

ADVANCED THOUGHT

*A Monthly Journal of
Mental Science, Practical Psychology,
Yogi Philosophy, Constructive Occultism,
♥ ♥ Metaphysical Healing, Etc. ♥ ♥*

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Vol. II.

NOVEMBER, 1917

No. 7

Chips From the Old Block

By William Walker Atkinson

Don't insist upon wearing labels indicating that you "belong to" some one or the other of the many schools, cults, organizations, or associations having formal "sets of principle," "creeds," or other marks of limitation of thought. Don't limit yourself by the use of the limiting names of such schools, cults, or organizations no matter how much you may be attracted by some features of their teachings.

Attend their meetings, to be sure; gather from their teachings that which appeals to you and which you find "makes you stronger, better, and more efficient;" while at the same time discarding that which does not so appeal to you. But do not limit yourself by reason of their limitations. Take what they have to give you, and pay the price for the same—but always remain yourself.

If you are asked "just what are you"—and the good folks are always asking that question—say simply: "I am a Truth-Seeker!" There can be no finer term than that one, and there is no element of limitation in it. (Let us pray that no "organization" will be moved to press that term into service to denote its limited thought—and thus destroy its meaning and value.)

The moment you "call yourself" anything, that moment you begin to build fences around yourself and your thought. And that moment you unconsciously begin to feel it your duty to conform to the Creed, Statement of Principles, or Dogmas of the school, cult, or organization by whose name you "call yourself." There is a subtle psychological principle involved here—look around you, and you will see how it works out in others.

Be Free! Be Independent! Be an Individual! Take your own wherever you find it, Seek Truth wherever it is to be found. But don't be "a jiner;" don't "belong to" anything; don't let anybody or anything pin its label or tag on you, and then claim you as its own. Associate, fraternize, join in team work, form temporary alliances, if such seems well—but always remain Free, Independent, Individual and UNBRANDED!

Inspiration—The Open Road of the Soul

By Harold F. Palmer

The great masses of the people live their lives very mechanically; many of them running on schedule time as regular as clockwork, each day much the same, their thoughts operating through their minds, yet rarely really felt by them. Many of these people are very intellectual; they memorize many books and yet, from the soul sense, probably never read them.

To be well educated in the world sense, after all, is but to be a good patriot. There are a few people in the world—dreamers—who really live and do things worth while. They are the people that discover the open road of the soul and give us new ideas and make life possible for all the rest. They are often considered cranks; cranks are all right if they are turning out good material. All those who travel this open road feel their thoughts, analyze and digest them before they give them out. They recognize their divine qualities and know that so-called mortal mind, when controlled by the spiritual mind, gives to the world a genius.

It is very refreshing to talk with these people. They reveal to us what centuries of education have failed to produce; they touch our souls and stir within us divine emotions until we feel the presence of the Creator within our souls. These people will be regarded by the world as mystics and yet to them there is no mystery. Traveling along this open road of the soul it is as easy for them to feel the thoughts of the great masters, and sometimes more natural than the physical laws of the average person; and yet in this spiritual conversation with the unseen the soul still retains its individuality, recognizing its own mastership first—then dares to go out into the world of thought as a spiritual equal with all souls it encounters.

Inspiration, we are told, comes from God; some emphatically will tell us that God lives without and only by long prayers can we be inspired by this Deity, at the same time admitting that God made all. God could not have made anything without putting himself into it. Out of the soul itself we put into the work accomplished the quality of our thought. Others say that God lives within and inspiration alone comes from within, denying the value of all outside intelligence.

One tiny drop of the ocean contains all the ingredients of all the seas, yet alone it would be of very little value; when all of these tiny little drops of water join hands and mingle together and become as one body—in this great unity we recognize the power of the ocean. Mighty

mountains of the world are made up of tiny atoms built together; one small particle alone would be of little value for a scenic effect; within one atom there are the ingredients of the whole, yet it takes the whole to get big results.

The open road of the soul is understanding how to make my soul connect with all souls and that can only be done by the power of love within me, my spark of divinity joining forces with the great seen and unseen who are waiting for me. This is the open road of the soul. I walk each day on this heavenly road and communicate with many. I am given books to read that the world has never seen; they are on the tables of the spiritual libraries, written by invisible authors. The great mind of an Edison reads these books and gives to the world that which looks like magic from the great unseen. The poet, the philosopher, the musician and all dreamers are inspired, inspiration simply meaning communication with the saints through many avenues of thought, touching many minds, and it is only as we touch many minds and get the divine melody that we find the Creator. We are like the keys of an instrument; when the master plays upon the human keys the music comes forth from the spirit of the creator vibrating with melody and love.

Every thought that I have traveled to me through many minds, millions of them maybe, each one getting a different glimpse, each learning a new lesson, and so just as the sunlight inspires the world until nature gives us all its gorgeous dress woven by the light of the Sun into the very picture of the gods, so a thought of love, which is the highest inspiration, can only be manifest and bring forth man in the ideal of God when man aspires to be the Christ in full demonstration.

I am constantly being inspired by my fellows who live in physical bodies, for I count friendship as the true source of all inspiration; for is it not true that as one soul touches another it realizes, in that sacred moment, that it is in the presence of God? When we are inspired by traveling daily upon this open road of the soul we see with new eyes many flowers, each beautiful in its place, but one flower stands out in magnificent beauty fairer than all the rest, which we never forget—the flower of tolerance. Little minds that never get the vision are always narrow. All who behold the flower of tolerance and wear it next their hearts—they are the truly great, who take in all the world in one great big glance—because all people are their people; all churches, religious customs become as one; organizations, the fond playthings of the one created, are regarded as the playthings to be put away after the child has outgrown the nursery; and then with these deep eyes of understanding we know that the world is already organized by the great power that is, that the observance of the golden rule as taught by the Nazarene is the salvation of us all and all that there is left for man to really do.

Lessons on "Light on the Path"

By Yogi Ramacharaka

Again we meet with a group of three positive Precepts in the little manual "Light on the Path," followed by a fourth (and explanatory) statement. Here follow the four statements of Truth referred to:

9. Desire only that which is within you.
10. Desire only that which is beyond you.
11. Desire only that which is unattainable.
12. For within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because when you reach it you have lost yourself. It is unattainable, because it forever recedes. You will enter the light, but you will never touch the flame.

The ninth Precept instructs us to "Desire only that which is written within you," which is to be considered in connection with the correlated statement: "For within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere."

These statements emphasize that basic Truth of the Esoteric Teaching that within the soul of each and every individual dwells and abides the Divine Light—the Light of the World. For, as all the great teachers of the race have informed us, not only are all things and all individuals in the One Reality, but also that the One Reality is immanent in, and abiding in, all things and all individuals.

Not only in the Oriental teachings is this great truth enunciated—it is found in the esoteric teachings of all of the great religions, whether we call them Oriental or Occidental. In this connection I wish to direct your attention to the following passages from the Christian Scriptures—the New Testament—that you may realize that this basic principle of Truth is expounded in the great religion of the Western World, as well as in the religions and philosophies of the Oriental world:

"Then Paul stood in the midst of Mars Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and

all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is he worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if happily they might feel after him, and find him, **though he be not far from any one of us. For in him we live, and move, and have our being,** as certain also of your own poets have said."—Acts, XVII : 22-28.

And, another statement like unto it: "There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all."—Ephesians, IV : 4-6.

The Inner Teachings of all great religions and philosophies hold as a basic truth the principle that the World is the product of the exercise of the Divine will and thought, and can exist only so long as it is held in the Divine Consciousness by the Divine Will. This being admitted, it follows as a necessary logical conclusion that the Divine must be present, immanent, and abiding in each and every of its creations of will and consciousness; **for the thinker must always be present in his thoughts**—the mental Creator must ever be present in his mental creations, else the latter perish. Even in the case of the finite thinker, we find that the Thinker is always present in his Thoughts—otherwise the latter could not exist. And, so it is with the Infinite Thinker—he must ever be present in his Thought-Creation, his Cosmic Thought-Form, which is the World; and in everything in that World, be it ever so insignificant and small. "There is no great, there is no small to the Mind that knoweth all."

Man never finds God by searching for him in the outside World, though true it is, God is there also. At the last, **all men who have found God have found him abiding within their own souls.** The Oriental sages have known and taught this for centuries; but the West still strives to discover Reality by analysis of the things of the outside world. But such search is vain, for although Science often seems on the eve of discovering the Ultimate Something

**"Whose secret presence, through Creations veins
Running Quicksilver-like eludes your pains;
Taking all shapes from Mah to Mahi; and
They change and perish all—but HE remains."**

at the end it discovers that it has grasped merely a moonbeam, which

dissolves into Nothingness between the fingers seeking to grasp it. The seeker after Reality, through the channels of the objective senses, finds himself ever convinced of the truth of the Buddhist verse which tells him:

"Nor shall any gazer see with mortal eyes;
Nor any searcher know with mortal mind.
Veil after veil will lift—but there must be
Veil upon veil behind."

He realizes the truth of that other statement of Buddhism, which tells him:

"The imagination, the understanding, and abstract thinking will always strive in vain to represent the Infinite; for no form of finiteness (to which thought and speech also belong) can express the Infinite! nor can that which is timed express the Timeless and Eternal! nor can thought resultant from the chain of Causation grasp the Causeless and Self Existent!"

There is only one way in which to find Reality—and that way is to LOOK WITHIN! For there, abiding within the Centre of the Soul, is to be found the Immanent Spirit, which is the All-in-All!

Western Philosophy also is coming to this conclusion, and into agreement with the Oriental Philosophies on this vital point. And why should not man look within for That-Which-IS? It must certainly abide there, as we have seen; and is not the soul of the individual the nearest thing to him, and that into which he may penetrate more easily than into anything else? If God is within your soul, then why should you not find him there? Surely there is no other place so open and free to your search!

The tenth Precept bids us to "Desire only that which is beyond you," and then adds: "It is beyond you, because when you reach it you have lost yourself." This seems at first to be paradoxical, but a closer examination discovers the method of reconciliation and the synthesis of the two apparently conflicting statements into one Truth. A little thought will show us that while the Divine is within us, it is still without and beyond our finite limitations—for it extends to Infinity. As far in Space as we are able to think—God extends infinitely beyond this. As far backward, or forward, in Time as we are able to think—God extends infinitely beyond this in either or both directions. As far back along the chain of Causation, as we are able to think; or as far forward along the chain of Cause-Effects in the future—God is found extending infinitely forward, and infinitely backward, at either extreme of our thought. And, so, that which we seek is found to be beyond us.

As the soul evolves, its sense of Reality increases. It passes barrier after barrier which had previously seemed unattainable—but there is always barrier after barrier ahead, to be traveled toward. There is always a “beyond,” so long as you remain a finite, separate entity. And, at the end, when “the dewdrop slips into the shining sea,” then there is no longer any “beyond” simply because you have lost your finite “self” in the Infinite Self, in which it is always NOW, and always HERE! Water arising as vapor to the clouds, falls upon the ground as rain; arising again to the clouds, it again falls as rain; but finally, it forms a part of the aerial vapor, and falls as dew upon the polished leaf of the lotus; then the Sun rises, and the leaf of the lotus lifts itself to meet it, and the tiny dewdrop slips into the shining sea from which it originally arose.

“The Dew is on the Lotus. Rise great Sun
And lift my leaf and mix me with the wave.
Om mani padme hum! The Sunrise comes;
The Dewdrop slips into the shining Sea!”

The eleventh Precept bids us to “Desire only that which is unattainable,” adding: “It is unattainable, because it forever recedes. You will enter the light, but you will never touch the flame.” Here the reasoning proceeds along the same lines as that of the preceding Precept. We perceive the Light of Truth, dimly at first, then a little more clearly. Then we seek “more light,” and find it from time to time. Finally, as we evolve in Attainment, we enter into a veritable Blaze of Glory—a flame sometimes so intense as to almost blind our eyes, and which frequently so dazzles us that the things of the World seem as Nothingness. And so we enter further and further into the Light of Truth, and experience the successive stages of the Spiritual Illumination—yet we never touch the Flame itself; but why? Simply because when the soul has reached the last stage of spiritual evolution and development, and touches the final thin veil which hides (but yet reveals) the Infinite Flame behind it, then it is suddenly caught up in the vibrations of Infinity, and is transported into the Infinite Being, and becomes as One with it. And, so never (as a finite thing) is it ever able to actually touch the Infinite Flame, and at the same time be apart from it as a separate thing—rather is it swept toward the Flame and in the passage has its dross of finite and material existence consumed; and what is left—and that is the Real Self—is immediately merged into the state of Oneness with the Infinite. In fact, it has never been anything else—the illusion of separateness and finiteness has been caused by the presence of Maya in the form of the separating sheaths which at last are consumed in the Flame of Infinity.

Another Oriental allegory: At the rise of the sun, there may be seen millions of tiny dewdrops on the grass; and in each and every one of these is to be seen a tiny Sun (reflected by the great Sun). Each reflected Sun is clearly defined, and seems to be real and separate, and sufficient to itself. But soon the heat of the Sun dissolves the dewdrops, and causes them to ascend as vapor—and the reflected Suns disappear. But no Sun has been lost or destroyed—only the **appearance** of the separate Suns has perished: the **SUN** itself remains unchanged and whole, as it was in the beginning, so it is now and ever will be. Maya, the illusory Nothingness, has once more changed its form, and no longer causes the illusion of separateness—but **no Sun, and no Sunlight has been lost**; the Sun has suffered no loss, and the reflections have been merged with the Something Reflected, from which, indeed, they have never been actually divorced.

So, then let us ever seek “that which is within us”; “that which is beyond us”; and “that which is unattainable”; for the three are one. And, at the last, that One is found to be the Real Self, of which the manifold Apparent Selves are but distorted and clouded reflections. Thus endeth this lesson.

MIND: THE PATH TO THE GOAL

“I regard Mind with as much reverence as I have ever regarded the infinite Cosmic Universe out of which all mind is born. With overwhelming awe I meditate upon the star-studded expanse, with systems of worlds floating therein, and doubtless filled with life—systems of worlds that in the presence of Eternity come and go like bubbles upon the stream—but it is with deeper awe and reverence that I turn to that Awareness in me which is conscious of every passing conscious state; which observes critically, and with absolute justice, the phenomena of mind as they are imperfectly and partially exhibited to me in my consciousness. And I feel that if there be an intelligent purpose or Consciousness at the head of that which has eternally filled unlimited Space, then to the extent that I learn the truth about Mind, to that extent I become acquainted with the Power that is regnant in nature. Whatever of purpose or plan there is in the whole or any part of the universe, must be due to mind; and whatever you or I may achieve for self or others must be due to the activity of the mind functioning in us. And this mind which takes place in us, and of which we become aware, is as much a cosmical process as is the flow of the tides or the evolution of the universe. A knowledge of your own mind, and how best to use it, is your only possible guide, for what can never come to your consciousness can never be a part of you or for you. Mind is the path to the goal of all possibilities. This is the age of the apotheosis of Mind.”—Elmer Gates.

Color and Character

By Teresa Ferrando

The characteristics of individuals, and of nations and peoples, are revealed by the colors preferred by them. The warm, passionate nature of the people of the southern nations is shown by the strong and vivid colors which are strongly preferred by them. The peoples of most northern countries there is found a preference for milder, calmer, and less passionate shades and tints. There is a world of difference between the brilliant reds and yellows which delight the heart of the Italian peasant woman, and the blacks, dark browns and blues which are preferred by the English countrywoman.

In the same way, color is found to be intimately connected with the expression of emotion among various peoples, although there is found a great difference in the meaning of certain colors among different peoples and races. In Europe, black is the color of mourning, while the Chinese select yellow as their color expressing grief, and the Japanese show their sorrow by wearing white clothing. In India, and some other Oriental lands, a widow is supposed to express her grief by discarding all color in her clothing, which she does by wearing a dull, colorless sackcloth. On the other hand, joy is shown by displaying and wearing bright colors. The choice of purple as the color of honor and high station is of ancient origin and practice.

In previous articles in this magazine, I have spoken of the effect of colors on temperament. Such effect and influence is very strong, and should be carefully studied. As the aura of a person has a great effect upon other persons, in the direction of attracting or repelling, exciting or calming, so do the colors of the environment of every individual affect and influence him, whether or not he be conscious of it. To secure the happiest and most harmonious mental state, all persons should select for the colors of their houses or offices, their clothing and draperies, those colors which best harmonize with their name colors.

The more that we study the effect of colors upon character, temperament, and mental states and conditions, the more do we realize the importance of each and every individual carefully choosing harmonious color surroundings and influences, to the end that he will work more effectively, accomplish greater results, be far happier, and develop more rapidly and fully. While it is true that the individual is able to overcome adverse influences and effects of environment, it still remains the part of wisdom to avoid this unnecessary effort and struggle by acquiring a more harmonious environment.

Name Colors.

There is a subtle magic in the colors of names. An understanding of the laws underlying this enables us to account for the fact that many persons are not called by their own names—many persons are known and called by some name other than their “given” name. This odd fact arises by reason of the instinctive realization on the part of friends and associates that the colors of the “given” name of such persons do not harmonize with the colors of their auras. And, accordingly, (also instinctively) some appropriate and harmonious “nickname,” or “pet name” is substituted. This also is the reason that some persons instinctively write merely the initial of their first names before their surnames—there is instinctively perceived a psychic clash between the colors of their first names and those of their surnames. Where names are written out in full, it will generally be found that the colors of the several names constituting the full name harmonize in color.

The color of Mary is blue—a very pure blue, and perhaps a rather serious color. Blue is the color representing the religious or spiritual side of man’s nature. The reds are the colors expressing the physical emotions. Crimson is the color of love. Now, we find many persons whose “given” name is Mary, but who are seldom so called, but who are almost always addressed, and thought of, as “Mollie.” The letter O is a red letter, and consequently the name “Mollie” is red; it is a name which harmonizes more completely with a gay loving nature than would the blue name of Mary. This same rule holds good in many other cases of familiar nicknames, as you may prove for yourself by working out the color scheme of the “given” name and the nickname of individuals who are generally called by the latter, and seldom by the former.

The Color-Key to the Vowels is as follows: A is white; E is yellow; I is green; O is red; U is violet. But, as for instance, in the case of Mary, a name having A for its only or principal vowel, is not necessarily pure white. The white names all begin with A, but none of them are pure white, for they are affected by their consonants. Amy is a whitish-greenish yellow name, the tinge of green being given by the presence of Y—the letter Y being very like I in color. Anthony is whitish-grey, with a dash of crimson in the second syllable. Anne has a very pale blue tinge over the white. Agnes is white and yellow—the yellow coming from the E in the name.

The combination AR has a blue-grey sound. The names Margaret, Marion, and Marjorie are all blue-grey names of various shades—weaker forms of the strong blue of Mary, to which name they are all related. But they vary in color, as all names do, according to the way they are pronounced. Marion (spoken quite quickly) is a light grey name; pronounced slowly, the flick of green and the strong crimson of the O are

apparent, and pronounced with an accent on the first syllable, and making the A a long Italian one, causes the color to be much deeper. The same is true of Marjorie: pronounced quickly it is simply a pretty blue-grey—enunciated more slowly, the first part is a darker blue grey, the second dark red, and the third part yellow.

Many Johns are never called John—which is rather a serious blue, the strongest blue there is in names—and one which corresponds with color of Mary; but they become Jacks or are given other names which suit better. Jack is a much lighter color than John—it is a light very blue grey. Nearly all abbreviations or substitute names are lighter shades or tints of the original name. Reg is lighter than Reginald; Maggie is a paler name than Margaret; Jimmie is much lighter than James. Of course, in the last mentioned case, the root-vowel has changed, and consequently the sound is different. James is a grey name, pronounced with a dash of yellow at the end if you look at it closely, while Jimmie is a green name—but it is a much paler name than James, although different in color.

Edith, Evelyn, and Ethel are yellow names of varying shades. Rose, Ross, and Douglass are all red names. Douglass is a dark red with a dash of blue-grey at the end. Of course, with all these colors the shades vary; but in a short article it would be impossible to give the exact shade of each name. So we can merely generalize, and call them red, yellow, or grey. There are a few names which are in the nature of exceptions to the general rule. For instance, although the vowel O is distinctly red, yet, owing to the combination of the colors of the consonants in the name, John is distinctly blue; with no trace of red in it. Miriam, which according to the strict rule should be green with grey, is red. There are good reasons for these apparent exceptions, which, however, are too technical to be gone into in detail in this short article. Isobel is a green and yellow name, but Belle is yellow, and a lighter shade.

In an article of this length one can do but little more than to merely direct attention to the subject. At some time in the future I trust I may have the opportunity of going more deeply into the matter with you.

HAPPINESS

"Happiness is the greatest paradox in nature. It can grow on any soil, live under any conditions, and defy any environment. It comes from within, and consists not in having, but of being; not of possessing, but of enjoying. For what a man has, he may be dependent upon others; but what he IS, rests with himself alone."

The Christian Mystics

By Carolyn Woodsworth

(Second Paper)

In this series of articles, as I stated last month, I shall draw freely upon the material gathered together by Miss Evelyn Underhill, the well-known English authority upon the subject of Mysticism; it being understood that that gifted writer is to be given full credit for such virtue as may attach to these papers, while the present writer is to bear all blame for any defects which may be discovered therein.

In my last month's paper I left my readers considering the condition of Christian Mysticism at the dawn of the Dark Ages. In the present paper, I shall take up the story of Christian Mysticism as it manifested at the rise of the next great wave of thought, i. e., beginning with the eleventh and twelfth centuries of the Christian Era.

The Wave of the New Mystic Life.

During the eleventh century the arts, the sciences, and the spiritual thought revived and by the beginning of the twelfth century the wave of the new life had reached the mystic level. France now made the first of her many contributions to the history of Mysticism in the person of **St. Bernard** (1090-1153), the great Abbot of Clairvaux; and was the adopted country of another mystic almost as great, though now less famous; the Scotch or Irish **Richard of St. Victor** (1173), whom Dante held to be "in contemplation more than man." Richard's master and contemporary, the scholastic philosopher, **Hugh** (1097-1141), of the same Abbey of St. Victor at Paris, is also generally reckoned amongst the mystics of this period, but with less reason, since contemplation occupies a small place in his theological writings. In spite of the deep respect which is shown towards him by Aquinas and other theologians, Hugh's influence on later mystical literature was slight. The spirit of Richard and of St. Bernard, on the contrary, was destined to dominate it for the next two hundred years. With them the literature of Mediaeval Mysticism, properly so called, begins.

The New Mystical Literature.

This literature falls into two classes: the autobiographical and the didactic. Sometimes, as happens in a celebrated sermon of St. Bernard, the two are combined, the teacher appealing to his own experience in illustration of his theme. In the works of the Victorines, the attitude is purely didactic; one might almost say scientific. In them Mys-

ticism—that is to say, the degrees of contemplation, the training and exercise of the spiritual sense—takes its place as a recognized department of theology. It is, in Richard's favorite symbolism, "Benjamin," the beloved child of Rachel, emblem of the Contemplative Life, which in his two chief works is described in all its branches, with a wealth of allegorical detail which too often obscures the real beauties and ardors beneath.

Richard of St. Victor was one of the chief channels through whom the antique mystical tradition, which flowed through Plotinus and the Areopagite, was transmitted to the mediaeval world. In his hands, that tradition was codified. Like his master, Hugh, he had the mediaeval passion for elaborate allegory, neat arrangement, rigid classification and significant numbers in things. As Dante parcelled out Heaven, Purgatory, and Hell, with mathematical precision, and proved that Beatrice herself was a Nine, so these writers divide and subdivide the states of Contemplation, the states of the soul, the degrees of Divine Love, and perform terrible tours de force in the course of compelling all the living spontaneous and ever-variable expressions of man's spiritual vitality to fall into orderly and parallel series, conformable to the Mystic Numbers of Seven, Four, and Three.

The same baneful passion obscures for modern readers the real merits of St. Bernard, though it did but enhance his reputation for those for whom he wrote. His writings, and those of Richard of St. Victor, quickly took their place amongst the living forces which conditioned the development of later mystics. Both have a special interest for us in the fact that they influenced the formation of the English national school of Mysticism in the fourteenth century. The curve of mystical life, then, travelling through the centuries **has moved, like all waves of spiritual vitality, from east to west.** By the twelfth century it has reached France and shown, in the persons of Richard of St. Victor and St. Bernard, at once the intellectual and political strength of the mystic type. At the same time there appears in Germany the first of the long line of women mystics—the first, at any rate, whose literary works and authentic records have survived.

The Beginning of German Mysticism.

With **St. Hildegarde** (1098-1179), and **St. Elizabeth of Schoenau** (1138-1165), the history of German Mysticism begins. These remarkable women, visionaries, prophetesses, and political reformers, are the early representatives of a type of Mysticism of which St. Catherine of Siena is the most familiar and perhaps the greatest example. Exalted by the strength of their spiritual intuitions, they emerged from an ob-

scure life to impose their wills and their reading of events upon the world. From the viewpoint of Eternity, in whose life they lived, they attacked the corruption of their generation. Already in the inspired letters which St. Hildegarde sent like firebrands over Europe, we see German idealism and German practicality struggling together; the unflinching description of abuses, the vast poetic vision by which they are condemned.

These qualities are seen again in the South German mystics of the next century: the four Benedictine women of genius, who had their home in the convent of Helfde. These are **Nun Gertrude** (Abbess 1251-1291), and her sister **St. Mechthild of Hackborn** (1310), with her sublime symbolic visions. Then came the poet of the group, the exquisite **Mechthild of Magdeburg** (1212-1299), who at Magdeburg wrote the greater part of her "Flowing Light of the Godhead," and who afterward came to Helfde. Last came the celebrated **St. Gertrude the Great** (1256-1311). In these contemplatives the political spirit is less marked than in St. Hildegarde, but religious and ethical activity takes its place. St. Gertrude the Great is a characteristic Catholic visionary of the feminine type, absorbed in her subjective experiences, her often beautiful and significant dreams, her loving conversations with Christ and the Blessed Virgin.

Close in temperament to the last named great Mystic is St. Mechthild of Hackborn; but her attitude as a whole is more impersonal, more truly mystic. The great symbolic visions in which her most spiritual perceptions are expressed are artistic creations rather than psychosensorial experiences, and dwell little upon the humanity of Christ, with which St. Gertrude is constantly occupied. The terms in which Mechthild of Magdeburg—an educated and well-born woman, half poet and half seer—describes her Union with God, are intensely individual, and apparently owe but little to earlier religious writers. The works of this Mechthild, early translated into Latin, were read by Dante. Their influence is traceable in the "Paridoso;" and by some she is believed to be the Matilda of his Earthly Paradise, though others give this position to her sister-Mystic, St. Mechthild of Hackborn.

The Beginning of Italian Mysticism.

Another precursor of Dante begins for us the history of Italian Mysticism: **St. Francis of Assisi**, poet and mystic (1182-1226), one of the greatest figures of the mediaeval world. It might truly be said of St. Francis, as was untruly said of his disciple, St. Bonaventuram, that all his learning was comprised in the crucifix. His mysticism owed much to nature, nothing to tradition. It was untouched by the

formative influence of monastic discipline, the writings of Dionysius and St. Bernard. It was the spontaneous and original expression of his personality, the rare personality of a poet of the Infinite—a "troubador of God." It showed itself in his few poems, his sayings, above all in his life: the material expressed itself best. He walked, literally, in an enchanted world, where every living thing was a theophony, and all values were transvaluated by love.

None of those who came after him succeeded in recapturing his secret, which was the secret of spiritual genius of the rarest type; but he left his mark upon the history of Europe, and the influence of his spirit has never wholly died. Italian mysticism descends from St. Francis, and in its first period seems indeed to be the prerogative of his friars. In the thirteenth century we see it in all its detachment, freshness and spontaneity, in four very different temperaments. First in **St. Bonaventura** (1221-1274), biographer of St. Francis, a theologian and Doctor of the Church. Perhaps the least mystical of the four, he has had the greatest influence on later mystics. He combined a contemplative nature with considerable intellectual powers. A student of Dionysius, whose influence pervades his writings, it was he who brought the new spirit into line with the tradition of the past. Next in the beautiful figure of **St. Douceline** (1214), the lady of Genoa turned nun, we find a spirit which, like that of its master, could find its way to the Divine through flowers and birds and simple natural things.

The third of these Franciscan contemplatives, **Jacopone da Tode** (1206), the converted lawyer turned mystical poet, lifts Franciscan mysticism to the heights of ecstatic rapture and of literary expression. Jacopone's work has been shown by Von Hugel to have had a formative influence on St. Catherine of Genoa, and has probably affected many other Italian mystics. The **Blessed Angela of Foligno** (1248-1309), last of the four in time though not in importance, was converted from a sinful life to become a tertiary hermit of the Franciscan order; and has left in her "Divine Consolations," the record of a series of profoundly significant visions and intuitions of truth. By the sixteenth century her works, translated into the vernacular, had taken their place amongst the classics of mysticism. In the seventeenth century they were largely used by St. Francis de Sales, Madame Guyon, and other Catholic contemplatives. Seventeen years older than Dante, whose great genius properly closes this line of spiritual descent, she is a link between the thirteenth and fourteenth centuries in Italian Mysticism.

We have now reached the approach of the Golden Age of Mysticism, and in our next paper of this series we shall become acquainted with this wonderful era of Mystical Thought and Mystical Life.

How Man Re-Creates Himself

By D. Lloyd Claycomb

In the beginning God breathed the breath of life into man and he became a living being. He was created only a little lower than the angels, and was made the supreme wonder of the world. And when that creature was endowed with that most marvelous phenomenon in the world—LIFE—he set forth on his mission.

It is not within the province of this article to enumerate or illuminate the many dark stages of man's existence through which he traveled during the many thousands of years before he emerged into the light of that civilization which marks the time since which a traditional record of him has been kept, but let it suffice to say that since the beginning of that period, during which man has possessed sufficient intelligence to leave an intelligent record of himself, he has been slowly acquiring that superior intelligence which now so widely distinguishes him from all other species of creation.

It is to a great extent a speculation to attempt to discover the vital causes and forces which conduced to the evolution, or unfolding of man's inherent faculties, during the primary stages of his development. But the manifestations of a vast unfolding of man's nature has revealed to us the fact that he possesses the power of GROWTH, that attribute in us which is second only in marvelous phenomenon to LIFE, and without which life can not be conceived to exist.

Growth is that capacity which living things have of self development, self renewal, and self advance; that attribute which enables man to erect himself above himself. What less than a miracle is an oak bursting forth from an acorn, or from an egg, the bird of beautiful plumage, or the development from a New England cradle of the great defender of the constitution? We know that a tree is not the product of external adhesion or outside agencies, but that it is the unfolding of the original germ inlaid in the seed.

Development of our powers is the putting forth and the expansion of the living organism by the law of the mystery of life that is within us. "Under the rings and scales of the caterpillar lie all folded up the gorgeous wings of the butterfly." So in man lie "Powers and faculties capable of almost anything." The mechanism of our intellect is such that we are able to put more power into our powers, and capacity into our capacities, and here is where we catch sight of the possibilities that are within us. Then let us accept the affirmation:

"My mind to me a kingdom is,
My soul has the magnitude of an empire,
And each faculty is grander and nobler than a Pagan god."

Man may build temples, shrines, and edifices, which dazzle the eye and bewilder us. He may paint the sunset in gorgeous colors. His inventive genius may manifest itself to such an extent as to marvel the world, but this in no wise compares to the achievements which may be wrought within himself. That which man constructs and builds is but an outward manifestation, or reflection of that within. Man constructs the locomotive, but long ere it is completed, he, through the eyes of his soul, beholds it, perfect in all its parts, steaming, puffing and throbbing with pent-up energy, as it draws the commerce of the continent from the shores of the Atlantic, across the sun-kissed prairies of the west, and finally finishing its course at the Golden Gate.

The airship is nothing more than a **Thought**, so clothed and dressed as to wing its flight through air, for long before a bolt was made for its construction the inventor beheld it perfectly completed, and carrying him through the skies. The sculptor with closed eyes, catches the vision of an angel in the rock, and with his ingenuity he applies the chisel to the marble, and he beholds its coming forth in all its beauty. Who, then, can measure the power of a thought? For as a pebble, cast into the middle of the lake, sends its waves to the shore, so a thought sends its waves of influence down through the ages, affecting generations yet unborn.

THE IMMANENT ONE

"O God, within my breast,
Almighty ever-present Deity!
Life, that in me has rest,
As I—undying Life—have power in Thee.

"With wide—embracing love
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates, and rears.

"Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.

"There is not room for Death,
No atom that his might could render void:
Thou—Thou art Being, Breath,
And what Thou art may never be destroyed."

—Emily Bronte.

Numerical Phases of Love

By Clifford W. Cheasley

One of the first statements that metaphysical students learn to repeat somewhat glibly is, "Love is the fulfilling of all Laws." When they are asked, What is Love? they are nonplussed, and even some of their teachers are not particularly anxious to go on record with an answer to the question.

Of course it is right to say that Life, Love and God are one, and that "God is Love," but as He is also everything else in the seen and unseen Universe it does not answer the question practically to make these statements which do not attempt to qualify what phase of God or Universal Life is shown through Love, or how it fulfills all laws.

Spiritual teachers, advisors and counsellors should be content to feel that Love like God IS, and should need no explanation; but the great seeking world, who are the pupils and after all in the majority which must be satisfied, cannot raise their conception at once to this altitude.

Half the world knows love only as attraction and sympathy between members of the opposite sex, the love between a man and a woman or as mother love; and except with a very small fraction of the remainder, Love is either scoffed at or approached and dealt with in a spirit of levity. The few others frankly admit that they do not know what it is or how to begin describing it.

"Love makes the world go round," and yet in this age of wisdom it is strange that the majority should still be in the dark on this subject and yet be moved by a force which is perpetual in its action.

Love like all things, has been growing, advancing, expanding, because however great a mystery it may seem to be, it is still a part of the great Universal life which never stays still, but is always evolving. Although it was in the beginning, its expression was not what it is today.

This is a statement which is seldom brought out although Numerology is constantly making it, because L-O-V-E has not always been the word used to indicate the principle, and it has learned to understand that the name of anything can reveal its character and developed at the period that the name is used.

When the word Love is given the numerals which are the key to its subjective force, the present character and development of it in everyday expression will be clear. It is this we will now attempt.

The word Love is set out thus:—

$$\begin{array}{r}
 6 + 5 = 11 \text{ Ideality} \\
 \text{L O V E} \\
 3 + 6 + 4 + 5 = 18 = 1 + 8 = 9 \text{ Expression.}
 \end{array}$$

And a consideration of each one of these numbers in rotation can be a revelation on the subject.

The number of 11 in Ideality, which is arrived at by the addition of the vowels o and e, proves numerically what the majority believe theoretically, that somehow, somewhere, Love has a Spiritual ideal which makes it sacred and right no matter what channel it may take to express itself.

As it is more the mystery of Love's expression and use that we want to explain, we will consider at greater length however the numbers of each letter of the word.

This word has four letters of entirely different value, and it is therefore compounded of four different qualities, forces or vibrations, viz.: 3 the number of self, 6 the number of Home, 4 the number of materiality and 5 the number of re-creation. These qualities when combined give the composite number of 9 of completeness, entirety, sufficiency and Universality.

The initial of the word is 3 self, personality, and the ultimate digit 9, Universality; so perhaps our next finding can be, that the key to the attainment of ultimate Love is through the personal phase, Love for the self.

There are a great many people who love themselves much better than anyone else. They call this love ambition and are always trying to improve their personal expression by it; to become more accomplished, educated, wealthy, etc. Towards other people they are generally a little intolerant and want to find fault, and even to those to whom they are particularly attracted their attitude could be better labeled tolerance rather than loving. They are incapable of any great emotional urge and do not know the joy of living deeply.

Of course more universally inclined neighbors are wont to be a little intolerant themselves when meeting these kind of people, and to condemn these dwellers in selfishness as selfish; but this is only through forgetfulness of the greater, the All, the "I Am" principle

a stage, and the
or by conscious
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This is not the phase where homes are made, deep and lasting friendships cemented, soul affinities discovered; but it is where the individuality is made strong and ready for its subsequent journey to the realization of the completeness of Love.

Of all the five phases of this great principle perhaps this initial one of 3 is least understood. Yet how many there are who have needed to understand it, but instead have followed entirely the popular conception, that all love which is not between the sexes must necessarily be sacrificial. Today we see them, not even useful to themselves and with the eternal question on their lips which they are often too faithful to voice. "If salvation can come by sacrifice why am I not saved and lifted up, seeing that I have given my life for humanity?"

The next number to be considered is 6. Under this phase come those who believe that in the foundations of the home, the domestic relation, and the maintenance of an harmonious family atmosphere lies the ultimate and the sweetest expression of Love. The purpose of this phase is to gather around one the personal loves of father, mother, child, sister, brother and relation and to send out sympathy, love and loyalty to the particular creed of your fathers, to your forebears, to the country in which you were born. To develop a feeling of responsibility that these ties must be protected if necessary with your life against the assaults of the rest of the world who are "strangers."

It was undoubtedly from this stage of the principle that we got the phrase, "blood is thicker than water" for it is here that the "worthless" relations are propped up again and again while the "worthy stranger" is overlooked or denied.

The reader does not need to be told what a great number of humans occupy this phase in the expression of Love. Many of them are at the end of it and are already extending their love to embrace larger circles, but there are far many more who are in the earlier stages, and it is from these that the cry of the wounded heart comes most frequently, for it is the plane where individuals are loved for themselves and not as symbols of the great and lasting revelation of love which they are revealing. When changes come, there is an emptiness, a loneliness and an aching void because there never can be anyone or anything to take the empty place.

To love Love, is to love that which cannot ever be taken away and it is a law that will replace by its own volition new and better symbols of its revelation when any are displaced. Whether it is a friend, lover, husband, brother, child, parent or sister that is missing, and whom has been loved because they were who they were, we have attempted to possess and hold them and our daily life and love afterward is bitterness

because we are mentally and physically attempting to follow and find that which has served its purpose for the time being in relation with our life here and now. Never having built love in the larger sense, we do not know how to rely upon it to replace the symbol or to reveal the lesson of our experience.

To awake to this understanding is the freedom from the 6 phase.

Under the next phase of the 4th we find the great army of workers, dedicated to service. This is at one and the same time the most practical and least sentimental of the channels through which Love is learned.

Those who have undergone this phase have told us that Love gives and gives and asks no return except the happiness of those whom it serves; which is a good description of this phase of Love although not applicable to love in its entirety.

In this great stake of Love there is little reward for effort or faithfulness, either in sympathy or freedom. It is the work-day in the calendar of Love. A day that poets do not sing about nor bards immortalize, but something that is patiently lived in duty cheerfully fulfilled, by thousands. Undying devotion and faithfulness until death are not spoken of, but just actually lived in the daily routine.

Taking up the next phase of 5 we find that love here expresses and lives but to perpetuate itself. Here is contacted, learned and discarded the great lesson of sex attraction which so many have and still, mistake for Love itself; whereas it is revealed as simply another phase of this great principle.

This phase might be labeled creative and re-creative for under its expression Love is used simply to satisfy the deep desire to bring about the opportunity for perpetuation on the physical, intellectual and spiritual planes.

This phase might be called exactly opposite to the one of 6 where home—responsibility, family and country hold sway. In the 5 lesson there is no place for these ideals for the attainment of them would limit its regenerating forces.

Finally to reach and grasp the 9 phase which is seen as the ultimate digit of the word Love, is to find and love Love itself. To know it in all its relations of the personal—the related, the physical and the re-creative—but to be able to transcend its expression on any or all of these planes at will. To send love out to all humanity equally, irrespective of self, family dependents, sex or race.

Here love simply means complete understanding and sympathy, and it is worshipped in the same breath with God. Here is the world heart,

who is not seeking, personal expression, family atmospheres, service to the few, physical satisfaction or patriotic fervor but just understanding in all of the phases of 3-6-4-5. Wherever it finds this spiritual harmony or understanding, it seeks only to touch into life and develop through counsel, sympathy, and communion the deeper, ultimate and lasting Love which like the sun, shines to heal, bless, develop and mutually perfect that which is receptive to its influence.

The individuals who are in this phase of Love on this planet are in the minority, because the lessons which they can learn through the more human phases of 3-6-4-5 with all their limitations, are very few.

The expression of these Universal Lovers is seldom understood by the world even through the strength of their loving meets its corresponding rebounds, and it is not to be wondered at that those who are still in the stages of the 3-6-4-5 fail to understand how the indefinite, intangible something of Love itself can be loved and give response and satisfaction. They look upon the few in the 9 phase with the human loves and affections around them which their Universality has not excluded but rather included and they understand when they see these loves taken away. But the larger attitude which is adopted to the loss and the consequent replacement of better and stronger symbols of love for those that were taken away—this is the great mystery.

These then are the phases of Love as they are expressed in every-day life and as Life and Love are One, every one of us must be intensified in one of these great five phases. Can we recognize them and understand their possibilities and their limitations? For if we can, we shall surely learn two things at least: First, to understand and be tolerant of our neighbors' expression of Love which may not be identical with our own and which we may have been inclined to criticize and perhaps condemn. Secondly, we shall be awake to the incompleteness of the phase in which we may now be living so smugly and in the habit of lauding as the ultimate of Love. We will set ourselves henceforth, perhaps, with a wider vision to begin to extend our expression of the principle that we may not be caught at a standstill by the tide of experience.

One phase is not better or worse than another. All are totally different, but each is necessary to the ultimate and must be included in equal proportion. They will teach us that Love is the magnet that holds us to life through all the ages, until in the 9th phase we complete its experiences and fulfill its demands.

If you "can" New Thought, you will "can" it.

The Unity of All Religions

A Transcription by "Eloise"

The wise of the race realize that there is not only a Unity in all religions, but also that all religions have a common source; and that, therefore, no one religion has an exclusive claim to divine origin.

Rev. C. H. Vail, a thirty-second degree Mason, has written a remarkable book called "The World's Saviors," to which I would call your attention. The following quotations therefrom will give an idea of the important subjects treated upon by this gifted writer, and will, I trust, serve to awaken interest in the subject of the Common Source of All Religions, with the result that we may rid ourselves of the narrow prejudices which have beset us, and which have caused us to fondly believe that we have "the only Truth" in existence. Truth is too great to be limited to only one form of religion. It belongs to all, and each express it according to its peculiar and particular conceptions, terms of expression, and from its own particular point of view.

"When we find the customs of the Christian religion observed by the other World religions, many of which date back thousands of years, we are forced to admit indisputable identities.

"A brief survey of the analogous forms will show the universality of religious customs. **Fasts**, for instance, are found in many lands.

"The Christian Easter Festival is preceded by Lent. The ancient Mexicans held a fast at this time in honor of the sun. The Peruvians fasted 40 days in honor of Mithra. In Egypt, Osiris was supposed to be absent 40 days in each year. In Babylon and Assyria fasts were held in honor of Tammuz and Adonis, and in Greece, in honor of Bacchus.

"As regards **Baptism**, the Egyptian had a rite in which the candidate was immersed with water. Gerald Massey suggests that 'we might call the Egyptians very particular Baptists,' for the deceased were purified by ten separate Baptisms in ten different waters, before they were fit to enter Elysium. The gods and goddesses had washed in these waters, to make them holy. Even in Africa the father, on the 8th day, squirted ardent spirits upon the mouth of the child and then gave him his name. The Persians practiced infant Baptism and sometimes the child was plunged three times into a great vase of water. In Yucatan, children were baptised when a year old, in the temple, by pouring upon them from a pitcher of water. In Peru the same custom was observed, only the priest exorcised the evil and bade it enter the

water which was then buried in the ground. In ancient Mexico there were two Baptisms, one of which was called 'The Baptism of Fire.' In India the christening Baptism occurred at the age of 11 days, and was performed with the Rigveda Mantram. Although it began during the Vedic Epoch, one of the most ancient on record, the rite is still observed by the Hindus with all of the original ceremony. In Norway, long before the days of Christianity, infant Baptism was practiced. It is therefore evident that Baptism was practiced ages before it was adopted by John the Baptist and sanctioned by Jesus of Nazareth.

"The origin of the rite may be traced to the Ancient Mysteries and its first Great Initiation—the one at which the Neophyte presented himself to the Hierophant and received the Baptism for the Emancipation from Sins. The Baptism of Infants was only a symbol and prophecy of this, or dedication of the little one to an effort to enter the Path. The rite of the church symbolized the purification of character to be striven for: the rite of the Mysteries symbolized the attainment of that purification.

"The Eucharist or Communion is also a world-wide rite. The Egyptians ate a sacred cake or wafer after it had been consecrated by a priest: the ancient Mexicans also had a Holy Supper: and even the Aztecs, long before the discovery of Mexico by the Spaniards, made an image of their god out of dough, broke it in pieces and solemnly ate it. So did the Peruvians have a sacred meal, and at the Eleusinean Mysteries the sacred bread and wine were served in honor of Bacchus, as the sun, and it was called 'The Lord's Supper.'

"The Mithraic rites bore a strong resemblance to many established in the Catholic church and supplied the model of the initiatory ceremonies of the secret societies of the Middle Ages, and of modern times.

"These facts show that the ceremonies and customs of the world religions are universal and similar and that they stand for a great reality—the undeniable evidence of a common origin.

to whom it is given. The Hindu emphasizes the Immanence of God, the Egyptian and the Buddhist the Knowledge, the Persian the Purity, the Greek the Beauty, the Roman the Law, the Hebrew the Righteousness, the Christian the Self Sacrifice, and the Mohammedan the Divine Unity.

"The coming World-Teacher who is expected by all denominations and nations to soon re-appear will doubtless teach the recognition of the Unity of all religions. We need a Brotherhood of Religions—each distinct religion being a branch on the 'One Tree of Life.'

"Let us remember, then, that while we are loyal to our own Form of Faith, we need not deprecate the other Forms given for the guidance of the world.

"We do not detract from Jesus by honoring the other Sons of God. He is not less divine because they are divine. God is no partialist and the Eastern World had its Great Teachers and mighty literature long before the Christian Era. The same God runs through all religions as a thread through a string of pearls.

"Realizing the universality and uniformity of religions will break down the barriers of hatred between nations, promote tolerance, and engender a nobler, broader spirit capable of understanding, there is but One God who is All and Over All."

OLE DADDY DO-FUNNY

" 'Ole Daddy Do-Funny, how you come on?'

'Po'ly, thank God, honey, po'ly dis morn.

My ole spine it's sort of stiff,

An' my arms dey 'fuse to lif',

An' de miz'ry's in my breas',

An' I got de heart-distress,

An' de growin'-pains dey lingers,

In my knee-joints an' my fingers,

But I'se well, praise God, dis mornin'.

" 'Ole Daddy Do-Funny, what cuyus talk!

How is you well, when you can't even walk?'

'Hush, you foolish chillen, hush!

What's dat singing in de brush?

Ain't dat yonder blue de sky?

Feel de cool breeze passin' by?

Dis ole painful back an' knee,

Laws-amassy, dey ain't ME!

An' I'se well, praise God, dis mornin'."

—Ruth McEnery Stuart.

The Process of Thought

By William Walker Atkinson

In the present paper of this series, we enter upon the consideration of the processes employed in the manifestation of that which we call "Thought," or the exercise of the mind in the form of intellectual activity, reasoning, etc.

Thought may be said to "fit in" between the mental states called Feeling, Emotion, and Desire on the one hand, and Will Activity on the other hand. The element of Deliberation is always present, in at least some degree, in the chain of activities which begin with Feeling or Emotion, then evolve or grow into Desire, and finally seek expression in Will Activity. The elementary mind proceeds almost immediately and instinctively from Desire to Action, while the trained and cultured mind employs Reason to determine not only the matter of the advisability of the action, but also the question of "just how" best to act.

Thought, or intellectual activity, is distinguished from the elementary mental states of Sensation and Perception, on the one hand, and from the complex mental states of Feeling and Will, on the other. Brushing aside the technical distinctions and definitions, let us now consider of what the activities of Thought really consist.

To begin with (1) Thought **gathers up** the raw material of perceived sensations not only perceptions made at the moment, but also perceptions which are recalled from the subconscious storehouse of Memory, and re-presented in consciousness; and also more complex ideas or combinations previously derived from the raw material, by Thought, and likewise re-called from the storehouse of Memory.

Then (2) Thought **examines and analyses** these perceptions (or their more complex derivatives) for the purpose of ascertaining the characteristics of each—the qualities, properties, or attributes which make each just what it is, and establish its character.

Then (3) Thought **compares** these perceptions (or their more complex derivatives), in order to ascertain and discover their respective points of agreement or disagreement in characteristics—their likeness to or difference from each other.

Then (4) Thought **classifies** these perceptions (or their more complex derivatives) according to their previously ascertained respective points of likeness or differences of characteristics; thus, figuratively speaking, "tying up in mental bundles" the things which agree in their

respective characteristics—and then making larger bundles of the smaller ones, and so on.

Then (5) Thought **forms** a mental state called a “concept,” or idea of each bundle, large or small, simple or complex, of classified perceptions, and applies a name called a “**term**” to designate and indicate it for the purposes of thought and expression of thought. Thus “all material objects” are grouped together under the concept and term of “**Matter**,” the “mental states” under the concept and term of “**Mind**,” and so on. Or again, all the qualities resulting in the sensation of “sweetness” are grouped under the concept and term of “**Sweet**,” and so on. **Concepts** may be either “concrete,” indicating material objects grouped according to their common qualities or (b) “abstract,” indicating qualities common to a group of material objects. So with terms: “A **concrete term** is the name of a thing; an **abstract term** is the name of a quality of a thing.”

Then (6) Thought **reasons** concerning these concepts, i. e., forms inferences from them, and forms judgments regarding them. Reasoning consists in basing beliefs upon beliefs, and judgments upon other judgments; proceeding from the known to the unknown. There are many forms of reasoning, which cannot be gone into here except by bare reference thereto. The following principles followed in reasoning will serve as a general illustration, viz: (a) “**If two things resemble each other in many points, they will probably resemble each other in more points**” (Reasoning by Analogy, or Generalization); or (b) “**What is true of the many, is true of the whole**” (Reasoning by Induction); or (c) “**Whatever is true of the whole, is true of its parts.**” (Reasoning by Deduction).

Then (7) Thought **compares judgments**, and proceeds to derive higher judgments or conclusions from them; and so on, and on the degree attained depending upon the power and training of the intellect of the thinker.

Thus you see that as marvelous as are the powers and activities of Thought, still all of its processes and activities are concerned in taking the “raw material” of Sensation and Perception, and working it up into more complex, and still more complex mental fabrics; or building the bricks of Sensation and Perception into greater and still greater mental structures. And, you realize that the whole can never be greater than the sum of all of its parts.

A fabric composed of wool, remains wool no matter how complex may be its design, not how complicated its texture. A structure built of bricks, remains a brick structure no matter how magnificent may be its proportions, and how beautiful its design. And a great mental struc-

ture of thought and reasoning, though it may tower to the skies, still remains a structure built up of the bricks of Sensation and Perception of contact with the external World of Appearances.

Intuition. There exists an unusual set of mental states which are but little understood, and which are greatly misunderstood, by those who have considered them. These mental states are grouped together under the general term of "Intuition."

By the orthodox psychologists, Intuition is confounded with Instinct, and is held to be the result of the preceding experiences of the race, reaching the individual as race-memory, or inherited mental impressions. But those psychologists who have thrown off the shackles of the orthodox traditions, and those advanced philosophers who have pierced the veil of superficial appearances, recognize Intuition as being something higher than this—something that belongs to the **future** mental history of the race, instead of to its **past** mental history.

In this latter view, there are several planes of consciousness, which are involved in the mental nature of man, and which are evolved, stage by stage, plane by plane, as the race evolves. To these thinkers, Intuition consists of flashes of a higher consciousness which in some later stage of evolution will be the ordinary plane of consciousness of the race; but which, in the present stage of evolution, must be considered as **Super-consciousness**. It is held that as the individual evolves, he becomes more and more aware of these flashes of the higher consciousness—or Super-consciousness; and learns to trust to these reports to a greater and still greater extent. These reports of Intuition do not **contradict** Reason in any way—they simply **transcend** Reason and give reports which are impossible to unaided Reason by the very limitations of its powers and field, but which may be **interpreted** by the awakened and trained Reason, thereafter.

But even these reports of Intuition are the reports of conscious experiences—but of higher and deeper experiences than those of the external World of Appearances; and of a plane of consciousness of a far more comprehensive scope and field, and of far less limitations and restrictions than the ordinary consciousness which deals solely with the World of Appearances. The Intellect, or Thought, is concerned merely with interpreting the reports of the World of Appearances—with its **material** objects and forces. The intuition deals with a World Above Appearances, and with **immaterial** things and forces.

You will meet with some of these reports of Intuition, in later articles of this series. For the present, it is sufficient to state that they do not form a part of the category of the ordinary Mental World of the individual; and are therefore not to be held as conditioned by its laws.

The Secret of Getting Ahead

By Arthur Gould

A great many men fail because they do not try to succeed. The first defeat they meet with puts them out of the running. Each defeat should be a step toward success, because it should have taught you how to do something. The man who "digests defeat" will win success. The man with plenty of sticktoitiveness in his nature will always find a way to get ahead, even if he does have to start all over a number of times.

If you want to get somewhere it will not do you any good to sit and wish you were there. Building "castles in the air" will never start a foundation. Merely wishing you had something will not bring it to you.

Intelligent effort brings home the goods. Let each mistake be a stepping stone to success. Regretting blunders, fearing they will happen again are great helps of Miss Failure. Once you eliminate timidity you start towards success.

The road that leads to fortune and fame is first taken in your dreams. No defeat is final and no mistake irrevocable, so long as the will to fight on and to succeed endures.

Many men have an opportunity and succeed to a reasonable extent for a while, but something changes the conditions and if they are not capable of meeting them, the tide turns, and they start down the scale and soon find themselves a failure.

The genius in them that started them on the path of success could again plan a campaign that would lead them to the top if they would just realize they had the ability to "come back."

Far too many men, wait for the opportunity to come to them instead of looking for the opportunity. If they meet with failures they say: "Well, life is over and done with; I have made irrevocable mistakes and I'm getting old and there's no chance for me in the future."

Never boast of your successes, for the man that will rule to-morrow is too busy planning and thinking ahead to waste time on what he has already done.

The secret of getting ahead is to be ready "When Destiny Beckons." It's a great, big fallacy to say that Opportunity knocks only once at every door. Opportunity knocks again and again and comes persistently and in many different guises to us all.

There is no such thing as standing still, although in every life there comes a time when things seem to come pretty definitely to a standstill. Sometimes a body of water may be almost still for a short time, but sooner or later the tide commences to recede. But the tide that goes out must come in. That is the law of the universe.

The man that always remains on top, is he that is never content to just mark time with others. While apparently merely marking time, he is getting his forces ready for a fresh start. Often the success which one achieves may be directly traced to these intervals of apparent inaction.

It never does any good to whine, nor cry, nor murmur what might have happened but utilize the opportunity for reflection. Then grit your teeth, take a good bite and start out to digest it. If you will keep biting away the Angel of Opportunity will come around. Maybe she will not make a thunderous knock at your door, but if you are wide awake you will hear it. But she has too many dates ahead to wait for you. If you are not ready to grasp it, the next minute it may be offered to someone else. Opportunity never lingers any great while. Once she selects a given man for a pressing purpose and he misses the chance, she doesn't retrace her course, but selects another.

Many notables of today will soon be nonentities. Few survive a crisis. There is a big task for the daring and the radical among us. You can cut away every obstacle in your path, if you will call into play all your intelligence and put forward the necessary effort.

THE TWO GREAT ILLUSIONS

"But deepest of all illusory Appearances, for hiding Wonder, as for many other ends, are your two grand fundamental world-enveloping Appearances, Space and Time. These, as spun and woven for us from before Birth itself, to clothe our celestial Me for dwelling here, and yet to blind it,—lie all-embracing, as the universal canvas, or warp and woof, whereby all minor Illusions, in this Phantasm Existence, weave and paint themselves. In vain, while here on Earth, shall you endeavor to strip them off; you can, at best, but rend them asunder and look through. 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 universal HERE, so is it 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."—Thomas Carlyle in "Sartor Resartus."

Mental-Physical Exercises

By Frederick Vollrath

The following description of certain exercises is given with the understanding that the same are to be performed in accordance with the Fundamental Principles of Mental-Physical Exercises given in the first of this series of articles, and of which the following is a brief synopsis:

Synopsis of Fundamental Principles.

- (1) The fixing of the attention upon the result to be obtained by the exercise.
- (2) The forming of the mental picture of the result as already obtained.
- (3) The arousing of a strong desire that the pictured result shall be manifested in physical form and conditions.
- (4) The performance of the physical activity directed toward producing the physical form and condition upon which the attention is fixed, and the desire directed.

General Development Exercises.

The particular physical exercises which follow are designed to further General Development of the body—the development of the entire body, harmoniously and symmetrically. Many of the following exercises are those which in one form or another have been employed by the physical instructors of the Army and Navy of various countries including our own. Their efficacy has been proved by years of experimentation with hundreds of thousands of men. They are simple, thorough, and practical. I recommend them to your attention.

Exercise I. (1) stand erect, heels together, shoulders well back, chest forward, body inclined slightly to the front, so that the weight will rest principally on the balls of the feet, (2) Raise the arms from the sides until they extend from the shoulders on each side in a horizontal position, with the palms downward. (3) Raise the arms from the last position, moving them in a circular direction above the head, bending the forearm so that at the finish of this movement the tips of the fingers will meet and touch the top of the head, the backs of the fingers touching those of the other hand; thumbs should be kept to the rear, and the elbows should be pressed backward. (4) Extend the arms upward to their full length, from last position, bringing the palms of the hands together over the head, the arms being kept

rigidly extended. (5) Force the arms backward and downward in an oblique direction, gradually resuming the first position of this exercise. (6) Repeat several times.

Exercise II. (1) Stand erect, heels together, shoulders well back, chest forward, body inclined slightly to the front so that the weight will rest principally on the balls of the feet. (2) Raise the arms from the sides until they extend from the shoulders on each side in a horizontal position, with the palms downward. (3) Swing the extended arms from the last position horizontally to the front, having the palms to touch each other at the finish. (4) Swing the extended arms from the last position directly to the rear, with a snappy movement; the arms having a slightly downward position at the finish; in this movement raise the heels from the ground, bearing the weight of the body on the balls of the feet, or the toes. (5) Then swing the arms back to the front, as in position 4; then continuing the backward and forward swing several times.

Exercise III. (1) Stand erect, heels together, shoulders well back, chest forward, body inclined slightly to the front so that the weight will rest principally on the balls of the feet. (2) Raise the arms from the sides until they extend from the shoulders of each side in a horizontal position, with the palms downward. (3) Describe a circle upward and backward, with each hand, on each side of the head, arms being kept extended. (4) Continue the circular motion several times, until a slight sense of fatigue is felt.

Exercise IV. (1) Stand erect, heels together, shoulders well back, chest forward, body inclined slightly to the front so that the weight will rest principally on the balls of the feet. (2) Raise the arms from the sides until they extend from the shoulders on each side in a horizontal position, with the palms downward. (3) Clench the fists, and bend the arms so as to bring each fist above the shoulder, close to the neck, the upper arms being kept horizontal. (4) Then force the elbows forward until they come on a line with the chin, extending forward from the front of the body, the fists being kept close up to the neck or cheeks on each side. (5) Resume position 3, then swing forward again to position 4; continuing the backward and forward movement of the elbows several times.

Exercise V. (1) Stand erect, heels together, shoulders well back, chest forward, body inclined slightly to the front so that the weight will rest principally on the balls of the feet. (2) Raise the arms from the sides until they extend from the shoulders on each side in a horizontal position, with the palms downward. (3) Without changing the position of the arms, shut the hands with a quick, strong move-

ment, forming a tightly clenched fist. (4) Without changing the position of the arms, unclench the fist with a quick, snappy movement, spreading the fingers and thumbs wide apart. (5) Again clench the fist, and then unclench it, several times in succession, without changing the position of the arms.

Exercise VI. (1) Stand erect, heels together, shoulders well back, chest forward, body inclined slightly to the front so that the weight will rest principally on the balls of the feet. (2) Raise the forearms to a nearly vertical position, pressed well away from the body to each side, so that each arm will assume the appearance of a V-shape when viewed from the front; hands wide opened with fingers of each hand pressed closely together, and palms turned toward each other; upper-arm being kept well pressed in to the sides of the body. (3) Thrust the hands upward with a strong snappy movement, until the arms are extended fully above the head on each side, palms facing each other. (4) Force the arms backward and downward in an oblique direction, and resume position 1. (5) Repeat the exercise several times.

Exercise VII. (1) Stand erect, heels together, shoulders well back, chest forward, body inclined slightly to the front so that the weight will rest principally on the balls of the feet. (2) Holding the upper arms closely to the sides of the body, bring forward each forearm until it is in a horizontal position and extending toward the front from the elbow; backs of hands down. (3) Thrust the arms to the front, with a strong, snappy motion, the arms extending from each shoulder straight to the front at the close of the motion, palms of hands downward. (4) Return to position 2, and then return to position 3, alternating several times.

Exercise VIII. (1) Stand erect, heels together, shoulders well back, chest forward, body inclined slightly to the front so that the weight will rest principally on the balls of the feet. (2) Raise the hands from the sides, and rest the palms of the hands on the hips, thumbs clasping the waist at the rear, the fingers pressing the waist at the front; elbows pressed back. (3) Keeping the hands in same position, bend the body well forward from the waist; keeping the legs straight, the shoulders back, chest expanded, and head kept up and back but without straining. (4) Keeping the hands in the same position, raise the body from the waist, and lean it backward to the rear as far as possible without straining. (5) Resume position 3, and then return to position 4; alternating backward and forward several times; avoid too great speed in this exercise, a slower motion being preferable.

Exercise IX. (1) Stand erect, heels together, shoulders well back, chest forward, body inclined slightly to the front so that the weight will rest principally on the balls of the feet. (2) Bring the hands to the hips, clasping the waist, thumbs to the rear with fingers to the front, as in last exercise. (3) Incline the body from the waist, as far to **the right** as possible without undue straining; keeping legs straight, and both heels on the ground. (4) Resume position 2, and then incline the body from the waist, as far to **the left** as possible without undue strain; keeping legs straight, and both heels on the ground. (5) Alternate the movement to the right and left, respectively, several times.

Exercise X. (1) Stand erect, heels together, shoulders well back, chest forward, body inclined slightly to the front so that the weight will rest principally on the balls of the feet. (2) Bring the hands to the hips, clasping the waist, thumbs to the rear with fingers to the front, as in the last two exercises. (3) Incline the body from the waist, as far to **the right** as possible without undue straining; keeping legs straight, and both heels on the ground. (4) Then circle the body to the rear so that at the close of the movement the body will incline as far to **the left** as possible without undue strain; keeping legs straight, and both heels on the ground. (5) Continue circle to the left, until at the completion of the movement the position 3 will be resumed. (6) Repeat the entire exercise several times. **This completed exercise really consists of describing a large circle with the upper part of the body and head, without moving the feet or bending the legs.**

Exercise XI. (1) Stand erect, heels together, shoulders well back, chest forward, body inclined slightly to the front so that the weight will rest principally on the balls of the feet. (2) Raise the arms upward from the sides, until they are extended at full length above the head; arms must not be bent during the movement, and must be extended at full length during the entire upward sweeping movement; at the close of this movement the hands should touch each other, palms to the front. (3) Bend the body forward from the waist, lowering the arms from the sides at the same time until they touch the ground, or reach as far as possible to the ground without undue straining; arms and knees must be kept straight (not bent) during the movement. (4) Resume position 2, and repeat the movement several times.

These are the exercises employed to develop our soldier boys into strong, graceful men. By putting them into practice, you may accomplish the same result.

Heart to Heart Talks

By the Editor

In this department the editor gathers his readers around him in a family circle and has a little talk with them, informally and "friendly-like," in the good old-fashioned way.

THE CAUSE AND CURE OF FEAR.

In the book "The Research Magnificent," by H. G. Wells, which I have just finished reading, I find in that part of the book called "The Prelude," a most remarkable treatment of the subject of Fear. Those who have access to this book should not miss the pleasure and profit of reading in full Mr. Wells thought on the subject. But inasmuch as many of you live away from the large libraries, and may find it difficult to obtain the book in question (it is a work of "fiction"), I have thought that I would give you a brief synopsis of what the author has said on this subject.

Mr. Wells gives this bit of philosophy in the form of the fragmentary writings of the hero of the story, "Benham," which were gathered together for publication after the death of Benham. Benham, it seems, was filled with a lively sense of Fear, but he recognized its source and nature, and he determined to overcome and conquer it by boldly facing the object of his fears and "wearing out" Fear itself, just as one overcomes the fears of a horse by riding him up to the feared thing.

The Struggle With Fear.

Benham called Fear "the First Limitation." Wells says of him: "His struggle with Fear was the very beginning of his soul's history. It continued to the end. He had scarcely decided to live the noble life before he came bump against the fact that he was a physical coward. He felt Fear most acutely. 'Fear,' he wrote, 'is the foremost and most persistent of the shepherding powers that keep us in the safe fold, that drive us back to the beaten track and comfort—and futility' * * * 'When I was a boy,' he writes, 'I thought that I would conquer Fear for good and all, and never more be troubled by it. But it is not to be done in that way. One might as well dream of having dinner for the rest of one's life. Each time and always I have found that it has to be conquered afresh. To this day I fear, little things as well as big things. I have to grapple with some little dread everyday—urge myself. Just as I have to wash and shave myself everyday. I believe that it is so with everyone, but it is difficult to be sure; few men who go into dangers care very much to talk about Fear.' "

The Cause of Fear.

Benham, later on, found the cause of Fear. He made excuses for it, and came to terms with it. He found it to be a universal instinct which, more or less unintelligently, serves to protect the lowly animal creatures from danger—being akin to Pain in this respect. But, useful as is the instinct in its proper place, he felt that like many other things of the early forms of life it should be mastered, and largely left behind. He said: "From top to bottom, the whole spectrum of Fear is bad; from panic Fear at one extremity down to that mere disinclination for enterprise, that reluctance and indolence which is its lowest phase. These are things of the beast; these are for creatures that have a settled environment, a life history, that spin in a cage of instincts. But man is a beast of that kind no longer, he has left his habitat, he goes out to limitless livings."

The author says: "In his younger days Benham had regarded Fear as a shameful secret, and as a thing to be got rid of altogether. It seemed to him that to feel Fear was to fall short of aristocracy; and in spite of the deep dreads and disgusts that haunted his mind, he set about the business of its subjugation as if it were a spiritual amputation. But as he emerged from the egotism of adolescence he came to realize that this was too comprehensive an operation; everyone feels Fear, and your true aristocrat is not one who has eliminated, but one who controls or ignores it. **Brave men are men who do things when they are afraid to do them,** just as Nelson, even when he was seasick, and he was frequently seasick, was still master of the sea."

Benham evolved two general theories about Fear. The first was that Fear is always worst at the first attack or struggle with it—being far worse in this stage than in the stage of the experience with the feared thing, itself. The second was that Fear is essentially a social instinct, working to drive man back into the crowd, the herd, the flock, the fold.

Fear Is Only Skin-deep.

His first theory he elaborates as follows: "Fear is very much like Pain in this, that it is a deterrent thing. **It is superficial. Just as a man's skin is infinitely more sensitive than anything inside. Once you have forced yourself, or have been forced, through the outward Fear into vivid action or experience, you feel very little. The worst moment is before things happen.**"

He tells us that a celebrated African sportsman once told him that he had frequently seen cowardice in the presence of lions, but that he had never seen anyone afraid when actually charged by a lion. Investigation revealed to him the fact that a similar state of affairs usually

existed among men in general when actually confronted with a real dangerous experience, no matter how much Fear has been felt in contemplating the possibility of such dangers before the actual experience. He tells of an experience in a falling aeroplane—the thought of a possible fall was frightful, while the fall itself found him practically devoid of Fear.

Continuing, Benham says: "There is little or no fear in an aeroplane, even when it is smashing up; but there is Fear **about** aeroplanes. There is something that says very urgently, 'Don't,' to the man who looks up into the sky. It is interesting to note how the necessary discretion trails the old visceral feeling with it, and how men will hang about, ready to go up, resolved to go up, but delaying. Men of indisputable courage will get into a state between dread and laziness, and waste whole hours of flying-weather on any excuse or no excuse. **Once they are up, that inhibition vanishes.** The man who was delaying and delaying half an hour ago will now be cutting the most venturesome capers in the air. Few men are in a hurry to get down again. I mean that apart from the hesitation of landing, they like being up there."

Fearthought vs. Actual Experience.

Pausing a moment in our consideration of Benham's philosophy of Fear, I, personally, wish to state that in my own lifetime I have had conversations with many men who at some time in their lives had been placed in the greatest peril. And, in practically every case in which the subject was touched upon, the report has been similar to that stated by Benham. I have talked with men who had been in falling balloons; hemmed-in in burning railroad cars; left behind on sinking ships; engineers riding on locomotives just about to smash into each other; soldiers who had been in "forlorn hopes" in wars in all parts of the world—and in practically every case the report has been that in the face of the imminent danger and almost certain injury or death, Fear seemed to take its flight—although the same men confessed to having been badly frightened at the thought of similar things, and even at the remembrance of the experience itself.

I recently read the account of a soldier in France, who described his first experience in going "over the top." He said that the thought of this coming experience had haunted him for weeks before, arousing the most intense Fear in him; so much so, in fact, that he had feared that when the word came for him to actually "go over" he would show cowardice. But when the time actually came, he obeyed the order almost mechanically. The first fifteen yards over the top were like a terrible hell to him—then all Fear left him, and the rest of the charge, and all that happened thereafter, seemed quite as natural and unusual

as a walk down the avenue; he seemed to be detached from all feelings of personal concern, and he felt as if he were really a witness of rather than an actor in the drama.

I have seen several persons die, in my own experience—but I never saw one of them really afraid to “go.” I have talked with surgeons and physicians, and they tell me the same tale (barring cases of delirium, etc.). One surgeon said to me: “When it comes to actual dying, the biggest coward is a brave man!” and I believe it! But just think how afraid of the thought of dying, most persons are.

Fear's Bark Is Worse Than Its Bite.

But, to get back to Benham—listen to him summing up the matter: “Fear, you see, is the inevitable janitor, but it is not the ruler of experience. That is what I am driving at in all this. **The bark of danger is worse than its bite.** Inside the portals there may be events and destruction, but terror stays defeated at the door.” I believe that Benham is right. I believe that **we really are afraid of Fear**, and that when we finally face the Dragon, we find that he is really naught but a lath-and-muslin affair, painted in terrifying colors and then we are afraid no longer. Moreover, I believe, with Benham, that when Fear has served its full office of keeping us out of trouble, and find itself outwitted when we really get into trouble, then it folds its wings and flies disgustedly away, knowing that we have no further need of it!

Is Fear a Social Instinct?

Now for Benham's second theory concerning Fear, i. e., that it is a social instinct, the purpose of which is to drive us into the crowd, the fold, the herd, the flock. The author says: “The second of Benham's two dominating ideas was that Fear is an instinct arising only in isolation, that in a crowd there may be a collective panic, but that there is no real individual fear there. Fear, Benham held, drives the man back to the crowd, the dog to its master, the wolf to the pack, and **when it is felt that the danger is pooled**, then Fear leaves us. * * * Fear has very little hold upon the adult solitary animal; it changes with extreme readiness to resentment and rage.”

Collective Courage.

Benham writes, in his notes: “Like most inexperienced people, I was astonished at the reported feats of men in war. I believed that they were exaggerated, and that there was a kind of unpremeditated conspiracy of silence about their real behavior. But when on my way to visit India for the third time, I turned off to see what I could of the

fighting before Adrianople, I discovered at once that a thousand casually selected conscripts will, every one of them, do things together that not one of them could by any means be induced to do alone. I saw men not merely obey orders that gave them the nearly certain prospect of death, but I saw them even exceeding orders. I saw men leap out of cover for the mere sake of defiance, and fall shot through and smashed by a score of bullets. I saw a number of Bulgarians in the hands of the surgeon, several quite frightfully wounded, refuse chloroform merely to impress the English onlooker; some of their injuries I could scarcely endure to see. And I watched a line of infantrymen go on up a hill and keep on quite manifestly cheerful with men dropping out and wriggling, and men dropping out and lying still, until every other man was down. Not one man would have gone up that hill alone, without onlookers."

The Comfort of the Crowd.

He continues: "Now this excess of Fear in isolation, this comfort in a crowd, in support and in a refuge, even when support or refuge is quite illusory, is just exactly what one would expect of Fear if one believed it to be an instinct which has become a misfit. In the case of a soldier, Fear is so much a misfit that instead of saving him, for the most part it destroys him. Raw soldiers under fire bunch together, and armies fight in masses, men are mowed down in swathes; because only so is the courage of the common men sustained, only so can they be brave—notwithstanding the fact that spread out and handling their weapons as men of unqualified daring would handle them, they would be infinitely safer and more effective."

Benham's Conclusions.

And, now for the most startling of all Benham's ideas—the conclusion he draws from all this, for as the author says: "It was an examination of the present range and use of fear that lead Benham gradually to something like a theory of control and discipline." Finding that once plunging through the surface of Fear destroyed the pain and terror thereof, Benham, of course, logically and naturally arrived at a theory of Action. But what did he deduce from the fact of the "courage of crowds," and the "fear of the solitary individual"—what, indeed? Let us see. We have a surprise coming to us here.

Benham first says, on this point: "All of us, it may be, are kept back by this misfit fear from a thousand bold successful gestures of mind and body; we are held back from the attainment of mighty securities, by pitiful temporary shelters that are perhaps in the end no better than traps." He saw clearly that the great things are to be done by the Individual; and that in order to do these the Individual must

somehow, someway, rid himself of that miserable vestigial remnant of "the fear of the solitary one," and the desire for the "protection of the crowd." But how? that is the question. Here is the way his thought worked it out, as told by the author:

A Substitute for the Crowd.

"From such considerations Benham went on to speculate how far the crowd can be replaced in a man's imagination; how far some substitute for that social backing can be made to serve the same purpose in neutralizing Fear. We can no more banish Fear from our being at present, he saw, than we can carve out the fleshy pillars of the heart, or the pineal gland in the brain. It is deep in our inheritance—as deep as hunger. And just as we have to satisfy hunger in order that it should leave us free, so we have to satisfy the unconquerable importunity of Fear. We have to reassure our faltering instincts. There must be something to take the place of lairs and familiars—something not ourselves but general, that we must carry with us into the lonely places. For it is true that man has now not only to fight in open order instead of in a phalanx, but he has to think and plan and act in open order, to live in open order."

Then, with one of his abrupt transitions, Benham wrote: "This brings me to God!"

The Sustaining "Sense of God."

Then, like a man inspired by a new and startling conception, he continues: "By no feat of intention can we achieve courage in loneliness, so long as we feel indeed alone. An isolated man, and egoist, an Epicurean man, will always fail himself in the solitary place. There must be something more with us to sustain us against this vast universe, than the spark of life that began yesterday, and must be extinguished tomorrow. There can be no courage beyond social courage, the sustaining confidence of the herd, UNTIL THERE IS IN US THE SENSE OF GOD!"

He continues: "But God is a word that covers a multitude of meanings. When I was a boy I was a passionate atheist, I defied God; and so far as God is the mere dressing-up of the crowd's will in canonicals, I do still deny him and repudiate him. That God I heard of first from my nursemaid—and in the very truth he is the proper God for the nursemaids of mankind. But there is another God than that God of obedience—God the Immortal Adventurer in me; God who calls men from home and country; God scourged and crowned with thorns, who rose in a nail-pierced body out of death, and came not to bring Peace but a Sword! You may be heedless of death and suffering because you

think that you cannot suffer and die; or you may be heedless of death and pain because you have so identified your life with God's that the possible death is negligible and possible achievement altogether outweighs it."

The Mastery of Fear.

Thus did Benham (or Wells, his creator, through him) seek to give us the Key to the Mastery of Fear. And this Key is two-fold: its first aspect is that of piercing the sensitive skin of Life, and thus transcending further Fear; the second aspect is that of feeling the Sense of the Immanent Presence of God, which furnishes a far greater feeling of security than our instinctive longing for the security and shelter of the Crowd!

Perhaps this is what the old Martyrs felt, when they went cheerfully to the stake, the rack, the lions in the arena! They had the Presence of the Immanent God with them—the Presence of the Infinite ONE-ALL, to which the presence of the sustaining Crowd is but as a tallow-dip as compared to the blazing sun. And, so Benham, by treading the path of so-called Atheism, found that same Haven of Refuge and Strength—the Sense of God—which the Saints found by traveling the Path of Religion. Verily, as the ancient sages were wont to say, and were fond of saying: "All roads lead to God. Travel far enough over any of them, and you cannot escape finding Him!"

Those who have been attracted by Wells' later idea of "The Struggling, Striving God" in his book "Mr. Britling Sees It Through"; and in his last book, "God, the Invisible King"; will find it interesting to trace the beginning of that later thought in this earlier conception of the God who Struggles to Achieve, who Fights His Way Through, and Sees the Thing Through, in us, with us, and through us. Others not caring to go so far, may at least profit by Benham's curious (and practical and practicable) ideas and methods concerning the Mastery of Fear. I am happy to be able to pass these things on to you in these pages—if you like the sample, better try the book itself.

BOBBING UP SERENELY

When you read the Publishers' Note that follows this, you will begin to realize just what I have "been up against" since the date of our last issue—that is, you may faintly imagine it, for the reality was beyond description. Whew! Never again, I hope.

For a time it looked as if this number of the magazine would be indefinitely postponed, so complicated were the strands of the web which threatened to tie up this publication until it would be virtually

dead. But, glory be, the web was finally broken, and the magazine escaped the spiders seeking to devour it. All of which proves that you can't keep a good magazine down.

I will have more to tell you about it next month. For the present, as we rush the last of the forms to press, let me but say that I thank those of our magazine family who wrote me words of encouragement and sympathy. I also thank those who sympathetically refrained from scolding. As for those who scolded, and stormed, and abused—I thank them also for letting me know how quickly some folks jump at the wrong conclusion. Oh, ye of little faith!

But, "all's well that ends well". And as Humpty Dumpty used to say "Here we are again."

WILLIAM WALKER ATKINSON

PUBLISHERS' NOTICE

We apologize for the delay in getting out this number of the magazine. We also promise you that it shall not happen that way again.

The Fort Dearborn Printing Company, a large concern that did our printing, suddenly went into the hands of a receiver, and, as a consequence, all of our magazine electrotypes, cover plates, etc., etc., were tied up in court proceedings so that we could not use them. Our September magazine was half printed, but we could not go on without our plates, etc. Other complications arose, and at one time it looked as though the magazine would be practically killed by an indefinite postponement of its next issue.

The prospect seemed gloomy. But we kept our faith and our courage intact, and after a while the sun broke through the clouds once more, and we were able to resume our normal business activities.

The magazine hereafter will be published regularly, each and every month, as it was before the trouble above alluded to. This number is marked "November, 1917," but it will count as only one issue, and each subscriber will have his or her subscription set ahead two months, so that everyone will receive twelve separate issues for his or her yearly subscription.

We apologize for the clumsy "make up" of the present issue, but the same arises from mechanical obstacles caused by the interruption of the original printing. This will be remedied in the future issues, of course.

We also apologize for our inability to answer the several thousand letters of inquiry which reached us during the storm. It was a physical impossibility to have answered these, as you will readily see. Let this be our answer to all such letters, please.

We are "doing business at the old stand," and hope to continue doing so for many years to come, without any more such trying experiences.

Yours respectfully,

October 15, 1917.

ADVANCED THOUGHT PUBLISHING CO.