

ADVANCED THOUGHT

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

WILLIAM WALKER ATKINSON, Editor
ARTHUR GOULD, Business Manager

Vol. II.

DECEMBER, 1917

No. 8

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KEYNOTE FOR DECEMBER, 1917

I have found Peace abiding in the
Heart of the Storm

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Chips From the Old Block

By William Walker Atkinson

Most religions have taught that it is a virtue to be weak, miserable, poor, and generally lacking in the qualities which the worldly man esteems, and also lacking in the possession of things which he prizes and seeks.

The priests in the past, and in the present, have sought to make a virtue of the lack of these good things, so as to make satisfied and contented those who have failed to acquire these good things of life.

And they were wise, were these priests. For nothing so tends to console one for his failure to attain that which he has sought, and to reconcile him to his failure, as to be told, and to believe, that there is some religious virtue attached to his rags and down-at-the-heel shoes; and some future blessing to come to him because he has chosen (!) these instead of the more comfortable things of life.

Added to this is his joy arising from his belief that the possessors of the good things of this life are going to be punished for their having acquired the same. No wonder that many have found consolation and comfort in these teachings. No wonder that they were made content with the skim-milk of this life, by the promise of cream in the life to come.

And, perhaps the end justified the means in these teachings—for if they served to bring contentment in place of discontent, and resignation in place of indignation, perhaps it was worth while, perhaps, perhaps! But when they tended to place this false ideal in the mind of the race, thus filling it with the thought of poverty and denial of the good things, it was going a bit too far. And so, the race is rebelling against this foolish pseudo-religious teaching. It is demanding the Truth, and it is beginning to get it.

The newer teachings have shown folks that religion and poverty, piety and sickness, do not necessarily go together—in fact, that the knowledge of the Truth brings Health, Happiness, and Prosperity in its train. And the thought of the race is turning that way—and it is good that it is so. Let the good work go on! The Truth shall make us Free!

Ingrown Spirituality

By William Walker Atkinson

Over and over again, as I come in contact with the varying phases of human experience, I am reminded of the universal presence and power of the Law of Balance arising from the operation of the Principle of Polarity. On all sides I see the presence of the Pairs of Opposites which produce the "other" to everything and which causes the existence of two extremes to every object or subject of human experience; and also the existence of the Centre of Balance or Poise which is always present at the exact centre between the two polar extremes.

Consequently, when I stop to consider the matter, I perceive that most of the disputes, misunderstandings, and misconceptions arising in the human mind concerning any particular subject are due to the failure to find the Centre of Balance of the thing in question; and the consequent over-emphasis resulting from an insistence upon the infallibility of the appearance arising from viewing the thing from one or the other of the two extreme poles of thought concerning it.

When we attach ourselves firmly to one of the extreme poles of a subject, then the opposite pole seems monstrously wrong and erroneous, and we seriously question the righteousness of the judgment and feeling of those occupying the other extreme position. Only when we attain a position at least somewhere near the Centre of Balance do we begin to perceive that the two opposing extremes are simply the necessary opposite poles of the thing in question, and that the Truth is to be found only by nicely balancing the two extremes, one against the other, and thus attaining a true equilibrium at the centre existing between the two extremes, and because of their presence.

The above comment arises from my recent experience of the natural result of "one sidedness" in the matter of spirituality as manifested in the lives of individuals, including myself. Here, as might be expected, I have discovered the universal rule working both ways with about the same degree of intensity. I have found the result of the consideration of this thing to be quite interesting, and so I have thought that you, too, might find something to set you thinking in the discussion of the matter.

In the first place, we need no argument to prove that the person dwelling on what we might call the "material" pole of thought and feeling loses. The "material" person becomes so attached to the tangible

side of things that he fails to realize the existence of the intangible side. In fact, he often either denies the existence of the latter, or else reviles it as foolish, visionary, and undesirable. Such a one so attaches himself to the material side of things that he has no reserve to fall back on when the material things fail him.

Those who have been granted the vision of the inner side of existence shudder when they contemplate the utter barrenness of such a life, and the abject poverty of feeling which characterizes the soul dwelling upon this pole of spiritual life (this pole is really spiritual although it seems to deny the very presence of Spirit; just as the temperature of 50 degrees below zero is really as truly a phase of Heat as is the temperature of 1,000 degrees above zero).

But before we pass arbitrary judgment on such a case, however, let us consider the presence here of the operation of the universal Principle of Polarity. Otherwise we run the risk of becoming "one-sided" in our thought upon the subject.

To illustrate the principle which we are considering, let us turn back the leaves of philosophic thought for about 2,500 years. About that period in human history we find in ancient Greece, and in ancient India, certain sages preaching the truth at the Antinomies, or Paris of Opposites; each independent of the other, yet the doctrine being the same. The metaphysicians were quick to apply this re-discovered principle to their own teachings, and rightly so, for by it their teachings could be correlated and harmonized in a manner otherwise impossible.

Both of these schools of metaphysical thought, Grecian and Hindu, pointed out to their pupils the fact that (1) to those whose thought and feeling were centered upon the "spiritual" pole, the "material" side of things seemed to be Nothing; while (2) to those whose thought and feeling were centered upon the "material" pole, the "spiritual" pole seemed to be Nothing.

And, they pointed out also that the Material life, devoid of the Spiritual insight and consciousness, was indeed a Nothing—a ghastly phantasmagoria, ever changing, and destined to perish; everything in a flux, and nothing abiding; a great Cosmic moving-picture show; something which the truly wise dispised when they saw it as it really was.

But, on the other hand, these sages taught that while the Spiritual life was far richer in its content, and far more satisfying ultimately than its opposite, yet its richness and satisfaction was really only in the degree that the individual came in contact with the outer flux and whirl-swirl of Life, and reacted to it with the force of the spirituality within him. The counterfeit spiritual life which sought Peace

by asceticism, seclusion in caves or forests, denial of the material side of life, etc., was shown to be merely a moonshine imitation of the real thing, lacking all of the vivifying and energizing qualities of the life in the real sunshine of existence.

And, this last mentioned lesson is as much needed by many of us today, as it was 2,500 years ago. Many of us, in our reaction from the former "materiality" of our lives, are making the mistake of flying to the other extreme and thus seeking to deny the natural facts of human life. And, here, as in all cases of flying to extremes, failure is encountered. Success and happiness, peace and content, come only when the Centre is found, and when we are able to balance the "material" with the "spiritual," and the "spiritual" with the "material."

To those to whom the word "material" has unpleasant associations, I suggest that they think of the subject as "the inner life and the outer life," or "the world of essence, and the world of form." Whatever we may call it, the fact remains that there are two sides to the Real Thing—the Inner Life of the Spirit, and the Outer Life of Forms. And so long as we live in the World of Forms, we dare not deny its existence, though we may philosophically deny its ultimate reality.

I know by my own experience the dangers of what I may call "Ingrown Spirituality." And I have seen the same thing in the lives of hundreds of others. This Ingrown Spirituality arises from the tendency to go to extremes, after one has begun to experience some of the truths and joys of the Inner Life. Such a one feels a repulsion from the everyday things of the outer life, and grows to regard them as unworthy, trivial and beneath the thought and feeling of one who has had a glimpse of the Real Thing. This feeling, and thought, when encouraged (and if often is so encouraged) causes one to tend to walk through life in a sort of dazed condition, and out of touch with the realities of the outer life. Such a one becomes sensitive to the inharmony of the "material" world, and opens unto himself or herself many channels of pain and distress.

By the operation of a subtle law well known to occultists and psychologists, such a person, while shutting out the big, unpleasant things of the outer life, renders himself or herself ultra-sensitive to the little pin-pricks of the things which cannot be escaped. The Law of Compensation operates everywhere. The man who flies to the monastery to escape the big sorrows of life, soon discovers that in the little vexatious incidents of monastic life he suffers a marked degree of pain and unhappiness.

One of the most illumined souls that it has been my fortune to meet had managed to solve this problem to a wonderful degree. Per-

haps a little hint regarding his plan might help some of us who are reading these lines. This man was a spiritual giant, and an intellectual marvel. He had plunged into the depths of metaphysics and philosophy, ancient and modern, and had brought back with him from the depths many pearls of great price. He, above all others whom I have met, realized the Real Self, and understood fully the phantasmagorical nature of the World of Manifestation. To him, the Universe of universes was as but a momentary day-dream of the Absolute One; and the eternity (!) occupied in the creation, development, and destruction thereof, was as but the time occupied in "the winking of the eye-lid of the Eternal." This man not only knew these things intellectually—but he also had a vivid realization of them in his highest stages of consciousness. He was as a great sun, as compared to the flickering candles of the ordinary "spiritual" person. And how did this man act regarding the outer life of the world? you ask. Let us see.

Well, this man regarded the World as the scene of a great Cosmic Drama, in which the Real Self (as though indulging in a day dream), was playing all the parts. He perceived all the outer world to be but a semblance and an appearance—an ever-changing phantasmagoria, having no ultimate reality: the only real thing in it being the Infinite Thought permeating it and causing the action of the Drama. But, mark you this: this man did not turn his back upon the outer life; nor did he indulge in sneers and reviling regarding it. On the contrary, he entered into the Game of Life with the spirit of a child, taking joy and even the simplest things, and avoiding the snare of cynicism and the temptation to sneer. His bruised shins and tired limbs he bore philosophically, knowing them to be but incidents of the Great Game. Throughout it all he preserved the heart of a child while possessing the intellect of a demi-god and the spiritual consciousness of an archangel.

I remember, once, hearing him discussing his views of life with a favored few, who at least partially understood him. When asked how he could enter into life with such a zest, when he could perceive the unreality of it so clearly, he answered: "Well, why not? If the Eternal One, the Infinite One, the Absolute One, is willing and able to throw himself into the Drama of the Cosmos, and play out the parts thereof, why should not I, who am conscious of being one of the centres of consciousness, and forms of expression of that One, not be at least able to try to play my part as well as I know how? There is no use running away from the World, for, verily, it will pursue you into the recesses of the deepest cave and densest forest, as many have found to their cost. Instead of running away from the world, or against its current, **why not run along with it**, never losing sight of what you are,

and what it is, in the end?" Do you get the point? Think over it for a moment—it is worth the effort.

So, friends, avoid the dangers of Ingrown Spirituality. Hold fast to the glimpses of the Inner Life which you have attained, for you will find nothing in the Outer Life to equal them. But do not run away from the World—you can't really do it, anyway. Instead, play your part, just as a child enters into the spirit of his game, even though he knows that it is all make-believe. Do not feel superior to those who have not as yet found the Truth—they too, are on the Path. Take what joy rightfully belongs to you; but let not the sorrows nor the pain get under the surface of your soul, for you know the world for what it is.

Play well your part. Let the World go through its stages of evolution while you watch it, and while you take part in its activities. But hold on to the consciousness of that part of you which is able to sit in the front seat and witness the performance in which the other part of you is taking part; and which is also able to sit on the fence and watch the procession go by the other part of you marching along with the others in the procession. Having found the Real Self at the centre of your being, do not deny the other part of you, but let it play the little game—tasks which are a part of the life of the Little Children who are attending the Kindergarten of the Infinite—and see that it plays them well.

Avoid Ingrown Spirituality. Do not try to turn your soul outside in, in your desire to attain perfection. Keep the Inner Light burning, but also keep bright the Outer Lamp which renders it possible for you to let your light shine upon the surrounding scenery.

The Outer without the Inner is a corpse. The Inner without the Outer is a spook. And who wants to be a spook? The world is filled with these human corpses, and these human spooks. Beware of becoming either. Be a Human Being, with Inner and Outer well-balanced one with the other.

Here are the Three Stages of Spiritual Evolution, in a nutshell—ponder them well: (1) The Stage of Material Consciousness, in which the Spiritual seems as Nothing; (2) The Stage of Dawning Spiritual Consciousness, in which the Material seems as Nothing; and (3) The Stage of the Real Self, when both those phases which we (in our ignorance) have called "the Material" and "the Spiritual," are seen to be but the opposing aspects of an ineffable Reality which transcends both of them.

So, then, once more, don't let your Outgrown Materiality be replaced by an Ingrown Spirituality—seek ye instead to find the Real Self which smiles at both of them, knowing them for what they are.

The Mystery of the Birth Date

By Clifford W. Cheasley

With the many adjustments involved by the daily round of experience it is not long before the individual with intellect, observation and assimilation developed, draws certain definite conclusions about his own character, what he is capable of undertaking, how he will react to certain influences, conditions and individuals, and although an early knowledge of the self through the deeper spiritual sciences could have saved him much experience, the fact does exist that he does now, at an advanced age perhaps, possess well informed ideas and opinions which the statements and conclusions of the character analyst merely confirm.

This knowledge, the result of actual experience, tells him only about that which he has met and should he in the round of living come into contact with an unknown and unexperienced phase of character in the individuals and circumstances his knowledge will avail him little.

It is in this point that the mystery of the Birth date is contained because Numerology has discovered that in the numbers of the month, the day and the year of a person's birth exist the laws of his life and the character of the individuals, circumstances and opportunities which this life will bring to him and which he must harmonize with in order to manifest success and happiness.

Of course there are a great many individuals who attain success and happiness without ever being made conscious of the numbers of their birth date, but if the student of Numerology was to apply the science to their life it would be revealed that consciously or unconsciously the laws of life observed on the birth date had been conformed to.

As the reader is already aware, from previous articles on this subject, there are just nine phases or divisions of the numerical system under which the cosmic experience of life and God as an ever-present force, is explained.

When in man's continued journey from incarnation to incarnation he has learned to transmute through understanding the laws of these nine phases of the cosmic urge, then he is completed as a human being and transcends human and earthly limitation in favor of contact with these same nine phases on a higher, more spiritual plane where their experiences are entirely more refined and different. Until this end has been accomplished and until he is master of the laws of each phase of human life explained under the numbers 1 to 9 man constantly

revolves in and out of the body in the purely material earthly or human phases of these cosmic influences taking up from life to life, just that particular phase which his desires of a former existence have attracted him into relation with.

There can be none of us whose life lesson, which is to be obtained from the people, conditions, opportunities and environment around us, can be outside of this 1 to 9 cycle, because its inclusiveness is proved by the laws of mathematics and also because when the light of the science is turned to the circumstances of any and every individual's life all things previously a mystery are made clear.

It becomes us therefore unless we would prefer to move around and around through centuries upon the slower pathway of actual material experience and initiation, to test these laws and the science which expounds them so that we may really understand what we are living for, what purpose all these people, conditions, circumstances and environments which we do not thoroughly harmonize with and certainly cannot always see that we consciously attracted, are meant to fulfil.

Is our lesson one of individuality the 1 phase, where all experience must be used simply to provide material for the better development of our freedom and individual development and not be allowed to become burdens that will limit our progress?

Is it a 2, the phases for collecting knowledge on all subjects, by mixing freely with all other phases, and subjecting our own individuality and self-expression until we have collected sufficient mental, physical and spiritual material with which to perfect it?

Is it a 3 of self-expression where our one great purpose must be to attend to our personal development along lines which make it more possible for us to teach and reveal to others and to express in individual freedom?

Is the lesson a 4 where we are called upon to give a great deal of service to others, and by being forced to mix with practical, uninspirational circumstances and individuals, are receiving a wonderful opportunity of building into our character just the properties of order, concentration, execution and organized achievement, which it needs before we can go forward to worth-while accomplishments.

Or maybe, we are just learning life-experience and are being unexpectedly rushed from one phase of condition, individual and circumstance to another; conforming to the 5 phase of cosmic life by uniting with all classes of conditions and opportunities but not being allowed to stay with any of them for as long as we ourselves would wish.

Is our lesson the 6 of home building and home making and of acting as the cosmic mother to many individuals who have permitted

the responsibilities of domesticity and institutionalism to weigh too heavily upon them and who will call to us for help and service.

Perhaps the lesson is that of the 7 phase where to be alone and yet not lonely is our purpose and where through the contemplation of the subjective phase of life rather than inefficient anxiety and effort in the objective commercial and domestic circles, we can gain happiness and understanding and the peace which we long for.

Again, it may be that in the 8 phase we are supposed to include the purpose of material freedom, that sense which comes from having power to use in the financial and material and mental zones of life and the opportunity to direct and control others and manipulate earthly circumstances.

Or it may be the in the 9 and last phase, we are here to learn in this particular incarnation the lesson of the Universal brotherhood or complete tolerance and understanding of every expression of the world and its people and that our happiness can only come through the inclusive spirit of love and understanding which we develop.

Whichever purpose may be ours, it must be conformed to in order that we may realize the fullest possibilities of this particular life, may harmonize with the people we meet whose natures are unknown to us, and may attain that sense of having arrived at our point of power in relation with all the many experiences which we have passed and learned and those which are yet to come, before our opportunity is transmuted through the change of "death."

The following example will be sufficient to demonstrate simply to the reader just how to tell the purpose of this present incarnation and although it is impossible here to go into the matter at greater length to the point of the explanation of particular events which he may have to meet and include, the result will be helpful in revealing in a general way just what the experiences of this life are trying to teach.

Place the month, then the day and then the year of birth in a line. Put under the months the calender number allotted to it, then under the day the number which is obtained from the addition of its numerals and likewise with the year. When this has been done make an addition of reduction to a single digit of all the totals found and this digit related with the above very brief explanations and with the fuller explanations given in text books on the subject, will be the divine phase which is being learned.

Here is an example—August 13, 1887.

8 4 24

$8+4+6=18=1+8=9$ Purpose.

Lessons on "Light on the Path"

By Yogi Ramacharaka

Let us now consider the next 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:

13. Desire power ardently.

14. Desire peace ardently.

15. Desire possessions above all.

16. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self. The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower up on the still lagoons. And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

The thirteenth precept bids us to "Desire power ardently," which instruction is to be considered in the light of that part of the sixteenth precept which tells us that "that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

Here again we meet with that apparently paradoxical form of statement which is so characteristic of the little manual whose precepts we are now considering. At first the student may feel that the authority behind these precepts is indulging in a mere play upon words, and is descending to an almost flippant form of the presentation of all-important truths. But when the spirit of the instruction is once fully grasped, this feeling of protest will disappear, and it will be seen that the authority is making a scientific application of the famous Law of the Antinomies, or Opposites in order to bring out the spirit of this important instruction.

The injunction to "Desire power ardently" seems at first to be a command to attain worldly power. And the student feels that this must be wrong, for his experience has taught him that such power brings only sorrow and disappointment, disillusionment and satiety, to him who has made it the aim and goal of his life. The lust for power is one of the most powerful of the selfish passions which afflict the soul of man. Compared to it the lust of passion, of wealth, of possession, is most feeble. This lust is at the heart of that desire which makes men

accumulate great riches which they will never be able to use, and which brings them no real pleasure. These men seek the power which wealth gives, rather than the wealth itself. This lust is that foul poison which causes kings and emperors to plunge the world into a sea of bloodshed. Therefore, to tell men to "desire power ardently" seems like a ghastly joke, for that same desire has worked untold evil upon the world.

But, as we read on we see that some other kind of power is meant. What kind of power? The answer comes "**that power which shall make him appear as nothing in the sight of men.**" And here, right at this point, the disciple and student must be warned against a grievous error which overtakes many students on The Path. For many read in these lines the injunction to strive to appear meanly in the sight of men—to abuse themselves in the dust, to crawl like a worm, to make a virtue of poverty and suffering. O student! be warned against this error, else you will have to retrace your way from the by-path into which you have unwittingly strayed, and which leads on to quagmires and swamps of spirituality.

For know you, there is no virtue in this abasement and cultivated humility—no virtue in this unnatural asceticism and cultivated poverty and deified rags. The goal is not won in that way. Then what does the precept mean? It means what it says: "**Desire power,**" the real power, the true power, the abiding power, the lasting power—the power of the awakened Spirit. Those who have awakened into true spiritual consciousness are aware that they have discovered a power within themselves which cannot be described in words—the power of the Dynamic Spirit. This power, when rightly perceived in full consciousness, makes its possessor akin to the Creative Power of the Universe, and causes him to realize that he is of the Essence which manifests universes into expression and activity by the exercise of thought and the fiat of will!

But (and here note the irony of it) this power not being recognized by the world of ordinary men, because they have not as yet realized its presence in the world, they deny its existence, and regard those who speak of its possession as madmen or dreamers. To them it is as Nothing, and those who strive for and attain it appear to such men as unworthy of respect or even serious consideration. They cannot even imagine that to the illumined of the race, they themselves—these men who lust for worldly power—are but as madmen sitting on a soap-box throne, wearing a pasteboard crown, and wielding a slapstick sceptre. Each set of men regards the opposite set as a pack of gibbering lunatics. For such is the operation of the Laws of the Antinomies. That which is Everything to the one set, appear as Nothing to the opposite! And this must always be so in the World of Manifestation, for the Law is universal and immutable.

The fourteenth precept bids us to "Desire peace fervently." But what kind of peace? None but "the peace which passeth all understanding"—which beyond the understanding of those who dwell in the darkness of the valleys, and who have not taken even the first step on The Path which leads to the mountain top. As the sixteenth precept tells us: "The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons." Ah, my friends, that peace cannot be described in words—only that one can understand it who has actually experienced it. When that peace descends upon the illumined soul, if even but for a moment, then that soul becomes indeed "In Tune with the Infinite." I feel that to do more than to merely mention that sacred and blissful state of consciousness would be akin to sacrilege, so sacred is that realm of the spirit to those who have had its presence unfolded within themselves.

The fifteenth precept bids us to "Desire possessions above all." But now that you have caught the spirit of the instruction, you smile and are no longer confused or bewildered by the paradox. And, if you have partaken even in a slight degree of the riches of such possessions, you realize that there is no sense of "personal" ownership in them at all. While you seek ardently after them, and acquire the fullest possible measure of their wealth, yet you have no desire to "corner the market," or to prevent all other souls from partaking of the same wonderful increase of wealth and possessions. On the contrary, you ardently long that all others may possess and enjoy just as you have done and are doing. You realize that you take away from no one else in the acquisition of such possessions, nor is your wealth decreased by the attainment of such possessions by others. It is like the air we breathe—there is enough for all, and to spare. It is like the ocean, it cannot be depleted.

O glorious possessions! Well may your pure soul hunger for such wealth. You may become a very glutton for such possessions, yet you will never become a miser and hoarder of them. Indeed, you feel the richer for the giving of such wealth to others; and for leading them to the place in which it is to be found, there to bid them to dig for themselves.

And these glorious possessions are literally "without money and without price," for worldly wealth cannot buy them; and the worldly millionaire or billionaire is veritably a beggar if he has them not. These are the "treasures" which a great Master has bidden his disciples to "lay up for yourselves in Heaven"—but many reading his words forget that "the Kingdom of Heaven is within you," and that it is in the soul itself that these treasures should be laid up.

A Brief History of Mysticism

By Carolyn Woodsworth

I find that the somewhat extended sketch of the History of Mysticism, which I had contemplated including in a series of articles in this magazine, will occupy far more space than the editor can allow me in justice to his other contributors, so I have thought it better to conclude my presentation of this phase of the general subject of Mysticism with a brief article giving in a short space a general synopsis of the history of mystical thought in the various countries in which the doctrine had flourished, and the life has been led.

In the first place, however, let us rid ourselves of the idea that by Mysticism is meant some particular religious creed or formal dogma. For Mysticism is by its very nature universal, and transcends stated creeds and formal beliefs. Its devotees are found in the bosom of all creeds, and among the ranks of those adhering to all forms of dogma as a matter of outward form. Mysticism is of the Inner Life, not of the Outer Form.

A scholarly writer on the subject has said: "The satisfaction which the mystic feels is wholly different from that derived from ceremonial observances, for the true mystic is the opposite of a formalist. His attitude, indeed, is a protest against formalism. He feels himself to be independent of external spiritual authorities, whether of rite, creed, priesthood, or Scripture, though, of course, the religion of the Catholic mystic precludes this separation from the externals."

We find Mysticism in full flower in both Brahmanism and Buddhism, in ancient India. It also bore rich fruit among the Sufis in Persia and Arabia, and among the Neo-Platonists in ancient Greece. Through Plotinus it passed over into the early Greek Christian Church, through the channels of Dionysius and Maximus. John Scotus Erigena introduced it into Western Europe, in the ninth century, where it afterward became blended with the Mysticism of Saint Augustine, and became quite popular.

It captured the religious souls of the early monks of the Christian Church, and we find its fragrance in the writings of the Hesychastæ of Mount Athos, in the Eastern Church; and in Bernard of Clairvaux, Francis of Assisi, and Ignatius Loyola, of the Western Church. The celebrated Monastery of Saint Victor, near Paris, was a great centre of Mysticism in the twelfth century. Among others of this class of mystics whose names still live, are Bonaventura, and Amalric of Bene.

Among the great early Dutch mystics may be named Ruysbroeck, Gerhardt Groot, and Thomas a Kempis. Among the great German mystics are Eckhardt, Tauler, and Suso of Constance. Some would include Luther in the list of the great mystics, and not altogether without warrant. Jacob Boehme also belongs to the early Protestant school of Mysticism. A much later great German mystic is Novalis.

In England, Mysticism also flourished many years ago. In its list in that Country we find the name of George Fox, the founder of the Society of Friends, better known as the Quakers. At the same time flourished the Cambridge Platonists, true Mystics every one of them; their roster containing such eminent names as those of Cudworth, More, and Smith. Other great English names on the list are those of George Herbert, Francis Quarles, Henry Vaughn, and William Law.

Other forms of Mysticism, flourishing in the various European countries in the past centuries, had such leaders as Saint Francis of Sales, Bishop of Geneva; Molinos, the Spaniard; Fenelon; and Madame Guyon. Many of the great Catholic saints were mystics, for instance: Saint Hildegarde, Saint Catherine of Siena, and Saint Theresa.

In the ranks of philosophy and science, are found such great mystics as Paracelsus, Giordano Bruno, Spinoza, Hegel, and Schelling. And among the mystic ranks was found that wonderful soul known to men as Immanuel Swedenborg.

But, I have said enough: I have mentioned enough illustrious names to satisfy the most critical. To call the roster of the mystics would be to read the roll of the names of the great illumined souls of the race, in all ages and in all lands. And, yet we sometimes hear some smug, self-satisfied person speaking of the mystics as if they were but ill-balanced, "flighty" persons scarcely worthy of serious consideration.

And what then is the one predominant characteristic which marks the mystics as such and places them in a class by themselves notwithstanding the creed or church to which they have born, and to which they owe at least nominal allegiance? Simply this: The mark of the mystic which distinguishes him as such, in spite of forms and creeds, is his conscious experience of having been in direct communion and soul-contact with the Infinite Reality which men call by different names. He who, though even for a moment of time, has experienced in consciousness the supreme fact of the Divine Contact, or the Divine Union, such a one is a mystic, no matter in what terms he may express that experience, or through what religious or metaphysical dogma or principle he may seek to interpret it.

The supreme tie of the Mystic Experience binds together men and women otherwise widely separated in time, and space, and forms of belief. The mystic always recognizes the voice of another mystic when he relates his experience in the imagery which is favored by such individuals. And no one other than a mystic can hope to understand the inner meaning of such speech or writings. There is no need for mystics to form themselves into organizations or assemblies for they are parts of the great organism of Spirit, and are connected and bound one to the other by spiritual filaments which man cannot weave nor can man sever.

The triune consciousness of the mystic is that of Life Absolute; Wisdom Absolute; and Bliss Absolute! Every mystic who reads these words will know just what I mean when I say this, though he may never have read a line on the subject of Mysticism, nor ever have heard it discussed in his presence. And no one who has not had the mystic initiation of the Spirit will understand these words, though he may have read every book ever written on the subject of Mysticism. For, know ye! Mysticism is of the Inner Consciousness, not of the Outer—of the Intuition, not of the Intellect!

Let those among you who have been bathed in the Flame of Spirit, and have brought away with you at least a faint reflection of its radiance, know that ye are of a mighty throng of illumined souls. Do not yield to the sense of loneliness which so often falls over you; for know that you are never so less alone than when you feel most alone. Can you see this riddle, ye Children of the Light? If not: then Look Within—for within you is the Light of the World which will illumine the page for you. Knock and it shall be opened unto you; seek and ye shall find. Joy, comrade, joy!

THE WISDOM OF BUDDHA

"To him that causelessly injures me, I will return the protection of my ungrudging love. The more harm goes from him, the more good shall flow from me. Hatred ceases not by hatred at any time; hatred ceases by love."—Buddha.

The Art of Imagination

By Harold Palmer

To those who only live in a world enclosed with those things that only the material eye can see they are in reality in a prison-house and life becomes a mere existence, the real true people of the world must take a great deal for granted that cannot be explained by material science.

In the great world of imagination, in which the dreamers live, life becomes a series of surprises and every one opens up new worlds of thought, in this world all artists dwell, it is the source of true inspiration that connects us with the spiritual consciousness within our soul.

Constructive imagination is the key-note of success, and the development of the spiritual vision. All dreamers see and feel many things that the great masses never realize, the future for them is an open book, they design beautiful pictures in this mental world of thought that by the power of the mind, combined with hard labor, they bring into the material expression, all successes in any line of work, are first realized in this world of imagination, from it books are written, inventions collected, the new expression from the old is found, ideals are made, pictures painted, nations formed. It is entering into that first great cause which is always is, and always will be, for God is still unfolding in consciousness from our great world the over-soul of infinite intelligence.

God, could never be realized except by the power of imagination, a future existence is purely speculative to the material mind, it is only with the spiritual vision that we know. All religions are ideals taken from this vast world of thought. Children, are always imaginative and pretend to be what the soul desires, and in their make-believe worlds they get the very essence of life. Our vision will be always as big as our thoughts, for the soul demands that it shall see that which it thinks.

All true successes in life are lived in the invisible before they become visible. Let us imagine then that we are already what we desire to be. No one wants poverty or failure, and if we will learn from our lessons we will know that troubles and sorrow are but the soil in which the flower of life grows, and we will be replanted just as many times as we look downward instead of upward and think it necessary for us to be reborn.

THE MASTER MIND, which is controlled by the master thought, can make things happen in one minute which it would take the unthinking soul thousands of years to discover. We need not be grubs of the earth forever, but will be just as long as we have the grub like thought.

Let us imagine that we have broken away from all our limitations, and on wings of faith begin to live in the dream worlds of our thoughts. To begin with, let us imagine that we are one hundred per cent health, hold our heads proudly as a conqueror, imagine that we have all the money that we need, and the ideal surroundings, in other words, it is a splendid thing to imagine that we have an all-round success. When we do this we have already created the spiritual substance which in process of time must clothe itself with a material body, and then the world begins to see the flowers of our mental thoughts.

Every thought is a seed planted in our own soil, and the harvest will be just the kind of seeds that we have planted. There is a feeling greater than all physical vibrations, it is the pure expression of the soul pronouncing all things good. All results are got, however, by thought in action, which produces perspiration as well as inspiration. Work is but the tilling of the soil, or the plow that prepares the way, it is useless to plant good seeds without the preparing of the soil. Some people need a pick well applied to break through the crusts of their laziness, so let us work, but know what we are working for, let us imagine our goal, and then day by day, season by season, develop our soil.

Never be afraid, no one can put you out but yourself. Your name is GOOD FORTUNE. Yourself success yourself. Your God just what your conception will be. Believe in yourself, this is essential before you can expect anyone to believe in you, live life with a cheerful thought, give all men your best, know that you are no better or greater than all souls, let your circle include the world, give every man the right to think for himself, be tolerant, imagine the emancipation of the world filled with a spirit of peace, declare all men as your brothers in a spirit of forgiveness.

Don't knock, and find every day a day to say kind things to those around you. Make it your business to develop a vision that shall see the beautiful in all things and to those that are condemned just imagine that they are good. Don't be shocked or alarmed about any bad reports that you hear about any one. No one has done anything worse than you have done—and at times we all entertain mean thoughts that we would not like our neighbors to read. Be as good as you know how, but always remember that there is room for improvement. Never be afraid to contradict yourself, for contradictions are the joy of life, and the very soul of nature. Come, let us imagine a world made new by the power of our thoughts.

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 DOVE OF PEACE

The Dove of Peace has perched over the editorial doorway, and once more "the voice of the turtle is heard in the land." Here is the story, as told by Elizabeth Towne in the pages of her November "Nautilus." After telling about the nice time that she and William had in St. Louis, she adds:

Oh, I forgot to tell you, that on our way back from St. Louis we stayed over night in Chicago, and William Walker Atkinson came and took dinner with us at our old favorite La Salle Hotel. We had one of our good, old-time visits and talked over everything under the sun, including editorial differences of opinion. We concluded that things are not always what they seem, and that some things don't pay.

"A quarrel," I said, "always means defeat for both parties, and a Victory for Truth."

"Good!" answered W. W. A. "If you will put that statement in the next number of Nautilus I will sign it with you."

"I'll do it!" I said

And here it is:

A quarrel always means defeat for both parties, and a Victory for Truth.

Signed: William Walker Atkinson, Elizabeth Towne.

There is really nothing to add to the tale so well told by Elizabeth, except, perhaps, to note that William Towne sagely remarked that each of us would probably interpret the "Victory for Truth" part of the adage in his or her own particular way. And he was right, so he was. For human beings always do just that same thing, and read into a saying their own particular meaning. The old Pilate inquiry "What is truth?" will abide with each of us when we think of this statement of Elizabeth to which I heartily agreed.

But, there can be no difference of opinion, I think, about the meaning and truth of the first part of the statement. For I think that all will heartily agree that **"A quarrel always means defeat for both parties."** And that because there are always two sides to every question, and each of the parties over-emphasizing his or her particular side is shown to be at least partially wrong, for the Truth consists in a balancing of the two opposite poles of the idea; and (using another

figure of speech), is not found at either of the two extreme sides of the road, but rather is usually found in the middle of the road.

And, finally, any individual who is foolish enough to be drawn into a personal quarrel, and a campaign of personal crimination and re-crimination, is defeated from the very start of the fight. Elizabeth is right about that; for no matter which one wins, or whether the battle is drawn, both combatants are defeated, while Truth, undisturbed by the tumult and the shout, dwells above the battle and is always the real Victor.

But, say now, wasn't it a real Donnybrook Fair while it lasted? Looking back over the distance, and viewing the now far-off scene of battle, I cannot help smiling and thinking of the high old time that Elizabeth and I had for several months. You remember the old "Monkey and Parrot" story, don't you? And you certainly remember the famous remark made by the Parrot as her owner opened the door and surveyed the wreck! Yes; we certainly had a "Monkey and Parrot time" while it lasted, so we did! And I'm unregenerate enough to chuckle over it whenever I think of it.

But now, thank the powers that be, it's all over. The hatchet is buried; the pipe of Peace has been smoked; and the Dove, bearing the olive branch in its bill, is perched over the door of the sanctum. Long may it dwell there, before getting scared away again, and taking to the woods with affrighted shrieks.

THE RESULT OF THE NEW THOUGHT CONGRESS

The International New Thought Congress, held in St. Louis in September last, seems so far away by this time that I feel like apologizing for mentioning it at all. In fact, I should not mention it here were it not for the fact that I said so much about it before it occurred, that many of my readers will naturally want to know "just how it came off, and just what happened." So here goes for a brief mention of it, after which I shall "forever hold my peace concerning it.

In the first place, I did not attend it. I was cordially invited not only to attend, but also to deliver an address from the platform—but I thought it better to stay away, for reasons which seemed good to me and which I have not regretted since. Some good folks even offered to pay all my expenses to and from St. Louis, and my hotel bills there, but I said: "Get behind me, Satan!" It reminded me of the little girl whose mother told her not to go into the blackberry patch again, and that if she felt tempted she should say, "Get thee behind me, Satan"—just like that. The little girl shortly after returned with stained lips and fingers, and upon being reprov'd by her mother, and reminded of her instructions, said: "Well, I did say that to him, but he got behind me and

pushed me right into the patch." You see, I feared that the kind offer was prompted by a desire to see a good, old-fashioned New Thought scrap—and I wouldn't "fall for it." So I didn't go. I contented myself by sending them a telegram breathing good-will, and advising them to seek "The maximum of Fraternization, held together with a minimum of Organization." (They followed the first part, but not the latter, as you will see).

Well, according to the reports—chief of which in wealth of detail, is Elizabeth Towne's account in "Nautilus"—the Congress assembled with the members holding radically opposed views concerning organization, the Statement of Principles, and sundry other things. The opposing forces lined up, and after taking stock of each other's strength, they "fraternized" like Russian soldiers and the Germans who are refusing to fight each other—or, rather, the Russians are refusing, while the Germans are letting them refuse. (And the analogy did not end there, in my opinion).

What Happened There.

To make a long story short, the majority of the Anti-Organization forces went over in a body to the Organization camp, leaving only a small band of devoted individualists to stick to their flag. Those who went over to the Organization camp even accepted office under the Organization—several new offices being created to fit some of the new recruits. As usual, some of those who had done the most talking were afterward the loudest shouters for the principles which they had previously denounced.

In short, it was a complete victory for the Organization faction. They carried the day by an overwhelming majority—there was really "nothing to it" when the vote on the Statement of Principles report was finally taken. I will ask you to read Elizabeth Towne's report of it, lest you think that I am unconsciously over-emphasizing it. Here is what she says of this stage of the proceedings:

It was Tuesday, I think, that we began to make manifest our oneness. It may have been Wednesday. A certain young man member of the Alliance, who has recently hung out his shingle in St. Louis as a "numerologist," was acting without pay as volunteer publicity man for the Congress. This young man gave an interview to one of the papers, in the report of which the Alliance played the part of a very brief and purely ornamental tail to the young man's own "numerology" kite! It was our own fault, of course, for leaving Alliance publicity to the generosity of volunteers. It will not be left so again.

"We must correct that false impression of New Thought in the newspapers tomorrow!" said everybody. But who could speak for the Alliance, since the Alliance had no official statement of what it did stand for!

And that's how it happened that the order of business was changed to allow immediate consideration of the Statement of Principles committee's report. Even the former opponents saw why we need an official statement, and some of their former leaders were the insistent ones who refused to put

off the vote one more day, according to my motion. Mr. W. V. Nicum of Dayton, Ohio, was one of the new converts who insisted on immediate action. Dr. Julia Seton rose and advised those who did not believe in an official statement of principles to at least refrain from voting, and allow the majority to have its way.

The vote showed exactly **four** against adoption, and **twelve** refrained from voting. The vote for adoption of the Statement of Principles was so overwhelming that someone moved to make it unanimous, and the motion was carried with full-throated affirmative and no audible nays.

As chairman of the committee I had reported Mr. Edgerton's statement for adoption, with three changes made in committee, and one was made from the floor.

The Elizabeth Towne Company, Inc., had printed a pamphlet containing all the statements sent in to the committee up to August first, with Mr. Edgerton's at the top, and along with these the Alliance constitution, and 2,000 copies of the pamphlet were distributed free to the Congress. So every member present had the printed statement before him when it was considered, and the changes were very carefully given. But because of the will of the majority for immediate action there was not time for them to study it in comparison with the other statements given. Miss Harriet Hulick had given me in St Louis her own statement with those of several others, and she very kindly waived her right to have these read to the house before action was taken. The committee had read them and still staked its judgment on Mr. Edgerton's version as amended. **The unity absolute in all those statements** was the basis of the committee's confidence, and we chose Mr. Edgerton's statement as the best expressed, most complete and least like a creed.

I moved to postpone the vote until the next day because I thought there would be a few who would go around whispering that the statement was "railroaded" by some personality. It was railroaded: by **almost unanimous insistence of the Congress**; not by any one personality or small group of personalities. And when my motion to postpone voting was turned down and the Statement of Principles was adopted in such ONENESS, I was delighted enough to dance.

Who cares what the whisperers whisper anyhow? Let 'em whisper.

The following is the Statement of Principles, as prepared by Mr. Edgerton, and practically unanimously adopted by the International New Thought Alliance in session in St. Louis, Mo., on September 18, 1917, as stated in the above account of that session, written by Elizabeth Towne.

What do I think of it? Well, viewing it from the outside, and at a safe distance from the Congress, I would say that it undoubtedly is well written, and clothed in beautiful verbal garments. I would also say that it is certainly not at all radical, and not at all likely to be regarded as "dangerous" by the "brethren and "sistern" still under the influence of orthodoxy, nor likely to scare the "good folks" out of their lives. It is most discreet and diplomatic, and careful and cautious, and has all the negative virtues.

I think that it is likely to suit the tastes of many persons—because it has no special taste of its own. Oh, no; this is not an adverse criticism

—the qualities mentioned may really be a *raison d'être* rather than a *blame*—on the whole, I think that such a book should be regarded as a valuable one. I predict a wide popularity for it, because of its unassuming nature.

Summing up my general impressions of it, I would not find the tastelessness and general lack of (British) satisfying proportion too characteristic that very excellent portions. I'm drinking the lemon tea, served in a dainty, beautiful cup, but that's very weak and more a lukewarm—even the slice of lemon being missing—quite unsuitable a fashionable "pink tea," perhaps, but certainly the thing to a real and truly drink for plain, ordinary folks.

But, enough of this! It may be the very thing that you have been looking for, if so, well and good. Here it is, judge for yourself, without paying any attention to what I may think about it. And, I will like it, then keep on liking it, in spite of how it may strike me. It is, in rate, as a Statement of Principles it is eminently "safe," and quite as eminently "respectable," from the orthodox standpoint—and who more could one ask?

Statement of Principles

We affirm the freedom of each soul as to choice and as to belief, and will not, by the adoption of any declaration of principles, limit such freedom. The essence of the New Thought is Truth, and each individual must be true to the Truth he sees. The windows of his soul must be kept open to each moment for the higher light, and his mind must be always hospitable to each new inspiration.

We affirm the good. This is supreme, universal, and everlasting. We are made in the image of the good, and evil and pain are but the sad and negative that appear when his thought does not reflect the full glory of the image.

We affirm health, which is man's divine inheritance. Man's body is his holy temple. Every function of it, every cell of it, is intelligent and is directed, ruled, repaired and controlled by mind. He whose body is full of light is full of health. Spiritual healing has existed among all races in all times. It has now become a part of the higher science and art of living, the life more abundant.

We affirm the divine supply. He who serves God and man in the full understanding of the law of compensation shall not lack. Whether we use common resources of energy and power. He who lives with his whole being and his expresses fullness, shall reap fullness in return. He who gives himself to who knows, and acts in his highest knowledge, he who trusts in the divine return, has learned the law of success.

We affirm the teaching of Christ that the Kingdom of Heaven is within us, that we are one with the Father, that we should judge not, that we should love one another, that we should heal the sick, that we should restore good to evil, that we should minister to others, and that we should be perfect even as our Father in Heaven is perfect. These are not only ideals, but practical everyday working principles.

and supplement and give publicity to all circulating libraries; book or magazine selling depots, lecture bureaus, or schools or universities of New Thought, except where such may be considered to violate the fundamentals of the Alliance as adopted in its Statement of Principles or its accepted methods of practice as established from time to time by the Alliance. (7) The Alliance will direct such persons who may wish Sunday School Lessons to the Unity Lessons, or the Master Mind Lessons, or others, provided that these publishers will put out lessons in leaflets for Sunday School work.

Mr. Edgerton was re-elected President of the Alliance; no other names being presented. A covey of Field Secretaries were elected. Likewise a great swarm of Vice Presidents. The "Honorary Presidents" probably hold over, though they were not voted upon—everyone forgot them, and they are only for ornamental purposes, anyway. The next Congress will be held in Boston, Mass., in September, 1918.

Among the Field Secretaries elected, and who will be required to sign the agreement above mentioned, is our old friend T. J. Shelton, who was apparently thoroughly converted to Organization and the Institution at the Congress. Dr. Julia Seton is reported to have said to Shelton: "T. J., you're not a Sun, or even a Sunphone—you're nothing but a big Sun-Dial, throwing shadows which shift hour by hour." Of course, a little thing like that couldn't feaze T. J., though. He, like myself, does not claim the virtue of Consistency. Well, everyone to his taste—Shelton, as a "signed up" Field Secretary for the New Thought Organization, however, is a sight to make the gods roar with laughter.

Well, that's about all. "It was a glorious victory," say the Organizationists—and I'm the last one to dispute the statement. The Congress got just what it needed in its present state of spiritual evolution, and, therefore just what is good for it. Far be it from me to begrudge them their expressions of joy such as are perhaps best voiced by Elizabeth Towne, in her last number of "Nautilus," as follows:

No words can express how divinely satisfied I am with the Third Annual Congress of the International New Thought Alliance, and with all its decisions and doings from the first day to the last, in spite of the fact that one or two of my suggestions got turned down by the house!

It was a wonderful Congress. It was glorious. The triumph of New Thought Unity was made manifest: God our Good moved in mysterious unexpected ways his wonders—his ONE-ders—to perform.

"And what do you think of it all, now, William Walker Atkinson?" I can hear some of the good folks asking. Why, the Lord bless you, friends, I'm not thinking about it at all—I stopped that long since. I'm out of it all—and I intend to stay out—and I've no kick coming, not even a tiny one.

The element in the New Thought movement that was crying for Organization and the Institution (like a child for a stick of candy)—well, they've now got just what they wanted, and are tickled to death about it. Joy be with them! If the result is the creation of a weak imitation of the Christian Science organization and institution—a sort of denatured Christian Science Church—what of it? It's no concern of mine. I don't belong to it—and don't intend to. If I ever feel like joining anything of the kind, I will swallow the whole thing from snout to tail, and join the REAL Christian Science organization and institution—I never cared much for imitations, anyway.

In order, however, that there may be no mistake about my position in this matter, I wish to say here, plainly and positively, that I have decided to drop the use of the term "New Thought" as applied to my own work, on this magazine, in books, and in other public work along the lines of philosophy, psychology, and metaphysics. I'll carry the brand of no organization or institution upon me, no matter what the penalty may be for not doing so. They can't buy me off with their "Field Secretaryships," or their "Honorary Presidencies," or any other of their gold-lace, and ostrich feather decorations. Pshaw! And they call that "New Thought!" Why, it's the oldest and stalest kind of Old Thought.

So much do I feel the principle involved in this thing, that I have made it one of the terms of my continuing my editorship of this magazine that the publishers thereof eliminate the term "New Thought" from the sub-titles of this journal. They have agreed to this, and the term has disappeared from our sign-board, never to be returned to it so long as I am its editor. This does not mean, however, that this magazine will hereafter be devoted to attacks upon the New Thought Organization. In fact, I doubt whether I shall refer to it at all—or at least not very often—for it always moves me to unholy mirth and boisterous laughter; for really now, it IS awfully funny! Instead, I shall let it go its way, while I go mine—and I shall not travel my road alone, never fear. Let the Institution of New Thought travel steadily toward its destined goal—a goal that is not new, for it has been reached over and over again by religious organizations. It doesn't need me, and I don't need it—so we are both satisfied and happy, and that's saying much.

So, good-bye, New Thought! Good luck to ye on your journey! I know just where you're going—and you're on the way! You will have a big crowd travelling the road with you; and you're welcome to 'em, for they're just where they belong, and nowhere else. Let the Law of Attraction manifest! And let the children play!

Longevity

By Frederick Vollrath

The thoughtful man who has acquainted himself with the laws of Nature is apt to become amused when he hears of the wondrous plans designed to promote longevity—healthy and hale old age—among men. He feels disposed to smile when he reads the glowing advertisements announcing the publication of some book in which is supposed to be presented some new and novel system of attaining old age accompanied by health.

One would suppose that Nature had made no provision for her children attaining a respectable age, unattended with senility and general failure of normal functioning. One would suppose that it had become necessary for man to have used his wits to overcome Nature's laws and principles, and to thus defeat her evident intention to either cut man down in his prime, or else to allow him to attain old age only upon payment of the price of normal health and strength.

But our Nature-wise man knows better than this. He has not allowed himself to be deluded into the belief that Nature is man's enemy, rather than his friend. He has lived so close to Nature, and has snuggled so close up to her breast, that he has learned to love and to trust her. And, having learned this, and having known these things, he instinctively realizes that Nature must have intended men to live to a hale and hearty old age, and that if they do not attain the same it is only because they have violated some of her most simple and elementary laws. And he sees that man is punished not for his sins against Nature but rather by them.

But, you may ask, what is Nature's Secret of Longevity? Let us stop and take a moment's thought on the subject. It is an axiom of all rational health systems that "that which keeps a well man well, will make a sick man well." And, following the same line of thought, we may say with equal truth that "that which has made the healthy old man what he is, will make the middle-aged man develop into a healthy old man in due time." And what do we find in the case of the average healthy old man? Making allowance for the exceptional cases in which the healthy old man has become so **in spite of** his habits of life, rather than **because of** such, we will find certain general habits of life standing out prominently, and to be plainly seen when one knows what to look for.

In the first place, our healthy old man is found to have been a good breather. He has been in the habit of filling his lungs with pure good air (or the best air that he could find), and thus giving his lungs the normal exercise which not only wards off all lung troubles, but also makes one almost immune to such weaknessness. This habit results in his blood being thoroughly oxygenated, and converted into rich red arterial blood, flowing to all parts of his body and building up cells and tissue, muscle and nerve. This habit also results in the burning-up of the waste debris of the system which is brought back by the venous blood on its return journey to be consumed in the lungs and then cast out of the system in the exhaled breath. The poor breather does not inhale sufficient oxygen, and thus fails to rid his system of these waste-product poisons, which remaining in the system tend to pollute the life stream, and poison the entire body. "The blood is the life," it is said. And unless the blood stream be kept pure by normal breathing the "life" is not normal and what Nature has intended it to be.

In the second place, our healthy old man is found to have masticated his food properly, so that the saliva has been able to perform its normal offices in the work of digestion, which cannot be done when the food is bolted and passed into the stomach. Unfortunately for most of us, the stomach has no teeth with which to break up into small bits the food which has been bolted into it; and no salivary glands to perform their offices upon the food which has been hurried past the only salivary glands which Nature provides in the case of man. I am sure that if Nature could have foreseen how man would wander and stray from her simple and instinctive plans of eating, she would have provided mankind with gizzards. But such a perversion of her normal methods on the part of man was beyond her power of imagination.

In the third place, our healthy old man is found to have acquired the habit of drinking a normal amount of fluids—or rather, to have avoided losing his original habit of so doing, by reason of the artificial methods which civilization (!) has forced upon him. The young child does not have to be told to drink water—it does this instinctively. But as it grows older, it finds it difficult to obtain pure water of a reasonable temperature, and so loses the normal habit. The normal, healthy human being drinks, on an average, two quarts of fluid each twenty-four hours, this being the amount which Nature normally employs to wash out the system, and to carry off the waste products thereof.

A lack of the normal amount of fluids tends to produce constipation, with all of its attendant and consequent ills. The debris in the colon tends to poison the blood stream and the whole body of tissue by reason of its liquid portion being re-absorbed into the system. All

this may be remedied by the same means which Nature normally employs to prevent it, namely, by drinking the normal quantity of fluids each twenty-four hours. The work of elimination is quite as important as the work of nutrition, and it is made perfect only when sufficient fluids are furnished the system to work with. Yes, you will find that our healthy old man has not only masticated his food well in his earlier years, but has also been in the habit of taking into his system a normal amount of fluids, and thus removing the debris. Investigate a little and you will see this for yourself.

In the fourth place, you will find that our healthy old man has been in the habit of taking sufficient natural exercise during his earlier years—usually and preferably in the form of work. He has managed to bring into play the muscles of his body, usually by performing the normal tasks of the average man of moderate means. If his daily work did not bring these muscles into play, then it will be found that he has been in the habit of performing many little household “chores,” or odd jobs, and thus obtaining the benefit of a little normal exercise. If our healthy old man chances to be a woman, she will be found to have performed her share of household work, and thus kept her physical system in order.

I recently heard of some semi-barbarous people, the precepts of whose religion made it imperative for every one of them to produce a perspiration, or visible appearance of sweat, at least once every day. And I thought of the wise old priest, who, some time in the distant past, had perceived the wisdom of such a course and had also realized that it could be best impressed upon the people in the shape of a religious duty, or possibly a divine command via the priest. Wise old savage, thought I. You had the right idea of what was needed to keep your people healthy and strong, in youth and old age; and what was equally wise, the knowledge of how to make them keep up the practice through many generations, by making it a religious rite

Man was not intended by Nature to live the sedentary existence which civilization (!) has forced upon so many of us. She built and adapted man's physical organism for the hunt, the chase, the tilling of the soil, the building of shelter, and all the rest of the necessary tasks of the primitive man. But man's brain was clever enough for him to evade these tasks, in time, by getting other men to do these things for him—but not clever enough to escape the penalty of lack of useful work and normal exercise. And so he has paid the price. You will find that our healthy old man has lived the normal life, having work to do, and doing it—using his body as well as his mind.

And, last of all, you will find that our healthy old man has learned the lesson of not taking life too seriously—not worrying unduly over the trials and sorrows of life, particularly the trials and sorrows which are

anticipated, but which never actually come to pass. I have seen men go through life like children, at least so far as maintaining the hopeful outlook and the mental attitude of confident expectation. And I have thought how blessed were these men. And, I have noticed that these men seemed to succeed at least quite as well as those men who worried themselves sick over many things, including those things which never happened to them, but which they had feared might happen.

These grown-up children never make the mistake of adding the burden of tomorrow's cares and troubles on top of today's—they live one day at a time, and face each day's trials with a fresh mind and spirit. And you will find that our healthy old man is most likely of this type. He has had his ups and his downs, his sunshine and his shadow, his full years and his lean years—but he has kept his faith in That-which-is, and has refused to view Life through smoked glasses. And, so his liver has kept in order, and his heart has maintained its soundness, and his arteries have refused to become hardened.

And, so, good friends, having seen what has made the healthy old man what he is, why not take a hint from Nature and become likewise when you grow old by adopting the same habits. That which made him what he is, will make you like unto him in due time. The recipe is simple—so simple that many of you will pass it by with a smile, and then proceed to pay five dollars for some book, or ten dollars for some "course" purporting to give you some new and secret method of attaining old age attended with good health. Oh, ye foolish ones; know ye that Longevity and Health are like Air, Water and Sunshine, provided for you by Nature—good old Mother Nature—without money and without price?

Don't expect to have Longevity prescribed for you in a capsule, or a sugar-coated pill—for it doesn't come that way. There is only one way you can gain it—and that is Nature's own way! Try it!

THERE'S A REASON

You never saw a tin can tied to the tail of a bull-dog, did you? No! Well, there's a reason; and every boy knows what it is.

Old-New Thought

In this department the editor invites you to enjoy with him certain selections from some of the older writers. Some of the best New Thought is very old indeed. Truth knows no time or country. New Thought is a state of mind, rather than a set of creed, you must remember. The inspired writers of a thousand years ago, and the illumined writers of today, are contemporaries in New Thought—they live in the same thought and feeling, though they are separated by the years.

QUOTATIONS FROM THE UPANISHADS

That wherein disappears the whole of that which affects the mind; and That which is also the background of all; to THAT I bow—the eternal consciousness, the witness of all exhibitions of Creation.—Upadesasahasri.

I expound in half a verse what has been told in a million volumes: God is the Truth, the World is an Illusion; the soul is God, and nothing else.—Upadesasahasri.

Nothing but Ignorance is the cause of Suffering. The remedy lies in the destruction of Ignorance. Knowledge of the Truth is the way to Final Beatitude. For Knowledge alone, and not action, which is only a part of Ignorance, is competent to accomplish Deliverance. Nor is it possible to take away likes and dislikes so long as Ignorance is not done away with.—Upadesasahasri.

That should be known as Truth, which, beyond the gaining thereof, there remains nothing to gain; beyond the bliss whereof there remains no possibility of bliss; beyond the sight whereof there remains nothing to see; beyond becoming which there remains nothing to become; beyond knowing which there remains nothing to know.—Atmabodha.

This is All—and so is That. All comes out of the All; but taking away the All from the All, the All remains forever—Isopanishad.

As in the sun, all light, there is neither day nor night; so in God, all light, there is neither ignorance nor knowledge.—Upadesasahasri.

Hence is described the Real Self! This Self alone stands above, below, west, east, north, south; everywhere all is this Self. He who thus sees, thinks and knows, enjoys this Self, plays with this Self, has this Self alone even for a second, finds perfect bliss in this Self, become the lord of all, gains access to all worlds and beings. Those who understand otherwise, betake themselves to other masters, enjoy only the mortal world of conditions, and find no access to all beings and all worlds.—Chhandogyopanishad.

As a hawk or an eagle having soared high in the air, wings its way back to its resting place, being so far fatigued, so does the soul, having experienced the phenomenal world, return unto its Real Self where it can sleep beyond all desires, beyond all dreams.—Bhādarānayaṅkōpanishad.