

NOVEMBER

VOLUME I

*The* **Telepathic Magazine**

A fire-mist and a planet,  
A crystal and a cell,  
A jelly-fish and a saurian,  
And caves where the cave-men dwell;  
Then a sense of law and beauty  
And a face turned from the clod-  
Some call it evolution,  
And others call it God.

—Carruth.

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MARIE HARLOWE, EDITOR

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## THE TELEPATHIC MAGAZINE

Dedicated to telepathy in its widest sense as the mode of communication without limitation of time or space throughout all interpenetrating realms of Being.

### EDITORIAL:

Observant people have come to see and appreciate that there is no real separation between Science and Religion. As progressive minds we are accepting the truth that "all things work together for good", and we are thus accepting all the good which Science is revealing concerning the laws of Nature which are, after all, only laws of the basis of the universe, God. In this greater revelation of Universal Laws, God's Laws, man will come to know more of Him. To this revelation of Science, the servant of the **greater** Religion, this magazine is dedicated.

The establishment of the TELEPATHIC MAGAZINE is an act of faith. Its editor and co-workers believe that a definite service is needed at this time of promulgating the great truths of universal law, which modern science is revealing, among those of metaphysical mind. They are ever-mindful of the profound truth of the old proverb, "With all thy getting, get understanding."

The assistance of many people is needed to carry out this act of faith. Our immediate and urgent need now is for subscribers. As a co-worker with us is spreading Truth, may we have your immediate subscription, or donation?



## SCIENCE AND RELIGION

### "The Siamese Twins"

by MARIE HARLOWE

I call Science and Religion the Siamese twins because they are so closely related. I would first of all, however, make clear what is meant by both terms for there is a pseudo-science and a pseudo-religion (which is known as theology).

Max Mueller, famed anthropologist, declared that there was no entirely new religion since the beginning of the world, for religion is a primitive and lasting principle subjected to continual change, reformation and re-statement. Science per se, as a method of reaching Truth, is a statement of these principles in increasingly broader terms of understanding.

Religion, as an integral part of man's social inheritance thru which it functions more effectively when it accepts an enlarged knowledge of the universe and man's relation to that universe. There is therefore, no real antagonism between real science and true religion; there is a definite and close relationship between them. Knowledge and values need not be separate. As a matter of fact, as man's knowledge is increased through showing that God can be known from visible things as His work and laws are revealed through microscope and telescope, God (man's consciousness of Him) grows greater.



Huxley, himself an avowed agnostic, said " . . . all the young men of science whom I know . . . I know not a scoffer or irreligious man among them . . . though they were not orthodox."

For that matter, many eminent men of science today are more religious-minded than the majority of laymen, for the new scientific conception of matter has ended the old materialism, which saw science only in terms of the purely physical. Darwin admitted in after years that he had "probably attached too much" to some of his own scientific (material) theories. The truth is that men with breadth of vision have been able to see in the past the many instances where men did not become omniscient even by scientific methods; to see the many conspicuous instances of scientific failures. (An amusing instance illustrating this scientific overconfidence is found in the action of certain assembly-men during the French Revolution who attempted to produce equality in inter~~cellar~~ space as well as on earth in presenting a new calendar based upon equality and not upon definite and complete astronomical knowledge. \*

Burbank declared that if we improve a potato it should be possible to improve a man, and should be done. Science is improving men, and no one who lives in the modern world can escape its benefits. This is an age of wonders because man is living nearer to the basic principles of existence, and he is doing this through increased knowledge; less fingers are being burned, but the value of the law of fire is being used in a host of ways calculated to benefit mankind. "There lives more faith in honest, doubt Believe, me, than in half the creeds." — Tennyson.

The unknown is in no way the unknowable, and in making the unknown more knowable, Science has given the church its greatest opportunities. If Science exposes the methods of God's working, the Church stands the more condemned in its attitude of smugness against Science.

A room may be lighted in two ways. A light may be kindled within the room, thus illuminating the space, or windows and doors may be thrown open to accomplish the same end. Religion, if it be true and pure, will kindle its mystical light of knowledge within a man's soul. Science throws open the window of vast knowledge. Science and Religion, then, are more psychological Siamese Twins of human value, with the death of one causing the death of the other, than they are rivals for the consideration of man. Men are beginning to believe that there is no real rivalry between these two allies.

To attempt to make a religion of science is to confuse their purposes, and to be unjust to both. For religion to ignore the facts presented by science is to sign its own death warrant. On the other hand, its task is to accept, and spiritualize science. The future of the history of mankind depends on the decision in this very matter. A religion based on accepted scientific knowledge will certainly be no worse than the religion of the past, and it has a chance of being infinitely better. Other systems of religion, from atheism to agnostic experimentalism, have been tried with no avail to stop the growing indifference towards the Church. With children being trained in scientific thought five days a week, it is possible that a religion scientifically spiritualized may meet with more cheerful response than the one given for an hour on Sunday in contradiction to the five days teaching a week.

The plain fact of the case is that religion is deeply in debt to science. Scientific discoveries have entirely altered the general picture of the universe, and man's position in it. Few men can continue to believe in a God whose sole business in the universe is to attend to a few saved souls, the products



of religion. No longer are religious beliefs divided into two categories, the true religion revealed by God, and the false one inspired by the Devil. Modern Science has not supplanted God, but it has undeniably rendered obsolete and unnecessary many of the uses people once made of Him.

Increased knowledge, shedding new light on mankind, modifies old terms of religion, but can never change the essence. The so-called battle between Science and Religion has been largely between Science and Theology, which is after all only the crystallized definition of religious terms and not religion itself. Religion can well afford to shed some of these worn-out theological garments.

Those who recently advocated a holiday from scientific research in the material world so that gains could be made in the spiritual endeavor forget that during the Dark Ages when Science had a long holiday, man made little or no spiritual advance.

Science is not, however, an all-in-all. There is a worship of the present which is no less dangerous than a worship of the past. One authority can be substituted for another without either being firmly grounded in reality. Among those who no longer believe in the religion of their fathers, some are proudly defiant in the new attitude, a good many wholly indifferent, but an increasing number feel a void in their lives which Science does not fill. On the one hand, Science is teaching man how to co-operate more intelligently with God's laws, but Science has dealt largely with a physical world, and the sub-human orders of life in that world. To relegate religion to the limbo of superstition, and to supplant the belief with a cold scientific fact is not always the most palatable of foods. Science cites causes, but too often omits the chief one. It maps out life's journey, but reveals no motive for making the journey as it charts no destination. It is of no use to tell a man that there are 18,000,000 suns in the universe if he is not given a larger conception of God, the First Cause and First Motive and his own personal relation to It.

There is a dogmatism abroad that would make an idol of Science at the expense of Religious thought, pointing out that religions are man-made, forgetting the while that the very numbers and measures of the scientist are reckoned by man's fingers and paces; forgetting that with more than half of the population of America falling low in intellectual development, scientific ideas are not easily assimilated by the majority of people. Science has too often been of the earth earthy, and if an idol, - of clay. Religion has caused wars, but Science has made them appalling in their destructiveness. Aggression, exploitation and sabotage have been the bed-fellows of Science, and even as far back as the Periclean age, scientists disputed among themselves about everything, even to the possibility of never reaching any truth about anything.

Science has changed the belief of a dead, inanimate physical world to one of intense activity in emergent evolution. It will yet proclaim, with religion, the existence of the immortal soul or spirit. Science already comprehends that matter is indestructible; it must suspect the soul of matter is indestructible. At least it is beginning to realize that it is as "unscientific" to deny something they have not yet learned as it is to state something they cannot prove.

Nature has a higher end, in the production of new individuals, than security, namely, **ascension**, or the passage of the soul into higher forms.

Emerson



## PRESENT CONSCIOUSNESS

by UPTON OHVERSOULE

There seems scarcely to be a more intellectual pleasure to the New Thought thinker than an attempt to give to others in words a description of his latest intuitive revelation of truth. He feels the pungent vitality of the present consciousness in the wave of deep spiritual insight. He at times feels that if he could succeed in conveying it universally to the multitude there would be an astounding revolution in all human society. This possibly savors of egotism, but it is no less an actual, sincere experience.

But difficulties there are a-plenty when one attempts to phrase the consciousness of a decidedly subliminal state. There is the limitlessness to it that is baffling to the mind as well as to the tongue.

With so much subtle truth hovering over the intelligence, there is a splendid opportunity for ingenious psychologists to invent a richer and more adequate vocabulary to express this higher wisdom to the average person.

And there are times when details in the distance fade out of consciousness, and one's concrete memory appears to fail one and the only thing distinctly realized is one's own existence at the Center of Being. And thus the consciousness becomes solely a universe of psychic atoms, obscuring all form and detail.

Objective things and relations merge with the spiritual atmosphere, indicating that all so-called external activity is identical with soul growth, and that both planes of being are ONE. It also reveals the fact that one's everyday affairs are taking place in a kind of heaven on earth. God's Omniscience fills space, and man may rest securely within it.

The consciousness is a map of life, and man has within him an ego which observes the measureless extent of consciousness in every direction.

## THE UNDISCOVERED COUNTRY

Ella Wheeler Wilcox

Man has explored all countries and all lands,  
And made his own the secrets of each clime.  
Now, ere the world has fully reached its prime,  
The oval earth lies compassed with steel bands,  
The seas are slaves to ships that touch all strands,  
And even the haughty elements sublime  
And bold, yield him their secrets for all time,  
And speed like lackeys forth at his commands.

Still, though he search from shore to distant shore,  
And no strange realms, no unlocated plains  
Are left for his attainment and control,  
Yet is there one more kingdom to explore.  
Go, know thyself, O man! there yet remains  
The undiscovered country of thy soul!



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—By Marie Harlowe.

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