

REGENERATION APPLIED

BEING THE SEQUEL AND PRACTICAL APPLICATION
Of *REGENERATION, the Gate of Heaven.*

By

Rev. Kenneth Sylvan Guthrie, A.M. Harvard, Ph.D., Tulane.
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The purpose of knowing about these signs is not a mat-
ter of theory, but to know beforehand the times when you are almost certain to
have difficulty in conserving your vital energy, unless you protect yourself by all
your wisdom and common-sense. You are in danger (1) When the moon is in
any of your vital signs. This you can always find by consulting the 'Monthly cal-
endar of the moon' which is regularly published in 'the Prophet'. (2) The par-
ticular hours of danger for those days are when those signs are rising at the horiz-
on. The easiest way to ascertain this is to send 75 cents to Thos. Whittaker,
Bible House, New York City, for a Planisphere. It can be used forwards or back-
wards. Forwards: When does Aries rise on Nov. 6? Turn the face until the 'east-
ern horizon' coincides with the spot where the Ecliptic crosses the white line that
is the boundary between Pisces & Aries; then read off the hour corresponding to
the date—3.25 p.m. Backwards: What sign is rising noon Jan. 20? Turn face
till date & hour correspond and read off between which boundaries the eastern ho-
rizon cuts the ecliptic. STUDY 'The Conservator's Times of Danger' CAREFULLY.

CHAPTER XI.

REGENERATION IN CONSERVATION.

1. *Natural Limitations of Energy.*—In considering the methods of making the most of our energies of life, it is well to realize their natural limitations.

In the first place, it is evident that it is impossible to increase the capital of energies which by his time of birth and surrounding circumstances may have fallen to the lot of any one individual. Vital energy is too subtle an element to be tampered with, manufactured, or multiplied. It is part of the inherent property of protoplasm, and depends on the life-processes of the organised being, being the nascent psychic element. The racial element will inevitably set limits of growth and decay. Plants grow to a certain size, and then cease growing in that way, but begin to develop in another. These bounds are yet inscrutable. Direct increase or manufacture of energy is therefore still impossible, and must be left out of account.

In the second place, none will deny that the average individual of to-day does not possess as much brute physical energy as the average human being of earlier stages. Howmuchsoever better organized a Caucasian may be, an African possesses a far greater and more powerful animal nature. His sexual nature has more energy at its command, and forms perhaps a greater part of the life than with the more refined, chastened Aryans. This is shown by Africans' frequent crimes against chastity, and by their magnificent singing voices which, as in birds at pairing time, betray the impulses and desires of the body.

It would seem, therefore, that whatever methods of increase of power should be adopted, direct increase was impossible. If this be true, then the only hope for increased life can be

the preservation and exploitation of the energy that is present, actual or potential.

2. *The Exploitation of Energy.*—The problem of life may, therefore, be said, not to increase our energies, but to make the best use possible of them. This implies first the preservation of them from all waste, the stopping of all leaks. This done, it may be feasible to begin to think of making the best use possible of them. To this first question this Chapter is devoted: how to stop all leaks of Vital Energy.

This really, in more senses than one, is the great question of questions, how to preserve, not only Vital Energy, the quintessence of what makes life worth living, but all other things and processes helpful to life. The goodness of God consists in his preserving the world, avoiding all waste of life, as well as creating the Universe, "A bruised reed will he not break, and the smoking flax will he not quench." The Conservation of Energy therefore makes a threatened cataclysm, such as many religious fanatics expect, improbable. God never destroys; he builds up, he preserves, and makes the best possible use of everything, suggesting to those who listen to His word methods how to save themselves and the world.

Returning to Vital energy, we see that this thought solves the temptation which meets almost every earnest beginner in the higher life. If vital energy is good, why not increase it by drugs, such as will stimulate the sexual organs? The fact is that for one who really needs to increase his vital energy by sun-baths, or the like, there are ninety and nine who need to know how to preserve that which they have already. And what is the use of increasing the vitality before all leaks have been stopped? Is it not likely that it would be only, the more energy produced, the more wasted? Therefore, before even thinking of producing more energy, the first thing to do would be to exclude all possibility of wasting any of it, and then if any new energy was to be gotten, it would not be lost. A purse should have no holes; how foolish would he be thought who did not stop its holes, rather than endeavor to keep money in it by replacing in it continually new money.

3. *Nature of the Leak.*—In speaking thus generally of vital energy it has not been made plain just what is meant by this term. In a certain sense it might be said to cover that feeling of well-being which is destroyed by physical exhaustion consequent upon physical labor. But this would not be so much vital energy as good nourishment of the muscles. Vital energy is, so to speak, a qualitative feeling which persists even when the body may be very tired from physical exhaustion. It is something more lasting than the immediate accident of physical exhaustion; it comes more slowly, but persists longer than the momentary states of feeling. It is, as it were, the color in

which the world appears to the individuality, and hence has a far more direct effect on mental states than physical momentary weariness.

The leak to be sought is then not a leak of physical weariness merely. Of course, even this should be carefully attended to. There is much useless labor which many perform. Much excitement, much confusion, might well be dispensed with. But, after all, as long as the vital energy remains intact, physical expenditures of the kind are soon recovered from, and are of little if any permanent significance.

The leaks to be stopped are those by which the concentrated nerve-energy, the mood-coloring dependent on the feeling of sexual continence and potential life-energy may be retained within the body.

The possibilities of loss of energy are then two-fold. First, the direct physical loss of the sexual secretions. The effects of this is not felt for at least eight hours, in its most far-reaching consequences. There is a certain amount of humiliation and weakness which accompanies the act; the sense of pressure in the vas deferens is gone, and consequently there is weaker innervation there. But it is after eight or more hours that the lassitude, and mental discouragement affect the individual; the "acute" occurrence of what is chronic in continued dissipation and consequent incipient dementia, such as physicians are acquainted with in extreme cases of gonorrhoea, or the like.

The second kind of loss that may occur is not marked by any physical sign, such as presence of the "Gone" outside the penis, or within the urethra. It is a direct loss of the energy in its highest vitalized state, such as occurs only eight hours or so after physical loss. It is accompanied by the same absence of sense of pressure, apparently, that is, by some feeling very much like it. It occurs after sleep, usually the "dead" sleep which many experience at times. That such a psycho-physical loss occurs is the only solution of the fact that often the dead sleep, even if prolonged, and even sometimes the more prolonged it is, leaves a sense of exhaustion, whereas often short sleeps of a much less dead description are possessed of great recuperative powers. These experiences are so common and universal that they need only be mentioned. And their only explanation can be that during heavy sleep such a psycho-physical loss takes place.

The fact of such losses is certain, whatever the explanation of them be. Those who have any vision into the spiritual realm will not need to be told; whereas those who do not possess such vision would not believe if told of the cause of it. Suffice it, however, that these losses do occur in sleep, whereas they do not occur in the waking state.

How far can either of these two sources of loss be avoided? If the physical loss occur during the waking state, none but

the individual himself is responsible. It may occur in sleep. The psycho-physical loss can alone occur in sleep. It would then seem necessary, in order to stop these two leaks to control the sleeping state. The question then is, how to keep control during sleep?

4. *Vampirism*.—It is not strictly accurate to say that this psycho-physical loss occurs in sleep only. It does occur sometimes in the waking state, but this occurs rarely, and can be avoided easily. This psycho-physical energy is the magnetic element about a personality, and can be communicated by touch of the hand, or any angular or pointed part of the body. This is the reason why we shake hands, the union of our vital energies. So the touch of some hands are healing, and in fact massage is dependent on this to a great extent. The ancient King David's method of keeping young by merely having a young woman to "comfort" him, without any sexual intercourse, by mere physical touch, by day or night, was dependent on this. So lovers "pet" each other, which would be a useless operation if there were no vital energy transfused in this physical contact. This is the reason of the "affection" of pets, dogs, for instance. In fact, a person who is at all sensitive can with the hand or any part of the body "feel" the snout of a dog even when physical contact has not yet occurred. So it seems "cold" to sit far apart, whereas, even without physical contact, to sit close together gives a sense of intimacy which can only be explained by some such hypothesis. Vital energy is however transfused or lost in kisses to a far greater extent than by mere touch of the hand, and on this account lovers "enjoy" each others' kisses, which would be either a delusion or a lie if it were the mere contact of muscle with muscle. The older and more decrepit a dog becomes, the more "affectionate" he becomes; that is, the more he presses up against one, and prolongs the contact. It is mere vampirism.

That this vampirism is a fact is proved by the medically-recognized injury which is inflicted on children who sleep together with older people. Their vitality is absorbed, sucked in, by the stronger. This is the secret of the instinctive turning away of children from some people, and their attraction to others.

In order to avoid this psycho-physical loss during waking hours, it is only necessary to preserve oneself from the touch of human beings, yea, even to insulate properly one's bed, so that the electrical currents of the earth may not disturb one when lying passively. But this is for the most part in the power of anybody; so that there is no need of discussing this at length.

If then Vampirism explains waking losses of psycho-physical energy, what shall explain the losses during sleep? It has already been said that in a work like this there is no need to

give the explanation which is known to those who have spiritual vision, for none would believe it, and it is of such a nature that it cannot be proved to those who do not possess this vision. But we may go so far as give an instance which is as it were on the borderland between waking and sleep, and which may suggest the further true explanation—which, after all, is only an application in another realm of what has been shown to be universally the rule in the waking state.

It is well known that mediums, or persons who are in trance, and through whom, as they say, "spirits" or disembodied personalities communicate, awake from their trance in the most exhausted condition, so that, in fact, long "sittings" are generally impossibilities, or failures. Without either approving or disapproving of the hypothesis of "spirits" this exhaustion is too common to be denied. Whence does it come?

Leaving for the present time this question, let us ask in what does this exhaustion consist? Not in muscular exertion, for there has been none, or very little. Not in mental effort, for there has been none, the mind being apparently absent; and thus there can only be one hypothesis that in one way or another the vitality, the psycho-physical energy has disappeared. And as we know that in the waking state such disappearance takes place through vampirism, it would seem natural to suppose that vampirism must here also be the cause.

Spiritistic hypotheses it is not intended here to deal with; those who really seek information may consult the Report of the Society for Psychical Research for February, 1898, where Dr. Hodgson's investigations may or may not in the reader's mind appear convincing. But, if they were true, then it would appear that the uniformity of nature extended here also, and that these beings by contact with the medium profited by her vital energy. But let it be remembered that all of this is still in scientific aspect yet hypothetical, and though it were proved, yet many would from prejudice be unwilling to accept it. And in fact the explanation is not material to the purpose of this book, which is to point out the practical means of conserving energy, whatever explanations be, or be not given.

5. *Definitions.*—For the sake of brevity and obviousness it will be well to adopt names for the subject. The word *gone* has already been adopted for the physical secretion in question. Secondly, the transmuted form of this *gone*, the psycho-physical vital energy, vitality, or personal magnetism, will be referred to as *zoe*, from the Greek word for *life*. Conservation of the former is, of course, essential to the conservation of the latter, which, however, may be

systematically wasted while the former is conserved, although without the latter it is hopeless to look for definite opening of the inner spiritual senses.

Moreover, to make the subject clearer, the present chapter will be devoted to the conservation of the *zoe* during waking hours, the problem of sleep being left for the next chapter.

As to the conservation of the *gone*, the chapters on Hygiene and Periods will give the most important physical causes and methods.

6. *Electrical Conduction*.—While, for the present, postponing the question of the relation between *zoe* and electricity, it is safe to assert that electrical currents are both present in, and essential to the human body. This is almost a physiological common-place ever since the days of Carpenter. But a conservation of all the finer elements of the nature of man must at all events include this vital electricity, endeavouring to discover and avoid all leaks of it.

The first leak, in importance, is water. It is a good conductor of electricity, so good a conductor that cats, whose fur emits sparks under certain conditions — which proves their vital storage of electricity — do not take kindly to wetting. Whence comes the exhaustion after a long bath? Not from the physical exertion in it for there may have been none at all. The only possible explanation is that the electricity has been conducted away through the water. Hence the danger of continued dampness of feet. Dry, clean sweet clothes, especially wool, are good insulators, and are therefore conducive to health.

The leak that is second in importance is mere pressure, especially of some angular or pointed part — like the finger-tips — of the body against other objects, the laws of equilibrium tending to draw from the more highly charged body into the less charged one until the charge is equal in both. Of course this law might as easily make for the organism, as against it; but almost all external things are of lower electrical charge than the body, so that it is a safe rule to avoid all prolonged physical pressure. This often takes place in hard beds which in this respect are more exhausting than soft ones. They

should be insulated by thick glass, or, still better, by glass casters. This should be done especially in large cities to prevent the electrical conditions of the organism being disturbed by the manifold free return currents of telegraph and street-car. It also takes place in long-continued standing on the feet, and also in sitting, though here the pressure is more general, if more vital. Insulation can be effected when standing by wearing woven glass insoles, and when sitting by having thick glass under the chair and feet.

Common-sense must, of course, be used in so meeting the numberless unforeseeable exigencies of life so as to assist conservation of vitality even in the smallest details, of which after all the greatest things are composed.

7. *Avocations.*—Just as there are certain avocations which no spiritual man can follow, — such as being a saloon-keeper, prize-fighter, — so in the matter of conservation of energy there are many modes of life and kinds of business which either neutralize or antagonize it. And, after all, if the conservation of vitality be worth anything, is it not worth more than everything? Earthly riches are but a poor counterfeit of stores of vitality. Many the wealthy person who in vain offers his substance for the health some poor person may possess. Therefore it is highly important for young people at the momentous time of choice of avocation to choose one that shall not, at least, conflict with their most sacred aspirations.

In the first place, the profession of being beautiful is out of the question for men as well as for women. So is popularity of all kinds which can only be purchased at the price of vitality, in some form or another. Also the female desire to please, and be admired. All of this is concentrated on the stage, making that career impossible to the conservator.

Singing is most prodigal of the vital forces. Who sings well sings passionately, singing out his soul, more or less. Speaking is bad enough, but singing is out of the question. Any form of music demands so much from the emotions that such a career is dangerous, though instrumental music is far less directly expensive in zoe.

Painting and sculpture being less expressive than music are less dangerous to conservators. Their danger lies in the appalling difficulty to discern between the beauty of the spirit; the evil of music is direct physical exhaustion and freeing of the emotions, while the latter mislead the mind. But for whatever beauty the conservator may forego on principle he will receive a thousand-fold reward as soon as his inner senses are opened.

The clerical life is also one which is impossible for the conservator. The first obstacle is the preaching and talking that make Monday blue. The second is that it is impossible to hold the younger people without appealing to their generative sympathies. The world cannot be deceived in this; real secluding austerity rubs the world the wrong way. The exhaustingness of indiscriminate visiting is too well known to need mention.

Many kinds of business are recklessly prodigal of vitality. The salesman, the traveller, the speculator, are all paying for their candle more than it is worth. Intelligent, skilled physical labour, in town or country not only keeps vitality from being wasted by turning it into the body, but it also promotes the production of new vitality. Humanity cannot with safety turn aside entirely from physical labour, man or woman. They make the best bargain who buy the pearl of great price at the cost of even all that they have — even when this means returning to physical labour.

But the most impossible of avocations is *massage*, the value of which consists in the direct transfusion of zoe. Nursing is less exhausting, because the physical contact is less direct, and more varied. The position of lady's maid must also be difficult to fill while making the struggle of conservation. It must also be the same for a female domestic. It is a happy augury for the future that women are more and more refusing to fill the latter two positions. God approves of it that everybody should do his own work, man helping woman with the children. Personal service done for money is degrading and incompatible with conservation, especially for women. Only love can justify personal service, as between parents and chil-

dren, but even here the losses of zoe make conservation impossible.

There are many positions that depend on more or less honourable social or political influence, and these must sooner or later be closed to the conservator, because he is considered singular, unpopular, and he cannot do the least underhanded thing without a back set, and because he cannot distract his attention from his struggle to keep in touch with political changes. In fact, many do not succeed until they make their overcoming the main business of their lives, at least temporarily until they have succeeded sufficiently to know distinctly from within just what God would have him do.

When any one in any worldly position seeks to conserve, and finds this impossible, he will, if They think it best, be helped by the unseen Holy Ones to find a more suitable employment, if by his continued efforts he shows his earnestness in the matter. Hence after all everything depends on the individual himself.

To all who strive to overcome themselves comes the temptation of an opportunity to marry well, as the world counts it. Most conservators then try to do both things, both to conserve and marry. But they find that the most harmless caress leads to a more serious one, with the end in plain sight, and an immediate back-set within a day or two. Is it possible to do both at the same time? The strongest have failed. When the marriage is undertaken after the struggle is under way, the result is either back into generation, or to insanity and death. Often the soul refuses to live otherwise than purely after having tasted the immortal joys of conservation, and many the conservator who has left the body for this reason. The safe position to take is to delay the marriage until absolute conservation for sixty days has been attained, when face to face knowledge of the Holy Ones will assure divine wisdom in the decision of the matter.

3. *Emotions.*—Yet the two chief leaks of zoe during the normal waking state have not been mentioned. The first of these is emotionalism. Emotions are mentalized passion, which is vitality or zoe. All hate, envy, jealousy, day-dreams of desire, lust, anger, hilari-

ousness, vengefulness, sarcasm, vexation, must be cut out, and perfect, unmoveable peace substituted. And this is out of the question until all personalities of emotion are laid aside. For inordinate affection is as fatal to peace as hate, both hurting the soul itself more than these feelings benefit or harm their object. Harmony is necessary: not so much of physical conditions, as that of relations between souls. All this zoe must be turned into passionate love for God; there it is safe, and there it will carry the body on like a vigorous riding-horse. Passion means power, and hence is good, and should not be killed out, or frittered away in trifles, or be employed for selfish purposes, but be entirely devoted to the attainment of holiness. And losses of zoe lead inevitably to losses of gone so that these must be eradicated for the latter's sake.

What is the philosophy of learning to love everybody; that is, eradicating hate entirely? Simply because the conservator cannot afford to distract his attention from his struggle long enough to engage in any personalities. Besides, all things here below change and pass away. If a man centres his love on any of them, it is only a question of time when he will be upset, and his passion wasted. Now the conservator needs for success a foundation so firm that he need not waste one moment in anxiety about its stability: and the only such foundation in existence is God, on whom it is entirely safe to turn one's whole love without fear that He will misuse it.

This is the first, and a hard task; especially for those whom Providence has placed into such family relations as make perfect peace impossible, apparently; but peace must be had for success, so that sometimes when authority and power are lodged in the hands of the disturber the problem will have to end sooner or later in a separation more or less complete; but none should be attempted before listening to what the Inner Voice of God might say; for it might have then happened that these untoward circumstances had been foreordained by God as the most suitable for the development of certain needed traits of character; and this may with safety be assumed to be the case always except when the divine Voice unmis-

takeably calls Abraham out of Ur. Besides, whatever any one does without God will sooner or later be regretted. And, after a while, it may have become possible to remain calm amidst the tempest — which may at first have been impossible.

Inner peace is the birth-right of every soul, and if one has it not one must make it. Never by compromising a principle or a divine command from the God within, or by submitting to the vampirical or animal desires of others; but by such sublime celestial serenity in the lion's den that the heart of even Darius the king shall melt within him. Epiktetos the slave showed what can be done in this direction. Nothing should be done *for the sake of peace*. Death is always preferable to the peace of dishonour. True peace is always conquered, never wooed or bought. But peace must be had, before attainment can begin. In fact, the struggle incident on conquering peace is the first step of the ladder of Heaven.

And this is the value of a public profession of faith. God is ashamed of the man who is ashamed of Him. There are many Nicodemuses; but none of them have ever succeeded in overcoming themselves; if they have kept their spark alive, they have done very well. And because God insists on open confession to the truth as one sees it, — thereby openly breaking with popular prejudices, unpopularity is unavoidable. When this has been faced, the only danger remaining is from one's friends, who may through sympathy lead us to do what no enemy could drive us to. The root of anybody's power over us lies in ourselves: in our emotions, and when we have conquered these, we have conquered the world; nobody will touch a man who is known to be ready at any time to stake his life and living on a matter of principle, or who has no sympathy for anything or anybody except God and his service.

It is however most important to discriminate between essentials and non-essentials, to be at the same time inflexible, and utterly adaptable, just like God, who is both Justice and Love. It is safe to say that three fourths of the divisions between souls depend on stupidity of haggling over trifles—even among spiritual persons.

9. *Talking*.—The last but greatest leak of zoe — and in one sense the only, the supreme, the fatal leak, is talking. Entirely apart from the moral danger — so easy is it to injure others by the tongue; and entirely apart from the value of tongue-discipline in body-taming; the tongue must be controlled to prevent waste of zoe. Every word is *winged* with zoe, and the greater the divine force of each word, the greater the expense of zoe; the great orator sometimes expends in one sermon the zoe-conservation of one week. If this expense is directly for an unquestioned spiritual purpose, it may be condoned, though the excuse does not reestablish the balance of energy. For any other purpose such an expense is *criminal*, being a *theft* from God, to whom the conservator's energies, if the latter proposes to succeed, must be consecrated. And by *spiritual* is here meant the direct turning of a soul or souls to listen to the Still Small Voice, or to conserving their own energies, and not for any *cause* or *person* whatever; not even he who has expended his energies talking for the one right purpose will be able to stand the monthly test of spiritual strength. And this is the reason why God so often *shuts up* the young conservator from opportunities of preaching to others until he be strong enough to stand that strain. First, self-reform, then the reform of others.

Pythagoras made a seven-year's-silence a requisite for admission to his teachings; and right was he. The spiritual man will never utter a single word unless it be at the same time (1) *necessary*, (2) *true*, (3) *loving*, and (4) *beautiful*. If one tries, one is surprised with how few words it is possible to get along. Parties, receptions, visits, *entertaining*, elocution, banquets, are of course impossible.

It is impossible to conserve zoe sufficient for spiritual development until silence is the rule, and talking the rare exception.

If you want a spiritual uplift, try a week's absolute silence.

If entire silence is impossible, you *can* speak slowly.

What is worth saying is worth saying well.

Remember that each single word you utter will rise up against you on the day of Judgment.

10. *Looking*.—Not only the tongue, but the eyes also will have to be harnessed. The glance of the eye is used by hypnotizers and magnetizers, just as, lower in the scale of evolution, the serpent fascinates the bird by it. The power of a penetrating gaze, in daily life is too well known to be denied. Moreover, if no power or value inhered in them, why would lovers stare at each other as they do? This power and influence exerted must correspond to the expenditure of some vital energy in its highest form.

Even for the holiest there is danger in looking at beautiful women, not for direct effects of worldliness or lust, but for the subtle influence as memories in dreams when the agent is off his guard. But the main danger lies in meeting the glance of others, when, if an exchange of energy occurs, there must be a leak. Undeniable it is that such an exchange of glances makes it difficult to hold the mind undisturbed, not merely by distracting the thought, and by intrusion of foreign personalities and conditions, but by the foreign magnetism, which often makes a lasting impression.

The harnessing of the eyes is an universally necessary practice, for it is usually taught from within if not already practised from external teaching. In any case, it can not be wrong; for is it not the extreme of modesty? And is not modesty an adornment in the eyes of even worldly people?

The rule should be to look at the feet or the sky while walking in the street, and only looking even at the figures of men and women when directly necessary for some good object, which should not be either curiosity, or aimless good-will. Accidents will never happen to those who have learnt the knack of *seeing without looking*. There is absolutely no need for stooping; the neck and head should be carried erect, the eye alone modestly keeping the ground as many Roman Catholic ecclesiastics are seen doing. It will thus be possible to pass through a crowd, or even dwell in the midst of a city without having the heart disturbed from loving communion with the invisible presences serene, and without losing those higher forms of energy which are the buds of a higher life.

This unworldly modesty in harnessing the eyes applies further to advertising and to the newspapers.

Advertising and publicity do not savour of the things of God. He who has put his life and income in the hands of God will be led naturally to all that is good for him. Most effective advertising embodies sexual ideas and is arranged directly with a view to acting as an irresistible suggestion to buy, arousing emotions and desires the energy of which the conservator cannot afford to lose.

Newspapers are the cream of worldliness, appealing directly for the support of Mammon, full of lies, prejudice, and crime. To be in the least interested in such things means a katabole in the near future and immediate waste of zoe. The very interest in the world must be cut off *if success in conservation is desired*. One can be far better informed through weekly or monthly magazines.

To both of these things the conservator must become *blind*.

11. *Nervousness*.—The conservator must further avoid those innumerable petty leaks of zoe which jerkiness of motion, automatism, nervousness cause. Balance, poise, harmony, dignity, grace, are economical as well as beautiful. It is a great mistake to suppose that all of this is incompatible with hard work. For nervousness interferes with accuracy, delicacy, and firmness. And *nervousness* is only *nerve-weakness*—consisting in lack of nerve-energy, of zoe, leading to further jerks and jars which put the teeth on edge and the temper upside down. Swearing, as with printers, is said to relieve the feelings; but this can only be at the cost of still more energy — and so the conservator out of sheer economy will avoid all swearing, even under its most refined form of slang, or any words that are merely useless.

When little things go wrong careful, stolid, stoical patience is economical even only on the external plane; forcing is risk, when not direct damage; but it causes damage within invariably.

Perfect patience and long-suffering, such as God's, is the foundation of both physical health, and of inner peace, which is impossible as long as the self odtrudes itself in everything.

12. *Manner of Life.*—It is possible that the novice may be taken aback by the multiplicity of the small ways of economy here recommended, and be discouraged, and fall back on the general common-sense principle that while they might indeed be useful in very small ways, yet the generality of humanity, and among them most vigorous specimens, live a natural way, and are none the worse for it. Besides, the young conservator may consider all these directions superfluous since the trouble with him is not so much danger in the waking as in the sleeping state.

Both of these objections deserve attention. The first may be met by pointing out the fact that there are very few conservators among the greater part of humanity, and that these drafts on vitality may perhaps not seem to affect certain very strong persons, yet the great majority do not have so great a capital as to be able to stand such expenses of zoe. Besides, those conservators who are working for physical health only need not trouble themselves about a little zoe less or more; but spiritual development in the technical sense is impossible without all of the zoe produced, and especially those refined forms which are most easily and most unnoticedly lost through touch, or speech, or glance.

As to the second objection, the conservation, the conservator who is in earnest about conquering zoe- and gone-diffusion during sleep will find by experience that it is hopeless to conquer sleep without controlling the waking hours. Were the waking hours perfectly controlled by the spirit within sleep would be conquered already. Dreams which play with stray memories show that these influence the sleeping state; just as with the drunkard who is not responsible for what he does while drunk, but is responsible for entering that state. If not immediately, yet within two or three days any waking experience takes effect on the sub-conscious mind, and later the body. Hence a man during the waking hours determines his future unconscious being.

While this might easily be admitted, it might still be objected that the practices referred to were each of them too small to be

worth troubling oneself about; they seem so numerous and petty as to burden the life unnecessarily. It should be remembered, however, that when Gulliver went to the land of the Lilliputians, he found himself in the morning unable to rise, not because of any strong rope binding him down, but because of an infinite number of harassing threads, any one of which, alone, his little finger could have snapped. So this constant round of petty economies will train the mind to be watchful, even during sleep.

These practices are not cruel, for nobody need undertake them unless he wants to; and as to their advisability, the Spirit within himself will witness, if he ask at that shrine.

It will be seen, therefore, that to conquer the body in respect to economy of vitality, it is not sufficient to control any particular leak. The whole character of the life must be altered. Self sacrifice, perseverance, courage, humility must be created if they are not there already. The heart must be turned Godwards exclusively. The whole man must be transformed, before permanent and satisfactory conservation can be looked for.

Yet let him who cannot do all do what he can. Each waste stopped, however small, is not in vain. Who cannot do all, let him do a little: but how much better than a little is all!

CHAPTER XII

REGENERATION IN WATCHFULNESS

1. *The Valley of Sleep.*—Few souls have not, at some one time or another, had high spiritual experiences; yet all have more or less felt the agony of, as it were, the necessity of descending from the Mount of Vision, often never to reascend. Others do reascend; but between the two Mounts lies a deep Valley of earthly necessities or experiences. In order to become wholly spiritual, as the Holy Ones are, it is necessary to do away in some way with these valleys that intervene between the soul's best moments. The one valley that is most regular, deepest, and most fatal is sleep. Deep unconscious, physical sleep can be relied on to do away with that indescribable spiritual something which raises men to dignity divine so that they wake from sleep to the earth as the only reality, as Lowell's *Rbacus*. Sleep is then one of the main problems of him who seeks both to attain and to preserve this spiritual consciousness.

2. *Watching.*—Strange to say, the one injunction on which the Gospels lay most stress is to *watch unto prayer*. Besides, Jesus is represented as spending his nights in prayer. So both by precept and example those who are most *Christian* should most insist on prayerful *watching*.

But for those who have set out to conserve their energies watchfulness is the one only remedy against three kinds of losses which are experienced during sleep. The loss of gone; of zoe, which takes place invariably, even though unnoticed, so much so that many can shut off all loss of gone in six weeks, but never make spiritual attainment, because they still lose in higher form all that they once lost in the lower. Thirdly the loss of that spiritual sensibility mentioned above. Without repeating the old parable of the strong man whose tower was robbed during his sleep, and without making a

new one of a pilot who might be in the habit of steering his boat only half of the time; it is evident that, whatever valuation may be put on these losses, perfection and immortality cannot be attained until this matter of sleep is accurately dealt with and regulated.

3. *Sleep vs. Rest.*—Can one do without sleep entirely? This is the question which sometimes confronts the conservator. The right answer, whatever medical men may say, is as follows: Do not confuse sleep with rest. There is rest without sleep, and sleep without rest. What the human organic machine needs is rest, recuperation, and refreshment, and not sleep which does not always induce these.

What is the difference between rest and sleep? Rest is recuperation of the body, which is effected by the blood's nourishment of relaxed tissues, such as often occurs during the day-time to almost everybody, after some particularly violent labour. Complete relaxation of every muscle for a few moments, or for five minutes, sometimes gives more rest than a long sleep. And if it be the body that is tired, logic would point out that the only thing that is necessary is rest of the body; why add unconsciousness? When a physician prescribes sleep, he does this to obtain entire motionlessness, the unconsciousness possessing no peculiar virtue in itself. Hence there is no absolute need of it for rest, in those persons who are strong enough to preserve it concurrently with entire relaxation.

The value of consciousness is apparent when it is realized how much of life is usually spent unconsciously. If this period, which usually amounts to fifteen years could be saved, would it be unreasonable to say that the career of both the human individual and race would be altered?

It would therefore seem that one can dispense with *sleep* in favor of *rest* at least so far as physiological reasons go, of course taking enough of it, a reasonable amount of it being eight hours daily, allowing a like amount for recreation, and for labour. This avoidance of sleep can have no ill-effects for those who are either conserving their energies, or are doing their utmost to do so, for normally sufficient food for all the necessities of the body is produced; of course

those who willfully waste these in lust will not have enough, and will need deep sleep; but their case need hardly be considered inasmuch as the stoically continent will hardly succeed in this attainment, let alone the self-indulgent. The danger of apoplexy or any other sequæla is therefore so remote as to be hardly worth noticing.

The full value of these considerations will appear when it is realized that what entails all the three-fold loss is not rest, but sleep—this entirely unnecessary addition to complete physical rest.

4. *Drowsiness*.—But, in spite of this logic, drowsiness and unconsciousness persist; for when the creative function is at work, the blood leaves the brain, and unconsciousness is the result. There is also the most unovercomable prehistoric habit of sleeping at night, inherited probably from the animal period of evolution. This can, however, be overcome, as with bakers, watch-men, and others. During the day-time, however, one only sleeps when an actual necessity for it exists, and therefore narrows down the cause for drowsiness to times of creative activity which will be considered further on.

The subject of drowsiness covers also those semi-conscious conditions into which the conservator may sometimes put himself preferably to deep unconsciousness, either by sleeping sitting up, or when not expecting to, at work, or otherwise, by cause of not resting at all, theoretically. Now all these semi-conscious conditions are more dangerous than frank, complete rest of the body. If done at night, a heavy pressure on the forehead with or without ugly obnoxious dreams manifests the presence of invisible vampires too plainly to need demonstration. Just why this should be can only be surmised here, but the experience of many conservators justifies at least the assertion of this opinion. That semi-lucid condition is by many students of hypnotism identified with that of hypotaxy, when the individual self has dropped out of sight and the rudimentary mind can be acted upon by any other mental power strong enough. The conservator should plan ahead a time of rest sufficient to avoid falling unexpectedly into this defenseless condition.

5. *Periods.*—The chapter on Periods mentions at length the various periods of danger; so they must, here, be assumed as known. Now, having choice of time for rest, the value of this knowledge lies in choosing such times other than the known periods of transmutation which should be kept religiously as times of the greatest spiritual activity; if that is not possible, of active physical exercise of a not too exhausting nature; but best, if safe or possible, as time for prayer. For then the fresh zoe can be drawn upward to the brain without the least waste, as fresh, half-matured zoe is more easily lost and sucked by the vampires than when it has had time to interpenetrate the organism.

Drowsiness can therefore be fought off at its very citadel, times of creative activity; and if the conservator will avoid both the night-time and the recognised periods he will have fought half the battle. But experience will show how hard this is to do: the Enemy, the opposing forces, are so deceptive, and come in guises so various, that only long experience will give the conservator discrimination sufficient to do even this simple thing. Among the many of these deceptions there are two that recur with irritating frequency.

1. Sudden headaches, pains everywhere will arise at the most important and critical of times, and the conservator will be safe only if he determine, once for all, not to notice any ache or pain which does not stand the test of day-light, or other seasons; for they will often disappear as suddenly as they came when it is too late, the conservator having been induced to lie down at some dangerous time, and then be deceived. And without resorting to any hypothesis of adverse influences, the merest tyro will have noticed the apparent diabolism of his own memory which can be almost relied on to forget the periods until it is too late to take precaution. The only safeguard against this is mental self-control and painstaking accuracy.

2. Anxiety about ability to fulfil the next day's duties if the necessary stoicism be practised at night repeatedly deceives even those who by long experience have found that the Heavenly powers in

every such case arrange circumstances to suit the strength of the conservator. Any person who obeys his best knowledge may count on absolute divine protection. This lightening of duties will occur in the most unexpected ways to those who really need it. No person can therefore excuse himself for non-attainment on the plea of external duties. God never fails at a real need.

Of course those who have attained continued consciousness may rest during the night regularly, periods or no periods; but for the conservator who has not attained it it is entirely hopeless to neglect the periods; yet is it better to struggle hopelessly, than not to struggle at all. Let him who does not believe this try it for himself. If he has grace to persist through the years of failure he may still be saved. By taking the advice, however, little or nothing is risked.

6. *The Night-time.*—There are good reasons why the young conservator should be most inflexible in watching during the night, whether working or resting.

1. Because from midnight to 8 a.m. is the time when the daily germ is ripening, and when all the energy that is to serve during the next day is created. After the 8 a.m. transfusion only little, comparatively, will be lost.

2. Because during the night-time the physical body is at its low ebb of vitality; the majority of deaths occurring at the early morning temperature crisis. During the day the energy of the sunlight increases the resistance-power of the body; while at the same time it puts to flight the hosts of darkness, which have to be seen to be appreciated. As Massey well says, *if any one even dreamed of the night-time, he might despair of even God's power to protect him.* So there is no safety without watching both on account of the increased weakness and danger.

3. Because the inherited prehistoric habit of sleep induces it almost resistlessly, even when not needed, wasting much time.

In this connection it is necessary to consider the meaning of *watching and praying*. While prayer at midnight is the most pow-

erful, yet to make oneself *passive* at night is sheer folly. Watching implies that the mental faculties be kept bright by work, and physical exercise or at least slight motion. Idleness is fatal. The kind of prayer needed at night is not that of devotion, but of high and strenuous verve and effort. Till continued consciousness is attained it is almost a crime to meditate devotionally at night, unless standing erect or kneeling in some posture demanding physical effort. This is the evil of Spiritualism that promotes this very passivity and obsession, whereas the conservator who does not propose to let the *Guides* or *Controls* suck out his vitality has as much as he can do to retain his self-consciousness.

7. *The Value of Continued Consciousness.*—Continued Consciousness is worth attaining for the following reasons:

1. It absolutely prevents all involuntary losses of gone and zoe.
2. It enables the soul consciously to see any enemy approaching it from the spiritual side, before he has approached close enough to do any harm.

3. In this condition the soul is enabled to visit and study any desired part of the Earth and Universe; to commune with the Holy Ones face to face, and to be initiated into the Inner Temple.

4. It prepares the soul consciously for the conditions obtaining after the dropping of the body, so that that dreaded change will not amount to more than taking off a coat. When a soul has attained immortality before death, then, and not before, may one begin to look for immortality after.

8. *Artificial Watching.*—Many conservators at a certain period in their development, their inventiveness pushed to the wall for expedients, are met by the ingenious suggestion of hiring some man to wake them at the approach of danger. How mistaken! Beside the spiritual peril of permitting a stranger's psychical conditions to have access to one while negative, it is wholly nugatory, for no man, especially such an one as could be induced to do this, could, however well he might know the periods of danger, protect from the often lightning-like attacks of the invisibles. Besides, the day

day of death comes, when all external supports are taken from the soul, and if it be not entirely self-sufficient it must be as badly off as before, if not worse. It is impossible to cheat Providence.

One must watch over himself; if all other means fail, when drowsy, keep continually in motion, refuse to get off his feet, as the mystical Hindu story of *Nala and Damayanti* teaches. But after 3a.m. little difficulty will be experienced, until 5 or 5.30a.m., and on till after 8a.m., when rest is won. Of course, watching at night does not insure against kataboles in the day-time, especially if the conservator says to himself, *I have behaved well and deserve the reward of deep rest*. The strength of the chain is not greater than that of its weakest link: it is only vigilance *eternal* that buys liberty. While therefore the watch at night is not an insurance for the day-time, yet it insures safety during the most dangerous, and therefore most important time. Besides, each successful vigil increases the disposition to continued consciousness.

9. *Prayer*.—Many young, well-meaning conservators, often in times of despair, seek protection from God through deeply devotional prayer, and lie down relying on divine protection, with the invariable result of a serious katabole. Whether or not the Divine does this in order to teach that each *must* conquer for himself, that God helps only those who help themselves, the fact remains one of such universal experience that the beginner should be warned that prayer as a means of self-conquest is a blind alley: *no thorough fare this way*. Who wants to try, can, however.

10. *Practical Methods*.—In one way or another almost all the practical methods are owed, under God, to Mr. *Hiram Erastus Butler*, although those who followed his instructions have been taught by the Spirit directly in the matter. Thus the good work begun by Mr Butler will never cease, independently of him.

It is well to lie down at times when there is no danger of falling asleep, and to practise laying down the body absolutely, relaxing every muscle. Then take up some train of thought, and hold on to it *desperately*, thinking it out in all its branches. Then, at night,

he will the better know just how to go about it, until the transition is made permanently, and at will.

Brother Paul, in his book on *the Road to Immortality*, gives minute directions, the gist of which is to spring from bed as soon as drowsiness makes the thought waver for the first time, and to exercise vigorously, bathe, till fully awake. Then to sit down, *loading* oneself with auto-suggestions, and then, when safe, to lie down again, repeating this all night, if necessary. Those who succeed will not be as weary as they might well expect to become. This is on account of the new-created conserved energy.

One important point is to be fully awake before lying down, and to draw the White Light through the brain to assist in both getting and holding a clear and helpful thought.

Others again advise warm baths and exercises before retiring, with a perfectly clear mind, lying on the face, crossing the arms to centre thought in the breast, consecrating oneself to God, and desiring all knowledge that is useful and timely in God's opinion: the best of which is often to examine one's own body to see how far it may be possible to improve its conditions.

The chapter on Hypnotism will explain the power of *auto-suggestion*, but there needs no proof that one can *charge* his mind to awaken at some pre-determined hour. Beginning with the practice of this unquestioned power, it is well never at any time to lay the body without a clear understanding of how long the sleep is to last so as to condition this by the mind, and not conversely. *Never* lie down *on chance*, or *for comfort*; never but for *needed rest*. It is possible to decide never to rest more than five minutes at a time, at five minutes' intervals, to allow for the clearing up of the mind from drowsiness. *Inventiveness is the mother of success.*

Such heroic means of course demand thorough *stoicism*; but how else tame the body? But the conservator may console himself with the thought that if he does not pay out the whole effort at once, it will have to be paid in instalments bearing ruinous usurious interest. Cash down, and be done with it, is infinitely cheaper in the end.

The price of self-conquest never changes; and it is for a human being expensive to play, against God, at the game of *Who-can-wait-longest*—for He does not have to die. But every self-conquest is a step towards continued consciousness. Every attack of sleepiness resisted to, or any bodily feeling ignored is one step towards immortality and divinity; courage!

Of course women must be careful, and not try any such rugged methods; it is cheaper, all things considered, to work with the mind and put one's whole effort on it. It is the best women can do.

11. *Philosophy*.—For those who desire to understand the nature of conscious sleep the following suggestions are given.

The skeleton-body, the organism, the vegetative function, the animal spirits, are at absolute rest. The external mind having dropped them, it itself soon wavers, being reflexwise affected by the blood in the brain, and sinks down through semi-lucid conditions to the disorganized dream-state, with which however the *selfhood* or spirit is still associated in some way, though because of the temporary absence of the inner mind unable to rouse the whole being at will. For, under usual circumstances, as soon as the external mind releases it by drooping into unconsciousness, and the body ceases to deafen it by its sensations and desires, it comes out like the stars do, not because they have not always been there, but because the sunlight has departed. Then, being freed, it roams at will, being instructed at times by Holy Ones, but more often on love or pleasure bent. The point of conscious sleep would seem to be to force this far-sighted physical-body-controlling inner mind to stay near the body as a watch-dog, to protect its painfully-gathered vitality from all spiritual enemies. This it will do the more readily if it can be made to understand that it is its own interest to preserve the vitality necessary to its own attainments: which can be effected by thorough auto-suggestion, as recommended above. But how does this take place?

Before answering this question, it will be well to add a few psychological facts. The seat of the external mind is the brain, which

because its tissues must periodically be nourished by the blood, at those times draws the external mind into unconsciousness unavoidably. But the seat of the inner mind is the solar plexus of the sympathetic system of nerves, supplying all the vegetative involuntary muscles or organs. This is proved by such cases as that of Molly Fancher of Brooklyn who though functionally blind could read unopened letters when placed over her solar plexus. This organ never ceases its functions till death, regulating heart and lungs during sleep as much as during waking hours. There is, therefore no unavoidable physical necessity that it should become unconscious. Now while the inner mind is really higher than the external mind, yet must the latter gain control over it—and this is the psychology of spiritual *growth*, or *development*. But the reason *why* this should be desirable is never mentioned. *This is the secret of life*. The inner mind is an unindividualized emanation of God. It takes a body, and forms it, ruling it through the solar plexus as also with animals. In the human the bloom of the body is the self-conscious individualized external mind which though yet so wavering is destined to achieve divinity in its own right. To achieve this self-determination it must through responsibility conquer its inner mind, and through it the body. Not that it itself while in the body attains continuous consciousness wholly, but that it subdues and assimilates the inner mind so thoroughly that the latter watches for it, wakes it, reports to it its own experiences, and protects it, being thus individualized. The external mind does not become independent of the brain tissues until it can at any time while conscious of the body at will be conscious of events in the spiritual world. Then the dropping of the body will not touch external memory.

The way to subdue the inner mind is 1. to hush sensations and passions permanently, and during meditation *absolute* stillness of body. 2. *Regular* silent auto-suggestions and meditations which are to be measured not by time but by success in making the inner mind answer that it has understood and will obey. 3. To proceed confidently with never a glimmer of doubt or hesitation.

CHAPTER XIII

Regeneration in Stoicism

1. *Import of the Word.*—The word *Stoicism* is used here because, in its popular usage, it represents exactly the desired thought although it were well that another term were found and used, inasmuch as its strictly technical import connotes the metaphysics of an ancient philosophical sect named after a Porch, *Stoa*, where its founder was wont to hold forth. It is only in respect to the Stoic opinion about the relation between mind and body, and the conduct of life that it is used here—which is the popular sense.

The word *austere*, while acceptable in a certain sense, is less suggestive than the word *stoical*, for the latter always implies a lofty spiritual motive to pay for the temporary suffering, whereas the former suggests severity for itself. The word *severe* refers usually only to mental states, and often bears ugly implications. The terms *ascetic*, or *encratic* have been much abused both unjustly and justly at times; by many degraded, and considered a confessed term of reproach, however nobly others may use it. *Self-control* might be used with propriety were it not commonly restricted to externalities and trivialities, not self-repression and fortitude of heart in great matters. It would be better to use an entirely new word, with no prejudices and ugly uses against it. But in default of such a term it will be necessary to use *Stoicism* to denote that habitual repression of the body which is necessary to spiritual attainment.

2. *Self-destruction.*—All good things may be abused; all truth may be misunderstood. It need therefore not be a matter of surprise that self-repression should at times be pushed to extremes. History tells of self-inflicted tortures by aspirants after saintly honours, in all religions, so circumstantially that there is no need but to mention Simon Stylites and Anthony. Among the Eastern people the Fakirs with their self-inflicted wounds and disembowelling are not one whit better than the *Gymnosophists* of India, the fruit-

lessness of whose efforts the Buddha exposed so effectually. The North American Indian and Inuit medicine men are not very far behind these; and the stern Puritan customs still savour of those self-destructive habits.

Though indeed the mind of most people is so thoroughly made up on these practices that discussion is out of the question, yet when one thinks of the reason of this universal reprobation one may discover it in the fact that it is so useless. If, indeed, any result that is actual could be traced to these practices, it is quite likely that there would be found enough unselfish people to approve of them. Yet the results of medieval saints and Eastern Fakirs are not sufficiently tangible and scientifically rationalized to be set forth so clearly that any man might by following like methods attain like results. Each ascetic reached phenomena and attainments so utterly unlike those of every other, that unanimity between them is almost out of the question--such unanimity as should exist between serious investigators of the same objective spiritual facts and realms.

Another form of self-destruction is the mistaken notion that in order to control the sexual functions and to make spiritual attainments it is necessary to kill out the sexual function in the attempt to hush the lower desires. What a mistake! The vitality created by the sexual function is as it were the steam of the locomotive: the more created, the more power for spiritual growth; the less created, the less power—that is, when controlled and conserved. It is conceivable that there are cases in which in order to tame the body it is almost necessary temporarily to kill out the creative function. But this is only a means, not an end in itself. To tame and use is a higher virtue than to kill. This any fool can do. Does it hardly seem a work in harmony with that of the *Creator*? This is a capital error, and those societies that advocate this are perhaps without realizing it in league with the opposing forces whose aim is to shear man of his divinest attributes.

3. *Cheapness of Blaming Asceticism.*—It is possible that most of the readers of these lines will agree with the above reprobation

of life-destroying practices. But the reader should remember that blame of asceticism as degeneracy or self-will is very *cheap* and *easy*. Easy is it to follow the advice of Mammon, the prince of this world, and live in comfortable complacency; on the contrary, the path of even the most senseless asceticism is rugged and hard. Let whoever despises asceticism just try on his own body any of the least of such practices, and he will find very quickly that it is not question of degeneracy so much as of such intense will-power as perhaps he neither possesses nor is able to develop. Nobody who has not tried such self-mortifications would believe how subtle and numberless are the self-deceptions which the body will practise in order to have its comfort. It has only to be tried, in the simplest matters, to show that this strong language is none too strong. Hence only those who have had the fortitude to practise successfully the mortifications they condemn should presume to do so; the opinions of others are not worth more than those of the fox about the grapes he said were sour, because he could not reach them. To "despise" asceticism is to convict oneself of inexperience of it.

4. *Stoicism Proper*.— It is in this connection that the value of the word *stoicism* appears; for although such self-punishment be considered *asceticism*, *stoicism proper* is of a nature slightly differing. Stoic was the action of Decius Mucius holding his hand in the fire or the Spartan youth still clasping the fox after the latter had begun to attack his vitals. Such actions, foolish in themselves, are justified by their efficiency for the purpose for which they were undertaken. This then is stoicism: permitting the body to suffer, to preserve or promote the freedom or self-consistency of the mind. Other examples are the victims of the Inquisition who in spite of the utmost torments that man can inflict or human body bear adhered to their principles, however mistaken or misapplied these may have been.

But it is proposed here to use the word *stoicism* to refer not to one single such action, but to the whole course of a life in which all hygienic laws are obeyed stoically, not merely the hygiene that preserves health, but that which aggressively keeps the body *under*.

But many will say, as they usually do when any human perfection is proposed, that it is impossible. Not being able to deny that some men showed them forth, they assert that these must be good because *born good*.

This excuse will not be so discouraging if it can be shown that that the more difficult of stoic perfections are only slightly more advanced stages of a process whose earlier stages are unquestionably qualities common to many. If then a person does not develop stoicism it must be the person's own fault. And the proof of this normally acknowledged power of mind over the body is as follows.

5. *Influence of Mind over Body*.—Mr Maidsley, whom none will be likely to accuse of being anything but materialistic, and strictly *scientific* in the sceptical sense of that word, has written an interesting book with this title. Dr O.W. Holmes once said that a *gentleman* had infinitely more of a chance of recovery from a disease, than a man who was not what is meant by that word. A *gentleman* both resigns himself to the inevitable, and possesses in his wide education and broad culture inner sources of entertainment and fortitude sufficient to minimize the immediate crisis. How much more will not this be the case with him whose heart is stayed on the all-powerful Father. Or again, it is well-known that on the battle-field many soldiers are killed, not by balls, but by the mistaken notion that they had been hit. How often one hears of cases of dog-madness induced by mere onlooking! Or again, criminals have been known to die of coloured water by them believed to be poison. Or again, the most materialistic physicians, who most strenuously insist that the mind is a mere function of the body believe themselves in that they almost universally in grave cases hide from the patient his real condition, lest the thought of death hasten it. And yet they deny the power of the mind over the body! This practice depends entirely on the theory that death depends on the expectation and the fear of it. And as a matter of fact it occurs often that persons successfully fight off their decease for quite a time through sheer force of will-power. Likewise with disease.

And here the proof is so abundant that it is almost incredible that those who are as familiar with it as is Schrenck-Notzing still insist that the mind is no more than a function of the body. For who does not know that sometimes *good news*, which is merely a matter of knowledge, of mental consciousness, often succeeds in restoring health in cases in which drugs are useless? Do not the emotions of fear, anger, hate, jealousy, all of which depend on consciousness, change the physical pulsation of the heart, and may kill? But the clinching argument in the matter is that experiments made by Janet and repeated by Moll show that a hypnotic suggestion of a lesion of the skin results next morning in a wound equally removable by a suggestion equally unknown by the normal personality.

This being so, the matter is finally set at rest: here is a mental cause, and a physical result.

But why, if the body unquestionably can be influenced by the mind, does the body not obey oftener? Why is the body often so inharmonious and sick? Why is this mental influence not reliable, but only temporary, unforeseen, and undirectable? Evidently because its law is neither properly understood nor applied. This once understood it would be possible for anybody to control even the pathological states of his own body without drugs, of course within certain anatomical limits.

All this should not be so taken as to conflict with the complementary equally well supported fact that under usual—*not normal*—circumstances, the mind is partially under control of the body, as in dyspepsia, delirium and alcoholism. But the body is not all-powerful; for the case of the martyrs proves that the mind *can* remain steadfast beyond the endurance of the body. No sickness short of causing insanity could make twice two amount to three or five, though this is a pure mental intuition.

These claims need not conflict with each other; for it is not with all or with any at all times that the mind is strong enough to control or alter the body. But at different times, and in different ways now the one is in control of both, and then the other. The truth-

would seem to be that either can produce effects on the other; that usually, unless the mind makes a conscious stand or effort, the body will drift, carrying the mind along with it; but that nevertheless if the mind chooses to do so it can, under certain circumstances, reverse the condition of affairs. The supreme need is therefore to understand the laws of mental action on itself and the body. In order to supply this need there follows here an outline of this law, condensed from the writer's *The Science & Art of Conduct*.

6. *Psychological Foundation*.—The dualism of the psychic life is one which, universally acknowledged, is by each differently expressed. Sidis speaks of *higher* and *lower centres* of the higher and lower self. Others again speak of the *subliminal self*, because it is below the threshold of normal consciousness. Others again speak of *objective* and *subjective* selves, whatever that may mean. The more strictly scientific investigators of hypnotism differ as to terms. Yet, whether with the Nancy school we believe in *suggestion*, or with the Salpetriere school in *hysterical stages*, the phenomena agree both in (1) increased mental control over physical functions, and (2) in credulous supernormal powers sometimes less and sometimes more elevated morally than the normal self.

It is a mistake to expect any of these psychical elements to manifest itself permanently and independently; on the contrary, psychical elements are in a state of continual flux. Often the lower self shows through in the waking state, the alteration often taking place without the least suspicion on the part of the individual himself or of the by-standers, so that often in passion or anger or under the influence of liquor a man often is *beside himself*, and does what he cannot sufficiently regret. Or again, during consciousness many *automatic* actions occur, e.g., playing with watch-chain or buttons or moustache, hitting off of the heads of plants by the roadside, or the like. Many are the words spoken so automatically that it is sometimes apparently out of the power of the individual to discontinue their use. All this is the working of the *lower self* beneath the threshold of consciousness, *the psychological automat-*

ism, as Janet puts it.

Having given thus the more generally used terms and opinions, for the sake of clearness it will be well to translate them into the terms given in the former chapter. The exterior self has as its seat the brain; the interior self the solar plexus. But with this difference. The exterior mind is the direct consciousness of the brain, while the far-sighted spiritual interior mind controls the plexus only mediately through the lower local self, the *animal spirits*, or as it will be called here, the *lower* self or mind, which controls the involuntary or non-striated muscles, through the sympathetic nerve-system.

It is this *lower* automatic self, with its passions, cravings, tastes, and dislikes, which is to be tamed, reduced to suggestion. The whole of it is to be made an *obedient* servant of the higher consciousness, so as to be efficiently helpful to its purposes. This is what is meant by subduing the flesh to the spirit; so that the man for the first time becomes a coherent individuality.

7. *Body-taming*.—For purposes of convenience the lower self will be called *the body*. It must be looked upon as an animal such as a horse, for instance. It is of extreme value; it is the only one we will ever have. It must be protected in the most careful way. Yea, much more carefully than most materialists do, who are willing to sell it for money, by risking it in war, or dangerous occupations. Yet, at the same time, it must not be allowed to run riot. It must be directed intelligently. Sometimes the horse must be kept from drinking too much when he is hot, or eating too much when hungry. He must be protected from himself when unwell. He must be forced to bear the slight discomfort incident on cleaning him. His food must be altered at times, irrespective of his tastes. As a horse, he must first be tamed, or he is useless. It is for his own welfare: compare the sheep and the goat. The goat is free, untameable, picking as he will, always lean; the sheep is tractable, and fed on the richest pastures, and fat and well-liking. So the body when tamed will be in better condition than when wild and

automatic. Hence it is a favour to him, though he may not so take it at the time, to tame him so thoroughly that he may be cared for to the best advantage.

But, as is well-known, one must always aim higher than he expects to reach, to accomplish this. At the time of breaking, the horse must be subdued far more thoroughly than there may be ever need for afterwards. Therefore one should aim to subdue the body so thoroughly that it obey the least command with *fear and trembling* immediately. This accomplished, it may be kept in hand by reasonable moderation and kind firmness.

Such is the stoicism necessary for the higher life, the result of temporary asceticism. Its motto need not be more than *Blessed be Pain*. Without going a step out of the way, without hunting up any difficulties, this permanent mastery can be preserved by taking the precious opportunities of any discomfort or indisposition to remind the body both of the music and taste of the crack of the lash, or to give free-will exhibitions of continued submission, which should never be more than a month apart. Thus in a very real manner all things work together for good for them that love God.

An obstacle in the way of the beginner is *what people say*. It is of course conceivable that some might understand his explanation that he was only temporarily putting down at all costs rebellious resistance; but long experience shows that the only safe way is to mind one's own business, and to politely suggest that others do the same. Usually the greater the love for the conservator, the stronger the pleas and threats for the lower against the higher self—so that the best friends are one's worst enemies (Matth. x:36). And this advice is especially to be avoided because until one tries it nobody would believe what power attaches to any argument for the lower nature, so great is the tendency towards self-deceit even in the sincerest. How natural to think the best possible of those who speak well of us! How, even in spite of our principles, we scan carefully those who boldly rebuke our faults! How few have the power to be humble enough to recognize the friends of their souls!

8. *No Exception.*—It is certainly a strange thing that many who will take no exception to the above conception of Stoicism unconsciously make exception in the most important function of the body, the creative. They talk of *self-control*, and yet insist on unbridled, irrational use—or rather abuse—of the vital energy of that function. Illogical and irrational such a course certainly is. And the secret of it is an effort, sometimes unconscious, to shelter self-gratification. Of course, as long as a desire for that remains, it is hypocrisy to even talk of taming the body since this is the most important, the most impressionable, and the most rebellious one. Anybody who attempts to overcome that one only will gradually by the roadside acquire all other control. For it will be found that in order to succeed here, stoicism must be introduced in all other departments of life, in all the senses. Therefore it is quite correct to denote the control of the creative function by the single term *self-control*; for this implies all other tasks, while drawing attention to the most important one without which all other attempts are to a certain extent in vain. To tame, to *break*, without killing, the creative function is therefore the primary business of life—far from being the only exception to stoicism.

9. *Methods.*—What are the methods by which stoicism may be applied to body-taming? The best, truest and most satisfactory answer is as follows: No one can tell what is best for another person. Each person must rely on his or her own ingenuity, and listen to the divine leadings of the Holy Spirit in their own hearts. Nevertheless history, or the account of the lives of those saints who have successfully made this struggle, and attained, suggests many different methods, which can be chosen from according to the needs, lights, and fancies of each individual.

1. The method of *heroism* consists in always doing a little more than is either agreed on, expected, or demanded. This little more effort in hygiene, in self-denial, in study, in work, keeps the better self continually in evidence and control. Each little deed of heroism forms an opportunity for the Holy Ones to give as a re-

ward that feeling one is pleasing God—the foundation of peace, that one is not a driven slave. Thus come new aspirations, inspirations, and respirations. Often Providence so arranges it that one's destiny is entirely changed by this *little more* than duty. The value of this practice for control of body lies in this, that it keeps the flesh, when once conquered, in the proper humble submission, its desire for lawful comfort after duty done—its most refined expression—not even being listened to.

2. The method of *not shaving*. It often happens that it is possible to either do a thing now or later. It is *always* right to do it *now*. Not only does procrastination invariably risk non-performance but the waste of the present opportunity generally means that the present opportunity will be spent in nursing physical comfort. And so the body is permitted to assert itself more and more, and comfort leads to desire, passion, sense-intoxication, corruption and death. Keep so busy that the body may not have time to speak, much less be heard. Take no chances on future opportunities to do anything that can be done now. Never *shave* opportunities. Never say, Now I have accomplished all I had planned to do in the allotted time; I will rest now, for the small beginning of something else I could do would not amount to anything. Fool! Out of what are great things composed, if not out of small things? Be on the safe side, in case of doubt, choose the most laborious alternative. *Now is the accepted time.*

3. The method of *barrassing*, if kept up regularly and thoroughly carried out. Think carefully and see if there be any small habit or article of food which the body enjoys. Stop it suddenly, just to make the body feel it keenly. As soon as the body has inured itself to the change, devise some new means of humiliating it. *Tapering off* a bad habit wastes this valuable opportunity of *jerking up* the body as a horse with a bridle. It is, besides, useless, as the experience of thousands of drunkards shows. Continual harrassing will at least keep the body from asserting itself any more than it may already be doing.

4. Most of the above methods are more preventive than aggressive, such as is that of *impersonation*; which in its way is almost essential to success. It consists in clear mental recognition of the supreme distinction between the higher and lower selves, the spirit and the flesh. The body, not being the *Me*, should never be addressed as such, as is so often done: "I hurt myself stumbling over a stone", or, "do not hurt me with your whip", or, "I am very sick with inflammation of the joints", whereas it was only the body that was bruised, or whipped, or inflamed. To express those thoughts *correctly* as well as according to this method, it would be necessary to have said, "I hurt my body by falling over the stone, Do not hurt my body with your whip, My body is very sick." Nor is this mere affectation: it is *essential* that the stoic should not only know, but *abidingly realize* the true condition of affairs *if he hopes for success* in body-taming. Of course, the mere use of such expressions, without the conscious realization behind them, is of small value; yet any such public witness would make a future realization easier, and is the inevitable result of such realization. It is just as in mathematical problems which, although they contain all the necessary data, cannot be solved until the data be disposed in the exact terms of an equation. So must the stoic apply this distinction in the most practical, common-place, and acknowledged manner before *any practical results* will accrue from it.

5. Such a realization that the *I*, the *Me*, the *Self*, is never tired, sick, suffering, or sleepy, and that it is the *body* only to which any of this may occur, leads to the fifth method: that of *suggestion*. This admitted superiority of the *I* over the *body* is to be practically demonstrated by tangible changes in the latter effected by the will, desire and suggestion of the former. While every such demonstration, even done only as experiment or for *bravado*, is an increase of control, yet it is wisest to restrict such demonstration to the attainment and retention of perfect physical health, and such physical changes as are required by exigencies of the spiritual struggle. It is of course understood that what is here meant by suggestion is *an-*

to-suggestions, not suggestions by others, which decrease self-control to the same extent that the former increase it. Unless in very exceptional cases, it is the universal rule that better a very inefficient auto-suggestion, than a very efficient hetero-suggestion. Better for what? For the career of the soul which, if temporarily cured by another person is only standing on a crutch which sooner or later will be removed by Divine Justice leaving it stand alone later, if not now. But the main mischief of a hetero-suggestion consists in the *cross-magnetizing* of the lower self, so that it will both more readily accept the suggestions of others and less readily carry out those of the self itself. For any person seeking the vision of God this is nothing less than a *disaster*. Those who are far advanced will find that often *careful thinking* will be sufficient to affect their bodies.

6. A method more widely applicable, if more elementary and less potent is that of *planning*. It consists of not permitting the body to perform the slightest movement without preparatory mental command. Reduce the body to absolute stillness. Then give whatever command you choose; for instance, "When I have counted 19, stretch out the right arm; hold it there till I say 6, then turn it three times around the head and hold it vertically till I give further orders!" Then count out loud, with all the insolence and caprice of an autocrat, and make the arm obey *exactly* and *on time*. The only value of this exercise is *implicit* obedience. (1) When doing this exercise take each part of the body in turn. (2) The exercises should not be undertaken for less than half an hour at a time. (3) Besides the regular half-hour, the practice may be extended to all—that is, walking, exercising, working; but it is very important that the half-hour be not neglected whatever else be or be not done.

7. There are other potent methods; one is that of *chastisement*. A small dog-whip, with both ends tied together, will be sufficient for general emergencies. There should be no cruelty, but the irrational body sometimes understands no other arguments, and needs to know that at need a sharp remonstrance awaits it. This is es-

sential in the case of certain half-instinctive actions, involuntary in nature that the conservator cannot put up with—such as kataboles during sleeping hours, and the like. Of course, unfulfilled threats are entirely useless. But if the higher self has decided to administer the chastisement if necessary, then it will be perfectly proper to warn the body, for an hour if need be, until the lower self acknowledges from within that it has understood and will obey. This demands terse, vigorous idiom, quiet, but “dead in earnest.” And only such seriousness, coupled with unflinching administration of the chastisement is worth doing at all. Half-way measures do more harm than good.

8. The time-honoured method of *fasting* is invaluable if used judiciously. Long fasts increase the danger of kataboles. Frequent fasts merely debilitate. Yet an occasional fast, begun and carried through successfully to enforce some one distinct lesson is excellent for discipline. A weekly 24 hour fast just long enough to tame the food-desire is unexceptionable, even if merely as a sovereign cure for dyspepsia, if the common hygienic rules for fasts are complied with: plenty of rest, retirement, and water to drink. Such fasts are harmless, and very useful to prepare oneself for any occasion on which one may desire to be one's best spiritual self. But it is unwise to use them as threatened chastisements against the lower self lest their frequency weaken the *tone* of life. To reap the full benefit of a fast the mind should force the lagging body to proceed vigorously; and some one thought should be kept before the mind as *motto* or *intention* of the fast, so that it may sink in the better, in the chance moments of weakness of the body.

9. A very effective discipline for the lower self is *cold baths*. Their hygienic purpose is not to chill, but to produce a reaction. Within this limit they are excellent. *Devils fairly bate cold water*.

There are many other methods of fighting and taming the lower self, and reducing it to hopeless, unresisting servitude. But they must be left to the ingenuity of the conservator, if for no other purpose, to teach him the entire self-reliance a *Master* must have.

10. *Wisdom.*—From all that has gone before, it is evident that for a successful stoicism the highest kind of wisdom is needed, understanding by wisdom both knowledge, common-sense, and guidance of the Spirit. For instance, some pains should be ignored, even though great; others, though small, should have the fullest attention. To decide to which of these two classes any particular pain belongs, especially in times of temptation, demands not only even-mindedness, but often actual technical knowledge of anatomy physiology and symptomatology. Again, in the matter of methods to be employed, it takes the greatest keenness of vision and happiness of judgment to do just what is right, just far enough. There is also need of wisdom to alter methods from time to time, as flesh and blood are not a machine, and often cease to respond to stimuli presented too often. Wisdom, holy, heavenly wisdom is necessary to the searcher after face to face knowledge with God. And the Spirit will not suffer the earnest searcher to err, if he seek inner counsel regularly and systematically. The sanest wisdom then to listen to the voice of the spirit, being kept sane by continually comparing with facts of all kinds.

The most consummate (*divine*) wisdom is also required in differentiating essential from non-essential things, principles from practices, and to alter one's course from time to time. In short, as there is nothing under the sun which can be carried to success without common-sense, so it is indispensable in stoicism. With a wise aim in sight, sought by wise means wisely carried out, how can there be such a thing as failure? And if any fail it must be from lack of wisdom, and he should ask wisdom of God, who giveth liberally to all that ask of him. Wisdom is the *middle road*, the *golden mean*; and to hold on to this road, to keep the mind at all times open to truth, and to revision of every opinion if satisfactory proof should be offered, and yet to keep the mind so firm that it will not swerve under the stress of the subtlest and most violent temptation, this is the part of a wisdom so sublime that we need not scruple to call it *divine*.

CHAPTER XIV

Regeneration in Hygiene

1. *Health*.—Whatever may or may not be considered by human beings a *good*, surely *health* is one of them. And to the conservator health is especially valuable because conservation depends more or less on perfect health although perfect health depends more or less on conservation. This mutual dependence is natural, being of a piece with that obtaining between mind and body; and the conservator should, in order to improve his condition, both conserve for the sake of health, and attain health for the sake of conservation. So with body and mind: in average worldly conditions the mind depends more on the body than the body on the mind; while as the spiritual life progresses this should be gradually reversed until the body depends absolutely on the mind, while the mind would be independent of the body. Thus in the ideal state conservation will rule, and be independent of health.

In preparation for this ideal state the conservator will do well to think out why health is necessary for his advancement; and there are several important reasons.

(1) Undue fatigue or exhaustion, from whatever cause, selfish or unselfish, or from fasting, induces serious kataboles.

(2) The causes of kataboles are of two kinds, the physical and the spiritual. The spiritual are those that inhere in the moral condition of the soul, and can only be eradicated by soul-growth. They are so formidable as to require the soul's undivided efforts, seeing they are unavoidable, which is all the more reason why the soul *cannot afford*, and *must not* be embarrassed by the entirely avoidable purely physical causes, such as a too narrow prepuce, costiveness, the eating of spices and condiments, and gross animal food, sleeping on the back and allowing the base of the brain to become

heated, sleeping on feather mattresses or under warm quilts, lying abed after one has wakened, just for the sake of pleasure or comfort, local weakness of the neck of the bladder, gravel, sedentary habits, laziness, drinking too much water late at night, much talking, singing, embracing, jesting, and the like.

(3) If conservation is to produce immortality, then is it absolutely necessary that health shall be produced on the road, for the development of the body is as follows. Beginning with animality and automatic action, the first step is inhibition, self-control, stillness, and silence. The second step is absolute control of all its physical processes, which signifies perfect health, and the consummation is the spiritual re-building, or transfiguration of the body, whereby it shines with celestial light while still in this world, such as shone on the face of Moses, or the body of Jesus, or the heads of the saints on the stained glass windows. Hence health is an absolutely unavoidable stage on the road to divinity. For is it not a lie to claim self-control while disease still runs riot? Not until disease is thoroughly mastered through mental power can it be said that it was *controlled*.

(4) Health is necessary for conservation if only because that cannot be attained without the whole attention from the mind, and sickness invariably demands attention, and more often weakening effort, energy, or industry.

(5) Health is also necessary to conservation because health alone furnishes sufficient vitality to drive towards immortality if conserved. The first effect of any sickness is that the normal daily morning erections stop, all the crude untransformed energy being absorbed for the healing process, leaving none for the spiritualization of the body.

Such are the reasons that show that vigorous physical health is an *indispensable* condition of growth towards immortality. Just how to get and keep it cannot be told here both because the subject is too great, and because the needs of each individual *must* more or less vary; here follow a few suggestions for conservators especially.

2. *External Cleanliness.*—The first requisite for a saint is purity or cleanliness, both internal and external. Now external cleanliness is sought by the conservator not for the purpose of standing well in the sight of men, but in that of God. Hence, while all vanities will be cut off remorselessly yet external cleanliness will be insisted on for grave occult reasons. Apart from the physiological reason that keeping the pores open permits impurities which have escaped the draught and white blood corpuscles to be exudated, there is the spiritual reason that those who either have made or desire to make development of their spiritual senses *must* open all the pores as connected with the sympathetic system. Then dirt bears with it the old conditions, and is a vantage ground which is seized on and held by the unseen vampires. Moreover if the Holy Ones are to approach and to stay near, this should be made as pleasant for them as possible, both because they are so infinitely more sensitive than the most sensitive human being, and because it is a law of the spiritual world that the divine presence shall not abide anywhere that is not absolutely prepared for it physically and spiritually. One hot bath a week, or more, is necessary, although a bath taken merely for comfort or pleasure is wrong, unless sick. Not even a saint should neglect his teeth, nails and ears.

3. *Internal Cleanliness.*—The cleanliness of the teeth, however, is not so much *external* as *internal* cleanliness: for if refuse remains in the mouth into which all the food goes will this not slowly poison the system? And here belongs the cleansing of the food-absorbing tract, the bowels, that must be kept clean *at all hazards and under all circumstances*. It is unreasonable to expect a fire to *draw* when all the ashes are heaped and caked underneath. Only those who dissect and hold autopsies have any idea of the frightful condition of the bowels of most people. This matter would be thought over very much more seriously if it were realized that the bowel, and not the stomach is the place where the food is assimilated, the stomach being only the place where the chemical treatment of the food is begun. It is the bowels where the food, under

the form of *chyle* is sucked into the lymphatic system, and thence into the blood, near the neck. Hence, unless it be desired that the poisonous refuse be spread through the system to bring forth jaundice, boils, carbuncles, and fevers, (the bowels *were never intended by Nature as a place of storage for anything, let alone poisonous refuse,*) they must be kept empty of all refuse at all times. The mere *natural* movements are only an occasional overflow, which sometimes occurs even when the bowels are almost rigid with caked refuse, so little are these *natural* movements proof that everything is normal within. What is needed is to *see to it* that every morsel that is taken in is voided expeditiously. Purgations of mercury or other violent drugs are only a kind of temporary violent poisoning of the digesting and secreting organs, which the general compensating costive reaction, leaving this matter at times untouched, so that the latter state of the man is worse than the first. Any caked or decayed condition of the bowels means *kataboles* less or more serious: so that this question of internal cleanliness is of capital importance to the conservator.

Now, to clean the bowels, there are three methods, the upper, the lower, and the external. Of all these three methods many physicians speak deprecatingly; they call these methods *artificial*, and advise that the matter be left to *Nature* entirely. This objection, however, may be entirely overlooked, in view of the fact that there is no argument which would apply to this view which would not apply equally to the leaving to nature the forming of tartar on the teeth, the cutting of the nails, or the cleansing of the body. If internal cleansing is unnatural, so is external cleansing too (and many think so, too). Moreover many physicians advise extirpation of the appendix in all children; something which certainly is not *natural*. And it is certainly not natural to *fill* teeth, to extract them and replace them. So it will be seen that these same physicians are not always consistent. The only important question is, Are the results of internal cleansing beneficial? The answer is simply to point to the thousands who have freed themselves from the most

serious diseases, and have added ten or twenty years to their lives thereby, when they had been given up by other physicians. But the argument of *naturalness* makes for this method, instead of against it. For if you remove all obstacle to the remedial agencies of nature, such as is constituted by the inability of the bowels to assimilate food, because the *villi* are obstructed in action, all the impurities which form the basis of disease will naturally be removed, and the added food will enable the system to do this vigorously. People die of disease *not because the disease is fatal, but because the system is not permitted to throw it off*, either because the natural drain-pipe is clogged or because aggravating circumstances occur. As it is, many physicians aver that if the diseases were left to themselves, two thirds of the patients would become well anyhow. All that is needed is quiet, rest, food, and *opening of the drain*.

There are three treatments to attain this end:

(1) The external treatment consists of massage of the abdomen in a systematic and thorough manner, performed by the subject himself, preferably. Care must be taken to avoid rupture.

(2) The upper treatment consists of drinking two or three times a day warm, not hot, water, at times other than meals, perhaps a pint at a time continuing for a month. This is to go through all the digestive tract and allied organs and to promote regular movements of the intestines not primarily, but as a result of generally improved secretion.

(3) The lower treatment consists of taking injections of as much warm water, pure or medicated with soap or antiseptics, as can be kept the whole night, up to a gallon, regularly once a week, and oftener according to circumstances.

Each of these treatments have their merits, and there is no reason why they might not advantageously be combined.

Cleanliness should be both external and internal; but if time presses, the internal should be attended to first, as being the most important. This is the teaching of Jesus also, Math. xxiii:24-28.

4. *Resilience*.—The next thing that is necessary is work. Continence, let alone conservation, is out of the question unless healthy physical labour of some kind be performed. In order that every muscle be re-formed metabolically it must admit food, and in order to do this it must exhaust itself sufficiently to do this. Why will the old food, if not exhausted, not do as well as the new? Because organic matter is never at a standstill, and if not used becomes flabby and putrid. The main trouble with the muscles is not *that they suffer for nourishment that they could assimilate*, but that *they are in no condition to assimilate what does come their way*. Life is made for use, and only when all the energy that is created is used up in the body itself will it escape the natural overflow; and the body certainly cannot be spiritualized until by this metabolic process the whole organism is re-built under spiritual auspices.

When a muscle is not used, it atrophies; decay is the fatal punishment of desuetude. Would you have a perfect body? Then make perfect use of this present one you have. This law works both ways, and by making use of this law one can do with one's body whatsoever he pleases.

5. *The Idleness-Trap*.—It is here that the conservator is met by a difficulty that keeps many from success for long periods. The argument is as follows: 'I cannot control myself in sleep. Now, sleep is induced by weariness. *The less weary I am, the less will I be forced to sleep*. If then by inaction I can avoid weariness almost altogether, then I have avoided the difficulty of sleep almost altogether, and I can fight it better, having less to overcome.'

Fools! The difficulty cannot be diminished by dodging, for when it comes to artful dodging no human being can hope to match himself against the opposing powers. What is necessary is to increase, by vigorousness of labour, the force of character, one's power to fight the Enemy, which power when once acquired remains as an inalienable quality of the soul.

Besides this insight which is extremely valuable, because Providence does not approve of any such limiting of dangers, as anybody

who will try the struggle may find out for himself, temptation to sleep is not lessened by lessening physical weariness. Of course, the amount of labour should never be excessive; but without any labour the body becomes flaccid, flabby, toneless, nerveless; when it is less than ever under the mind's controul because this depends on innervation, on the frequency of use. So that really the resilience of mental controul is lessened to the exact degree of the lessening of the weariness; with this difference, that the lessening of the danger is only temporary, while the lowering of the innervation, the weakening of the mental grip is permanent. Consequently this temptation is a high-road to perdition.

Doubtless, the question as to how to exercise depends on a person's employment. If his duties require the exercise of certain muscles, he must devise some means of exercising the others. For those whose occupation is sedentary some thorough system of physical culture, preferably that of the Boston 'Emerson College of Oratory' will do. But regularity even in this is necessary if the body is to be kept in right condition. Some may say that they do not have time even for this; but they are mistaken. There is nobody who cannot, *if he will*, spare for this ten minutes a day; and this is sufficient *if* the exercises be done *thoroughly* and *regularly*.

6. *Breathing*.—Probably it may almost seem gratuitous to advise pure air. But it remains that the great majority of human beings do not yet know enough to open the top as well as the bottom of a window, or to keep out of draughts, or to insist on ventilators in dwellings. Foul air is a poison, and can be removed by a flue in the ceiling, and one near the floor. Heat within the body as the result of vigorous exercise protected by dry insulating clothing is more important for health than de-oxygenized moist or dusty steam- or furnace-heat and inadequate, even if fashionable, clothes to make up for low vitality within the flabby body. The ideal is to have heat in the room, but primarily perfect bodily conditions.

The purpose of this is that in any emergency and for any sudden necessity the body be safe from any cold or any kind of weath-

er; not to dispense with all natural conditions. For if those Christian Scientists who lay claim to absolute regardlessness of circumstances applied this practically, they would not dress warmer in winter than in summer. But all that they really mean is that the body should be safe from any emergency or temporary strain.

It is here that is found the dilemma which meets many; circumstances often occur that a person has to choose between warm, but foul air, and pure, but very cold air. First, people should be in so vigorous a condition that they could bathe, sleep, exercise in air or water of the natural temperature, winter or summer, in temperate climates. Second, most people are in that flabby bodily condition in which the mind is no protection or bridle to the body, so that their body is entirely at the mercy of the environment. For them cold means direct vital exhaustion, and must be avoided at all hazards. Third, the trouble with most people is not *cold* but *draughts*. City conditions almost force the choice, at times, between close air, and a cold draught. Needless to say, the close air is the best, with frequent ventilations. Fourth, persons who have 'caught cold' must, *at all costs*, avoid both coldness and draughts, though temperate and calm open air is sanative.

There are three important thoughts in this connection.

1. Breathing should always be through the nose, apart even from spiritual reasons. The long, winding passages warm, purify, and 'filter' the cold, mephitic, or dusty air before it gains access to the arterial blood. This is of great importance in the proximity of impurities and contagious diseases, and in dusty places. Those who are striving for spiritual attainments have of course no choice in the matter, as the white light cannot normally be gotten in any other way.

2. The purpose of breathing is to get as much oxygen as possible. Hence deep breaths are necessary, lest in the short breaths the oxygen be not absorbed. Moreover, too rapid breaths are in danger of breathing the same air twice over, not permitting the exhausted air time to rise, and the fresh air to take its place.

The curative efficacy of deep breathing may be inferred from that which occurs spontaneously in deep restorative or convalescing sleep. In fact, while nature is struggling with a disease it can be materially assisted by voluntary extremely deep regular breathing.

3. The above circumstances make it an advisable practice to stop sufficiently between each breath; but for those who are earnestly striving after better things the following thoughts may be of use. It is well known that in the usual manner of breathing hardly one half, nay, one third of the air is expelled from the lungs. It is with this as with other physiological questions: the problem is not to increase the natural resources, *but to use to the best advantage what there is*. Consequently the ideal would be to increase the lung's absorption of oxygen by rejecting more of that dead air. To effect this there is need of an energetic expulsion, a very slow, full packing breath, and a period during which the lungs, inflated to the full, are kept closed at the throat. This can be done not only as a special daily exercise, but at all times, while walking or working, till it has become second nature. This is a practice which, for lasting results, needs faithful perseverance.

Another highly recommended method is to sit in a comfortably inclined easy-chair, inhaling and exhaling gradually up to four or five minutes each, without perceptible effort; never losing control of the breathing, but bringing it more and more under the control of the will.

7. *Ossification*.—To retard the mechanical causes of old age and consequent dissolution, is no mean ambition. Ossification of the body is the main cause, and the following clipping from the *Medical Age* will suggest how to do this.

“To drink the waters of the fountain of youth is still, in the opinion of some, within the range of possibility. Man began in a gelatinous condition and ends in an osseous, or boney one. He is soft in infancy; he is hard in old age. Ageing is a process of ossification. After middle life has passed, a more marked development of the ossific character takes place. The arteries become thickened

with calcareous matter, and there is interference with circulation, upon which nutrition depends. The whole change from youth to old age is one of steady accumulation of calcareous deposits in the system. Entire blockade of the functions of the body is a mere matter of time, and the refuse matter deposited by the blood thro' the system stops the delicate machinery we call life." So true is this that the majority of those who die of senility literally die of the cracking and leaking of the hardened heart, arteries and veins. This is a mischief for which there cannot be any cure, and therefore makes death inevitable. "The blood contains compounds of lime, magnesia and iron. In the blood itself are these earthy salts. In early life they are thrown off, in age they are not. Almost everything we eat contains these elements for destroying life. Earthy salts abound in the cereals, and bread itself, mistakenly called the 'staff of life', is one of the most calcareous of edibles. Nitrogenous food also contains these elements; hence a diet made up of fruit is best for people advanced in years. The daily use of distilled water is, after middle life, one of the most important means of promoting secretions and preventing derangements of health. Dilute phosphoric acid is one of the most powerful influences known to science for shielding the human system from the inconveniences of old age. Use it daily with distilled water. Avoid all foods rich in earthy salts, use much fruit, especially juicy, uncooked apples, and take daily two or three tumblerfuls of distilled water with about 15 drops of diluted phosphoric acid in each glassful. Thus will your days be longer in the land."

8. *Eating*.—The subject of diet is so extensive that it can here only be touched upon, in spite of its utmost importance. And how tremendous this importance is cannot be realized until one begins to *think* about it; how it is putting into the body *the raw materials of which it is to be composed!* Why, does this not put into every man's power to create himself anew according to his fancy, both gradually day by day, and entirely through the metabolism of seven years? With this in view, must not a man be *insane* to eat acc-

according to his *palate* only? Or according to the fancies of an economizing boarding-house keeper, or cooked by a hired servant? The choice, preparation, and consumption of food is a sacred sacrament for those who are struggling to become divine, and the ideal is for each person to prepare his own food. *No person is too good for this.*

A vegetable, cereal, fruit, and nut diet is entirely sufficient for the building up of a human body and ought to be considered necessary for the conservator. That it is sufficient for the health of *continent persons* is witnessed by the strength of the continent horse or ox or elephant. Eggs should be taken to furnish the body with proteids, and grain for the starch. Fruit is to keep the system in condition; and for natural vegetable fats chocolate will do. "Nut-coa" may be used, where olive oil is avoided, for cooking purposes instead of lard.

Many persons, however, assert that they cannot subsist without meat. There is a certain craving for meat which sometimes *forces* a return to meat. Of course, in cases of great exhaustion, it may be necessary and advisable to satisfy this craving, temporarily, at least; but after return to normal conditions this *craving* should be *killed out* with all the vigour of the mind. They are the dying struggles of the beast within, and for the conquest of the flesh by the spirit all these its cravings must be killed out—and the only way to accomplish this is to bid them open defiance. Anyone who makes a covenant with Nature that he or she will no longer be a partaker with those who live off the death of animals will be so protected and altered from within as to get from vegetable food all the nourishment he needs. Another good result will be an entire loss of fear both in the dark and in nature. In order to attain this it is only necessary to insist on the covenant until he or she receives from within the assurance that they are accepted by the Angel of Nature; but at the first relapse in harming, in any way, the least living being, the fear and helplessness will return, nor will the covenant be renewed for a long while, until a long course of probation has been successfully passed.

There are two good ways to discover these cravings. The most comfortable one is to scrutinize one's life and to find what eatable would be most hard to do without, or which one likes best, and then to break off entirely and suddenly, for the sake of body-taming. All the value of this experiment lies in its suddenness. Procrastination means non-fulfilment. The more effective way is to fast for seven days, when any craving will rise to the surface, and be chastened if not killed.

To increase mental control over, that is, to *mentalize* the appetites, one should always plan how much one proposes to eat, and then obey the plan implicitly, eating for nourishment only. Nothing should ever be eaten for the sake of the taste, primarily, however nourishing. Yet how often one hears people say that *they like this* or *that*. Not that there is any need to make food unpalatable on purpose, the principle being *to eat to live*, not the opposite.

The conservator must not only take care of what he eats, but of how he eats. Pleasant company, pure and holy thoughts, calmness, and cheerfulness, mean a great deal.

9. *Stimulants*.—The conservator must eschew all stimulants without exception absolutely. It is hard enough to keep the mind even and the body meek under normal conditions, without either introducing new unreckonable elements of uncertainty, or directly increasing the fierceness of the flesh. A food differs from a stimulant in this, that one can stop the particular food at any time, while the sudden stopping of the stimulant is either impossible or attended with serious results. The stimulant simply makes the candle burn faster. There are several kinds of stimulants.

1. It is generally acknowledged that meat is both a stimulant and a food. At any rate it acts as a stimulant in arousing wild cravings, and making it difficult to leave off. Moreover, meat contains uric acid, which is a poison the body throws off as fast as it can, let alone adding more. Hence meat should be avoided.

2. Tea should be avoided as a poison because it is sure to promote costiveness, while it is the conservator's main business to keep

his functions almost abnormally active.

3. Tobacco in any form is of course to be avoided because it is both poisonous and where immunity from poisoning seems probable, it is still morally enervating, pampering comfort, the very opposite of stoic discipline. And the proof of its far-reaching effect is that anthropophagi are said to be unwilling to eat the flesh of smokers because of its ill-taste. It is in any case enervating.

4. All alcoholic drinks are of course tabooed. Atwater contends that they contain a very slight food-value; but what is this beside that of cereals? Moreover, it entirely destroys even-mindedness.

Many, however, plead for wines 'in moderation'. But the appetite is so fearfully dangerous, as the ruined lives of *hundreds of thousands* testify, that it is like playing with a fire, and the only path of safety is avoidance entire. Besides, the conservator must root out all desires, cravings, and appetites *as such*, harmful or not.

5. It is hardly worth while to mention such drugs as opium, chloral, ether, and the like, which are condemned generally. But it is against the treacherous 'headache powders' and the like that well-meaning people need to be warned. The conservator who is not able to drive off a slight headache by stoicism and mental suggestion is not likely to be very successful in conservation.

6. Spices both raise wild cravings, inflame the passions, and, worst of all, they antagonize the draining process through serious costiveness. They have nothing but gluttony to recommend them.

7. But many hold on to coffee, although they well know that there is no nourishment in it, and that its only function is to excite by causing the vital energy to burn faster, with a corresponding time of exhaustion. Of course those who drink enough of it to cause temporary palsy will be led to stop because of its inconvenience. But those who drink only a little are harder to reach. Sometimes they seek to excuse themselves on the ground that they never become hungry enough to eat much else, apparently ignoring that this is the very effect of the coffee. For instance, the Arabian warriors, when about to undertake a long raid on which they could

not carry much food, they drink strong black coffee, *in order not to become hungry*. Others again excuse themselves on the ground that it does not hurt them. Of course, as long as they do not seek to conserve their vitality, or to make spiritual attainments, it probably does not matter very much; but for those who seek to master themselves, there is no choice in the matter, for the following reasons. 1. As a habit merely, and one difficult to break, it must be broken off. 2. Even those who drink it without any *apparent evil effects* are affected by it, because, if they omit it, they suffer headaches, melancholy, and the like. 3. Because it makes eternal consciousness impossible except to adepts. Its immediate effect is to make the mentality brighter, but this is compensated for by a corresponding period of loss of mental self-control in which psychical if not physical kataboles are unavoidable. Those who do not believe this are welcome to make for themselves the experiment and to see how much *successful conservation* they will make under the circumstances. Consult the Still Small Voice in the matter, ye coffee-slaves, ye coffee drunkards!

The test of the rightness or wrongness of any practice or habit is *successful conservation*; and each conservator must to some extent experiment for himself, as to what is best suited to his own particular needs, and should accept any or all of the above only as suggestions, to be accepted or rejected according to his own best light; and if he be sincere in seeking and obeying the advice from within, he will be led to success infallibly. Only, whatever he do, *let him see to it that he succeed quickly*.

10. *Vigour*.—The one rule of life is Vigour, which must be attained. There is a certain tonic of muscle, stoic weathering of troubles, a certain bodily tension, which must always be kept up.

Daily cold baths are a necessity. Not to take cold by, but to get a healthy reaction. Those who fear they cannot stand it may with comfort learn that many weak persons who imagined that their constitution was too frail to stand them, have found by experience that the only thing that was the matter with them was *cowardliness*.

Each must do what he best can. Either a short, quick plunge, or a shower bath, or a sponge bath, bathing each member separately, and drying it before going further, or any other modification that can be thought of, on the principle that what is wanted is a sharp reaction. To continue the bath till the reaction is gone is suicide.

Here are some suggestions. Begin with the head. Rub after drying till the skin is in a glow. Then rub with the palms of the hands. Go through every member of the body in the same way. Then go through some physical culture exercises, and drink a tumblerful or two of *pure* water. It will be found that the regenerate body has a deep-seated repugnance to impure water, which should never be forced on it.

In the temperate zone the water should be of natural temperature, winter or summer, and the ideal is that the air should be so too. To begin with, get the skin in a glow with a flesh-brush, and then use it again, when dry. Thus there will be two glows, one before, and one after, so that there can be no possibility of a cold. Women will have to do the best they can, though all will have to take it in some manner, even if very gradually; but full vigour can not be attained till the full bath be taken.

The purpose of the bath is healthy reaction; would it do just as well to take some other form of exercise that would produce an equal amount of reactive glow? As far as the glow went, yes; but the bath would possess the added advantage of the strengthening of the moral control over the body produced by the mind's *forcing* of the warmth- and comfort-loving beast into the ice-cold water, without even listening to its remonstrances, until it obeys without complaint. Could any better method of body-taming be invented? It is also often asked, Is the bath really necessary? The simple answer is, The case of success at self-control without a cold bath has yet to be recorded; and so far the Inner Voice has always recommended it and insisted upon it to those who asked its advice. Certainly, you *may* be the exception; but the odds for your being the exception are only as one to a million; that is, there may be a pos-

sibility, but there is no probability. For so far the bath is the best, and almost the only known method to produce that stoic courage which enables the soul, in times of danger, to pick up the body out of sleep suddenly.

But not only should the reactions of the bath be gotten, but all others too; a short, sharp walk after the bath, in the open air; regular morning bicycle rides; any or all such invigorating practices. Besides, every step in the street betrays the man; each step should be positive, determined, vigorous.

The ideal is aggressive, exuberant, vital vigour.

11. *Exuberance*.—While pleasure sought for its own sake degenerates into lust, God has so ordered life that duty perfectly done results in great happiness. And this any one can get who will follow the above suggestions, or equivalent practices. But the conservator who stores his daily germ will experience an indescribable exuberance, exhilaration, visionary power, which is, as it were, the raw material of high and holy attainments. The day one does not feel this exhilaration, one may know that there is something wrong somewhere, probably during sleep. The conservator's life is therefore the most happy one imaginable.

CHAPTER XV

Regeneration in Periods

1. *Finer Influences.*—The human being is a far more complex organism than unreflecting persons dream of. A list of external, visible, tangible, measurable influences could soon be made out. But such a list might produce a 'featherless two-legged animal', but never a 'man'. Just as the most vital functions are those that are carried on below the threshold of consciousness, just so the most vital influences escape the rough and ready foot-rule of the rough-and-ready materialist. Among these finer influences are the moral, intellectual and the sub-conscious physical ones, influences to which the standard of money simply cannot be applied. Nevertheless, although money cannot measure them, yet are they not incommensurable, nor ought they to be left blindly to chance, ignorance, or neglect. For success is constituted by 'thinking out' any problem, thoroughly, or at least as thoroughly as possible. To leave a thing to chance means, if it can be seen to, certain failure. The more important a thing, in our estimation, is, the more important is it to leave none of it to chance, to study it minutely, in order to learn how to control and use it, if possible. Character is no exception to the rule, and 'thinking out' will reveal just what its problems really are, and how to solve them, partially, at least. This is a stand point which many assent to; but they will carefully think out how to save a few pennies, and leave to chance eternal issues. But discernment shows that these are the most important; consequently it is not too much to say that it *ought* to be every man's one main endeavour to learn how to manipulate and control these finer influences that decide of his character as inexorably as the food and weather do of the body. Now the first step towards controlling these influences is to know them. To point out the more important of these is the object of this chapter.

2. *Universality.*—No reflecting person whose opinion would be worth having would deny that the earth and living matter in general is affected by the finer forces of nature: climate, temperature, electrostatic conditions, the mutual gravitation from and to each planet and star of the Universe. How terrific, not merely in mythical influences at which a materialistic scientist would jump at the chance of scoffing, but in direct measurable potential energy, must the moon's influence be to move those unnumberable millions of tons of tidal water! But would anybody suggest that lunar gravitation was not exerted on the land just because the earth does not flow and ebb? Surely not. The sun's influence is so great that it is needless to remind the reader of its extent.

With this in view, the question occurs: is it possible that among all living things the human body alone should not be affected by these potent forces of nature? The zoologist, the chemist, the histologist, the biologists would be the first to deny this vehemently. There can only be one conclusion, that the human body is subject to the power of both sun and moon.

3. *Periods.*—If the above be true, it must further follow that since these influences are periodical, as the astronomer will grant, so must they have a periodical effect not only on all living matter, but also on the human being. The biologist will acknowledge this periodicity in all living organisms as such, from birth to birth; the physician will, in considering the daily temperature-cycle, and periodic diseases.

That there is in the sexual life of women a monthly period probably none will deny. Whether or not it be connected with the influence of the moon is a question, like almost all others, about which many physicians disagree. So much is certain, however, that the period corresponds to one lunation. The negative argument relies to some extent on the fact that the monthly periods of various women do not fall at one and the same time. But they were also born at various times, so that if the lunation periods dating from birth are to be exact, the periods *ought* to come out just so.

If then the lunar period be generally acknowledged to obtain with women, why should it not obtain equally with men? From a physiological stand-point reason should demand that if one half of the human race is distinctly affected by certain changes of physical sidereal bodies, the other half must likewise be, though doubtless the difference of physical structure would result in a difference of form of effect. What are these effects in the male? At these monthly periods there is such sex activity that sexual dreams or kataboles will occur. Of course, all of this could occur at any time to any, to some extent; but the marked extent to which it occurs at that time with periodic regularity will prove the matter beyond cavil, even to those who not having serious, if any kataboles, will still have indubitable evidence in the way of experiences. As it is mainly a matter of experience, the experience of six months of careful self-observation sufficing, the 'opinions' of those who do not believe this are simply not worth paying attention to.

The monthly sexual period both in men and women is not however the only influence that the moon exerts over the human body; for this would be, from a theoretical stand-point, as illogical as to insist that it affects one sex only. Experimentally, however, only the more sensitive who lead a very pure life will be able to feel a successive stimulation of all the vital organs as the moon accomplishes her monthly progress; yet, many more will be able to feel some if not all of these changes than they might be inclined to suppose. Those who either are not sensitive enough, or do not observe themselves closely enough, will have to content themselves with the reasons given above, and that if the moon's influence be actual, and be manifest at some one time, it must be present at all times, even if it affect the body in some other way. This philosophical theory explains why the monthly sexual period exists, as the sexual incident of a continuous but ever-circling influence.

However true the above considerations may be, many readers may consider the matter useless speculation. Far from this is it. It is only brought up here because it is indispensable to an intelligent

conservation of vital forces. What, say some, still consideration of these finer influences of the heavenly bodies in the nineteenth century? Certainly, because human nature has remained the same, because conservation of vital energy is still to be struggled for, and because the knowledge of the higher astronomy is the only means by which this can be done intelligently, as any practical conservator will find out for himself.

Could it be possible to conserve one's energies without this knowledge? Probably possible, but hardly probable. Probably possible: because the Spirit always gives warning of danger to a soul that is struggling for conservation already. Hardly probable, because few will succeed in living so close to the Spirit, and because the knowledge makes all the difference between organized and haphazard knowledge. What a difference it would make to have the knowledge that burglars will break in some night during the next three months, or to know that they will break in on the 19th of the next month! So important is the knowledge of the definite time when, that it usually means the difference between success and failure. But for those who are led of the Spirit there is no doubtful hesitation, for the Spirit will settle that immediately for them, on sincere request.

4. *Dodecatemory or Hour-pair*.—The word 'dodecatemory' is a good old well-authenticated word referring to the twelve divisions of the 'primum mobile' or aether surrounding the Sun. It is a good word, because of unquestioned authority, referring exactly to what is meant, without any confusion. Compare with this the inaccuracy of the term 'sign of the Zodiac'. To begin with, the 'signs' have, by the precession of the equinoxes of thousands of years, so changed that the stars correspond only to the extent of one third to the present positions of the kind of 'signs' used in conservation-calculations. Second, the use of the term involuntarily implies all the stupid and puerile fables that the centuries of hazy charlatanry have associated with them. Third, because both the 'traditional' names and twelfold division represent only the

late Latin tradition, whereas earlier and foreign names and divisions were entirely different, all of which can be studied in the writings of Scaliger. Fourth, the term suggested will be preferable as applicable to every heavenly body as well as to the sun. For if the revolutions of the moon around the earth are to be interpreted in the same sense as the revolutions of the earth around the sun, it is very evident that it will be necessary to attribute to the aether surrounding and emanating from the earth characteristics similar to those around the sun. Now the word 'dodecatemory' will apply to this as exactly as to the other whereas 'signs' would not do, as the Zodiac, referring to certain groups of fixed stars can certainly not be said to lie around the earth. This shows how illogical the latter term is, even when applied to the sun. For this twelve-fold influence around the sun through which the earth passes emanates from the sun, and in nowise has the least connection with the fixed stars to which alone the term 'sign of the zodiac' could possibly apply. Evidently this term is a relic of astrology, with its geocentric absurdity, being still where the whole world was before Galileo. Supported as the heliocentric theory is by figures, the ancient manner of reckoning the influences of heavenly bodies from the earth is of course demonstrably wrong, and *must be abandoned* at any and all costs. The 'centric' conception of the universe makes each heavenly body the centre of its own radiating effluence, relieving the innocent inconceivably distant fixed stars of a good deal that had been blamed on them by means of the fictitious 'signs of the Zodiac'. This can be put in the shape of a law: Every heavenly body radiates around itself an influence called 'effluence', which like light when decomposed by a prism into the different color-rays, is twelve-fold, each one of its parts being called one of its 'dodecatemories' the qualities of which are respectively similar for all heavenly bodies, as far as we know. Since each dodecatemory is measured astronomically by the two hours of sidereal time that subtend it a dodecatemory may, for short, be called an 'hour-pair', which term can conveniently replace the word 'sign'.

5. *The Earth-Hourpair.*—Among the hour-pairs that form critical periods in a man's life, none is more important than his earth-hourpair. This is the dodecatemery of the sun's effluence in which the earth happened to be at the moment of birth. For the convenience of the reader the following table is given, giving not only the new, but also the old traditional names, and using the following new abbreviation: ST, Sidereal Time; h, hour, or what 'time o'clock' it is; HP, hour-pair; Dd, dodecatemery; Bp, brain-persons; Np, neck-persons; Sp, shoulderpersons; Cp, chest-persons; Hp, heart-persons; Pp, solar-plexus persons; Rp, reins-persons; Gp, begettings-persons; Tp, thigh-persons; Kp, knee-persons; Ap, ankle-persons; Fp, feet-persons. The table may be read as follows, in answer to a question such as, 'What is the Earth-hour-pair of a person born on August 2 of any year?' Read as follows: All persons born on that date, as well as all born between July 22 and August 22 of any year, belonging to the traditional sign Leo, are in character 'heart-persons', the heart being their weakest spot physically, and theirs is the fifth dodecatemery, or hour-pair, or from 8 to 10 o'clock sidereal time, their Earth-hour-pair (e-hp) being HP V, or H. The abbreviations for the months will of course be easily recognized.

March 21-A18, ♈ or Aries, Bp., Dd or HP I, from 0h or 24h to 2h ST.

A19-May 19, ♉ or Taurus, Np., Dd or HP II, from 2h to 4h ST.

My20-Je 20, ♊ or Gemini, Sp., Dd or HP III, from 4h to 6h ST.

Jc21-Jy 21, ♋ or Cancer, Cp., Dd or HP IV, from 6h to 8h ST.

Jy22-Ag21, ♌ or Leo, Hp., Dd or Hp V, from 8h to 10h ST.

Ag22-S22, ♍ or Virgo, Pp., Dd or Hp VI, from 10h to 12h ST.

S23-O22, ♎ or Libra, Rp., Dd or HP VII, from 12h to 14h ST.

O23-N21, ♏ or Scorpio, Gp., Dd or HP VIII, from 14h to 16h ST.

N22-D20, ♐ or Sagittarius, Tp., Dd or HP IX, from 16h to 18h ST.

D21-Ja19, ♑ or Capricornus, Kp., Dd or HP X, from 18h to 20h ST.

Ja20-F18, ♒ or Aquarius, Ap., Dd or HP XI, from 20h to 22h ST.

F19-M20, ♓ or Pisces, Fp., Dd or HP XII, from 22h to 0h ST.

Monthly dates, such as those given above, can never be more than approximate when given for *any* or *all* years. For accurate work, in cases of persons born very near the line of division, re-

course should be had to the only reliable authority, the American Nautical Almanac, to be procured from the Curators of it in Washington, D.C., for 50 cents. Look up for the month on Table II the *Right Ascension of Mean Sun* (which is the Sidereal Time,) compute by means of the *difference for one hour* given in the same column, the exact moment of the day when the ST amounts to the figures given in the above table and you will have the exact second of the transit from one dodecatemory to another.

While the above is as accurate a method as can be employed for the present, it should not be forgotten that the astronomical division-lines between the hourpairs, have been found by sensitives to vary a sidereal minute or two on either side from the division-lines of the dodecatemories of the sun's aether-like spiritual effluence. Until these lines have been accurately located by a number of sensitives competent both to feel the change and to record it accurately, all working independently, it would be premature to announce as final the results of any one sensitive, however gifted. It is to be expected nevertheless that within a few years these lines will be at least approximately ascertained. For the present, and for all usual exigencies the above method will be entirely sufficient.

Though usually the table given above answers all questions, it does happen that children are born on the very line of division, and, especially on account of the uncertainty of the real lines, it becomes a question to which of the dodecatemories the child belongs, or whether he belongs to both. Final decision cannot then be arrived at *a priori*, but only by careful, intelligent and continuous observation of the times when kataboles do occur, or when the psychic germ is born, as will be explained later on. Some assert that under these conditions the child would have both natures, while other experts insist that the child would have only one nature, however minute the distance the earth might have progressed into that dodecatemory. The probabilities are that this theory is more nearly correct than the former; and yet for all practical purposes both are indecisive because the lines are not yet clear.

The Earth-hourpair's dangers for the conservator are two-fold.

First, yearly during the whole month in which the earth once passes through this dodecatemory, all the monthly dangers are strongly intensified, the danger culminating when both earth and moon are in the *e-hp*; and during this period both the two-hour periods while the *e-hp* is 'rising'. This month, while being one of special danger, is also one of special opportunity, inasmuch as the danger is only proof of the specially liberal production of vitality. Moreover this month's psychic germ is exceptionally important both as to itself, and as a foundation for the ensuing eleven. The birth-day is, besides, a time of the greatest spiritual significance. It should always be spent fasting in solitude, determining to begin to live still more holily than ever.

Second, on the other eleven months, the two or four days during which the moon passes through the corresponding earth-dodecatemory forms that month's chief danger-period, especially at the times when the *e-hp* is also 'rising', and during the nights or deep sleep.

Third, but in only slighter degree, every other day of the year for the two hours, more or less, when the *e-hp* is 'rising', or while any of the planets are in the *e-hp*, especially those nearest the sun, such as Mercury and Mars.

6. *The Conception-Hourpair*.—Intimately related to the Earth-hourpair (*e-hp*) is the conception-hourpair (*c-hp*). This is the hourpair or dodecatemory in which the Earth was at the time the child was conceived in his mother's womb, nine months previous to the time of birth. This would throw it on the ninth hourpair before, or the third after the earth-hourpair. For instance, a child born on August 2 of any year, having as Earth-hourpair HP V, will have as Conception-hourpair HP V, plus 3, making HPVIII.

The physical effect of the 'c-hp' is one of danger to the conservator when the moon is in it. With some the danger is only mild, while with others its influence is strongly marked. It never, however, equals the danger when the moon is in the *e-hp*.

7. *The Moon-Hourpair.*—The period which is second in importance to the conservator is the Moon-hourpair, (*m-hp*) or that dodecatemery of the Earth's effluence in which the moon was at the moment of birth. Its far-reaching influence on the life may be judged from this that its position decides of the form of expression of the innate character of the person born. Apart from this, the conservator will find as a matter of experience that the nights on which the moon is in that earth-dodecatemery in which it was at his birth are times of the utmost danger to his conservation. He must both find out what this position was, and know how to ascertain monthly when and how long the moon will be in that position again, which is not as difficult a task as might be supposed.

To find the position the moon was in at the hour of birth, it is only necessary to mail a postal to "Director of Nautical Almanac, Washington, D.C." asking for the moon's *Right Ascension* for the hour of birth. This being only another name for ST, it is only necessary to look at the above table and to see between which hours ST there given the time received from Washington lies, the right hourpair being thus found. Where the exact hour is not known, it may be well to get the RA for midnight before, and of the day itself. This will show whether or not the moon crosses from one hourpair to another during the day. If not, the matter is sure. If it does, it will be necessary to use one's own judgment as to which of the hour-pairs it most likely was.

In order to keep oneself informed as to the monthly transit of the moon through the *m-hp* (or through any other desired hp, such as the *e-hp* or *c-hp*) the best thing to get is the Nautical Almanac, which is certain to be correct, whereas the almanacs commonly used for this purpose are more or less inaccurate.

In using the Nautical Almanac it must be remembered that it uses not the civil day, but the astronomical day, *which begins at noon of the civil day of the same date.* Consequently all time p.m. remains, but a.m. time belongs to the day before, by adding 1 zh. So Feb. 3, 1 a.m. civil, is astronomically Feb. 2, 23 o'clock.

In order to find by the Nautical Almanac the exact second when the moon transits from one hour-pair to another, first look at the above table and find what is the ST of the desired dodecatemory. Then look up in the Nautical Almanac for the desired date, on Tables V-XII, for the desired month. Divide the 'difference for 1 minute' into the excess of ST over the even sidereal hour looked for which the hour gives that is above the moon's transit of hour-pairs. The result will be the number of minutes to be subtracted from it. Example: Required the exact time of the March, 1896 transit of the moon into Dd. H, or HP V. This, by the above table is 8h ST. Looking in the NA for March 1896, we find the moon on the 22d, at 20 o'clock of ST 7h 58m 53.92s, and at 21 o'clock ST 8h 1m 19.38s. Evidently the moon passed the required even 8h ST sometime between these two hours. To find the exact second, divide the given difference for 1 minute 2.4232, into the excess above 8h ST, 1m 19.38s, or 79.38s. The result is 32.7583m, and reducing these fractional minutes to seconds, by multiplying them by 60, and dividing by 100, we have 32m 45.491s before 21 o'clock, or 27m 14.502s after 20 o'clock, March 23 astronomical, or by subtracting 12, civil March 24, 8h 27m 14.5028s a.m. For Washington time, add 5h.

Many use Raphael's Almanac, which gives the number of degrees the moon has advanced in a sign for noon of every civil day. The shortest method of finding the transit is simply to multiply the noon-degrees by 2, and to subtract the resulting hours from noon. The second and more precise method is to use the table of logarithms at the back of the almanac as follows: Subtract the log. of the whole distance travelled from noon to noon, from log. of degrees at noon, the result being the log. of the time before noon that the moon entered the sign. The exactest method, however, is to reduce the whole space travelled from noon to noon into seconds, and from this find the difference for one minute by dividing by 1440, and then proceed as with the Nautical Almanac. But even so the results will not be entirely accurate.

All these details have been given here first to ensure accuracy, and second to inform the conservator as to how almanacs are calculated; for there are many doubtless who will find it sufficient for all practical purposes to employ the transits given by almanacs, without verifying them personally. Yet to learn *how to do* that is something that pays infinitely in the spiritual life. *It cannot be recommended too strongly.*

8. *The Horizon-hourpair.*—Third in importance to the conservator is the horizon-hourpair (*b-hp*). This has been found to be a time of danger long before the reason was discovered why or how this dodecatemory should have so strong an influence on a human being's physical organism, so that the objectivity of its influence cannot be doubted universally, and, for a person himself, it is only a matter of a few month's experiment. As usual, the fixed stars got blamed for it. It was noticed that the 'sign' which was rising at the horizon at the time of birth influenced the life strongly, and therefore it was called 'the ascendant house, or 'rising sign'. Astrologers of course found no difficulty in blaming the mere appearance of that portion of the Universe. Even those who professed that their system was 'solar', in honour of the heliocentric system had the grace to acknowledge frankly that 'there are many questions that cannot be answered,' writing as if the earth's zodiac was separate from it, as if 'a given place upon the Earth's surface is carried through all the signs of the zodiac' daily.

A little careful thinking will, however, straighten out the matter, it is believed for the first time. It is evident that if the moon in turning once around the earth while this remains in the same solar dodecatemory influences the earth in a twelve-fold manner, it must be because the earth, like the sun, emits a twelvefold effluence, so that once a month the moon passes through each of the terrestrial dodecatemories. These are, as it would therefore seem, fixed, and invariable, as if did not turn. But how can this be, as we do know it does turn? The fact being certain, it may be explained as follows: When different colours revolve rapidly, they

coalesce and form another one. And so while the rotation of the earth rotates its effluence with it, the speed and regularity of the revolutions causes as a resultance at the large distances in which the moon passes through it one steady effluence, a composite result of ever-revolving elements.

Now these ever-revolving elements form the changes which occur every two hours on the earth's surface at any given point that, passing through the steady effluence is affected by the successive steady elements, as they dawn in the East, the effect never being from any one at one time, but as a resultance of the six which are within the horizon-limits of any one place, with the influence of the simultaneous dawning and setting of two dodecatemories altering the resultance of influences. While this account will probably not be final, it still is the first one to proceed along the true *centric* lines, carrying out fully Galileo's conclusions.

The only accurate way of finding when the *b-hp* dawns is to do as follows. *Deduct from, or add to the ST for noon of that day, as given in the appended table, the hours and minutes before or after noon of the desired time. By comparing this result with the subjoined table, it will be seen just which dodecatemory seems to be dawning at that time.* To perform this operation it is often necessary to add to or take from the hours 24, but this will not affect the correctness of the result. For instance, What was the *b-hp*, or dawning dodecatemory at 3a.m. on April 29, of any year? The ST for noon of that date is 2h 28m. 3a.m. being 9h previous to that subtract 9 from 2h28m. As this is too small, add 24, or 26h28m from which taking 9, 17h 28m is left. Now at that time Dd xii, or F was dawning according to the table below, beginning at 16h 50m. Or, what Dd is dawning at 11p.m. on Feb. 2 of any year? ST for day is 22h 8m. Add 11, giving 33h 8m. As this result is greater than 24, deduct that, leaving 9h 8m, at which time Dd G or viii was dawning, which began to do so at 8h 33m, as will be seen by consulting the following table, calculated for the latitude of New York, 40° 43' N., from Raphael's Almanac.

Dd B, or <i>b-bp</i> i,	dawns always at ST	18 h.
Dd N, or <i>b-bp</i> ii,	————	19h, 13m.
Dd S, or <i>l-bp</i> iii,	————	20h, 37m.
Dd C, or <i>b-bp</i> iv,	————	22h, 34m.
Dd H, or <i>b-bp</i> v,	————	0h, 55m.
Dd P, or <i>b-bp</i> vi,	————	3h, 30m.
Dd R, or <i>b-bp</i> vii,	————	6h.
Dd G, or <i>b-bp</i> viii,	————	8h, 33m.
Dd T, or <i>b-bp</i> ix,	————	11h, 8m.
Dd K, or <i>b-bp</i> x,	————	13h, 28m.
Dd A, or <i>b-bp</i> xi,	————	15h, 28m.
Dd F, or <i>b-bp</i> xii,	————	16h, 50m.

It will be noticed that *b-bp* i & vii dawn at the even hour, 18 and 6. This is due to the inclination of the ecliptic to the equator making these two the only coincident points.

A Planisphere, such as that published by Whittaker of N.Y., will give the *b-bp*, without any calculation, by turning noon to the desired date and hour, and looking at the eastern horizon.

What is the significance of this horizon-dodecatemery? Whenever the moon is in that earth-dodecatemery which was dawning at the time of birth, there is the utmost probability of a katabole unless it be prevented by watchfulness. Besides, at whatever hour of day that *b-bp* is at the horizon again, is a time of some slight danger, intensifying any special danger that may be existing already, for any other cause.

Besides this, the daily periods of danger are the dawning of *e-bp*, of *m-bp*, of *b-bp*, and of *l-bp*. This is their order of danger, the first two being by far the most serious.

9. *The Planets*.—The Planets also have a great influence not only upon the general character, but upon the enduring difficulties of the upward struggle. When any of the planets nearer the sun especially Mercury are in the critical dodecatemories there may be danger, notably if in the *e-bp*. Mars has also this effect. Mercury's dodecatemery at birth is also dangerous. The following positions are also dangerous, Mercury in *R*, Venus in *P*, Mars in *C*, Jupiter in *S*, Saturn in *N*, Uranus in *B*.

10. *The Vital Period.*—For the practical conservator the following facts are of crucial importance.

Each person has, each month, two periods: 1. the vital period, and 2, the germ period, the former comprising all of the lunar month not occupied by the latter.

It is a period of rest, of stand-still, of recuperation, of comparative safety. Pure vitality is being produced, and should a katabole occur, the back-set is confined to just so much vitality, which directly injures only the present day. It is a good opportunity for strenuous discipline to improve the innervation and body-control so that when the time for the next germ-period has rolled around there be visible marked improvement of the chances for capturing the next germ. The main intra-germal opportunities are:

I The daily 8a.m. vitality-germ, which demands during the night psychical as well as physical conservation.

II The dangers of the midnight and the dawn.

III The few days the moon is in the *b-hp*, if it falls then.

IV The daily dawning of the *Dd* in which the moon may be chancing to be; also the *e-hp*, *m-hp*, *b-hp* and *c-hp*.

V Whatever critical position the planets may be in.

11. *The Germ-Period.*—The Germ-period extends from the entrance of the moon into the *e-hp* until the moon has fully left the *m-hp*, allowing besides a few days over for safety. The *c-hp* usually occurs during or shortly after the germ-period, and usually complicates matters somewhat. All the daily dawns intensify the dangers, but really simplify them in massing them at certain known periods, although *eternal vigilance* is the only safe-guard during germ-time.

A spiritual germ of the quality of the solar dodecatemory thro' which the earth is then passing is given monthly by the heavenly Powers to every human body whose sexual powers are still active, whether the person be conscious of it, or not. This fact constitutes the main value of life, making suicide a folly inasmuch as three consecutive fully retained germs reveal the spiritual world.

The germ is usually born while the moon is in the *e-bp*, and matures while in the *m-bp*. The exact time of the birth within that period is said to be the daily dawning of the *e-bp*; and as it usually dawns two or three times while the moon is in it it is born the first time although its more spiritual portion is not fully incarnated until the second or third time. The germ matures fully only the last time the *m-bp* dawns while the moon is in it. Care is needed for two or three days after, to insure safe transmutation.

The germ usually incarnates in the oldest gone, that in the *vesiculae seminales*, and consequently the first to be lost in case of a katabole. At this time of the month the gone has become as transparent and pellucid as crystal, though when matured it alters. A katabole which includes the germ is different from a usual one inasmuch as it occurs instantaneously, with not the slightest sign of erection following, occurring before waking. As soon as the germ is lost, the subject knows it, because this knowledge is impressed on him from within. Among the conservator's dangers are not only the direct ones, but the spiritual Opponent's shrewdest tricks, which take the conservator by surprise, before he has really gotten under way, or while celebrating a supposed assured victory.

A few days should be allowed for opportunity for the Holy Ones to cast up the spiritual result of the monthly test, and to plan conditions suitable to a further chance in case of failure, or to the first degrees of beatific vision in case of success. The conservator will find that all serious open questions will decide themselves monthly about this time, and new paths will open. For this monthly council-meeting the Holy Ones need a few days to assemble, and to prepare both candidate and Inner Temple in case an initiation is to take place, so is it said.

In order that the reader may apply the knowledge given above practically in his own life, a monthly calendar of the moon will be published in 'The Prophet.' Those who do not know which their vital signs are can find out by sending their exact time of birth and stamp for reply to Sister Anastasia, P.O. Box 9, Medford Mass., U.S.A.

CORRECT SIDEREAL TIME

January. I, 18h, 42m, 44s; II, 18h, 46m, 40s; III, 18h, 50m, 37s; IV, V, 18h, 54m, 33s; V, 18h, 58m, 30s; VI, 19h, 2m, 26s; VII, 19h, 6m, 23s; VIII, 19h, 10m, 19s; IX, 19h, 14m, 16s; X, 19h, 18m, 12s; XI, 19h, 22m, 9s; XII, 19h, 26m, 6s; XIII, 19h, 30m, 2s; XIV, 19h, 33m, 59s; XV, 19h, 37m, 55s; XVI, 19h, 41m, 52s; XVII, 19h, 45m, 48s; XVIII, 19h, 49m, 45s; XIX, 19h, 53m, 41s; XX, 19h, 57m, 38s; XXI, 20h, 1m, 35s; XXII, 20h, 5m, 31s; XXIII, 20h, 9m, 28s; XXIV, 20h, 13m, 24s; XXV, 20h, 17m, 21s; XXVI, 20h, 21m, 17s; XXVII, 20h, 25m, 14s; XXVIII, 20h, 29m, 11s; XXIX, 20h, 33m, 7s; XXX, 20h, 37m, 4s; XXXI, 20h, 41m.

February. I, 20h, 44m, 57s; II, 20h, 48m, 53s; III, 20h, 52m, 50s; IV, 20h, 56m, 46s; V, 21h, 0m, 43s; VI, 21h, 4m, 40s; VII, 21h, 8m, 36s; VIII, 21h, 12m, 33s; IX, 21h, 16m, 29s; X, 21h, 20m, 26s; XI, 21h, 24m, 22s; XII, 21h, 28m, 19s; XIII, 21h, 32m, 15s; XIV, 21h, 36m, 12s; XV, 21h, 40m, 8s; XVI, 21h, 44m, 5s; XVII, 21h, 48m, 2s; XVIII, 21h, 51m, 58s; XIX, 21h, 55m, 55s; XX, 21h, 59m, 51s; XXI, 22h, 3m, 48s; XXII, 22h, 7m, 44s; XXIII, 22h, 11m, 41s; XXIV, 22h, 15m, 37s; XXV, 22h, 19m, 34s; XXVI, 22h, 23m, 31s; XXVII, 22h, 27m, 27s; XXVIII, 22h, 31m, 24s.

March. I, 22h, 35m, 20s; II, 22h, 39m, 17s; III, 22h, 43m, 13s; IV, 22h, 47m, 10s; V, 22h, 51m, 6s; VI, 22h, 55m, 3s; VII, 22h, 58m, 59s; VIII, 23h, 2m, 56s; IX, 23h, 6m, 53s; X, 23h, 10m, 49s; XI, 23h, 14m, 46s; XII, 23h, 18m, 42s; XIII, 23h, 22h, 39s; XIV, 23h, 26m, 35s; XV, 23h, 30m, 32s; XVI, 23h, 34m, 29s; XVII, 23h, 38m, 25s; XVIII, 23h, 42m, 22s; XIX, 23h, 46m, 18s; XX, 23h, 50m, 15s; XXI, 23h, 54m, 11s; XXII, 23h, 58m, 8s; XXIII, 0h, 2m, 4s; XXIV, 0h, 6m, 1s; XXV, 0h, 9m, 58s; XXVI, 0h, 13m, 54s; XXVII, 0h, 17m, 51s; XXVIII, 0h, 21m, 47s; XXIX, 0h, 25m, 44s; XXX, 0h, 29m, 40s; XXXI, 0h, 33m, 37s.

April. I, 0h, 37m, 33s; II, 0h, 41m, 30s; III, 0h, 45m, 26s; IV, 0h, 49m, 23s; V, 0h, 53m, 20s; VI, 0h, 57m, 16s; VII, 1h, 1m, 13s; VIII, 1h, 5m, 9s; IX, 1h, 9m, 6s; X, 1h, 13m, 2s; XI, 1h, 16m, 59s; XII, 1h, 20m, 55s; XIII, 1h, 24m, 52s; XIV, 1h, 28m, 49s; XV, 1h, 32m, 45s; XVI, 1h, 36m, 42s; XVII, 1h, 40m, 38s; XVIII, 1h, 44m, 35s; XIX, 1h, 48m, 31s; XX, 1h, 52m, 28s; XXI, 1h, 56m, 24s; XXII, 2h, 0m, 21s; XXIII, 2h, 4m, 18s; XXIV, 2h, 8m, 14s; XXV, 2h, 12m, 11s; XXVI, 2h, 16m, 7s; XXVII, 2h, 20m, 4s; XXVIII, 2h, 24m, 0s; XXIX, 2h, 27m, 57s; XXX, 2h, 31m, 53s.

May. I, 2h, 35m, 50s; II, 2h, 39m, 47s; III, 2h, 43m, 43s; IV, 2h, 47m, 40s; V, 2h, 51m, 36s; VI, 2h, 55m, 33s; VII, 2h, 59m, 29s; VIII, 3h, 3m, 26s; IX, 3h, 7m, 22s; X, 3h, 11m, 19s; XI, 3h, 15m, 16s; XII, 3h, 19m, 12s; XIII, 3h, 23m, 9s; XIV, 3h, 27m, 5s; XV, 3h, 31m, 1s; XVI, 3h, 34m, 58s; XVII, 3h, 38m, 55s; XVIII, 3h, 42m, 51s; XIX, 3h, 46m, 48s; XX, 3h, 50m, 45s; XXI, 3h, 54m, 41s; XXII, 3h, 58m, 38s; XXIII, 4h, 2m, 34s; XXIV, 4h, 6m, 31s; XXV, 4h, 10m, 27s; XXVI, 4h, 14m, 24s; XXVII, 4h, 18m, 20s; XXVIII, 4h, 22m, 17s; XXIX, 4h, 26m, 13s; XXX, 4h, 30m, 10s; XXXI, 4h, 34m, 7s.

June. I, 4h, 38m, 3s; II, 4h, 42m, 0s; III, 4h, 45m, 56s; IV, 4h, 49m, 53s; V, 4h, 53m, 49s; VI, 4h, 57m, 46s; VII, 5h, 1m, 43s; VIII, 5h, 5m, 39s; IX, 5h, 9m, 36s; X, 5h, 13m, 32s; XI, 5h, 17m, 29s; XII, 5h, 21m, 25s; XIII, 5h, 25m, 22s; XIV, 5h, 29m, 18s; XV, 5h, 33m, 15s; XVI, 5h, 37m, 12s; XVII, 5h, 41m, 8s; XVIII, 5h, 45m, 5s; XIX, 5h, 49m, 1s; XX, 5h, 52m, 58s; XXI, 5h, 56m, 54s; XXII, 6h, 0m, 51s; XXIII, 6h, 4m, 47s; XXIV, 6h, 8m, 44s; XXV, 6h, 12m, 41s; XXVI, 6h, 16m, 37s; XXVII, 6h, 20m, 34s; XXVIII, 6h, 24m, 30s; XXIX, 6h, 28m, 27s; XXX, 6h, 32m, 23s.

July. I, 6h, 36m, 20s; II, 6h, 40m, 16s; III, 6h, 44m, 13s; IV, 6h, 49m, 10s; V, 6h, 52m, 6s; VI, 6h, 56m, 3s; VII, 6h, 59m, 5s; VIII, 7h, 3m, 56s; IX, 7h, 7m, 52s; X, 7h, 11m, 49s; XI, 7h, 15m, 46s; XII, 7h, 19m, 42s; XIII, 7h, 23m, 39s; XIV, 7h, 27m, 36s; XV, 7h, 31m, 32s; XVI, 7h, 35m, 28s; XVII, 7h, 39m, 25s; XVIII, 7h, 43m, 21s; XIX, 7h, 47m, 18s; XX, 7h, 51m, 14s; XXI, 7h, 55m, 11s; XXII, 7h, 59m, 8s; XXIII, 8h, 3m, 4s; XXIV, 8h, 7m, 1s; XXV, 8h, 10m, 57s; XXVI, 8h, 14m, 54s; XXVII, 8h, 18m, 50s; XXVIII, 8h, 22m, 47s; XXIX, 8h, 26m, 44s; XXX, 8h, 30m, 40s; XXXI, 8h, 34m, 47s.

August. I, 8h, 38m, 53s; II, 8h, 42m, 30s; III, 8h, 46m, 26s; IV, 8h, 50m, 23s; V, 8h, 54m, 19s; VI, 8h, 58m, 16s; VII, 9h, 2m, 13s; VIII, 9h, 6m, 9s; IX, 9h, 10m, 6s; X, 9h, 14m, 2s; XI, 9h, 17m, 59s; XII, 9h, 21m, 55s; XIII, 9h, 25m, 52s; XIV, 9h, 29m, 48s; XV, 9h, 33m, 45s; XVI, 9h, 37m, 42s; XVII, 9h, 41m, 38s; XVIII, 9h, 45m, 35s; XIX, 9h, 49m, 31s; XX, 9h, 53m, 28s; XXI, 9h, 57m, 24s; XXII, 10h, 1m, 21s; XXIII, 10h, 5m, 17s; XXIV, 10h, 9m, 14s; XXV, 10h, 13m, 10s; XXVI, 10h, 17m, 7s; XXVII, 10h, 21m, 4s; XXVIII, 10h, 25m, 1s; XXIX, 10h, 28m, 57s; XXX, 10h, 32m, 53s; XXXI, 10h, 36m, 50s.

September. I, 10h, 40m, 46; II, 10h, 44m, 43s; III, 10h, 48m, 39s; IV, 10h, 52m, 36s; V, 10h, 56m, 33s; VI, 11h, 0m, 29s; VII, 11h, 4m, 26s; VIII, 11h, 8m, 22s; IX, 11h, 12m, 19s; X, 11h, 16m, 15s; XI, 11h, 20m, 12s; XII, 11h, 24m, 8s; XIII, 11h, 28m, 5s; XIV, 11h, 32m, 2s; XV, 11h, 35m, 58s; XVI, 11h, 39m, 55s; XVII, 11h, 43m, 51s; XVIII, 11h, 47m, 48s; XIX, 11h, 51m, 44s; XX, 11h, 55m, 41s; XXI, 11h, 59m, 37s; XXII, 12h, 3m, 34s; XXIII, 12h, 7m, 31s; XXIV, 12h, 11m, 27s; XXV, 12h, 15m, 24s; XXVI, 12h, 19m, 20s; XXVII, 12h, 23m, 17s; XXVIII, 12h, 27m, 13s; XXIX, 12h, 31m, 10s; XXX, 12h, 35m, 7s.

October. I, 12h, 39m, 3s; II, 12h, 42m, 59s; III, 12h, 46m, 56s; IV, 12h, 50m, 53s; V, 12h, 54m, 49s; VI, 12h, 58m, 46s; VII, 13h, 2m, 42s; VIII, 13h, 6m, 39s; IX, 13h, 10m, 35s; X, 13h, 14m, 32s; XI, 13h, 18m, 28s; XII, 13h, 22m, 25s; XIII, 13h, 26m, 22s; XIV, 13h, 30m, 18s; XV, 13h, 34m, 15s; XVI, 13h, 38m, 11s; XVII, 13h, 42m, 8s; XVIII, 13h, 46m, 4s; XIX, 13h, 50m, 1s; XX, 13h, 53m, 57s; XXI, 13h, 57m, 54s; XXII, 14h, 1m, 51s; XXIII, 14h, 5m, 47s; XXIV, 14h, 9m, 44s; XXV, 14h, 13m, 40s; XXVI, 14h, 17m, 37s; XXVII, 14h, 21m, 33s; XXVIII, 14h, 25m, 30s; XXIX, 14h, 29m, 26s; XXX, 14h, 33m, 23s; XXXI, 14h, 37m, 20s.

November. I, 14h, 41m, 16s; II, 14h, 45m, 13s; III, 14h, 49m, 9s; IV, 14h, 53m, 6s; V, 14h, 57m, 2s; VI, 15h, 0m, 59s; VII, 15h, 4m, 55s; VIII, 15h, 8m, 52s; X, 15h, 12m, 49s; X, 15h, 16m, 45s; XI, 15h, 20m, 42s; XII, 15h, 24m, 38s; XIII, 15h, 28m, 35s; XIV, 15h, 32, 31s; XV, 15h, 36m, 28s; XVI, 15h, 40m, 24s; XVII, 15h, 44m, 21s; XVIII, 15h, 48m, 18s; XIX, 15h, 52m, 14s; XX, 15h, 56m, 11s; XXI, 16h, 0m, 7s; XXII, 16h, 4m, 4s; XXIII, 16h, 8m, 0s; XXIV, 16h, 11m, 57s; XXV, 16h, 15m, 53s; XXVI, 16h, 19m, 50s; XXVII, 16h, 23m, 47s; XXVIII, 16h, 27m, 43s; XXIX, 16h, 31m, 40s; XXX, 16h, 35m, 36s.

December. I, 16h, 39m, 33s; II, 16h, 43m, 29s; III, 16h, 47m, 26s; IV, 16h, 51m, 22s; V, 16h, 55m, 19s; VI, 16h, 59m, 16s; VII, 17h, 3m, 12s; VIII, 17h, 7m, 9s; IX, 17h, 11m, 5s; X, 17h, 15m, 2s; XI, 17h, 19m, 58s; XII, 17h, 22m, 55s; XIII, 17h, 26m, 51s; XIV, 17h, 30m, 48s; XV, 17h, 34m, 45s; XVI, 17h, 38m, 41s; XVII, 17h, 42m, 38s; XVIII, 17h, 46m, 34s; XIX, 17h, 50m, 31s; XX, 17h, 54m, 27s; XXI, 17h, 58m, 24s; XXII, 18h, 2m, 20s; XXIII, 18h, 6m, 17s; XXIV, 18h, 10m, 14s; XXV, 18h, 14m, 10s; XXVI, 18h, 18m, 7s; XXVII, 18h, 22m, 3s; XXVIII, 18h, 26m, 0s; XXIX, 18h, 29m, 56s; XXX, 18h, 33m, 53s; XXXI, 18h, 37m, 49s.

CHAPTER XVI

Regeneration in Magic

1. *Results.*—That the life of Regeneration is something serious and actual, not imaginary or fictitious, is proved by the fact that nobody can long persist in it without meeting some result or another, and often more than he or she has bargained for. If a person is just beginning the struggle, it will be made plain to him, in one way or another, that the Heavenly Powers are pleased with his effort, and that they are in league with him. Of course, the conservator who is just beginning, and who really has not begun to conserve very much will not notice much in the way of results, except increase of general vigour, probably. But no man who conserves himself even moderately will fail to have his attention arrested by phenomena more or less noticeable. Although the endeavour to enter the realm of magic through regeneration will in the long run fail, as all selfish efforts must fail sooner or later, yet no unselfish conservator will proceed far without coming face to face with spiritual realities when and as he least expects them. To discuss these is the object of this chapter, not for the sake of idle curiosity, but for several important reasons: to familiarize the conservator with what he is likely to meet, so that he may at least not fail through ignorance or surprise, and to avoid any well-known traps or difficulties. Also to enable the conservator to take full advantage of any opportunity of spiritual assistance that may come his way; for the fact is that more conservators fail because they do not recognize the spiritual assistance and warning that comes to them unsought, than there are who fail for any other reason. It is, after all said and done, impossible to succeed, ultimately, without both recognizing and accepting this help from the Unseen. There is therefore no subject the study of which is more beneficial or necessary to the conservator.

2. *Skirmish*.—Whenever a conservator begins the struggle, the Opposing Powers endeavour to frighten him back by suffering or fear in a violent skirmish. If the conservator can be pushed back, by fear or pain, he may expect to be pushed back into the old way. If he had in youth some disease that was outgrown, or cured by drugs, but not left behind by conscious self-conquest, that old condition will return in double force. Or, while he meditates, some nameless horror will come over him. Their devilish ingenuity will find just what the man's weakest spot is, and at his weakest time will do their utmost, by the kind of argument that will most tell upon him, to frighten or push him back. If there are any unconquered conditions of any kind within him, they will be brought back to him, to conquer them. Only those who have determined themselves to push themselves through at whatever cost will be even so much as admitted to a reasonably quiet course in this struggle.

Fear is the Opponents' strongest handle against a soul. So much fear a soul has, so much power the Opponents have over him. These are, in fact, only chained lions, for the Holy Ones, standing near, hold them in leash, so that, as far as man goes, they are utterly harmless, as long as man does not fear them, or pay any attention to them. Their power over him is measured exactly by his fear and weakness. Hence, if through them any misfortune occurs, it is not the Opponents, but the man himself who ought to be blamed. Nor is it only fear that opens the way for them, but any weakness, any failure to control the body, as, notably, in sleep. A person who never listened to the pleas of his body for comfort and indulgence and who had not a particle of fear of any thing except sin, would, spiritually, go up like a balloon. And this lies within the power of all. Let it be added, however, that what is here meant by 'fearlessness' is not fearlessness under usual circumstances, but under the utmost that the Opponents can do against him, which is not little, and which none knows until he is tested. So great is this fear with even sometimes the bravest, that

the only way, sometimes, to conquer it, is to prepare oneself fully for the worst that could possibly happen—death. Then fear which is only a conscious or unconscious hankering after life, is annihilated, and with it all Opponents.

Many will say: If it be true that as long as man does not fear or pay any attention to his unseen Opponents they are utterly powerless over him, why then would it not be the wisest course not even to acknowledge their existence; not even to read about them here; not even ever to have heard about them? Would not this disarm them completely? This would, indeed, be an ideal way of meeting the Opponents, if it were possible to the conservator; but it is not. No conservator can go very far on his path without being made exceedingly uncomfortably aware of their existence; in fact, a man's success in conservation may be directly measured by his becoming conscious of them. They are just as actual as human-beings, and to claim knowledge of the spiritual world while denying their existence would be as stupid as to claim knowledge of the Earth as existing at present while denying the existence of human beings. When the ostrich is hiding his head in the sand, he is not injuring his opponents, but is only cutting off his own last chance of escape; and as long as his Opponents have a man under their own control, they are perfectly willing that he should be unconscious even of their existence. In fact, they prefer this state of affairs, as it insures their control; if then the man suffers, he will ascribe it to himself, and will not even try to break loose from them. The Unseen Opponent's first and chief wile is to lead his victims to disbelieve in his existence.

Besides, it is not only those who conserve themselves who are made conscious of them; thousands regularly see ugly faces in the dark or in their normal internal vision in the state half-way between waking and sleeping. This is peculiarly the case with children, whose natural faculties have not yet been tortured on the Procrustean bed of prejudice, doctrine, fashion, or self-interest. Many are at times overcome by inexplicable and nameless horror. Few

among the bravest have not felt the 'uncanny' influence of the midnight hours, of dark places, of large empty or windy places. Pushed to explain these persisting phenomena, — and they have persisted through the thousands of years the human race has existed — materialists ascribe them to 'imagination', as if the thousands of generations had by 'imagination' hit persistently on the same thing. This would be more miraculous than the existence of such beings as spiritual Opponents, who would constitute an adequate cause for all these phenomena. Some animal men, however, pride themselves, indeed, on the fact that their sensibilities are sufficiently blunted not to be able to feel spiritual realities; and yet they often are among the greatest moral cowards, believers in all manner of superstition, however brave physically.

It is useless, therefore, merely to ignore or deny these uncomfortable facts. It is worse than useless to accuse truthful, honourable children of lying for telling what they see. A 'scientist' would blush for such a mental position. The only sensible thing is, therefore, to investigate these matters carefully, and to find their cause; and when the existence of these Opponents is known, to have sufficient discernment to penetrate their wiles and deceit, and in consequence to ignore any fear or bodily indisposition which may with reason be ascribed to them. This can always be done by investigating how far this ailment or fear would distract from consecration and conservation.

3. *Dreams and Visions.*—Many sleep entirely dreamlessly. This is not a good sign. Far from it. It only shows that their soul is yet so far from control of the body that the latter's rest displaces it entirely. And a person's spiritual growth may be judged of with some degree of accuracy by the vividness of their dreams under normal conditions. For this state is only a half-way house to the state of eternal consciousness, in which the soul remains fully in touch, consciously, with the personality of the sleeping body, and is thereby enabled to protect the body from the dangers of the night. So that instead of priding oneself on unconsciousness,

and instead of taking drugs to produce it, and instead of worrying oneself sick about 'loss of sleep', those who regularly become deeply unconscious should rather deplore it.

Of course, there are dreams of all kinds. Some do have direct physical stimuli, as when any discomfort in the bed is symbolically represented in dreams, much magnified, or in cases of night-mares occurring after over-eating, or in cases of intoxication of any kind.

But it is well-known that these kinds of dreams, the only kinds that many psychologists recognize (probably because they are the only ones that can be 'explained' from physical sources) are but a very small proportion of the dreams that do occur.

There are, for instance, prophetic dreams, which some persons have quite frequently. There are also dreams of warning. Then there are what might be called 'dreams of information'. Then there are what might be called true visions, which set forth some moral lesson, pointing out the spiritual value of what may yet be a possibility. For the greater part, however, dreams that seem meaningless, pieced helter-skelter out of the thoughts and actions of the day before, however dramatic, beautiful, ugly, or silly preponderate. There are also night-mares traceable to no physical stimuli.

The reason why the question of dreams is important is that they furnish one of the commonest opportunities for the Unseen Helpers and Opponents to reach the external self of a personality. Hence, for a person who would profit by the instruction of the former, or would foil the latter, there is no thing quite so important as to know something about this entire realm.

In order to clearness, there will be made here a distinction between the words dream and vision. A vision is a useful, verified, spiritually helpful dream. A dream is a useless, meaningless, physically originated vision.

Besides the above criterion of utility, there is another one, that of 'history'. The kind of visions which the conservator must es-

pecially look to are those that come to him in a flash at the moment of waking from either a deep or light slumber. Usually also there accompanies it a strong mental impression that it means something, which, if not immediately plain, is to be puzzled out, is to be gotten from within, is to be deciphered in the light of one's highest wisdom, experience, and resource. Any coherent experience, bearing the impress of veridicity, belongs to this class, and because of the possible divinity of source, should be treasured like the sacramental elements, as coming from those Unseen Helpers who would not trouble themselves to impress anything on a human being unless, in their wisdom, they thought it advantageous or necessary for the man. And it is here that the ministrations of these Helpers, under the direction of the Highest God, are so valuable and necessary. For the main difficulty with man's spiritual life is that he does not know what he needs, and at what time: so that he needs this help sorely; and just because this knowledge is needed does it come at times, and in ways unexpected.

Elements of veridicity are therefore coherence, vividness, and utility; also occurrence at waking.

4. *The Practice of Scrutiny.*—In view of the above facts, there is something which every human being should do most carefully, as earnestly as he loves his own welfare: every morning to note down what his dreams have been: to meditate over them, whether there be anything in them that points a moral, or whether there be anything in them into which he can read a moral; if there be any warning in any of them, and what he judges to be the state of his spiritual growth from them.

This latter object is both supremely useful, and also most valuable because it affords both a study and practice which can never fail for want of daily material. For except with the few most and thoroughly spiritual persons, visions and warnings are of so rare occurrence that many would not scrutinize their inner life not because they failed to value visions and warnings highly enough when they did come, but because they did not come with suffici-

ent frequency to make it worth their while to be on the watch continually. A conservator, however, who is sincerely in earnest would of course receive messages much oftener, probably once every few days, but even so the need would not be constant. The above would, however, yield a need both sufficient and imperative enough to demand continual watchfulness for inner messages.

This form of watchfulness is the best possible manner of discovering the true state of soul-growth. For in the day-time circumstances are so distracting, and so many of one's deeds are routine, that one's own inner life is almost inscrutable. But at night one's own inner self is free, and in dreams it acts itself out unhindered. Sometime one finds oneself doing silly, meaningless, or really wrong things, perhaps. But some man will say, A man is not responsible for things done in a dream. Of course not. But it remains that a man is capable of them; that yet if he did not control himself, some such motives might yet rise up within him. The path of light demands that a man shall not only refrain from such actions, but shall root out within himself even the ability of doing such things. He must attain, so to speak, an *impossibilitas peccandi* that is, to permanently incapacitate himself to do certain things. It is thus not sufficient even not to look at a woman immodestly, but one must grow incapable of touching or even looking at an attractive-looking woman in a dream. That this severe soul-test is not too severe is shown by the fact that the Heavenly Powers do test souls just in that way. There is one dream-trial that comes to every conservator about the time that he gains control over himself. The test is whether he can master and safely ride a horse.

This 'practice of scrutiny' can be carried on as follows. Supposing the dreams of the last night were meaningless and confused. This might occasion the reflexion that the soul needed more serious purpose and fervent zeal for divine things. If, again, the dream harked back, with some slight sympathy, to some old favourite sin the moral would be quite clear that the individual flattered himself if he supposed he had fully worked it off. And the like. It only

remains to add that this 'practice of scrutiny' demands the exercise of the utmost 'sanctified common-sense' and fervent love to and desire for God and spiritual attainment.

It might yet be asked whether this constant watchfulness of dreams, however useful on general principles, was not really, for the conservator at least, somewhat of a work of supererogation? By no means. Doubtless, it is true that the visions and warnings bearing directly on conservation are not so frequent as general ones: yet the latter are just as important as the former, though in an indirect way. For usually it does not take more than three or four days for a general weakness of the soul to manifest as a direct danger to conservation. By attending, therefore, to these dangers yet in their indirect stage, one can save oneself at least one half of the direct exigencies. Such a saving means, on the average, habitual success. It is, on the whole, far cheaper to work intelligently with causes, preventively, with the mind, than to keep the eyes glued on the effects, and to have to undergo all manner of physical austerities and suffering. It is short-sighted to do so. Let an example of what is meant here be given. Take the case of a man who has attained a fair amount of self-control. He is getting along fairly well. But his soul is beginning to weary of discipline. The first indication of this is a dream, harmless enough in itself, of the pleasures of lying down. This is unnoticed; and gradually for several days the individual becomes more drowsy and disinclined from vigorous exercise. He attributes the change, if he notices it, to natural exhaustion perhaps induced by increased labour. After a day or so he perhaps relents in some external discipline; some suitable exigency arises, and a deep sleep ensues. The result is often a katabole which, if within the germinal period, will mean the death of the monthly germ. Now if the first dream had been attended to according to the 'method of scrutiny' external discipline would have been redoubled, instead of being relaxed; and the drowsiness, if it had appeared at all, would have been attributed to its real cause, and not permitted to go any farther.

Readers who are not conservators may think the example adduced above childish; but the conservator will not, finding himself daily confronted with the one question of questions, which even the wisest do not always answer correctly: Is this bodily want one which should be satisfied, or repressed? To answer this question with sound judgment demands the most thorough self-knowledge, of which the dream-life offers one of the most authentic sources of information.

And why? Because the Unseen Helpers, if they see that this 'practice of scrutiny' is being observed, will naturally make use of this natural, easy method of communication far more frequently than they otherwise would.

For it is one of the benevolent practices of the spiritual world to warn souls of misfortune, so that they may never fail to have had an opportunity to escape any impending disaster. But with the large majority of persons there is no constant watchfulness for warnings, and of those who do receive the warnings in a manner that is recognized, alas, the great majority forget the warning at the right time. But this does not alter the fact that no soul ever need be injured by any serious disaster; so that, when any one is injured it is always, more or less, its own fault, for the above 'practice of scrutiny', if carefully carried out, will always insure safety.

5. *Warning.*—This warning is a law of the spiritual world. And there is this in addition, that a person is always warned three times, although in different intensities. The first warning is always the strongest; the second less strong, and the third weakest of all. This warning is not always given by dream, but by any way the Helpers may at the time judge most suitable. This is the matter which most interests the conservator, for it is in this manner that the Unseen Helpers assist him in his struggle. In fact, this is the one most remarkable and telling of the proofs that Regeneration is right, in the eyes of God; for no sooner does a man begin the struggle than the immediate help and warnings received from the Unseen put the matter beyond question.

If the conservator voluntarily does what is wrong, he is permitted to go his own way; but if he have been sincerely trying either to keep awake, or to wake at certain critical periods, if he should in a moment of incipient drowsiness drop off, or in some innocent way fail to wake, it often occurs that he is warned in dream or vision, or waked by the Unseen Helpers. At times it is the dream of a bell, an alarm-bell, a clock, or anything of the kind. Or it may be a knock at the door so strong as to wake him, make him rise, and go to see who may be at the door. Or it may be the deep barking of a dog, or a voice calling the name, or uttering any suitable exclamation, such as 'Wake' or 'Hello'—in fact, any thing which may be most suitable to the person, to the occasion, or that may be easiest understood and most effective. In fact, it may come in the shape of a severe slap, or the noisy turning of the door-knob, or such a soul-terror as will produce 'goose-flesh' all over the body. But of course these warnings cannot be relied on; for the very moment the Unseen Helper sees that the soul relaxes its efforts in reliance on them, he stops his assistance immediately. The warnings are given only as incidental helps to sincerely struggling souls, who are supposed to be on the watch all the time on their own account, anyway, and are specially helped only on extraordinary occasions. These warnings may be given once only, but they are never given more than three times running. After that a soul is abandoned to its ways, and it is permitted to reap the fruit of its experience.

If they cannot be relied on, why speak of them? That souls may recognize the source of such warnings, in the case that the Unseen Helper should vouchsafe any of them, and realize that if such warnings are given it is only for some good purpose, in view of some very real danger which, though not apparent yet to human eyes, may be very apparent to the foresight of higher beings.

One would think that souls would both appreciate and obey warnings given from within to assist them on the road upwards. And yet there exists the strange condition that they may know all

the above, and yet go on blindly time after time, going through all three warnings, ending up with a katabole. Were it not that God is infinitely merciful, patient, listening to the successive repentances of foolish souls, it might well be hopeless for them to seek assistance from the Unseen. For God sees things in their true light, that these souls, in behaving badly, have not so much insulted God, and grieved the Spirit, as they have permanently injured themselves. So God overlooks his own feelings in the matter, and pities them for their own sake. Yet, He is just also, and He permits them to suffer just failure, as punishment for neglect of the warnings given them from within.

It may therefore be said that if a man ever has a katabole, it is his own fault entirely. For if he only sought and obeyed the warnings given from within, he would avoid all the narrows and arrive safely in port, without the least disaster. It therefore pays, as a mere matter of investment, to scrutinize one's inner life most minutely, and to be constantly on the watch for warnings.

There is, however, one matter, in this connection, which deserves consideration. These warnings are given symbolically, and sometimes so that it is difficult to understand them in the right way. The reason for this is not so clear as the above naked, bald fact of experience, although, of course, as a rule, the warning comes so opportunely and with the meaning flashed into the mind so distinctly that misunderstanding is impossible. Perhaps the above fact may occur in order to force souls to think for themselves, and not to rely parasitically on the Higher Powers. In other words, their principle seems to be that a man shall be helped if he deserves it. Whatever the reason, however, it does happen that warnings come without explanation. In this case it is the soul's duty first to ask for illumination, and then to rack its brains most unmercifully until an adequate explanation is found, always leaving the mind open for other unthought of eventualities, never taking any chances of any kind. There are, indeed, two principles which will assist in the search. First, the warning is about some danger to conserv-

ation—for this is the only accident that can happen to man which in the eyes of the Holy Ones warrants their interference. Secondly, the warning is likely to refer to something of which the soul was not thinking at the time of receiving the warning, or to some yet unseen, if approaching, exigency. Besides asking for illumination, and racking its brains, the soul should do this *instantly* inasmuch as the element of opportuneness is perhaps the most essential part of the warning. There is perhaps nothing quite so aggravating as to recognize a warning only after the misfortune has happened, and the feelings of the Helper whose warning was slighted and wasted, can be better imagined than described. One can also imagine, without being told, what influence the slighting of one warning would have on the receiving of another one by putting oneself in the shoes of the slighted Helper.

There is often another reason why, at times, warnings may be hard to understand. Sometimes a warning is given to one person for another, for some good reason or another; either because the other person is not likely or understand the message, or because it may be good for the transmitter to deliver the message. In any case, however, when a person has received a not-understood message, he may with full confidence rack his brains until he discover its application, seeing that the meaning must be discoverable, or it would not have been sent him in that particular shape which is usually chosen by the Unseen Helper because it is judged the most suited both to the exigency and to the soul.

Of course all of this is the exactly opposite mental attitude from those whose mental inaccuracy is satisfied with the vague belief that 'all is good', and so forth. They of course, cannot hope to conserve, being so inaccurate as sometimes not even to have ever observed that there are monthly periods! It is not here a matter of disagreement of doctrine; it is simply the fact that to succeed in conservation demands,—enforces the utmost accurate, detailed, scientific, practical thinking; and experience shows that the Higher Powers approve of conservation, and success in it.

6. *Novelty*.—There is, in connection with all of this, a spiritual law which should be thoroughly understood. It is the *Law of Novelty*. 'Behold, I make all things new'. The Spirit never speaks twice in the same way. It always comes in a surprising, unreckonable, unforeseeable way. Let us, however, hasten to add that this way is always exactly the only right one. The more familiar a man is with the ways of the Spirit, the more does he marvel at the almost miraculous diversity with which the same warnings of the same dangers have come to him from time to time.

The practical results from the operation of this law is that it is impossible to make use of, to impose on, or to trade with it, without exception. Consequently it is impossible to predict anything about them, or to theorize about or describe the warnings from within. Being different in every case, there can be no uniformity of experience among various conservators, except they all have been warned. There is nothing cut-and-dried about the warnings, and they come ever new, with startling diversity. It is a matter of practice, not of theory. So it is utterly impossible to say definitely just what certain visions or warnings mean; and any book which professes to give unchanging interpretations thereby shows that it is unacquainted with this law. Every case should be decided on its merits, as will be revealed to the soul by the Unseen Helper who gave the vision. And thus no one can spiritually tyrannize over another, for God alone can interpret. Nor can dogma grow up; it would be destroyed as soon as born. Nor can any make a convenience of the Spirit's guidances or warnings—for none can predict when or how, if ever again, they will come.

In the spiritual life, *it is always the unexpected that happens*. So man is forced to stand on his own feet, to rely on himself wholly as, indeed he needs to do in order to develop his divine dignity. Then, in the hour of need, comes the divine assistance.

This law further teaches humility. Boasts are heard in heaven; and it seems to be a divine law that there is no time when a man is more likely to fall than when he asserts himself safe.

7. *Symbols.*—The interpretation of dreams and visions is the next most important thing to realizing their importance. This is, however, a matter which has to be left to the individual, for he alone can tell whether the vision came to him with that impression of importance, or application to himself which alone legitimizes it. General rules can, at best, for many reasons, only be very vague. Of course, thought appears to the soul symbolically, and a symbol as such, means nothing by itself, apart from what it may signify to the mind giving and the mind receiving the particular vision. Different minds may at times indicate the most contrary things by the same symbol, so that there is no absolute universal standard which might be called the universal symbol-language, and of which could be made a dictionary, either tentative or exhaustive and accurate. It may just as well be looked upon as a settled principle that no dream or vision can be interpreted by anybody else than the person himself who receives it, for if he does not immediately understand it, the Unseen Helper beyond will make him understand it. Nevertheless, there are times when a person should ask the opinion of others in the matter, and sometimes good results in the way of suggestions and valuation are thus attained. Hence a man should steer his course half-way between too great self-opinionedness, and too great deference to the opinions of anybody. To put the matter in other words, *Not even in religion can one dispense with common sense.*

Having made the above position clear, and reiterating that the ideal manner of interpreting a vision is by the seer himself, with prayer for enlightenment if necessary, it will not be misunderstood if there should be given here a few of the more common symbols which the Unseen Helpers use, or rather, which they have used in helping conservators within the personal knowledge of the writer.

Water. Wetness of any kind, rains, streams, oceans, always refer to the *gone*, the sexual secretion. This water or wetness is seen in all stages from mud and slush to basins of crystally limpid water; the first indicating loss and incontinence, the latter the stor-

ed and transmuted life. This symbol seems to be used by the Unseen Helpers with pretty constant regularity, and like the next one, may be relied on with some confidence. Falling down a hill and wetting oneself at the bottom of it in mud is an instance of the connection in which it is used, typifying a downward fall into a katabole. Or, walking on quicksands, with water rising at every step; or picking one's way across a wet field; or being exposed to rain, sleet, melting snow, or the like. Wind, especially if howling, or damp and cold, typifies the lusts and passions unbridled, tending towards a fall. With a little ingenuity, the bearings of this principle will be found to have wide ramifications, and to be of the utmost use.

Horses. One of the most constant and reliable symbols is a horse, that typifies the power of the life. To fall from horseback, or to have the horse run away with one, or to have the horse lead one wrong, means that one has not yet gained self-control. To be able to keep seat on horseback, or to succeed in bridling or taming a horse, or to drive a horse successfully, or to be driven rapidly in the right direction, is a good sign, and shows a goodly degree of control. In fact, every conservator, about the time that he gains control, gets an experience of this kind: a very real and serious test, given by the Holy Ones to establish the fact whether or not the conservator has attained self-control. Whoever gets this experience may congratulate himself for having been thought worthy of this test. The horse may suddenly become restive, or turn right back, or unhorse the rider—all parables so plain that 'he who runs may read'.

Mountain. Of course a mountain is the symbol of spiritual attainment, and is a uniformly good symbol. Steepness of sides signifies the hardness of the struggle, and many have seen at the top of it a Temple.

Temple. Sooner or later every successful conservator sees a Temple, and, when worthy, is initiated into it. One can only say that fortunate indeed is he to whom such holy experiences come.

The New Jerusalem legends are by no means a fiction, without good grounds. The Ministers of the Temple are, as it would seem, generally robed in white, and unless this color is prominently present serious misgivings and watchfulness on the part of the seer is requisite, lest he fall into the sphere of magic.

White. The color white is of course the symbol of purity, and is distinctive of the garments of those who have come out of great tribulation. White light, white garments, white doves, and white Temples are almost always symbols of holiness. Just so soiled and muddy garments are indicative of sin, and of course of incontinence, as above.

Clothes. Holy Ones, when seen, are always clothed. Nakedness of any kind is always of evil; and the Scripture puts it very well, 'clothed in his right mind'. Holy persons will always avoid nakedness of any kind, although absolutely protected by their good conscience, should any natural accidental nakedness occur, as in taking a bath, or the like. White garments are of course the holiest. Any unnecessary display is usually of evil, however gaudy. Unless the usual garments of a person are worn in the dream or vision, loose white robes are those that are most holy or that make the vision most reliable. The poetic tradition of a white 'marriage garment' finds here its origin and authority. Mud-stains mean self-indulgence, and these stains are sometimes indelible. Ink- and blood-stains explain themselves.

Dogs. The symbol of uncleanness is a dog. The dogs that will be seen in vision sometimes will be of the most attractive appearance, beautiful, like collies, and typify the lower desires, as the New Testament also does. This occurs not in spite of, but rather on the very account of it. For the flesh, as such, is naturally and instinctively beautiful, as birds who assume a brighter plumage specially for the purposes of pairing-time, and the effect of human physical beauty on the opposite sexes. The dog's readiness to co-habitate in public, and his canine propensities typify the natural way the flesh behaves. At any rate, experience shows that the

Unseen Helpers have recently used this symbol to set forth this meaning to conservators.

Cats. Cats are both good and bad in symbolical meaning. In as far as they set forth conservation, as being a clean and conserving animal, they are good. Thus at times the daily germ may be typified by young new-born kittens. But, for the most part, it is the Unseen Opponents who appear in this shape, fawning and purring, but ever ready to pounce, with tooth and claw, on the fortuitously unguarded moment, of the conservator, to suck out or knock out his *zoe*, if not his *gone*, or if not the daily or monthly germ. They appear black and furry, with glowing eyes. As a general rule, therefore, the conservator should wake himself at all costs at sight or touch of a black cat, however much it purr or fawn. The Opponents appear in this shape only as symbolizing their intent on their victim's conservation, and when thus appear generally jet-black or tiger-striped. A white cat may, however, be of benign significance.

Colour. The colour scarlet typifies the senses. A woman attired in scarlet is a tempter—to await the temptation is sheer insanity. Strange to say, the Book of Revelation uses this very symbol. A scarlet mouse typifies the extreme of sexual corruption, or the most degraded and sensual of Opponents. At such a sight take no chances, but awake instantly and examine your own heart, whether no unnoticed uncleanness has not been hiding there. Blue is mind, reason, or intellect. Gold is spiritual, denoting value; and often a new daily or psychic germ may be announced by the finding or receiving something golden, as a watch, or the like.

Animals. The receiving of the psychic germ is, however, more often announced under the shape of some small or young living being. Birds typify souls—and this may be the foundation for the otherwise wholly unauthorized and incongruous painting of angels with wings. These types are generally good, though of course there are wholly unclean and repulsive birds like bats and vultures, which bode evil. But among birds is the holiest symbol of all, the

white Dove, is the symbol for the Paraklete, the Comforter, the Holy Spirit. The colour and type of bird shows the character of the soul typified. Serpents are of course always of evil, denoting a tempter, and the use of the sex powers for earthly powers. A bull typifies the regenerate conservator. Rats and mice, especially if of scarlet colour, are the types of the most extremely hideous and obscene Opponents. No possible good in this connection.

Monstrosities. A giant-like person is almost always of evil. Likewise any unnatural physical human organism, or one affected with a loathsome disease. This is an important point, because the otherwise sometimes attractive appearance of these gigantic figures might deceive the conservator as to their real nature. Dwarfs are not so bad as giants, but rarely spiritual. Small heads appearing in the inner vision during meditation are generally earth-bound spirits of the kind spiritualism deals with. Trust nothing that does not come life-size.

Bells. Ringing of bells of any kind is usually for warning.

Such are a few of the more common and obvious signs. A complete list is out of the question not only because of the reasons advanced above, but also because with the advance of inventions the Holy Ones make use of the newest machines to warn those who understand their import. Thus, for instance, a locomotive has for some time been used instead of a horse to denote the onward sweep of the conservator's regeneration. More recently even this symbol has been replaced quite often by that of an automobile. And in the future there will be doubtless similar changes to suit the times and circumstances. The only rules that will be of universal application will be those of good sense, ingeniousness, sincerity, and unquenchable passionate hunger and thirst for purity. To these shall, in one way or another, be vouchsafed all strictly necessary help from within at the exactly right time in the exactly then right way, so that in all times and places and races whoever is earnest and, being true to his own best light, lives up to it, shall surely, in the 'far spiritual city', be crowned with a golden crown.

8. *Unseen Opponents.*—Besides these general symbols there are many others which have to be left to the imagination, ingenuity, and common-sense of the conservator. It may not, however, be amiss to mention some of the forms under which the Unseen Opponents appear at times. There is no need to mention ugly or misshapen forms; nor bloodshed, pistol-shooting, or the like; or dreams at the end of which one feels oneself humiliated, unworthy of his better self. For it is plain these are of evil.

But the forms of evil one should most avoid are those which might otherwise not be immediately considered evil, because not directly repulsive, operating as both deceit and temptation. Such are dreams of ecclesiastical functions, mysteries, and the like, or which enforce doctrines vague or not understood; all undue reverence, or sacramental functions which do not end up anywhere, images, statues or symbols, beautiful and mystic; all these things are of evil. How does one know this? Because they are not helpful to conservation; if they do not directly lead up to a katabole directly, they at least strengthen the earthward tie. A clear meaning and noble purpose is the characteristic of a helpful experience.

As akin to these are the many dreams of bondage or slavishness to some strong power or personality of the same or opposite sex, in which the self is enchained, by its own weakness, or by overwhelming power. All this is of evil, and should be shaken off as soon as possible.

Although, no doubt, no temptation comes to a soul without having been permitted to do so by the Unseen Helpers, there are many direct temptations that will come to the conservator. Beautiful, languorous women for men, or the opposite for women, scarlet-robed or naked, or any other shape more exactly suited to the weakness of the conservator, whatever his greatest weakness be, will come to him both in dreaming and waking condition; or, furry creatures with glowing eyes, and the like; some so real as to petrify with horror; all these are various forms of the evil which must be resisted to the uttermost by insisting on waking thorough-

ly. Some of the Unseen Opponents live entirely off the vitality they can suck from sleepers, and vampires they are in reality, or, as it was put in medieval time they are the 'succubi' and 'incubi'. Many even undeveloped people can both see and feel them. Who would enter the spiritual realm will have to face the 'Monster of the Threshold': for he who would attain entrance into the world of spirits must face its dangers if he would enjoy its privileges. To wish that the Opponents did not exist is as idle as to wish hunger did not exist. To deny their existence is only to confess he has not made attainment enough to have entered the actual realm of the inner world. Their existence is as reasonable as that of thorns on a rose. Nevertheless, there is no need to insist on their existence as a dogma. The chemist can afford to let himself be vindicated by the student's experiment. And to the disbeliever in the existence of the Opponents it may be answered: In your undeveloped condition it is probably just as well that you should disbelieve in their existence, for you would, in your present frame of mind be more injured by your fear of them, than helped on your way by a knowledge you fail to make good use of. Disbelieve in them as long as you can. If it be true that they exist, God will reveal it to you when and as it is best for you. But, in the meanwhile, *see that you keep on progressing* by conservation, and some day you will be in a position to know the truth of the matter for yourself.

But the conservator does not have to wait long for proof of the activity of the Opponents, even if he should never gain the power of seeing the enemies with which he has to struggle—which is, of course, as in anything else, a distinct step towards success, and which is something not so much to be feared, as to be grateful for, as a great privilege vouchsafed by the Unseen Helpers. For persons who may be in a half-sleeping condition may sometimes be awaked with a sudden start, with goose-flesh all over them; and sometimes these Opponents will suddenly strike a man, if he is sitting half-asleep, so that it will be almost impossible for him to breathe for the moment, with the heart beating wildly, and

perhaps a katabole. In fact there are times when these powers attempt to strike men when awake even, hoping to succeed by the suddenness of the blow.

Often the coming of these Opponents will in dream be shown forth by a door ajar just opening, resulting in horrorized expectations of who is to enter. Often these Opponents will be seen first looking at one indifferently, only to spring on one suddenly. Eternal conscious watchfulness is the only safeguard in any case, and might as well be gotten first as last, however high the price. Often their influence may be felt while awake as a heavy pressure on the forehead, which may either come suddenly, or after a too passive meditation, or after warning anybody else against these Opponents. For when one person warns another one against these influences, the influences of the warned will turn around upon the warner as an intruder and disturber.

To the soul that develops itself spiritually without consecration these influences become obsessions, degrading, uncomfortable, dangerous, painful. To those who are protected they will come during meditation, try to distract them, make it uncomfortable by tricks, noises, and blows. *Consecration, consecration*, this is the secret of safety and welfare.

In the dark these Opponents may come as dancing bluish lights, or they may signify their presence by loud cracks of furniture, or the walls while conversation is going on.

Another way in which they operate is by 'diabolism', which is something for which one would blame oneself, were it not for the fiendish ingenuity which observation reveals—stopping of clocks at the most critical times; forgetfulness of periods at this time exclusively; waking with a start on the very stroke of the hour till which the conservator had decided to watch, and so forth.

This opposition which the conservator encounters shows how near vital truth regeneration is. The Opponents smile contemptuously when a soul is 'converted'; but if it begins conservation, they fight to the death, for it means their subjugation or death.

9. *Spiritualism*.—The question now arises, Is Spiritualism helpful to the conservator? There will not be made here any attempt to praise or discredit the nobler spiritualistic doctrine, or to question any of its manifestations. Nor will any attempt be made to criticize the spiritualistic practice of giving 'business advice'.

For the conservator, however, the matter has one important aspect only: mediumship exhausts the vital forces of the medium. The 'spirits', or whoever they are, claim to manifest only 'when the light is strong', that is, when they have much of the medium's vitality to suck. Directly this is exhausted, 'the light grows weak' and they leave the medium. For the conservator this mediumship is out of the question. First, because of the successive losses of zoe which it is the main business of the life of the conservator to conserve. Secondly, because the practice of giving up his or her own body to 'control', of spirit, angel or devil, or, for the matter of that, even to sit passively in the dark as is required of the 'circle' or 'sitters' is the direct down-pulling of what the conservator labors with tears and prayers to build up—for eternal consciousness means to gain sole absolute control over one's own body, to permit nothing but one's own very best self to express itself through it, to be unceasingly actively positive, never to sit without doing something, and never for a moment even to listen to the senses, let alone permitting them to serve an other and obsessing personality. So, fully granting all that Spiritualism claims, What then? It is the direct and special antagonist of conservation.

Of course, those gentle loving souls that have dear ones who have passed beyond are loth to believe this; but it is a fact that sometimes those who were most dear to them while on earth as soon as they pass beyond cling to those who are still in the flesh and thus become their spiritual opponents, often unconsciously, and unintentionally. Even while in the flesh many loving souls injure each other spiritually. There is a certain dignity and distance which souls ought to keep one from another. In fact, the noblest affection is one which knows how to keep distance rightly.

10. *Psychic Powers.*—Next to spiritualism is the question of psychic powers. Are they helpful? They may conceivably; and no doubt, as development proceeds, psychic powers will come to all. But, as a general rule, they are a distraction, and may be an opportunity to start the wrong road—and none knows when they get back. In many cases, the more dissolute a man is, the greater his psychic powers. So that, after all, they can be neglected with entire safety. Actual attainment is the only thing worth having.

After three consecutive conserved germs, at least, there will come the power to see the Holy Ones face to face, in full daylight, and it will generally be found that all the needed psychic powers will come at the right time.

Besides, psychic powers are not the Still Small Voice, and this comes to any, even those still in the Church, if they sincerely desire to know God's Will that they may do it. On the whole, psychic powers, if possessed, had better be shut off, unless direct utility be the result of their exercise. The whole attention is needed for success in regeneration, and whoever is curious, and enjoys psychic experiences, is pretty sure to be tripped up thereby. For some even physical blindness is good, inasmuch as it intensifies efforts along interior lines; and so it is often just as well to be astrally blind, if thereby they be kept close to God.

11. *Spirituality.*—To close, it may be said that the only criterion of any vision or dream or experience is this: Utility towards conservation and devout spirituality. All else is of evil, and distracts if it does not mislead. Let the conservator therefore keep his eye and heart *single*, inasmuch as he must be *one-pointed* in not permitting his attention to be diverted, not for one moment from conservation as the main business of his life.

CHAPTER XVII

Regeneration in Hypnotism

1. *External & Internal Selves.*—In discussing the subject of Regeneration from the stand-point of hypnotism, it is difficult to know just what terms to use; every authority uses different ones, and denies categorically both the terms and results of the other. It is not merely the controversy between the schools of the Salpêtrière and Nancy, between hysteria and suggestion; it is even the very language used that differs. One hears of 'sub-conscious', of 'sub-liminal' selves; of 'suggestion' used in senses so broad that it could refer to anything in heaven or earth. Others know of 'objective' and 'subjective', or 'voluntary' and 'involuntary' selves. And it is most dangerous to hazard anything on the subject, because those who see the matter in another light do not hesitate to vituperate one as ignoramus or impostor.

In such uncertainty it is necessary to define for oneself.

The *inner self* is that self which is revealed in the deeper trances, which has immediate control over the functions of the body, and its metabolism, through the sympathetic system of nerves; it is entirely amenable to suggestion, while incapable of discursive logical reasoning; it is far-sighted, far-hearing, recognising itself as the true personality.

The *outer self* is that self which is in control of the body under normal conditions, with power of reasoning, controlling the motor nerve-system through the brain; it is the normal self of every-day life.

The purpose of spiritual development is for the outer self, whose reasoning powers are needed to guide the childishly credulous inner self, and which constitute the fact of moral responsibility which could not exist without them, to take absolute control of the body through the means of the inner self, whose spiritual senses are to be also so mastered as to enable the outer self to use

them at its convenience. The further object is for the outer self, which otherwise is not eternal, and would otherwise perish with the body with which it was born, or soon after, to attain immortality by so thoroughly subduing and incorporating the immortal inner self that it, the outer self, have become able to weather the shock of separation from the body that gave it birth and nourished it.

Why cannot the latter object be obtained directly without the intermediation of the former? Because separation from the body will have to be practised frequently and successfully before death so that when that catastrophe finally occurs the outer self remain untouched, and uninterruptedly externally conscious. To this end the very metabolism of the body has to be controlled consciously, with all the independent turbulent impulses and lusts of the flesh. In building up the body, all the katabolic processes and accidents must be eliminated; besides, the inner self is forced to form the habit of subjection by the practice of body-control, of which it is the intermediary.

It might seem that this absorption of the inner self by the outer self is an advantage for the latter, but hardly for the former. Not so. The inner self, though immortal and possessing spiritual senses is a child in credulity, and in order to become a god in its own right, must develop responsible, rational self-control. For this purpose, when the opportunity presents itself, it makes itself a body whose flower, so to speak, is the outer self, which, if all the anabolic processes are intact, and by means of the monthly psychic germs will normally subdue the inner self, and attain immortality. But to correct any katabolic habits and to encourage the anabolic ones it is necessary to use the inner self, which through the solar plexus of the sympathetic nerve-system builds and preserves the organism from birth to death. The master-question of the spiritual life is then: How may the outer self best assimilate the inner self? Simply by concentrated thought. The scientific proof of the effectiveness of this is the subject of this chapter.

2. *Scientific Authority.*—In order to give some authority for the main statements to be made hereafter, references will be given to the book of Dr Albert Moll. This book is selected, not because it is the only or best book, but because it is a very practical and sensible text-book. Although it represents avowedly the school of Nancy, and although it incurs the most justified criticism in its unreasonably wide use of the term 'suggestion', nevertheless it may be considered in some senses as a very reliable authority, just because of its not being likely to entertain any facts but those he can not possibly explain away. For the adherents of the Salpetriere school, some references are given to Binet's 'Double Consciousness' and Janet's 'L'Automatisme Psychique'.

Many will consider the psychological scheme given above to be defective or tentative. Moll himself, representing the Nancy school, is just as scientifically uncertain about his own conclusions. He divides scientific phenomena into two groups: those that show change in voluntary movements, or centrifugal nerves, and those which, to these changes, add abnormalities in the functions of sense-organs, or centripetal nerves, 51 (these numbers refer to pages in the book of Moll). Forel's division is, i, drowsiness; ii, hypotaxy, and iii, somnambulism, with loss of memory on waking. The chief phenomena of hypnotism are, i, voluntary motor suggestions; ii, positive and negative delusion of the senses; iii, rapport; iv, the phenomena of memory, and v, post-hypnotic suggestion; 220. Max Dessoir, 239, supposes, with Pierre Janet, that human personality is an apparent unity merely as to our consciousness, but that it consists of at least two distinct personalities, each held together by its own chain of memories. This is supported by Binet's and Barkworth's experiments, in which both personalities were tapped successfully simultaneously. Further undoubted and undisputed phenomena, such as i, animal magnetism, ii, supernormal thought-transference, iii, certain supernormal acts in somnambulism, iv, the effect of the magnet on hypnotic subjects, and v, the effect of drugs on approach or contact, Moll prefers not to dis-

cuss, 357. So also, 365, 366, the reading by means of the skin and the pit of the stomach. This is a swift method of disposing of unpleasant facts! It may be pointed out, however, that all these facts are not only easily, but naturally accounted for by hypothesis advanced in the former paragraph.

Let us now examine what, *in reality*, these authorities think, *not say*, about the statement made above that the inner self is far-sighted, far-hearing, and the like. These are partly among the facts which Moll mentions, but refuses to discuss. Part of them he does notice, and his desperate efforts to explain them away, together with his directly expressed disbelief in them, gives additional emphasis to the facts he states, and his admissions of them. Such happy inconsistency would be a crime in any but a scientist! Echolalia, or extreme imitativeness of speech extending even to foreign and most difficult languages, is too well known to deny, 84; there is hardly need to mention the classical cases of the servant-girl who fairly imitated Jenny Lind, and the servant-girl who recited Hebrew by the hour, 88, 89, 126. 'Hyperaesthesia of organs of sense' is admitted, 163, 375, to explain away 'clairvoyance', although Moll does not seem to realize that the facts are not altered by changing the name! He also is forced to admit the activity of the mind during sleep, such as Voltaire's composing poetry, and mathematical problems being solved, 198. Hyperaesthesia of sight and smell, 100-104, are 'a fact', though he tries to show to show that this hyperaesthesia was not absolutely necessarily present in certain experiments. There is also the hyperaesthesia of memory, noticed above, and the faculty of telling time, 250. And yet, in spite of all this, he at times blankly denies all this. Nor by simply using the magical word 'hyperaesthesia' does he explain anything. For, from the stand-point of the law of continuity or conservation of energy, it might be comprehensible how sense activity might diminish; but how, without any adequate physical change it should suddenly so increase as to mirror what is taking place behind walls, and miles away, demands more credul-

lousness than is required for magic, and would be more miraculous than the theory he combats and rejects on account of this very charge of assumption of super-normal faculties, as postulated in the theory proposed in the former paragraph.

2. *Relation of Inner Self to Body.*—The inner self is in direct control of the body, in its vegetative or non-voluntary functions. The proofs of this are that the sensitiveness of the senses may readily be altered so that pins may be stuck in the flesh without any suffering. The body will become as stiff as a board; and, as crowning proof, the mere suggestion of a boil will produce one in all physical actuality, and the suggestion of removing it will physically remove it. This, of course, could not have taken place unless the inner self stood in the above described relations to the body physical.

A suggestion to the inner self may suspend or alter the rate of beating of the heart; in fact, fakirs have been known to go into a long state of suspended animation. The other functions may be affected in like manner; in fact, it would seem as if this inner self had absolute control over the whole vegetative or involuntary part of the system—that part composed of non-striated muscle.

This is one of the most authenticated points in hypnotism, and Moll bears abundant witness to it. For instance, the mere idea that an arm has lost the power of motion is sufficient to cause hypnosis, of which precisely this loss of motion is the only, or most important symptom, 27. Of the mesmeric passes, the mental element is doubtless the most important; Tarchanoff shows that while gentle stimulations of the skin may produce in it weak electric currents, these can also be produced by strong concentration of the will, in consequence of which there is always strong muscular contraction, 30. Hypnosis comes on by application of electricity, merely because of the subject's belief that electricity induces hypnosis. Hellwald tells of the Aissaouas in Algiers, and the Buddhists in Thibet, who while in an ecstatic state wound themselves without pain, 32. The thought of an object for which one has a

great longing awakens the desire to possess it. Sensations can also be produced in the same manner. An example of this is the itching many people feel directly fleas are talked of. An idea can have an effect which displays itself externally — for example, certain thoughts will call up certain corresponding movements. So also the 'willing game', 55. Likewise blushing and yawning are sometimes contagious from the mere thought of them. The hypnotising method in use at Nancy is to create in the subject a conviction of the appearance of hypnosis, and through this to induce the hypnosis itself, 57. Likewise, the mere thought of stammering induces that bad habit in many. Also, many hysterical paralyses are mere auto-suggestions, and a patient cannot move his legs because he is convinced the movement is impossible. If this conviction be shaken, movement is at once possible, 58. The alterations which we find in hypnotism affect the voluntary and involuntary muscles, as well as in the organs of sense, common sensation, the secretions, metabolism, and in rare cases also the cell-power of organization, 60. The rigidity of the whole body, so well known, is another proof of the power of the mind, 74. There are many every-day reflexes, which no one questions, such as, stooping at the whistling of a bullet, laughing at the sight of a clown, sickness produced by a disgusting smell, 81. The sense-hallucinations possible in hypnotism are endless; suggestion of cold induces goose-skin; so can itching be produced. So the hypnotized may at times be made to see some persons, and not to see others, 92, 97. A command may restore any or all functions, or wake the subject, 98. The bowels can most easily be affected; the heart also; also the temperature, even to certain specified degrees, incredible though this seem. Respiration can be totally inhibited. Urination is also suggestible. "Charles Binet shows that erection and emission of the semen can be effected by it, so as to produce on the subject an impression of sexual intercourse", 106-114. Anatomical changes even can take place. The characteristic physiognomy of certain professions is well known. Real blisters have

been raised and healed by suggestion alone. The menorrhagia has been induced and arrested. Bleeding of the skin, such as the stigmatics like Louise Lateau show, has been induced and placed beyond doubt by Virchow, 114-117. The anatomical changes have been so real as to result in suppuration in the case of suggested sores, 120.

The amount and quality of the testimony which has in these latter days been collected in evidence of this point, the possible influence of the mind over the body, is so overwhelming that disbelief amounts to a confession of ignorance.

4. *The Inner Self is Amenable to Suggestion.*—The next link in the argument of this chapter is that the inner self is amenable to suggestion. This point, constituting as it does the very contention of the very authority quoted above, who represents the Nancy school, as against the hypothesis advanced in the first paragraph of this chapter; I say, this point, at least, should not create diversity of opinion. The only matter that could possibly raise discussion would be, How far is this so? Cases have been adduced to show that suggestions fail when they oppose the moral character of the subject; others contend that such violations usually give rise to serious nervous disturbances, while in other cases it would seem that there is practically no limit to what suggestion can do with a person, especially in the case of post-hypnotic suggestions, or suggestions 'à echeance', 156-173.

It seems probable, however, that those investigators who, from the observation of some one case, have decided that suggestion breaks down in the endeavour to either seriously impair, or indeed break down a person's moral principles failed to allow for two very important considerations which seem to invalidate their evidence, and to question their conclusions. They are as follows. The spiritual development and strength of character of each single person is notoriously different from that of any other human being. Under these circumstances is it not unreasonable to deduce a general rule from the test of one, or a dozen, or a hundred, or even

of all except the one particular subject under discussion? Besides, even in the normal waking state there is a great difference between suggesting a distinctly criminal act suddenly or gradually, beginning with deeds morally neutral. Even in the normal state, given the suitable wrong conditions, and plenty of time, money and authority, it is possible to transform any man into anything. Is this doubted? Consider God, who in this manner accomplishes the infinitely more difficult task of reforming criminals into saints. It may therefore be considered as an established fact that the spiritual life and moral character are, in a certain sense, entirely at the mercy of suggestion.

The susceptibility of people to hypnotism is stated differently. Calculated in the form of percentage, Liebeault gives 92, Bottey gives 30, Morselli 70, and Delboeuf 80,—these differences depending probably not only on the subjects examined, but also on the methods and personalities of the investigators. It would seem that the strongest hindrance to being hypnotized is the belief on the part of the subject that he is not hypnotizable at all, or only by certain persons. But the most cogent proof of the thesis of this paragraph is the ‘post-hypnotic suggestion’, which could certainly not eventuate unless we postulate the existence and conscious functional activity of some such a being as what would amount to a sub-conscious self such as the inner self that has here been postulated, 47, 48, 60. The fact that only those who are ‘en rapport’ with the subject can effect certain contractures in the latter favours the view that they are caused by an act of consciousness, 83. “It is possible to produce almost all kinds of aphasia experimentally, as Kussmaul, Arndt, and others have clearly demonstrated. We can cause any one to forget a language which he has learnt; French, for example, Forel, Frank; we can make writing impossible, agraphia. By a suitable suggestion a hypnotic can be deprived of the power of making himself be understood by facial expression, amimia. Drawing, sewing, every form of activity, in fact, can be prevented by suggestion,” 121. Subjects can be made

to believe they are animals, barking like dogs, croaking like frogs. They can even, by suggestion, be changed into inanimate objects, such as stoves, chairs, tables, 134. Intoxication can be induced by suggestion, 137.

Nevertheless, many subjects are conscious of an ability to resist; though they often also know exactly the minute when their power to resist is at an end, when they must obey, and cannot help themselves, 176. The very fact that some subjects do not perceive suggested objects rests on their being first recognized, 184. Suggestibility is a symptom of sleep, and in sleep slight excitation of the nerves may suggest dreams, 205. Those who suffer from sleeplessness have often been sent to sleep by what they were told was a sleeping potion, though it was only an inert substance, 224. The power of even chance suggestion is such as even to produce most ridiculous results, as in the case of the inhabitants of a village who left off eating potato soup because a woman had broken her neck falling down-stairs after eating some, 301. Moreover reputable physicians send patients yearly to Lourdes, on the chance that the suggestion may heal them, 309.

Reviewing this mass of testimony, there is one phenomenon which might at first sight seem strange, the facility with which the inner self takes up some suggestion, working it out dramatically down to the minutest details, and sometimes with the utmost ability, as when it is suggested to the subject that he is a king, or a frog, or a stove. Yet this dramatic ability is quite prominent in dreams, and it takes but little practice to make oneself continue an interrupted dream, or to dream what one chooses. So easy and effective is 'auto-suggestion'.

5. *Rapport*.—The Charcot Paris school of hypnotism insists on a relation between the hypnotizer and the hypnotized, called the state of being 'en rapport'. The contention seems to be that only when subject is 'en rapport' with the hypnotizer, can the latter exert his influence over the subject. This relation can, it is said, be established in various ways. For example, instances are shown

where telephonic communication has sufficed to induce it. The Bernheim Nancy school of suggestion does not hold this theory, attributing all its apparently convincing phenomena to suggestion alone. Where these expert specialists disagree, it would be presumption to decide, and moreover it is not the business of an account of investigations to alter the report of them. Either way this controversy is decided, the thesis of this chapter holds good. If there be such a thing as raptort, the following paragraphs become extremely important in insisting, as they do, that none but the person himself should be permitted to have raptort with his own inner self. If, on the contrary, it be decided that all the phenomena of raptort can be explained on the hypothesis of suggestion alone, then it remains that it is most important that the personality should endeavour to exclude the suggestions of other people, and should learn how to establish his own.

The question of raptort is so little understood, 24, 25, that many consider usual sleep to be simply a hypnosis 'en raptort' with oneself; but this is again disputed by many schools, Moll confining himself to pointing out what differences obtain between normal sleep and the more common phenomena of the hypnotic condition. Nevertheless, it may be looked upon as a settled fact that raptort is at least a factor in hypnotic conditions, however it be explained, and whether it indeed be merely a strained condition of the attention, 165; but, even if it be nothing more than this, it becomes so strong as to entirely ignore all other persons, or any person or thing suggested.

6. *Importance of this Means.*—If it be true that through suggestion or raptort so remarkable and undoubted phenomena have been attained, then it becomes a matter of capital importance for the person who would alter his own habits and nature in certain ways, to take advantage of these most potent means. Nor is this impossible, inasmuch as auto-hypnotic states are quite generally recognised as possible and effective. The only thought in this connection which might lay claim to some originality is this, that in

view of its possibility, and of the fact that hypnotism is being largely used therapeutically both in physiological and moral pathology, that since these states occur as it were by chance, and involuntarily, the subject should seek to understand their etiology so thoroughly that he might become able to use them as he wanted them and *when* he wanted them and for his own clear and definite purposes.

That this is important would seem to depend on the fact that probably few if any human beings are so conceited as to be entirely satisfied with themselves. If they could attain greater perfection they would doubtless do so. For this end mental or suggestive methods open a most practicable, effective way. Religious 'repentance' and spasmodic efforts have, doubtless, been known to avail somewhat; but this irregularity, indirectness, and dogmatic limitations have generally resulted in but pitiable improvement. But here we have a therapeutic agent which, if properly used, can be made to yield rich, direct, dogmatically and financially unlimited results, on lines which can be chosen at will, and laid out scientifically. It will be no more true that because a man is born so, he must remain so to the end. This has no more been a valid excuse for some few years, ever since to disbelieve in what is variously called hypnotism or suggestion has amounted to a confession of ignorance of the facts. True, some of this ignorance has been, to use a term current among Romanists, *invincible*; but that reflects not on the facts, but on the intelligence of the persons themselves. It is the greatest piece of good news the world has ever had since the appearance on it of man—scientific proof that body is not necessarily the master of mind, and the mind is, theoretically and demonstrably the absolute arbiter of the body at the cheap price of study of the facts and ceasing from comfort and laziness. It is the good news—otherwise called the 'god spell', the Gospel, the fulfilment of the prophecies of all well-meaning people, the preacher of which are the *Anointed of God*—in Greek, Christs, in Hebrew, Messiahs, in Hindu speech, Buddhas.

But, to return to the special subject of this paragraph, the seriousness of permitting oneself to be hypnotized is often not realized, but the facts are so appalling that they deserve notice. That is, the facts are appalling to those who are striving for spiritual development; for others, it is not so serious, bad as it is. If the subject has been once well hypnotized, this state may be re-induced merely by sight of people in that condition, or by mere recollection of former states of hypnotization, which may take place even by letter or telephone. Autohypnosis may be induced, especially when the subject has been often hypnotized; and many pathological states of sleep belong to this category. There are records of cases in which sudden recurrences of such states overtook the subject while in places dangerous for him, as in crowded streets, resulting in serious accidents, 28. Auto-suggestion is the greatest foe of external suggestion, and vice-versa, 321, mistrust being a strong opponent of external suggestion. The power of auto-suggestion is well-demonstrated by the fact that some diseases become incurable simply because they were not rightly treated at first, the illness developing into an auto-suggestion, more and more difficult to overcome, 323.

7. *External Means of Self-alteration.*—While this chapter is exclusively devoted to the explanation and suggestion of internal self-alteration, it will not be without use to those who prefer to prepare themselves for this by external means. It will be found of course that their efficacy depends on the extent to which they invoke or include the internal means, so that it would be usually wiser and more economical to openly, and from the start, seek the latter. But with very many persons the mind is not unprejudiced, able or willing enough to do so, so that it is wiser to take up something which they will take up, some easily practised external means which, if used wisely, will prepare the subject for the more spiritual, internal, and direct means.

The bread- and the sugar-pill, so widely employed by the allopathic physicians, are very effective, even on some person who

knows what they are. They are, at least, something you can see, feel, taste and cut, says the materialist! Legends to stare at, formulas to repeat, fasting, standing on one's feet, whipping, eating healthy disliked food—all these are valuable, *in their way*.

8. *Internal Means of Self-alteration*.—As suggested above, the effectiveness of the external means is limited to that of the internal means therein involved. Stripped, they are all auto-suggestions, more or less feeble, and indirect.

By the direct mental means much effort, much stage-machinery is saved. True is the old proverb, Who has no head to remember things, must have feet to go and fetch them. To go at things intelligently, to work mentally, is more cheap and productive than brute force—but of course demands more mental effort, which, again, demands a little self-denial from sleepiness, over-eating, and self-gratification. It would be advisable to instruct people generally in the matter so that they might apply these mental methods at any time, and at will. To give an example of the difference between physical and intelligent, or mental methods, take the financial international commercial exchange system by which the monthly 'trade balance' between two countries, as Great Britain and the United States, is regularly adjusted. The old way was for each individual debtor to transmit to the creditor in the other country the actual cash owed, entailing, besides the endless trouble and risk, a heavy percentage of the whole, amounting to an immense sum annually, which was a dead loss to both. But now a 'clearing house' makes out the general balance between the two countries, and whichever way it stands, one sum, generally a small one, straightens out everything. This shows the childishness of such external methods of sanctification as some Hindu devotees adopt, of reiterating 'Om' indefinitely. Physical means have but very indirect psychical results. *It is usually cheaper to use the direct mental methods.*

This is an important point for conservators, women especially. It sometimes happens that methods prescribed for gaining contin-

ued consciousness are so violent and exhausting that they are simply out of the question for women. They must then resort to mental methods instead. Even for men mental methods might be substituted for physical, though in their case the ideal method is, both simultaneously.

How shall this auto-suggestion be done?

Hudson, in his 'Law of Psychic Phenomena', suggests the following means, basing it on the assumption that in the act of going to sleep the inner self is for a moment revealed, being half-way between the normal waking state and deep sleep. His suggestion is, the last thing before going to sleep to keep the thought clearly in mind, and command the inner self until it responds; keeping it clearly in mind, without wavering, to thus have absolute faith that it will be done.

Another and perhaps better means, because more conscious and intelligent, is simply either to sit up straight, or to stand upright, without permitting a muscle even to quiver, and then, when stillness has been attained, to suggest it in the most positive and plausible way to the inner self, until full certainty of it has been attained by the outer self.

The latter means is the most effective, and best, in very many respects. Especially so because the most valuable part of Hudson's book is the one which is the least original, and again also because and his explanation of spiritism thoroughly unsquarable with facts, and his assertions backed by only slight experiments. The latter is the most reliable because in the waking state the suggestion can be continued till successful, and there is no danger of repeated failures through 'going to sleep' over it—in the wrong way.

9. *The End Sought.*—It is a strange fact that many persons admit gladly that they desire to alter themselves, and yet they do not quite give themselves the trouble to ascertain clearly what they desire to change themselves into. Many also speak of spiritual attainment without trying to understand just what kind of a spiritual attainment it is they are striving for.

If one should mention self-control as a spiritual attainment to be made, probably nobody would dissent; rather, most would approve; but few, probably, could tell *why* it ought to be sought for. Again, many speak of attaining spiritual gifts, by controlling the inner self, but then never reflect what they would do with them. All this tends to show that in spiritual things, at least, humanity has not progressed beyond that *naive* state which in astronomy was the geocentric one, or that state in which humanity remained from prehistoric times down to 1500 A.D., when a whole half of the world was discovered, or till the end of the nineteenth century, when first Africa, the most accessible as well as the most fertile of the continents was first reduced to geographic description. That such dense ignorance on topics so vital should have persisted so long should seem *incredible*; but that spiritual matters should have remained in that state is not half so incredible as that this state of affairs should not have been clearly recognized. The Christian church, split into hundred sects, is a grotesque illustration of lack of information among the brightest people about the one supreme 'business' or purpose of life.

All agree, except the Roman Catholics, as Newman in his 'Apologia' distinctly affirms, that morality is the one great aim of life. But why? Because God, an arbitrary despot, God, has so ordained? And just on this account many, like Mr Moody, class the moral man with the thief and the adulterer, as displeasing God, because, says he, the end of life is not to be moral, but 'to be saved', whatever that may mean to him! In insisting on this, he vaguely hints at a very serious fact: that morality is the one great business of life not for itself, but chiefly also because it is the one inexorable means of reaching something higher, Immortality, to which these ecclesiastic and revivalistic pharisees claim to find a royal road, the one by hysteric emotion, the other by formalism and fetishism... anything, in fact, except the one main thing, honest moral effort. As if any salvation whose foundation morality was not—Paul, Augustine, Luther, Calvin and the xxxix Articles go out of their way to make definite statements on this point—

was worth having! Anything to avoid this honest moral effort, it would seem, is their motto, although God's motto would seem to be, Nothing but this; for a man may be as devout as he pleases, but without this moral effort all his tears and prayers are vain; vain indeed are all prayers unless in some way they act as aids, however external and fitful, often very indirect auto-suggestions, for the one great business of life, Morality.

But this is only the proximate means to the one ulterior means of Immortality; and is proved by the fact that anybody who labours for immortality is forced as necessary physical means thereto to become stoical and austere, the quintessence of morality.

Now, in the attainment of this what are the separate tasks, and which of these can be furthered by auto-suggestion?

The first task of auto-suggestion is to *clean out the heart*, to weed out all personalities, and all evil thoughts, desires; nay, to kill out the very possibility of having such, even if openly suggested.

The second task of auto-suggestion is to control the body. All involuntary movements, all automatic twitching, all useless actions must be cut off. The body must be controlled both positively and negatively. The purpose of this is to hush the senses sufficiently for the mind to become clear, and for it to assert itself.

The third task of auto-suggestion is to control the exterior mind so that any thought could at any time be taken up or laid down like a book by a hand. And while, strictly, this is outside the realm of the inner self, yet this is one of its tasks because mental disorder occurs only when the emotional sub-rational nature is so excitable and aroused that it will not permit the mind to control itself normally.

The fourth task of the inner self, to be attained by auto-suggestion, is to attain that eternal consciousness which permits the motor nerve-system absolute rest, while the normal consciousness, the external mind, is dropped with it, and the spiritual personality is in untroubled full conscious possession of the inner self, and its spiritual powers in the mind or soul realm.

The fifth and most difficult task is to make the inner self consecrate itself entirely to God's Will, Purposes, Utilities and Commands. However easy it may at first seem to do so, this is the most difficult and important step in life, without which nothing else is worth anything. This once attained, all the rest will be accomplished sooner or later, for the guidance of God will then take charge and direct all things suitably.

These ends once put clearly before the mind make the battle very much easier. The first four are partly subsidiary to the supreme end of life. Immortality itself will follow, as a gift of God, at the proper time, as the natural result of the operation of physical, mental, and spiritual law from the absolute morality which will be entailed thereby. And this law to which one is to become obedient is the law of conservation of energy, storing up, transforming into higher kind, a more durable kind, all physical resources.

10. *Proximate Physical Results.*—Putting aside, for the time being these ulterior and spiritual ends, which to many minds are difficult of acceptance, there is one immediate physical end and aim which is the first physical milestone on the road: that is absolute freedom from Disease. That this is possible is so well attested that to doubt is only to expose one's ignorance. There is subjoined here a list of diseases which were cured by hypnotic suggestion to the knowledge of Moll; cases therefore which he considers as authenticated. The peculiar value of this list is as follows. It is not given in this form by Moll as if he were trying to prove a case. He is not a professional healer; his opinion seems to be that hypnotism can be used for therapeutic purposes to a limited extent only so that he is not likely to overstate the case for healing. Besides, his reputation as a scientist is beyond reproach in the scientific world—a reputation which may be of some value to materialistic sceptics, at least.

All kinds of pains which have no anatomical cause headaches, stomach-aches, ovarian pain, rheumatic and neuralgic pains, sleep-

lessness, hysterical disturbances, particularly paralysis of the extremities and aphonia; disturbances of menstruation; spontaneous somnambulism; uneasy dreams, loss of appetite, alcoholism, morphinism, neurasthenic ailments, stammering, by Corval, Ringier, Wetterstrand, Pauly; nervous disorders of sight, by Forel, Moellerup, Chiltoff; enuresis nocturna, pruritus cutaneus nervosus, not inherited sexual perversion, by Krafft-Ebbing; Schrenck-Notzing, Ladame; singing in the ears, prolonged cases of chorea, railway spine and emotional neuroses by Hirt; agoraphobia, de Jong; writer's cramp of central origin.

Of course, the professional healers have cured far many more diseases than are mentioned above; nay, they have even succeeded in cases which involved tissue and form changes. While hesitating to use it *exclusively* in all cases, it does constitute the one natural process by which to put and keep oneself in perfect health. All the marvellous cures which Mental and Christian Science has accomplished were wrought in this manner. This can almost be demonstrated. Each of these systems attributes its healing power to the superior accuracy with which it represents the Universe, to its being truth. But each system differs; and as they all heal, their doctrines must all have no connection with their healing, which must depend on some one law which all unconsciously employ—and that is the law of suggestion.

Other proofs that their doctrines cannot be right abound. Their view that 'all is good' does not harmonize with the scientific attitude of mind through whose accuracy in details, scepticism and laboriousness all modern inventions have come. Besides, their interpretations of the Bible are simply *impossible* to anybody who knows Hebrew, the Eastern languages and literature, history, and who knows anything of modern biblical criticism. As sure, however, as they are wrong in all this, so certain is it that they are right in the view that man's normal condition is to be in perfect physical health, and that since this can be attained by mental effort it is a man's own fault if he suffers chronically.

11. *Proximate Physical Principle.*—While insisting that auto-suggestion can and should be the disposer of disease, the proximate physical external principle that represents auto-suggestion in the realm of matter is stoicism, not in its philosophical sense, but in its practical sense—the refusal to listen to the fancies or remonstrances of the senses in any matter, as long as the mind knows that no serious harm will come of such refusal.

Just as with a horse, whose needs are scrupulously seen to, but whose feelings are never consulted, the whip always being taken along, and used without compunction, for his own best welfare. Balkiness, and taking the bit between the teeth are, in a horse, capital crimes; and likewise with the body. In fact, it would do some people good, if they could, for some short time exchange places with their own horses.

Stoicism is therefore the primary step to all physical welfare, just as this freedom from disease is the first step towards morality, which is in turn the first step towards spirituality, which again leads through consecration and conservation to Immortality.

The subject of stoicism is so important that a special chapter has been devoted to it.

12. *Proximate Physical Practice.*—Leaving stoicism out of the question, there is nothing more important than a life more generally more and more mental, uplifting, refining. Reduce to a minimum eating, drinking, and all the paraphernalia thereof. Increase to a maximum periods of meditation. Eat only when forced to do so by keen hunger, with no other regular meals. ‘Make no provision for the flesh, to fulfil the lusts thereof. Mentally, live as high as possible. It is not only necessary to perform certain stoical actions, but the whole tone of the life must be raised, breaking with every custom of the world, and every habit of the former life. Success is to him who lives upon the heights.

Living on the heights means something different for each. But it may perhaps after all be summed up as a life in which there is only one necessity, regularity, and purpose—righteousness and

spiritual attainment—while everything else, even life itself is only an incident.

In such a life auto-suggestion becomes easier and more potent daily; the divine man is the creator of his body, and can leave it temporarily or permanently. This is Immortality—and auto-suggestion can be made to lead directly to it.

CHAPTER XVIII

Regeneration in Particulars

1. *Particular Cases.*—In the foregoing Chapters the general methods of Regeneration have been pointed out, and these form the general principles according to which success can generally be attained. Men will find little difficulty in applying them to themselves. For their physiological build is such that even materialists cannot go wrong in the nature and activity of the sexual function, though the greater number of men, through lack of observation, are unaware of their own monthly periods. But with the female half of the human race the most elementary facts of the human nature are so misunderstood that it is a wonder women even live as long as they do. Then the particular problems of old or young persons, and invalids must be considered. Further, the particular difficulties which meet the various kinds of human character. All these difficulties deserve careful separate consideration.

2. *The Aged.*—Persons who have passed the climacteric may of course dismiss the whole subject immediately. Hard as it is to say, physical immortality before death is out of the question. But the remainder of their allotted span need not be wasted spiritually. If they will put themselves in touch with the Spirit, and learn to obey it correctly and implicitly, they will be so transformed that they will be ready to improve to the utmost the next opportunity Providence may have in store for them. But many are only beginning to realize that their vital powers are declining, and they have yet a chance to at least postpone that catastrophe. How shall they do so?

Now this would seem a very important question, How to increase and prolong one's vitality; and doubtless it is a most momentous question for those who really need it. But the *great majority* of those who think they do, do not. Before beginning to practise any such methods, except in extreme cases, one should have

first conserved the little energy he did have *with marked success*. It would be impossible to emphasize too strongly the universal rule that *The only way to increase your vitality is to absolutely conserve whatever vitality you do possess*. Before moving heaven and earth to make money, you had better sit down and darn the hole in the bottom of your purse.

If, *after having darned that hole*, you still need increase of vital power, you had better correspond personally with the author, though very few will need to do so. Common-sense, fresh air, exercise, sun-baths, massage, especially of the parts themselves, and, in extreme cases, rich food, ought to prolong vitality almost indefinitely.

It may be thought that the above is a very summary treatment of the subject, and perhaps very unfeeling too: think of the loved ones, shaking with palsy, appealing for more vitality. Does it not seem cruel to say, You are not yet too old to *deserve* what you want by self-discipline, self-conquest, self-denial. And yet experience has shown that the feeblest persons who had not yet passed the climacteric have been restored to robustness by plain, prosaic, but *thorough* conservation.

3. *Boys*.—Boys cannot have too much exercise of *the right kind*. Each boy is a different case, and should therefore be treated differently. Thorough, interesting open air exercise is good; gymnasium exercise is good for strong boys, but weak ones had better avoid it, seeing that the frequent life-long ruptures, and more frequent beginnings of self-abuse through strains of the arms, or climbing of poles, are risks too awful to incur. Loving good judgment will be necessary to preserve safety, and yet induce that hardening of the body essential for vigour and robustness.

The body of the boy is, after all, only the *very least* of the anxieties of the mind of a parent who hopes his boy will learn to conserve himself. A vigorous brute, whose ideal is (really) a prize-fighter—even if you *call* it 'foot-ball'—will never drift into a divine being. On the contrary, if one can succeed in getting

the mind right—and right in the broadest sense,— it will *in-form* and *re-create* the body. Thus it pays better to work through the mind; for by work through physical means, the soul remains yet to be purified; but the trained mind keeps the body in condition. This comprises four things:

1. *Service.* The ideal of life is to be useful, not to 'have fun'. Boys must be busy somehow—it might as well be, usefully. Set them about humane work, or in assisting the aged. But above all, they must be taught to look to the utility of all that they do, say, read or think. This utility need not involve selfishness, seeing that utility may be to others, even better than to oneself.

2. *Interested Activity.* After being wooed to feel good-will to the subject in hand, they must be given plenty to do. Boys must be doing something all the time: and if they do not have something good to do, they are sure to be in mischief. It is important to arouse healthy interest in good things, in order to preclude the quicksands of day-dreams, self-abuse and morbidness.

3. *Knowledge.* Knowledge of sexual subjects is inevitable, and is unfailingly corrupting unless taught in good season, in the right way, by a loved and trusted person. It is nothing less than *sin* to delay this knowledge.

4. *Associations.* Of course, to some extent, each child makes its own associations; but the child is also made by the environment. This is the means by which he may almost be created anew. Moral obliquity should be the object of the most prayerful solicitude. As the twig is bent, so grows the tree.

4. *Girls.*—Two things especially are required for girls.

1. The words 'pretty' and 'beautiful' should never be heard inside of the home, unless applied in a moral sense. Vanity comes soon enough, and early enough will come the day when some meddlesome fool will do two evils, teach the child self-consciousness, and the false notion that she is to be identified with her body. And these evils cannot be undone. Next is the utter insanity of those who will express admiration of her, when they simply

mean the clothes she wears. Next comes the wearing of things entirely useless, and worn for the sake of beauty only, such as jewelry, rings, bracelets, bangles, belts, which are after all only relics of slavery. And in the passional relation woman takes the attitude of a slave. Hence passionate women openly flaunt the badges of their servitude, feeling, if not realizing, that they thereby bind man, on the principle that the master is bound by the chain which binds the slave. Absolute freedom for all is the right principle—the only one which is compatible with conservation, and it is shown forth by a modestly apparelled body, without ornament or shackle.

Opposite as the idea of beauty is to conservation, the heart of the evil lies in instilling it into the receptive minds of the young who are not able to discern the fearful danger of it.

2. *Dress.* Another thing from which girls have a right to be protected, at any rate until they come to years of discretion, are those inhuman, cruel, insane, stupid and criminal ideas about the beauty of the smallness of hands, feet and waist. It is plainly the Chinese idea. And the wearing of corsets, belts, and clothes hanging from the waist are really suicidal. Especially so with girls whose internal organs are yet only developing, and are generally aborted in consequence. Conservation then becomes in some cases impossible for the rest of the natural life. It is a *crime*.

Of course, besides the mental concepts above recommended, girls need, far more than boys, the following two thoughts:

1. *Talking.* Every uttered word will have to be accounted for on the day of Judgment. Every uttered word detracts from conservation just that much. Some can stand the expense of more words than others can; but *none* can afford one word more than is absolutely necessary to get along with.

2. *Marriage.* However much they may have suffered by the degradations and insults of legalized lust, many mothers, for social and financial reasons, teach their daughters to look forward to marriage as their only business in life. Even apart from conserva-

tion common-sense dictates such reflections as, The man worth having is a man who will wait till you are old enough to know what you are doing; Before selecting a husband you should have known him for seven years, and have known dozens of men, and be 25 years old, and through study and culture have become worthy of the worthiest of men. But for those who seek conservation it is no more a matter of choice. The principle is: Drop marriage out of your mind entirely out of your mind for the present. First succeed in conservation; then you will be strong and wise enough to choose wisely and well. The ideal is to postpone the matter entirely until three full consecutive germs have been stored, when the girl will have seen the Holy Ones face to face, and will be able to know for herself what is really worth while.

5. *Preparation.*—All through this book the assumption has seemed to be that all that was necessary was to start conserving. This is indeed quite true in some senses and many cases. But it often happens that persons are in such conditions that it may take years before they may be able to begin the work of conservation proper. Take, for instance the case of a man afflicted with gonorrhoea or the corresponding trouble with women, leukorrhoea. It may take them years to get themselves into a normal condition, to start with. And this is a serious question for though many men are in this condition, the overwhelming majority of women are in this evil plight, yea, even from their very childhood. Yet the struggle is infinitely worth while, yea worth more than the utmost a human being could possibly do. For it is a kind of struggle in which every step of it pays for itself. So that nothing would be lost even if circumstances should not permit a successful continuation of it. This struggle is, other things being equal, sure of success, inasmuch as the reward for success is a proportionate continued and increased future success, so that however slow the growth be, ultimate success is sure if death holds off long enough. The golden key of success is in this, as in most other things, supplied by the virtue of *Perseverance*, the mother of genius.

6. *Invalids*.—Many persons are chronically sick or in enfeebled condition of health. Their status in regard to conservation must be judged individually. In some cases it is the disease that keeps the conservation back, and thereby hinders nature's recuperative natural powers from inducing health. Again there are many cases in which the root of the trouble is merely lack of vitality. Whichever the cause is, the paralysis of the recuperative processes is due proximately to lack of conservation. How to effect a radical cure must be decided individually.

Usually, at the first sign of a real disturbance sexual activity ceases immediately, so that the daily and monthly spiritual germs are not even incorporated in some cases. Spiritual attainment is therefore barred entirely, until aggressively vigorous health be enjoyed. Of course, an invalid can do the preparatory and yet most difficult work of perfect self-consecration, learning how to come into and remain permanently in relations with the Divine Spirit. But immortality remains out of the question until the physical organism is in a sufficiently normal condition that its senses become acute enough to both apprehend the spiritual realm without, and to express the divine soul within.

Nevertheless, the fable of the hare and the tortoise is true; and adversity is sometimes not without its tonic and invigorating effects. That is, it can, under certain circumstances, supply motive power to souls who otherwise would not have enough 'spunk' to bestir themselves. Pain and poverty are sometimes the divinest assistants. Hence those 'new thought' persons who either pay to have themselves treated, or who treat themselves for 'business success' make a grievous mistake. For it is the divine message of poverty and any physical crippling (Matth. v:29) to make a man not only willing but able to concentrate his *whole interest and effort* on immortality (the cheapest price at which it can be bought). Judge then of the *insanity* of those 'advanced' 'new thought' people who interest themselves sufficiently in 'overcoming poverty' to 'treat themselves' for it so as to enjoy the good things of this world!

7. *Women.*—The methods of conservation for women differ from those for men mainly as her nature differs from that of men.

The one crucial difference is her greater emotionalism, and lesser mental control over it. Here then is her vulnerable point. And as the problem is to have a 'fixed' heart, so that the mind intent on conservation may not be disturbed, her heart must not be fixed on anything earthly, which all must sooner or later fail. But as she cannot live without loving anything, and as to keep herself in such a negative condition would be a superhuman task, there must be found for her love an Object, fully worthy of her noblest devotion, unchanging, unailing, *in Whom* every thing and person may be loved rationally, wisely, and safely. And such an Object exists; it is God. Nothing below the Highest God Himself is worthy of a woman's best love, with Him alone is she safe.

The second difficulty is that *if she wants success* in conservation she must both have and give absolute freedom. She becomes the slave of whomsoever she tries to enslave. She had far better starve than live luxuriously as a toy, a pet, or the tool of legalized lust. But she will not starve, for the God of purity is infinitely wise, powerful and loving. If Hagar must take Ishmael with her, He will feed Ishmael also. All that is necessary is to listen for and obey the Spirit's guidance.

The third task a woman has is to care nothing for earthly reputation, and to care only for what God thinks of her. Of course, it is one thing to flout the world's opinion while you are well-connected, young, rich, and beautiful; but it is another thing when one is friendless, homeless, penniless and shabby. But to all, sooner or later is the cup of bitterness given to drink, and she must be prepared, lest she be swept off her feet by it.

At first it would seem as if these considerations had very little connection with the physical problems of conservation; but it must be remembered that woman cannot fight by physical means such as man can, and she has to grow by conquering her emotions, and controlling her body through her mind.

For it is not the menses she must stop; on the account, for they are not the causes, but only the *effects* of the cause of the trouble which when removed will permit the menses to dwindle away and ultimately disappear. The cause is the leukorrhœa, which is the true vitality, and which must, by hook or crook be retained.

In addition to a strictly judicious use of all the former methods, she will have to decide by experience whether it is best for her to sit up or lie down in times of danger. She must learn to examine her vital feelings so accurately as to know when the germs are born and matured, and when danger of loss approaches. This delicacy of feeling is desirable because it is the first step towards an attainment which must ultimately be made by every woman before she succeeds: to control those local muscles by will-power as intelligently as a hand. This has been done, and therefore can be done again.

Here is a practice which is as useful for men as for women. Its purpose is to facilitate the establishment of the upward spinal current of vitality which is normal in the regenerate. In the unregenerate this current being not yet established, the vitality collects around the genitals, so that the least stimulus may bring about a serious katabole. The practice is as follows:

Breathe deeply, and fasten your attention on the sensation of expansion of the lungs; then as the slow exhalation begins, with your whole attention seek to draw that sensation down the front of the body, between the legs and up the spine to the brain. This drill is entirely harmless, and can be repeated as often as desired, especially at times of danger, of sex activity, or sleep. It should be remembered until the vital current has been permanently established. It will now be understood how suicidal it is for the woman conservator to compress her figure by belt or corset, which 'choke off' what little current may exist there already.

It is quite essential that woman learn to discern and obey her intuitions, by which she will be guided from within in the unpredictable exigencies of life; further instruction by correspondence.

8. *Character-Flaws*.—It is important to consider in detail the particular difficulties which the various kinds of human character encounter in this sacred quest for immortality. But by ‘particular difficulties’ are here not meant so much the more patent character-flaws in detail, such as each sensible conservator must recognize in himself, if honestly he study himself.

What is, however, of serious importance is the particular view-point of each kind of character which may, in the first place, keep the soul from embarking on the sacred quest, or, in the second, if it has embarked, to engage in long and costly side-issue fool’s-errands, or spiritual side excursions, from which the greater number never return to the Narrow Way.

Why are these view-points so dangerous? Are they not natural, and therefore good? The natural is not always the spiritual, and what is good and permissible in an animal is not always good and creditable in a divine being or angel. The peculiar dangerousness of these characteristic view-points lies in this, that because a man is born with a certain character, it is ‘natural’ for him to feel a divine mission to represent his own nature’s stand-point without first stopping to enquire how far it may be profitable to conservation, and to the quest for immortality.

The extreme attractiveness of these characteristic view-points is further shown by the fact that so few are the souls that *succeed permanently and effectually* in regeneration. The few souls that have thus broken through their characteristic view-points have generally done so in one of the three following ways:

I. Through careful and accurate character-study—very few have gone this way in the past; but in the future more will go, thanks to such studies as close this chapter, which are becoming more and more common in the present day.

II. Through the direct command and insistence of the Still Small Voice, as recognised in the struggling conscience.

III. Through the personal experience of those who were so determined to succeed in conservation everything else had to go.

9. *Individualism*.—Before proceeding to give the various view-points so natural to the various characters, it is advisable to consider carefully a certain ‘outside’ view-point, which is frequently met with, but which cannot too earnestly be reprehended. And this is especially so because of its extreme frequency; because of the bewildering variety of forms under which it is met; and because of the hardihood, the assurance, nay, frequently the insolence with which it is advanced, serving, as it does, for an excuse to remain in generation with a good conscience, or as a thinly disguised condemnation whose sting may lie in the assumed charitableness. It is also often applied to character-study.

It is as follows. ‘Conservation and character-study may be true *for you*, and applicable *to you*, but they are not so to or for *me*. Truth is many-sided, and there are as many roads God-wards as there are human beings. What is true for you is not necessarily true for me. What, are you still under the influence of the planets? If I have any, I rule them! Long since have I shaken myself loose from such ideas! Nothing physical limits me. All is good. Or, The Church’s way is as true for me as conservation is for you. We will all yet attain the same heaven, I by going my way, you by going yours.’

Controversies are always useless; but with such persons they are impossible as they always are with the cheerful idiots who are incapable of an accurate thought, a scientific investigation. It is ‘invincible ignorance’. Just to show how unreasonable such individualism is, let us apply the above argument to the proper functioning of some organ other than the sexual. ‘You say that in order to see properly it is necessary to use your eyes and adjust their focus so that they be not cross-eyed. Why put so much emphasis on the eyes? That may be your way of seeing, but my way is just is good. All is good.’ Is this an unjust comparison, inasmuch as they who do not use their eyes *actually do not see*, in spite of the words they use? That is the *very* point: individualists *lose zoe continually, and never attain real immortality before death*.

10. *The Characteristic Brain-(Aries) View-point.*—Natural for all persons born between March 21 and April 18 of any year, or at the moment of whose birth the Moon or any of the solar planets were in the Brain dodecatemery. This is not their only view-point, but the one most harmful to conservation.

‘The world, with all its sunshine, is so divinely beautiful! Who could be soulless enough not to revel in it? I love beauty, graciousness, harmony, dancing, capriciousness, ease, splendour, refinement, distinction, aristocracy, fashion, the thrill of music, of glory and fame. Did not God make all these good things, and are they not therefore divine? If so, even the failure to enjoy them must be measurably sinful. I am not unspiritual. On the contrary, it is I who am pleading for the spirituality of beauty, and the beauty of spirituality. This is what the ascetic saints have failed to see, perhaps because they were by nature impotent and blind, and therefore like the tailless fox invite others to mulct themselves.’

Dear soul, you are slightly conceited in supposing others need you to point out beauty, and uncharitable in supposing others impotent and blind. You need Rev. iii: 15-19. Those same austere saints saw all the beauty you ever saw; but, *in addition*, they saw the vision of a still higher beauty that you have evidently not even conceived of, yet beside which all your very real beauties seem as poor as a poppy by the side of a Jack Rose, and for the sake of the attainment of which *no earthly sacrifice could be too great; no effort too Herculean*; and all the world is well-lost. You are yet ignorant of this, and therefore not to be blamed except for the presumption in supposing other people were not as sensitive or appreciative as you. This vision will never come to you except as you invite it and deserve it. You need not love the world less, but you must *love* your conscience—not human rules, more than you ever did. Instead of pitying those austere men, learn to reverence them as having been capable of a degree of moral heroism which is to your stage of growth yet quite incomprehensible—to look all those beauties square in the face, and yet renounce them,

11. *The Characteristic Neck-(Taurus) View-point.*—Natural for all persons born between April 19 and May 19 of any year, or at the moment of whose birth the Moon or any of the solar planets were in the Neck dodecatemery. This is not their only view-point, but the one most harmful to conservation.

‘I am a person to be reckoned with. I am a good friend, and a bad enemy. As a friend, I am true, loyal, zealous, faithful, and can love as tenderly as a mother. As an enemy I am bitter, revengeful, cruel, steady and pitiless in hate, never forgetting an injury. It will pay you to consider my feelings. Fondle and caress me, and I am as wax, I will follow you even when you mislead; yea, I will even think your thoughts. Stroke my fur the wrong way, and you can tear me limb from limb before I will yield an inch. Therefore my whims and fancies are always important elements in any condition of things with which I am in any manner connected.’

Dear soul, nobody questions your well-nigh unlimited powers, and consequently your importance and value to anything that might be undertaken. But oh, if even for your own sake only, you would only entrust the discretion as to their use to something more intelligent than your whims and fancies! Do you not realize, and has not your experience taught you that you are often misled into sin and suffering by those who fondle you, and *call themselves* your friends? Your will-power is most valuable, and should not, under any circumstances, be ‘broken’; but it should be used intelligently, for some good purpose, preferably self-control. Meditate calmly, and frame laws for yourself, and then enforce them with remorseless stoicism. Turn your *whole* love on God, so that you may be influenceable by Him alone, turning to all human beings (making no *favoured* exceptions) your obstinate side. Thus your mind will be clear and your heart single, so that your native discernment will be able instantaneously to unmask all the traps the conservator must avoid, having as supreme and only guide and arbiter unchanging Divine Law and Principle.

12. *The Characteristic Shoulder-(Gemini) View-point.*—Natural for all persons born between May 20 and June 20 of any year or at the moment of whose birth the Moon or any of the solar planets were in the Shoulder dodecatemery. This is not their only view-point, but the one most harmful to conservation.

‘I am one of the most sensible, practical, reasonable creatures alive. It is of record that I never indulged in a single theory or opinion. Nobody can say he ever caught me mooning or maundering. Let me have the bread and butter, and the rhymers may take all the verses ever scribbled. Anxiously, restlessly, I ever go on to something new, and I am not to be deceived, for my suspicions are ever on the alert. Better ten groundless suspicions than being cheated once. So I gather in the world’s goods without trouble; but I have to hustle for them at a very lively rate. It is a satisfaction, however, to feel oneself sane, practical, useful, and in touch with Nature.’

Dear soul, you who so clearly discern the divinity of practicality, have you ever seriously thought of death, and that it will then be necessary for you to leave behind everything that you have worked for? What then will your opinion of your own vaunted practicality be? You will then realize that your present course is most short-sighted and improvident; that the most practical man is he who best prepares himself for the eternity beyond by distinctive righteousness here; something which not even death can take from you.

Besides, does not your common-sense show you that even as regards this life only your education, health and vitality are more important than the external things you may own or accomplish? It is to your own business advantage to drop your money-making for a time and turn all your attention to conserve all your vital energies. You may not realize it, but the most ideal things are, *in the long run*, the most intensely practical. Perfect peace will come to you when you have devoted yourself to the pursuit of righteousness seeing that thieves cannot break through and steal it.

13. *The Characteristic Chest-(Cancer) View-point.*—Natural for all persons born between June 21 and July 21 of any year, or at the moment of whose birth the Moon or any of the solar planets were in the Chest dodecatemory. This is not their only view-point, but the one most harmful to conservation.

‘If there is any one thing that my soul desires it is that I had children around me, and might cherish, feed, clothe, and educate them. I would lavish on them all my hard-won competence. I would live for months on bread and water in order to have something worth while to give away. I would like to have all of God’s resources so as to be able to give them all away. Yea, I am so generous that I even do not preserve enough leisure for my own inner life, and hence I am as changeable as water for myself, if persistent for others. Parsimonious for myself, oh that God would give me the means of ceasing to live individually, but to live in and through others.’

Dear soul, your impulses are divine; but you are yet so imperfect that it is entirely out of the question to give you the means to satisfy them. Remember that you must have before you can give. The highest form of blessing others is to create character in them. But how can you create character in others unless first you have created it yourself? In spite of your divine generosity, God looks on you as a hypocrite, professing to give, what you do not have. Your spendthrift pound-foolishness and changeableness are nothing short of *fatal* to any change for the better in you, seeing that no matter how long and hard you may have laboured with yourself, you are liable to throw it all away in a moment of unaccountable thoughtlessness. Your only chance of self-amendment lies in dropping any person other than yourself, for the present at least, and devoting the whole of your mental effort to produce a steady, well-balanced, powerful, quiet, God-centred inner life, through which you will be endued with power from on high, and when God thinks you are ready to come help save the world, you will receive a distinct special call. Till then, keep still.

14- *The Characteristic Heart-(Leo) View-point.*—Natural for all persons born between July 22 and August 22 of any year, or at the moment of whose birth the Moon or any of the solar planets were in the Heart dodecatemery. This is not their only view-point, but the one most harmful to conservation.

‘I will tell you a secret. I am a coward, and I know it. I cannot help it. It is wiser sometimes to say nothing. When there will be any real need for it, I will be firm. I am doing nobody any harm, I am only protecting myself. Call it equivocating, if you please; but all of the truth which I mentioned was *strictly true*. Was it my fault if he understood it otherwise? Neither God nor man defends me; can it be wrong for me only to avoid being thoughtlessly injured? With impunity am I being daily insulted, and yet you consider it wrong if I shut myself up. Do you expect me to go and lick their feet? Instead of finding fault with me, why do you not get up and defend me? I am obeying Jesus in refusing to fight. Since not even God defends me, I will suicide mentally and morally, and die. God is not just to me.’

Dear soul, the infinite depths of your love shall not be unrewarded. But since, by refusing to fight (which is the right attitude) you voluntarily resign the only possible earthly redress, you hence ought not to expect any. But your reward is in heaven, and as a reward for not retaliating, My Guidance will come to you twice as easily as to others, because you need it more, and because (tho you do not seem to think so) I am covering you entirely with My shield—perhaps not as much as you may think I should, but exactly as much as is really suited to your growth. Could you ask more? As to your enemies, pity them, for I will punish them more justly, and more horribly than you ever could. *But*, dear soul, if you even dreamed of the rank foulness in the nostrils of the Holy Ones of your low cunning, evasions, self-justifications, and pettiness, you would be *so mortally ashamed of yourself* you would swear a holy oath never again to keep anything secret from anybody, *whatever the results*.

15. *The Characteristic Plexus*-(Virgo) *View-point*.—Natural for all persons born between August 22 and Sept. 22 of any year or at the moment of whose birth the Moon or any of the solar planets were in the Plexus dodecatemory. This is not their only view-point, but the one most harmful to conservation.

‘It is the strangest thing in the world how ridiculously, how absurdly wrong the people who do not belong to my sphere are. I loved certain persons, and only on this account did them the favour, unasked, of showing them the ridiculous error of their ways; but, would you believe it, the ungrateful wretches turned round and stung *me*. I am a martyr. I do not understand *why* they do those stupid things; what will become of the world? It is a comfort to me however that I know just the right way of doing every thing. There are also others from whom I learned all this—would you believe that there are people who are evil-minded enough to oppose them, politically and otherwise?’

Dear soul, your solicitude for the world is very touching; but comfort yourself, the trouble is not with the world, but with you, in that you do not have *gumption* enough to understand that a thing can be different from what you think it ought to be without its being wrong. I will reciprocate favours and explain you to yourself. Your natural characteristic is the divine one of utility, of service, and you will be blessed exactly in accordance with your fulfilment of your mission. Insight you wholly lack; consequently, everything has to be taught you, and anything different seems to you unnatural. What you ought to do is, instead of criticising, to study minutely as to *why* and *how* others do things otherwise, and you will stand the chance of learning something more; and your passion for fault-finding you may gratify by turning it loose on yourself. *This is religion pure and undefiled, Reform thyself, not others, my dear child.* Dear soul, yours is one of the divinest of missions: to serve. Only why be a servant of man, and not of God? *Because* of your total lack of insight the Guidance will only come the closer to you, sharing that privilege with the Chest and Heart persons—the world’s orphans, but God’s darlings.

16. *The Characteristic Reins-(Libra) View-point.*—Natural for all person born between Sept. 23 and Oct. 22 of any year, or at the moment of whose birth the Moon or any of the solar planets were in the Reins dodecatemery. This is not their only view-point, but the one most harmful to conservation.

‘I cannot be cheated by any man. My intuitions invariably set me right. If a man tries to sell me a horse, and anything about him is wrong, I can put my finger upon it in a moment. I know just how to treat anybody I meet with, so as to get what I want from him. I believe in luck. What is the use for me to slave away at minute details when I can, later on, catch up in a moment by some lucky stroke? It is a mistake to store away money, while one lucky speculation will set everything right. I do not have to study like a drudge, because I can see through almost any hard problem. Of course, I often fail and make mistakes; but them I can easily correct to-morrow or the day after.’

Dear soul, you may, no doubt, be a genius; but do you remember the fable of the tortoise and the hare? For all its intuitive agility, the plodding tortoise arrived first at the goal. Your facility in catching up things at the last moment has made you neglect the studiousness necessary to acquire the accurate facts which form so extensive a part of the foundation of intellectual sanity. Besides, the spiritual life is not so much a question of knowing, as a kind of being, a state, a growth. For each hour of each day has its own peculiar spiritual opportunities which cannot ever be replaced, and of which every single one is necessarily demanded by the, and for success in the great crises of life. This irregularity, this changeableness, this superficiality, this unreliableness puts all growth out of the question, seeing that growth consists of holding fast to all that you do have, so that you are enabled to assimilate any new thing, and grasp it by noticing its relations to the old. To be continually beginning over again will not do in a life whose master-thought is *conservation and accumulation*. ‘Let not that man think he shall receive aught from the Lord.’

17. *The Characteristic Secrets-(Scorpio) View-point.*—Natural for all persons born between Oct. 23 and Nov. 21 of any year, or at the moment of whose birth the Moon or any of the solar planets were in the Secrets dodecatemery. This is not their only view-point, but the one most harmful to conservation.

‘It is really incredible what sheep most people are. It is possible to scare them into submission by a little periodical show of anger. This is as it should be. Authority should be by all means obeyed and enforced—otherwise, what would become of the state? And the state is too important to the formation of private character to deserve the most serious consideration. The hope of mankind lies in just such efforts at social righteousness as are present in such reforms as Single Tax, woman suffrage, or the like. Social reforms are the only things worth working for, inasmuch as thereby a new race shall thereby be given the chance to make a new start of a new chapter of a higher evolution.’

Dea. soul, your laudable zeal for the regeneration of society makes you forget that the one only necessary thing is that the individual first be holy, especially in the case of yourself, who are as contemptible when you toady to officials above you, as wicked when you bully the weaker. You are to be pitied, inasmuch as you are sinning against your own soul by closing its eyes for long periods by indulging your anger and jealousy. Then you do not seem to realize that by toadying and bullying you are not only injuring others, but mainly yourself. For you cannot bind others without binding yourself to the other end of the chain, and then of your own free will you crawl on your belly before your ‘superiors’. You do not seem to realize that all of this is as opposite as it can be to the divine manner of ordering souls and society, whose one only motto is *Freedom*—since only in freedom can there exist responsibility, and in responsibility only, conscience, and in conscience only, the Still Small Voice. You therefore can imagine how far you yourself are from hearing the Guidance, or letting anybody else hear it! You may well tremble at your guilt.

18. *The Characteristic Thigh-(Sagittarius) View-point.*—Natural for all persons born between Nov. 22 and Dec. 20 of any year, or at the moment of whose birth the Moon or any of the solar planets were in the Thigh dodecatemory. This is not their only view-point, but the one most harmful to conservation.

‘I really do not understand what the trouble is; it seems as if the whole world had entered into a conspiracy against me, to humiliate and destroy me—nay, to take the very last crust out of my mouth. The hand of every man is raised against me in strife, at the very least. If I could only have a little peace! There might then be sometimes the ghost of a chance of my learning to control my feelings and temper, which is hard enough to do at any time. At any rate, I do not propose to compromise, but will tell the truth, and watch the Word of the Lord separate the wheat from chaff; but why is there strife and dissension wherever I go, so that my work for the Lord is almost entirely useless?’

Dear soul, the trouble lies with yourself. Your zealotry and rashness are the causes of all your trouble. You arouse everybody’s antagonism: and you know, or ought to, that without the oil of good-will even the steam of just desert will not carry the locomotive of life far. You slander yourself; for your real kindly nature is given the ‘lie direct’ by your own bellicosity. *You are your own worst enemy.* Here are two suggestions.

Your first business is to control your own mind. ‘He that ruleth himself is greater than he who ruleth a city.’ And until you be quite sure of yourself, so that you can depend yourself, on does not your own natural common-sense testify that you are neither fit to teach others, nor in fact capable of undertaking any really important, delicate or critical sustained work?

Besides, it is simply impossible to over-estimate the importance of the realisation that the real purpose of life is not to accomplish any particular and exclusive earthly work, but to converge all the efforts of the personality on internal soul-problems and the attainment of immortality before physical death.

19. *The Characteristic Knee-(Capricorn) View-point*,—Natural for all persons born between Dec. 21 and Jan. 19 of any year or at the moment of whose birth the Moon or any of the solar planets were in the Knee dodecatemory. This is not their only view-point, but the one most harmful to conservation.

‘I am a genius. With my eagle eye I glance over the general condition of events, and form plans for new organizations, societies, and combinations. Then I know which men to select for any particular task, and they generally conform to my plans. Then I am a loyal friend. It is true that there are some people stupid enough not to let themselves be used by me; but such cases I generally settle either by crushing them or making them harmless—they deserve this richly, however, since they must be either foolish or wicked not to see things as I do. I make a very tender and helpful teacher, as long as I may do the bossing. That is why I make a good clergyman. There are temperaments which are drawn to particular sects; but, as long as I can do the bossing, and the particular church is fashionable enough, I am entirely broad-minded and unsectarian. I am no toady, and unless I can rule I am perfectly willing to perish.

Dear soul, your sincerity and loyalty are so commendable that you with reason have a good conscience. Nor need you trouble it about your genius in bossing; you may with full confidence rely on the fact that you yourself will want to leave it after Divine Justice has forced you to pay for your violations of other peoples’ freedom eye for eye, tooth for tooth. But, in the case that you desire to make spiritual attainment you will have to leave the day of large things and learn to make small economies, and to realize that half a loaf is better than none. You will have to give up being stylish, and sever all connection with every organization with which you may ever have been connected—that will be enough to break your heart! But this must be, or you cannot be entirely free and entirely dependent on the Lord. Then learn the joy of living exclusively for the utility of others.

20. *The Characteristic Ankle-*(Aquarius) *View-point.*—Natural for all persons born between Jan. 20 and Feb. 18 of any year, or at the moment of whose birth the Moon or any of the solar planets were in the Ankle dodecatemory. This is not their only view-point, but the one most harmful to conservation.

'I must be popular. Say all that you will about it, but popular approval counts at least as much as, if not more than good conscience, which was, as eminent men tell us, originally, derived from the former. I like to make myself agreeable, to attend all manner of social functions. Personally, I care little about dress; but I have much pride of professional appearance. As long as I have money, I am independent enough; but when I am poor, I simply am forced to consider public opinion. Perhaps you have never known the pleasures of the moral support of the approval of one's fellow-human beings, there really seems to be a certain spiritual value in it, which is recognized in the confession of sins.'

Dear soul, the one main point in which you are entirely right is where you realize that your own life should not necessarily be pleasing in your own eye only, but that it is both highly expedient and proper that the course of your life should bend according to considerations other than your own fancy or desire.

But, would it not seem as if popularity were indeed a very precarious foot-hold? Both history and experience show that the wheel of popularity is ever turning; that the greatest men of the world were in their day spat upon and crucified, and that the men who in their day were popular are now entirely unknown? In view of all this, it is painfully evident that, *granting the value of public approval*, the probabilities are strongly against the wisest succeeding in foretelling the trend of public opinion, and for the presumption that what is rejected to-day is what will be accepted later. *Conclusion:* It is waste of time to even notice public opinion.

But, the one question of question of questions is, *What does God think about it?* On his death-bed Wolsey said, 'Had I served God as I served the king, I would not now be forsaken'.

21. *The Characteristic Feet-(Pisces) View-point.*—Natural for all persons born between Feb. 19 and March 21 of any year, or at the moment of whose birth the Moon or any of the solar planets were in the Feet-dodecatemory. This is not their only view-point, but the one most harmful to conservation.

‘I plod along, and patiently do my detailed work. I am honest and modest; I blush as readily as a girl. I want to do right, and if religion is right, then I also want to be religious. But, somehow, I do not seem to *understand* spiritual things. Material things, on the contrary, seem so reasonable, so palpable, so satisfying, that one hardly knows what to think. In the meanwhile, I am a hard, practical worker, and I am going ‘to stick to my last’. There is, after all, a simpler religion; it is the religion of enjoying this life as it is, with the godlike passion between man and woman, with the sacrifice of divinest unselfish love. Is not this a satisfying religion, without puzzles and contradictions? And, when you really come down to facts, would it not seem as if this was really all that is really *meant* (if actions are to be taken as an indication) even by those who make the loudest professions of the supernatural?’

Dear soul, thy plodding faithfulness is indeed the pillar on which the whole of society is built. If thou art unselfish enough to feel satisfaction at this, it is well.

Thou thyself recognizest that thou entirely lackest the faculty of intuition which it would seem others at any rate seem to claim to possess. Thy virgin modesty and honour are in thee the manifestations of the divine. Do not reject thy natural willingness to try and understand spiritual things; do thy best with the little spiritual perception thou dost have, and as *long as thou remainest* sincere, honourable, modest, and virgin-pure, so long will thy spiritual discernment increase until thou shalt fully grasp the spirituality of the inner realm. *But* shouldst thou ever decide to rather follow thy other contradictory instincts, denying thy modesty, and making passion thy god, *thou wilt never see God.*

CHAPTER XIX

Regeneration in Modesty

1. *The Obligation of Dissemination.*—If Regeneration be at all true, even in its more rudimentary aspects, then it would seem to be of such all-overshadowing importance that it is one of the most important ends to which a man could devote his own life worthily, both by his own practice, and by teaching it to others.

And these two ends somewhat imply each other. No man who seeks simply to apply it to his own life for his own exclusive, selfish benefit, while not teaching it to others, for fear of incurring obloquy, will make much of a success of it. Nor can a man very well teach it, without having the preliminary personal experience. So that, however he may try to arrange matters, he must, sooner or later (that is, *if* he would himself succeed) face the subject of this chapter—namely, what is the nature, justification and value of the approbation or disapprobation of men. That he will be met by one of these is quite certain; it is only a question of what he will do about it; Will he face it? Will he dodge it? Will he analyze it? Will he consider it? It is to study of subjects such as these that this chapter is written.

2. *The Causes of Blame.*—We may dismiss, for the time being the question, How shall we meet praise? with the simple words, Modestly. But the question of meeting blame is more serious. The blame will probably be often most extreme and insupportable. It is well known that many men use the most opprobrious epithets on the most unexpected and unjustifiable occasions; how much the more will they not do so when there is no doubt but that what they consider their interests are being antagonized in the subtlest and most vital fashion. To meet this abuse, there will be needed, in the first place, a great deal of even-mindedness and control of temper. If in such times of such trial, however,

a comforting thought be needed, it may be remembered both that all innovations, however beneficial, were at first abused, and that no great man has lived who has not, at times, been seriously decried. But the more radical manner of meeting it is to remember that the regenerate man's standard is attainment of truth, and not anybody's approval. Hence he will not be grieved at failure in attaining this, which he was not seeking.

Without attempting to make here a collection of the vituperative epithets which have been, within historical times, hurled at good men, it may be remarked that the blame directed against the regenerate man seems to be caused by several distinct reasons which are, however, usually confused, and consequently usually misapprehended. They seem to be 1. Impropriety; 2. Enmity, and 3. Ignorance.

3. *Impropriety: Standard of Shame.*—The first objection against either the practice or preaching of Regeneration is that it is improper, indecent. Of course, in meeting this objection, the first requisite is to define just what is meant by impropriety—to examine the nature of shame.

A man is apt to blush, or feel shame, when his opinion or deed is condemned by the majority of his fellow-human beings. There are certain fictitious, because changing, standards which, ruling as they do in conventional society, or in some certain set or clique of society, seem unquestioned standards of right, apparently by right of intuition, and to which even the bravest at times do unconscious homage, although consciously they may, in certain matters, appeal to higher tribunals. Again, there is another kind of shame that comes over a man when he lives below his own standards, which are called his 'conscience'. And again, shame may be felt when living below the standards of God, as the man may best know them.

This apparent confusion of standards of shame is not serious when one recognises in them the several successive steps of development of the evolving human moral sense, which began in mere

brute fear of might, and destined to be transformed into the most sensitive conscience. All these steps coexist in the world. To suppose that the conscience of all the men living at one time were equally developed is an absurdity, if for no other reason than that *race* is no separate entity, but is only a grammatical expression, a collective noun for so many separate individuals, *in* whom alone the *race* exists, and whom *experience* shows are at different degrees of enlightenment. But when the spiritual man has recognised these views as only related steps of one moral scale, he can well afford to neglect and despise all the lower ones, taking refuge in the highest only, to live in the sight of God, not man. And though the advice of Paul not only to *be* honest, but also to *seem* honest, where possible is good, yet when a matter of principle arises, when one must deal according to God's standard, it is sometimes necessary to pass over the human standards of action with supreme scorn and indifference. Nor will this seem out of the way when it is realized that God's standard of rightness is only God's because of its inherent rightness, not right because God's, merely—which would leave the door open for every fanatic to interpret this according to his own views.

So deceptive, so traitorous is human nature in its lower reaches, even in the best man, that it is very difficult, when opposing the lower human standards, not to feel some slight involuntary shame before the forcible disapproval of those whose opinion is worth nothing. The fury of a crowd will cow even the bravest sometimes, in its titanic impressiveness.

And why be ashamed of Regeneration, if certain it is pleasing to God? The New Testament, written by the most zealous and inspired of men, does not mince matters in this respect; so that at any rate *some* authoritative men did not hesitate to speak out about it. It will be shown in a subsequent paragraph why the discussion and preaching of Regeneration is so necessary; consequently there need not be the slightest qualm of conscience about discussing its least detail publicly.

4. *Impropriety: Bad Conscience.*—There is in many cases a fatal ear-mark about the charge of impropriety which damns it. To the pure all things are pure. Many insist that the mere mention of certain entirely natural facts is improper and licentious, but the truth is that they themselves are so nasty and depraved that with them these innocent natural facts are so indissolubly associated with their own past lewd deeds that the innocent study of physiology calls up a cloud of temptations. But the thing to do is not to injure cleanliness and health by insisting on ignorance, but to tell those lewd-minded objectors to stop their own temptations by taking the trouble of cleaning out their own hearts, if they care that much to be rid of those temptations. And in the long run they will have to clean their hearts anyway, if they ever intend to take a first step heavenward. Ostrich tactics are nugatory anyway; but in the spiritual life they are impossible. Why? Because immortality depends on absolute conservation—and between conservation and non-conservation the difference is merely between sex-life left to luck (which is only another way of spelling f-a-i-l-u-r-e) and sex-life guided intelligently; and how can you *intelligently* guide a function whose nature you ignore, and even hesitate to mention? Absurd. *Exact knowledge is success* in this as in anything else; and if exact knowledge brings the blush of shame to your cheek, then go and blush a second time for the foulness of your own heart, and do not insult honest, pure-minded people by supposing they also must have thoughts and feelings as foul as yours. God made all things good, and their use is good; the only possibility by which they could become anything but good would be if they were abused, and the entire responsibility thereof would rest on abuser. Prudishness is the manifestation of pruriency. Scientific indifference is the manifestation of purity of heart. Judge yourself! How could it possibly be considered wrong, if there were not in connection with that something in the person's heart which did not exist in connection with the mention of the other parts of the body? Touchiness is sign of inflammation or sin.

Of course, none denies that purity is a good thing; even those who are most busied with sexual matters desire to lay claim to it; they call their relations pure, and talk of possessing purity of heart while cohabitating sexually. And who shall deny them the use of the word? Does not finally every man have the right, within certain limits, to use words as he pleases? Does not mere usage constitute correctness of speech? And yet what is here meant by purity is that it shall be possible for the mind to scan most carefully and scientifically every part of the body without the least evil mental association, or physical excitation. Evidently this must be almost impossible to those whose success in sexual efforts must depend on their ability to rouse their sexual nature by the mere contemplation of certain physiological facts. Yet nothing short of the above is indispensable for success in Regeneration, and the least progress in the higher life.

And perhaps there is no doubt that however much difficulty a single man may have in purifying his mind, yet his path is incomparably easier than he who has even once experienced the full sexual connection. For definite mental associations have been established and localised, the undying memories have been established. And though harder, the task is none the less necessary.

Nothing that has been said above should be considered as a plea for nudity. The proof that nudity is not the proper condition for higher purposes is that in all visions of divine beings they always appear clothed in decent garments, whereas the beings that appear naked are usually tempters. It would seem as if nudity implied the preponderance of body over mind, whereas clothedness implied mental ascendancy, with the body in its ideal relation of unobtrusive usefulness. Under these conditions, nudity for scientific, hygienic, and cleansing purposes should occasionally be harmless.

Purposeless nudity would be almost as bad as that of evil purpose; modesty implies a certain indisposition towards what is meddlesome, or merely unprofitable. Thus are the modest pure in heart protected from even the beginnings of evil.

5. *Impropriety: Purpose.*—The moral value of an action, at any rate for a man's own conscience, depends on its purpose or intention. Now, inasmuch as there is every reason to suppose that Regeneration is a worthy purpose, and that the Heavenly Powers approve of it quite unqualifiedly, there can only be the one conclusion that, in the sight of God, at least, all mentions of and experiments in the sexual life that tend to the promotion of conservation are not only publicly permissible, but should be encouraged in any and every lawful way. And here it is proper and necessary to remark that if one is to talk of impropriety at all, it might with much more reason be advanced against the very many doubtful jokes that fill both comic and serious newspapers, than against scientific statements designed to assist persons to alter themselves for the better. And it is often those who take the most delight in and are most amused by those purposeless jokes who are loudest in their denunciation of Regeneration.

Inconsistent as this seems, they should not be condemned unheard. For among their own clique their ways are counted moral, so that anything opposed to their ways would be called immoral; it is only sober second thought that would enable them to realize how hypocritical they really had been. But this sober second thought is recommended to all who consider Regeneration improper.

6. *Impropriety: Endeavour to Compromise.*—In recent times have arisen persons who while recognising the undoubted scientific fact that loss of the gone means loss of vital energy, have insisted that it is possible for persons to keep themselves exactly at that very slippery point in which they can keep their hearts filled with desire, and still restrain the actual physical loss of secretion. This surely contains the true elements of impropriety, for the heart is not cleaned, and though it might be possible that some might be so unusually strong as to be able to remain at that point of self-control, yet it is evident to all who might have tried to do so that that line is so slender the almost unanimous majority must

thereby temporarily at least to fall back into actual physical loss, not mentioning the psychic loss that has been going on all the time. The practice teaches injustice, in making men hope to get pleasure without paying for it, to attain heaven without cleaning the heart. *Vain!*

7. *Ignorance: Why Children Can be Taught Regeneration.*— There is no question more important than the fatality of ignorance and the beneficence of knowledge. It is connected with that of impropriety by the contention that in many cases Regeneration cannot be taught to children. Medical books for medical people, say they: for children, childish things; they would not understand it anyway, even if you did try.

On the contrary, the truth is that children can be taught Regeneration better than grown people. 1. At a certain age children are usually tractable, without prejudice, confiding, forming themselves according to their environment, so that early regenerate environment will produce a more potent impression than at any later time. 2. They possess a natural curiosity which, if taken advantage of in the right way, will introduce the subject in a perfectly natural manner, and teach it thoroughly. 3. Further, the serious obstacles to a reception of Regeneration do not exist in a child. They are two-fold: the latent desires of an unclean heart, and the shame of opposing the generally received notions of the social body. Before puberty the child absolutely does not possess the consciousness of and the desire for those pleasures which lead to an unclean heart. This terrible struggle which sometimes is life-long need never have existed for the well-educated child. And then to prove that children can be brought up to believe Regeneration, it is only necessary to think of those who are trained to the most peculiar views and habits, to show that children can be taught easier than adults.

Then, there is an additional reason why children can be taught it very readily. They ask about the manner of their birth, and the purpose of sundry portions of their body. Often these per-

ectly proper questions are answered by lies or evasions. Sooner or later these are found out, and the child both loses confidence, and often feels for them contempt, if not righteous indignation. And often these attempted explanations are far more 'improper' than the truth could ever be. The full truth if told reverentially can be told to the youngest child. The value of continence can be enforced at the same time. Thus the child's curiosity can be made a valuable opportunity for good, far from repressing it.

8. *Ignorance: Why Children Should be Taught Regeneration.*—The reason why knowledge on this very serious subject *should* be given is very short, if terribly important. Nature cares very little whether an action is done ignorantly or purposively. The child has once gone wrong, however innocently, may nevertheless have to atone for it by 10 or 15 years of agonized struggle. To risk such a terrible thing for the child is a crime on the part of the parents, whose natural duty it is to save the child such missteps. An ounce of prevention is worth a ton of cure.

The terror of this struggle is both physical and spiritual. The physical harm, though too well-known and too horrible to describe, is hardly worth mentioning in comparison with its awful spiritual results, the humiliation of slavery of sense, the weakening of character, the deadening of aspirations, the blinding of the spiritual senses; in short, all that goes up to form the better part of man. To clean the heart in the midst of the world where salaciousness is aggressive in advertisements on every street-corner, such a struggle might well be considered hopeless, were it not for the grace of God. And when this struggle falls suddenly to the lot of the weak and inexperienced, its horrors are nameless.

Strange, is it not, that legally parents would be held almost responsible for failure to warn their children of a physical pit-fall in their house, and yet no one thinks of warning them of the far more terrible pit-falls of hell! And yet those are 'christian' parents who support hospitals and send missionaries to the heathen! As if there were not more important things than food and dress!

The objection made to this is usually that sexual matters cannot be fought directly, like anything else. Whoever touches pitch is himself defiled. The less said, the better. Let children remain in ignorance of the whole subject as long as possible, and when they have fallen, then do the best you can, by distracting the mind by good reading, exercise and occupation. This is an excellent theory; but ignores the main point that the child is not the same after as before the wild ecstasy of the first orgasm, the sweetest of all. Before, the pleasure being unknown, (and the function can be explained without even mentioning the pleasure) the child will be *willing* to believe the warning of the harmful effects, and will consider the warning a friendly act; after, as an unfriendly one, as defrauding him of a known pleasure. Would he not be justified in saying: 'I have found out that my parents did deceive or hood-wink me in one matter, to keep me from the greatest ecstasy of my life. Being capable of deceit, are they not perhaps deceiving me again with their threats of evil effects? Now, I have tried the experiment, but the evil effects have not yet been verified. I will take my chances, and enjoy myself while I can.' And do you suppose that a mild negative treatment will reach the case, at least before the career is ruined?

9. *Ignorance: Why Children Must be Taught Regeneration.*— But to say that children can and should be taught Regeneration is not the whole truth: they *must* be taught it. It is *inevitable* that sooner or later these sexual matters be found out; but there is no use locking the door of the stable after the horse is gone. It is often said that it is early enough to speak to children about these matters when they ask; but the very solitary nature of this evil effects the priority of the mischief over the question. For the child being in entire ignorance cannot of course ask questions about what he ignores. That the child even asks a question shows that something has happened already: and it is too late already.

Knowledge is essential. Of course chance *might* direct rightly; but the experience of gamblers makes this very improbable. Be-

sides. who has failed to notice the apparent 'diabolism' of events, that the wrong thing is sure to happen, and any casual neglect to be immediately avenged? The only path of safety is to take no chances of any kind; who has not found this out by experience? Does ignorance not force mistakes? At least, it gives mistakes an even chance. And even then, when you have done your utmost, accidents, misfortunes, and mistakes *will* happen sometimes; yet under these conditions, there is a *reasonable chance* of success; and children have a divine right to be given this chance of success. Hence they *must* be taught Regeneration.

10. *Enmity: Individualism versus Tribalism.*—Though Prudishness and Ignorance are definable reasons why the world hates the regenerate man, there is a deeper cause, vague indeed in the minds of many, but the most ineradicable and inerrant; it is sheer enmity.

Nor is this enmity unreasonable: it is the expression of the inverse ratio between Genesis and Individuality which forms the very substructure of Biology. Each of these tendencies antagonizes the other continually, and the intensity of life is the resultance of the fierce continuous struggle between the two; as soon as Genesis begins to be overmatched, physical death is in sight. Individuality endeavours to retard this destructive process as much as possible by husbanding the capital of vitality; but unless in the meanwhile absolute body-control has been attained, physical dissolution must occur. The vital energies may temporarily be transformed into permanent forms through work; but the body itself must dissolve. Each act of reproduction causes a lowering of the vital forces; it is a sacrifice, which the child may or may not repay.

This opposition holds good in society as tribalism versus individualism. The more 'clubbable', social, tribal, the less individualistic (individuality possessing an unavoidable flavour of peculiarity) is he, and conversely. While, in prehistoric times all the males of a tribe shared all the females indiscriminately, without respect to age, so that paternal and fraternal relations were sometimes

vague, all recognized the tribe as a unit, as in a bee-hive. But when matriarchal institutions gave way to the patriarchal in which one man monopolized one or more women, the unit became the family, as it has since remained. But with the appearance of both men and educated women who form no sexual bonds, has arisen a new unit, the individual. Nor need this interfere with procreation of the race, for there will always be many, if not a majority, who will not be sufficiently developed for anything higher. But there will be an ever increasing number of men and women who will feel the call to a higher, single life, for educational, artistic or religious motives. Here the individualising influence of education is in sharp contrast to the opposite influence of passion and custom.

Some of the first elements of individuation are liberty, education and leisure, and these a mother with a large family of children cannot always hope to have. It is a common-place that after their marriage girls give up their few 'accomplishments', which are their individuality. It does not go together.

And society, as such, feels that a person who does not contract any bonds remains free, while however revolutionary a man's profession be, so long as he has given hostages to fortune, in the way of his wife's comfort, and his children's education, it is not very likely he will start a revolution, nor even taste the intellectual independence necessary for any reform. You may say what you please, as long as you *do* what society wants.

Now, this tribal influence is, in its way, good, for it welds everything together, and sanctifies the individuals. But naturally, it is bitterly opposed to individualism, and itself being the standard of sanity, naturally brands them as insane.

It need not be supposed, however, that men who were sexually free would entirely leave their kind; division of labour would cement them as far as it was well for their individual life that they should be; but the sexually bound world will *feel* that they do not belong to it, and will hate them all their days.

11. *Enmity: The Double Standard.*—There is another point of enmity between society and the individual. It is the ‘Double Standard’, that remarkable rule by which sexual connection is condoned in men, who are lionized, and the woman can be thrust out, though it is well-known that the average life of these victims is not more than 3 years. Let us drop the conventional mask of marriage; it remains that all intercourse beyond what is necessary for the procreation of offspring is exactly the same as what is otherwise called prostitution. Since society defends and protects both of these (for men at least) it cannot be said that society is not inimical to conservation, the direct opposite of incontinent prostitution, married or not. As long as a man desires those pleasures, he may have them, at the price of supporting society, and classing himself as only one of many; unless a man is willing to forego these pleasures he cannot afford to fall out with the Procreative Powers, that is, the World, Mammon. To establish in himself the opposite order of things, *re-generation* (self-profit by his own generative powers,) demands the severance of all manner of ties, however lovely.

At first glance it may seem incredible that a matter of what might be called ‘personal hygiene’ should exercise so far-reaching an influence as to sever the bond of sympathy between the individual and society at large. But, *for success*, experience shows that this is so. And so true is this that it is every day realised and acted on without one word spoken. Sympathy does not need a herald to announce it; an inflection of the voice, a touch of the hand reveal more than words could ever tell—and there is no possibility of deceit, in the long run, at least. In a moment those who are living on the other plane detect that the severance, the antagonism has arisen. The social amenities of the parlor are in some senses only refinements of the more intimate amenities of mutual affection; and it does not take long to cool these too. Even if the regenerate man has been fortunate enough to escape gossip, yet it may be quite impossible for him ever again to receive that tender sym-

pathy (in practice, if not in theory) which the most worthless libertine commands, if respectably rich.

Let but a man have conquered himself, and he is free from society; so long as he has not broken loose from generation, so long is he dependent on his environment, on the approval of the masses and classes, of Mammon; which God whoso conquers becomes his own creator.

12. *The Indefiniteness of Blame.*—Of course, few who share this unspoken, floating antagonism are entirely conscious of its causes or meaning. Besides, these causes are often confused, and all that is realised is a vague disapprobation which is fertile ground for slanderous gossip which is thrown without much risk, and therefore often thrown against the friendless man, the under dog. It was partly for such reasons that Early Christianity were persecuted; and only after the gifts of the Spirit had died out did it become popular. It had not converted the world; the world had converted it. How do we know this? Because the world remained the same, and the church lost the gifts of the Spirit. Which came over to the other? Talk of conversion is nonsense. Conversion is a moral thing, not doctrinal. Whoever makes a temperate man out of an intemperate one makes a conversion, whether by Kneipp or Keeley cure, while Charlemagne's conversion of 12000 Saxons by giving them choice between baptism and decapitation is an insult to God. This conversion from selfish self-gratification to stoicism is the only eternal and universal one, (*ubique, semper, et ab omnibus*) and is the only 'catholic' 'creed' that can stand investigation, seeing that it applied to christianity only in the mind of Vincent of Lerins, whose convent-walls were to him an 'always', and 'everywhere'—and there are many, even to-day, who are as ignorant as he. But Greek culture is now taking its proper subordinate place among the great historic civilizations of China, India, Babylonia, Egypt and Phoenecia, it is seen that this is the only universal conversion; that it was as unpopular as it is now, and ever will be. Woe indeed to the prophet who becomes popular;

he will lose his message. How few Christians believe that text insisting that friendship with the world is enmity to God. That is the ideal, to be enemies with the world, but friends with Temperance, with Modesty, with Stoicism, with Endurance, with Self-control, with Righteousness, yea, with God!

CHAPTER XX

Regeneration in Attainment

1. *Warranty*.—Well, what last words shall be said? The foregoing pages have given the main outline or sketch of a peculiar manner of living which may technically be termed *the Regenerate Life*. If all the foregoing were all of it, the reader might justly be permitted to suppose that all the above is merely a matter of opinion only. But the claim is here directly made that it is the only divine way of living. What authority can be given for this far-reaching statement? The authority of *Experience*, which knows no limitation of time, race, creed, or social position. And what is this experience? Nobody can, after making a fair start, follow the Regenerate Life for three months without receiving from within himself, unmistakable signs of divine approval such as shall place the matter beyond question.

2. *Results*.—Many, however, who have begun to follow such instructions get none of the higher spiritual results, and write to find out why. The reason is simple. Regeneration is not magic. You get out of it just what you put into it. If you go at it leisurely, without hurting yourself very much, you will not get much in return. There are many who conserve entirely physically, but make no spiritual attainment. The reason is that they still sleep heavily, and lose everything psychically while in the zoe stage, whereas without the zoe's spiritual efflorescence no spiritual attainment can be made—so much so that 10 minutes' sleep at the time the morning germ matures will kill the spiritual portion (the zoe) of it, though the physical gone may remain unharmed. Again, there are no doubt many who have attained conscious sleep who leave door open for loss of various kinds through carelessness, neglect, forgetfulness, distractions, accidents, and the like. The only way to success lies in taking no chances, even with the minutest detail.

3. *Consecration*.—The foregoing suggestions will suffice for those who are practising Regeneration for selfish purposes, such as physical health, personal magnetism, mental and magical powers, 'self-development', or the like. But for those who really are desirous of making divine attainments there is one thing more needed, *Consecration*. A whole chapter has been devoted to this in a former work by the same author, entitled *Regeneration, the Gate of Heaven*, to which the reader is referred. It will be here sufficient to state that the reason for this is to avoid leaving the Narrow Way, and also to get the authority of the Divine Voice to justify one in taking certain very serious steps which will later be found necessary for ultimate success.

Consecration cannot be too strongly urged.

4. *The Brotherhood*.—Usually those who know least are most determined to go their own way; and they are welcome to do so. *Only they need not be surprised if they do not succeed.* Those however who do not succeed alone, and who may want personal guidance, (as much as is good for them, but no more than that) by addressing the General Secretary of the *Brotherhood of the Eternal Covenant*, P.O. Box 9, Medford Mass., U.S.A. The various degrees are not to be purchased for money, but depend entirely on fitness. It has no fees, no organizational pride—its one only object being to help souls stay on the Narrow Way. The trouble taken with you will depend entirely on your faithfulness to your own spiritual growth. It asks for no reward other than that you shall do your utmost to become immortal before your death.

He that bath ears to hear, let him hear.