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Editorial Talk

By Arthur Gould, Editor

As I rode down on the suburban train this morning I was compelled to listen to the "tale of woe" being poured into the ears of a man on the seat just ahead of me by one of his friends who seemed to think that he was entertaining the man by a recital of disagreeable past happenings, and of things which he was afraid might happen to himself. I was reminded of that good old story about the dying man who said to his son: "John, I have worried much, and often, about impending troubles—most of which never came to pass at all; I have borrowed much trouble, and have paid a big rate of interest on it; I have suffered more from the things which never happened to me than from things which did happen."

Then, I recalled something that Mr. Atkinson once wrote on the subject of "Tomorrow," which ran something like this: "We can bear with comparative ease the troubles and trials of Today, provided that

we do not add to them the burdens of Tomorrow." I, too, believe that our backs will bear with safety the burdens of Today, if we do not also pile on the load of the anticipated troubles of Tomorrow (most of which never really materialize) and the memories of the troubles of Yesterday (which have now passed away from us except in memory, and which really constitute an unnecessary burden, if we could but realize it).

As the "tale of woe" continued to flow on like Tennyson's brook, almost "forever," and as I saw the annoyed and bored expression on the face of the listener, there flashed into my mind the well-known lines:

"Laugh, and the world laughs with you; Weep, and you weep alone; For this sad old earth is in need of mirth—it has troubles enough of its own."

The case before me was a striking example of the truth embodied in those lines. The listener was bored to distraction; but the teller of the "tale of woe" seemed to be

enjoying himself hugely—he was evidently one of those persons who are “never so happy as when most miserable.” These “Gloomy Gus” individuals—these “Mr. Lugubrious Blue” persons—are a pleasure only to themselves; to others they are classed as members of the Pest Family, and are about as popular as is the seven-year itch. They are always so busily engaged in pitying themselves that they never think about the feelings of others upon whom they inflict their needless, useless and purposeless tales of disagreeable happenings, past, present, and future. They are about the most selfish persons imaginable. They are the Human Wet Blankets who smother out the Joy of Life.

Then I looked across the aisle, and saw there a man whom I knew to have suffered much real trouble—who had undergone a series of most unfortunate happenings—and who was even now surrounded by a set of adverse conditions which were enough to try the patience of a saint, and to test the nerve and courage of the strongest will. Was this man moaning and groaning—was he burdening his neighbors by a recital of his troubles—was he making an “indecent exposure of his personal sorrows?” He was not! Instead, he was talking to his companion in pleasant tones, and on his face appeared a brave, cheerful, courageous smile. One felt like lifting his hat to that man; one felt desirous and willing to help him if the opportunity presented itself.

This brought into my mind an-

other old bit of familiar verse:

“It is all very well to be pleasant, when Life runs along like a song; but the man worth while, is the man who can smile when everything goes dead wrong.”

Then my thoughts turned toward that old Greek philosopher who lived about two thousand years ago—perhaps more, for all I know—who was known as “The Laughing Philosopher.” This old fellow, if I remember the case correctly, practiced the plan of laughing out of existence the worrisome, bothersome things of life. He specialized on smiles. He had on his list the smile of pleasure, the smile of amusement, the smile of compassion, the smile of pity, the smile of resignation, the smile of pain, the smile of contempt, the smile of indignation, the smile of courage, the smile of determination—and all the rest of the great family of smiles. For each ill he had an appropriate smile; for each perplexity he had the proper smile; for each problem of life he had the right smile. He had smiles for his friends, and smiles for his enemies; he had smiles for solved problems of philosophy, and smiles for the insoluble ones (this last class must have kept him busy, thought I).

This old chap taught and practiced the practical philosophy that there was no phase of life’s happenings, and no condition presenting itself to a human being, that could not best be met with a smile—the right smile, of course. Sometimes he smiled while his face was beaming with joy; again, he smiled

through his tears. He regarded a smile as a wonderful solvent for many of the troubles of life which, in crystallized form, seemed terrible, but which melted away into the liquid condition of commonplaceness when the solvent was applied to the crystal.

He held that the sense of humor was all that saved the race from madness; and he saved himself over and over again in this way, for they say that he was by temperament somewhat of a pessimist. He was the grandfather of "the cheerful pessimists" who have appeared on the scene ever since, and who are really much better companions than are the "sad optimists" with their forced counterfeit joy, their parrot-like statement that "there is no pain," their strained "all's well with the world" expression, and their hysterical Pollyanity—those droopy Gladiolas in the Garden of Life. He did not deny that pain existed—indeed, he claimed that it did exist in abundance; but he said: "What of it? It can't touch ME in the secret chamber of my Self!" and so he dared to smile when the dragon peered into the house of his soul. The dragon often retired, abashed, at such a reception, they say.

After all, thought I, as the train rolled on, has any other philosopher ever offered the world a better and more practical philosophy than this? Under and back of its apparently fantastic outward appearance, is there not a kernel of the most practical and usable truth to be found?

Is not the smiling face the best one to present to Life in all of its varied aspects and forms of appearance? Is there not really some particular kind of smile which is appropriate to each particular form or kind of human experience? Is there really anything in Life which cannot be better met with a smile of some kind, than with a moan and a groan? Not always with a smile of pleasure, of course—that would be impossible, and most unseemly, in many cases—but with the smile of resolution, the smile of resignation, the smile of courage, and better still, the smile of faith and the smile of hope!

As for the lesser ills of life, it is certain that many of them lose their power when confronted with a smile—a smile of real humor and of the perception of the ludicrous aspect of the happening. Are we not, for the most part, but Little Children in the Kindergarten of Life, playing with petty playthings and toys, and weeping when one of them breaks or won't work properly? We cry when our doll's head comes off, and still more when we find that the dear creature is stuffed with sawdust. Why cry? Why not smile through our tears, if we must weep over the occurrence? In a week we will have ofrgotten the disaster. Time and Smile are repairers of sorrows, and curers of Pain. We will do well to avail ourselves of their services.

The train has reached the station. The conductor calls out: "Chicago! As far as we go!" And, smiling, I hasten from the train.

The Mind in the Cells

By William Walker Atkinson

In the preceding paper of this series of articles upon the general subject of Mental Science your attention was directed to the subject of "the organ minds," and the "cell minds," which perform the detail work connected with the physical processes. In the present paper you are asked to consider the subject of the interesting details of the performance of the work of the cells of the body, and the scientific facts concerning the vital and mental activities manifested by the cells of which the body is composed. An understanding of this phase of the general subject will give you a scientific foundation for your study of the principles of Mental Healing.

The physical body is composed of a multitude of cells, each of which really is a minute living creature, similar to the single-celled creatures which exist independently of each other, and which often form cell-groups, on the lower planes of the kingdom of life. The human body is one enormous "cell-community," having within itself minor and subordinate communities—just as our nation has states, and these states have counties, and these counties have cities, towns, and villages, and these cities have wards, precincts, etc.

These cells are living creatures, and each is endowed with sufficient intelligence (or "mental capacity,"

if you do not like the term "intelligence" so applied) to enable it to perform its designated work properly. These cell-minds are perfectly adapted each for its particular work. They select from the blood the particular material that they require for building purposes, and they build up the organs with as much intelligence as the bricklayer builds the wall, or the stone-mason the structure upon which he is working. That is, where these cells happen to be builder-cells. Other cells are messenger-cells, or carrier-cells, delivering material to the points where they are needed for the purpose of building, repair, replacement, etc. Then there are policemen-cells, and soldier-cells—some in active service and some held in the "reserve forces." Then there are chemist-cells, and surgeon-cells; and so on.

Some of these cells are stationary, while others are on the move. Some of the latter travel along regular routes, while others are rovers. Some of the moving cells are the carriers and messengers of which we have spoken, while others of them are the scavengers and garbage men of the system. Even the nerves are composed of cells, each of which, figuratively, "holds hands" with others on either side of it, and each of which is a living link of a living chain of cells constituting a living telegraph wire over which travel the sensory or motive impulses of the nervous system. Even the brain is composed of cells, which in some remarkable way perform the physical

processes concerned with thinking, feeling and acting.

Some cells travel in the channel of the blood and have their regular route, where they perform their respective tasks of carriers, messengers, supply men, garbage men, scavengers, and also those of policemen and soldiers. Others take a short cut to their places of work, to which they are often sent in a great hurry—these force their way through the walls of the arteries and veins, and then through the tissues of the body, in order to get on the scene of trouble where they are to repair broken down things, and to mend things needing mending; they are like the men on the "hurry-up wagon" sent out by the trolley-car people. Others are like firemen, sent out to extinguish the feverish fires started in the system by reason of the presence of abnormal conditions.

The policemen, or soldier cells, are busy cell-creatures. Their work is that of arresting, locking-up, or destroying the germs, microbes, and other dangerous characters which have intruded themselves into the system, and which are creating disturbances there. One of these policeman-cells, discovering a tramp, burglar, or "hold-up man" on his beat, proceeds to enmesh it, and then to devour it, provided that the intruder is not too large. If the task is too great for the one policeman-cell, it blows its whistle for reinforcements, and lo! from all directions other cells on "the force" rush to the scene of trouble. If, between

them, they cannot kill and devour the intruding germ or microbe, they tie him up and then escort him to some point of the body where they lock him up, and then expel him from the system through a boil, or pimple, or by other means.

You think that the above sounds too fanciful to be true, do you? You think that it is sort of a "fairy tale" told for your amusement, do you? Well, then, read the following extracts from the article on "Phagocyte" in the "New International Encyclopedia": "The Phagocyte is a microbe-destroying cell residing free in the animal system. . . . This function is performed by individual, free, or wandering cells resembling amoeba. Such wandering cells ingest or absorb parts of the body which become useless or which by decay become harmful to the organism. Besides this, these free ameoboid cells can and do capture and devour foreign bodies and particles. They take up anything hard or soft which occurs in or is carried into the body; and when such cells are confronted with a large mass of food materials which they cannot devour singly, they usually fuse into a plasmodium, which eats up the whole available food. Such bodies as cannot be eaten are surrounded and isolated. . . . These discoveries mark an epoch in biology and in its application to medical knowledge."

But this is merely one phase of the important offices performed by the cells of the body. The red

blood-cells, the common carriers of the body, which exist in countless numbers in the blood-stream of each human body, carry the load of oxygen from the lungs to even the most remote parts of the body, there energizing the cells of these parts or organs, and burning up certain waste-products deposited there. On the return journey of the blood-stream, certain blood cells fasten on the debris of the system, the garbage of the tissues and cells, and carry it back to the lungs, where it is burned up by the fresh oxygen breathed into these organs. Moreover, there are blood-cells which help to propel and carry the particles of food-substance to all parts of the body—this is the way your body is nourished by the food you eat, i. e., through the blood-stream with its millions of tiny carriers. Moreover, the cells in the parts and organs know how to, and actually do, extract from the food-substances only just those particular food-elements needed in their particular cases.

Then there are the laboratory cells—the chemists of the system—which manufacture the various chemical fluids required in the system, using for this purpose the materials found in the blood. They thus secrete and manufacture the gastric juices, the bile, the pancreatic juices, the saliva, tears, milk, and the numerous other chemical substances, juices, and other fluids employed in the great laboratory of the human body. These cells are excellent chemists, and very busy ones. You, yourself, do not know

how to manufacture bile, or in just what proportion its elements must be combined—but **your chemical laboratory cells do!** You do not know how to manufacture gastric juice—but **they do!** They know the chemical formulas of each and every ingredient of the body, and how to put together their respective elements in just the right proportions. Some bright cells, aren't they! Wonder how they learned chemistry!

Then there are the repair-cells, the surgeon-cells, of the body—the cells which first wash out a wound, then form a clot shutting out external substances, and which then proceed to connect together tissue with tissue, muscle with muscle, nerve with nerve, bone with bone,—drawing together each part to the part with which it must be connected, never by any chance connecting A to X, but always A to A, and X to X—then building new tissue and skin over the healed wound. Great surgeons, these little cells—graduates of Nature's university, and holding her diploma. Human surgeons can merely place in juxtaposition the two ends of a broken bone—the cell-surgeons do the rest, knitting together the broken ends. The surgeon-cells also make a good job of building a new covering or cap of skin over the end of a finger of which a portion has been cut off. When we speak of "Nature's healing processes, or repair work," we really mean the healing processes or repair work of the cells, though usually we do not know this.

The Law of Supply

By Carolyn Woodsworth

It is not enough that you should perceive intellectually, and realize intuitively, the Presence of the Absolute, and its imminent power abiding within you: you should also demonstrate that presence and power in your everyday life. The power of the Absolute is dynamic—it is for use in action, and not merely for rest, statically.

It is possible for you to manifest the power of the Absolute through your individual mechanism of expression even without a conscious perception and realization of its presence and energy; but not nearly so efficiently and thoroughly as when accompanied by such perception and realization. Moreover, it is impossible for you to possess such perception and realization without also manifesting to some degree a greater efficiency, proficiency, and power of application of your individual powers of expression and of attainment. Conscious application of spiritual power soon passes on to the planes of your subconscious mentality, and thereupon its employment becomes habitual to you.

The conscious identification of yourself with the presence and power of the Absolute, and the conscious opening of the channels of your being to the inflow of such presence and power, is the Philosopher's Stone of Mental Alchemy. Conscious identification with the Spiritual Principle causes you to "catch the spirit of Spirit," and

you cannot fail to profit thereby. In this is found the secret of the mental alchemists, and of the occultists of high degree, of all schools, cults, and esoteric associations.

In the demonstration of Truth by the expression and manifestation of spiritual power, you will, first of all, attain "that Peace which passeth all understanding" — that sense of Peace and Joy which ever distinguishes those who have found the Truth abiding within themselves. The experience of Illumination, even in the faintest degree, will awaken in you this Peace and Joy, which, though at times they will seem to have deserted you, will always return to comfort and inspire you, to invigorate and vitalize you. Once found, this can never again be lost; once make it your own, and it will never entirely forsake you.

But not only Peace and Power are made yours in this demonstration of Truth through the expression of spiritual power. There is another door that flies open to "the Right Knock." That door is the Door of Spiritual Supply. Do you know what "Supply" means? It is "that which supplies a want, necessity, or need, and which furnishes a sufficiency of things for right use and right support, and for the right and adequate expression of Life." All things are contained within the All-Content of the Absolute—all manifested things are within its Cosmic Manifestation. The material stuff for the creation and the re-creation of all phenomenal things is in that All-Content, and is at the demand

The Teachings of the Cabbala

By Oscar Nystrom

In any consideration of the general subject of the Greater Theosophy worthy of the name, there must be mention made of the Teachings of the Cabbala—the secret doctrine in Israel—a form of Theosophy which attained great popularity among the cultured Jews of Europe during the Middle Ages. In the present paper I shall endeavor to present in brief form the essential features of these interesting and important teachings.

The Cabbala (sometimes known as the Kabbalah) is the technical name employed to designate that system of Theosophy which attained its great height between the Twelfth and Sixteenth Centuries of our era. Its real origin, however, lies much further back in the history of Jewish mystical thought; in fact, the term itself was originally applied to the whole body of the Jewish religious teaching, with the exception of the Pentateuch.

About the beginning of the Twelfth Century the term took on its present special meaning, and was then applied to the remarkable system of Jewish Theosophy which at that time began to attain great vogue.

The Cabbala still has many followers among the Jews of eastern Europe, and it is claimed that a revival of its spirit may be looked for during the present century. In passing, it may be mentioned that the

Cabbala exerted a great influence on the doctrines of the Christian church during the Middle Ages, imparting a strong tincture of Mysticism thereto, the influence of which is still apparent in some phases of the teachings of the church of today.

The Cabbalists claimed that their original teachings were derived from a revelation made to Abraham by an angel of high celestial rank. Moses was held to have been a hierophant of the Cabbala in his day, and to have transmitted his esoteric wisdom to Joshua, who, in turn, taught it to the Seventy Elders, who then transmitted them through the ages by means of mouth to ear instruction by and to certain chosen individuals. Certain of the teachings were later reduced first to written and then printed form, however. Among the books recognized as authoritative by the Cabbalists are the following: "The Sefer Jesirah," or "Book of Creation," attributed to Rabbi Akiba, who lived in the Second Century of our era; "The Sefar Zohar," or "Book of Light," ascribed to Simeon Ben Jochai, a pupil of the Rabbi Akiba.

The essential features of the Teachings of the Cabbala, may be stated briefly as follows:

1. There exists a Supreme Being, or Original Principle of Being—GOD. This Supreme and Original Being is known as En-Soph (or Ain-Soph). En-Soph is the Original Principle of All-Being. He is Eternal and Causeless. His being contains the Space of the Universe; but the Universe is not His Space. He

is Infinite in Being, boundless and without limits. He cannot be comprehended by the intellect, nor described in words. To the intellect, En-Soph must be regarded as Non-Existent; but to intuition, He is All-Existence. He is absolute, perfect, complete, whole, unchangeable, and indivisible. He is "the Secret of Secrets, the First of the First, the Oldest of the Oldest, the Ultimate of Ultimates.

2. To make His existence known and comprehensible, En-Soph became active and creative. As creation involves desire, purpose, thought, and work, and as these are attributes of but finite, limited, and imperfect beings; and as the imperfect, and circumscribed nature of the universe precludes the idea of its direct creation by an Infinite and Perfect Being, the work of creation cannot be conceived as having been performed by En-Soph directly. Therefore, the truth is that intermediary, semi-finite, and only relatively perfect beings were employed for the work of creation. These beings are known in the Cabbala as the Ten Sephiroth, which are conceived as being Emanations from En-Soph, radiating from him like rays of the sun. The first emanation brought into being the First Sephirah, the nature of which was "the divine wish to become manifest," and the spiritual substance of which had existed in En-Soph from all eternity. This First Sephirah, itself, contained within its substance that which later emanated or evolved as the remaining Nine Sephiroth, or

Intelligences; the second proceeded from the first, the third from the second, and so on until the complete number of ten were present.

3. In their totality and unity, the Ten Sephiroth constitute the World of Emanation, and also constitute the Heavenly Man, or archetype of Man. Each Sephiroth has its own absolute character; each receives from above, and each transmits to below. The Nine Sephiroth are divided into three Triads, as follows: the Intellectual, the Sensuous, and the Material. There is also present a Male and a Female Aspect of Being. The Universe is not created "ex nihilo," i. e., from "nothing," but is an expansion of evolutionary manifestation of the Sephiroth. The World is "the revealer of the Boundless, and the concealer of the Concealed." As the distance from En-Soph is increased, the splendor of the creations diminish; there are infinite degrees of splendor, from the lowest to the highest. But En-Soph is immanent and present in all, high or low. Nothing in the Universe can be eliminated; all must eventually return to its original source in the Being of En-Soph.

4. The Universe consists of four different worlds, or planes of being, as follows:

(1) The World of Emanations, or "The Image," which is a direct emanation from En-Soph; it is most intimately associated with En-Soph, and is the Reflection of Him—it is perfect and immutable, though lacking the ultimate nature of En-Soph.

(2) The World of Creation, or

"The Throne," which, being further removed from En-Soph, is more limited and circumscribed, and its energies less potent—it is the abode of the angel Metatron, the captain of the myriads of angelic beings, and himself composed of pure spirit.

(3) The World of Yetzira, or "The Formation," which is still further removed from En-Soph, and consequently more limited and circumscribed, and of less splendor, though still it is not composed of Matter, but of a more refined substance—it is the abode of the angels, of luminous substance and apparel, who assume a sensuous form when they appear to men.

(4) The World of Matter, or "The Action," which is still further removed from En-Soph, and is of less splendor, and is more limited and circumscribed—its objects and beings are composed of Matter, the refuse of the three higher worlds, the substance of which is limited by space, and is perceptible to the senses. The World of Matter is "subject to constant change and corruption." It is the abode of visiting good angels and spirits, and the permanent abode of its own evil demons and spirits, both classes being of high and low degree. There are "the seven infernal hells," inhabited by the devils and their human victims whom they have seduced from the paths of virtue and righteousness. The Prince of Hell is Samael, the Evil Spirit, who is conceived as having both male and female aspects. These two aspects, combined, constitute "The Beast."

5. The destiny of Man is to develop the germ of divinity which is immanent in him, and which must ultimately return to its original source—in En-Soph—rising as it has descended. The soul must purify itself from its iniquities by repeated lives in the physical body, until its sins are burned and purged away. If it finds itself, after repeated trials, unable to ascend the scale of being, it is then united and blended with another soul, which will aid it in its ascent. Salvation and Redemption will come to all, eventually. The battle must be fought over and over again, but ultimate Victory will come.

6. When Man redeems himself, and the race reaches a certain state of perfection, then the Messiah will come, and the Great Jubilee will begin. Then will there be no more sin, nor temptation, nor evil, nor pain. Even "The Beast" will shed its evil nature, and will resume its angelic state from which it fell. Life will be "one long, glad song"—the Everlasting Sabbath will be here. "All souls will be united with the Highest Soul, and will supplement each other in the Holy of Holies of the Seven Halls."

7. The Secret Teachings are hidden from the vulgar by means of mystical letters, words, and numbers; each number, letter, or word—even accents—have a symbolic meaning, and a mystic character, revealed only to the illumined and wise members of the race. By means of these, the Truth is interpreted, and the Teaching preserved.

The Great Forever

By Henry Victor Morgan

(Tenth of a Series on the Lord's
Prayer)

The matchless prayer of Jesus would be incomplete without the vision of the Eternal Good conveyed in the great word Forever. The reiterated statement of Carlyle, "A lie cannot live forever," came from a depth of insight into the moral nature of the universe. Browning voices the same truth in Apsley Vogler when he triumphantly declares:

"There shall never be one lost good.

What was, shall live as before;
The evil is null, is naught, is silence
implying sound;

What was good shall be good, with,
for evil, so much good more;

On the earth the broken arcs; in the
heaven a perfect round.

All we have willed or hoped or
dream of good shall exist
Not its semblance, but itself; no
beauty, nor good nor power
Whose voice has gone forth, but
each survives for the melodist
When eternity affirms the concep-
tion of an hour."

How these words of light dispel the darkness of our night and dissolve the shadowy specters of our fears into their native nothingness. Only the good can survive. What is worth saving will be saved. "The meek shall inherit the earth."

It is the supremacy of faith; it is the dynamics of the invisible. To

the Son He forever saith: "Thy kingdom is an everlasting kingdom."

This awareness of God as the Eternal Good constitutes the highest emancipation. In it there is not foreboding illusion breeding fear. In it there is neither bewildering hope nor blind uncertainty. It enables us to see within the seen the hands that move through nature moulding men.

Without this insight all gain were loss, all seeking vain. Its acceptance is the joy of certainty, it clasps us forever in the arms of a deathless love. Yea, verily, it assures us that all love is deathless. What we have loved we will never lose. All we have dreamed possible is possible. There can never be one lost good.

How often the question is asked, Shall we know our loved ones in heaven? O ye of little faith! Your loved ones are no more in heaven than you are in heaven. There will never be any more heaven than there is now, nor can our loved ones be any nearer to God than are we. "The curtains of Yesterday drop down, the curtains of Tomorrow roll up; but Yesterday and Tomorrow both are. Pierce through the Time-element, glance into the Eternal. Believe what thou findest written in the sanctuaries of Man's Soul, even as all Thinkers, in all ages, have devoutly read it there; that Time and Space are not God, but creations of God; that with God as it is a uni-

versal Here, so it is an everlasting Now. Know of a truth that only the Time-shadows have perished, or are perishable; that the real Being of whatever was, and whatever is, and whatever will be is even now and forever."

When we enter the consciousness of the Eternal we know it is never too late. It forever assures us that our ideals will be realized, that there is or never has been a single lost soul nor has a single just cause ever perished.

Eternity is not frustration but fulfillment; not an end but a beginning. It does not suggest death, but immortality. It assures us of completion. What we mark as ours here we shall know there. Nay, rather, is not eternity the awareness of the eternal Here and the everlasting Now?

In the remarkable mystical poem, "Evelyn Hope," Browning voices this sublime conception. The seemingly dead and lost ideal personified in "Evelyn Hope" will yet be attained.

"No, indeed! for God above
Is great to grant, as mighty to make,
And creates the love to reward the
love;
I claim you still, for my own love's
sake!
Delayed it may be for more lives
yet,
Through worlds I shall traverse not
a few;

Much is to learn, much to forget,
Ere the time be come for taking
you."

It is the assurance of faith that our lost ideals, our dead "Evelyn Hopes," live on in God and forever lure us onward.

No words can fully express this soul vision of eternity. Burnell's splendid definition, "Eternity is the instantaneous availability of all that is," glory crowned as it is with light ineffable, falls short of its sublimity. Whitman's, "When I attempt to speak the highest I cannot, I become as one dumb," must be realization of all who attempt to describe its mystic depths. Enough for us to know that eternity Is, and that it is all there Is.

Our three dimensionally constituted human minds can see these things but dimly, but there is within us what Ouspensky has called "The Third Organ of Thought," what Emerson termed the "Soul of the Whole," and what Jesus called "The Father," through and by which these things can be apprehended.

It is from this realm of the super-conscious that the highest healing and the most complete emancipation must come. The demonstrations of Jesus were all wrought from this superdimensional area of consciousness. All his recorded physical healings were instantaneous. He had abolished the time element in his

own consciousness and demonstrated that the Spirit sports with time, "can crowd eternity into an hour and stretch an hour into eternity."

These things baffle us because we are too near them. We judge everything from without. We look elsewhere and feel it will be ours eventually. We hopefully sing,

"When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun,"
without realizing it is true now; that
what we will be we are!

Were it not for our thought of God we would never arrive. It is for this reason that prayer emancipates. It is the sure method of approach. It enables us to see our possible selves in God. It is not so much the dew-drop sinking into the sea as the sea consciousness entering into the dew-drop. It is not beggary but communion. Through its mystic power we are lifted on wings triumphant over sin, sickness, poverty and death.

We are no longer poor and isolated but fellow-workers with God. There is no dividing line where God the cause ends and man the effect begins. When prayer has done its perfect work time and space no longer limit us, Cosmic consciousness has been attained, and the words that were given me in the

Wise Silence become our supreme and joyful inheritance,

Changing dreams of changing millions.

Is the science of the school-men,
Science of the world of shadows,
Leading souls to fountains failing—
As the mirage, vain, deceiving,
Is all that which is not Being.

At the Fountain's changeless flowing

Rests my soul in bliss of knowing
That alone which changeth changeless,

Is not born and must be deathless—
Birthless, deathless, am I, changeless
As the One on whom my mind is.

Thus does the word Forever come to mean the immediate availability of all the power there is, of all the presence there is, of all the love there is, Here, Now and Eternally.
Amen.

Surely the word Amen, meaning as it does, "So may it be," must resound in the deeps of all who contemplate a vision so sublime as that contained in The Lord's Prayer.

Blessed, thrice blessed are you, who in the midst of confusion and hemmed in by limitation, have caught the vision. Your belief in the Invisible will enable you, like Abraham, to believe in God who quickens the dead and speaks of things that are not yet manifest as though they already were.

Telergy

(The Communion of Souls)

By Frank C. Constable, M. A.

(Continued)

I have asked you to consider any point of attraction and assume that 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. And these surfaces vary directly as the square of the length of the radii from the point.

Now introduce any other point on the surface of any such sphere. It follows directly, from what has before been said, that the attraction of the point on the external point varies inversely as the square of the distance.

The law of the inverse square is a **deduction** from the fact that the attraction of a point is the same throughout space.

From what is above written we find analogy to the timeless and spaceless communion in question. The attraction of the point is unconditioned in itself in time and space. It is only when we introduce an external point or points that the law of the inverse square comes in.

But the **point** of radiation? We must consider this as we have considered communion.

The non-physical self is uncon-

ditioned in time and space, it cannot be considered as a point. We must, so far as space is concerned, consider it of universal existence, it may be said to pervade space.

But how can we have any idea of a personality pervading space or, more correctly, transcendent of space and time? Any such idea is impossible, for ideas are relative. But the very fact that we are **aware** of the limited nature of the ideas we use for thought proves the existence in us of a power transcending thought, a power which I term insight. I hold we can imagine a personality transcending space and time, and yet with psychical activity, just as we can imagine communion transcending time and space: for such communion, indeed, it has been shown that gravity gives us analogy.

The difficulty we meet with as to imagining any such personality arises from the fact that language has been evolved to express thought and nothing but thought. And thought, as has been shown, is related in correlation to the material. When, then, we wish to express the psychical in words we have to use words which express the physical. For instance, when we state that the self pervades space we import contradiction, for space is related to the physical. All we can state is that the self transcends space: we state a negative: for we refer to something transcending ideas. Insight which makes us aware of transcendence has no language, can state con-

clusions only negatively. Myers appreciated this difficulty.

Still, though we cannot define it in words, I hold we **can** imagine a "self" transcendent of time and space and communion transcendent of time and space between all of us as such selves.

Something must be added as to the beginning and ending of such selves, for all written on the subject appears to me mere beating of the air. I hold that the question does not, cannot, arise.

What do we mean by any beginning or ending? To raise the question we **must have sequence in time**. Think of any beginning, any ending of anything. The thought is meaningless, cannot exist, unless subject to the conditioning of time. Consider, for instance, the general confusion of thought as to memory: try to condition your storage of memory in time. You cannot. You condition it in the past in time? But, if so, how can you at any moment in the present passing **now** take out **any** part of your storage and use it in the present.

For the self under consideration we have **transcendence** of time, that is, the very condition (time) that we require for the existence of any beginning or ending is absent. We must use some such word as **transcendence**, for there is in us a power subsuming thought, a power I term insight. And this power opens to us a universe wider than the universe of thought. But, if transcend-

ence exist, it has no language: for language is the language of thought. It can find expression only in the negative. So, in transcendence of ideas, we must hold that for the soul there is transcendence of beginning and ending.

Metempsychosis which has always held such wide sway over mankind may have—I do not say has—some basis in truth. For we can imagine the soul of man making a pilgrimage in embodiment from manifestation in the form of an oyster through manifestations in evolution to the form of man and thence onward.

But now we are only concerned with the fact that any question as to a beginning or ending for the self in question may be ignored.

Down from the ages, as before stated, there have been countless attempts to determine the location of what is termed, the soul, the ego, the self or personality—it matters not now what we term this ultimate **something**. For, I repeat, we must start all reasoning with an assumption that we exist as self-conscious subjects or (as some hold) beings. And all reasoning has, I think, started under the influence of the preconceived idea of some indissoluble link between personality and bodily form. This is why reasoning has given location to the "self," and so has always failed. But now we treat this "self" as non-physical though **manifest** through the physical. What ground then have we for locating it **anywhere** in space? We have no ground left at all. Rea-

son informs us it cannot be located in space—any more than energy can be.

If it be objected that I, now, give to this "self" psychical activity and memory of its past when embodied and that therefore the argument fails because I must give unity to the "self," the objection fails. For I simply give to a non-physical "thing," non-physical power, so that still there is no reason to limit the thing in space. This self we may still hold to be a unity in relation to other selves.

And we can imagine this self unconditioned in space and yet with physical activity; we can imagine ourselves "pervading" space in personality, and can imagine what our experience would then be. We can even imagine ourselves in space of two or four dimensions. We are "things" of imagination, and our imagination can outrun the limits of our embodiment in space as known to us as embodied subjects. Even this marks that we are not limited in space, that it is our bodies only which are so conditioned.

The self is free from the conditioning of space.

But what, in detail, about the self in time?

When we consider the phenomena of our objective universe, Kant is right when he says: "The phenomena of the past determine all phenomena in the succeeding time." So, as the self disembodied carries away with it full memory of its past human experience when embodied,

we may so far give it knowledge of the future. But what the general purview of the self disembodied is we cannot surmise: as before shown we cannot surmise even what aspect its memory of past embodiment would take on for it, and this because past, present and future exist only for a subject conditioned in time. For the soul there is transcendence of time. Bear in mind, that time is never lost, never destroyed: it is subsumed, though how we cannot even imagine.

For the non-physical public highway and the non-physical self which telepathy would seem to demand, I suggest the interpretation: Communion transcending Time and Space, between us all as selves (souls) transcending Time and Space.

(To be continued)

THE GOSPEL OF ACTION

When all is said and done, the Gospel of Life is the Gospel of Work. I have never been happy save when I was up and doing. Hence, I keep at it all the time. I do not play golf or bridge, but I find my diversion in personality and in performance. Whenever possible I walk five miles every day, and as I walk I think out the work I have to do. I rest through action. I have traveled fast because I have traveled alone; but I have seen much of the world and, what is more important, I have touched the human mainsprings that make things happen.—Exchange.

Primary Lessons

By Elizabeth Thompson Parkhurst

LESSON II—GOD IS SPIRIT

(Continued)

The Hermetist believes and teaches that "the All in itself is and must be unknowable." They regard the guesses and speculations of the theologians regarding the nature of the All as but the childish efforts of mortal minds to grasp the secret of the Infinite. Such efforts have always failed and always will fail from the very nature of the task.

Still more presumptuous are those who attempt to ascribe to the All the personality, qualities, properties, characteristics and attributes of themselves, ascribing to the All the human emotions, feelings and characteristics even down to the pettiest qualities of mankind, such as jealousy, susceptibility to flattery, deceit, etc., etc. This ascription of personality, qualities, and characteristics, constitute the mental "graven Image" of "God" which political ecclesiasticism has held before the eyes of the masses for so long that the perversion has now become the truth to them. The time has at last come when the veil shall be torn away from before the eyes of the deceived and deluded and the real Truth substituted. Truth lives side by side with error without apparent difference until there comes a time of testing, trying by fire and acid; it is then that the real is separated from the pretence, the gold from the dross.

The occultist conceives that this

Creative Essence from which all things were made and without which was not anything made that was made, acts or manifests under an orderly procedure which he calls Law. The Occultist sees evidence of this on every hand, and realizes that the only sure way he has of contacting this Essence is to watch its operations, compare, tabulate, classify and systematize these operations in logical order. Deducing from these ascertained facts, principles for the guidance of his own conduct. If he works in harmony with this Law he is healthy, happy, and prosperous; if he is disobedient or regardless of the ascertained facts, he is sick, unhappy and a general misfit in his environment.

This brings us where we may witness the emergence of order from chaos, light from darkness, action replaces inaction. The circle O divides itself and becomes OO. This is Consciousness seeking expression. "In It was Life and this Life was the Light of men."

During the aeons of Cosmic night the Law dwells alone in solitude. The Cosmos remains resolved into its condition of the Un-Manifest. The Infinity of Nothingness. Then comes the dawn. The Law superimposes the Infinity of Nothingness, and causes the Un-Manifest to become Manifest, the Nothing becomes everything, Latency becomes activity, Potentiality becomes reality, Promise becomes fulfillment.

From the bosom of the Un-Manifest arises that which men call the World-Spirit, the One Life, Eternal

talism and Materialism, between Idealism and Nature. Here is the Axiomatic statement why and how thoughts become things, **mental images cause materialization**. The universe is, in point of fact, but masculine and feminine forces in combination, their action and reaction being Life.

"God" becomes understandable, and the "ways of Providence," which heretofore "have been past finding out," suddenly become illuminated with a great light. The personal world of the individual, his thoughts and feelings, which so far have been well described as "without form and void, darkness was on the face of the deep," feel the pulsations of light, motion and, responding to the vibration of accurate knowledge, each separate astral ion, electron and atom seeks its kind and falls into an orderly arrangement. Order succeeds disorder, Harmony—LOVE—reigns. The unanswerable problem is solved, the peace which is promised to all who love the Law takes possession of the Soul and offenses cease. The Offspring rests in the bosom of its Father. "For the Father loveth the Son, and sheweth him all things that are manifest under the Law, and he will shew him greater works than these. For as the Father hath life in himself, so hath he given to the Son to have life in himself."

There is a full realiation of the Scientific statement, that Infinite intelligence so loved that which it expressed out of Itself, or manifested, that It gave or placed within

the expression the Son, or a portion of Itself, and whosoever believeth in this is conscious of the statement, "I am in the Father and the Father dwelleth in me."

(Concluded)

HOW MUCH DOES IT HURT?

By Dr. William E. Barton

A few days ago a lady said to me: "Many years ago a friend of mine said this in my hearing, and to me among others:

"Don't forget that injuries that are inflicted upon you, and the disappointments that you suffer, are all, in the nature of them, temporary; but the spirit in which you meet them is the permanent and eternal element in the experience."

She said it had meant much to her all her life to remember that saying. When anything had happened to hurt her feelings she had said: "This hurts, and I will not deny it; but how much it hurts, and how long it hurts, depends upon me."

She said that when any disappointment had come to her, she had learned to say: "I am disappointed, and there is no reason why I should lie about it and say I am not; but there is no good in magnifying or perpetuating that disappointment. I will set my own limits upon the extent of my disappointment."

This woman had learned one of the most valuable lessons in life.

Therefore, remember the good lesson which has been a help to my friend. Your sorrows and disappointments are all temporary; but the way in which you meet them is eternal.

If you meet them bravely they can never conquer you; for you will have conquered them. — Chicago Evening Post.