God."

Wenley says of Neoplatonism: "Philosophically considered, the school is essentially eclectic. Although relying upon Plato for its

first principles, and especially for its dualism, it agrees with the post-Aristotelian skeptics for its contempt for intellectual knowledge; with the Stoics in its manifold tendencies toward pantheism, and in its regard for ascetic morality; it bears trace, too, of the influence of Aristotle, especially in some aspects of its statement of the problem of the relation of God to the world." Lewes says: "The originality of the Neoplatonists consisted in employing the Platonic Dialectics as a guide to Mysticism and Pantheism; in having connected the doctrine of the East with the dialectics of the Greeks; in having made reason the justification of faith. By their dialectics they were Platonists; by their theory of the trinity they were Mystics; by their theory of emanation they were pantheists."

Neoplatonism originated in Alexandria, and was an evolution of the Alexandrian philosophical thought. Wenley says of the Alexandrian School in general: "It indicates that junction between Eastern and Western thought that took place at Alexandria and produced a new series of doctrines which mark an entire school from 30 B. C. to 529 A. D. The beginnings of the movement are almost lost in obscurity. Some profess to find traces of it so early as the Ceptuagint (280 B. C.) but it is usual to date the first overt traces from Aristobolus (160 B. C.). The Jewish line culminated in Philo (40 A. D.), who accepted Greek metaphysical ideas, and by the aid of allegorical interpretation found their

justification in the Hebrew Scriptures.

"East and West met and mingled at Alexandria. The operative ideas of the civilizations, cultures and religions of Rome, Greece, Palestine, and the further East found themselves in juxtaposition. Hence arose a new problem, developed partly by Occidental thought, partly by Oriental aspiration. Religion and philosophy became inextricably mixed, and the resultant doctrines consequently belong to neither sphere proper, but are rather witnesses to an attempt at combining both."

Ammonius Secus (A. D. 200) is usually regarded as the true father of Neoplatonism, but to Plotinus (A. D. 240) must be given the credit for having systematized the teaching; his brilliant mind gave to the new school its distinctive and characteristic quality. Plotinus was a Greek Theosophist and Mystic. He was succeeded by a brilliant array of followers; among the leading teachers the names of Porphyry, Iamblichus, Sopater, Maximus, Plutarch, and Proclus are especially prominent. In addition, many of the early fathers of the Christian Church, such as Clement of Alexandria, and Origen, were strongly influenced by the Neoplatonic thought, and the theology of the early Church shows plainly the influence of Neoplatonism.

The original and true Neoplatonistic doctrine may be summed up as follows: First, there was postulated the eternal existence of a Primeval Being—the Absolute, or God. This

Primeval Being was held to be the One Reality, the Truth, the Causeless Cause. It was held to be Eternal and Infinite, the Source of Life, the Cause of Causes. It was also held to be the Supreme Good, in which all things have their purpose, and to which all things ought to flow back. Personality, especially human personality, was held to be unfit to be attributed to it, for such was held to be the attributes of limited and finite existence.

In fact, the Primeval Being was held to have no attributes at all—as human beings understand "attributes." It was held to be without form, shape, magnitude, and without Life and Thought as men understand these terms. It was even said that, in strict logical truth, it should not be spoken or thought of as "existing," it being "above existence," and above and beyond any attribute capable of being cognized by human thought. As Pringle-Pattison says: "In its attempt to transcend the bounds of reason and to exalt the divine above all anthropomorphic predicates, Neoplatonism leaves us with the empty abstraction of the nameless and supra-essential One—the One which transcends both knowledge and existence."

The Primeval Being, according to the Neoplatonist teaching, was an active force, power, or energy, perpetually producing something else, without alteration, or motion, or diminution of itself. This creative process was held to be effected by an emission of force, power, or energy; and all finite existence was held to

have real existence only by virtue of this force, power, or energy of the Primeval Being working in and through it. Neoplatonism, therefore, is classed as a form of "dynamic pantheism."

As all things, according to Neoplatonism, directly or indirectly, emanate and proceed from God, or the One, then all things are, in a sense, "divine," since they have God in them as "the ALL in All." The world of finite creatures was held to be subject to a law of "diminishing completeness," i. e., while an image or reflection of the divine One, the further the creature is removed from that One in the scale of existence the less is its share of real Being. The totality of being was thus conceived as "a series of concentric circles, fading away toward the verge of non-existence, the force of the original Being in the outermost circle being a vanishing quantity." Each lower stage or plane of existence is united and connected with the "One," however, by reason of the intermediate stages or planes, and receives its share of Reality only through them. But (and this is important) "All derived existences have a drift towards, a longing for, the Highest Being, and bends toward it so far as its nature will allow."

Next in the descending scale from the "One," was the World-Soul, the Demiurge, or the Logos. It was the first image or reflection of the "One" thrown out upon the Darkness of Matter, the latter being called the Dark Principle, having no Reality in

itself. This World-Soul is the archetype of all existing things, the latter being more or less imperfect representation of it. The individual soul bears the same relation to it as the World-Soul bears to the One; it is illuminated by the Over-Soul, but is in contact with Matter and Illusion. The individual souls may either submit to be ruled by the World-Soul, or else may decide to be ruled by Matter—they may retain their contact with the Infinite, or else may give themselves up to the rule of the Finite.

The souls which have descended into Materiality must, in order to be "saved," work their way back to the Divine by retracting their steps on the same road by means of which they descended. They must first find their divine nature, and, this done, must then travel back to their Divine Source. In both of these processes they must obtain Knowledge and practice Virtue. Forsaking the plane of sense, they must mount to the plane of pure ideas. From this they may mount to the plane of Real Being. As a writer has said: "The last stage is reached when, in the highest tension and concentration, beholding in silence and utter forgetfulness of all things, it is able, as it were, to lose itself. Then it may see God, the Fountain of Life, the Source of Being, the Origin of Good, the Root of the Soul. In that moment it enjoys the highest indescribable bliss; it is as it were swallowed up of Divinity, bathed in the Light of Eternity."

The Kingdom, the Power, and the Glory

By Henry Victor Morgan

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

It seems fitting that the Lord's Prayer should end as it began, with the acknowledgment of God as the Totality of Being.

In reality all the power there is is the Living Spirit Almighty; man can do nothing for himself when he thinks only of himself; God consciousness includes, and is, all the consciousness there is. God the invisible King is more than a sounding phrase to every devout thinker. There is a Third and Silent Party to every transaction." There is That which sees without eyes and hears without ears.

Prayer thus becomes the awareness of the Eternal, it is the perception of the Unseen. In previous lessons in this series we have called it: "The Science of the Fourth Dimension," but even this term admits a limitation. In reality it is non-dimensional, for "time and space are not God, but creations of God." To refer to prayer as a "mode of motion" is unscientific and misleading.

If God is all in all He is eternal Stillness; a great Silence bathes the soul as we approach the Secret place of the most High. He who believes will not make haste nor will he ever take anxious thought.

Prayer is Omnipresence, the ac-

ceptance of the timeless. Recently I read of a star so far distant that light traveling at the rate of one hundred eighty-six thousand miles per second would take over forty years to reach the earth. The mind staggers before such figures but the soul plays with them, and faith cries, "I embrace it all." "I am even now there," whispers the soul, that mirrors the eternal in its great depths and visions the limitless creations of God.

Man's highest thought of God never has, and never can, measure the eternal but it constitutes self revelation. Your highest thought of God is not the measure of God, but the measure of your own hitherto unknown capacity. Startling revelation yet crowned with Glory ineffable! What wonder that Whitman exclaims, "I am larger than I thought."

The Soul shares the eternity and the nature of God, all else is shadow. Without this passport preception of truth, could Jesus ever have told us to be perfect as Our Father in Heaven is perfect? It is the Metaphysics of the Absolute and before its tremendous significance words fail.

Says Whitman, "When I attempt to speak the highest, I cannot, I become as one dumb."

Emerson says, "It enlarges the soul to a new infinitude on every side." I prefer, however, the great Bible words: "Thine is The Kingdom, the Power, and the Glory, forever, amen." How the words thrill. We burn and are not consumed. Great reservoirs of power are revealed. The hitherto shadowy be-

comes real. Our intuition holds sway, we enter the realm of Ideas and know the higher values.

The kingdom of the soul! Truly each candidate can say as Jesus said to the boasting Pilate, "My kingdom is not of this world," and yet my kingdom is of power and of glory. It represents satisfaction and completeness. There is no power against it. When Pilate boasted to Jesus that he had power either to condemn or release him, Jesus quietly reminded Pilate that his power was not original but derived. This was the poise of faith. All students of the deeper mysteries are aware that by the simple power of the Word Jesus could have released himself in spite of Pilate and all the armed legions of Rome. His real words were, "You could do nothing against me without my consent." Time and again when the enemies of Jesus tried to take him it is said, "He passed through their midst and no man laid hands on him."

The Disciples of Jesus, knowing he possessed high occult power, wanted him to call fire from Heaven. When Peter tried to defend Jesus with his sword, Jesus told him that if he wanted defense he could call legions of angels.

His words of power, "The son of man has power to lay down his life and power to take it up again," would have been an idle boast without the demonstration of the victory of life over death. It is the goal of utmost attainment and belongs only to the Kingdom of Love.

The God conscious soul is forever

unmovable. Today we are witnessing its workings in miracles of healing and direct inspiration. The vision of the Eternal is upon us. The kingdom of heaven is forever at hand. The soul knows only the soul. Spirit answers to spirit. Deep calls to deep.

Beloved of God, deeply do I pray for you that your soul may catch the vision of this Truth. That hereafter God will no longer be a mere name but a Living Presence forever accessible. That you may realize that your highest thought of God is but the measure of your present capacity to do and to be. Whoever you are, listen, beloved, to my vision of you. Hear and your soul shall live. Yea, verily, you shall put on power as a garment. You are the king of love; you are the creator of destiny. Your body is a temple of delight. The substance of your body is God-substance. You are free from the illusion of sin, sickness and death. Your kingdom is an everlasting kingdom. The Real You is forever invisible to mortal eye. Changelessly shall you pass through change. You shall never see death. You laugh at dissolution, and with mind on the Eternal you are alive forever more.

With heart full of the love of God I think of you, and say, Thine is the Kingdom, the Power, and the Glory, forever, amen.

THE SOUL'S LAW

By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope, pray thy prayer.

Telergy

(The Communion of Souls)

By Frank C. Constable, M. A.

(Continued)

The fourth class is that of so-termed reciprocal cases. For this class both agent and percipient are telepathically affected, so that, as Myers says, agent and percipient, as opposite terms, are scarcely applicable.

These cases are of great importance. They are few in number, but their fewness is, as Myers has pointed out, only what is to be expected whatever theory as to telepathy be set up. Both Edward Gurney and Myers accept them as veridical.

In view of the importance of the class I give short digests of two cases. I have picked out these two cases because they illustrate the interchange of the *form* of telepathic communication between the so-termed agent and percipient.

(1) Commander Aylesbury, when 13 years of age, was capsized in a boat, when landing on the Island of Bally, near Java, and was nearly drowned. On coming to the surface he called his mother, and was heartily laughed at by the boat's crew. While he was under water he saw his mother in England; he said to her on his return "I saw you all—Mother, Emily, Eliza and Ellen." His mother in England heard him, at the time, cry out for her. (*Phantasms of the Living*, Vol. II, p. 227.)

(2) Mr. Milward Pierce, when living in Nebraska, U. S. A., was en-

gaged to be married to a young lady living in Yankton, Dakota, 25 miles north of where he was. He had a ranch, and while trying to catch a horse was kicked in the face and only escaped being brained by an inch or two. He says: "I did not faint, nor was I insensible for a moment, as I had to get out of the way of the next kick. There was a moment's pause before anyone spoke. I was standing, leaning against the stable wall, when I saw on my left, apparently quite close, the young lady I have mentioned. She looked pale. . . . I was so haunted by the appearance that next morning I started for Yankton. The first words the young lady said when I met her were: 'Why, I expected you all yesterday afternoon. I thought I saw you looking so pale, and your face all bleeding.' " The young lady saw him at the time of the accident. (*Phantasms of the Living*, Vol. II, p. 157.)

In both these cases the event round which the telepathic communication emerges is an accident. In the former case the boy to whom the accident occurred travels in personality to England *from* the scene of the accident. In the latter case it is the young lady who travels in personality *to* the scene of the accident.

Now what facts have we from all these cases?

In the first place let us assume we exist merely as embodied selves; that is, that the personality of each one of us is so indissolubly related to our own particular bodily form that on the dissolution of that material form our personality is lost and gone.

Then personality exists conditioned in space and is subject to the law of the inverse square. It is conditioned also in time, and time, whatever else it may be, is a continuity which imports change.

How can such personalities communicate with one another? Through and only through their normal senses of sight, hearing and feeling: wireless telegraphy, even, requires the use of the normal senses to result in communication between human beings. For such personalities any form of *non-physical communication is impossible*; the personality is largely a physical thing.

But telepathy spells non-physical communication between personalities. If, then, we are, qua personality, but mere physical beings, telepathy is impossible.

Herein we find the ground on which certain men of science not only deny the possibility of telepathy, but refuse to investigate it. For, if telepathy be a fact of human experience, it proves that personality is non-physical: is, we may say, psychical or spiritual.

But now we start with an assumption that telepathy is a fact of human experience: so we have, *given to us, as a fact from human experience*, our personality as non-physical.

In telepathic communications we cannot call in sensibility as explaining them, for the normal senses take no part in the communications. But we must have *something* for explanation and, as telepathy is unconditioned by time and space, this *something* must be non-physical. Even at

this point of the argument, telepathy would appear to demand a non-physical subject and non-physical means of communication.

Telepathic communications, as recorded, center round some event; in the reported cases generally, but not always, round some marked or exceptional event like death or a serious accident or great stress of feeling. But we cannot, as before stated, hold that the event creates the power of communication. Just as we must have the power of thought before we begin to think, so this power of communication must exist before its exercise. Death may make an "occasion" for the exercise or manifestation of the power of thought in the school-boy. But the power in either case must exist before its exercise or manifestation.

Can we, from the facts of human experience which the reported cases of telepathy give us, find further support for the theory propounded? Let us try.

In the first class the percipient's personality is on the spot where he is; the agent's personality is also on the spot where he, the agent, is. But the agent's personality also travels to the spot where the percipient is, for it is there he impresses the percipient with a sense of his presence.

In the second class the facts as to personality are the same, except that it is the PERCIPIENT'S personality which travels to the spot where the agent is.

In the fourth class—for we may at present neglect the third for the

reasons given — the first and second class coalesce, as it were. For while the agent's and percipient's personalities are on the spots where they are, EACH travels in personality to the spot where the other is. Not only this. The CLAIRVOYANT travel is sometimes of the one on the spot where the event occurs to where the other is, and sometimes of the one not on the spot where the event occurs to the spot where the other is.

Now we assume that all these classes are supported by veridical evidence, and that some one explanation must be given for all; we want Myers' one great fundamental law.

In the first class, as before said, we must hold the agent's personality is on the spot where he is. Even if sleeping his CONSCIOUSNESS OF SELF must be in existence there: all we can hold is that, in sleep, the normal consciousness is not manifested in activity. When we say that in sleep we are unconscious we do not mean the self is absent or lost, and I cannot separate self from self-consciousness. In the case of such separation "self" seems to me a meaningless expression. But the agent's "self" is manifest also in the place where the percipient is. Indeed, as the cases show, it may be manifest at the same time to more than one percipient where the percipients are at different places at the same one time. The explanation must cover the above facts.

In the second class the percipient's personality must, as before shown for the agent, be where his body is. But this personality is also at a distance. Consider any case of crystal gazing. The seer stands at the crystal and talks to people round about he sees in the crystal. He is there in the body: his normal consciousness is active there. He sees through the crystal what is taking place AT A DISTANCE. We may hold that his personality is also at the distant spot where he sees things happening or that his personality—where his body is—is impressed by what is taking place at a distance. But even if the second statement be taken we must hold that his personality is of such a nature that it can be impressed by what is taking place at a distance when there is no PHYSICAL means of a communication between the place where his body is and the place by which he is impressed. The explanation must cover the above facts.

We see more clearly the difficulty before us when we consider the fourth class. For in this class BOTH the so-termed agent and percipient have their personalities where their bodies are, and EACH "travels in personality" to where the other is. Sometimes the one on the spot of the event round which telepathy takes place is clairvoyant: they interchange their form of telepathic experience. The explanation must cover the above facts.

If I am no more than an embodied self with no more than a normal consciousness, I cannot travel in personality away from my body and—there being no psychical action and reaction between me and other embodied selves—I can only communicate with my fellows through material channels. In such case I cannot, to cite a given instance, be drowning at Java and see what, at the moment, is taking place in England. No case of telepathy can be veridical.

If then, as we now do, we accept cases of telepathy as veridical, our theory for them cannot admit that each one of us is a mere embodied self with merely normal consciousness. What **must** we have?

We must have in each one of us some power of non-physical communion, and we must have some power in the personality of each one of us of **manifesting itself** at more than one place in time and space. But this power of manifestation is impossible if the personality is indelibly fixed to the one place of its bodily form: the personality must be free from the conditioning of space and time. It appears to me that the facts of telepathy demand this form of communion and of personality.

But what limit are we to put on this psychical communion, how are we to define it? Bear in mind what it **must** be. It is not one or all of the bye-paths of communication manifest in time and space. It is the broad highway which makes possible the communications between

the little bye-paths: it is a public highway.

If I tell you that I travelled from London to York and there held a conversation with a friend then, if you believe me, you assume there was a material road by means of which I travelled. If I tell you that, my body remaining in London, I travelled from London to York and there held a conversation with a friend then, if you believe me, you assume there was a psychical road by which I travelled. In neither case could you assume the road was a private road.

Telepathy demands this power of psychical communion between us all, communion always open and free as a highway.

But no embodied self can travel by this road, it is non-physical. What do we mean, then, by travel of personality in more than one place at the same time?

The personality must be non-physical, and must be of such a nature that it can be **manifest** at the same time in more than one place.

Let us consider the facts of this personality and communion from the point of view of gravity.

Consider any point of attraction and assume it exists in three-dimensional space empty of the material. Then the attraction of the point on **any** spherical surface is always the same. The attraction on a small surface is the same as on a large surface only, in common parlance, it is more widely distributed over the larger surface.

Primary Lessons in Universal Truth

By Elizabeth Thompson Parkhurst

LESSON II—GOD IS SPIRIT

(Continued)

The time has come to call a halt on deception, deceit, authority and sophistry of the past nineteen centuries and proclaim the "acceptable year of the Law, to liberate the captives bound by the chains of ritualism, to open the eyes of the blind, which are now veiled because of lack of realization of "the Son," the Potential Christ, the divine Ego within them: to open the prison doors to those who have been afraid to think for themselves, by answering their questions with Truth and not with lies and sophistries, giving them a working basis which will produce demonstrable fact and repeatable phenomena. Proving that "salvation" does not consist in passive intellectual belief in a mythical story about what somebody else did for them, but in getting up and doing something for themselves and all their fellow-men. Erasing and eradicating superstition by substituting and replacing it with knowledge of "Laws that work."

The Occult School as the recorder of cosmic events, whose sum makes history of the universe, antedates the Scholastic political organizations by some thousands of years; in the light of its observations has never presumed to intrude upon the majesty of Deity sufficiently to give

It a personal name or crystalize Its expression in any particular form or to assign It a definite post office address.

An ancient record reads: "But few men among the thousands of the race have sufficient discernment to desire to attain perfection; and of this few the successful seekers are so rare that there is but one here and there who knoweth Me in my mystical nature."

"In my nature are to be found the eight-fold forms known as earth, water, fire, air and ether, together with mind, reason and self-consciousness, besides these I possess a higher and a nobler nature—the nature or principle which supporteth and sustaineth the Universe—for I am the Creator of the Universe—likewise I am the dissolution of the universe. Higher than I there is naught, all the objects of the universe depend upon Me and are sustained by Me."

"The Spirit of the Universal Soul—even when it is within one of nature's bodily forms—never really acts, nor is really affected, because of its essential nature it is above and beyond action. Being without beginning and without qualities or attributes it is beyond the storm of action and change. The Universal Ether is not affected by the action of objects within it and within which it is. Even so the Universal Soul in which are all material forms, so is it unaffected by the action and changes of those forms, altho it knows them all as the Knower and the Known." Even as the single sun

illuminates the whole world so doth the One Soul illuminate the whole of Nature. Under and back of Time, Space and Change is ever to be found the Substantial Reality—the Fundamental Truth. That which is the Fundamental Truth, the Substantial Reality — is **beyond true naming**, but the Wise Men call It **The All**. A-um, Tat, Sat, Brahma, Vishnu, Siva, Father, Mother, Son, Osiris, Isis, Horus Creator Preserver, Destroyer, Motion, Substance, Intelligence, Spirit, Body, Soul.

"The All creates in its Infinite Mind countless Universes which exist for countless eons of time and yet to the All, the creation development and death of a million of Universes is as the twinkling of an eye."

The Occultists in view of this conception of Diety, adopted the heiroglyphic symbol of the circle O as the sign representing the Infinite Unmanifest, the "source from whence all things proceed." We must not, however, interpret the circle as conveying an idea of limitation, rather it should convey the idea of limitlessness. If all worlds and Universes were to be disintegrated there would still exist "limitless space" within which Intelligence, manifesting as "modes of motion," would reform the disintegrated electrons and atoms of like pitch and density, into vortices of matter forming a nucleus from which new worlds would be born. Literally there is no place where "God" is not, for it is impossible to conceive

a point the size of a pinhead where Consciousness, Energy, ions or electrons (the scientific subdivisions of matter or substance) are not. Truly did "God" so love that which It created or pressed out of Itself that It placed within the creation or expression the "Son," when positive and negative forces unite upon any plane there must always result a third, the product of the union, or "the Son."

All literatures, of all time have one point in common, regardless of the designation given the Eternal Parent, and that is this that the One Infinite and Unknown Essence exists from all eternity and in regular and harmonious successions is either active or passive. In the earliest Hindoo teachings these are called the "Days and Nights of Brahm." This cosmogenesis is pictured in majestic language, as:

"Behold the beginning of sentient formless life." "First, the divine, the one from the Mother spirit, then the spiritual, then the three from the one, the four from the one, and the five, from which the three, the five, the seven. These are the threefold, the fourfold downward: the mind born sons of the first Lord. The shining Seven. It is they who art thou, I, he, O Lanoo: they who watch over thee and thy mother earth."

"The spark hangs from the flame by the finest thread of Folat. It journeys thru the seven worlds of Maya. It stops in the first, and is a metal and a stone; it passes to the second and behold a plant: the plant

whirls thru the seven changes and becomes a sacred animal. From the combined attributes of these, Manu, the thinker is formed. Who forms him? The seven lives and the One life. Who completes him? The five-fold Lha. And who perfects the last body? Fish, Sin, Soma."

From the first-born the thread between the silent Watcher and his Shadow becomes more strong and radiant with every change. The morning sunlight has changed into noonday glory. This is thy present wheel, said the Flame to the Spark. Thou are myself, my image and my shadow. I have clothed myself in thee, Thou art my Vahan to the day. 'Be with us' when thou shalt re-become myself and others, thyself and me." Compare John 14, 10-11, John 17, 1-26.

The highest teaching that is given thru the Masters in the Hall of Learning is to the effect that what may be called in simple language the Law of Rhythm ever abides in and manifests thru the Cosmos. That there is ever the measured pulse beat so to speak of expansion and contraction, of action and non-action, Manifestation or Cosmic day, Unmanifestation or Cosmic Night.

It is taught that there have been fourteen of these "days" of Brahm or periods of action and non-action: thus making an epoch of four billion three hundred and twenty million of solar or earth years. The "age of man" as he is now evolved is given as eighteen millions of years and during all the ages before "man" came into being evolution was car-

rying on the work of perfecting various powers or functions which are now our possessions.

The story of Solomon's Temple when understood in its occult sense is the story of this process of evolution, both cosmic and individual. The name Sol-om-on is a compound heiroglyph, each syllable of which under analysis has a significant meaning. Sol is the root from which is derived the words soul, solar and refers to the Sun, which was conceived by the Ancients to represent in the physical system the Essence of the All or Infinite Being in the Spiritual system. O-M is the Sanscrit syllable sacred to Deity, intoned and repeated with inimitable inflection it is the mighty Word of the universe. The Masters teach that if one human voice were to intone this syllable correctly the vibration thereby set in motion would disintegrate all atoms and electrons within range of the tone. On, was the name of the highest temple of learning and initiation, in Helipolis, Egypt, from whence instructors were sent to all other countries and nations to spread true knowledge and wisdom and assist the ignorant.

In this allegory of the building of the Temple we have the story of "Two in One" as it were, not only of the creation of earth, but of the evolution of "man." The materials are brought from the uttermost parts and the Temple is erected without the noise of tools being heard. Can you imagine any noise or confusion in the formation of this globe we call earth? Through the

vortexian currents of motion which are the expansions and contractions of Eternal Energy all particles of "world stuff" were attracted to a common focus, and as a snowball gathers size as it is rolled about in the snow, so this nucleus of polarized "world stuff" gathered like substances unto itself, until assisted by its progress in its orbital path through space, the resistance of the atmospheric pressure formed a spherical globe, made up in its bulk in the proportions of one-third land and two-thirds water.

Then came vast stretches of time of the involution of Intelligence into form or Matter, in accordance with order which produced families of crystals in perfect geometric form in multiples of four, six, eight, twelve or more faces. The crystals of iron are disc-shaped. Quicksilver instantly takes globular form when released from the container, proving that each ion contains within itself the impression of a pattern which it seeks to express in perfection. The crystal state is succeeded by the vegetable state, here again order reigns supreme, every form of vegetable life expressing itself with mathematical precision and regularity, from the mould on a crust of bread to the Gigantia Sequoia of the Mariposa forest. Animal life follows vegetable life, the single celled amoeba expressing itself in perfect harmony with the law of nutrition, division, succession, until there is built up the perfectly organized form of the fish, the fowl, the quadruped, the brain substance gradually in-

creasing as the function and consciousness of environment increases. Finally as the crowning glory the human form is reached, in all the marvel of its complexity, a fit temple for the living God to use as an instrument of expression.

All this required many, many ages for we know that nature never overlooks a detail, when the universal field or theater of action was complete then the individual or particular was developed. It still required many more ages for the servants, the priests and the social body to learn their duties and relationships to co-operate harmoniously, so that the Grand Worshipful Master, the Ego might use his habitation to express Divinity.

SOVEREIGN REASON

And first with Reason, which is also best;

Reason that rights the wanderer;
that completes

The imperfect: Reason that resolves
the knot

Of either world, and sees beyond
the veil,

For Reason is the fountain spring
of old

From which the prophets drew, and
none beside;

Who boasts of other inspiration,
lies—

There are no other prophets than
the wise. —Jami.