

# SUB-CONSCIOUSNESS

*STUDIES AND LESSONS IN THE  
LARGER LIFE*

BEING

A SERIES OF PRACTICAL INSTRUCTIONS IN  
THE APPLICATION OF THE NEW  
PSYCHOLOGY TO DAILY LIFE

BY

R. DIMSDALE STOCKER

AUTHOR OF

"CLUES TO CHARACTER," "TELEPATHY," "FACE AND PHYSIQUE,"  
"OUT OF THE HEART," ETC., ETC.

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## PREFACE

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UPWARDS of two years ago a work appeared which bore as the title, "The Force of Mind."

The author of that book, Alfred T. Schofield, M.D., of London, succeeded in establishing beyond the possibility of question or doubt, not only that the "sub-conscious" mind is actually existent, but that it plays a *role* of the utmost importance in our waking life, affecting alike our health and conduct.

Mind, he impresses upon us, cannot be limited to consciousness. It "must be extended to include all psychic action." And whilst we may feel disposed to criticise here and there certain conclusions at which he has arrived, it must be obvious that Dr. Schofield has made a clear case for the "mental factor," proving that it is, as he terms it, the principal agent concerned with the carrying on of the vital functions, as well as the causal factor in most organic diseases.

Whilst there is nothing remarkably novel about the view which this well-known physician is disposed to take regarding the question at issue, and whilst his

opinions upon the subject have been shared (and even amplified) by other academic psychologists—among whom the late Mr. Myers and Thomson J. Hudson stand out with a prominence second to none—the work to which reference has been made is clearly a sign of the times, as showing the trend which modern scientific thought is taking regarding the origin and nature of disease.

Doubtless, the various movements afoot, both here and in America, which identify themselves with the promulgation of “faith cure,” “Divine healing,” “Christian Science,” and the like, leave much to be desired in the judgment of those who affect to believe that matter and force can explain everything ; but apart altogether from the claims of irrational enthusiasts, who do more harm to their cause than those whose attitude is avowedly antagonistic towards it, there can be no doubt that those in the least representative of the spirit of modern thought are gradually awakening to the enormous and, until now, undreamed-of possibilities—many of them latent—lurking in man.

“Hypnotic-suggestion,” which has recently come to be regarded as a legitimate (albeit dangerous) branch of investigation, has been the means of putting us in touch with mental phenomena of an altogether remarkable kind ; so that, whereas few of the writers upon the subject have been in a position hitherto to appreciate the significance and scope of such

researches as their investigations may have led them to make, it is easy to foresee a practically unlimited future before the "new psychology."

The phenomena attending hypnotic suggestion, auto-suggestion, and the like, are naturally of far too diverse a character to receive anything like adequate treatment, even at the present stage of scientific inquiry, in a single volume; more especially in one such as the present, which aims rather at presenting the applied principles of the subject than anything else. But whilst the reader may miss from the following pages much theoretical speculation affecting the study which is dealt with, the author trusts that he has at least succeeded in expounding the unifying or co-ordinating factor which lies at the root of the matter, and that his attempt to apply the theory to the various subjects treated has been not altogether unsuccessful.

For a fuller and more complete exposition of the will in relation to personal development, "Will-Power," by Prof. R. J. Ebbard, may be recommended; whilst those who are eager to inquire into the relationship of palmistry, physiognomy, graphology, and phrenology to sub-consciousness, may be referred to the present writer's "Clues to Character."

It remains to be said by way of presenting the following chapters to the reader, that, whilst the several "lessons" cover a wide range of topics, the

utility and value of the teachings which it has been sought to embody in them, render it exceedingly desirable that the serious—as opposed to the casual—reader should grasp the fact that the only aim underlying the book is *practicability*, and that the constant application of the principles at the foundation of the matter, is of inestimable importance for all.

For young and old alike, for man, woman, and child, whether in business or engaged in professional or other duties, a knowledge of the supreme value of the sub-conscious factor must prove invaluable, whilst as a means for pre-natal culture, it is impossible to predict to what extent it may not be possible to employ it.

It is, then, with a sincere conviction as to the worth and utility of the subject which is discussed, that the author sends forth his little volume. And if here and there a reader be found who will pay him the compliment of putting his claims for the mental factor to the test, the author of the said little volume will be repaid a thousandfold for his labour.

R. D. S.

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# I

## THOUGHT CURRENTS

ACCUSTOMED as we are to regard everything on this plane of effects as our exclusive standard of Reality, the theme of my lecture, "*Thoughts are Things*," may sound somewhat strange to some of you ; that is, if any of you should have given no consideration to the question with which it has been proposed that I shall deal.

For the majority of people are rather inclined to look upon our mental life—our ideas, our thoughts, our feelings—as something outside the sphere of actuality and as being beyond the comprehension (if not outside the scope of inquiry) of man.

The world of action—men of action ; the world of converse—the talkers and writers of our time—afford us ample opportunity for study, and perhaps also—though, upon the whole, more rarely—for reflection.

But the realm of thought, and the sphere in which

our inmost beings have their essential habitation, has not as yet evoked the interest or the attention which it deserves.

Perhaps some of us are apt to ignore this thought-world altogether.

Perhaps some have doubted its existence, even.

Certainly it is beyond the cognisance of the senses.

It lies within, not without, and is to be understood only with infinite trouble and after long training and personal discipline on our part.

Now, within the limits of a brief lecture I cannot pretend to deal at any great length with the subject which I shall attempt to discuss. But before I proceed to treat the matter in detail I want you to keep in mind certain general principles which must be understood before you can grasp the significance of the problem we are about to consider.

First of all—

Have you ever considered how your consciousness acts? Have you ever tried to elucidate the mystery which is involved in *personal awareness*—individual self-consciousness?

If you have not, let me attempt to describe briefly the method by which you are constituted an intelligent being.

Physically, of course, you are endowed with the same conditions of matter as material science ordinarily recognises.

That is, you have each of your bodies made up of solids, liquids, and gases, and which are, therefore, of the same nature as the rest of the world around you.

Physical science shows us that these conditions of matter are changed by variation of pressure and temperature.

That in the solid state the particles are closely compressed (though never in actual contact), whilst in the liquid and gaseous conditions the molecules lie further apart from each other.

Of course these conditions are convertible, therefore—*e.g.*, water, liquid will at a higher temperature become steam, and at a lower become ice.

But physical science, as such, goes no further than this.

And consequently it refers all your thought and feeling to the activities of the brain and nervous system, and regards all psychological processes as dependent upon molecular changes which are set up in the arrangement of the brain-cells and in the physiological conditions of the body.

Occult chemistry, however, goes a step further than this.

Whilst it admits that structural changes do occur in the *body* of a man through the exercise of particular mental functions, it shows us that the mind itself has a wider field of activity than that of which

physical science is aware. And it also shows us that matter exists in rarefied states beyond those which the five senses are able to cognise.

All *life* (whether in the restricted sense of biologists or in the wider sense of occult research) may really be regarded as nothing more than a succession of vibrations of one kind or another. And whilst ordinary physical matter—"dead" matter—really amounts only to a set of the coarser vibrations, occult science shows us that as we approach the higher and subtler sorts of matter (beyond that to which the word "physical" can apply) we get into touch with nothing more than a set of finer vibrations which set in motion a subtler medium—call it "ether," "astral," or "mental" matter, as the case may be.

These finer varieties of matter really correspond to increased capacities. Since they provide for the freer passage of the higher mental forces, or etherialised cosmic-currents.

In order to manifest itself at all, the universal mind must needs requisition the co-operation of some sort of vehicle in which to do so.

And consequently you may picture to yourself a kind of extended ocean of ether—a kind of film—through which the universal consciousness ceaselessly pulsates, as seas, bays, gulfs, lakes or rivers, as the case may be.

I take this analogy as it conveys a more accurate impression to your mind than were I to ask you to consider the planes of manifestation as being one above another (like so many shelves of a bookcase, as they are so often depicted in occult literature).

These planes are rather separate one from another only as the Gulf Stream is distinct from the main body of water of the Atlantic through which it flows.

It is just a question of difference of rate of vibration, that is all.

Now most of the various planes upon which cosmic manifestations take place are, in many respects, very like the one with which we are all familiar.

For in the world of emotion and feeling, as well as that of thought and idea (just as upon the physical plane) form and colour are associated with certain rates of vibration. And so, those who have studied along these lines tell us the emotional and mental levels are patterned very much after the same way as the physical.

You and I are really now living on these planes of thought and feeling just in so far as we build up those sides of our nature which render us responsive to corresponding rates of vibration.

Now this idea may seem a little abstruse, and a trifle hard to grasp. You may catch the drift of my meaning, but it will be as well that I should offer you

a somewhat fuller explanation to make my statement intelligible.

And so let me commence by repeating that every thought which passes in your mind is embodied in a particular colour as well as shape of its own.

The colours of the prism (as you know) comprise :—  
Red, orange, yellow, green, blue, indigo, and violet.  
Seven in all.

The student of occultism, however, recognises only five primary colours—red, orange, green, blue, and yellow—each of which answers to certain vibratory currents, which play around the magnetic field of all living things.

Each of us, for instance, is enveloped in a personal Aura.

This “ Aura ” consists of an egg-shaped emanation (invisible, of course, to ordinary sight, yet perfectly perceptible to trained clairvoyant vision) extending from eighteen inches to two feet or more from the body.

It is one’s personal atmosphere, and according to its condition, its colouration and shape and size, indicates and registers—

Health conditions, vitality,  
Emotional states,  
Intellectual and  
Spiritual activities,  
and so on.

The *aura* of a man is, in fact, a psychic photograph of him.

Some of you—who are more than ordinarily sensitive to psychic influence—will know the effect which a person's aura will produce upon you.

If you happen to be sitting near anybody you will experience perhaps a feeling of antipathy or affinity or indifference—and that is to be accounted for by the fact that your aura is overlapping theirs, and that you are *in contact* with them by this means.

Well, it is not wise always to get too near to people for this reason.

But to explain what I mean I will tell you a little about the significance of the appearance of such Auras.

Had you “larger, other eyes than ours,” or were you possessed of an extension of sight (“astral vision”—were “clairvoyant,” in fact) you would notice that that personal emanation was made up of a variety of colours.

And it is according to the predominance of any one or more of these that the “character” is given to the aura.

For instance, you might see it suffused with a *bright scarlet* tinge. That would mean that the possessor was inclined to indulge his animal propensities; that he was of a physical, “low” nature, with few refined or elevated ideas.

*Red* always corresponds to the emotional element in



man—to the *feeling-principle*; to sensation; love; and the material side of things.

Sometimes, however, this *red* emanation will be observed to be of a *roseate* hue, crimson rather than scarlet. And then we shall find a higher development of the affections, and greater purity and refinement of feeling.

A *dark, muddy, or dull, brown-grey tinge* will indicate a certain amount of selfishness in the nature; whilst a *deep, lurid red* shows lust and sensuousness.

Other shades are as follow :—

*Cherry* = Conjugal love; devotion.

*Salmon Pink* = Ardency, exuberance of feeling  
(and worldliness).

*Pink* = Gentleness; sweetness; friendship; human love.

*Rose Red* = Love, and ardent passion.

The *orange* colour always signifies either pride, and ambition, and natural impatience, or “life,” vitality, and vigour.

This colour answers to the sustaining-current, and every living thing inhales it and specialises it from the atmosphere when it breathes.

Sunlight tends to favour this *orange* vibration.

Aspiration and the attainment of personal power are compatible with this colour.

The *green* colour—the next that we have to consider—is that emblematic of the dawn of individuality.

The effort which nature makes to arrive at this condition is shown by this colour in vegetation—in the green grass or shrub.

We speak of people as “green”, when we mean that they are unsophisticated and foolish. But this *green* hue is by no means incompatible with worldly wisdom and adaptability of disposition.

A good deal, however, will depend upon its shade.

The interpretations attaching to some of these are as follow :—

*Nile green* = Differentiation ; change ; inquietude ;  
and disappointment.

*Apple green* = Hope ; vitality ; animal vigour.

*Olive green* = Earthy ; treacherous ; deceptive ;  
cowardly.

*Bottle green* = Selfishness.

*Pastel green* = Intellect without intuition ; know-  
ledge and book-learning *minus* wisdom.

*Grass green* = Personal instincts.

*Dark green* = Hate ; envy ; malice.

*Sage* (also equally bad) = inanimate ; low ; vulgar ;  
dense ; insensitive.

But whilst the darker hues—and particularly the greyish green—are bad (making those who show them cunning and selfish) the brighter, “*emerald*” green denotes resourcefulness and ingenuity, and tends to intellectual advance.

The *bluish green* is the highest manifestation of this

colour, however. And it invariably accompanies tact and sympathy, such as enables the person in contact with it to express the compassion and benevolence which spring from an enlightened mind.

*Blue*—dark and clear—is the *religious* colour. But much will depend upon its shade.

*Inspiration* is allied to this particular current ; but the quality of that inspiration will correspond to the shade of the blue.

*Ultramarine* or *cobalt* = Devotion to a high ideal.

*Lilac blue* = Highest spirituality.

*Violet blue* = Higher development.

*Indigo blue* = Music.

*Lighter blue* = Literature.

Intellect, truth, spirit, are all expressed in the blue shade which, according to its purity and clearness, will be found to relate more especially to the higher subjective states of mind.

*Yellow*—the last and the highest colour of our series—has particularly to do with the most spiritual and divine side of our natures.

The *golden hue* is both intellectual, wise, intuitive, and harmonious—the symbol of “power” and “realisation.”

The poet, the seer, the mystic, seem to derive much of their genius from this current, which, in its more brilliant shades, we have been accustomed to connect with all that is grand, magnificent, and imposing.

To develop this colour we must spiritualise ourselves; we must become “in tune with the infinite,” and render our natures more responsive to the higher influences which are playing around and above us.

All of us can develop—even if we cannot *see*—these colours in our personal atmosphere.

A very good way—to give you a practical method of setting about to secure the colours you wish to vibrate—would be for you to take the colour representative of which every side of your nature calls for development, and to concentrate upon that each day for say fifteen minutes.

Suppose, for example, you were a person fairly intellectual, spiritual, intuitive, prosperous, and efficient in most respects—but that you happened to require the animal side (a *necessary* side) of your nature levelling up.

What would you do? You should visualise (image in your mind’s eye) the *red* colour, and so connect yourself with *force*, vital magnetism, and physical power.

If you find it hard to “picture” the colour, secure a bit of ribbon or fabric of the required shade and look at that when you take these exercises.

If it is practicable, a glass window of the required colour forms an admirable means for a colour-bath.

Now, you can apply this treatment to which ever part of you needs upbuilding.

If you should need your health or vitality to be developed—select the *orange*; if you stand in need of wealth or position—take the *green*; if you require *harmony* and *peace*—take the blue; whilst if you desire *the highest of all*—choose the *yellow*.

The solar ray—vegetation—the blue sky—are all of suggestive value in this way (just as a red rag would be to a bull or a turkey cock).

Well, when you have developed yourself by this means, you will be able to treat others. And to this end, the occultist pictures the colour he desires—sees himself drawing it through his own left hand, takes the patient's left hand in his right, and so sets up the exact vibration he seeks to establish.

But it is not well that we should proceed to treat others before we have built up our own current.

It is a case of "physician heal thyself."

So to those of you who would set about creating a well-developed aura, and who would practically apply the principles which I have sought to expound I would say—

First discover just what you want.

Next, set about intelligently directing your thought currents in the way that I have indicated.

Thirdly, be patient in your efforts to bring about the desired end.

All self-development—true development—is a question of earnest desire, long sustained effort, concentrated expectation, and ceaseless reaching forward.

It cannot be attained in a minute. It is a thing of forever.

But, hard as it is—laborious as it may seem—when we understand that “thoughts are things,” and that the intelligent direction of mental currents enables us to control ourselves (and so our environment)—then we come to see the use—the *necessity*—for training ourselves in so careful a fashion.

Nature works from within to without—from centre to circumference.

And this is why those who know *how* to work in the thought-world are in possession of all that is worth the having.

“The kingdom is within you.” Seek ye that, and all THESE things shall be added unto you.

## II

### “TELEPATHY”—THOUGHT-TRANSMISSION

A FEW years ago—a very few years ago—whenever any superordinary happening occurred or was related to, anybody, there was almost certain to be one word with which it was instantly greeted.

That word was “coincidence.” “What a curious coincidence!” people were sure to exclaim. And with that they imagined that they had accounted for everything.

To-day, a shade less confident (or more ignorant) than our ancestors, we are not quite so certain that “coincidence” *will* explain everything; indeed some of us have come to the conclusion that the term is one of those loosely employed words—very much like the word “Imagination”—which serve only to conceal our ignorance.

I do not propose, upon the present occasion, to offer you a discourse upon “coincidences,” however. And the only reason that I have for mentioning the

word at all is, that it is a term that has been used (in want of a better) to account for many of the phenomena which are now known to us at the present day, under the term "telepathy."

Now telepathy, at the present time, is a more or less understood subject.

People know that *mind can act upon mind* at a distance, independently of physical contact or the intervention of the sense organs.

"Talk of an angel and you will hear its wings flutter," has come at length to be regarded as no mere superstition, as no fanciful phrase, no "figure of speech"; and mind-reading, thought-transmission and similar feats are no longer looked upon as the result of hallucination or fraud. They are accepted as facts—of a sort.

The chief danger, indeed, nowadays is that the mass of people are inclined to *believe in*—rather than to try to understand—such things: are apt to accept them "in faith" instead of attempting to look for a solution of the problems at stake.

And it is because of this, and because I feel that some of you may have heard a good deal about the facts of telepathy, and yet may not have received an explanation of those facts—that I have decided to make it the topic for our consideration in the present lesson.

Before proceeding to consider the wonders of the



telepathic faculty, it will be well if we pause to consider for a moment the place which it occupies in the human mind.

I am, of course, assuming that you are all aware that such a faculty does exist; that mind has the power to impress mind; that it is possible for us, without the intervention of the senses—without contact, hearing, or sight—to communicate with one another, and that therefore man has a telepathic apparatus at his disposal.

If you come to think of it—even in his waking state—man is very much less dependent than the lower animals upon sense-impressions. Indeed, a decided decline has been noticed in the power of the civilised man's sense organs.

One never heard of a tiger or of a flea requiring to use a pair of pince-nez or an ear trumpet. But men and women very frequently need to resort to such aids.

And this is just because man is less dependent than the beast upon his visual and auditory organs. Man does not *need* to use his eyes and ears to the same extent—whilst his powers of ingenuity and contrivance (which are better developed than the animal's) enable him to devise ways and means of doing without his visual and other senses, to a comparative extent.

In fact, he lives more *interiorly*, in his brain

rather than in his ears, eyes, nose, mouth, or skin, and so he has developed other and higher faculties of the mind.

Of course, man has not *dispensed* with these senses ; but his *brain* has qualified him to exhibit more exalted powers of mind than any other creature.

If you have the brain-form of the human being and of the brute in your mind, you will know what I mean. You will also be aware of the fact that the more brain a living creature possesses the better it will be adapted to display the higher intelligence that goes along with increase in the volume of that organ.

But, whilst the brain is one of the chief organs of the waking mind—whilst a fine, domelike form of the head is compatible with heightened susceptibility and enhanced moral and intellectual consciousness—you must not conceive of the mind as being boxed up in the skull.

That is a terribly mistaken notion—entertained, it is true, by certain medical schools, but baseless and false nevertheless.

Walt Whitman has told us that man is not contained between his hat and his boots. And he is right. It would be as true to say that a man's mind is dependent upon the liver, the lungs, or the spleen, as to say that it was traceable for its origin to the brain.

The brain is an instrument, and nothing more—an

instrument which co-ordinates the mental processes, which conditions intellectual manifestations, and which develops as the mind is exercised in certain directions. That is all.

As you use your mind—as *you* function through your physical organism—so, however, you come to identify yourself with your physical vehicle, and so it is that your body (and particularly your brain) radiates a personal atmosphere or psychic force. But that is a specialised product.

Now, the mind-universal may be conceived of as co-extensive with the entire cosmos, manifesting itself at given points through condensing, as it were, suitable vehicles to carry on its activities. And the brain is possibly the highest physical vehicle.

Laurence Oliphant used to speak of the Divine consciousness expressing itself through a system of “vortices.” Occult students and scientific men are accustomed to employ the term “vibration,” which is the most comprehensive generalisation that has yet been given to the world.

Thus light and heat and sound, &c., come to us as vibratory forces in the ether and air.

And mind-action, no less, seems to be best explained by accepting Thought as a succession of *waves in the ether*.

At the same time, thought, as I have so often explained, is not an immaterial nothing—not a mere

function of the cranial contents—not a mere evanescent shadow—not the mere derivative of the fortuitous concurrence of atomic relationships.

On the contrary, thought is the basis of being, the foundation of fact, and the substance of subsistence.

And this being so, we can the better grasp the fact that the thought-world is the real world, and that as thoughts are apprehended by the most delicate piece of mechanism—the brain—so their *power* is greater than that of anything else.

Well, if we accept this view we shall be in a position to understand how it is that mind can act upon mind.

And so now, if you will allow me, I will proceed to deal with some of the methods and conditions which apply to the transmitting and receiving of mental messages.

Perhaps the best analogy with which I can furnish you, in order to make my meaning perfectly clear at the start, will be to take the familiar illustration of the musical note and the tumbler.

Sound, as we know, is conveyed to us through the atmosphere by means of waves in the air which vibrate in such a manner as will depend upon whatever note may be struck (*e.g.*, on the piano).

Well, the waves which are in this way set up meet with a response from whatever object is pitched at a similar rate of vibrations.

Thus, suppose a glass, or a harp-string, were strung

at C, an answer or echo answering to that note would be elicited every time that note was played upon another instrument.

*It is just the same with the mind, only the ether is, in this case, the transmitter of the currents.*

The ether is the subtlest substance known to science. It interpenetrates all space and so is adapted to convey the thrills which are set up in the brain. It may be compared to a jelly-like substance, capable of transmitting any quivers communicated to it.

Suppose, therefore, that two minds, at any distance you like apart, are at the same "pitch" at any given moment—that is, imagine them to be vibrating in unison—what happens is this: Thought currents passing in the direction of one will be collected by the other.

In order to explain this a little more clearly, let me remark that each kind of thought—according as we are able to describe it as *emotion*, or as *intellect*, or as *religious feeling*, &c.—sets up its own rate of vibration in the mind, and that the thrill which answers to itself meets with a response just (and only just) in so far as another person affected by it may be of that way of thinking.

The moral of this is, of course, that we must be careful to watch our minds, else we shall unconsciously drift into certain currents of thought by allowing our minds to get carried away and becoming

unstrung. We must remember that we *are* responsible for our thinking, for, just as the note of the violin depends upon the tension of the string, so the quality and kind of thought we emit will depend upon the condition of the mental apparatus through which it expresses itself.

The thoughts themselves, like the sound waves, may be and are universal, but their manifestation or vivification depends upon the mind and the will by which they are transmitted. It is all a case of affinity—like attracts like. And the mind is a battery.

Now let us turn to the practical aspect of telepathy.

By way of illustration we will conduct an imaginary experiment between two persons respectively designated *A* and *B*.

*A* is the transmitter, projector, sender of message.

*B* is the receiver, percipient.

*A* should be positive, strong-willed, dark, strong featured ;

*B* negative, passive, fair, small featured.

Of course many people can *both* send and receive, and where "*Rapport*" is perfectly established they will do so with no difficulty.

Still, when first undertaking experiments, it would be best to train either for *positive* or *negative* results, according to temperament.

It has been found that the most

*Positive* people are born in { April  
August  
December

Whereas the most

*Receptive* are born in { March  
July  
November

Whilst those who are born in

{ June } { January }  
{ October } { May }  
{ February } { September }

are equally well able to excel as transmitters and receivers when developed.

*A*, then, we will assume for the sake of argument was born in April, and *B* in February.

They have decided to hold telepathic communication.

What must they do? How must they set about training their powers?

Well, in the first place, it would be—

(1) Best for them to commence operations at close quarters. Distance is no barrier but it is just as well at first that they should begin in the same apartment; afterwards they may go in for long-distance experiments.

(2) And they must both endeavour to secure such conditions around them as will be conducive to complete concentration of mind.

An apartment overlooking a noisy thoroughfare is, therefore, undesirable, and one suggestive of quietude and peace is in every respect the best.

(3) *B* next seats himself in a comfortable chair, closes his eyes, and tries to make his mind “a blank.”

This is often difficult. Nervous tension, excitement and flurry are too often uppermost on such an occasion.

What is to be done? Composure and perfect fixity of purpose are the only means by which to secure the requisite degree of receptivity.

Well, to this end, *B* banishes all idea of stress or *sense* of concentration and lets his mind run on as it pleases, until, after a little while, he is in a tranquil, composed state.

As regards their mutual feelings it will be as well if *B* regards *A* with a feeling of awe and reverence; whilst, although he should not look down upon *B*, *A* should be the superior intellectually.

(4) *A* now stands in the opposite corner of the room and “thinks” steadily—“hard”—upon whatever idea he endeavours to impress *B* with.

Suppose he desires that *B* shall walk across the room and take a book from the shelf.

How would he transmit that message?

Well, he would *not think in words*. He would *not* just say to himself over and over again, “I want you to walk across the room and take that book down.”



No. He would *see* *B* doing what he wished. He would apply imagination. He would *picture* what he intended *B* should accomplish.

Thus he would—

- (a) Close his eyes.
- (b) Make a picture of *B* sitting in front of him.
- (c) Then see his limbs move.
- (d) Watch him get up.
- (e) Walk across the room.
- (f) Reach up for the book.
- (g) And bring it away.

Now it is upon the clearness of that little series of mental animated photographs that the success of the whole experiment will depend.

And so *A* must be particularly careful to keep his mind exclusively upon the image he is visualising.

He does not bite his nails, nor gesticulate, nor frown, nor twitch his fingers, nor shuffle his feet.

On the contrary, he is careful to rivet his attention solely upon the one idea which he is trying to impress upon *B*. So that, after a little while, what actually happens is this :

*B* receives the message to rise. He gets up (mechanically), hesitates for a moment, sways, and wanders in the direction of the bookcase, reaches out for the book, and takes it down—just as *A* has willed that he shall. *Why* he cannot tell. *He does it.*

Now, such an experiment as this is simple in the

extreme. And yet, simple as it is, it is precisely the same in principle as any other telepathic experiment.

And it is, moreover, a good deal more complicated than would appear at first sight.

For, as I have pointed out, the projector must needs imagine the whole process which is involved by his trying to transmit the message to *B*. He thinks by means of a succession of distinct mental pictures and so creates in the mental world that which he is trying to ultimate in the physical. And these pictures are unconsciously—*sub*-consciously—received by *B*.

And so, for the beginner, it will be as well to commence by making a few preliminary experiments by attempting to project single figures.

For instance, one might select a circle, a triangle, a letter of the alphabet, or the image of an animal (*e.g.*, a horse or a dog), during the first few sittings. And the best way to go about this is as follows:—

If you happen to be the transmitter of the projection, having chosen the picture which you will impress upon your recipient, sit before a dusky background—a dark curtain, or in the twilight of the evening—and gaze intently in front of you.

Think of nothing but the image which you are endeavouring to send to the other person (who will be seated at some little distance from you), and *will* intently that he shall catch and collect the impressions which come to him.

He should meanwhile fix his attention upon the same spot as yourself, and in a few moments, if he be a good sensitive, he will "see" just whatever you intend that he shall.

The image will shape itself in the pattern of the material, or grow out of the background, as it were, at which he is staring.

Projections, sent in this way, may be classified as (1) acts and objects, (2) ideas, and (3) feelings. And you will find that it will be as well to precipitate such projections with due regard to the order in which this classification has been made, as ideas and feelings are transmitted with considerably more difficulty.

When you have proceeded for some little while with the transmission of the images of objects and have been able to impress the passive operator with such commands as to rise from his chair, open the window, dance, sing, and so forth, then you may try a few experiments of the kind that are known as taste-transference.

In this case you may take a lump of sugar (say) in your mouth and fix your attention upon the sweet taste which the sucking of it gives you.

After a while the recipient will be able to detect a similar flavour. Indeed, sometimes these impressions are transferred so successfully as to cause nausea and vomiting.

Now, of course, all these experiments, however

trivial in themselves, have a certain scientific value ; they are fascinating and present many interesting possibilities to those who care to follow them up.

But apart from that—and in addition to the fact of their providing the material for the whiling away of many an idle moment—there is another side to telepathy which many of us are apt to overlook.

And that is its moral and spiritual significance.

Assuming that we are able to transmit our thoughts—granting that we can send and receive the currents of mental action—supposing that unconsciously even we are eternally playing a game at telepathic communion, what are we to learn from it all and what should it teach us ?

It seems to me that, if it be a fact (as it is) that we catch and transmit the thoughts which enter and leave our minds, we should learn to adopt the following attitude in our daily lives :—

(1) So to regulate our minds as only to be able to admit the best, the purest, and the noblest ideas that can come to us ;

(2) And, consequently, so to attune ourselves to the thought-world as to make it impossible for us to send forth from our brains any but the kindest and loftiest ideas of which we may be capable.

“Thoughts are things”—and they are things which are only too often caught and sent forth quite in a haphazard manner. No check is placed upon the

instrument which receives and propagates them, and we but too often seem to think that we are not responsible for our thinking.

*Not responsible?* Whilst that is so—whilst thought-currents drive us about, and whilst we are tossed hither and thither by the first current of thought that reaches us—how can we hope to progress or attain to personal liberty and individual growth?

The thing for us to keep in mind, the lesson we are to learn from telepathy, then, is this :

*Find your key, string your instrument, and then keep it well in tune.*

You would do that with a piano ; *do it with your mind.* It will *pay* you best ; it will enable you to live in the highest thought currents which put us into telepathic communication with all the best and highest influences in this great universe.

### III

## IMAGINATION : ITS USE, ABUSE, AND CULTURE

WORDS are only too often a prolific source of confusion—less rarely productive of bewilderment than enlightenment—more frequently the source of divisions than of mutual understandings.

Some words that we use serve only to conceal our ignorance ; others again which we employ reveal our folly.

But there are many words that do neither the one nor the other ; for they have no meaning either for the speaker or the listener.

And one of such words is that which I have selected for the title of the present lesson—"Imagination."

For imagination is one of those nice, convenient—albeit much abused—terms in which we take refuge when no other word will serve to cloak our confusion of thought and face.

"It's all imagination !" When have we not heard this exclamation ! When have we not used it !

And yet what did we mean when we employed the word ?

Did we mean that the person who related his experience to us had been dreaming—that he was deluded ; that his story was far-fetched, or all stuff and nonsense ?

Because, if so, the word “imagination” was misapplied and in no way correctly served to describe the state of our mind towards the other person.

Imagination has, no doubt, a good many conventional meanings some of which are rather remotely connected with its original significance. But certainly one of these meanings cannot possibly be said to be unreal or “fictitious.”

Fancy is a word that is often used in the place of imagination. But it is entirely inapplicable and implies very much less.

Fancy and imagination are not synonymous.

For whereas imagination may be regarded as a legitimate and active attribute of the mind, *fancy* signifies rather only the faculty which recalls vague past impressions of the mind and serves to produce upon one’s brain a semblance of the things which are conceived of by any one.

I have said that imagination has a good many meanings, and it has. But one of these meanings is not unreality.

If a man has no imagination he is not by any means

necessarily more enlightened or more sensible than a man whose power of imagination is vivid. On the contrary, he is merely matter-of-fact, literal, and wanting in appreciation for those subtleties which all cultured and refined minds know are really the deepest realities of life.

For imagination gives us—what?—unpracticality? romance? phantasy? stuff and nonsense? No; not necessarily. It is something far beyond this. It is rather the source of intelligence and the foundation of all true mental growth.

We speak of the gift of imagination possessed by the *artist*—by the painter whose canvas exhibits the wonderful conception of his brain in its wealth of colour, its beauty and grace of form and faultless perspective. By the *poet* whose flights into the realms of mystery and vision carry us beyond the ken of mortal eye, in mind at least. By the *musician* whose soul-stirring composition awakens our spirit to the potency of the theme-universal, love, reverence and faith. By the *sculptor* whose statue interprets the sublime laws of geometry and reveals to us the principles upon which the elements of the manifested cosmos have been reared. And by the *orator* and *actor* whose eloquence and emotional vehemence carry us away when they make their appeal to us.

But no less do we speak of the imagination of the mathematician, of the scientist and of the philosopher.



Which shows us that imagination underlies all intellectual effort and that it is the mainstay of all original and creative work of any kind.

Now this fact serves to enable us to define the word to better purpose than it would be possible for us to do if we failed to consider its application.

For we find that imagination in the true sense consists in this, that it is the *faculty of forming images in the mind*—that is, the function of thought. For we could not think unless we had forms in which to clothe our ideas.

Now we shall cease to consider imagination as shadowy and vague directly we come to see how real the world of ideas is and how, in one sense, the thought-plane is *the only* real world there is.

Shakespeare (or Bacon?), as you will remember, said that there is nothing good nor bad but *thinking* makes it so. And when he delivered himself of that remark he uttered a great truth.

For nothing is a fact for us *unless it becomes a fact of consciousness*.

Let me proceed a little further with this statement, as it will enable us better to understand the function and use of the imagination.

Here we are, each and all of us, with a physical mechanism which enables us to respond to impacts from without in quite a variety of ways.

We can touch and taste and smell and hear and see.

So can the animals. Even plants can respond in certain ways to some stimuli from without.

But we can do more than that. Man is endowed not only with five senses.

The word "man" means a thinker. The word *manas* (used by theosophic students) shows us that this fact has been grasped in the East, where the mental factor is so designated.

And man is a *thinking* animal.

In other words, man can create mental pictures by means of which he is enabled to think also speak and act.

Now, unless man had the capacity to create or *imagine*, he could neither think, speak, nor execute.

Certainly he could not think, for thought is only the making of mental images or symbols.

"Thoughts are things." Most of you have heard that said at one time or another. But perhaps few of you have guessed the true meaning of the saying.

The fact is that every time you think not only do you alter the molecular arrangement of the brain-cells, but you actually create a thought-form in the thought-world and you vivify a particular form on the plane of imagination in matter appropriate to that particular level.

Because you cannot apply the same tests to thought that you can to bread and butter or money or the dirt in the streets, you must not conceive of them

as unreal. They may not have become *objective* facts. That, however, is another story.

But it is *thought* which alone is the cause of speech or of action. Unless you had certain ideas you could not utter words nor could you plan, devise, invent, or discover.

*Thought* is the source of all our activities.

You may conceive of thought, of imagination, then, as an infinitely extended substance, unbounded, illimitable, all-powerful, and containing every possibility of which we may conceive ; and as expressing itself in time and space, and using *form* as the vehicle of its manifestation.

Now, in proportion to the subtlety of the medium through which that universal Mind or Intelligence manifests, will it best be adapted to express itself and reveal itself most completely.

Light, which, as you know, is transmitted by means of vibrations in the ether, travels more rapidly than sound which comes to us by the vibrations in the air.

This is easily proved by observing how, during a thunderstorm, the flash of the lightning reaches us before the peal of thunder which (as we know) is a part of one and the same phenomenon.

It is just because the vibrations of the light are more subtle, and the ether responds more quickly than the air, that we see before we hear.

For a long while the ether was nothing but a

hypothetical conjecture. It is only recently that science has come to regard it as an admitted fact.

Well, you may conceive of thought as a set of similar waves, undulating in a still more rarefied medium. And you must also understand that, this being so, every idea has a form of its own, and so sets up its own rate of vibration. Emotion will answer to thrills of one rate, reason and intellect to another. And so on.

Now all this goes to show us that as the subtler modes of manifestation of this infinite mind are superior to the grosser, just as nerve and electricity, the X-Ray and radium are more potent than grosser substances, so thought—as expressed in the imagination of the thinker—is more potent than any other force with which we are acquainted, and that acting as it does in a higher realm of nature than that in which even the electrons and radium disport themselves, so it is the most potent thing in the universe.

*“Thoughts are things !”*

Indeed they are.

And the culture and control of the imagination will alone enable us to train the mind in the way that it should go.

Now there is a great danger with many of us of becoming too theoretical and dreamy. Our thinking is apt to become slipshod, uncentred, without aim ; mind-wandering, wool-gathering are indulged in.

When we are asked "A penny for your thoughts," we stare abstractedly into space, being unable to answer the question put to us.

The mind is allowed to run on from day to day. Its excursions are never checked. Hither and thither does it go. And the result only too often is lack of concentration, loss of memory, and an "impossible" personality who is full of excellent intentions but somehow fails to achieve anything of any consequence.

Castle-building, day-dreams, and absent-mindedness are also phases of mind-wandering.

And it is only by diligently putting ourselves through a course of thorough mental discipline and setting up harmonious mental action that we can establish a well-balanced or profitable imagination.

Now, how are we to arrive at this? How is it possible for us to secure perfect *equilibrium* of being?

Well, as I have said, nothing is good or bad until we think it so. And as we think to a great extent by means of our imagination, it is through this factor that we must seek to bring about the desired end.

And now for a word or two before I proceed further with the training of the imagination.

It is all to be done by knowing what mental images to select and which to reject, and by knowing the value of holding the attention to the ideas which are so formed in the mind.

To begin with, it will not do to adopt a negative attitude mentally.

Many people think that, by keeping their mind a perfect blank, when they enter into silence, they will accomplish great things.

Negativeness is most harmful alike to body and mind and shows only a want of true purpose in concentration.

The only attitude in which to approach this mode of self-development is a receptive, a passive one. But we must first understand what it means and then how to sustain it.

In the first place all tension, over-expectancy or undue excitement should be avoided. Hurry, haste, anxiety only serve to sap the forces which are needed to create the image in the mind's eye.

So the best plan is to relax the body, to sit quite still and motionless, and so to endeavour, as far as possible, to divert the attention from all external conditions.

Concentration—the bringing of the faculties of the mind to a common focus—is the first step in the control of the imagination.

But as a rule people find it hard to keep the attention fixed for any length of time.

They go to a lecture and listen to what the speaker is telling them about once in every three minutes; they attend a collection of pictures and, instead of

really studying any one of them, they drift round the exhibition in an aimless kind of way so that when they come back they know absolutely nothing about any single picture they have seen ; or they go to the play and laugh or cry at some of the situations, but instead of being able to keep their mind fixed upon the acting, they miss the whole point (when there is any) and upon their return from the theatre, cannot tell you a word about the plot ; or else they read a book—begin at the end—skip a page here (“ *it's so dry*”) and a chapter there (“ *it's so long-winded*”) and when it is finished they know rather less about it than before they started to read it.

They have no patience—therefore no *memory* ; they have no concentration, therefore no capacity for achieving their purpose.

Only the other day some one said to me, “I am so much interested in ‘New Thought.’ I have been reading this book and that book and the other book. But I don't seem to make any progress. It's all so beautiful, but it seems above me. I can't concentrate—my mind is confused—my brain is in a muddle—my ideas are in a hopeless tangle.”

I said very little, gave a word of advice, and treated the speaker for—what ? *mental indigestion* !

Now that is a complaint from which all of us are bound to suffer unless we select the proper food—or the right idea—which we are to endeavour to assimilate.

And so, as the mental digestive process is controlled very much by the exercise of the will, we must first learn the secret of concentration ere we proceed to study the constructive process of the imagination.

Those of you whose mind is in this unsettled, uncentred condition, then, must commence your study by taking care not to unsettle yourself still more by undue eagerness or over anxiety.

Learn to be still, study to be quiet ere you attempt to realise. Allow yourself to get into just the watching, waiting stage, before you proceed to go further.

This is not wasted time: because you are directing your energies into channels of which the ordinary individual is unaware, you are not, therefore, losing anything. You are gaining everything—or you will gain everything, if you persevere, that is worth the having.

If you will but understand that mind-building is a life-long process; that it is accomplished by steps, by degrees; that you advance and progress only as you *self-consciously* apply yourself to your work—then you will begin to follow the path which leads to realisation; then you will find yourself on the road which will bring you to peace, and prosperity, and power.

Having, then, let the thoughts run dry; having settled yourself in the quiet, expectant attitude, and having placed your body in an erect (comfortable) posture, next endeavour to realise the nature of your quest.

That is *Knowledge*.



Now you can acquire knowledge in many ways. There are many kinds of knowledge—knowledge, that is, upon many sorts of subjects.

And yet all knowledge is arrived at in the same way—through concentration—objective or subjective (that is, through bringing one's mental powers to a definite point and keeping them there).

You will find that if you direct your mind to a lofty ideal—to some elevated theme—you will soon arrive at the results at which you are aiming.

Many occultists tell us that we shall best conceive of this by imaging in our mind a picture of universal consciousness—not as a person, but as a principle—and that by keeping our mind fixed on such an idea we shall actualise our wishes.

Well, it is of no use our attempting to conceive of such ideas as Illimitability, Infinite Power, Wisdom and Love, &c. For such ideas are mere abstractions and amount to nothing in the mind of the average person. Indeed, where they are attempted to be conceived of, they ultimately lead to bewilderment or madness—and *that* is not the goal of attainment. People sometimes try to picture God—or the supreme power—as a magnified man—as a gigantic human being, with face and limbs on a gigantic scale. Or, again, they represent Him as diffused through space—a long way off and far remote from the cosmos.

Both such conceptions are false.

For God is spirit—and the mind, which is spirit also, is not separate from Him. And so God is nigh.

And so you must try to get rid of that idea of far-awayness from Divinity.

And your Imagination will help you.

You may picture the Universal Conçsciousness as a globe of golden light in your own heart.

And by thinking upon that you will have a definite centre to focalise the mind upon.

In the East the lotus is used as the symbol upon which the yogis concentrate. But you may make a mental picture of the sun (the visible centre of our solar system), the source of life and light, and address yourself to that. Then you will have a tangible point to fix your thoughts upon.

Such a mental image as that will serve to divert your mind from too great speculation upon concrete qualities. It will also enable you to isolate yourself and to enter into communication with your interior consciousness.

Some people who do not understand the true mode of concentration, “enter the silence” by opening themselves to any influence or impression that may come to them.

They allow every image which passes in their minds to possess them, and also only too often believe the ideas which effect an entrance in this way to be Divine Inspiration.

That is because their imagination is untrained. It is not philosophic meditation and cannot possibly bring about any useful results.

The true way in which to go into the silence is first to select the subject concerning which you demand knowledge and then to concentrate or listen in the way that I have shown you, so that you may secure an answer.

Wool-gathering, absentmindedness and dreaminess are not concentration or well-directed imagination. And so they will lead to nothing, excepting vanity and vexation of spirit.

When you have learned how to keep the mind quiet then you may proceed to the next stage of our study.

That is the constructive process.

Suppose you desired to create some fresh condition—some opening for yourself in life. Say you wished to increase your opportunities for business or that you sought to come into relation with a wider circle of people.

What should you do? Get quiet—still and alone by yourself. Relax the body and take the attention away from external conditions, having, of course, previously made the suggestion to yourself that you would enter into a full realisation of your aim.

The next thing to be done is to make a mental picture of yourself in such surroundings as you are

in search of : visualise your environment and keep the mind fixed intently upon the creation.

It will not be well to make a great difficulty about this. Keep such a picture before you only so long as you can do so without fatigue. For remember that so soon as you begin to tire your attention is becoming weakened and attracted towards the body.

It is a good plan to think out a creation of this kind before you form it in your mind. I will tell you why.

Many people create something in their minds they *think* they want, but which they find on closer reflection they do not want at all.

Your will and desire must be united with your imagination. And to that end you must needs realise fully the demand that you are about to make to your higher self.

This practice of concentrated imagination should be followed regularly. It is quite useless to take it up one day and drop it the next.

Remember it is *prayer*. It is the scientific side of devotion—applied aspiration and the direction of your personal forces to a particular end.

I need scarcely remind you that this power puts you in possession of a two-edged weapon which, unless you use it aright, will serve to bring about disastrous results to him who wields it.

Regard it, then, as a sanctified proceeding.

Take an hour—less at first—and first *meditate* and then concentrate. First of all bring yourself into a frame of being such as will unite you with the higher side of your individual consciousness, and then strive to focus your complete attention upon the theme you have before you.

Periodicity in this study is of the supremest importance. Nature works by laws, by method, by time in accomplishing her aims. And you, to succeed, must follow in her steps.

But just as you do not believe in a one-day-in-seven religion, do not believe in a one-hour-in-the-twenty-four concentration.

Every hour, every minute, every second of your time keep the task which you have in hand before you; grasp it in your mind. If you are walking, put yourself into the movements of your legs; if you are talking, think not only in a vague kind of way of the *general* idea you are attempting to convey to your listener, but also of the precise meaning of the very words you are using.

For so, and so only, will you acquire a balanced mind; so, and so alone, will you unite the powers of the mind in one harmonious whole.

This, then, briefly, is the use of Imagination; therein lies the secret of the controlling of the conditions of life which are the externalisation of the laws of our being.

## IV

### THE SLEEP-WORLD—OUR DREAM STATES

THERE are perhaps very few subjects which have an equally irresistible allurements and attractiveness for the high and low, the learned and unlearned alike, as the one to which I wish to invite your attention in the present lesson.

Indeed, for both young and old, for rich and poor, for man and woman alike, the mystery of sleep and the stuff of which dreams are made has an overwhelming fascination.

The psychologist, with his ingenious theories regarding the phenomena of sleep—quite as much as the young female who consults the “Royal Dream Book” in order to find out what her dream of rats, or some such absorbing phenomena of last night signified—is, it must be confessed, very much in the dark as to the real nature of the experiences through which we pass (generally) every night of our lives.

As to why the sleep-world must ever prove an insoluble enigma to the ordinary scientific man it is

not very difficult for us to decide, since the question is one in which the problem of *consciousness* is involved ; and, as we know, consciousness cannot be translated completely into terms of matter, or considered only as the dependency of physiology and pathology. Consciousness to be understood should be studied from the *life-side*.

Such as it is, the view of sleep which is accepted by the ordinary man of science is somewhat as follows :—

Investigations upon the subject serve to show, first of all, that during sleep the nerve cells of the brain (which are never in actual contact) are more widely separated than in waking life.

And, secondly, it has been found that a comparatively bloodless condition of the brain invariably accompanies the phenomenon of sleep.

The first experiments in this direction were made (in 1860) by a Mr. Arthur Durham who selected a dog as a suitable subject for his researches.

For the benefit of any anti-vivisectionists who may happen to read these pages, I would expressly state that the animal was put under chloroform before the experiment was conducted.

This experiment consisted in removing a portion of the skull bone, about the size of a shilling-piece, and in inserting a watch crystal into the opening, thus made, in such a manner as to leave a considerable amount of the brain showing below it.

Upon the dog awakening, Mr. Durham observed that the veins near the opening became considerably distended by an increase of blood-circulation; and that many of the veins which were too small to be seen when the dog was asleep, became quite visible when the creature began to move about.

Now this discovery, which has received abundant confirmation at the hands of many investigators since 1860, is quite in accordance with the known facts relative to the process of sleep.

Since it is in the superior brain—the *cerebrum*, the seat of the *senses*—that there is a cessation of activity during sleep.

The sense of touch, for instance, resides in the large convolutions (folds) of the base of the brain; whilst the senses of sight, smell, hearing, and tasting are localised in the posterior areas of the cerebrum.

During sleep, therefore, the activity of these functions is considerably diminished, with the inevitable result that the brain falls into disuse, and the effects just described follow.

Upon falling asleep it would seem as though the senses fell into disuse in the following order:—

First : Sight

Second : Taste

Third : Smell

Fourth : Hearing

Fifth : Touch



Whilst, however, the functions of the cerebrum are inhibited during sleep, it is by no means clear that the entire brain—or rather the *cerebellum*—falls into a quiescent condition at that period.

Indeed, it would appear that whilst the reason and judgment manifested by the cerebrum are checked during sleep, the *cerebellum*—and its associated function, that of *will*—is still as active as ever.

This seems to be proved by the fact that if a “suggestion” be made by the *understanding* (through the cerebrum) before retiring to rest, this sub-conscious volition, the seat of which seems to be connected with the *cerebellum*, will enable the sleeper to rise at whatever hour he may fix in his mind.

Well, that is about all that physiologists would be prepared to tell us about the phenomena of sleep.

Not much ; no. But that could hardly have been expected of them, as sleep, to them, is only a negative experience.

If you consider sleep merely from the point of view of the student of the body, all you can maintain is that it is a recreative or restorative process during which the tissues are built up, which is to be induced partly by a lack of oxygen in the brain, and which practically amounts to a sort of cerebral asphyxiation.

That is all.

*But is that all ?*

That is what remains for us to consider.

Is sleep only a question of the suspension of certain vital processes, or is it merely the temporary collapse of consciousness—the simulation of death ?

I do not think that we shall obtain a satisfactory answer to these questions by approaching any materialistic student. So let us, for once, take the liberty of answering them after our own fashion.

All of us have a right to do this about questions of this sort ; and some of us in particular, as a few of us happen *to know* that the attitude of the student of physiology in attempting to solve problems of the kind disqualifies him from furnishing anything like a reasonable—let alone probable—hypothesis.

Admitting, then, that all the facts which he has to tell us are true—granting that the brain-activities are lessened, and that consequently the organs of the senses cease to allow of our deriving conscious impressions of external conditions—what do we find ?

That the mind is gone ? That the person asleep is as one dead ? That the sleeper is in a perfectly mindless, inanimate state ?

By no means.

He can often talk. The expression of his face frequently undergoes alteration, and occasionally he will walk about in his sleep. Again, dreamless sleep, we are reminded (upon excellently trustworthy authority), is probably unknown.

True, the physiologists would refer all this to partial

activity of certain nerve-centres of the brain—to inharmony—perchance to the indiscreet partaking of lobster or pastry overnight.

But our conceptions of a larger consciousness than the “waking” should serve to prevent our stumbling into the error of assigning these phenomena to physiological causes.

It is, of course, quite true that there are many dreams that largely owe their existence to worry, to care, to physical distress, to indigestion, to a confused state of the brain.

But will these things account for all dreams that some of us are in the habit of having, or will they even account for any *dreams* themselves? I think not.

Some people will say, “I never dream.”

But I think that such a statement would disclose excessive temerity on the part of him who makes it. I will tell you why.

Some few of us, who have studied the constitution of man to a little greater purpose than our friend the physiologist, are convinced of the fact that man has what we may regard for all practical purposes as two distinct phases of mind.

Thus, when he observes and draws inferences from what he sees around him; when he reasons inductively; when he seems “all there”; when he is employing his five senses—he is in what we may call his ordinary, normal, *waking* state.

But, on the other hand, a man—every man, more or less—has another (a deeper lying) stratum of consciousness within him. And when this becomes active, and he is in a state of exaltation, reverie, fancy—abstracted, as it were—he is either in a trance, hypnotised, in a subjective state, or *asleep* and *dreaming*.

Now it does not follow that a man in his ordinary state shall have any recollection whatever of what occurs within him when his super-ordinary consciousness becomes active.

If any of you have watched at any time any hypnotic, trance, or somnambulistic experiments, you will be in a position to know that the person who has been in the state under which the phenomena are induced has no recollection, as a rule, of anything unusual having transpired on awaking.

More than this; everything that did take place, however extravagant and preposterous it might have appeared to the subject when in his usual waking state, seemed quite natural to him when thrown into the subjective condition, and at the time he accepted it as sober fact.

Now that, I maintain, is precisely what occurs with us during sleep.

When the brain-functions become suspended; when we retire from the scene of our daily life; when we become dead to that which lies around us, I contend

that we become doubly responsive in other directions. In point of fact we live, to all intents and purposes, two lives !

Now, to recollect the deeper and more significant experiences of dream consciousness, or to be able to carry back to the brain (for we contend that these activities are carried on in a rarefied vehicle—in our psychic rather than in our natural body) requires considerable training and experience of the facts with which we are dealing. But there will be few of you, I think, who have not at some time or another—once or twice in your lives—had a remarkable dream—an experience during sleep that has stuck to you.

And this hold over one which a vivid dream has, is accountable for by the fact that the impression has been derived from a more subtle order of matter than that with which we are ordinarily familiar, and which therefore imprints its image with more precision upon the coarser particles of the brain, which serve to record the “memory” in waking life.

Now I do not seek to be controversial in this matter of the theory of dream-consciousness. As I have said, many dreams may be dismissed as due only to the partial activities of the nervous mechanism upon dozing off or when awaking from slumber.

Nevertheless, I am familiar with many dreams that cannot be so classed, nor set aside in this way as meaningless.

For instance, I have a friend who dreamed of a certain house which he had never previously seen, but to which he and his family subsequently moved, and which he fully recognised from having seen it in his dreams.

A case of telepathy, you say. Some one had seen the house and had impressed his mind with the vision.

A possible explanation, certainly, I admit, but one which will not cover every similar instance of the kind.

Thus, I know a lady who has dreamed of things (just as they have happened afterwards) *four years beforehand*, and other previsive dreams of this sort are by no means unique. For there are many, many other well-authenticated cases of a similar nature.

Well, anyhow, if it be a fact that, along with the inhibition of our waking consciousness, our supra-ordinary (or subjective) consciousness puts us in communication with another order of being; if it be true that we get, during sleep, not only one step away from the realm of effects, but one step nigher to the realm of causes; if, in fact, we have an immortal past—a soul—at all, that cannot slumber nor sleep, then what do such experiences as some of the dreams which I have cited seem to point to, and how is it that we come into touch with coming events?

May it, must it, not be that the future is already existing in the germ? Are not the causes of things

bound up with that sub-liminal—that super-conscious—that unknown, life of ours, the essence, the reality of things, of which the visible embodiment (in shape, substance, colour, dimension, density, position, time, and space) is but the symbol or ultimatum ?

I do not wish to appear to be extravagant in my hypothesis of dreams—nor to carry you too far into the realm of metaphysical speculation in order to account for the facts.

But it seems to me that these subjective experiences, these dreams, these interior activities of ours, carry an immense significance along with them.

It is not my purpose to moralise upon this theme, but to make my remarks practical (as I have always sought to do in these lessons), I would, before closing, like to make a statement or two as to dream-control.

No doubt the deepest dream experiences lie—like thoughts—too deep for words to affect them. Without doubt our dreams are a part of ourselves, and as such bound up with our inmost natures.

Still, if we may accept the authority of many occult students, we can not only train the mind to awaken at a certain time in the brain in the morning, but we can set it to work overnight whilst we are *in the natural body* quite unconscious of its activities.

For instance, it is a good plan to pray at the last thing at night, not only for the purpose of glorifying

God, but also with the express object of suggesting to your unconscious self that you desire to secure all that is best calculated to benefit both yourself and others.

This silent demand, made in the spirit of earnest faith in the power of the unseen, into which your soul will emerge when you fall asleep, cannot fail to produce the desired effect.

If people only understood the nature and efficacy of prayer! How much more would be done in this (as well as other) worlds!

The taking then of rest in sleep enables us not only to rest the body, but to refresh the mind.

Have you ever troubled to think what your life would be if you were cut off from the land we call the beyond—if you were not able to draw upon those forces whose intelligent direction gives you the light within, and upon whose cultivation depends your whole waking condition?

I think if we considered this question a little more closely, some of us might begin to understand better how it is our relationship with the unseen is an established fact—a self-evident proposition.

And therefore, in closing, I would urge that the demonstration of the world of sleep and the theory of dreams rest with your future development.

Become aware of your possibilities—enter into the higher states of consciousness—and you will be able



to transfer yourself consciously from one state to another.

I have not, in this brief lesson, been able to deal with all that I should have liked to say about dreams—as to their interpretation (which, by the way, might not always have been in complete agreement with the notions of the compilers of the “Royal Dream-book”) or the symbolic value of visions.

But if I have done anything towards dispelling the unfounded misapprehension that the world of dreams is necessarily a place of vague unreality—if I have succeeded in showing that *you* never sleep, and that consequently you are as responsible when asleep as when awake—in short, if I have been able to present the theory of the dream-world in such a way as to clear up certain points regarding it as viewed from this present standpoint, my aim will have been served.

## V

### HYPNOTISM

THE recent revival of occult research may be referred, to a very great extent, to the investigation which has been conducted during the past few years in the department of science known by the name of "Mesmerism" and "Hypnotism."

The phenomena which fall under these terms are at once so varied and so full of interest as to have attracted all classes of inquirers—from the sober-minded and respectable medical student of the Salpêtrière, to the thorough-paced sensational quack, who is prepared not alone to entertain an audience with his exhibition, but to advertise that he will impart (for a small sum) the whole secret of personal influence, and thereby enable any one to become the master of any one whom he may please.

It is, of course, a matter for much regret that the principles of hypnotism should ever have got into the hands of these charlatans—the more so when we

reflect how widely circulated are their "instructions upon psychic research." And yet, deplorable as it is, this state of affairs is very much to be traced to the indolence and apathy of the medical faculty towards the matter.

For, when first of all the attention of this learned body was directed towards mesmerism, the medical profession would have none of it.

For instance, as recently as 1842, a Mr. Ward operated upon a patient (whose leg had to be amputated) when under mesmeric influence, at St. Bartholomew's Hospital. Yet when a report of this case was laid before the Royal Medical Chirurgical Society of London, they absolutely refused to listen to the testimony—saying that, in the first place, it was incredible and absurd, and, secondly, that *even if it were true* it "would be contrary to the will of Providence," since pain was manifestly intended to be a part of the surgical operation !

Well, medical men have, to a great extent, modified their opinion since that time. And, whereas they were once of opinion that mesmerism was all humbug and nonsense, now they have at length come to the conclusion that it is a very serious reality—so serious and grave indeed that *they themselves ought alone to be entrusted with its exploitation.*

As a doctor said to me only recently, when a person is mesmerised you reduce him to the level of a brute—

he became nothing but a machine at the will of the operator—and so it is highly dangerous for the laity to practice hypnotism.

Such a statement, I would observe, is not altogether true. But at the same time the word of warning which is thrown out by the remark is one which we cannot well ignore, assuming that we are induced to treat mesmerism as something above a joke or an amusement. And, whilst nobody who had an extensive acquaintance with the facts of mesmerism would express himself quite in the manner of my medical friend, there is a certain measure of truth in his objection.

And what, then, are “the facts of mesmerism”—what are the happenings which we can classify under the term hypnotism?

To satisfy ourselves upon this point, and in order to deal in a general manner with the phenomena, it will be necessary that I present a brief historical sketch, so that we may consider the rise and development of the movement in something like a methodical fashion.

First of all, let me remind you that, whilst the name of “Mesmerism” was applied to certain discoveries of one Anton Mesmer, who lived between 1734 and 1815, the methods along these lines are as old as human tradition and traces of them are to be found in both the sacred and profane histories of mankind.

The “passes,” as they are called, of a mesmerist are

strikingly illustrated by a bas-relief, taken from a tomb at Thebes, and by the goddess Isis in the Zodiac of the Temple Denderah ; whilst it is certain, from all accounts, that the art and phenomena of mesmerism were known both to the Egyptians, Hebrews, Greeks and Romans.

The “signs and wonders” and “the laying on of hands” of which we read in holy writ are all phases of mesmerism and serve to show us that Mesmer’s theory was but a re-discovery, a re-baptism and application of a long recognised law.

Mesmer, who was born, as I have already said, in 1734, may be said, however, to be the father of modern mesmerism, since it is to him that the revival of interest in Animal Magnetism may be referred.

By accident, as it seems, Mesmer, who was a duly qualified physician, discovered that when he had bled a patient and passed his hand over the place, the bleeding ceased. And this discovery led him to make further inquiries in this direction, with the result that, in due time (1775), his speculations—fanciful and visionary as they were—were issued from the press.

In 1778 Mesmer began his now famous system of magnetic treatment in Paris, and succeeded in curing many cases which had been pronounced incurable.

This, of course, incensed the medical faculty—in very much the same way as latter-day physicians have been antagonised by the Peculiar People, Christian

Scientists, &c.—so much so indeed that at length a committee was appointed to investigate the alleged cures performed by Mesmer. The report made was of an adverse description—why, nobody has discovered, I believe—but, at any rate, from that time (1784) Mesmer's reputation waned.

Subsequently, it seems, Mesmer founded a secret order which had for its object the promotion of occult research. He then visited England; and at length expired in January in 1815. So much for Mesmer's contribution to the subject.

After Mesmer's decease, the interest in his theories waned; and it was not until about 1840, when a Dr. Braid, of Manchester, commenced some investigations on the subject, to which he gave the name of Hypnotism, that the interest was revived.

Braid's theory differed a good deal from that of Mesmer, in that he rejected the assumption of any force or magnetic fluid and attributed his success exclusively to a super-normal physiological state, induced through the nervous system.

Without attempting to discuss the relative demerits and drawbacks of either system, it must be admitted that both Mesmer's and Braid's theories each had its exclusive and particular advantages over the other.

For whilst the theory of "suggestion" has, since the time of Braid, been proved to be of incalculable utility and wide-reaching scope, the doctrines of Mesmer

provide the only satisfactory solution for certain questions which arise in proceeding with researches into these studies.

Doubtless, as Braid taught, mind can influence mind. But, how it is, without some emanation or some medium of communication, this is arrived at; neither Braid nor his followers have satisfactorily explained. And that mind can affect mind at a distance without recourse to the ordinary means of communication—viz., the senses—“Telepathy” has successfully demonstrated.

Now, Mesmer’s theory is of value chiefly because it seeks to relate the phenomena of mesmerism with a particular cosmic force. And without doubt every one of us has a certain tangible magnetic aura which is responsible for certain aspects of mesmeric research.

Thus you may conceive of this magnetic force as a universally diffused principle throughout nature, and that it is a “fluid” which is poured out by the sun and specialised by our system, in the precise degree and proportion that we are healthy and strong.

There are people with whom you come in contact who “sap you”—take it out of you—or drain your vitality. That is because you are not positive enough, and because you do not specialise enough of this life-force for your individual needs. A man who is in perfect health, hale and hearty, is brimming over with this fluid (which clairvoyants speak of as the health

aura, and which encircles one in a beautiful roseate or orange atmosphere).

Well, Mesmer showed, and subsequent investigators have held, that the force which radiates from the hands of a healthy man or woman can be transferred from the operator to the patient, and *vice versa*. And he also showed (as did Baron von Reichenbach, about 1843), that very much the same results might be obtained by the use of other bodies—magnets for instance—thus proving that the “fluid” is not a personal—but a *general*—force.

The law of gravitation is probably in some way concerned with this force, and passion, animal love and human sympathy are probably modes of one and the same manifestation or principle.

Of course, as it passes through a man, the magnetic force manifests itself in whatever manner his development may favour. And its appearance, therefore, varies to some extent in individual cases.

But, each of us possesses a certain amount of this magnetism, and those of us who will but trouble to conserve it, will be able to employ it as a therapeutic or curative agency. The mass of people are apt to deplete themselves when they attempt to utilise their magnetic force in this way; but, providing that they will give a little attention to the means of development necessary, they need not suffer though employing it.

For example, when you set about to heal the sick,



do not use both hands. Remember that you draw the force through the left, and apply it by means of the right.

And now let us proceed to consider Hypnotism proper—a term that suggests “artificial sleep”—and which does, in fact, depend, to some extent, upon the suspension of normal (or waking) activities. Of course, the highest phenomena of hypnotism are not dependent upon the *negative* process which it was formerly thought. Yet an inhibition—(partial or complete)—of the waking consciousness is co-existent with the hypnotic state.

A piece of mechanism which is often resorted to to bring about this result is a disc—a bright light or a revolving mirror—anything, in fact, which will serve to fatigue the optic nerve. But simple “suggestion,” to the effect that the subject is sleepy, will often produce the desired effect.

Needless to say, that, whilst one is disposed to regard the first method as open to grave objection, the latter, which is altogether preferable, should be exercised only with due caution after having had some personal acquaintance with the facts of hypnotic inquiry.

It is just for the lack of this practical knowledge that so many people who having succeeded in sending another person into the hypnotic trance, have been unable to awaken their subject.

This can be done in several ways—as, for example, by upward passes, fanning the forehead, or by a brisk

command to awake, accompanied by the word “all right !”

But fascinating as they are, hypnotic experiments indulged in without due regard being bestowed upon the *rationale* of the modes of treatment, are bound to prove disastrous. And unless any one is prepared “to go in” for hypnotism *seriously*, I should be inclined to advise him to let it severely alone.

And yet, while I might be justified in advising any one to refrain from indiscriminate experimentation in this direction, I should be displaying a lamentable ignorance of the utility and scope of hypnotic suggestion if I failed to say a word or two upon the employment of hypnotic methods in every-day life.

For, practically, there is no limit to mental influence. Mind does—*must*—affect the mind. From the subtle fascination of the cat over the mouse, or the serpent over the bird, to the magnetism of an orator over his hearers, or the man of business over the other person with whom he trades, and of whom he gets the better—hypnotic force is the agency at work.

To be spellbound, “fixed” or fascinated, is no mere figure of speech, but an actual fact.

And the ignorance and misuse, which so constantly attend the employment of this power, compel me to say something upon its direction and utility before I bring my remarks to a conclusion.

And so, permit me to remark that there are two

methods by which any one may use the power of suggestion : *one* is by verbal means ; *the other* is by silent treatment.

Now I will give you an illustration—a common every-day example—of “suggestion,” which we are accustomed to employ, and which we should do well to cultivate.

We meet a person and say to him, “How are you—pretty well I hope?” He may or may not be in tolerably good health, but our optimistic words—PRETTY WELL—have the direct effect of producing a favourable response from his sub-self, which tends to act up to the words which we use. This constitutes what Mr. Myers would call a successful appeal to the subliminal mind.

Still, some people, I am well aware, positively resent being thought in good health. They affect to consider it a poor compliment to be told they are looking “very fit.” They pride themselves on their pale complexion, their sallow cheeks, and their languid appearance. And any audible suggestion to the effect that there is really not much amiss with them, is sure to produce an angry remonstrance.

Now, the only way to meet people like that is to apply the *silent* method in their case.

*Thoughts are things.* Telepathy is a fact. And so it is that your *unspoken* suggestion cannot but take effect if only you will persevere.

When next, therefore, you meet a sickly, woe-begone person, who enjoys his bad health, say to yourself, addressing him by name—"I see you looking *so* well; your cheeks are rosy and you seem to be in the best of health." Concentrate your mind upon *that* mental picture, and you will find that, after a while, your suggestion will be received—and acted up to, sub-consciously. You can give absent treatment in this way with most beneficial results. Silent suggestion of this kind is often of the greatest use, and especially as a means of self-defence.

For example, if any one calls upon me and I happen to be very busy, I never fidget and tell him or myself I am bored by his company, *that would be only a waste of my nervous energy.*

Instead, I make a powerful mental statement, "Why do you not go—see how the time is going?" And, without casting sidelong and surreptitious glances at the clock, I am able in a few moments to get rid of my friend.

Now, there is nothing wrong in making a suggestion like that. There are certain things one is bound to be master of—one's time and one's personal liberty; and so soon as any one attempts to take an unfair advantage of me regarding these things, I use suggestion as a means of self-protection.

But that is a very different matter from controlling the will of another.

Hypnotism, in the ordinary sense, is dead against self-dependence. And that is why I recommend *suggestion* to effect the results in view. Neither you nor I have any right to *compel* any one to do a thing against their will, and therefore we have no right to suggest anything but that which is uplifting and calculated to benefit those with whom we may be experimenting.

We must always bear in mind that suggestive measures are re-active ; that they tend to recoil upon those who make them. And that is one reason why we should be doubly careful to use this power aright and wield it only with the greatest care. Otherwise it will be the means of our own destruction.

In the East, where the study of hypnotism has received greater attention than in the West, and where its marvels have been carried to exceptional lengths, the control of the desire of nature and direct personal culture are regarded as of supremest importance by the aspirant to mesmeric power.

And, whilst it cannot be said that virtue alone will be the means of ensuring hypnotic gifts, or that the greatest mesmerists have invariably exhibited moral superiority, there can be no doubt whatever but that purity and sincerity of motive coupled with an intelligent appreciation of the laws involved in the practice of their art, will alone lead to the most satisfactory and beneficial results.

Hypnotism is a double-edged weapon—a mighty power for good and for evil. And he who would utilise it to any purpose must first be able to apply it to himself.

You may treat yourselves by means of auto-suggestion. Through cultivation and strengthening of the will-power, which may be increased by affirmations, you may build up your character to almost any extent.

People often bewail their characters. They tell us that they would be so different if only they could get rid of their quick temper—if they were able to conquer their impatience, their impulse, their indolence, their sensitiveness, &c., and the hundred and one other faults and failings upon which they dearly delight to discourse.

What a waste of time all this regretting of ours!  
What a waste of effort all this fighting against our sins!

*Such things do not exist.* If you will not recognise them—if you will but build up your character along the positive side, you will soon forget to indulge your besetting sin!

A man or a woman who has learned the value of life, and who is able to see the best everywhere, has no time and less inclination to detect the negative or evil side anywhere.

*First*, then, remember to be mentally positive—do

not allow the first thought that comes along to effect an entrance to your mind.

Learn to do one thing at a time, and do that thing well. Don't allow your thoughts to become scattered but concentrate your entire energies upon whatever you happen to be doing. No one who lives in a whirl of excitement can prosper.

*Secondly*, be on your guard against all suggestions or external influence. Examine your thoughts well, especially night and morning, and learn in this way, when you are alone, to come to the safest and soundest conclusions, upon which base your self-suggestions.

It is alarming to what an extent people follow one another like a flock of sheep. They never really think; they simply catch and accept the cast-off thoughts of other people.

And yet self-examination is the key to success.

*Thirdly*, never entertain any thought until you have well tested it. Be suspicious of a thought until you get to know of what use and value it will be. And *select* only just the thoughts you want to encourage.

Other people often make a far greater impression upon us than we are willing to admit. They make us do what they wish, often quite without our knowledge. And all because we will not be introspective and positive enough.

Sooner or later, it is true, a man or a woman who

takes advantage of another—in business or by other means in which hypnotic suggestion plays an important part—will be bound to suffer. But sooner or later—and generally sooner—the person over whom they exercise a malign influence suffers as well.

And so, in conclusion, let me entreat those of you who are anxious to study along these lines, to give the most diligent attention to the laws of your own beings, and to endeavour as far as possible to do all that in you lies to develop your spiritual and moral and intellectual nature ere you attempt to throw another person into a hypnotic state.

Remember that these psychic powers involve tremendous difficulties—that some of us have them to a much greater extent than others, but that, with each and all, they require the fullest measure of mature consideration and ripe experience.

Become, by all means, if you will, a hypnotist—a suggestionist ; but do not forget that you must first treat yourself so as to dispel certain of the delusions to which you have been in subjection, and that only as you are able to come into *rapport* with the best influences, your efforts will be in the highest degree successful.

Hypnotism is a mighty power, and puts us in touch with laws of which we are, as yet, but dimly conscious. But even this vague sense of an extension of natural law entails stupendous responsibilities along with it.



And wise are we if we do not “rush in where angels fear to tread.”

The scientific spirit, coupled with the ethical sense in its highest development, then, is that in which this subject must needs be approached. For instance, those about to enter the state of wedlock—and more particularly married women, who should acquaint themselves with a knowledge of hypnotic-suggestion as an aid to pre-natal culture and as a means of directly influencing the growth and development of the foetus in the womb—will find measures of this kind beneficial in the highest degree.

If, then, we regard hypnotism as a means to personal evolution, we may rest assured that we shall not pay the penalty of bringing about consequences other than of an altogether admirable kind.

These have been accomplished in the past; only bigotry and prejudice and ignorance denounce hypnotism in unmeasured terms. And it is upon the disinterested application of such principles on our own part in the future that will depend the results that are yet to come.

## VI

### THE WONDERS OF THE WILL

How much we hear about man's limitations, his imperfections, his negations! Well, in this lesson I want to deal with man's *possibilities*; and in doing so, I think I shall be able to make it clear that in proportion as man's inherent capabilities are realised, and in proportion as he evolves, man ceases to be at the mercy of circumstance; and so, that as he comes to a fuller understanding and recognition of his powers, he is, *relatively* at least, a free agent.

No doubt all of us have our limitations, but we shall be wise if we discover them before we acknowledge that we are mere helpless puppets or blindworms—the sport of chance or accident. And *wiser still* shall we be if, instead of setting out to find our limitations, we seek to realise our possibilities.

The pessimist's plea of predestination, fore-ordination, or fatalism, has never been an incentive to effort or progress.

Man has risen through belief, expectation, and,

above all, through the exercise of his individual *will* (which has increased and multiplied according as he has grown and developed).

Now, precisely what the factor which is known as *will-power* may be it seems to be scarcely necessary for me to define.

Doubtless the *will* is enshrouded in a good deal of mystery. It has certainly been the source of endless metaphysical treatises and has served as a theme of perennial interest alike to theologians, philosophers, physicians and psychologists.

Yet no one doubts that he possesses a will (of some kind), even if friends will have him believe it is sheer cussedness or obstinacy, any more than that other people possess a *will*.

Disagreements as to the source and basis of will do not destroy facts.

And the *will* is a fact. It is the very basis of human personality. For all practical purposes the will may be regarded as the faculty of conscious, deliberative action which underlies all voluntary mental effort, all intelligent processes of which a man is capable.

Whilst, therefore, the will is not a single faculty of itself, it is a necessary element in every power of the mind.

The will may, therefore, expand itself in many directions, but it is the *directive power* that is responsible for all achievements whatsoever.

(1) Now let me observe, true *will-power* is not brute force.

The strong man is not the man who needs to use a sledge-hammer every time he drives in a tin-tack.

(2) In other words, the will—the motive power—to be of the highest utility, is *forcible* because it is subtle ; *powerful* because it is regulated ; *effective* because it is intelligent. It is, in short, *force* united with *understanding*.

(3) Will, we have remarked, is a composite attribute, a thing of kind as well as degree.

Yet all *true will* combines *force* plus intelligence.

If will were an abstract thing it might be distinct from the intellectual factor ; but as the secret of will-power rests solely in its *application*, we find that its capability consists in its intelligence as well as in its intrinsic dynamic power.

Now, in order to fully appreciate this fact, we shall do well to consider of what the possessor of a really strong will is capable.

And after that, to ascertain the means by which the will may be built up and strengthened.

First of all, then, let us proceed to enumerate the possibilities which the strong-willed are capable of realising.

I. It may certainly be said, in the first place, that the secret of all successful will-power consists in complete *self-mastery*.

The man of iron will never *enlist force*; he never “blusters” and finds bluff totally unnecessary. HE WINS ASSENT.

The tiger, the pugilist, a Saul of Tarsus, a Napoleon, crush the prey to earth, and suffer defeat from those who are more powerful *in that direction* than themselves.

But the man of magnetic will never coerces, resists, or antagonises.

*He seeks to capture the will of his opponent.*

How much bluster, bounce, and bluff pass as “will”! But how different is the semblance from the reality!

II. The man of magnetic will seeks co-operation ;

He creates friends ;

He manipulates circumstances ;

He harmonises conditions ; and

He improves his environment.

The man of firm will, of powerful and magnetic personality, is no tyrant.

He grants freedom and herein lies his strength and his safety.

Whereas brute force destroys and breaks down, causes jars, commotions, and upheavals, the magnetic will is constructive and makes for harmony, mutual aid and equilibrium.

The fact is that true will may be likened to a wave, since it consists of innumerable, subtle, but *attractive*

vibrations, proceeding from the soul-battery, pulsating through the physical and psychic man, beating its way through the etheric matter into muscular contractility, through the flesh, through brain-cells, quietly, persistently, yet intensely.

And every one coming into contact with the possessor feels the force of such desire and purpose—and so they are led to find that they must do that at which the willer is aiming.

The true will produces a hypnotic effect and influences all who come within its radius.

It is that indefinable, subtle, yet potent character that is better felt than defined—easier detected than described.

These statements of course bring out the *highest values* of will-power.

We see, therefore, that—

(a) *Will* is a question of something far more potent than any *single faculty* could possibly be.

(b) And that the *will* underlies every conscious act.

Further we see that *the man of strong and powerful will brings all his faculties to a focus.*

And herein lies the secret of his power.

The supreme factor, then, consists in the soul-battery in operation.

The next is the etheric wave-motion, vibrating through the brain and body of its owner, and thence

through the intervening space-ether between him and the object.

Will is not, therefore, exclusively a "soul power" (properly).

It calls into requisition the co-operation of the entire nervous system, the muscles and the visceral organs.

And so will includes the whole man—physical as well as psychic.

The third factor in the successful will is the continuance of the etheric wave-movement—the sustained concentration of the mind upon the outgoing currents.

Whilst the *fourth* is the more or less complete expulsion of weak, cross waves, or confusing reactions (which involves entire mastery of the whole situation).

Hence we come to see that the magnetic will is—

- (a) Powerful in its impulse.
- (b) Rhythmic in its action.
- (c) Continuous in its wave discharges.
- (d) Single in its character.

All of which shows us that the strong and controlled will is a strong, persuasive, persistent and harmonious action of the psychic personal atmosphere.

Now, some of us secure this great factor of success through the hard knocks of *experience*.

But none of us can achieve success without the assistance of will sooner or later.

And the fact that we are, by means of will-power, able to overcome adverse circumstances, should make us anxious to inquire, "Can the will be developed and strengthened?"

In reply I am able to state that *it can*.

Those of you who happen to have studied the phenomena of hypnotism will be aware that man has more than one state of consciousness :

(a) That his mental organism is dual in its nature, and that

(b) When under control he is amenable to what is known as "suggestion."

(c) Further, that then the operator can influence him to an extent impossible to him in his normal state.

Well, we are all more or less "suggestible"—unconsciously so—in this way.

I influence you, you influence me, and in a way—to an extent—quite unknown to each other.

At this moment I am impressing you in a way that you are totally unaware of ; and you, again, are unconsciously affecting me.

But, whilst it is true that other people influence us and get us under their will (unless we make ourselves positive to them), it is also true that we get ourselves under our own wills—in other words, *we hypnotise ourselves*.



Yes.

*We hypnotise ourselves.*

Listen.

We all of us have two sides to our minds.

*One, the waking,* takes cognisance of the world around us. It works by means of the senses, and is, therefore, adapted to bring man into relation with his environment; it enables him to reason inductively, and is developed by experience—through contact with the world without.

*The other* lies deeper, in the background; is amenable to suggestion, and functions according to the promptings it receives by the first (*superficial*) mind.

Perhaps you may have noticed—in dreams, or when you allow your imagination to have full play—the grotesque situations in which you so often find yourself never seem in the least bit absurd.

That is because you are exercising the second—subjective stratum of consciousness.

It cannot reason inductively; cannot compare, criticise, nor judge of things relatively.

To its action also may be referred the visions of the clairvoyant, the phenomena of the *séance* room, the trance of the somnambulist, equally with the genius of the artist, the exaltation of the mystic, the imagination of the poet.

In short, it has to *swallow* all it is told.

Now where is the application of will-power to all this ?

What relation does this brief reference to our two minds bear to the theme of our personal freedom ?

I will tell you. It is in this.

Just as the wise hypnotic operator induces the subject with whom he experiments to make wise resolutions, to break off bad habits, and to live up to higher ideals than he is capable of in his ordinary waking state, so *any man* can by auto-suggestion develop himself in the same way.

And by this means, by *self*-hypnotisation (which I will proceed to explain), he will become—relatively, at least—a *free agent*.

Have you ever thought how bad habits are formed, how they become automatic, and how hard it is to break them ?

Well, it is just as easy to form good habits.

Now let me give you a simple (practical) illustration.

Suppose a man had a defect—such as nervous irritability, impatience—and he would like to conquer it.

Now this is a comparatively insignificant drawback. Yet, like many others, it scatters force, saps one's vital magnetism, and produces a confused state in the etheric vibrations.

Well, such a man should be advised to repeat to himself—at least twice per diem—a *Formula* as follows :

To-day I am quite calm.

Now I am perfectly composed.

I am serene and quiet.

I am perfectly composed.

I am quite tranquil.

My nerves are becoming quite steady and strong.

*Then* he should make a mental picture of himself as he *wants* to be; should create an image in his mind's eye of a man whose appearance suggests tranquility, content, amiability and quietude, and should steadily concentrate upon it for some few moments.

He might select as an aid to this "suggestive" measure a beautiful sky, a lovely flower, or some other object whose form and colour brought before him the required conditions. But the process should be carried on uninterruptedly, from day to day, until he feels that he is gaining benefit by its means.

To be of use it must be pursued regularly, persistently, hopefully.

*And at the end of a few weeks I will undertake to guarantee a marked improvement in that man's temper will have been effected.*

Now all of us have certain defects and limitations: little habits which sap us; little failings which prevent us from being successful—magnetic. Yet none of us need be at their mercy, none of us need be got the better of by them.

Not one of us but can set about to train that mag-

netic will—that latent capacity—(lying dormant in so many of us) by means of *suggestion*.

And this treatment will be found efficacious in practically any direction.

An excellent method is the following :—

Each morning, on rising, make a point of being perfectly composed. Take on a tranquil, peaceful attitude to the world.

Then calmly, but summoning intense inner energy—*not* with swollen veins and corrugated brows, but just firmly, intensely, *will-fully*—repeat :—

“ I am resolved to acquire a magnetic will.”

This affirmation should be accompanied with a full sense of powerful incoming etheric impulses; outgoing vibrations, continuous wave-movements, and a consciousness of unity.

Next it is well to take some special side of your nature that calls for culture. All of you, who are honest, will find you have some deficiencies. If you, your enemies, or your friends, are unaware of such, a physiognomist, or graphologist, or phrenologist will point them out to you.

And word a statement to the effect that you *will be what you will to be*.

Do not ask for opulence, or power, or opportunities.

As you develop, all these things shall be added to you.

You are a magnet. Recognise this. And by so doing you make everything without you your servant.

*Now* do you not see that you need not be creatures of circumstances? *Now* do you not realise that by evolving yourself you gain control of your destiny?

*Now* do you not see that discussions as to the freedom of the will are profitless—all to no purpose?

You all have your *ideals*. You all wish to appear better than you seem.

Exactly.

Well, instead of wishing you were this or that, *will* intently and purposefully that you are going to be—*are*—what you desire.

Set your *heart* on what you mean to have.

Stand erect when you make these affirmations and breathe deeply, steadily, and summon a sense of great inward energy.

As you go about your duties, maintain a concentrated, persistent attitude. When at work, work; when at play, play. Don't let the mind wander. Never relax the attention from what you are about.

“What thy hand findeth to do, do with thy might.”

“Study to be quiet.”

Curb your impulses: your nail-biting, your devil's tattooing, your foot-tapping, your moustache-twirling.

Be positive—firm, steady, serious, and deliberate.

Be friendly with all.

“Dear every one ; I love you.” That is the true and sure attitude to take to mankind. Keep an open heart ; an open mind.

Never deny, contradict, or oppose.

Be reticent, be decided, and, above all, be loving.

Meet people half-way. Teach them by example, and see them as they should be.

Hold these ideals before you.

Dwell on them.

Affirm them.

Live them.

Be them.

And they will become you.

And whereas in the past you were hypnotised by negation and ignorance, whereas you were at the mercy of privative assumptions and denial, you will, by realising your possibilities, your divine heritage, be a living proof, a vital demonstration that we are *not* fated.

*Fated ?* How should we be ! Were those who rose and proved their personal powers fated ?

We have these same powers, for we are their brothers. Let us put them to the test.

“I will be what I will to be.”

## VII

### HEALING AND THE LAW OF MENTAL MEDICINE

ONE is often tempted to speculate as to what extent disease would be diminished if physicians were to make a study of *Health*, rather than of sickness.

Perhaps, upon the whole, health might prove a somewhat less lucrative branch of research for the medical faculty, and we must not overlook the fact that a doctor has, after all, to pay rates and taxes just in the same way as any one else.

Anyhow, there can be no doubt whatever but that the anxiety on the part of the patient as to his state of health is very greatly augmented, or lessened, by the manner in which the doctor who attends him approaches his case, just as it is by the demeanour of his friends and acquaintances.

And this must necessarily continue to be the case whilst one individual looks to another for the safe-keeping of his body.

Times, however, change and their manners alter from generation to generation. And even medical men are coming to the conclusion—gradually, very gradually, certainly (for they are, as a body, quite as conservative as their legal and clerical *confrères*)—that drugs are, after all, of doubtful value, and do not invariably produce the desired—or even expected—effects.

Nowadays we find that most members of the faculty have arrived at the conclusion that the application of a little common-sense (*duly administered under the doctor's sanction*) in the case of most complaints—or better still when a person is in a state of health and vigour—is better calculated to make a man sound and strong than any amount of dosing with castor oil, gregory powder and the rest of the nauseating preparations which were at one time deemed indispensable adjuncts to our well-being.

Fresh air, simple dietetics, sound sleep and plenty of light and perfect sanitation are looked upon as more efficacious than any of the pet remedies of our forefathers. And could our grandfathers but return and behold the advance in medical science, how astonished—how grieved—they might be ! For what a revolution has been accomplished !

After all, the faulty methods in vogue a few years since, were not altogether the fault of the doctor, whose victim was perfectly content—nay, fervently



desired—to take the nasty physic which was prescribed for his restoration to health.

*Unless* a black draught or some equally filthy compound were prescribed for him, the patient would very naturally have inquired, “What have I to show for my money; what am I paying the doctor for?”

And so the medical men were not behindhand in profiting by the confidence which was reposed in them by their patrons, or slow to give them what was looked for.

Now, I am not seeking to libel the medical profession, which, for kindness and praiseworthy self-sacrifice, is outrivalled by no other set of men.

I am not casting mud at the one learned body which, above all others, I esteem as deserving of all the gratitude which men can give.

But I am taking advantage of the present opportunity just to point out how slowly man has been able to realise the fact that “’tis of himself that he is thus and thus,” and that the cause and the cure of disease rests rather in his own hands than in anybody else’s.

Mankind is singularly inconsistent. It professes to be religious and thoughtful. Here in England, *e.g.*, we maintain a State-supported Church, which calls itself Christian and which represents itself as following in the steps and methods of the great Founder of the faith.

And yet, when it comes to the application of these

methods—when men read of the wonders wrought by Jesus—they stand in awe and exclaim that these powers of His were “miraculous,” and that mankind has no right to attempt to emulate the example which was set forth in the life of Christ.

Dealing with the devil, black magic, fraud, hallucination or tommy-rot are terms usually employed whenever the natural agencies in healing are applied, and so, outside of Christian Science and a few other professedly unorthodox cults, we hear but little of faith-healing and mind cure.

Men are content to put their religious faith into one compartment of their mind and their everyday commonsense into another. And whilst that remains so we shall continue to hear of the use of drugs, as well as firearms and bishops' mitres and other indispensable adjuncts to those immature minds which need such powerful props and *suggestions* to stimulate them.

In announcing the title of my lesson as “The Law of Mental Healing,” I am perfectly well aware that a good many among my readers will be anxious to learn whether I am prepared to maintain that healing is amenable to any mental law whatever, and then, if so, whether it is possible for us to apply it to any practical purpose.

In reply to such an inquiry, let me hasten to state at once that the law of mental medicine is not only

a sober fact, but that it is a fact which is capable of individual demonstration—any one being able to put it to the test for himself, providing he has not already proved its power.

I have often pointed out that man has resident within himself the things of which he is in search. I have frequently, in the course of these lessons, had occasion to refer to the latent powers of the individual which comprise every conceivable faculty and power.

And the healing gift is no exception to this. For every man is, if he will only recognise it, not only his own lawyer and his own pastor and master, but also his own doctor.

And this is so, because the mental factor of which he is in possession is the prime cure, as well as the cause, of disease.

As John Hunter has said: "The state of the mind is capable of producing disease; another state of the mind may effect a cure."

This much being admitted, I will attempt to define briefly the *rationale* underlying mind-cure; and so that we may be able the better to understand the process involved in the operations of the law concerned therewith, let me first of all deal with the dual aspect of the mind itself.

Man has, as many of us know, two sides to his mind—an objective and a subjective.

An apparent mind and a hidden mind : a part that emerges into waking consciousness, and another part that remains ordinarily sub-conscious.

I have on more than one occasion proceeded to deal with the respective distinctions between these two sides of human consciousness. But, at the risk of repeating what many of you may already know, and in order that you may grasp the principle involved in mental-healing, I must briefly define the limits which serve to separate one "consciousness" from the other.

First of all, then, as to your *objective* mind. That is simply associated with the waking state—with the action of the five senses—and is confined to the sphere wherein the functions of the brain and the cerebro-spinal system act. It serves to put you into touch with your physical environment. It enables you to derive impressions from what you cognise by means of smell, hearing, contact, taste, and sight, endows you with the power of inductive reason, and is developed just in response to the demands which the material or objective life make upon you.

There its function ceases. It makes you "all there" —practical and rational. And that is all.

Now, we have the *subjective* aspect of the mind to consider next. It is a rather more complex matter, because really it is the source of all mind, and the objective side is simply an adaptation of the sub-conscious factor to particular ends.

The subjective intelligence, then, includes the instinctive and intuitional faculties—the emotional and spiritual nature and also comprises *the power which directs the functions, sensations, and conditions of the body.*

Now, when we further bear in mind, that the subjective mind (which we must remember is incapable of the inductive process of reason) is controlled by what is known as “suggestion,” we can easily come to understand how the law of mental medicine is found to be an established fact, and how it is possible for the mind to heal the body.

If you consider the functions of the subjective mind you will find that it always tends to act just in response to whatever may be suggested to it. So that *health* is merely a question of the outcome of conscious habits of thought.

As this may seem a rather sweeping statement, I will explain myself rather more explicitly.

Whatever thought I harbour in my waking state, whatever ideas I concentrate upon voluntarily, are taken up and acted upon automatically—unconsciously by my subjective mind.

Every scientist knows that there is within us a central “intelligence bureau.” Whether we call it the principle of life, the *vis medicatrix Naturæ*, the abdominal brain, the communal soul, or the subliminal consciousness matters little ; terms do no

destroy nor affect facts. This controls the bodily functions and, through the action of the sympathetic nervous system, actuates the involuntary muscles and so keeps the bodily machinery in motion.

The action of the heart, for example, is under the control of this mysterious agency, and whilst we cannot directly, or voluntarily, influence the beating of this organ, *indirectly*—or *through suggestion*—by reflex-action we can affect its action very considerably.

At one time or another a great deal of this sub-conscious activity of our bodies may have been conscious in a greater degree than it is at present. But, be that as it may, it does not affect my present contention which is—that all the functions of the body under the charge of the sub-conscious mental factor are amenable to suggestion, and so the health may be regulated entirely by affirmation or denial upon the part of a person.

“As a man thinks, so is he,” is a phrase which is very often employed. And yet how many of us understand the full significance and truth of this statement ?

A man *is* just what he thinks ! And why ? How so ?

Simply for this reason that, as thoughts at length take shape in the material world, so a man builds into his body, his physical vehicle, just whatever

materials his thinking enables him to so incorporate with his being.

For instance, here we have a man whose body is all but useless to him ; he is dropsical or gouty and so his system is clogged and unable to discharge its functions properly.

He tells you that his complaint is hereditary, but he does *not* tell you that his mode of living has been such as *to suggest* a continuance of the mischief.

In other words, whilst he probably did inherit some tendency towards gout and dropsy, he was fully persuaded in his own mind that these things were his lawful inheritance, and whilst he may have rebelled against the inconvenience and discomfort attendant upon the malady, or upbraided his ancestors because they indulged in port wine to excess, he has done, practically nothing in the way of making a step in the right direction for himself.

“God helps those who help themselves,” and we must not forget that there is the greatest possible difference between repining at suffering and taking rational measures to remove the causes of that suffering.

Or, here is some one who is suffering from liver trouble. His looks pity him, more perhaps than other people, for his nature has been one of those worrying, depressed, care-worn ones, that make little happiness for those around them.

The doctor will tell us that his grief and dejection and dread are the outcome of his congestion, and perhaps the doctor is right. The liver would react so as to aggravate the mental attitude.

But the root of the evil is not in the liver.

How should it be? The liver is part of a man, but is a man less than his liver, or dependent upon it?

Well, until he learns to control its symptoms, a man undoubtedly proves that he *is*!

The state of the liver is but the physical effect of a man's mental life; and whilst it becomes more powerful for evil the longer it persists, only a radical change in a man's way of facing life will bring about a cure of that organ.

For the torpid or diseased organ re-suggests through the objective mind gloom, depression and misery, and so the last state of a man wedded to his disease will be worse than the first.

All physical troubles doubtless have their root in mental disorder. And if a sound body will alone ensure a sound mind, no less will a sound mind ensure a well-ordered body.

Thus it is we find that muscular rheumatism is so often traceable to outbursts of anger which prejudicially affect the whole muscular system and throw the physique out of gear in such a way as to ultimately bring about the most direful results.

General bad temper, again, is frequently responsible



for bilious attacks, fever and trouble with the spleen, whilst internal difficulties may usually be referred to a lack of candour and want of frankness.

The more you worry and fidget, the more irritable your skin will become, the sooner your hands will chap. People who never worry, it has often been remarked, have a sleek, smooth, oily skin, and that is because the action of fretting and worry is drying, harsh, and parching; whereas serenity and calm are compatible with a perfectly working glandular system.

The way in which excessive grief and all sudden emotion tell upon the hair is well known. And cases have been cited in which the sufferer has turned grey in the space of a single night!

Nervous headache, as well as toothache, often proceeds from allowing petty troubles to assume gigantic proportions in the subjective mind which magnifies everything to an inconceivable extent and so affects the brain or the teeth in the form of neuralgia or some other trouble of the kind.

Of course, I do not wish to appear to carry the application of all this too far. I do not wish to be understood as saying that every symptom agrees with a moral or intellectual difficulty, though I believe you will generally find this to be the case.

What I mean is this: that until you are *positive* and able to take command of *yourself*, you will never be able to take charge of your body.

There is the closest possible connection between mind and matter, as Swedenborg's theory of correspondences goes to show ; and whilst some of us may regard certain of his pronouncements as fanciful, every one who has investigated (as I happen to have done) the expression of mind in physique will be prepared to fully admit that body and brain condition and limit, when they do not fully express and interpret, the soul powers.

In this way every organ comes to be associated with a particular correlated mental endowment.

It would take me far too long to go into this aspect of the question with any degree of minuteness. But I will just explain, by way of example, the function of the lungs, which not only become the organs of respiration, but the index of the receptive function, or of faith.

Now if you will bear in mind that the action of the lungs to a great extent controls the power of the brain (since a good supply of well-aërated blood is not only the effect of good pulmonary capacity, but the basis for practical thought) you will catch the drift of this idea.

Hence it is that consumptives are seldom receptive of fresh ideas. They are often pious, but intensely negative ; and thus whilst such people may be (and usually are) submissive and wedded to a blind belief in whatever ideas may have been inculcated in youth,

they are not open to the influx of new truths which are imbibed only as one learns the art of deep, steady breathing.

If people only learned, as I have so often pointed out, the secret of deep breathing, how much physical discomfort would be avoided and how much mental benefit would accrue to them.

And now, without multiplying instances of disease, and without proceeding further into the labyrinths of inquiry regarding the correspondences between body and mind, let us stay for a moment to ask ourselves how it is, if all these troubles are to be brought about, we are to set about healing ourselves of them ?

Obviously there can be but one answer, as there is but one method, to bring about this much-to-be-desired end, viz. :—

#### SUGGESTION—RIGHT SUGGESTION !

Those of us who have been martyrs to any form of sickness in the past and have allowed ourselves to believe that our ailments were dispensed by Providence for our good, have been grievously misled and deceived, and all through wrong suggestion.

Now it is time, therefore, for us to set about working a cure, and the first thing for us to do is to bear in mind the proverb, "Physician, heal thyself."

Instead, therefore, of enjoying bad health, and enjoying it very much ; instead of remaining imbued

with the idea that we are here to suffer and sorrow; instead of allowing ourselves to hypnotise our subjective self with the notion of ill-health, weariness, lumbago, dyspepsia, and all the attendant ills that flesh is *not* heir to—let us set about imaging in our minds and building into our bodies such conditions as we are all vainly endeavouring to realise—

“Let us not always say,  
‘Spite of this flesh to-day,  
I strove, made head, gained ground upon the whole.’  
As the bird wings and sings,  
Let us cry, ‘All good things  
Are ours—nor soul helps flesh more now than flesh helps  
soul.’”

So sings Browning and so we may, in like manner, establish the Kingdom of God on earth as it is in heaven.

For, after all, the body is the temple of the Holy Spirit. Every organ and member is the express and direct channel for the outlet of some special spiritual function and power resident within each of us.

Ears, eyes, hands, feet, heart, stomach, all are as the ultimate expression, the visible embodiment, of spiritual forces which employ them.

People are well aware of this; they know that their faculties are God-given. And yet (so illogical are they) they affect to believe that physical troubles can prevent their exercise.

If their physique could not bestow upon the soul its powers, how should it take them away ?

Insist, then, from this moment upon *good health*.

Instead of talking about your cramp and palpitation, your jaundice and your gout, say to yourself :—

“ I have outlived such ailments.

I have no complaint.

I am { Health,  
Power,  
Vigour,”

and so build your *possibilities* into your body.

Don't wait until you are *ill* to set about this. Take advantage of the present minute ; realise the fact *now*. If you start with the attention rivetted upon violent ear-ache, it will be difficult for you to turn the mind to something else. If you do not begin at the proper time, when you are in the most robust health, you will find it hard to heal yourself.

Yet, however ill you may seem to be, do not despair of a cure. Begin at once, now, this minute, “getting better.”

Favourite texts and mottoes and colours will help you to “suggest,” and it is only by seizing the “living present” and by consciously endeavouring to live up to the knowledge committed to us at the immediate instant it comes to us, that our lives are brought into harmony with the Great Law.

And that law—the law of our beings—which shows

us that the body is but a fraction of the mind, which makes it clear and plain that physics and metaphysics are but two sides of the same question, will unfold more and more, the more we seek to understand it. And even so it is that by being and doing, in thought as well as in word and in deed, the power of healing will uplift us and enable us to increase our sphere of usefulness and so become a blessing, not a burden—a joy and not a sorrow—in this our day.

## VIII

### GENIUS

SOMEBODY once defined genius as the faculty for taking infinite pains ; and, in a measure, that definition is doubtless a correct one.

For was it not Emerson who said that "to believe your own thought, to believe that what is true for you in your private heart, is true for all men—that is genius" ? Wholeness of heart, singleness of aim, intensity of concentration upon one object to the exclusion of everything besides.

The dictionary meaning of the word is—"the special *inborn* faculty of any individual, a special taste adapting one for a particular employment ; superior *inborn* power of mind," &c.

And such definitions of genius are perhaps as near the mark as any could possibly be.

When, however, we turn from the conventional usage of the term and come to consider genius from the purely practical point of view ; when we come to

individual instances of abnormal, God-given capacity in any direction ; when we proceed to study the conditions which would appear to favour its development and growth, then we encounter no little difficulty and embarrassment. For it is just one of these elusive facts which all but baffle analysis and defy detection.

We see a man with, say, a wonderful gift for *music*—a second Mozart—able to play and compose at five years of age ; with a natural talent for *figures*, able to rival the feats of the marvellous boy-calculators whose achievements took the world by storm ; with a power of *eloquence* which enables him to hold his listeners spellbound whenever he preaches or lectures ; or with a natural talent for original research in some department of natural science.

He is perhaps remarkable only for his power in *one* single direction ; possibly hardly up to the average degree of intelligence in other respects, but in his way he is—well—a *genius*.

And why should this be so ?

What will account for his abnormal condition of consciousness ? What will succeed in explaining the cause of his marvellous artistic or scientific capacity ? Whence proceeds his innate power ?

Science—or rather scientific men, who are never behindhand in attempting to offer solutions of perplexing problems of this sort, and who are rarely



unable to account (at any rate to their own satisfaction) for any super-ordinary happening—has, as usual, boldly stepped forth and proclaimed that genius is “simply a disease, allied to insanity and the result of degeneracy.”

Finding their pet theory, hereditary transmission, was powerless to explain the phenomenon; finding that no fact of physical science would apply to exalted mental conditions, and discovering here and there some man of undoubted ability who happened to possess in addition a club foot, or a hare lip, or a fractured spine, this school of scientists argued that as, in their opinion, the mind was entirely dependent upon the body for its existence and support; and as physical degeneration, therefore, should necessarily imply mental decay, so genius was nothing more than intellectual aberration, the outcome of epilepsy, or some other equally terrible malady.

But is it? Supposing that there was proved to be—which there has not—a direct relationship between spinal mischief, say, and mysticism, or between an abnormally active liver and philosophic power, what could we infer from such a declaration on the part of science?

Would that tend to prove that, on that account, the mysticism or the philosophy had no special significance of their own?

Even supposing that we are able to associate certain

faculties with certain brain-areas, does that succeed in accounting for the faculties themselves? or does it make the mind dependent upon, or the necessary resultant of, the physique?

I think not.

The only true test of a man's capacity is the *power* which it gives him. And if you or I could be a second Mozart, or another Shakespeare or Goethe, would we not willingly pay the penalty for doing so by becoming a little unbalanced—a trifle insane—by *giving up some of the lower and coarser* parts of our nature in exchange for something—little understood, but nevertheless appreciated by those able to enter into such lives.

Well, now, having arrived at the decision that faculty is not altogether a question of brain physiology, having come to the conclusion that whilst it may up to a certain point be conditioned by the body, consciousness *per se* is not the slave of the physical instrument by means of which it is manifested—we naturally ask: *What is genius?* whence comes it?

If the brain is not responsible for its production, how is it possible for genius to express itself: if pathology and physiology will not account for it, with what department of the constitution of man is genius allied?

In order to be in a position to understand the precise significance of genius, and so that we may appre-

ciate its connection with human faculty, it will be necessary, first of all, that we consider somewhat the relationship of body and mind, and then that we proceed to investigate the nature of the mind in its dual aspect.

In this way we shall the better comprehend the nature of the problem which we are about to deal with.

First, then, as to the relation in which the body stands to the mind.

It is as an instrument, able to respond in several directions to the soul-nature dwelling within it.

Of this you can easily convince yourselves. Evolution tends to prove it, and 'the more complex the structure of a man's physical vehicle, the better able he will be to answer in a greater variety of directions to incoming vibrations.

A stone is a homogeneous structure—an inorganic object—and consequently adapted to respond to impacts from without in only a limited number of directions. It is not, however, strictly speaking, "dead," for it has the properties of hardness and resistance, which endow it with a kind of life of its own (since they proceed from the rate of vibration of the atoms), and it is amenable to the laws of gravitation and attraction.

Then, again, a flower, whilst exquisitely adapted to fulfil its own appropriate functions, and whilst adapted

to respond in more directions than the stone—since it can not only maintain a separate existence of its own, but can also vegetate, select, absorb and assimilate nutriment, breathe and grow and propagate its kind—is less complex than the organisation of the animal which is adapted both to fulfil the functions of the plant and to locomotion as well.

Well, man stands at the head of the animal kingdom—not in virtue of his colossal conceit (often great enough), but because he is responsive in more ways than the lower creatures.

Every animal's constitution comprises certain vegetable and mineral compounds; but an animal is an intelligent being, able to feel and to know—a self-conscious thing to a comparative extent, at least.

And this is just because it has evolved certain systems (such as the brain and nerves) which enable it to respond to stimuli which evoke the five senses.

But man is more than an animal. He can transcend the limitations of the senses.

He can, as we know, not only hear and see and touch and taste and smell; he is not alone a creature of instinct.

Rather, it would be truer to say he inherits his sense-organs from his ancestors, the ape and the tiger, whilst *he* is something infinitely greater than these.

For man is a thinking animal and, above all, an intuitive being.

Now this is owing to the fact that man is able to answer to a superior order of vibration which is not perceptible to the lower animal.

In order that we may understand, in a scientific fashion, the means by which man is able to arrive at this stage of his evolution, and particularly so that we may understand how *genius* is disclosed, we must get to know something of the method by which his mind enables man to think and become just what he is.

*First*, man has his ordinary, waking intelligence. This is often spoken of as the objective mind—as the supra-liminal consciousness. It works by means of the senses and enables him to come into touch with his environment.

The simplest way for you to get a clear conception of this side of our consciousness is to regard it as the consolidation and apotheosis of the intelligence in the animal; for it is mind-functioning in the brain and confined for its expression to the elaboration and complexity of the convolutions of the cerebrum which, in man, shows a great increase in size over that of any other living creature.

This aspect of our mind qualifies us to derive information from the outside world; enables us to understand somewhat of our surroundings; puts us into touch with whatever we can regard as *physical*

in its nature ; and with such phenomena as we can feel, touch, taste, see, smell or hear.

This side of our mind, too, enables us to reason—but always upon the data which the *senses* have collected. It qualifies us to compare, to analyse, and to contrast the impressions which we have derived through the media of the senses.

But there its function ceases.

It cannot create, has no intuition. Does not *know*. Has no perfect memory of its own. Cannot be appealed to emotionally and is useless in such directions as telepathy, clairvoyance and “imagination.”

For these powers belong to another side of our mind, viz., the subjective.

Now, if such powers as these were unknown—if the life which is apparent to the senses were the only one—or rather the entire life—that man was adapted to lead ; if man had no inventive or original capacity—no deductive power of mind—no means at his disposal for communicating independently of orally—then the brain-consciousness would suffice for man’s use.

But the facts of mesmerism, hypnotism, clairvoyance, psychometry, &c., tend to show us that when the senses are completely held in check—when the consciousness is abstracted—the mind can still act. And the individual is then able to function to much

greater purpose than when he was merely the limited creature of a physical brain.

The fact is that what we recognise as intuition—philosophy, complete memory, the emotional nature and the higher psychic processes generally—are carried on primarily in a higher vehicle of consciousness altogether than the brain which is not adapted to respond to impacts other than those of which we are normally conscious.

The brain may, often does, enable us to get a more or less imperfect conception of these super-ordinary experiences. But in trance, in ecstasy and when under the control of the super-conscious faculties (just described) generally—the inhibition of the senses and the retirement of the blood from the brain-channels serve to show us that man is not using his physical brain-consciousness.

He is then employing a vehicle which brings him into relationship with subtler modes of activity, and at which science darkly hints when it speaks of “ether.”

Well, now—What relation has all this to genius? How does it come about that the happenings peculiar to hypnotism and mediumship, to inspiration and such like occurrences, are related to extraordinary powers? In what way does the subjective or super-conscious intelligence bear upon the question of genius?

It is in this—

Genius proceeds from the perfect adjustment of the higher side of the mind with the lower.

It consists in a *condition*, rather than in a thing. Let me explain this.

Each of us, now, is training his mind in a certain direction. That is to say, we are bringing our faculties (all primarily subjective in their origin) to a focus whenever we apply our minds to the understanding of any subject.

Now that really involves two distinct processes—objective and subjective concentration.

Thus, we learn, or rather I would say stimulate what is latent in our own selves through the intervention of the senses. But the appropriation of the knowledge which we so derive and the incorporation of that knowledge in our mental beings is the work of the subjective process.

And so, to have a well-balanced mind, each side of our consciousness should be in complete harmony.

But, you will say, how can this apply to genius—which is often so top-heavy—so one-sided, so inharmonious?

It will tell you.

Genius, as I have said, is primarily a function of the super-conscious functioning of the mind. Therefore it is often—mostly—turned towards the realisation of the ideal, rather than the actual, and serves



to inspire the artist, the musician and the poet, rather than the so-called practical man.

But the term is not really so restricted in its meaning. And any one with a consuming desire to achieve anything—in any direction—is a genius.

For it is the animating principle, the will united with the understanding, the power to interpret the promptings of the subtle vibrations of the soul which give to the world its *geniuses*.

And any one who will but to his "own self be true," is a genius—in the real—the only—sense of the word.

There is many a mute, inglorious Milton going about. But a mute, inglorious Milton may be less of a genius than the industrious crossing sweeper, who lives for the sake of his own calling and who takes a pleasure and a pride in doing with his might that which his hand finds to do.

You may be a genius at crossing sweeping quite as much as at composing an epic or an anthem.

God computes achievement more by motive than by results.

The Jews had a genius for religion ; the Romans had a genius for conquest ; the Greeks had a genius for art ; the Germans have a genius for philosophy.

And what is true of nations is true of individuals. What holds good of races holds good for us.

Do not get into the way of thinking that the Shakespeares, and the Shelleys, and the Napoleons,

and the Wellingtons, and the Cromwells, and the Handels were greater than you.

Venerate them, but do not feel that they were so far above you that you can never reach their high level of attainment.

Just remember that, as they had a brain of high quality into which they built the material that they required for the purposes of fulfilling of their respective vocations, so have you ; that as they were in touch with the Divine through their super-conscious mind, so are you. And that their genius depended—as yours will depend—upon their recognition of the powers upon which they were enabled to draw.

It may be that we shall not—cannot—be a second Milton, or Cæsar, or Shelley. And why should we wish to be ?

Hero-worship has many dangers and not the least of these is that it is apt to make us strain after *affecting* something else, instead of inspiring us to be what *we are*.

Be what you *are* : so shall you be a genius.

Realise that God sets no limits. That your failure to reach forth is due—not to His setting barriers betwixt you and the Highest—but to your misunderstanding the scope of your Divine mission.

For every one is called upon to fulfil a Divine mission, did he but know it.

Not one but is a genius in the germ—did he but see and know the destiny which is awaiting him.

In a book that has recently been published, the writer has attempted to show us that the sub-conscious half of us is of the opposite sex.

If that indeed be true—if you and I have our ideals primarily in our heart—if we have contained within each of us the counter-part that we seek to find actualised in the ideal friend or the true husband and wife—shall we say that any one of us is without the spark of creative genius slumbering within us? That duality shall be the key-note to the production of whatever we set out to accomplish.

It is often said of women that they are not creative. It is often urged that they are not original and spontaneous. Genius is often, and *too* often, made a sex question.

How preposterous! Doubtless the training of the female—as also of the male—is conducive to the discharging of certain definite functions and so of developing certain corresponding tendencies of the mind.

But our ways are not God's ways—or rather the inferences which our inductive intellect draws, from the facts around us—are not invariably correct.

And so it is, that genius is not confined to a certain sex exclusively any more than to certain personalities.

I cannot teach you how to be a genius. Only your

Maker, your silent monitor, your sub-conscious mind, can teach you that.

But, in closing, I can do this much :—

Earnestly entreat you not to set aside your inner promptings.

The light within—the light which lighteth every man that cometh into the world—will illumine the interior recesses of your soul if only you allow it.

Learn to watch—learn to wait.

Set aside ten minutes of the early morning—when first you awake from that subjective, sensitive, responsive state—to meditation upon the ideal which you aspire to become. People speak of “sleeping upon” a perplexing matter ere they decide how they are to act. And this is only because they instinctively feel that during sleep they get into closer touch with conditions which, during their waking life, they cannot fully contact. Such conditions are those of the subjective life of which I have already spoken. And they enable you best to concentrate upon your ideal.

So, on first awakening, keep your attention fixed upon it—and upon it only—just as if it was the only thing in the world—as it is, or should be for you.

Take a vow to consecrate your life solely to it. Concentrate upon that one thing. And affirm it.

And by so doing your life shall become the life of a genius. By so doing you shall, with singleness of

heart and steadfastness of purpose, *be* in word or deed that which you are *even yet* in thought.

It is not by idly dreaming that you will achieve. Remember it is not by vaguely theorising or speculating or questioning that you will accomplish.

But if you will but take a model, a motto, an ideal, strive to understand it and so enable your own soul to absorb that (as it will if only you will allow it) and that only, your life will respond to the demands which you make upon it.

Do not attempt too much at a time. Be content with modest beginnings. Recollect that, although all things are possible to your unconditioned mind—whilst it will be equal to every occasion and is not at the mercy of time or space ; yet, at the same time, you are “a spirit clad in a veil,” and that that veil is subject to law and order, sequence, cause and effect.

And so, insisting upon the highest and the best, the truest and the noblest, be prepared to live for that.

Remember that the talent is the call, and having found your talent, to the best of your ability, do not despise it nor wish that it was better.

Give your whole energy to it, cultivate it, rear it, and by so doing you too shall realise the secret and the meaning of genius.

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