

*W. J. Colville*

# CREATIVE THOUGHT

BEING ESSAYS IN THE ART  
OF SELF-UNFOLDMENT

BY

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## INTRODUCTION

THE principal subject matter of the ensuing volume consists of reports of lectures delivered in London and other parts of England during the summer of 1911. Extracts have, however, been freely culled from several standard works of the author, which are in circulation all over the English speaking world. The chief object in this compilation has been to emphasise specially those teachings which tend directly toward a practical application of doctrines which, if presented only in the abstract, appear too remote from present worldly life to be of much value to the ordinary citizen. Particular stress has been laid upon the author's own experiences in the field of mental therapeutics, for no matter how interesting and impressive a theory may be, in order to make the teaching vivid it is essential to introduce some concrete illustration.

Another special feature of this volume is the prominence given to essays bearing upon the always moot question of immutable law and human freedom. Students of Oriental philosophy, recently become popular in Great Britain and America, are sometimes apt to suppose that the doctrine of inevitable sequence, often called Karma, presupposes the impossibility of an individual changing a "fate," and the same fallacy often attaches to a miscon-

ception of the teachings of astrology. Were this actually and irrevocably the case, it would stand to reason that no one could possibly derive any profit from studying the working of a law which would hold us all so completely in a vice that liberty of thought and action would be terms devoid of all significance; but once let us grasp the meaning of the sublime phrase, Character is Destiny, and the complexion of the entire subject is completely changed. Nothing can be truer than the declaration that universal law is unalterable, but this truth, far from precluding the idea of human liberty, is the firm foundation on which all rational conceptions of liberty must rest; for could we not trust in the changelessness of order we could have no liberty of action, as our freedom consists in our ever-increasing knowledge of the immutable relation between sowing and reaping. Were this relation not exact and ascertainable, we could never know what was likely to happen in any realm of Nature; we should therefore be the sport of undiscoverable causes or mere playthings of chance. On the basis of acknowledged Law, which never changes, we can rear a structure of philosophy on a solid foundation of pure science, and this is the edifice which all serious students are endeavouring to upbuild. Nothing can be more bracing to our moral and intellectual faculties than to be fully convinced that we are dwelling and working in a universe where Law reigns supreme, but so reigns that we are constantly able to acquaint ourselves more and more perfectly with its workings, to the end that knowing seeds apart when we behold them, we can, on

all planes of operation, choose what we will reap by determining what we will sow. This view of life and liberty is surely to be the universal view in the age upon which we are now entering—an age of faith in accord with knowledge—in which the consistent claims of science and religion can all be fully met, and human reason and affection be satisfied together.

W. J. C.



## CONTENTS

	PAGE
PERSONAL EXPERIENCES OF MENTAL HEALING . . . . .	1
A PRACTICAL LESSON IN MENTAL HEALING . . . . .	11
ENIGMAS CONFRONTED IN HEALING . . . . .	23
OUR BODIES, WHAT ARE THEY? HOW SHALL WE GOVERN THEM? . . . . .	41
THE SPIRITUAL MAN: HIS POWERS AND PRIVILEGES	57
TRUE VIEWS OF OCCULTISM . . . . .	71
THE POWER OF SUGGESTION . . . . .	84
THE LAW OF ATTRACTION . . . . .	98
CONCENTRATION OF THOUGHT AND CONTROL OF MEMORY . . . . .	113
THE POWER OF THE SPOKEN WORD . . . . .	129
WHAT IS THE HUMAN AURA? HOW CAN WE DEVELOP IT? . . . . .	144
SUCCESS: HOW TO ACHIEVE IT . . . . .	158
SLEEP, DREAMS, AND VISIONS . . . . .	171
DREAMING TRUE . . . . .	183
PSYCHICAL DEVELOPMENT . . . . .	190
GENIUS: WHAT AND WHENCE? . . . . .	198
RELIGION, SCIENCE, AND PHILOSOPHY . . . . .	212
IDEALISM AND REALISM . . . . .	223
HUMAN UNITY THOUGH MANY NATIONS . . . . .	239
TRUE LIBERALISM . . . . .	254

## CONTENTS

	PAGE
ALTERNATIVE . . . . .	260
CHASTENING . . . . .	264
PERSISTENCE . . . . .	267
DESTINY . . . . .	270
SPECIALTY . . . . .	275
POLARITY . . . . .	277
MENTAL SUGGESTION : ITS PLACE IN EDUCATION .	282

# CREATIVE THOUGHT

## PERSONAL EXPERIENCES OF MENTAL HEALING

As it may always prove instructive to inquirers to relate something of one's own knowledge of a subject rather than rely exclusively on philosophic argument, I shall venture to take my readers into my confidence by telling them something of how my attention was first drawn to a subject upon which I have been speaking and writing extensively since 1885. As a child I took the lecture platform, and I was also in my early youth a public singer; but though usually in the enjoyment of excellent general health, I frequently suffered from sore throat and other bronchial affections which seriously handicapped me in my public work. Being informed that I had inherited tendencies to throat difficulty from both parents, I foolishly accepted the dictum that as a part of my inheritance I must put up with what I was pleased to term "quinsy sore throat," however annoying and hampering the ailment might prove. Like many another similarly fettered individual, I allowed myself the slight benefit to be got from simple external remedies,

such as hot mustard and water for the feet; hot lemonade and liquorice, linseed tea, &c., for internal consumption, but though I cannot say that these things are entirely useless to relieve the throat and assist vocal utterance, I can most confidently assert that in my case the benefit was very slight and far from radical. One evening during February 1885 I was advertised to lecture in Boston, U.S.A., at the original White Cross Hall, where Prentice Mulford was writing his famous *Essays*, in company with Mr. and Mrs. Needham, who were then photographers. Arriving at their studio on the evening in question, literally without a voice, and seeing among the assembling company Dr. Frances J. Miller, a prominent teacher of the Divine Science of Health, as her system has always been termed, I requested her to take my place; but this she kindly, but firmly, refused to do, saying that the time had come for me to study and practise mental healing, a subject of which I knew but very little, though magnetic healing was familiar to me from childhood. I had always believed to some extent in the potency of gems, and had enjoyed some evidences of their almost magical efficacy when worn by persons highly endowed with natural healing magnetism, and I had observed something also of the increase of this power for good when the wearer had deliberately dedicated gems to certain specific benevolent uses. Observing that Dr. Miller was wearing some handsome diamond rings, I said to her, "If you will let me wear two of your rings I may be able to recover my voice sufficiently to enable me to lecture." She imme-

diately handed me the two largest, and as she had four she kindly volunteered to let me wear the other two also, if I felt they might prove of additional service. With four rings connecting me psychically with their owner, and in a mental frame favourable to the reception of beneficent mental suggestions, I soon felt a marvellous clearing of my throat, and I noticed some young ladies making quiet signs to Dr. Miller, evincing their interest in the progress towards recovery I was rapidly making. Towards the close of my speech my voice was clear and distinct; and I have never, from that day to this, suffered to anything like the previous extent, though it was only gradually that I grew into a sufficient understanding of the law governing mental therapeutics to be able, without outside assistance, to keep myself in condition for vocal work in all countries and in all sorts of weather. Not wishing to indulge in exaggerated statements, I shall not presume to say that I have never suffered with my throat from that day to this; but I can most positively affirm that while I formerly was a constant sufferer from loss of voice, especially when exposed to easterly winds, I am now so nearly free from any liability to my old ailment that it is only very rarely indeed that I am even slightly troubled, and then the disorder is never half so distressing as formerly, and it very quickly vanishes.

Though the incident just related serves as a true historical introduction to my acquaintance with the efficacy of mental treatment, it was only the first link in a long chain of interesting and remarkable experiences which could easily fill bulky volumes.

Shortly after the event mentioned I received an anonymous letter from a physician who frequently attended my lectures, and who had evidently a kindly desire to help me to overcome my difficulty. As I often received letters requesting me to speak on certain topics and answer questions publicly, and these were often based on Bible texts, I was not surprised to find in this instance a request to look up several Scriptural passages indicated; but I was greatly astonished to find that in this case every one of them referred to the east wind, and to the benefit it had brought in some direction. I had always regarded the east wind as an enemy, but one that I could not possibly circumvent if I continued to live in Boston. Catching readily the import of this friendly missive, and already having had my attention called to the efficacy of mental suggestion, I at once set to work to change my mental attitude and thereby convert a seeming foe into an acknowledged friend. During the interval between receiving Dr. Miller's help and the receipt of the doctor's letter, I had read parts of two books which interested me greatly, one of which was *The Divine Law of Cure*, by Dr. W. F. Evans.

I could never understand the reasonableness of denying the existence of any palpable phenomenon, though I had read in the other book, which was the earliest edition of *Science and Health*, by Mary Baker Eddy, that Denials as well as Affirmations were of use in healing. I simply employed what then appeared, and still appears to me, to be a very sensible attitude toward what we cannot escape and what we can put ourselves in harmony with, if we

only brace ourselves to the endeavour. Walking out on a very windy day in March 1885 I determined to, once for all, conquer my fear of the east wind, which was then blowing furiously. I shut my lips tightly and breathed deeply through my nostrils, meanwhile affirming silently, but very decisively, a formula of my own devising: "My very dear friend, East Wind, I love you and you love me; my very dear friend, East Wind." The more I uttered those words mentally the more intensely I realised their efficacy, and greatly to my delight, though not really to my surprise, I found that my attitude towards the east wind had radically changed, and I have always been on good terms with it ever since.

The same changed attitude at sea has enabled me so completely to conquer my old predisposition to sea-sickness that I am now never fearful of crossing a storm-tossed ocean in even the most boisterous weather, though on the occasion of my first voyage across the Atlantic, and on two or three subsequent occasions, I suffered acutely from the tossing of the vessel. After having proved to my complete satisfaction that mental suggestion was effectual on land I put it to the test at sea, and immediately discovered that I only needed to think as kindly of Neptune as I had learned to feel towards Boreas immediately to realise a friend where I had formerly encountered an enemy. I soon found that many people who were repelled by certain peculiar terminology which seemed to them unscientific, and in some instances positively untruthful, took no exception to my favourite phraseology, and in my classes for instruction, in what may be fairly termed

psycho-therapy, I induced many students to try and prove the method I was employing so successfully, and many did so, greatly to their own and others' benefit. We cannot as rational thinkers deny the existence of the clearly obvious, but we can surely alter our view of it. If the wind is blowing briskly and the vessel pitching in a storm, it would not be rational to say that there is no motion, but we can enjoy motion and profit by it; it is entirely unnecessary, and certainly unwise, to so go against unalterable circumstances as to make ourselves suffer from an environment which otherwise regarded might bring us invigoration and cause us delight. People often ask me if I do not feel heat and cold, and if I am not aware of sudden changes in temperature, to which I invariably reply that I do not claim or desire obtuseness; but I contend that to feel is not necessarily to suffer annoyance or distress. Having travelled in many countries and been exposed to very great varieties of climate, I can confidently declare that I have always found my own mental attitude a far more influential factor than anything outside. When in South Australia, in 1901, I spent a considerable portion of the hottest season in Adelaide, where in January and February the thermometer often registers 110 degrees in the shade. Not being accustomed to such intense and protracted heat, I at first wondered how I should be able to endure it while living my accustomed active life both mentally and physically. I soon found that though it would have been merely absurd to seek to alter the weather by my private thought, I could easily regulate the tem-

perature of my own body in very marked degree; and this I did so successfully that the inhabitants, who had been used to the climate from infancy, were constantly questioning me as to how I stood the heat so much better than they did. Whatever I feel has to be encountered and cannot be altered, I can easily adapt myself to; but when I see people suffering from foolish practices entirely within their own control, I never hesitate to point the way, as far as I am able, to an improvement in conditions. When dealing with aught that lies beyond our own control, I have found it well to adopt the following motto: Go with whatever you most desire; go without whatever you do not wish to affiliate with; go against nothing. I may say that in those three statements I can sum up the gist of my public and private teaching in this connection. Here we entrench upon the domain of the simpler forms of White Magic, which need not, and indeed cannot, in these days be kept secret.

The scientific employment of imagination, which is inseparably bound up with the generation of thought-forms and the making of mental pictures, is one of the fundamentals of successful mental therapeutic practice. When the question is asked me—and it very often is—whether I really believe that one person can permanently heal another, I am compelled to answer in the negative; but such a reply does not lead to any repudiation of the right sort of mental treatment, it only tends toward an inquiry into its real nature. When we are told in the Bible that Elijah directed Naaman to the river Jordan and ordered him to

bathe seven times therein, we are forcibly reminded of the wide difference always obtaining between teaching people how to get well and keep well, and encouraging invalids to believe that all they have to do to secure permanent immunity from suffering is to let some one else treat them mentally while they remain ignorant of the law of health. The treatment given by one person to another is often extremely valuable, and it serves as an entering wedge to self-treatment, which needs to be continuous, and finally almost, if not entirely, automatic. Old mental habits need to be eradicated and supplanted by new and noble ones, or health cannot be permanently realised. Between deriving only transitory relief from the suffering occasioned by the persistence of a chronic malady, and genuine healing, which signifies complete deliverance therefrom, there is an enormous difference; for, in the first instance, the disease remains, and only its symptoms are abated, while in the other case the ailment itself is vanquished. How great the control of mind over body actually is varies with different degrees of human development, but there are no determinable limits which we can assign, and this fact is being increasingly recognised by regular physicians as well as by those whose school of practice is avowedly metaphysical. I do not think I have ever been an extremist, though I may be to some extent an enthusiast, and I have seen so much good done through so many agencies and in so many places by the employment of mental healing methods, that I should be stupid and ungrateful in the extreme were I not enthusiastic

in the advocacy of what I know to be a priceless boon to all sufferers, no matter what may be their special types of suffering. Spiritual healing is often spoken of as altogether superior to merely mental healing, and such it undoubtedly is, if what is meant by spiritual healing is perfect reliance upon Divine Omnipotence and the blessings resulting from unwavering confidence in the Infinite All-Good. But sublime indeed though this precious trust must ever prove to be, we are not justified in speaking slightingly of the steps which often must be taken on our way to that supernal goal. We are living in a partially agnostic age, so far as trust in spiritual forces is concerned, but the tide is now rapidly setting in in a definitely spiritual direction; it is therefore far easier to enlist intelligent interest in all things superphysical to-day than it was even a few years ago. From the extremer and less scientific modes of mental practice there may now be a counter drift, but the sane and sober methods which bear the most searching scrutiny are coming, more than ever previously, alike into popular vogue and scientific favour. Obscurantists both within and without the medical profession may still be found to decry all the higher aspects of therapeutics, but their number is happily becoming less and their influence is rapidly decreasing. We are unmistakably growing into a better understanding than we have yet enjoyed of the law underlying and governing all psychic phenomena, and there is no phase thereof which is of more interest and importance than psychic healing. As I have never been able to

attach myself exclusively to any contracted cult I rejoice in remaining a free lance, for as such I can co-operate gladly and unreservedly with all workers for human advancement without narrowing the scope of my activities within the confines of any separated party. I know so well from observation that good is done in many schools whose published tenets seem to some extent at mutual variance that I have long ago become thoroughly convinced that the mighty healing force which accomplishes beneficent work sometimes with, but oftener without, our intellectual comprehension, works to-day, as it has ever worked in ages past, through divers instrumentalities; for it is our inner disposition far more than any outward method which is a matter of serious and abiding consequence.

As healing means making whole, there is no aspect of human affairs foreign to the scope of an inclusive healing ministry. Healing for Mind, Body, and Estate is a good inclusive phrase, and we shall surely, as years roll forward, become ever more and more able to trace the outworking of a single law on many planes, affecting innumerable interests.

Not as though we knew all, but only as seekers for ever-widening views of truth, should we embark upon the work of mental therapeutic practice, and as we journey forward it is surely wise and conscientious on our part only to employ such methods as we now feel to be beneficial; but let us be always ready thankfully to welcome all additional light and knowledge which our own immediate experience and the added testimony of others may bring within the scope of our acceptance.

## A PRACTICAL LESSON IN MENTAL HEALING

METAPHYSICAL means beyond the physical. There could not be a metaphysical if there were no physical. There must be a physical to admit of a metaphysical.

He is a metaphysician who goes all the way the physicist may go, and then transcends this limit.

What is mental healing? Mental healing is accomplished educationally. You can overcome whatever you *will* to overcome; there are no limitations that can hold you longer than you remain passive to be held by them. It is not the will of the people that we have to change in metaphysical healing, so much as their understanding that we have to enlarge. Just so long as people believe that they have to be unfortunate, they will not succeed. There must be co-operation of the will with the understanding. A very necessary mental attitude to take when giving a treatment is, that unless you admit that you have the power to do anything, you cannot do it. In giving a mental treatment, you must admit that your patient has both the will and the power to express the state he desires to manifest.

In treating one's self, let the will alone, but

appeal to the intellect. Come to realise that all good will can be called into effect.

All pathological conditions are abnormal. We allow no place for unhappiness, no place for failure; these are abortions, not necessary to the complete work of Nature. No one need be ill, no one need be unhappy, no one need fail; there need be no disorder in the world; these are entirely unnecessary.

Society is a sick man, and you have to treat society—just as you would an individual. How shall you prescribe for it?

You must take people as you find them; but do not leave them as you found them. Your influence must be to lift the world to a state that it was not in when you found it.

One who has more than ordinary access to the unseen realm can help others—on their own plane; and then, just as you take your children and educate them, you take grown people along. Make any present “craze” or “fad”—if people choose to call it so—a means of taking people along acknowledged paths to something higher—to the discovery of the soul.

The true idea of mental healing is that one can help another into similar harmonious relation with the universal supply.

A great many things are spoken of in the plural; but the intelligent mental healer is one who endeavours to bring everything to a point of unity. There are many expressions of one universal and entire interest. Human nature is in all respects a unit; all the interests of mankind are positively one.

## LESSON IN MENTAL HEALING 13

The word "healing" means, properly, "making whole."

We meet many people who were born feeble, both physically and mentally. When metaphysical healing was first presented to the public, we heard much of people applying to be cured of various complaints and diseases; and they talked about "mind cure." Mind cure might mean the healing of the mind when feeble. But metaphysical healing includes every branch of therapeutic practice; there is no possible ailment, or lack of health, which it does not undertake to cure or supply, as the case may be. It rests upon only one basis, man's ability to rise above every conceivable limitation.

Every treatment that you give, that is given wisely and well, is in recognition of a state not yet attained, but which can be attained—and the more easily with your aid.

All negative processes—all processes that aim simply at eviction of disorder—are on the wrong side. The true metaphysical healer does not undertake to fight disease. As we claim that the condition of the flesh is due to the condition of the blood, and the condition of the blood is due to the condition of the thought, it follows that if the thought be pure, the blood will be pure and ultimately the flesh likewise.

It is affirmed by many talented physicians that all disorders proceed from derangement of the lymph or the blood.

People cannot avail themselves of the benefit expected from outward conditions unless in a mental condition to receive benefit.

Send out a thought which will place before the mental eye of the student or patient a state which expresses what you and he alike wish to see expressed.

We do not apply mental healing to physical disease, but to the mental disease which produces the physical effect. No intelligent mental healer ever attempts to treat people's bodies with his mind, but to instruct them by a mental process in the science of so thinking that their bodies must express outwardly the harmony which is within.

We cannot successfully treat any part of the body alone; treat the body as a whole, through the mind.

Our contention has always been against specialism in metaphysical treatment, because every part of the body is related vitally with the whole. No matter what the malady, you must deal with the human organism as a whole. No one can intelligently deal with any part of the body without dealing with the whole organism of which the organ is a part.

Do not treat, in any sense whatever, with a disease; never deal with an eye, or an ear, or an organ, as a part; but with the whole system, which includes the seat of the abnormal function.

There is no occasion for any quarrel between physicians and metaphysicians; the one is dealing with a physical, the other with a mental condition. While the metaphysician is dealing with our thoughts, the physician is dealing with our physical systems.

There is not anything like the fanaticism in the

## LESSON IN MENTAL HEALING 15

medical profession that is supposed to exist. Many in it are acting in accordance with their best light.

The regular physicians—many of them—are thorough metaphysicians; a great many of them are true psychical healers.

In metaphysics, the apparent evil is not called a disease, but the result, the effect of a disease—mental; in physics, it is called a disease.

We deny that any disease is physical, but we do not deny the physical effects of disease. We say that discord is mental; all disease is mental. But just as you might say, from a physical standpoint, that the disease is physical and produces mental effects, we say that disease is mental and produces physical effects.

One tumour may be removed; then another forms, another, and still another. Why? Because the method of cure is entirely false; the reasoning is false; the disease is mental, and the tumour is its consequence; if you remove that physical effect or consequence, you are not destroying the disease, any more than you are destroying the hair by shaving. As long as the root remains—which is the mental condition of the patient—so long the liability or susceptibility remains; there is, therefore, no guarantee or security of any sort that there will not be a relapse, and that the last state of that patient may not be worse than the first.

We should not undertake to cure by attacking disease. Never oppose any disorder as such, but undertake to invigorate the system, so as to effect a harmony that will expel the fruits of any disorder already in the system.

Let us consider the utter fallacy of seeking to turn out a disease. If you undertake to fight a disease, and you overcome it as if it were an entity, you turn one devil out; and, as in the case of the event recorded in the Bible, where into the man out of whom one devil was driven, seven others entered, and the last state of that man was worse than the first; so many other devils—or diseases—come in to take the place of those expelled. The vacuum left by turning out one devil opens the way for more to enter.

The true spiritual scientist is not chiefly interested in mere recovery or restitution, but in helping onward the individual treated to a higher plane than he had ever previously reached.

As we develop on to higher planes, we cannot be susceptible to disorders as we were on lower planes.

Quite a few mental healers do a great deal of injury, both to themselves and their patients, by false beliefs of their own.

The cause of our illness may be our false belief in regard to the thoughts of people around us toward ourselves.

If you have any ill-feeling toward any one, you deserve to be ill.

You cannot enter into heavenly societies when you are out of love to your neighbour. If there is any hatred in your heart toward any being, you will be ill—and you need the illness.

There are two distinct factors in healing: first, the knowledge of what to do; second, the doing of what is necessary to be done.

If we have not clear knowledge, it is hit or miss

## LESSON IN MENTAL HEALING 17

with us; sometimes we succeed, and sometimes we fail.

What has produced a cure in days of old will always produce a cure in days to come.

The word and faith cured people of old, and the same word with faith cures people now. "According to thy word be it unto thee" holds good still. But the people have walked in ignorance, regardless of the power displayed in the undeviating working of Nature's law.

We must look for the common ground of healing methods; underneath all superstructures there is the same foundation; that foundation is, that there is a law of health in the universe; and when the way is opened, vital power will rush in.

A great many people would rather pay a large bill for the privilege of swallowing medicine than a small bill for instruction. This is intellectual laziness.

There is no more disgusting work than trying to probe out disease. The worst work ever done by mental healers is trying to diagnose sickness. It is a remnant of the old methods; it is not yours if your methods are spiritual or metaphysical. What people call disease is an effect or result of disease. If people say their eyes are dim, that is not a disease; it is the expression of a mental state of dimness. We should not care to know what people commonly call disease, because what they call disease is only the effect of disease. We care far more for the physician who tells us how to get out of difficulty than for the one who diagnoses the disease.

A good Chinese idea of the province of a doctor is to pay him while the people are well, instead of when ill. The true mission of the doctor should be to keep people well, not chiefly to cure them when sick.

All the best teachers to-day, who are undertaking to heal the sick, are steering clear of the old saying that people are not suffering pain. They admit that pains and sufferings exist, but claim that they are only temporal and that they are remedial. Just as soon as we discover the law, and obey all its precepts, we shall suffer not one more twinge of pain—not one more pang of sorrow.

Our senses are not false witnesses when normal, but they testify inadequately. We treat our senses as we would witnesses in the box; some can throw but little light on the matter, others have more important testimony to offer. We have to employ our intellect—our reason—to help out the testimony of the senses. We hold that all the senses of man bring in a limited amount of testimony, but the bulk is inadequate.

A well-ordered life gives the greatest attention to the vital organs; and mental healing will affect lungs and heart when it will not touch the hair, because treatment goes to the centre of the organism. Hair is only a covering and an ornament. What is most vital and internal builds up first, and then the spare force goes to the integuments.

The spiritual gift of healing is like unto a vase of roses—imparting fragrance to the atmosphere of a room.

## LESSON IN MENTAL HEALING 19

In mental treatment we can reach the internal organs long before we can reach the skin, because all expression is from within outward.

The greatest mistake is in thinking to change anything on the outside; we cannot change things from the outside, but must always work from within outward.

Do not treat people only, but treat places. Leave your best thought everywhere. When you leave your helpful thought, you leave a rich blessing.

The present disordered state of society is shown by the language of the people.

All error and seeming evil should be regarded as inversion—like an angel standing on his head; as illustrated by Swedenborg, in his description of the “celestial” and the “infernal” standing feet to feet; the celestial standing upright, the infernal showing the inversion. All disorders are inversions.

Things are not good and evil in themselves; things only appear evil when inverted or distorted. Everything, when known for what it is, is assuredly good.

As man has within himself the divine element, so he has also the element of animality within him; and sometimes he yields to the temptation of the lower, which endeavours to dominate the higher; then he experiences evil. When he gives place to the highest within him, he knows only good. Very seldom do we strike the golden chord of love to all mankind. At one time, we are extremely altruistic; at another, intensely egoistic. We are thus always contending between emotions; we are between two fires, listening to two voices.

We hear the voice of God, and the voice of the serpent. When we try to obey the two, we produce confusion.

“Man shall not live by bread alone!” To merely gratify the animal propensities is to live a starved life. When the soul is starved, the body gets starved. Unfed conditions of the soul produce wasting diseases, nervous debility, anæmia. The only way to conquer all this is to realise that the soul gets hungry; the soul calls out for its dinner. You are feeding your bodies all the time and often starving your souls. When we come into harmony, we feed the soul, and thus allow the soul its fair opportunity to regulate the body.

A great many people honestly entertain the fallacy that if they were to be thoroughly honest in their business dealings, they would have to starve. Starvation or dishonesty is not the alternative. We can carry out the Golden Rule in our business and social relations, and be splendid social and business successes. We do not say you can become a-several-times-millionaire and do it; but you can be in perfectly comfortable circumstances.

It is not what a person believes, or what a person intellectually adheres to or perceives, but whether the mental window is open or closed. Health is the normal, disease an abnormal condition; instead of health being a rare acquisition, or very hard to maintain, we find that animals—except in captivity—enjoy perfect health. An animal in captivity is in an abnormal state, and hence subject to illnesses unknown in the natural state. We find birds ill,

## LESSON IN MENTAL HEALING 21

in cages; but we have no reason for inferring that the same birds would be subject to such ailments if free, in their natural condition.

Natural instinct belongs to man as well as to animals; if we did not deny our normal instincts, we should be well.

The health of civilised communities is vastly lower than it is in savage states. But the theory that the more highly intellectual people become, the poorer their health, is to be denied, except as methods of culture may be artificial and unnatural. If every faculty of mind and body is strained to the utmost, if nearly all the measures resorted to are abnormal, it is not physiology, it is pathology that is accountable for an enfeebled condition.

Education is conducive to health and strength. Health is the normal play of all the faculties, and education is a delightful stimulus to all the organism.

The natural, normal life is a life where everything is beautiful. So far as beauty is concerned, it is a means of grace. Beautiful form and beautiful colour may be regarded as steps towards Heaven—Heaven is altogether beautiful. There is nothing conducive to spiritual growth in wearing ugly clothing, or in being plain and unattractive, or in living upon poor food.

Anything obtained without doing any injury to others is perfectly right—speaking of the accumulation of property. We do not for one moment believe that it is wrong to appropriate the beauties of the earth; the error is in placing them in a false position.

Never dissociate the secular from the sacred

Sanctify the secular, but do not desecrate the sacred. In order to be spiritual we do not have to give up anything; but we do have to fit the conduct of life to the truth.

You cannot have too much of a good thing. Only a thing that is itself an inversion creates an abnormal craving. That is the rule in all spiritual, artistic, musical, and other desirable pursuits.

There must be a place for everything, and everything must be in its right place—for perfect harmony. When a thing is not in its own place it is evil in appearance—not in reality. Disorder is an inversion. There is no unhappiness, no pain, that is not due to inversion. The cure for ignorance is always more knowledge.

There is a divinity in things seemingly evil. Evil is a question of undue proportion. We shall understand this when we learn that evil is not real but is simply disorder.

## ENIGMAS CONFRONTED IN HEALING

THOUGH we can often very clearly trace the connection between an outward condition and its inward producing cause, there are many cases frequently presented to our notice where it seems incredible that any correspondence whatever can exist between the phase of disorder afflicting a chronic invalid and the mental disposition of the afflicted person. A frequent example is that supplied in cases of gout, rheumatism, stiff joints, &c., which are commonly attributed to stubbornness and selfishness. "They are a stiff-necked and rebellious people" is a very old complaint made concerning Israel by Israel's greatest seers and prophets. Doubtless the originating cause of such ailments as these just enumerated, and many others of similar nature, is rightly defined as stubborn obstinacy and undue self-seeking in thought, if not in action; still there are many occasions when we meet with apparent contradictions of this general rule—contradictions so flagrant that we feel almost tempted to quote the old fallacy, "Exceptions prove the rule," and offer it in explanation of what is seemingly otherwise inexplicable.

Such a subterfuge, however, is thoroughly unscientific; for we know there are no exceptions to

the rule in mathematics, and unless our metaphysics are in strict accord with mathematical reasoning, we are in a sorry plight; it will not therefore do to plead exceptions to the rule, for a true rule is un-deviating. Another explanation offers itself which is far more worthy of sober consideration, viz. hereditary tendency; and still another yet worthier of our regard, viz. present susceptibility to surrounding influences.

Mrs. Ursula Gestefeld in her admirable book, *How We Master Our Fate*, has a chapter on "The Power and the Powerlessness of Heredity," in which it is clearly shown, that on the sense plane of our existence, heredity holds us till we have overcome hereditary tendencies. The word tendency is a correct one, for there are no hereditary virtues, vices, or diseases, but only tendency or bias toward a particular expression of strength or weakness in a given direction can be inherited. This inheritance is vanquishable; nothing being invincible except the divinity within us which is sure to assert itself triumphantly at some time, somewhere. Hereditary dispositions are seemingly unconquerable in many instances, because no effort is put forth to conquer them; it seems indeed that inherited weaknesses are tacitly admitted to hold sway, and the plea is made for them that they are inheritances, therefore we must give in to them, no matter how we may detest them or how earnestly we may long to be delivered from the burden of them.

Mistakes of the most radical and wide-reaching character are made in connection with heredity, which is only "original sin" in a pseudo-scientific

instead of a would-be religious dress. Inheritances can be thrown away! Because you have inherited property does not mean that you cannot get rid of it. If property has been left to you, you are responsible for what you do with it, but you need not allow it to do anything with you. Here we come to revoking the inheritance—cutting off the entail—attaining to the commencement of the regenerate state—breaking with our past and letting the dead past bury its dead.

Do not deny the fact of mortal heredity when conversing with patients who are suffering through bondage to it, but explain to them the way of escape. It bewilders people most unnecessarily to deny the existence of what is, to them, self-evident, but no conversation is so helpful as an encouraging talk which shows a way out of the mire on to solid rock. When a special weakness oppresses the unselfish child of a selfish parent, remember that the son need not continue to bear affliction in consequence of the father's iniquity. Show as clearly as you possibly can how conditions are subjectively perpetuated and objectively revealed; and then at once proceed to apply your statements to the case immediately in hand.

Reason somewhat thus: Your mother may have been obstinate and unyielding to conviction, a very trying person in many ways, but you have seen from early childhood the error of that way, so that instead of walking in her footsteps, so far as they were erroneous, you have resolved to be gentle, patient, considerate of others, and generally unselfish. Your affliction springs from not having broken loose from

the subjective family bondage in which you are held. You have never freed yourself; you have not yet severed the cord which still binds you to your unhappy ancestry. You must free yourself, but a healer can help you to do it.

Here comes in the most vital gist and application of the law of healing science; and there is a healing *science*, not merely an art of healing, though in their ignorance of the law whereby healing is rendered scientific, many practitioners stop short with a half demonstrable theory.

In conquering hereditary tendencies it is absolutely necessary to affirm your own power over what would continue to exercise sway in your organism did you not rise above it. Hereditary tendencies work secretly in many places where we least think of them as residing, and because of their deeply veiled character they render manifest conditions enigmatical, but not therefore insuperable. Our present access to the boundless reservoir of divine strength must be confidently and persistently affirmed till the limitations of ancestry drop away one by one, and in the end have all departed. But always remember they are not going to depart because you tell them to go; on the contrary, the more you think of them the more vigorous they are likely to become. Denials of the common sort resemble the shaving off of hair, which certainly is not its eradication, for everybody knows that the more frequently a beard or moustache is shaved off, the stronger the roots appear to become; therefore shaving is often recommended for increasing the vigour of the hair.

As natural law is the same on all planes and in all varieties of expression, disagreeable tendencies are aggravated and intensified in consequence of the attention called to them by mistaken formulas for treatment. "Whatsoever things are excellent and of good repute, think on these things," is indeed a wise counsel, and we need not longer wonder at the seemingly miraculous cures effected by Paul and his brother apostles in the first Christian century, as compared with the meagre results attending the practice of so many practitioners of a later day, when we consider the great insight into law displayed by the few really great healers of olden days, an insight which stands forth in glowing conspicuousness in such magnificent sentences as the one just quoted.

There is nothing excellent and nothing of good repute in asthma, catarrh, and a host of other abominable ailments, with which no one would ever be afflicted if we did but learn and practise a correct system of breathing.

A wise healer might reason as follows: "I do not pronounce you free from bronchitis or any other malady when I give you a scientific treatment, for I never allow myself to dwell on a word which expresses an idea of which I desire to rid you. I know enough of the law of correspondences to turn the tables on the enemy by employing suggestion in such a way as to suggest to you that you can and do breathe freely and perfectly. I declare to you that your entire vocal anatomy is perfect." Exactly at this point comes in the necessity for enforcing the often neglected fact, that

when one who is treating another suggests to that other that he should breathe correctly, the two must breathe together who formerly breathed widely apart.

Whenever a company of musicians breathe together, they play far more correctly than when they fail thus to harmonise in breath. The patient does not inhale the healer's breath, nor does the healer inhale the patient's breath, which would be far worse; but the healer suggests to the patient that they shall breathe together, and as the healer is already breathing in a far more wholesome and scientific manner than is the patient, it begins to come to pass that the invalid breathes away his invalided condition through commencing to inhale and exhale scientifically, *i.e.* in harmony with universal order.

Some cases are harder to deal with and take longer time to cure than others, not because the type of disease is any more serious in those cases than in others, but because of the leech-like tenacity with which many people clutch beliefs which they have inherited, and of which they are personally unconscious. Unconsciousness of this sort is simply thoughtlessness.

It is surprising how much we take for granted, or as a matter of course, which we should never think of accepting as reasonable or true were it proposed to us as a new suggestion. New suggestions which are destined to take the place of old fallacious mental *substrata* must appeal directly to reason in the clearest and most convincing manner. New thoughts compel attention! new ideas command either respect or opposition; they never pass unchallenged. No preacher, lecturer, or author

ever gives a new idea to the world but he challenges attention which is friendly or unfriendly according to the nature of the idea presented, and the temper of the people to whom it is presented. Chronic invalids and all people suffering from hereditary distemper are sorely in need of new thoughts; and if they are shocked and enraged at first, we should never be alarmed or disturbed, because excitement follows a stirring appeal to dormant consciousness.

Hereditary leanings show forth in the most trifling as well as in the more important groups of habits, and it is often difficult at first to trace any connection between so simple a habit as the obvious one of concession to prevailing customs and the deep-seated weakness which is holding a victim in chains who might otherwise be free from all fetters. Some people have inherited a belief that they can eat only certain kinds of food; that they must rise at a certain hour, say seven o'clock every morning, and that they must be in bed at ten or eleven, or some other definitely prescribed hour, otherwise they will lose their "beauty sleep," or something else vainly imagined by people who are in total ignorance of the law of thought expression. Now these errors would be hardly worth challenging and refuting were it not for the fact that they cause untold misery to many honourable persons who, because they entertain them, are bound by them.

A night clerk at a hotel, a printer, reporter, night editor, or some other person obliged to be up all night and who must therefore sleep during the day, need not be ill or any less well than his

neighbour who works by day and sleeps by night. But many people will naturally enough inquire, are there not fit times for active exercise and legitimate periods for repose? Certainly there are; but different people engaged in varying occupations can be equally healthy provided they conform their thoughts to the activities in which they are engaged; and further do we contend that if one kind of work and place is really better suited to some special individual than another would be, there is force or potency enough in well-sustained silent affirmation to bring about the identical change in outward circumstances, which will render such work most desirable from the standpoint of that particular individual.

Heredity is greatly overestimated. It is a sign of the highest culture of the present age to largely discountenance belief in it and turn toward the more liberal and wiser philosophy now happily increasing in vogue—of maintaining the right of the individual to choose his own career regardless of the position supplied by forefathers. Such hereditary names as Baker, Miller, Taylor, and many others, prove that we have well-nigh outgrown that servility to heredity which formerly reigned almost supreme in every part of Europe, and which still prevails in some sections of the East. We are introduced to a Mr. Brewer and then to a Mr. Butcher, and we find that one is a clergyman and the other a district attorney, and we express no astonishment at the incongruity; but had we lived two or three hundred years ago, we should have met with no Bakers except their occupation justified

their title, and we should have taken it almost as a matter of course that the son should follow commercially, as well as otherwise, in the footsteps of his father.

If there were really such a *law of heredity* as many affect to believe in, we should certainly see its operation exactly where we do not find it. Strongly individualised children are very apt to grow up so extremely unlike their parents and all their near relatives, that it is difficult to believe that they do indeed belong to the family into which they were born.

No theosophical tenet of reincarnation, or of the effects of Karma accumulated in a previous existence, is anything like so dumbfounding as the conventional belief in heredity, which voices itself in the stale platitude, "Like father, like son." A much wiser proverb reads, "The boy is father of the man"; this latter may be accepted and acted upon, as it affords a spur to exertion in youth under the conviction that manhood will reveal the good results of noble preparation for maturity.

What passes for heredity in many cases is only the outcome of multiplied suggestions which take very great hold upon sensitive dispositions, though less susceptible natures are often but little affected by them. Here comes in a good word for "unruly" children, many of whom are only protesting instinctively against the unwisdom of blinded parents who are too bigoted, ignorant, or domineering to respect the right of a child to individual expression. The most rebellious child in many a family is by far the healthiest, and grows up the finest, most

useful and successful man or woman. Why is this the case? We do not place a premium on rebelliousness, but we do maintain that when a system of training is anti-educational—its effect being to repress instead of to unfold—healthy children are neither naughty nor lacking in natural affection because they honour their native instinct of self-protection, and try to show their elders the mistake they are making in attempting to force children into unnatural grooves.

Selfishness frequently revenges itself upon the unselfish, provided these latter are weak and unresisting; and here comes a much needed solution of many of our hardest problems. Selfish people exact services from the unselfish which the unselfish have no right to render, and in the rendering of which equity is outraged, and no one can outrage equity without having to pay the penalty, even to the uttermost farthing. Society is benefited, the progress of the human race is assisted by justice and benevolence, therefore universal law or order, which ever makes steadily for righteousness, necessarily opposes all weak truckling to error; and instead of rewarding the knock-kneed sycophant who bows to tyranny and practises self-abnegation, this uncompromising law deals its heaviest blows on the poor, weak, trembling creatures who are ever ready to immolate themselves upon the altar of unrighteous concession to injustice.

Now we have a clue to the origin of the selfishness expressed in unselfish Aunt Jemima's rheumatism, and self-sacrificing Sister Lucretia's stiff neck and unbendable finger joints. You dear, misguided

women are reaping what you have encouraged others to sow, and though your intentions were excellent, your judgment was lamentably at fault. You must remember in future that the selfishness you are catering to in your brother Tom or your niece Jane is quite as detrimental to the welfare of the social fabric as though you practised it yourself. Remember, we implore you, that whoever assists another to develop any trait or encourage any tendency is held responsible therefor, even as though he were himself the active, actual culprit.

Correspondences are not so difficult to trace when this torchlight blazes the path of their discovery. In examining any case that may come under your immediate notice and demand attention from you, it is always essential that you should carefully discriminate between embodied and reflected conditions. Because so little of this needed discrimination is commonly employed, much confusion obtains concerning the slow development of the process of healing in one case and the almost instantaneous relief effected in another, even when two cases are apparently of equally long standing and gravity, and equally faithful treatment is given in both instances.

Swedenborg has wisely told all who will listen to him that thought gives *presence*, but only love brings *conjunction*. Were people to discriminate closely between these two important words, *presence* and *conjunction*, they would see daylight where darkness now reigns. The presence of a disorder, as to its symptoms, is often due exclusively to one's participation in the thought of another, and we all know

how many people in these nervous times are intensely susceptible to each other's mental state and physical conditions also. Epidemics spread through the contagion of sympathy even where there is no conscious fear and where there is no other predisposition to attack, save the very prevalent one of yielding to the thoughts and beliefs and adopting the practices of one's neighbours unreasonably.

If people are conjoined in a state of discord, *i.e.* if they are in the affection of an inharmony, they cannot possibly be substantially benefited unless or until they are emancipated from the clutch of that misguided affection. Positive, moral, educational work needs to be done in such instances, but in the other group of cases referred to, where only reflected conditions are present, an emancipating word is all that needs to be spoken; and, provided it is spoken, it matters very little, if at all, how it is spoken, whether silently or aloud, or first aloud and then silently, or *vice versa*. Any reader of the foregoing pages who is disposed to give careful thought and earnest attention to the work of healing, will quickly be able to make use of the hints already given, but to emphasise the leading points as forcibly as possible, we shall throw the remainder of this lesson into the form of a brief catechism which will be found extremely convenient for ready reference.

The following questions are in substance such as are most frequently put by earnest students inquiring along this particular line of study. The answers are in substance replies which have given much help to many questioners who have found themselves able practically to apply the suggestions therein contained.

*Q.* Do you teach that separate phases of disorder, such as gout, rheumatism, sore throat, &c., proceed from some definite state of mental confusion or inharmony, and that there is a specific formula (if we only knew it) for the eradication of each distinct variety of disorder?

*A.* Such a conclusion is warranted by research and observation, but only so far as the first cause or origin of such distempers is concerned. Very often the first cause of the disorder is far back of the person now suffering from it; therefore, though you are always right in giving affirmative treatments declaring the reality of the exact opposite of the manifest distemper, you are not just to your patient if you universally insist that one who is now afflicted in a special manner, has brought that particular affliction upon himself by indulgence in the error of which the disease is a phenomenal outpicturing.

*Q.* But, if what you have just declared is true, how do you account for the presence of a disorder in a person who has not begotten it from his own thought? how did he contract it—from others?

*A.* Yes, and through weak susceptibility to their erroneous states of thought and action. The question becomes quite pathetic at this point, and still more so as we follow it to its logical conclusion; for, having to face facts, we are compelled to admit that persons who abhor sensuality are often victimised by what they detest, and persons whose own dispositions are toward temperance in all things are victimised by their grief in consequence of others' inebriety.

*Q.* But are not many cases, according to this

view, hopeless? How, for instance, can a wife, husband, child, or parent fail to be deeply concerned over the wrong-doing of so near and well-beloved a relative? Do you advocate callous indifference to those around us? Is unconcern for others the only way of salvation for ourselves?

*A.* We do not advocate callousness or indifferentism, but we do insist that there is a far higher way of dealing with people who are engulfed in error than the method usually adopted, which is to try and deal with the error. Correct practice deals with the individual whom the error has temporarily overcome, in order that he may rise to a sense of his own innate nobility and voluntarily arise out of subserviency to lower desires to mastery over every lust or appetite which wars against the soul. You must heal yourself in so far as this, that you are no longer afflicted as you once were by the degradation of those about you, for not until you can truthfully say, "None of these things move me," will you be able to help others to move the things out of their path which are now moving them in wrong directions. Master and servant to the same thing at the same time we cannot be. It stands to reason that if you are being mastered by the errors with which you are surrounded, you are one of the victims of those errors. While you remain a victim, you cannot effectually pose as a conqueror, however brave the words may be which fall from your tongue, for they do not express the feelings of your inner nature.

*Q.* But what are people to do when they are forced by circumstances to live in an atmosphere of

perpetual discord, and are even bound to associate in the most intimate manner with persons whose lives are impure?

A. It is necessary to teach that the only inevitable circumstance which surrounds anybody is his own occult atmosphere or *aura*, and when this affords protection, he is safe no matter where he may be. The entire question of susceptibility and non-susceptibility is wrapped up in the open doctrine of theosophy. The neophyte who becomes a hierophant, becomes such exactly in proportion as he learns how to gain control over his personal emanations. A MASTER is one who has built for himself a wall of protection around his personality which shuts out all intruders. Whilst you are building your wall, you are of course less capable of resistance to adverse conditions than after you have fully constructed it, but if any one sets to work in real earnest to build this psychic parapet, he is sure eventually to succeed. Success is always gradually obtained, but it is promoted by taking note of even the smallest victories and refusing to dwell upon even the largest defeats. Victories are real. Defeats are simply negative expressions, showing that triumphs, though attainable, are not yet won. To give in to the thought that you must submit to anything, hinders progress and hampers growth, while resolutely to affirm that the mastery is in your own power, and that you can and will rise superior to every limitation, is the sure road to final victory.

Q. But, granting all you say concerning our own protection, how are we, on such terms, to help our brethren on to higher levels of attainment? Are

we selfishly to protect ourselves and leave those nearest and dearest to us to suffer the direful consequences of their transgressions ?

A. There are two ways only whereby we can truly help others ; one is by silent influence, the other by good example, and in both these ways shall we prove inestimably useful to those around us, so soon as we have conquered our weakness which cannot uplift others and certainly does depress us. When you are strong in your own might, you are a tower of strength to those about you, for virtue goes forth from you ; and, as people who are easily led astray are highly susceptible, your quiet, persuasive influence in their vicinity causes them to feel a leading or prompting in a new and higher direction. Just as temptations to wrong-doing are silent and insidious in many instances—and the silent foe entraps the victim unawares by stealth—so are temptations to righteousness stealthy and insidious also. As evil thoughts are insinuated, so are good thoughts insinuated through the medium of a common communicating atmosphere. Remember that the tremulous ether all about us is the unseen medium by means of which all conceivable varieties of mental impressions are conveyed from place to place, and it depends upon what you give the breezes to bear, as to what freight they will carry for you.

Then as to oral suggestion, outward example, and all that pertains to the objective theatre of existence, no good ever comes from raging or weeping, or, as people say, “carrying on” and showing that you are “feeling badly.” Strength, not weakness, imperviousness, not a state that succumbs, furnishes

healing pabulum; therefore the words "heal thyself" and "when thou art converted strengthen thy brethren" call for much wider and wiser commentary than they usually receive. It is weakness and weakness only, in nine cases out of every ten, that is the cause of seemingly unmerited suffering; therefore the "sinful" theory of the origin of disease needs modification, or at least explanation, for though true at root, it is very often pitifully misapplied, and misapplication may do a cruel wrong to a tender sensitive nature. Discrimination sees the distinction between grieving over another's sin and thereby getting some of the effect of it yourself through dwelling upon it, and indulging in your own mind the error you condemn in another; also between living a selfish life for purposes of personal gratification, and a weak yielding to the exactions of others and allowing yourself to become *particeps criminis* in their offence.

Q. But does it not seem hard and unfair that we should be punished for the sins of others, especially when we are self-denying enough to forego our own pleasure for others' happiness?

A. Just at that point the world makes the greatest of all its mistakes and falls into the most grievous of all its errors. The truth concerning this matter, hard though it may sound to unaccustomed ears, is that we richly deserve to pay in our own persons part of the penalty which inevitably falls upon those who are our partners in guilt; for we cannot be guiltless when we encourage wrong in those about us. Truly we are not their judges, but we are our own; therefore, though we have no right to con-

demn them for doing what they may not see to be wrong, we are culpable the very instant we participate in and minister to their blunders. The idle girl who wastes her time in the parlour while her mother is slaving in the kitchen ought not to be encouraged in such shameful indolence, and it is fully as much, if not *more*, the fault of the silly parent as of the stupid girl that the latter is in such an immoral condition of dependence upon the toil of another. Those who encourage wrongs are themselves wrong-doers, and though you are not called upon to condemn your neighbours because their standards of morality differ from your own, you cannot be other than negligent and crime-fostering if you yield to unrighteous demands upon your own time and energy. *Fearlessness is absolutely essential to health and all high ethieal attainment.*

## OUR BODIES, WHAT ARE THEY ? HOW SHALL WE GOVERN THEM ?

THE general impression among those who are just beginning to look into any phase of mental healing is that the physical body is sometimes in need of special treatment, and that in order to remove ailments which are manifested by means of it we must do something to the body in the way of directly treating it.

Such a position is utterly unsound and illogical from any metaphysical point of view, because it introduces into mental practice methods which rightly belong only in the field of physical medicine. We do not discountenance the honest efforts of the medical profession, because doctors of *materia medica* administer potions and powders in a physical manner which is consistent with their avowed claim that it is the physical structure which needs to be dealt with, and, according to their theory, the disease which needs overcoming is lodged there.

Mental healers, to be consistent, must take the opposite stand and declare that men and women—themselves, not their physical shapes—need treatment, consequently I give you a treatment or you give me a treatment, but I do not treat your physical body nor do you treat mine, if we are

truly and intelligently engaged in the work of mental treatment.

A great deal of the opposition to mental suggestion with healing intent, which has long prevailed, and (though in far less degree than formerly) still prevails in the popular mind, is due to the fact that mental therapists themselves have not made sufficiently clear statements as to the nature of the work they are seeking to perform.

When some demurrer rises to object to my treating his physical body with my thought, what can I say to him? I answer that I should never attempt to do anything of the sort, but that were he to apply to me for a mental treatment and I saw fit to respond to his request and give him one to the best of my ability, I should treat him to a lesson in the exercise of self-control over his body.

Self-ownership is very imperfectly admitted and very poorly comprehended, most people seeming to think that all power is delegated to somebody or something other than themselves, and that they get all the benefits they receive through the action of external agencies, therefore, if they are to recover or improve, some outside agent must work on their behalf. This undeveloped theory of substitution is an error from the start, and needs the most complete refutation before we can reasonably hope to see rising up around us a new and healthier race of humanity. My body is my property, and your body is yours, therefore you have no right to run my organism for me, nor have I any right to run yours for you.

When one is suffering from physical decrepitude

it is an evidence that his psychic force does not sufficiently permeate his physical frame. The sleeping soul needs awakening out of sleep. The call must be made to the dormant energy of the sleeper. Longfellow must have keenly realised this when he wrote those memorable words :

“ For the soul is dead that slumbers,  
And things are not what they seem.”

This sleeping *psyche* is in a death-like trance and needs to be awakened out of sleep. “ The soul that sinneth it shall die,” is to many readers and commentators one of the most difficult passages in the entire Bible, but it is not difficult at all when we take the hint from Columbia’s representative bard and meditate upon the philosophy embodied in his “ Psalm of Life.”

The poet far oftener than the scholastic theologian throws light on dark sayings and mysterious parables, for the poet is apt to be a seer, and seers are prophets. Prophets have the gift of interior discernment, and discernment is insight which peers below the veil of the temporary letter and discloses the immortal spirit of all true teaching. The sleeping *psyche* is a “ dead ” or “ lost ” soul, but death and loss are only appearances ; there are no real losses and no genuine deaths in the universe. Read thoughtfully Whittier’s poem “ A Lost Soul,” and remember Edna Lyall’s definition of lost—*not yet found*.

When we realise that all disorders mapped out in the physical body are simply registrations of inward states, we shall see that to *arouse* is to *heal*, and that

there can be no healing where there is no arousing of dormant consciousness to intelligent activity. To vivify and to revive will stand as correctly descriptive of the two distinct portions of the work needed to be done. My physical organism has no power to say or do anything. I who own it must operate it, and if I am too ignorant or thoughtless to operate it aright, I need lessons in the proper management of the machinery I hold in charge.

Healers who are not teachers are very shallow benefactors, if benefactors they be, for they do but stave off a crisis which is sure to come sooner or later. As to those intellectually lazy people who want to get well and yet remain utterly ignorant of the science of health, can we be conscientious or sincere if we cater to their false wants, and go on encouraging them in their pet delusion that they are in no wise to blame for their sicknesses, while they go on believing that their ailments are all due to some force over which they can exercise no control but which controls them most effectually?

We must face the issue boldly and meet the adversary of false belief in hand-to-hand encounter wherever we discover it, but let no one say that this course of action means resistance to error by the employment of another kind of error. Such a doctrine is pernicious in the extreme, and cannot be made to harmonise with any correct view of healing ministries. Truth and falsehood are contradictories; the one extinguishes the other, for they cannot possibly occupy the same ground together, their very natures being diametrically opposed, the one being the child of light, the

other a creature of darkness. Let in light and darkness is no more. There never was any such entity as darkness, as there never was any such entity as weakness or poverty or any other negation which is but a name given to a nonentity.

It ought not to be difficult for any rational child to understand the basic principle of mental healing, for it is quite as simple as A B C, and its very simplicity makes it peculiarly acceptable to the unsophisticated child-consciousness from which there is no mass of established false belief or strongly entrenched error to be removed.

A child may complain of weakness which only means lack of strength, and directly a child does thus complain he is ready to receive not only a mental treatment, but a practical lesson in self-healing which is only self-training, self-enlargement, self-improvement, self-elevation, or whatever else of that sort you choose to call it. Weakness is manifested in the physical organism, but weakness is an evident lack of conscious spiritual strength, and how shall we seek to arouse this weakling to a sense of power if not by an orderly course of suggestive treatment? Suggestions, even though sometimes called *hypnotic*, are by no means necessarily connected either with natural or artificial sleep, therefore the word hypnotism (from the Greek *hypnos*, sleep) is not always a well-advised word. It is, however, very often used by people who are satisfied with simple suggestive treatment, but do not insist that sleep should be induced during treatment, though it must be confessed that natural sleep is not only a great aid to recovery of temporarily

lost energy, but is a gateway through which much knowledge can flow subjectively for subsequent objective externalisation.

Sleep of the physical organism is often wakefulness of the soul, while sleep of the soul is contemporary with intense bodily wakefulness. There are two sides to every one of us, an outside and an inside, and we have all two kinds of sight, *outsight* and *insight*, but very rarely do we find a seer like Swedenborg who can see and hear subjectively and objectively at the same time. Our physical organisms are two-sided, and we all know from experience that internal disorders express themselves outwardly in course of evolutionary processes, unless they are overcome before they have progressed so far as to become visible on the surface of the physical structure.

The theatre of all vital activities is within, therefore internal remedies are admittedly superior to external applications. Not what you rub on to the skin but what you take into the stomach is of chief importance from the dietary standpoint. All the benefit that can ever be derived from outward applications is that what is outwardly applied may soak in and eventually reach the vitals. Disorder, being only the contradictory of order, proceeds to manifestation—just as its opposite, order, proceeds. Health is first an inward possession realised by the individual as his inherent birthright, then the entire external responds gradually to this indwelling force, and at length to the very surface of the skin is health made manifest. Disease also commences behind the physical scenes, on the other side of the screen we *call* the body, and eventually the body succumbs to the undermining

process which is kept up in secret till at length the secret is out and the body tells the tale of woe in its every lineament.

To many people there seems a breath of falsehood in the statement, "I can see even though I appear blind," or "I can hear even though I appear deaf," and many kindred sayings, but no deep reasoner can object to such affirmations when he realises that there must first take place on the unseen plane whatever is to be ultimately manifested on the physical or visible plane of operation. No one objects when he is told that roots of teeth must grow unseen before projecting molars pierce the gums, and no one denies that roots of hair must develop below the scalp before the head can be covered with hirsute adornment. If, then, the order of nature's working be thus far admitted, why not go still farther along the same line and allow that we must realise inwardly that which, later on, we shall express outwardly.

We limit nature's operations by our impertinent interferences with her beneficent activities. Every word of hope is an assistant, every iota of expectation on the right side of a question is a help. We can at least refrain from making discouraging statements, and, even though some of us may be prepared to grant less than others on the score of a complete remodelling of a wasted physique by mental methods, we can all at least afford to consider the advantages which must certainly accrue from mental treatment, even though the exterior results be not immediately forthcoming.

How would you treat a person suffering from blindness when expert oculists have declared there is no chance of his ever regaining sight? is a question often

put to mental practitioners. Our answer is at least twofold. Our first concern would be to affirm spiritual sight (clairvoyance if you like to call it so), and adhere strongly to the declaration that sight is a spiritual power. The psychical side of the faculty of sight, which does not depend on material orbs of vision, is then instantly appealed to, and there is no opposition manifested on the part of the average patient to a statement which transcends all phenomena to which oculists and opticians are accustomed to refer.

We need not disguise our real sentiments, and we are less than honest if we seek to evade issues we are in honour bound to face. One of these telling issues is the question of how far we are justified in insisting that *material* sight will necessarily be *gained* or *restored*, as the case may be, through mental treatment. We have known of cases where there was every reason to believe that the optic nerve was entirely destroyed, giving evidence of such remarkable clairvoyance that they could safely go about alone in the most crowded parts of busy cities, as this "second sight," as it is sometimes called, entirely made up for total absence of external vision. The very best conditions for recovering physical sight are afforded when the mind is at rest, the patient having ceased to feel anxiety, or to indulge in worry over exterior benefits or the lack of them. That wonderful force in nature, *vis medicatrix naturae*, which is always working in the direction of healing, is something we can never wholly define, but we know we are giving it the freest opportunity to operate when we have ceased to interfere with its beneficent activities.

If persons can only be led to discontinue all thought about their "poor eyes," "poor ears," "poor lungs," "poor stomachs," those poor members will soon grow richer. Though we cannot intellectually coincide with so absurd a statement as "you have no body," "you have no eyes," or any other unscientific jargon, which must appear ludicrous to the majority of moderately intelligent people, we can readily conceive that out of experiences of a beneficial sort accruing (at least in seeming) from such strange denials, may be evolved a rational philosophy of at least a single department of healing practice. The physical body does not need the amount of *treatment* it ordinarily receives; it is indeed far better off when let alone and "left to nature," than when perpetually irritated by some one's excited mental action brought continually to bear upon it.

Some people are so peculiar in their mental make-up that they are only reached at first by extravagant statements which, later on, they come to regard as unscientific and absurd, and as a vast number of people who are capable of doing rudimentary work in the field of mental therapeutics are *feelers* rather than *knowers*, sentimentalists rather than rationalists, they are in no way deterred by incongruous expressions; on the contrary they revel in them, regarding them as the language of a noble cult altogether superior to the commonplaceness of accepted terminology. Deliverance from fear concerning the physical organism is the object sought, and in order to gain this end recourse is sometimes had to mirth-provoking language, a circumstance we are inclined to deprecate because it occasions needless confusion

and arouses in the popular mind much preventable hostility.

To be redeemed from all fear of physical distemper it is necessary to take all thought off those organs which have heretofore been affected parts; therefore, if one shall simply affirm, "I am spiritual, my real body is spiritual," such a statement is of great help, and it certainly does not imply the absurdity contained in the denial of the existence of the physical body or any part of it. We have specially remarked upon these aspects of the question, because not only the medical profession, which is now taking quite kindly to "suggestive" treatment, but many outside the ranks of medicine are interesting themselves in showing up the fallacies and inconsistencies of a form of diction which some people actually think is an integral part of mental treatment, while it is only a vanishing idiosyncrasy.

Deafness is a very persistent malady, and is almost inevitable wherever stubbornness is fostered and aggressive self-will is extolled. Deafness proceeds mentally from obstinacy, also from severe mental strain. The great musical composer Beethoven with all his excellencies was, according to his most friendly biographers, of a very stubborn disposition even from earliest childhood, and though he suffered from various other ailments in addition to deafness, it was his hardness of hearing which caused him his chief distress as it hampered most his career as a musician. To say that he rose to sublime heights, despite this painful limitation, is not saying that the limitation was no defect, and when we look still closer into this great man's career and further analyse his character,

we find that another of his grave defects was *indiscrimination*, as evidenced in his foolish spoiling of his youthful nephew, upon whom he showered every advantage, and who turned out as badly as over-indulged children are apt to do. It may seem to some of Beethoven's enthusiastic admirers little short of sacrilege thus daringly to allude to weaknesses in the nature of so truly exemplary a man, but his innate nobleness of temper caused him to urge upon his dearest friend that, should his biography be written, his weakness as well as his strong points should be exhibited. We ought not to censure or to criticise harshly the petty weaknesses, which cast small shadows across the great and noble lives of the world's illustrious heroes; at the same time we are guilty of no ingratitude or irreverence when we seek to learn needed lessons even from the frailties of those whom we admire and love.

As conspicuous virtues are examples and inspirations, so are the limitations of others warnings to us that we may avoid what is unhandsome in our own behaviour. Two rules should always be observed by those who seek to heal: one is that no error may ever be condoned; the other is that no weakness may ever be held up to ridicule or shame, so as to depress the very people we are most earnestly seeking to deliver out of darkness. Speak your word bravely on the side of the particular aspect or phase of strength which any manifest weakness opposes, but on no account allow that weakness to form the subject of the treatment. We need to be very rigid in the use of words, remembering that the following noble texts contain no idle threats

and no empty promises: "For every idle word that men shall speak they must render an account in the day of judgment," and, "By thy words thou shalt be justified and by thy words thou shalt be condemned."

Nothing can be further from salutary than the mistaken theory that diseases are to be treated mentally, yet we frequently hear persons of good average intelligence inquire, "How do you treat *catarrh*, *asthma*, or some other malady?" as though it were necessary, or even permissible (which it is not), to treat a malady at all. Correct expressions are such as these: "I am treating Harry for perfect hearing, George for perfect sight, Charles for perfect digestion, James for perfect breathing," and so on through the entire list of legitimate and desirable special treatments, while beyond all specialisations and specifications there is a general treatment applicable to everybody, which can be mentioned in such phrase as: "I am treating Hannah for perfect health."

The two sets of phrases above mentioned are both correct, but the latter is greater, because more inclusive and universally appropriate, than the former. Perfect health and its enjoyment must include sight, hearing, breathing, and all else that goes to make up a satisfactory and harmonious condition. We always dwell particularly upon this greater, fuller mode of treatment, not only because of its wide inclusiveness, but because it is often very difficult to determine what particular good thought needs sending out to a special patient. Specific treatments are, of course, lawful, where the felt or manifest need is for the cultivation or enlargement of some special excellence,

such as patience, gentleness, firmness, or any other quality which may be insufficiently expressed.

Irritability of temper produces skin eruptions and gives a general burning, itching sensation on the surface of the body.

Moles, warts, corns, bunions, and all sorts of annoying little disfigurements, which are sometimes painful as well as unsightly, show plainly the effects of worry over material trifles, which do not always, however, appear trifles by any means to the worrier, who has so exaggerated the importance of petty details that molehills have become mountains in his esteem. "Don't worry" is an excellent motto, but so fine a piece of advice is difficult to follow, because it is couched in negative language. The words "don't worry" suggest worrying, for you are using the name of the very fault you are seeking to help yourselves and others to avoid when you organise a "Don't Worry Club," useful as such an organisation, in some respects, undoubtedly is, until the public grows to the employment of better language.

So long has the world been pestered with "don't" that it seems almost impossible at first to confine oneself to a *scientific*, which is an exclusively *affirmative*, vocabulary, "This is the way, walk ye in it," "This do and thou shalt live," "Wash seven times in Jordan," and all such commands (not prohibitions) are healing formulas because they point out the right road and do not suggest the wrong, though they clearly reveal error to be error by proving truth to be truth. No one ever recites the multiplication table correctly without refuting every false state-

ment that can be imagined in connection with multiplication, therefore the multiplication table is a universal healing formula and can be successfully introduced everywhere.

We are interested in the formation of metaphysical societies, the members of which recite the multiplication table with definite intentions. Very great good can accrue from so doing, because we find therein a common ground of agreement between Jews and Gentiles, Catholics and Protestants, Spiritualists and Materialists, and all denominations besides. When there is a way open to us for proving the power of benevolent thought we ought not to refuse to take advantage of it, and when it comes to the recitation of the multiplication table with a common intention and expectation combined, we can none of us object, provided we are in sympathy with the end for which it is recited. Both public and private recitations are beneficial, and to test their efficiency it is only necessary to fix upon a laudable object and repeat the tables with the intention and expectation that good will result, not from a monotonous, parrot-like repetition of words, but in consequence of united desire and expectation. With most people some tangible aid to concentration seems desirable, if not positively necessary, and as you may ransack the archives of the whole world's literature and fail to find any philosophical or religious sentences which everybody will agree upon, we have fallen back on mathematical certitudes.

As we are positively centred in our conviction that there is a *science of health* and a purely scientific mode of mental healing, we are especially glad to

introduce into our own work and recommend to others a set of statements belonging to what is universally acknowledged as exact science. We are not seeking to enforce a restricted method of working upon any of our readers; we only testify to what we have proved in our experience, and we have certainly noticed how remarkable are the benefits flowing from a purely concordant act. Disease is nothing but discord; no matter, therefore, where it may appear most prominently, it is but a molecular discord evidencing a prior mental discord. All discords can be vanquished by the installation of harmony, and they can be vanquished in no other manner.

As the law of correspondences works universally, and the outer must sooner or later come to correspond fully with the inner, it cannot be difficult to see that necessary diagnosis is not diagnosis of *disease* but of *necessity*. What do you stand most in need of? should be the query raised. Having decided that some particular phase of good is not being sufficiently expressed at a given point, you must set to work to acknowledge its potency and begin to declare that it will assuredly show forth where it has not yet become manifest.

As the subject-matter of this lesson is susceptible of limitless expansion, and more words on our part would not necessarily add anything to the real value of the teaching, we now dismiss this particular branch of instruction, not because we have said any final word concerning correspondences, but because we think we have called enough attention to those necessary keynotes which intelligent readers will take up for themselves and

expand into voluminous harmonies. The essential points to be kept in view are principally these:

*First.* Always affirm the reality of your best and highest hope.

*Second.* Seek the thing you most desire and summon it to you through the agency of persistent affirmation.

*Third.* Seek to diagnose in your own case, and in the case of others, *needs and how to supply them.*

When these considerations and meditations are taken into daily life, and constitute a guide for daily conduct, it will soon appear that discords, troubles, and vexations of every sort are growing less and less continually, even unto final total disappearance. Errors and discords cannot remain where truth is boldly and constantly affirmed, though they can continue to multiply (and often increase rapidly) in defiance of all attempts to put them down by naming them and then decrying their existence.

We need to keep in closest touch with the realm of high ideals and spiritually embodied entities of the noblest types in order that we, by virtue of such fellowship, may correspond with celestial influences and continually speak and receive true answers in the course of heavenly conversation.

## THE SPIRITUAL MAN: HIS POWERS AND PRIVILEGES

IN speaking of the spiritual man we do not wish to convey the idea of a human entity apart from the man or woman with whom we are accustomed to deal; our object in using the term spiritual man being to call attention to that higher view of human nature in general which raises the thought of humankind above the plane, not only of sense, but also of rational intellect. As the larger can and does always contain the lesser, while it is utterly impossible for the smaller to enfold the larger, it stands to reason that an exalted view of human powers and privileges can, and assuredly will, embrace all minor conceptions.

The theory of evolution can only be logically explained in the light of the previous involution of that which is subsequently evolved. The process of evolution marks degrees in expression culminating at length in perfect manifestation of all that the primal unit contains. Humanity standing at the apex of the pyramid of progressive existence contains all that has ever been expressed previous to the advent of the human race on earth. When we speak of the human race we are mentioning not one species or genus, as though we were

describing some special type of bird or beast, but we are confronting the sum of all lower manifestations of life on this planet *plus* that mysterious something, which the world has agreed to call the human soul, which in contradistinction from mere animal consciousness of existence, which may be but mortal, is pre-eminently regarded as immortal.

The word soul is clearly derived from *Sol*, the Sun, which is the ruler of all the planets and satellites found in the system of which it is the parent, master, and central luminary. No astronomer of ancient or modern time has been able, so far as we know, to discover a single element in the composition of any planet, moon, asteroid, meteor, or aerolite which is not included in the constitution of the sun.

We can imagine a time when the sun reigned alone in this vast field of space, which is now peopled with solar progeny, but we cannot conceive of any one of the several planets, which now revolve around the solar disc, having an existence before its birth from the parental orb.

In like manner we can conceive philosophically of the central germ of human life pre-existing ere yet it had begun to manifest through the agency of offspring. The spiritual man is the real abiding entity; all relating to this entity results therefrom and is dependent thereon. The ancient astrologers, who were also the most learned astronomers of their day, anticipated Ralph Waldo Emerson in his immortal saying :

“ I am owner of the sphere,  
The seven stars and the solar year,”

for they taught that the truly wise man, instead of being "under the stars," rules within himself all the influences which the various planets and the moon are said by astrologers to exert over the average human being.

What is it, let us ask, to be a wise man in the sense in which Solomon among the Hebrews and Solon among the Greeks were considered wise? The answer is not far to seek. We are all unwise before we have grown wise; we must be children before we can be mature men and women in understanding. Children must be uneducated and inexperienced before they have embodied the lessons which they are called upon to learn in the many and varied schools of life's experience. We do not send children to school because we think them depraved or consider them naughty, but for the distinct purpose of training them in the exercise of dormant faculties.

We can readily imagine a sublime future period called poetically and prophetically a golden age, when there will be no sin, sickness, strife, or any phase of discord upon earth, but even in those halcyon days we can picture to ourselves delightful school-houses, highly cultured and amiable teachers, and lovely children flocking gladly to the temples of learning, which must certainly constitute some of the most charming palaces in those days. We have all read many times in the New Testament that the Holy Child increased in knowledge as He grew in age and stature. This statement has always been accepted as an authentic portion of the Gospel narrative by Christian thinkers of all denominations,

proving that even the theological doctrine of a Divine incarnation has in no way militated against the reasonable admission that a perfect human life develops through successive stages from infancy to maturity on all planes of expression. Realising that growth signifies development or expansion, but not radical alteration in nature, we may truly say that in the highest sense we *unfold*, but we do not *alter*; by which we mean that, though we enlarge as to our outward expression of life, we undergo no alteration in the region of primal substance.

It is self-evidently absurd to endeavour to educate a child beyond his latent capacity, or to force upon him work of any kind for the performance of which he is organically unfitted; but though this conclusion appears self-evident, we have no right to assume that an individual is unfitted by nature for the fulfilment of any task congenial to his tastes. We have positively no right to call anybody incorrigible, or to pronounce any condition absolutely incurable, for our knowledge of the latent ability and most interior disposition of those about us is often so superficial that it is the height of presumption on our part to judge finally from surface seemings. We are all so much greater within than we appear without, we can all perform so much more in imagination than we actually manufacture, that every one of us, the moment we begin to reflect, becomes conscious of an ideal higher self. This higher self is the real man or woman, the abiding *ego*, that which persists in declaring to us our own immortality. Not infrequently do we hear

learned professors discuss the pros and cons of life immortal. When they are at their best they are ever ready to account for our persistent declaration that we are immortal on the ground of the voice of that which is immortal speaking within us.

At a summer school of philosophy in Southern California, the writer was privileged to hear some very thoughtful remarks on this ever-important question from a popular professor of ethics, who had in a previous lecture told the many fashionable ladies in his audience that their very conspicuous style of dress was due to the fact that they desired to enlarge their personalities. In much more sober vein, when descanting on immortality, the same lecturer dealt with the problem of our belief in our continuous spiritual individuality, very wisely calling attention to the underlying cause of that faithless doubt and miserable uncertainty which so frequently shrouds in almost impenetrable gloom the prospects of future individual being. "We are," said he, "both mortal and immortal; on our material side we die, but on our spiritual side we live for ever. When we confine our thoughts to that personality of ours, which is just as perishable as the raiment which covers it, we can catch no glimpses of a life beyond the confines of the tomb; but when we are engaged in meditation upon our higher side, we discover the truth that that plane of our consciousness can, does, and must endure for ever."

When so good an illustration or so wise a reflection is thoughtfully analysed, it will soon appear that the so-called higher side of humanity is the

whole of humanity, strictly speaking, for whatever is below or external to this can be but an offshoot from it, a mere instrument formed by the soul for its temporary use, endowed for a brief span of fleeting time with delegated life, a life which must sooner or later be indrawn and reabsorbed in the source whence it proceeded, unless the instrument be so perpetually remodelled that it can be transformed and eventually transfigured without palpable dissolution.

It can never be either wise or reasonable to estimate anything below its highest conceivable possibilities, but while we invariably do well to gaze steadfastly upon our loftiest ideals, we must guard against impatience when we discover that though they can be gradually, they cannot be instantaneously actualised in all their fulness. Before all plurals lies the one unalterable singular. Our *powers* are but variant expressions of our *power*; our privileges are but manifold varieties of our essential unitary prerogative as children of the Highest. Whatever one human being has already done, that every other human being who truly desires to do likewise can certainly accomplish. Our desires proceed from within us; the aspirations which burst forth and well up from the inmost of our being are just so many partial revelations of what we all contain, our full content always exceeding its fullest expression.

It is a very great step forward for the race and for the individual to accept the truism that "out of nothing, nothing comes." There must be something within us which is fully adequate to account for all

that issues from us in the shape of prayer, determination, resolution, ambition, &c., &c. Having used the word ambition, we desire to contrast it with the much higher term aspiration, by which it is completely supplanted as moral evolution proceeds. An ambitious person is usually very egotistical, having not yet grown to appreciate the gospel of mutualism, but the aspirational hero has become elevated to the rank of a philanthropist who, interested in the welfare of all humankind, rises consciously as one among many brethren, knowing, and rejoicing in the knowledge, that as he climbs and soars he becomes an increasing channel of inspiration and illumination to myriads of fellow-travellers.

It has long been a tenet of Oriental philosophy, and also a doctrine of esoteric Christianity, that all private personal ambition must be merged in active, efficient search after the common good. No one whose horizon is so limited that he considers self *only*, can do other than work injury to the very self he seeks exclusively to benefit, for so intimate are our mutual relations and so interdependent are we at all times and in all ways, that the quality of thought we entertain concerning others is unconsciously absorbed by them and reflected back upon ourselves. A thoughtful consideration of all that is implied in this proposition will, and necessarily *must*, open the way for a completely scientific, as well as purely philosophic and broadly religious, explanation of the working of the law whereby all things which come to us, come through the operation of the omnipresent force of attraction.

Nothing can be fairer than the affirmation that all people and all things should be sampled at their best, for it is only the finest and fullest expression which in any adequate way proves the real nature of that which is manifest. The interest attaching not only to horse shows, dog shows, and flower shows, but also to public exhibitions of beautiful human infants, proves that the popular mind is always delighted to witness a display of more than ordinary excellence in any department of life or industry. This beautiful, normal, and altogether reasonable preference for beauty over deformity, intelligence over ignorance, and perfect health in place of any symptom of disease, clearly evinces the innate appreciation of symmetry and deep-seated desire for perfection which underlies the entire fabric of human emotion. There is indeed a morbid curiosity which delights to inspect the pathological, but let us hope there is within this morbid tendency a real desire on the part of the multitude to find a lasting remedy for those mysterious and perplexing ailments, the exhibition of which, for the time being, seems to gratify a perverted taste. No one is ever heard to express that delight at viewing imperfection which spontaneously results from beholding the sublime, the majestic, or the exquisite. The æsthetic faculty, which has sometimes been ridiculed, because curiously manifested in some persons, is nothing less than a bursting forth of a native impulse toward the love of righteousness.

When Matthew Arnold wrote so much of "sweet reasonableness," of "sweetness and light," and often very powerfully concerning the eternal force which

ever makes for righteousness, the high moral influence which his essays exerted over a large company of more or less sceptical readers, was due to the primal fact that in all the literary productions of that very scholarly man there ran a deep vein of true optimism, despite the seeming pessimism of some of his conclusions.

We cannot make progress in any direction until we are firmly grounded in the faith that such progress is completely possible as well as intensely desirable; the importance, therefore, of a radically optimistic theory of human nature cannot be overestimated.

That there are difficulties in the way of immediately and completely justifying the grandest conceivable view of human life we frankly and willingly admit, but these difficulties vanish as we pursue our mental journey from the surface of the ocean of human expression by continually diving deeper and deeper into the calm waters beneath, to which the stormy surface offers no resemblance. Such frequent expressions as "good at heart" and many of like import are general tributes paid to the deeper, higher, and holier self of those very individuals whose outer personalities are at present extremely disagreeable and whose actual conduct is often disgraceful in the extreme.

The very fact that you can appeal to a person's sense of honour, thereby making him ashamed of his own fault, proves that there is within him something which rebukes his own wrong-doing, and no rebuke can ever be successfully administered except by that which points a nobler way. We are

essentially and potentially exactly as strong, as wise, as beautiful, as pure, and as gifted as we ever wish to be even in our most exalted hours of felt communion with the absolutely divine. There is no adequate explanation for human ideals and aspirations save that which is contained within that sublime theory of human nature which pronounces human nature one with divine nature. The highest of which we can conceive is already ours, seeing that we have apprehended it; our apprehension affording proof of our ability to embody. When Thomas à Kempis wrote his masterly work *On the Imitation of Christ*, he gave to the world in a priceless gem of literature a connecting link between the doctrinal theology of the early Christian Church, and the so-called new metaphysical opinions which are at present greatly agitating Christendom.

There is not so much difference, as we have been sometimes falsely led to suppose, between Alexandrian philosophy, Hebrew ideas of righteousness, and Oriental mysticism, even though the Hebrew, the Hindoo, and the Greek do not always seem to assimilate easily. It is really absurd to call the metaphysical thought of Europe and America to-day "*new*" when it is a revivification, on a greatly extended scale, of the highest philosophical conceptions united with the purest moral teachings of all the greatest seers and sages whose presence in the world has most greatly blessed humanity. Though the foregoing conclusion seems inevitable, it is but just, and at the same time highly encouraging, to trace the ever-

widening circuit in which these noble thoughts are moving.

We can scarcely compare, except by way of contrast, our present social state with that of Egypt, Greece, Rome, India, or Palestine in the long ago. Brilliant gems of thought of priceless worth have come to us through milleniums of time, but these choice spiritual jewels are to be attributed not to the average condition of the people in those lands, at those times, but only to the exceptional genius of the prophets of those countries and periods. To-day we are universalising, we are daily becoming increasingly cosmopolitan both in theory and practice, and, thanks to the widespread influence of common education, what one person really knows is easily communicated to all others who are willing to share the knowledge. Though our present civilisation has many drawbacks—among which are the extremely artificial ways of living adopted by a large percentage of those who make up society with a big S—perhaps the most lamentable feature—it is not wise, nor is it just to dwell too largely upon the evils of this artificial condition, for the seeds of its own death are in it, while the growing intelligence of the hour is ever leading even the most slavish devotees of fashion in constantly growing numbers to abandon a position which, when tried to its uttermost, proves itself entirely unsatisfactory. It is only fair to the great multitude of the unchurched in these days to regard disaffection toward ecclesiastical institutions as a not altogether unhealthy reaction from the blind religious formalism which went before and

led up to the present departure from time-honoured standards of orthodoxy.

The words of an agnostic orator may be often harsh, repellent, and at times ridiculous, but had it not been for the utterly spurious view of human nature promulgated from Christian pulpits in the ears of generation after generation, representing man as too vile to live, and God as an implacable tyrant, these very assailants of Christianity would never have gained a hearing, and we very much doubt whether they would have wished to say anything at all resembling what they are saying now.

However much we may cherish a noble conception of supreme benevolence, and however tenaciously we may cling to a consoling and exhilarating view of our own spiritual immortality, we cannot pretend that we are sorry when we perceive that many talented people are engaged in the work of demolishing the clouds and screens, which have long concealed the essential verities for which true religion vouches. While the method of the reconstructionist differs entirely from that of the iconoclast, the idol-breaker—should he succeed in destroying every image he assails—could not logically disturb the position of those who rest their confidence neither in man-made creeds nor in pretentious institutions, but solely in the realm where intuitive perception of truth does away with the necessity for external authority.

It is deeply encouraging to note that the lowest views of human nature, not the highest, are those which are being most ruthlessly assailed. Modern

literature abounds with diatribe levelled at shams, frauds, hypocrisies, and all else that is mean, contemptible, and unworthy, while the popular mind takes kindly to all the praise that is heartily bestowed upon genuine merit and real nobility. The great newspapers of to-day are sadly prone to give disproportionate publicity to the evils which afflict our times, but the proprietors, editors, and reporters connected with these journals all disclaim any admiration for the iniquities they describe, and declare that their chief object (aside from making money) in exposing iniquities, is to create a popular sentiment in exactly the opposite direction. It is also very pleasing to observe that however fiercely a really good book may be attacked by spiteful critics, no criticism however malignant can permanently prevent the author of such a work from wearing the well-earned laurels of popular esteem and affection.

Concerning great paintings, noble plays, and all else that appeals to the multitude, real worth does actually—and in these days not very slowly—make its way to general recognition. The occupants of the upper gallery in a low-class theatre are the very readiest of all people in the community to vociferously applaud heroism and decry villainy whenever depicted on their favourite melodramatic stage. This is, in itself, a convincing proof that the evangelists have told the unvarnished truth when they have informed us that the common people heard Jesus gladly, though the scheming ecclesiastical and civil politicians in the Roman Empire many centuries ago determined to extirpate,

if possible, all teachers and all teaching which militated against their own corrupt interests.

No great philanthropist has ever been rejected by popular vote, unless that vote has been unfairly obtained by the misrepresentations of unscrupulous demagogues. The uneducated populace may be misled by falsehood and cunning, but the great popular heart is never wrong even when its head is most demented. The love of righteousness rests in so secure a depth of human feeling that it is absolutely impossible to overthrow it, and it is there that we find abiding ground for confidence in the ultimate resurrection and glorification of the entire body of our great human family. Ineffectual may prove the most carefully devised and earnestly propagated "reforms," for not one of them can prove ultimately successful in accomplishing intended good, until all the measures adopted shall agree with the underlying motives of the enterprise. To take it for granted that there is good which may be awakened in every human being, and then proceed to devise means for its awakening, is wise, logical, and kindly, and, in the long run, sure to succeed.

The true scientist has ever at hand the only sure remedy for public as well as for private ills. The next great step taken by practitioners of divine healing, will be to apply the teaching so loudly praised as a healer of sick bodies, to the great body politic which sorely needs healing at present.

Nothing but truth and justice can ever really satisfy our deepest human instincts.

## TRUE VIEWS OF OCCULTISM

THERE is probably no subject so liable to mis-construction as the one we are now considering, and it is scarcely to be wondered at that mis-apprehension so generally prevails as to the real meaning of occultism and the distinctive mission of occultists, seeing that the word suggests mystery and obscurity. It has doubtless sometimes been the fact that mysterious companies of peculiar individuals have banded themselves together for the express purpose of studying and practising curious arts, and these extraordinary persons have cultivated an air of mystery and sought to conceal the nature of their studies, as well as the places and occasions of their meetings, from all save the initiated into their fraternities; but, be that as it may, the prime object of the present-day student of occultism is to discover and not to conceal, to rend a veil of mystery rather than to contrive one. There are, however, at least two causes for secrecy which have long carried weight with students of nature's hidden mysteries, viz. the necessity for caution on account of dangers besetting the path of rash and unprepared investigators, and the likelihood of persecution being meted out to all who were known to practise magical arts which have often been placed under both a civil and an ecclesiastical ban. The former cause remains permanent, but the latter

is happily disappearing rapidly, and with the further advance of liberal ideas must eventually become extinct. Occult science is a term often used inclusively to designate astrology, alchemy, and all other branches of science not taught or recognised in ordinary schools and colleges, and, as until quite recently the impression was abroad, almost universally throughout Europe and America, that such reputed sciences were either fraudulent or diabolical, and probably something of each, it is not surprising that the few devoted advocates of these maligned studies should prosecute their researches in secret, and not needlessly bring upon themselves the condemnation and derision of their less enlightened neighbours. Then it must always be frankly admitted that special preparatory training is necessary for all who duly aspire to become expert in the practice of magic, a word long derided, but now coming to be restored to its original noble significance.

That magic can be "black" as well as "white" proves nothing more against it than can be proved against any other legitimate and worthy art or science, seeing that all can be righteously employed and also unrighteously abused. But as there is not a single human faculty which cannot be perverted, we have only to allow that all powers with which we are endowed stand permanently in the same category. Nature conceals her every treasure, and invites humanity to dig and delve until the hidden is revealed as a reward of industry. The absurd cry often raised by the timorous that God does not intend us to know what is not

revealed without our searching, would, if carried to its logical ultimate, put an immediate end to all progress owing its origin to human determination to seek in order to find. But as such an insane substitute for reasonable theology finds no warrant in any sacred Scriptures, and has received no support at the hands of any truly enlightened spiritual teacher, we may well dismiss it as an utterly unwarrantable version of an often misapplied saying in the Bible, "Hidden things belong to God."

All great teachers in all climes and through all recorded ages have drawn very sharp lines of demarcation between what we now often classify as leucomancy and necromancy, or in commoner parlance, white and black magic. The distinction between the two is quite as clear as the theological distinction between cardinal virtues and deadly sins, which are in every case antithetical. To practise any holy sort of magic one must have a purely benevolent intent, while to practise baneful sorcery one must be actuated by malicious motive. Between these two extreme positions there is certainly a wide middle territory occupied by a vast amount of psychic phenomena, neither wholly beneficial nor entirely adverse. It is in this rather nondescript region that a great many people are now working, and thereby giving rise to many doubtful and contradictory reports as to the legitimacy or illegitimacy of their operations. The really instructed occultist is invariably one who may fairly be compared with any genuine scientific explorer whose quest for added, and often unusual kinds of knowledge, is likely at any moment to

cause him to wander far from beaten tracks of ordinary investigation; therefore he differs from most of his neighbours in the sense that he is something of a pioneer, whereas they are generally content to let others make original discoveries, while they simply follow in tracks already marked out by the more adventurous.

It is surprising to note how periodically waves of interest in matters occult and mystical rise and recede. This can be quite intelligently accounted for if we are sufficiently acquainted with the mighty truth which underlies the venerable science of astrology, which is the esoteric side of astronomy. To the intelligent astrologer all events move in cycles, so, whenever one cycle is melting into another, as at present, the public mind is sure to be unusually inquisitive and agitated, and in times of special stress and difficulty the knowledge which a study of astrology may procure is of more than ordinary use and benefit. Far from blind fatalism being the philosophy of the well-informed astrologer, he it is who knows experimentally how true is the ancient adage, still much quoted by practising astrologers, "The wise man rules his stars; the fool obeys them." Emphasis must be here placed strongly upon the personal pronouns in the sentence, and a word of explanation is necessary correctly to define the "fool." All readers of the authorised King James version of the English Bible must have observed how frequently the term "fool" is applied to persons who are in no sense idiotic, but only uninformed in higher branches of knowledge. In some English translations of the original German

text of Wagner's *Parsifal* we find the youth who eventually becomes head of the Knights of the Holy Graal designated "a guileless fool," an old-fashioned equivalent for an uninstructed person. We must be foolish in that simple, inoffensive sense before we can attain to wisdom, for a wise man is one who has studied and been tried, and tempted, and eventually has mastered the obstacles which were at first too strong for him.

Intelligent occultists know how inevitable it is that a candidate in the mysteries should encounter divers temptations, and the way of initiation is never without its hardships, though these are often luridly exaggerated in treatises which abound in metaphor, not always understood by general readers. No one is expected to rule the weather until he has reached an altitude in attainment far beyond our common experience, yet even that feat is not necessarily beyond the skill of the trained magician, who knows so much more of the nature and workings of natural law than is ordinarily supposed to be knowable, that without attempting to change law, which would be the summit of absurdity, he puts into action the knowledge of law which his studies and conquests have brought to him. We all know, however, that the practical steps to be taken by tyros are far below the level reached by adepts or initiates, consequently our immediate duty is to seek to popularise knowledge which can prove immediately useful, and such knowledge always pertains directly to the improved attitude we can take toward what is for us at present inevitable.

“Only through an ill-thatched roof can rain penetrate,” have wisely maintained the sages of the Orient; therefore, say they, if we do but attend intelligently to our thatching, the rains may descend in torrents upon our houses, but no drop will penetrate our thatch. This common illustration, so obviously rational as to be externally self-evident, is applied to mental and moral, as well as to physical conditions, so that being forewarned so as to be forearmed, and many another familiar Occidental saying of kindred import, is quite easily comprehended, and can be constantly demonstrated by all who are both diligent in pursuit of knowledge and resolutely determined to put such knowledge as they gain to practical effect through continuous mental as well as physical activity. The casting and reading of a horoscope is only an introduction to astrology which, when rightly used, fortifies us against innumerable annoyances and sufferings we should otherwise certainly endure. It would be sheer waste of time and energy to study and practise a science which could prove, when theoretically mastered, of no actual utility. Passing from astrology to alchemy we find ourselves on still less familiar and even more mysterious ground, and here again we need to discriminate carefully between the mystical and symbolical and the purely exoteric elements connected with the idea of the transmutation of baser metals into gold.

It is now pretty generally known that such weird and fascinating novels as Bulwer Lytton's *Zanoni*, *A Strange Story*, and others in similar strain were

founded largely upon the author's practical acquaintance with Rosicrucian and kindred societies in which he held office. In the middle of the nineteenth century it required much more bravery and caution to write freely upon occult matters than it does now, and we may well regard the famous Lord Lytton as a veritable pioneer in the field of romantic literature in the English language in which the mysteries of magic are discussed with very little reserve or attempt at concealment. The fact of the books being avowedly novels allowed much to be stated which otherwise would have had to be held back on account of popular ignorance and prejudice. The guise of fiction has also the advantage of presenting ideas on recondite subjects to the general reader in so attractive and non-dogmatic a form that he soon becomes fascinated with the story, and does not feel that its author is calling upon him to accept a doctrine which might appear very wild and strange were it presented in the form of an apologetic. "Poetic license" always enables poets and novelists to reveal a great deal of unusual information, if they possess it, in such a manner as to interest and impress the public without awakening needless opposition or bitter controversy.

Balzac in his books, *The Magic Skin*, *Louis Lambert*, and especially in *Seraphita*, gave utterance to many profound truths of occultism; and so did Browning in *Paracelsus* and many other of his poems, though it is not quite certain that Browning could properly be termed an occultist. Many people to-day are endeavouring to draw a very sharp line between occultism and mysticism,

often attempting to disparage the former while eulogising the latter. This is a mistake into which no clear thinker who is at all widely informed is ever likely to fall, and it is with much gratification that we find Dr. Rudolf Steiner and other interesting and influential theosophical teachers in modern Europe pointing out the distinction between two classes of persons who may be respectively designated occultists in the one case and mystics in the other, and at the same time clearly showing that there is properly no antagonism between them; and indeed it is quite possible that a single individual may be consistently both an occultist and a mystic, as Dr. Steiner himself appears to be.

The occultist is, as a rule, far more scientific, in the ordinary acceptance of the term, than a typical mystic, because an occultist takes an interest in many phases of external phenomena, while many a mystic seeks only to find truth through introspection. Mystics are often deeply pious, and their spiritual discoveries are great helps on the path to holiness, but from the scientific standpoint they are usually too little concerned with the outer world to commend themselves to men and women who delight in practical experiment. The practical occultist is likely to be a man or woman of affairs, one taking a thoroughly vital interest in all that concerns the outer as well as the inner side of human progress; but the contemplative mystic usually seeks retirement from the outward arena and finds life's chief, if not its sole, delight in regions whither the average man or woman is not yet prepared to travel. Temperament has a very great deal

to do with the special turn that any individual's favourite pursuits are liable to take, and if we investigate closely we shall find that, to use astrological terminology, a Saturnian temperament frequently inclines toward mystic isolation, while a Jovian, Martian, Mercurian, or Venusian temperament is far more likely to shun the cloistered shades and rejoice in mingling with the multitude in the realms of exterior activity. But we are often told that it is the peculiar enigmatical Uranian temperament which most of all delights in occult studies, and this is readily accounted for if we accept the ancient definition of Uranian, and at the same time pay heed to what modern astrologers tell us are the predominating characteristics of that remote orb, Uranus, who is said to induce changes whenever his influence is exerted upon our earth.

There is nothing impossible, and little improbable, in the ancient claims of alchemy, for the more we increase our knowledge of the nature of metals, the more readily we can understand how transmutation is quite in accord with nature's discoverable processes, and indeed the latest scientific discoveries in the field of chemistry have given the public to understand that much that was long regarded as only a dreamer's fancy is now a fact demonstrable in a chemical laboratory. Since Professor and Madame Curie discovered radium, the science of chemistry has been steadily approaching nearer and nearer to alchemy, and there is now but very little determinable difference between the theories put forward by some of the foremost among modern chemists and those of the alchemists of the Middle Ages,

many of whom were undoubtedly men of high scientific attainments, who were sometimes compelled by the condition of Europe in their day to employ a cipher language called "the jargon" by those who either could not interpret the hieroglyphics employed, or else thought it wise to keep secret many things which would have led to ferocious persecutions had they been publicly mentioned in the language of the populace.

It is, however, with the question of individual and social regeneration that occult science has always the most to do. All short of that is comparatively unimportant, and surely in these present tumultuous days, when agitation of every sort is rampant, we are in dire need of some powerful leadership which can sway a multitude in some beneficent direction, and inaugurate a dispensation of social cosmos to supersede the present chaos. No one can be a practical occultist who has not brought his own propensities into subjection to his will to a far greater extent than ordinary, and whenever one has done so the result which inevitably follows is the generation of a psychic force which controls the inflamed and ungoverned, though by no means ungovernable passions of a mob. When "Ouida" wrote that charming story, *Tricotrin: a Man of the People*, she illustrated the truth of occultism in a singularly lucid manner by portraying a workman who had risen in the ranks (not out of them), swaying excited multitudes again and again by the sheer force of his own astonishing self-control. The open secret of all successful generalship is purely occult, and it seems strange that any person of average intelligence

should ever fail to see that it is always some super-physical force which rules an army. From a simply material standpoint a great general is no greater than many another man in the company he leads, and were he dependent only on physical ability, the average stalwart soldier or sailor would be quite a match for the most distinguished admiral or general. Is it not a convincing tribute to the operation of some highly influential occult force when we behold thousands of able-bodied men of average intelligence implicitly obeying a commander who is no stronger bodily than many of themselves? When we hear it said that some great man who is an exceptionally fine disciplinarian has been able to prevent or quell a mutiny, we naturally desire to investigate the secret of his power, and whenever we discover it we shall assuredly find that he possesses far more than the ordinary degree of self-government, coupled with an equally exceptional amount of self-confidence. Timidity and irresoluteness are the two greatest drawbacks to the generation of the force of a commander. We must take ourselves in hand and win interior victories before we can possibly have a force at our disposal adequate to control exterior disorders. All excitability is due to lack of self-control, therefore it is worse than useless to seek to subdue the fury of an outside tumult when our own emotions are in an uproar.

To draw a very practical conclusion from this sketchy study of a theme of immeasurable importance and boundless implications, let us instance the government of nervous children, who are often troublesome only because neither their parents nor

their teachers have learned to govern their own nerves, and therefore fail miserably when they attempt to vanquish a nervous tumult in those younger and less experienced than themselves.

A true occultist can always treat successfully a difficult situation by manifesting entire composure in the midst of strife. When all around are agitated he is calm, and by reason of that interior tranquillity he generates an auric radiation or psychic atmosphere which each excited individual feels because it is thrown out on to a troubled air as oil can be thrown on agitated water. "Blessed are the peacemakers" is a benediction specially applying to accomplished occultists who are resolved to devote the power they have generated through protracted self-discipline to a settlement of the differences now distressing many communities and threatening to throw all society into disruption. This same force is the true healing energy which flows forth as "virtue," not only from masters, but also, though in somewhat lesser degree, from all their faithful disciples. The summit of human alchemy is gained when we have learned how to transmute all our energy into constructive power on the higher planes of our economy. There is nothing radically or essentially evil in human nature, but the ungoverned force which acts as blind passion and incites to deeds of violence when we live only animal lives must become the uplifted serpent, the age-long symbol of regeneration. The true occultist is one who desires to realise experimentally the mighty truth involved in the Gospel prediction, "They shall take up serpents." No mere external serpent-charming is here

intended, though ability to safely handle otherwise venomous reptiles is one of the external acquirements of the trained magician. In the esoteric meaning of the term, the serpent signifies our entire lower self with all its propensities and attributes. These are the several baser metals which must be all transmuted into gold; and the furnace, alembic, and transforming fire must all be mystically discovered in our own complex economy. Regeneration is transubstantiation; literally the conversion of a lower into a higher grade of substance. This is *magnum opus*, the greatest of all works of which humanity is capable. A faithful study of occultism with this end in view will lead, in every instance, far on the road to victory over every hampering limitation which yet oppresses us. The true occultist is often obliged to conceal temporarily the means whereby he secures his triumphs, but all who are sincerely resolved to tread the true initiatory path will find the way disclosed before them.

## THE POWER OF SUGGESTION

WHAT is Suggestion, and wherein does it differ from compulsion or coercion? This is a pertinent inquiry, particularly when we encounter, as we often do, many people who are very much afraid of being mysteriously robbed of some imaginary individuality or mental freedom they have never yet attained. Hypnotic suggestion is a phrase we frequently encounter, and it is surely the adjective *hypnotic*, not the noun *suggestion*, which strikes terror in the breasts of timid weaklings, who are always trembling in fear lest some one, or some mysterious uncanny influence, should possess them and compel them to do something against their inclination.

It is pitiful to hear the fears expressed by the weak-willed and weak-minded, whenever this topic is broached, and it requires but very little knowledge of the mental condition of the tremblers to discover that they are lamentably deficient in that sacred individuality of which they incessantly chant the praises.

Individuality, once attained, is never forfeited. No one can rob us of what we have actually earned. The practice of suggestion with healing motive is generally used in cases where the state of the sufferer gives evidence of lack of self-assertion; and the real object of the treatment (even though in

## THE POWER OF SUGGESTION 85

some cases nominally hypnotic) is to release a victim from some condition of slavery to disease or to a pernicious habit, but never to enslave him either mentally or physically.

The medical profession resorts to many injurious and obnoxious practices where medication and operations are concerned, but in the field of suggestive therapeutics it is highly gratifying to note that the usages now rapidly coming into vogue are calculated to work a much-needed reform in the medical field, and at the same time confer immense benefit on many otherwise incurable sufferers.

We cannot circumscribe the power of suggestion, for none of us can discern any limitation to its possibilities. Although it has always been a large and important factor in healing, it is only quite recently that many members of the medical profession have commended it, and their attention has been called to it very largely by the mighty work accomplished through its agency in "irregular" directions.

Suggestion, as a factor in business success, is quite as pronounced as in the field of mental healing as commonly understood. Should any one take a course of training in a thoroughly modern business college, or peruse correspondence lessons furnished by enterprising advertisers, it would not be long before the discovery would be made that by far the major part of the method employed to win confidence, to hold attention, and to promote and increase business generally, is *suggestion*, ranging all the way from the obviously external value of an attractive appearance and good address, to the far

subtler and immeasurably more important phases of the question which pertain to the distinctly mental or psychic aspects of the matter. Suggestions made only by outward appearances produce shallow and therefore transitory results, but suggestions due to interior force and strength of character, coupled with firm conviction and entire conscientiousness on the part of the suggester, lead to permanent results. A decidedly high moral standard from the point of view of a keen sense of honour must be lived up to by all who would make their practice of suggestion a pronounced success, for nothing exerts so deterrent an influence as sinister motives. Not only invalids (nervous cases in particular, on whose behalf suggestive measures are most frequently employed), but ordinary people we meet in the business world and in social life are becoming quite sensitive enough to feel sincerity or insincerity in the mental attitude of one who approaches them. We have no idea how often people are put upon their guard by the very effort to deceive them; this is the case with children and unsophisticated adults far more than with persons who, having lent themselves more or less to the practice of deception, have lost the keen edge of their original sensitiveness.

“The deceitful man will himself be deceived,” is a very true statement. In like manner we can declare that the thoroughly sincere man will not be entrapped by adverse suggestions unless he stifles his intuitions, in which case he has extinguished a lamp supplied him for his guidance. Our sub-consciousness is a very fruitful field for speculative philosophers, and we are beginning to discover that

there is far more to be said in favour of its wisdom than in criticism of its folly. Thomson Jay Hudson deserves enduring gratitude for having set people to thinking about that plane of consciousness he called the "subjective mind." This plane is amenable to suggestion from all quarters, although we do not think that he ever clearly discriminated between *sub* and *super* consciousness, therefore he left a good deal of his philosophy in need of some straightening out by his successors. In the first of his five well-known books, *The Law of Psychic Phenomena*, he treated the subject of hypnotism with unusual lucidity and fairness. A glowing tribute was paid to the responsiveness of the average man or woman to health-inducing suggestions *versus* those of an injurious nature. Persons ignorant of psychology generally assume that it is quite easy to hypnotise people and then compel them to act upon any suggestions given them. This is very far from true, for not only is it usually difficult to induce hypnosis, but after it is induced we still have to deal with a vigilant sub-consciousness which never really slumbers, and which is a far more wide-awake sentinel than the objective reasoning faculty. In treating suggestively for health, happiness, and prosperity, we have the co-operation of this sub-conscious warden, because deeply implanted in the sub-consciousness of every one of us is love of life, desire for health and happiness, and general intention to promote our welfare.

It would be contrary to all reason and experience to say that people wish to remain ill when they are constantly spending money and undergoing all sorts of painful or disagreeable operations in the hope of

gaining or regaining health. We are often silly and stubborn enough to cling to stupid beliefs and injurious practices, which keep us ill, unhappy, and unsuccessful, but we never entirely surrender our desire for the ordinary good things of existence, nor is it ever false to affirm that hope remains as long as life continues.

Now it is not *from* but *to* our primal and universal instincts that suggestions for well-being are invariably made, consequently the task before the mental therapist is by no means a hopeless one. The chief obstacle encountered by beginners in the practice of suggestion is either lack of confidence or of concentration. Until we have developed a fair amount of confidence, and accustomed ourselves to the practice of concentration, our success will probably be only slight, but as our powers and confidence unfold through exercise, it is by going steadily forward with our mental work that we can reasonably hope to attain any high measure of proficiency. The most external methods may be resorted to at first, unless we are among those who intuitively feel that silent methods are often more potently effective, in which case we need have no recourse to either the oral or visual varieties. No matter on what plane we may practice the work of suggesting, it is essential that we are clear in our thought as to what we intend to suggest. It is particularly easy in most instances to provide exactly the right sort of material objects for preliminary suggestive uses. The method called by Henry Wood "Ideal Suggestion through Mental Photography" has proved useful, as well as popular.

## THE POWER OF SUGGESTION 89

This process can be employed anywhere by any one who secures a good motto and places it so that he may study it from a comfortable position. Quiet and restful attitudes of mind and body are alike desirable, and if while gazing upon an object which is making a good suggestion you should feel sleepy or drowsy, allow yourself to doze off and go to sleep with that excellent suggestion entering into your mind and about to take up residence in your subconsciousness.

When selecting single words or mottoes for suggestive use, it is necessary to procure letters (painted or printed) which stand out in bold relief, so that they are unmistakably distinct in appearance and leave no room for doubt as to their meaning. Usually, large, white cards are preferable, on which should be traced in vivid colour the word to be visualised by the gazer. Strength, Power, Courage, Vigour, and all words of kindred import, should be traced in scarlet or vermilion. Such words as Rest, Peace, Repose, and all of that family, should be exhibited in some cheerful but quiet hue of blue or violet. The word Harmony can be beautifully traced in the seven prismatic—either a hue to a letter, or the seven hues introduced in each letter as they appear in the rainbow spectrum; the latter arrangement is preferable to the former, but it requires a more experienced artist to accomplish it successfully. When sentences are employed, the same colour schemes may be adopted, the dominant word in the sentence giving its appropriate colour to all its associates. For example, such a text as "GOD IS LOVE" may be traced in

brilliant red with a golden border to each letter, but in that case you also suggest the unexpressed thought of WISDOM, which is the complement or counterpart of LOVE. Green can always be introduced to quell home-sickness, as it is the home-colour of our planet. I AM HAPPY IN MY HOME, is a very good phrase to trace in green, or, I AM CONTENT WITH MY POSITION. Every practitioner must use discretion in the selection of words and mottoes to suit individual needs, but there are always a number of good universals with which we shall never dispense. Many people who have studied pathology find it a drawback when they undertake to give mental treatment, on account of their tendency to visualise the appearance of some disorder exhibited by the patient, but no such unpleasant liability is traceable to acquaintance with anatomy and physiology, although no scientific knowledge is positively necessary for the practice of suggestion. We often find that illiterate persons do more good by their spiritual methods than is usually accomplished by the most highly finished university graduate. The reason for this is that a certain kind of ignorance is helpful, ignorance of the ailment we need to vanquish or the vice we need to exterminate.

Pure air entering an apartment renders the continuance of foul air therein impossible; so, in like manner, will the entrance of new thoughts into the mind drive out the old. It is to introduce new vitalising thought that the suggestionist is working, just as one may kindle a fire in a damp room and leave the fire to drive out the dampness. "I have

been treating myself for that headache, but I'm actually feeling worse," is a common expression, and one which throws great light on the reverse side of the practice of suggestion. You have contemplated an affliction and thereby increased it. No intelligent person who knows the barest rudiments of useful suggestive practice could fall into such an error, or believe that so insane a mental act could possibly prove beneficial. Nothing can be more ludicrous than the queer nonsense that is mistaken by unreasoning people for suggestive practice! "I suppose I ought to say I haven't it," is a sample of the nonsense one often hears when suggestion is mentioned among those who know nothing of its actual workings, but have heard some garbled version of it. Let it be understood, once for all, that we are to suggest to ourselves and others only something we desire to see manifested, and all that verbal rubbish will immediately disappear. Contemplate any "it" which you deem desirable to call into further expression, such as added strength, peace, joy, amiability, tranquillity, and a host of other excellencies, but never permit your thoughts to dwell upon the ills you seek to conquer, for they must be routed by the incoming of their inevitable adversaries or starved out through lack of sustenance.

We all know that no condition can long endure without support; the germ theory now so widely debated lends itself instantly to our purpose in this discussion. There are many acknowledged varieties of microbes, some benign and some malign. If we give continually more and more encouragement to

the former, they will overcome the latter, and even if we contemplated the matter only negatively, we could readily see how the pathogenic germs we wish to extirpate would of necessity perish were they provided with no nutrition. Every kind of thought is in correspondence with some physical condition, and we certainly need not go into any profound metaphysical speculation to demonstrate the obvious. Were it not for the value of suggestion, the doctor himself would be a negligible quantity and the medicines administered would alone be of considerable value. No school of practice to-day ever attempts to undervalue the importance of the personal factor, indeed medical treatises often lay immense stress upon the confidence-inspiring presence of the qualified physician, who frequently administers only a *placebo*, which no one, least of all a medical doctor, believes to have any other than a suggestive value.

Were it not for the power of suggestion, such practice would amount to arrant humbug, as it would be deceiving a patient through making him believe he was taking a powerful medicine, when he was really only taking a little bread, sugar, or water. But because suggestion is a mighty power, and no one knows this better than experienced physicians, that seemingly deceptive mode of treatment is strictly scientific and entirely laudable, provided the one who practises it realises the force of suggestion and is actually giving mental treatment understandingly. We often have to begin very low down in the scale, so far as methods are concerned, as we must begin with all people exactly

where we find them ; but we are no educators or benefactors if we leave people exactly as we found them.

Let us now proceed to consider Auto-Suggestion. You have already been treated by another and received benefit, or you have treated another and conferred benefit ; in both cases unmistakably and (from the standpoint of the beneficiary) mysteriously. Now the time is ripe for a study of the means whereby one benefited the other, so that the second party may become enlightened equally with the first. Study and practice on one's own account is indispensable to the attainment of a condition in which one is able to steer clear of a return of the ailments and weaknesses to which he was formerly liable. Environment is an important factor at all times until we have learned to master it, and, as high degrees of mental conquest are yet but rare, we cannot afford to dispense with outward helps. What can be the value of any ecclesiastical or masonic ceremonial and imagery apart from its suggestive uses ? Surely ritual can never be an end in itself, although it may be made a beautiful and useful means toward many a noble end. The very slightest reflection, coupled with a little experience, elucidates this matter perfectly.

Socialists often tell us that before the intelligence and morals of a community can be improved, environment must be altered greatly for the better. This is one side of the case, but only one. The other side is vigorously emphasised by those new thought teachers whose special mission is to assure their hearers that the power to change conditions for the better is within themselves. A well-balanced

philosophy and practice takes cognisance of both sides of this enormous subject, and undertakes to give graded lessons to pupils.

First aid to the injured is a phrase which has much meaning for the suggestionist, as well as those who rely upon medicine and surgery, for we have to heal the mental wounds of those whose malady springs from wounded feelings. At first we may offer consolation and deeply sympathise in the right way with one who is extremely sensitive and almost crushed beneath a blow to tender susceptibilities, but before any permanent benefit can accrue, such hyper-sensitiveness must be mastered or he will remain a prostrate victim of surroundings. There is not a disease or crime known to humanity which cannot be obliterated by persistent suggestion of the right kind; and, although we cannot reasonably expect that the whole gigantic work of social reconstruction can be instantly accomplished, we need not wait an instant before doing something in the direction of improvement. Blind belief in the power of outward conditions over us, in place of acknowledging our ability to change conditions, is the root-cause of all continuing misery and desperation. As soon as we give up prating of being the victims of circumstances we shall set to work to master them, but master and servant to the same thing, at the same time, we cannot conceive ourselves to be, by any stretch of fancy. Where we were formerly slaves we can appear as freemen, but we must play a large part in our own emancipation or we shall never be free except nominally.

## THE POWER OF SUGGESTION 95

It is quite as often with regard to finance that we need the help of the right sort of suggestion as with reference to bodily vigour, for we meet many people in the enjoyment of robust health physically, who are constantly complaining of financial poverty. It is the chronic suggestions we make to ourselves that actually materialise, but that is something most of us are extremely unwilling to admit unless things are going very well with us, and then it is never disagreeable to believe that our own mental states are so good that they attract and maintain prosperity. Every thought is indeed a suggestion and a magnet, but all outward words and deeds are also suggestions, and they react upon ourselves and others to a far greater extent than we usually realise. When people allow themselves to believe they are growing old and losing much of their youthful efficiency, they are very prone to dress in black and take on a general appearance of aging rapidly, or of having aged already; the result is that they both suggest to themselves and attract the thought from others that they are wearing out and will soon have to retire from active service because their strength and faculties are failing. If such people want employment they find it very difficult to obtain it, because they hold the thought, and unconsciously convey it to others, that they have not the power to do what they might wish to undertake, and no employer—if he can get any help in the efficiency of which he feels confidence—deliberately hires what he believes to be incompetent assistance. It seems hard and cruel that people should be brushed aside or shelved because they are no longer youth-

ful, but it is largely their own fault that they are thus unkindly treated. People talk much about having to save their energies which are rapidly declining, and declare that, in order to do so, they must cut themselves off from all recreation, on the plea that they must save all their waning vitality for necessary exertions. Such a policy is little less than suicidal, as it consumes far more energy in adverse suggestion than could well be expended in any moderate amount of ordinary dissipation, and the results flowing from this benighted course of action are extremely weakening, because of the continual fastening upon the sub-consciousness of a growing sense of inability to engage in active exercises. Once in a while we read of a man chopping wood on his hundredth birth anniversary, and we often hear of well-known people who have led strenuous and prominent lives celebrating a ninetieth birthday and taking active and intelligent part in some rational amusements, but such persons have never grown morbid, they have never laid aside the harness, and they have never regarded their employment as something irksome or fatiguing. It is a very noteworthy and an intensely helpful fact that distinguished men and women who have lived lives of almost phenomenal activity have preserved their faculties to an unusually ripe age, and it will invariably be found that they took a great deal of pleasure in their life-work and believed in their ability to continue it indefinitely. Nothing proves more advantageous, if one is getting to any extent tired and rusty, than to go as often as possible

## THE POWER OF SUGGESTION 97

into an atmosphere where bright ideas are being promulgated, and where the general sentiment expressed is intensely optimistic, for genuine optimism is the only sane and healthy philosophy of life. We need only to add that the contrast between genuine and spurious optimism is not difficult to trace. Genuine optimism realises the essential goodness of all that is, and therefore esteems equally the seven hues of the rainbow, the seven notes in the musical scale, and the twenty-six letters in our alphabet, and studies how to blend them into harmonies. Spurious optimism while duly acknowledging essential rectitude lays no stress on human effort.

## THE LAW OF ATTRACTION

THE power of attraction is indeed that universal mysterious force of which all are conscious but which even the best informed seem unable completely to define. The operation of this perpetual law we can everywhere and at all times observe, but exactly how this law operates has proved an age-long mystery.

Attraction and repulsion are often spoken of as the two equally everlasting expressions of the law which governs all ascertainable phenomena, but by repulsion is commonly meant something far different from its correct scientific connotation, for usually when we speak of being repelled by any person or object some idea of aversion or dislike immediately becomes present in our consciousness, and we find ourselves either struggling to put something down which we regard as evil or we feel a sense of antagonism to some human or animal neighbour, quite inconsistent with any true conviction of universal brotherhood and sisterhood.

In order to obviate this widely prevalent misapplication of the original meaning of repulsion, many teachers of science, in one or more of its myriad branches, substitute the entirely reasonable phrase Attraction and Propulsion, for Attraction and Repulsion, and this expression conveys an entirely

## THE LAW OF ATTRACTION 99

accurate idea of the march of the constellations producing what Pythagoras and other illumined seers and philosophers have designated "the music of the spheres," an expression as soundly scientific as it is charmingly poetical. The centripetal and centrifugal manifestations of the activity of a single unitary force reveal to us with unmistakable clearness the equal goodness of constructive and destructive processes in Nature.

The wise authors of the sacred books of India kept very close to demonstrated science when they attributed to the same Divine activity, personified in Siva, the works of disintegration and reconstruction, in a single word transformation. Change is the perpetual state of all manifest existence, therefore what we can rightly call repulsion, when we have cleared away all false associations with the word, is only and surely a centrifugal instead of a centripetal phenomenon in the field of human consciousness. The rather disagreeable couplet, "I do not like you, Dr. Fell, the reason why I cannot tell," generally suggests some more or less sinister insinuation that the said doctor is not an altogether honourable man, and that some intuitive instinct is warning some one away from him who might be injured by falling into his clutches. That such intuitions exist, and that they are often extremely useful, no reasonably experienced person can deny, but we have a right to ask, Would any feeling akin to repulsion find place within us were we living in a community the members of which were all upright and honourable?

In the beautiful domain of instinctive friendship

we may always find room for such a reverse couplet as, "I love you dearly, Dr. Fell, the reason why I cannot tell," and these intuitive attractions among sweet-natured people are far more numerous than those of the first-mentioned variety, still it may be safe to affirm that even were we all truly neighbourly and no one had any unfair design upon another, there would yet be a place for the working of what we now call repulsion, but which we then should probably call by another and more agreeable name.

Using the terms Attraction and Propulsion we can cover all normal phenomena readily, and it is even possible to account for all that we should be likely to encounter in a world of perfectly harmonious relationships by reference to the preponderance of greater over lesser attractiveness. Every thing (inanimate object) follows the line of least resistance simply and unthinkingly, but every thoughtful, intelligent entity deliberately treads in the path of greatest attraction. Here it is that we clearly trace the distinction between blind following and intelligent marching. A boat without an occupant is compelled to drift in whatever direction the tide is going, but the same boat when it contains an intelligent human occupant is often seen to move against the tide, because a man or woman possessing both muscular ability and knowledge of the art of navigation can row up stream and fulfil a purpose which could never be fulfilled by blind resignation to an apparent, but not actual, inevitable.

Below the human level, in the case of many sagacious animals we can clearly trace purposive resistance to what looks like adverse fate. A dog will

very frequently follow a beloved master when that course entails great effort, and often suffering also, upon the faithful quadruped, and instances are extremely numerous of cats finding their way home, especially if kittens have been left in the old domicile, when every consideration of ease and comfort would have led to the animal making herself at home at once in new surroundings.

There is a deeply mystical side to the Law of Attraction reaching far beyond all its outward applications, and it is to this aspect of the law that we need to turn our attention much more frequently than has been our common custom. Love of home and country is perfectly natural and altogether worthy of the noblest types of humanity, though there are fanatics who seem to believe that universal goodwill must blot out all particular affections, which is a serious error receiving no sanction at the hands of any genuine master, even though a master may be one who has so far outgrown the ordinary limitations of affection as to be at home everywhere and among all varieties of people.

The fatal mistake of supposing that we must either have no particular attractions to persons or places, or else continue to support warfare and race antagonisms, is still leading to much ominous beclouding of the question of world-wide arbitration and international friendliness; it is therefore the plain duty of all who are so far enlightened as to favour arbitration as a substitute for war to take pains to make it appear as clear as possible that they can still be home lovers and patriots while seeking to serve the cause of universal amity.

Let us imagine, as far as we are able, the constitution of an ideal community, which must of necessity be composed of those whom Goethe would have called "elective affinities." These good people would be no better than many other good people whom they might never meet, or to whom they would be by no means well adapted, but they would be particularly well adapted to each other, therefore they would readily co-operate, and friction would be reduced to a minimum in the hive of their activities.

Masonic and all kindred fraternal bodies were originally organised in strict conformity with this unalterable law, and it was largely on that account that initiations into arcane societies were made extremely arduous, preparatory discipline serving the double purpose of testing the metal of successful candidates and deterring unsuitable persons from entering a fold in which they would not prove congenial.

It is impossible to watch the heavens or to consider the earth, to study astronomy or physiology, without being overwhelmingly convinced that the Law of Attraction is of universal application, for without its action neither solar system nor the minutest organism discoverable through the microscope could be organised, or when organised maintained. The minute particles which go to make up every structure in the discovered universe are in a state of constant flux; change alone is constant. But what is the secret and all-compelling force which draws atoms together and then separates them? That is a question we may never

be able to answer in its entirety, but a sufficient knowledge of the working of that force is within our reach to enable us to benefit greatly by taking practical hold of so much information as we may have gathered.

Charles Kingsley spoke truly when he dwelt much upon the peculiar magnetic sympathy we feel with certain localities, and the sense of strangeness which attacks us in other districts which to all outward appearance are quite as desirable. Associations have much to do with attractions, but we often feel deeply drawn to places we have never visited before (at least in our present incarnation), and to persons who are in no way related to us by ties of blood.

Spiritual affinities are unmistakable, though people often seemingly confound them with merely superficial likings, which pertain only to the outer garb of present personality. It never ought to be difficult to determine on what plane an attraction really exists, for whenever we are honest with ourselves we can readily discover it, and were we to heed all such discoveries an immense amount of suffering and misconduct would be spared. If we find ourselves admiring some exterior appearance and adornment only, it is ridiculous to assume that there is any evidence of spiritual, or even of intellectual affinity, but when either with or without exterior attractiveness we can feel within us a sense of kinship dependent in no sense or degree upon appearances, we have the right to maintain that there is an evidence of interior consanguinity.

As the relationships of life are widely varied it is both right and useful to acknowledge attractions

on all planes where we may discover them. Business partnerships to be successful do not demand intimate friendship between partners or any special sense of social congeniality, but there must be mutual respect and confidence, and coupled therewith a feeling of general good-fellowship, otherwise misunderstandings and mutual suspicions are sure to creep in and undermine the whole fabric of the business. "United we stand; divided we fall," applies to mental conditions, to unspoken thoughts, as well as to outward conduct, and frequently to a much more serious degree, because mental attitudes are often silently maintained and allowed to increase in vigour, while no outward sign is given of their existence until they have grown so powerful and done so much subtle psychic damage, that it is difficult to repair it.

That "thoughts are things" on a certain plane is true, though it may be more accurate to say that thoughts are forces which lead to the production of things, for were there no thought-forms originally there would be no plans or patterns after which external things are fashioned. We are all guided and governed much more by feeling than by reason until we have cultivated rationality to an unusual extent; it therefore follows that people feel our thoughts even when they do not know them. Thought is possessed of an attractive force impossible to overestimate, for, as the famous Dr. Benjamin Rush, of Philadelphia, said before the close of the eighteenth century, "the mind exercises an immense influence over the body, and we none of us know how great that influence is."

By the body a physician may naturally be expected to mean the human physical structure, but to the sociologist the word body has a much larger meaning, for we are thinking, when discussing social problems, of the body of the organisation, composed of many members, but all as truly inter-related and mutually inter-dependent as are the molecules which go to form a molecular organisation. It is only on the side of silent mental attraction that we can begin working in any direction, and it is not until we grow pretty well organised mentally that we are able to work in concert physically.

Psychical research is opening the eyes of many to the inner workings of the Law of Attraction who have been hitherto blind to it, for no sooner do we begin to work in the field of experimental psychology, especially in such a domain as that occupied by telepathy and thought transference, than we find ourselves confronted by a law of affinity which causes many wonderful and altogether unexpected events to happen, while it sets at naught and laughs to scorn many a carefully devised method for obtaining proofs of mental telegraphy or spiritual telephony.

We cannot command the operation of psychic forces until we know their law and conform to its operations. The Law of Attraction is responsible for the many erratic phenomena we witness in connection with every branch of psychic study. People we have never met commune with us mentally, sometimes with the greatest ease, and our habitual associates try in vain to send a mental telegram to us or to receive a mental message from us. Though

at first sight this all seems very perplexing and difficult to account for, a little reasoning soon suffices to show us that we are attempting to function on another plane than our accustomed physical, and we have not yet paid sufficient heed to how influences travel in that region.

A good deal of light is thrown upon the problem when we pause to consider how often it occurs that even in our ordinary waking state we are impressed suddenly by some one or by something altogether foreign to our accustomed associations. A thrill of response goes out from us to a paragraph in an article written by a (to us) entirely unknown author, or we answer to the call of a song or to the words of a discourse in some strangely intimate way, though the singer or preacher is some one of whom in the ordinary routine of acquaintanceship we knew nothing. Are we, in such cases, attracted to the thought as well as to the thinker, to the speech as well as to the speaker, to the song as well as to the singer? In some instances Yes, in other cases No, for it often happens that one can say, "I have heard that song or recitation many times, but I never liked or thought there was anything in it until to-day." Then it was not so much the outward form of the composition which appealed to you as the artist who put something of his or her own into it to which you answered instantly because you are in some degree a kindred spirit.

Without acknowledging this law it is impossible to account for many of our warmest and most abiding friendships. What is there in some one youth at college that draws a freshman to him and holds

the two together in the bonds of a relationship that nothing physical can explain? Many other young men are quite as talented, quite as good-natured, and in every other way quite as generally prepossessing, but you do not find in any other one of all your numerous mates in college what you find in that particular friend whom you discovered and who discovered you, without any sort of outward introduction.

Lifelong and heroic friendships are not made, they are spiritually discovered, and it is exactly the same with those ideal marriages of which it is precisely true that they are first made in heaven and then consummated on earth. Where, then, is heaven? Is it not that inner realm of thought and feeling in which we are conscious of ideals and of affections, rather than some geographical locality we strive in vain to localise? When the prophets of ancient and modern times alike declare that there shall be new heavens and then a new earth in which righteousness shall be made manifest, are they not referring primarily to an inward state of harmony which must find its ultimate expression in corresponding externalised conditions?

The famous saying of John Burroughs in one of his best-known poems, "All my own will come to me," and the kindred lines from the same song which has proved a vitalising inspiration to multitudes, "The friends I seek are seeking me" and "What is mine will see my face," are provocative of the deepest thought, and they sometimes appear difficult to analyse, for we often seem to experience a flagrant contradiction to the optimistic spirit thus beauti-

fully expressed. Let us pause, then, to inquire what exactly is implied by the line just quoted. Do we always know what is "our own" in the scientific sense? Are we not often given to take it for granted that "our own" is anything we should like to possess regardless of whether we are entitled to it or not? What constitutes a valid title to anything according to the working of the Law of Attraction is very different from what would constitute entitlement in the eyes of civil law, for we need ever to remember that we attract by meditation, by fear, and also by aversion on the psychic plane, as well as by desire and aspiration.

Charles Dennison Kellogg, a truly wonderful woodsman, a native of California, who has enjoyed the friendship of many wild as well as domesticated animals, declares that having studied the denizens of the forest at unusually close range, he is thoroughly convinced that we attract creatures to us when we are afraid of them as well as when we feel kindly to them and desire to become more familiar with their habits; but with this decided and most important difference alike to them and to ourselves: when we are mentally on good terms with them and seek their friendship, we generate an emanation agreeable and assuring to them, therefore their trustworthy instinct impels them to approach us closely, and neither we nor they sustain the slightest injury; but when we are hostile or afraid we generate a poison which arouses both fear and anger in the creatures we dislike and dread; we are therefore in danger from them and they from us, because, in that case, we are mutual enemies.

## THE LAW OF ATTRACTION 109

It seems difficult for some people to realise that they are constantly keeping away from them the very things they most desire by anxiety and worry, but they are doing that very thing constantly, and if they intend to work intelligently with the Law of Attraction they must take a much calmer and a far more trustful attitude than they have yet assumed.

One excellent meaning of that much misunderstood word Faith is quiet trustfulness. There is a time for active seed-sowing, but this is followed by a period when we must allow germination to be carried forward without our interference.

We meet numerous people continually who are struggling hard to accomplish some beloved purpose, but they do not reach their goal or achieve their end. The cause for this, in ninety-nine instances out of an average hundred, is that they are straining mentally after something which would come to them of its own accord if they would but embrace every opportunity for usefulness along any line which presents itself and let the expectations of this special blessing be a strong imperturbable under-current in their lives.

A concealed magnet will draw steel filings and needles to itself without our looking after it, so will a hidden mental magnet draw in a precisely similar manner, but in neither case must we remove or disturb the magnet if we desire it to work for us continually. We all know the truth of the famous saying in the gospels, "You cannot gather grapes from thorns nor figs from thistles," but now let us reverse the substantives and read the sentence the other way. You cannot gather thorns from fig

trees nor thistles from grape vines. If one statement is correct the other must be so equally, and it is far more profitable, if at any time we are inclined toward depression and things seem to be going against us, to meditate upon the cheering instead of upon the warning application of a noble text.

When we have learned much more than the wisest among us yet know of the Law of Attraction, we shall have at our disposal an educational, a reforming, and a therapeutic system far more accurate and immeasurably further reaching than anything we have yet established. It is entirely along the line of this especial branch of applicable knowledge that the improvement of all conditions must proceed.

We can never help people who are in any sort of suffering to surmount their miseries by calling attention to the fact that they are looking miserable or by suggesting to them that their lives are very irksome and that they are being very cruelly dealt with.

Tired shop assistants are naturally grateful to kind and thoughtful customers who give them no unnecessary trouble and who are so pleasant to wait upon that they instinctively delight in pleasing them, but it is worse than thoughtless to call attention to the disagreeable and toilsome features of a business day, which is often done by well-intentioned people utterly unmindful of the far-reaching influence of suggestion.

Though the outwardly spoken word is often powerful, a silent utterance is often most effectual

of all, and we certainly know something of the effect upon ourselves of continuous secreted expectation.

It is never wise to endeavour to see just how events will come to pass; it is far better to leave ways and means undecided and simply concentrate upon main issues. Things unexpected often happen because we attract very much by our general interior condition of which we are largely unaware. Even when it is obvious that something we have said or done palpably has brought a definite result, we should bear in mind that our words and actions have been modelled according to our thinking even though we gave no heed to this consideration.

Sometimes a result seems marvellously sudden when it is no more sudden in reality than the birth of a child or the bursting of a flower. Not having acquainted ourselves with Nature's hidden processes we marvel at obvious effects, but as we grow better acquainted with the law of alchemy we shall not wonder so much when we behold the most vivid transformations.

The Law of Cause and Effect works unceasingly and unvaryingly, but the provisions of the law, if properly utilised, will enable us to learn to sow such good new seed in old ground, which had formerly yielded us nothing but weeds which were alike unwholesome and unsavoury, that in those very places we may reap ere long abundant harvests of the good seed which has sprouted.

Opportunity is knocking at every door, no matter how adverse outward conditions may appear until we have learned to interpret them rightfully.

The Law of Attraction is compelled to work for us exactly as Nature is bound to bring forth according to the kind of seed buried in her matrix.

If we have been attracting the very reverse of what we are desiring let us turn our backs upon the past and face the future resolutely, determined henceforth to dwell mentally upon those useful and pleasing consequences alone which can only flow from what Orientals sagely call right meditation, which is the indispensable introduction to righteous speech and action. By constantly meditating on the goal of our aspirations we relate ourselves vitally with the sphere of our ideals. Imagination is truly a creative faculty, for whatever we constantly image mentally in silence and secrecy we draw into the very fibre of our organisms.

## CONCENTRATION OF THOUGHT AND CONTROL OF MEMORY

THE intensely interesting subject of mental concentration is one that is perpetually challenging the closest possible attention in all intelligent circles, for though it has been especially dealt with during recent years by advocates of distinctively modern cults, it is in itself so entirely universal as to command the earnest interest of all people everywhere who are righteously endeavouring to glorify their lives, no matter whether their station be conspicuous or obscure.

To some people the idea of concentration upon a single object to the complete exclusion of all beside, suggests painful and even harmful mental monotony, but that is because they erroneously infer that those who teach the wisdom of concentrated thought and attention take no account of the need for variety in occupation. The true Concentrator is simply one who does thoroughly one thing at a time both mentally and physically, though he may do hundreds of things in the course of a busy day and give attention mentally to an equally large number of topics for meditation, but he will never divide attention between two or more at the same instant.

There is no complaint more frequently uttered

than that against memory ; our memories are dubbed by us "poor," "treacherous," "fickle," and much else equally uncomplimentary, and then we ask what we can do (if anything) to strengthen and improve them. To all who complain of defective memory it is well to insist upon the radical difference between the faculty of memory and the act of recollection, which is commonly overlooked.

Thomson Jay Hudson did yeoman service to the cause of true psychology by declaring that the "subjective mind" has a perfect memory, and as that term is applicable to the entire field of consciousness lying behind the veil of our ordinary waking consciousness the phrase need not be disputed, though many psychologists employ a different terminology. What is really meant by the subjective or sub-conscious mind or plane of consciousness, is that vast treasure house of secreted information whence we gather all our reminiscences both voluntary and involuntary. The latter variety are so common as to require special comment, for we all experience them, sometimes as helps and sometimes as hindrances on our mental pathway. The object of the practice of deliberate concentration of thought and attention is so completely to discipline our memory that it plays no further tricks with us. Most memories appear tricky because they are improperly fed and generally badly treated.

The subjective realm of our mentality should never be confounded with the higher region, as it is the province of the sub-self to receive impressions and carry out instructions, while it belongs to the higher self to give directions which the lower is

to follow. As a subordinate memory is a very good and useful servitor, but as a master nothing can be more tyrannical.

We read in the Classic stories that when offered a memory which should never forget, a famous character replied that he would willingly barter all his temporal possessions for the boon of complete forgetfulness, and there are many in the modern world who can share his sentiment, for memory is often so doubtful an advantage that no less a poet than Robert Browning has told us that "to forgive is good, but to forget is best." Paradoxical though it may sound, we cannot attain to perfect control over memory without indulging equally in forgetfulness, for the two are most intimately allied.

To remember at will and because we will and at no other time and in no other way, necessarily implies that we are in no case obliged to remember or recall, therefore that which we do not wish to remember we indubitably forget. Originally to forgive meant to give forth, so when people prayed for Divine forgiveness they were praying for an influx of the Holy Spirit, which entering into them could so purify them as to drive forth all impurities, and when they acted upon the counsel of perfection which bade them to forgive all who had trespassed against them, they knew that it was their blessed privilege, as well as sacred duty, to send forth goodwill to all humanity, thereby protecting themselves against the entrance of insidious illwill and other evils, and at the same time causing them to send forth helpful thoughts and desires to those less spiritually developed than themselves.

Mind and body are so closely inter-related that every experienced psychologist must trace a very near relation between psychical and physical conditions.

The Hermetic and Swedenborgian doctrines of correspondence between the within and the without are receiving perpetually fresh and added confirmation, and as we study the working of both alimentary and excretory processes in the human organism, and study them in the light of the law of correspondences, we shall soon come to understand the vital union which exists between remembering and forgetting.

In order to cultivate memory so as to make it serve us exactly as we desire, we must accustom ourselves to give such completely undivided attention to one thing at a time that we form the habit of such entire engrossment in our work that we become phenomenally accurate in all our entries and balancings.

To go no further than to consider the subject on the side of its commercial value we can see at once that to practise concentration perfectly would be to make oneself extremely valuable in any capacity where delicate transactions of great importance must be carried forward expeditiously and without a hitch.

As we are living on the material plane, as well as on the mental, it is essential to success in life to so train our faculties that they serve us equally well in the different departments of our activity. It is, of course, quite possible to concentrate attention so exclusively upon secular engagements as to completely ignore all interests other than commercial,

and it is also equally possible to withdraw so completely from the business world as to become an anchorite, but neither of these extreme courses is generally healthy or to be commended as conducive either to individual or social welfare.

The average intelligent and useful man or woman needs recreation through change of interest and diversity of occupation, both mental and physical, and the true view of concentration agrees perfectly with determination to acknowledge and satisfy this wide demand.

A habit once thoroughly formed, if it be a good one, will never be discarded or relinquished, because the more we indulge in it the more beneficial it will prove, but with erroneous habits the case is exactly the reverse, for the more we practise such the more deeply must we become involved in mental and physical disaster.

People are often heard to say that they cannot concentrate; this is an untrue statement, though by no means a wilful falsehood. What it really amounts to is that they have not formed the habit of concentrating upon any one thing perfectly, therefore they have grown accustomed to shiftless mental habits, and have persuaded themselves that their mental laxity is an affliction which they must endure, when it is really only a weak habit they need to cast from them as an incubus hampering all their onward movements. A little careful investigation will soon prove to practically every moderately thoughtful person that we all concentrate quite a great deal on whatever interests us most, be it something frivolous or profound.

Only idiots seem actually unable to concentrate, but the failure of many boys and girls and men and women to achieve much in any line of useful effort is due simply to the fact that they do concentrate a great deal of attention upon unworthy objects while at the same time they believe and state that they cannot concentrate upon any serious undertaking.

As it is always desirable to begin with comparatively easy exercises and then proceed to those more difficult, it is very helpful to call attention to the fact that we find it difficult to do other than concentrate whenever we are greatly interested in any person or pursuit.

Without love, or something analogous thereto, concentration is certainly difficult, and it is surely reasonable to maintain that as all kinds of work need to be done in the world, in anything like an ideal social state, we shall all do something both useful and congenial. But before any radical social readjustments have been made we can greatly profit by taking a much higher and broader view of commonplace pursuits than we are generally accustomed to take.

To many sensitive and aspiring natures the greatest hardship of all is to feel that one is committed to an uninteresting and unimportant material grind merely for external maintenance. It is the low view taken of ordinary work which engenders so much difficulty in the way of concentrating one's energies upon it, and it cannot be denied that not laziness but a mistaken view of idealism leads many aspiring individuals to let their thoughts wander very far indeed from the occupation with which they

are concerned outwardly. First of all we should set ourselves a definite task and refuse to tolerate the thought of failure in its accomplishment.

Prentice Mulford in his famous Essays has helped a great many beginners by directing them to cultivate the habit of doing everything so thoroughly that if one is cleaning a pen that pen should be cleaned with the same devotion that one would give to what he felt to be a transaction of supreme importance. This is exactly the right advice for beginners, but as we proceed we shall find before long that it is no longer necessary to give so much intentionally directed attention to so small a detail, because we shall have trained some faculty of ours to do that work almost altogether subconsciously, and it will be quite as well done as in the days when it was necessary for us to give it close objective attention.

We notice when any one is learning to play upon a musical instrument how essential it is at first to watch both notes and fingers very carefully, but after a little while if the pupil is an apt scholar, it becomes quite unnecessary to watch either notes or fingers, and the selection is far better rendered in a seemingly careless manner than when it was laboriously produced according to the initial method.

To continue the musical illustration one step further, it becomes us to notice how very important it is to acquire a good touch and a correct method of fingering very early in the educational process, or we soon find that a bad musical habit has been formed, difficult to break after it has become

established. A good habit sinks in like manner into the sub-consciousness, and forms a foundation for subsequent excellence of rendering when we try our hands at elaborate and difficult compositions.

Memory depends for sustenance upon the food we give it, just as does the body. We may not go so far in the wrong direction as either to starve or poison ourselves by dietary indiscretions, and yet we may sorely lack the energy and buoyant health which we should certainly enjoy if we fed wisely instead of injuriously. It is exactly so with memory; we remember what we have previously membered, we recall what we previously called, we recollect what we previously collected.

An act of repetition is usually easier and also less important than an original act; it therefore follows that we need to be much more careful as to how we feed our memories with fresh material than in considering how they may be induced to give us a second or any future edition of something they have already stereotyped.

As all efficiency depends upon thoroughness, and this must be acquired before we can make any further progress, let us see how we may profitably conduct a few simple preliminary exercises.

It is always necessary to select a theme or object for contemplation and then determine resolutely to concentrate thereon until we have received into our inner consciousness a complete mental picture of it; then it is well entirely to dismiss all further thought of it for the time being and turn to something else, perhaps of quite a different nature.

It is a great mistake to suppose that college

students who take a great interest in cricket or any other sport are therefore remiss in their attention to lectures or in any other way negligent in their collegiate course. There certainly are some young men at universities who are students in name only, but among the brightest scholars are to be found many who concentrate attention on the matter in hand equally well in the cricket field and in the lecture hall.

The healthiest possible mental attitude is to throw one's entire interest into whatever may be going, and for the nonce be so absorbed therewith as to be oblivious to all beside.

Recreations equally with business obligations furnish abundant opportunity for cultivating the concentrative habit, and that habit once formed is a highly valuable asset regardless of how or where we originally developed it.

Many people foolishly allow themselves to be unduly disturbed at meals and they permit their rest hours to be unreasonably broken in upon, with the result that they are generally listless and unfit for any work they may be called upon to accomplish.

It is well for us when we arrive at some intelligent idea of our righteous obligations, and while we must fulfil every one of these conscientiously we must not allow weakening and wearying burdens to be imposed upon us by thoughtless persons who evince no due regard for the privacy of others. We cannot reasonably expect that all our acquaintances are available for trivial gossip or to wait on our every whim by day or night because we choose to call

upon them without invitation either personally or by telephone. Self-respect coupled with due regard for others should make us reticent rather than aggressive when we feel disposed to precipitate ourselves into the busy lives of others, and just as we should be graciously thoughtful of our neighbours' interests we should also train ourselves to become so utterly absorbed in our own pursuits, at least when engaged in any serious business, that we take no notice of interruptions if such are attempted.

The habit of concentration is not only an infallible cure for defective memory, it is also a complete panacea for insomnia and all other nervous ailments, which are usually traceable to lamentable lack of mental self-regulation. Things "get on our nerves" because we keep those nerves far too much exposed through failing to build around us a wall of protective aura. When we are comparatively unoccupied we always find ourselves much more amenable to exterior suggestions than when we are definitely employed. Taking advantage of this fact, many advertisers employ public conveyances for advertising purposes because they find that they can successfully appeal to the travelling public while they are temporarily resting much more effectively than they can reach people while actively engaged in any kind of pursuit.

Mental impressions apart from externalised suggestions reach us with equal readiness in precisely the same way.

It is always a mistake to try to put something out of your mind which you do not wish to harbour

by a definitely expulsive act, but it is always possible to accomplish a desired result by honouring the law of mental substitution.

Concentration of attention upon vices and diseases is extremely detrimental in its effects upon the health and morals of communities, even though the plea is often made that we are endeavouring to put to flight the evils we are mentally attacking.

No better motto has yet been found than that beautiful saying in the New Testament which William Ewart Gladstone frequently commended to youths with noble aspirations: "Whatsoever things are excellent and of good report, think on these things." Out of a rich and varied treasury of many things æsthetic we may select for immediate contemplation just that particular excellent thing of which we feel we stand in most immediate need. By following this course we shall soon find ourselves constructing a system of mental suggestion which will prove of inestimable value in numberless directions.

We all know that health, success, and happiness are what we all desire, and we certainly know that these blessings can never be described negatively. We cannot, for example, say that health is absence of disease, or that happiness is lack of misery, for we should by such language give no idea whatever of that conscious fulness and joy of life without which health and happiness are words without significance. In like manner we cannot say that we are successful because we have not actually failed in an undertaking, for success is inseparable from the thought of definite achievement.

We may be mildly unwell, unhappy, and unsuccessful without being seriously ill or intensely wretched, or without having brought disaster or disgrace upon ourselves or others, but no life deserves to be called either a healthy, happy, or successful one which does not radiate some determinable blessedness and contribute in some valid way to the betterment of the life of a community.

It is always claimed by certain schools of theologians that a contemplative life is higher and holier than any life can be which is lived in the outer world. The origin of such a concept is to be found in the very great value placed by ancient Mystics, as well as by many modern Mental Scientists, upon the silent and secret efficacy of well-directed mental activity apart from ostensible activity. In the life of a recluse we may find this idea carried to its logical ultimate, provided that the recluse in question is intentionally philanthropic, not a self-seeking individual desiring to escape worldly contamination for his own private spiritual benefit.

As most people are obliged to busy themselves to some considerable extent with outward activities, only a very small percentage of aspiring men and women can ever righteously live the life of the cloister, be that cloister avowedly religious, scientific, or artistic, but for the few who can and should live a life thus extraordinarily sheltered vast opportunities for incessant usefulness are always widely opened. Let some gifted author retire into academic solitude for the sole purpose

of producing a literary masterpiece, the influence of which should greatly bless a multitude of readers in the open world, no one could justly accuse that author of having neglected to play his part as an active worker in the hive of human industry; still it may be fairly contended that most authors come more nearly in touch with actual human needs when they sometimes rub elbows with the rank and file in the market places than when they seclude themselves entirely from general society on the favourite plea that they must be free from vulgar distraction while engaged in creative literary activity. A wise middle course between two extreme positions is usually best.

The worker who requires more than ordinary silence and seclusion for the best fulfilment of his task should occasionally leave his beloved retirement and mingle with the human throng, and those whose usual work compels them to be almost always in the midst of hubbub are largely benefited by occasional withdrawals from the accustomed round into the peaceful silence of woods and mountain districts. We all need change, but some of us need it much more than others, and those who absolutely require the most frequent and radical outward changes are those who know least in practice of the art of creating mental changes and betaking themselves to mental solitudes, or of entering into the company of those ideal interior conditions which we can make for ourselves regardless of all external circumstances.

There are many deeper and far more mystical aspects of the value of concentration than any we

have yet alluded to, but these could not be intelligibly dealt with until a firm foundation had been laid by means of ordinary preliminary practice. Theoretically it is always easy to dilate upon the advantages of useful practices, but to gain any real benefit from a good theory we must resolutely work with it.

The greatest of all advantages derivable from the practice of concentration, such as we have outlined, is that it has a wonderfully sweetening influence upon temper, because it conduces to perpetual inward serenity. We do not lose sensitiveness by becoming serene, nor do we lose affectionate interest in the welfare of those around us, but we enormously increase our powers of usefulness and our ability to render efficient aid in times of threatened danger or unusual difficulty.

The practice of the art of concentration is a necessary introduction to a right comprehension of the much discussed Law of Attraction, which forms the topic of the preceding essay.

Whatever we dwell most upon mentally we bring ourselves into the closest contact with. That is why it so often occurs that we get most of what we most dislike, because our aversions and our fears occupy so large a portion of our secret meditations even when we keep them out of our general conversation. Concentration upon whatever we most desire is the surest way to draw it to us, but there must be no excitement or agitation in connection with our anticipations. Undue eagerness is oftener an accompaniment of fear than an associate of faith, and while the mighty words are ever true, "Accord-

ing to thy faith be it unto thee" and "According to thy word be it unto thee," unfortunately for the fulfilment of our hopes our mental word is often one of doubt rather than one of confidence.

To drill ourselves heroically to meditate only upon what we desire to bring to pass is one of the most salutary exercises in which we can possibly engage, and though it must involve at the start a great deal of mental eliminative work because we have so long permitted fears to occupy the centre of our mental stage, as we go on with it we shall find it becoming easier and easier, and at every stage in the game such an exercise is bracing and inspiring in the extreme. We need but to remember that we can never derive benefit by concentrating upon disagreeable and unsightly objects, therefore all our exercises ought to grow increasingly delightful.

Let us first select some object we admire, associated with some excellence we wish to cultivate, then every morning before rising, and every night after retiring, place it mentally before us as an object on which we are free to meditate.

If in the earliest stages of this practice some suitable outward symbol is found helpful we shall do well to employ a motto, picture, statue, recitation, or whatever else expresses clearly and tersely the ideal condition we are seeking to make manifest. Ritual observances of various beneficial kinds owe most of their helpfulness to the operation of the now widely acknowledged Law of Suggestion.

Let us use good and helpful suggestions more and more abundantly, and at the same time positively refuse any of a pessimistic and unwholesome sort to enter the field of our guarded mental vision. This is the road to certain eventual victory.

We must always remember that if we are to succeed in gaining the prizes we aspire to win, we must never permit ourselves to *yield* to any influences, no matter how excellent, from a feeling of weakness or compulsion. We must actively *co-operate* with such influences, thereby increasing our voluntary ability to attract and repel at discretion. This is the bracing view of Suggestion we need to realise.

## THE POWER OF THE SPOKEN WORD

THE power of the Spoken Word as a form of healing ministry was well understood in ancient Rome, which had received the tradition through Greece from Egypt, and possibly also from India. The eighth chapter of the Gospel according to St. Matthew reveals this tradition in the story of the centurion who requests healing for his afflicted attendant, then at some physical distance from him, through the agency of the Master's Word, which was believed to possess great talismanic efficacy. The evangelist does not state clearly whether the centurion knew the exact nature of that mysterious utterance or not, but it is very clearly declared that he possessed great faith in its power to liberate a sufferer without requiring the one who spoke it to journey to the place where the sufferer was residing.

There are two distinct views of this potential word, each reasonable and valid, and each placing special emphasis upon one particular aspect of the power of words spoken either silently or aloud by one who realises their value and utters them with firm confidence that they will accomplish the object for which they are intended. The first thought is that some special words are themselves efficacious,

regardless of who may speak them or of how they may be spoken. In this case we could easily imagine a man of influence in the army, possessed of confidence in the power of some sacred utterance, though himself ignorant of it, appealing for aid to one familiar with those words and accustomed to pronounce them successfully. The other aspect of the subject leads us to infer that there are not necessarily any special learnable letters or syllables in a Master's Word, but that it is simply a word spoken by a Master, in which case the power resides in the speaker rather than in the speech. It may prove profitable to consider the matter from both standpoints, and modern phenomena of an important character lend countenance to both these views. Let us first consider words themselves and then proceed to dwell upon the extraordinary influence exerted by particularly powerful speakers regardless of what they say.

Words are constantly springing into existence to express ideas and to characterise articles which are quite new to our present civilisation. Within very recent years our vocabularies have received numerous additions in consequence of perfected inventions and a common acceptance of ideas formerly almost unheard of. Aviation, aeroplane, and many other now fairly familiar terms are nowhere to be found in the dictionaries of a previous generation, except perhaps occasionally in some singularly compendious lexicon containing rare items referring to curious scientific speculations.

Words are born to express thoughts and finally to designate existing objects, which are but thoughts

concretely ultimated. There must be some intelligible origin of language, some cause why we persist in giving special names to certain objects, and it is in harmony with this consideration that many people are now attaching so much importance to their own names and to the numbers of their houses, and to much else which forms a definite link between the prosaic business spirit of to-day and the romantic mystical spirit of ancient times, and the ever-poetic, introspective Orient.

Without attempting any dissertation upon the enigmatical Kabbala, or any other erudite treatise quite out of the field of general literature, we may well seek to derive practical advantage from a study of the use of familiar language employed in the course of common human intercourse.

Sanskrit terms, quite well understood in parts of Asia, but not usually comprehended in Europe or America, need not be introduced into Occidental terminology, though it is an undeniable fact that quite frequently we encounter a single Oriental word capable of expressing what we can only convey in English or any Western tongue by the employment of a lengthy sentence. It is on this account that we have become so well acquainted with "karma," "yoga," and a few other very expressive Sanskrit terms which are now quite a recognised part of literary English. We frequently desire to use a single brief word which will convey exactly what we wish to suggest to readers and listeners, and which, on account of its terseness and brevity, is easily committed to memory and always ready to respond when called for. In every-day English we

have, happily, a great many just such words which are of the utmost value in the practice of Mental Therapeutics.

It is always desirable to use a dominant word over and over again which suggests forcibly and unmistakably exactly what we wish the patient or recipient to contemplate.

Words have been well termed "storage batteries," a favourite expression with Mrs. Ursula Gestefeld, whose writings on the "Science of Being" have proved of great help to multitudes. According to that gifted teacher's doctrine, which is readily verifiable, we "release energy" whenever we utter certain words, and of course it follows that the more frequently and earnestly we utter them the more of a certain grade of energy do we release.

"Use not vain repetitions" is a much needed counsel in many instances when the accent is placed on "vain," and the sequel in the Sermon on the Mount gives us to understand that what is meant by vain speech is a sort of utterance purely mechanical, in which there is no heart or feeling.

Though it is a fact that those who practise healing by suggestion in these days often repeat their formulas a great many times during a single treatment, the benefit accruing from this repetition is traceable to the earnestness and confidence of the speaker, coupled with the well-ascertained fact that in a majority of tested cases patients and pupils remember much more vividly, and are in every way far more greatly impressed by, what they hear frequently than what they hear but seldom.

There is indisputable truth in the old saying,

“Too much familiarity breeds contempt,” but the original application of the word familiarity in that connection had to do with light, vulgar, heedless utterances and conduct which cheapened and vulgarised both words and actions by depriving them of all impressive dignity.

For beginners in the practice of potential suggestion it is necessary to be well equipped with a strong, useful vocabulary, and it is essential to form the habit of using exactly the right word in a given situation, by which we mean that if one is feeling weak you suggest “strength” immediately, or if one is timid you at once employ such a word as “courage” or “confidence.”

In these simple instances we are using words purposefully; we know precisely what conditions we desire to counteract and what we desire to establish, we therefore make mention clearly and decisively of whatever we particularly wish to bring into manifestation, to the exclusion of all that is contradictory thereto. It seems strange that so much general stupidity is manifest in connection with this subject, when we could all settle the question rightly for ourselves and others did we but duly consider the effect produced by different kinds of speech in our own consciousness. The great attractiveness and often phenomenal success of “New Thought” teaching and practice depends almost entirely upon what degree of knowledge of the power of words, uttered aloud or silently, is possessed and acted upon by students and practitioners.

All illnesses and troubles of every sort are magnified

and multiplied by dwelling upon them, and whenever we think or speak of them we call their names, thereby increasing their hold upon us, and also attracting to us more and more of the same variety of consequences. We can only think of persons and things either by naming them or contemplating the forms they have assumed.

In the broader use of the term "word" we include the form or mental picture as well as the given title. There are, then, two distinct but closely allied methods of speaking the right word; one is by making a mental image, the other by giving utterance to a specific sound. We all know how very difficult it is to speak clearly and firmly when inwardly agitated. That is one reason why a near and dear relative or friend is often far less able to give an effective treatment than one who is comparatively indifferent; by indifference, in that connection, we can only mean impartiality.

The centurion's servant was evidently in very close sympathy with the superior officer, and the man is represented as greatly interested in the welfare of the boy. This fact would work in two opposite directions; it would prompt earnest appeals for help, and it would also, to some extent, disqualify the interested man from speaking the healing word himself on the suffering lad's behalf. The typical New Testament narrative, read in the light of modern therapeutic knowledge, affords wide scope for practical meditation, and offers a very distinct clue to those renowned mysteries about which we are now beginning to hear and read much in many places.

Healing has always been largely associated with religious ceremonial as well as with the practice of medicine, and though many and frantic endeavours are sometimes made to dissociate the two they continue to work side by side, and not infrequently they are interblended.

Classic history informs us of the many and marvellous cases of healing which brought fame and lustre to Pagan temples, and the history of Christianity is full of similar testimony to the healing accomplished at many Christian shrines. There is always some difficulty attending any attempted explanation of these facts until we view them in the light of what we are now learning of co-operative suggestion.

To place all the value on the sacredness of the consecrated place, or upon the efficacy of some officiating minister, is to look at only one side of a several-sided picture. Faith is a pre-requisite in all cases, but faith is much too widely inclusive a word to be definable on the basis of any restricted definition. Faith was present in large degree at the dedication of many old-world temples, which were consecrated and magnetised with firm assurance that mighty works of healing would be accomplished within their walls, and faith has again and again played a highly influential part in causing devotees, who have from time to time entered the dedicated precincts, to avail themselves of whatever unseen influences might operate on their behalf.

Words of power definitely spoken, times without number, in the same place by confident ministers

or other officiators, serve to create a peculiar psychic atmosphere vitally charged with a definite elixir, in which sensitive persons literally bathe, and as it was a very common practice in ancient Greece for those seeking help actually to sleep as well as quietly rest within a sacred fane, we can readily see how legitimate, and almost inevitable, hypnosis played a considerable part in the accomplishment of the good work which brought to many a temple wide celebrity and considerable well-earned revenue.

Buildings are themselves mighty words externalised when they are architectural paradises and when they are kept free from all profanation and uncleanness. Sculpture has been well designated "frozen music," because rhythm and number are as inseparable from a fine statue as from an oratorio.

The difference is only between the permanent silent word and the flexible eloquence which varies with every change in the condition of the orator. Temples and their appurtenances are far more likely to produce continually reliable results than are changeful people whose varying moods qualify their utterances immensely, even when they rigidly adhere to a prescribed and accepted literal utterance. You can never guarantee that music will be twice the same though the same composition be repeatedly rendered by the same performers, on account of the changes at any time likely to occur in the persons who render it. To ensure even results from the practitioner's standpoint he or she must prove a

man or woman of exceptionally strong individuality, and have attained to a degree of poise far indeed above the average.

Just as modern medical students spend three, four, five, or more years' training for their work and in conducting numerous experiments, so did the Therapeutæ of ancient days go through a long initiation, not so much to acquaint them with anatomy, physiology, histology, and other exterior branches of science, as to equip them with calmness, fortitude, and all the other necessary mental and moral qualities without which it would have been utterly impossible for them to have successfully discharged the obligations of their high profession.

For the average every-day individual who lays no claim to mystical adeptship the deeper problems of the Spoken Word may remain foreign, but there is so very much that the rank and file of us can do to benefit ourselves and others without penetrating into a deeply mystical arcanum that it is thoroughly worth everybody's while to make a constant use and study of this fascinating question.

In the business world, as well as in domestic and educational relations, we cannot over-estimate the immense importance of speaking right words on the mental plane, and then giving them appropriate voice externally.

Words of power differ from words of weakness very often only on account of the intensity of feeling with which they are uttered. Many weak words are kind words, and even wise words, considered apart from the folly of uttering them weakly. A Mantram is only a collection of syllables

rhythmically connected, intoned in a certain manner, and intentionally employed with the object of accomplishing a definite result.

Hindu Mantras are largely efficacious because of the fact that in India the Law of Vibration is much better understood and much more fully relied upon than in Europe and America. It is also true that when traditional forms of speech, as well as other ceremonies, have won the confidence of many successive generations, they have acquired a potency among the peoples who have grown thus accustomed to confide in them entirely beyond their original mantric efficacy.

There is a deep scientific reason alike for ecclesiastical and Masonic rituals which Rationalists are apt flippantly to ignore, and it is certainly undeniable that a common ritual holds members of a fellowship together as nothing else seems able to do. This is due, esoterically speaking, in part to an inherent value contained in words and ceremonies and in part to the additional suggestive value due to long-continuing associations.

Strictly orthodox Judaism owes much of its permanency, despite all the world-wide wanderings of the Children of Israel, to the inflexibility of its stated prayers and periodical observances, and to at least an equal extent we are witnesses to a similar permanency in other communities proportionate to their adherence to equally unalterable ceremonial.

Some occultists declare that it is impossible fully to translate a mantram because you cannot render its exact equivalent in any other language

than its original. That is one of the reasons given for the persistency with which many people cling to the mother-tongue of their respective rituals, regardless of the fact that they understand a modern vernacular far more intimately; the other chief reason for unwillingness to translate a time-honoured utterance is that translation takes it out of its well-nigh universal comprehensibility among people of a peculiar cult, and places it in an entirely new field of suggestive associations.

But leaving this especial field of speculation, let us now proceed to designate a few of the valuable uses to which we may put our meditation upon the power of definitely formulated utterances in the conduct of daily life and the transaction of common business, for every subject works downward from the altitudes of mysticism to the table-lands of ordinary experience.

Ella Wheeler Wilcox, whose words in prose and poetry are continually being read by ever-increasing multitudes, has given vent to her profound conviction concerning the potency of right speech in the following daring couplet:—

“Say you are well, or all is well with you,  
And God will hear those words and make them true.”

Nothing could well be stronger or plainer than that, had it been written for a specifically occult publication, and by a teacher of mysteries in an inner temple, yet the widely circulating syndicated Hearst newspapers have given those words, by one of America's most gifted poetesses and scribes, to every breeze to circulate. Therein is contained a

tremendous challenge, and one that few of us seem able to accept in its entirety, yet in those words we find conveyed the germ of all psychic healing and of all conquest over trying and apparently adverse circumstances. Nothing can be truer than that the really successful man or woman never admits the thought of failure.

Frances Willard made a great deal of that fact in connection with her phenomenally influential temperance propaganda. Many another worker in the same field was equally earnest, equally eloquent, and equally capable intellectually, but Frances Willard carried all before her wherever she went, because she never doubted that her words would carry conviction and bring forth abundant harvests, and her methods were almost entirely constructive, as all truly effective methods must be.

Words of an iconoclastic nature can do rough pioneer work, like unskilled labourers removing debris and thereby preparing the way for builders who will soon appear upon the scene to take their places, but only constructive utterances can really heal or keep up a healthy circulation in any private or public organism.

The first words we speak in the morning and the last we pronounce at night are in some respects the most influential of all we utter, for those are the two extremely critical periods in every twenty-four hours, when we make our start, in the one case, for our nocturnal journeyings in the land of dreams or field of visions, and, in the other, for our daily occupation, which, when rightly begun, is far on the road to successful execution. Morning and night prayers

have always held a high place in the esteem of pious and thoughtful people, and though they have often been robbed of almost all their sublime significance on account of the setting which has been given them, it is a most salutary practice to keep up such devotions, each one using a method which appeals to his temperament, and which he can earnestly and conscientiously employ.

Agnostics who cannot use the conventional language of devotion can easily find words of their own devising, or else selections from some favourite author, in which they can voice their aspirations and unite themselves with influences that make for righteousness.

Last words at night are keynotes for sleeping experiences, and first words on waking are keynotes for all the harmonies or discords of the breaking day.

We cannot be too particular how we dress our minds both for their day's activities on the outer plane and for their night's activities on the inner plane of consciousness.

It is only thoughtlessness in a majority of instances which leads to our speaking mischievous words, which evoke and foster discord when our desire is to promote and maintain harmony; but the law of action and reaction works incessantly and it is irrevocable, therefore we pay penalties for thoughtlessness as well as for deliberate transgressions, though those penalties are far lighter, morally considered, than are the others.

Habit in speech carries us a very long way, and as most people have formed careless lingual habits,

nothing is commoner than to hear it said, "Oh, I didn't mean it; I wasn't thinking of what I was saying." Granted that there was no intentional rudeness or indiscretion in such a case, much havoc is often wrought by offensive and pessimistic sayings, which would never escape our lips inadvertently had we trained ourselves in the art of speaking discreetly.

In the light of up-to-date psychology we can attach fuller meanings than ever before to good old maxims which, because of their solid wisdom, never grow stale with the passage of the centuries. Among the most appropriate of the wise old counsels with which we are all familiar there is none more necessary to emphasise than "Think well before you speak," and "Look well before you leap." In these time-honoured, simple phrases we find condensed much of the profoundest wisdom of the ages and of the sages, and did we lay seriously to heart these highly necessary injunctions it would be no longer our sad complaint that things go constantly awry, though we try (oh, so hard!) to make affairs move smoothly.

Words must be used in their creative potency to forestall events if we are to win through them the best they are capable of producing.

Prediction is only the Latin equivalent of foreword; we predict oftentimes by saying that something is coming whether we deem it desirable or not.

Our words attract a great deal to us that comes our way very mysteriously.

The magician is only one who knows how to speak words of power so potently that through the

working of the Law of Vibration he compels the unseen elements to do him service.

All magical treatises have much to say about commanding elementary existences through understanding how everything in nature is bound to answer when its name is called, and though many among us may fail to comprehend the more erudite operations of the magical theory, we can all learn and practise enough of its fundamental principle to greatly sway the circumstances of our lives and prove ever more and more the truth of that tremendous declaration which all of us can quote quite glibly, "According to thy word be it unto thee." This being so, let us resolutely determine to speak only such words as we shall be glad to have fulfil themselves in our history.

## WHAT IS THE HUMAN AURA ? HOW CAN WE DEVELOP IT ?

As an introduction to our present topic we may well consider the relation of its atmosphere to a planet, for on that depends the planet's inhabitability according to astronomical testimony. We read in the opening chapter of Genesis, that previous to the "fourth day" no sun, moon, or stars had yet been created by God to give light to the earth, which suggests to the thoughtful reader a planetary condition anterior to the appearance of life on earth as we now know it. Has Mars an atmosphere, and if so what is its condition? This is about the first question raised by those who are speculating whether our brother orb sustains forms of intelligent existence in any way resembling us. The condition of a planet's atmosphere registers its period in evolutionary development, and the auric belt surrounding a human being marks the stage of interior growth attained by that human entity.

Auras and atmospheres are, we know, generated from within, rather than accreted from without, therefore we may compare a person's aura to a spider's web rather than to any purchasable article of clothing. Artists have always displayed some familiarity with this subject, for it has been an almost universal custom among painters to portray

## WHAT IS THE HUMAN AURA? 145

a halo of light surrounding the head of a saintly personage, and the greater the saint the brighter and more widespread this emanation. A simple study of a few noteworthy pictures will give a good outline idea of the aura, what it is and whence it is generated.

There is an old tradition that when Moses came down from the summit of Sinai his countenance was so effulgent that the people whom he addressed could not endure to gaze upon this unveiled splendour, consequently at their request he wore an artificial veil. Michel Angelo's famous painting of Moses curiously represents the great law-enunciator with horns. This has provoked much comment and some ridicule, for this is only a travestied portrayal of the radiant emanations of dazzling light which stream from the head and face of an illustrious Adept, one whose inner body shines, at least at times, through the outer body to such an extent that his external form becomes illuminated. Raphael's "Transfiguration" represents the Master of Christendom as radiating such glory that his three attendant disciples, Peter, James, and John, fall prostrate to the earth. This is clearly founded upon the Gospel narrative, which informs us that his countenance shone like the sun and his raiment became white like the light. Now the whiteness of the light is, as we all know, a luminous whiteness containing within itself every colour of the rainbow, and this, in the language of colour symbolism, betokens a completely symmetrical development.

In Charles W. Leadbeater's *Man Visible and Invisible* we have presented to us, in the graphic

form of pictorial illustration, a great deal of information about the aura, well worthy of careful study. The Health Aura is a very important matter, and should be considered thoughtfully before we attempt to traverse more mystical and therefore less familiar regions.

As we are all unpleasantly familiar with the disagreeable fact of infectious disease, we can readily transfer attention from that painful and distressing theme to one that is beautiful to contemplate. All theories of magnetic and kindred modes of healing are based on a fundamental acknowledgment of some vital and vitalising force which can be communicated from one person to another; and when we contemplate mental treatment, we are often led to think of some transmission of thought, or of some result of a certain helpful kind of thinking, from a vigorous practitioner to a debilitated patient. An auric emanation may often flow freely from one individual to another without the actual knowledge of either party, but there must be some qualification on both sides or such an effect could not occur. Health is not only as contagious as disease, but more so for several obvious reasons. In the first place a healthy state is a natural, welcome, and attractive condition, while all pathological states are unwelcome and repellent. We are instinctively attracted by health and beauty, and our common instinct invariably inclines us to resist the approaches of disease. Susceptibility to maladies is an evidence of weakness or unprotectedness; for those whose constitutions are vigorous and who are in the enjoyment of robust health are immune, or in

an antiseptic condition. No one willingly contracts disease, but multitudes are seeking the services of all kinds of doctors from whom they expect to obtain relief from maladies. The outgoing "virtue" or health-emanation which proceeds necessarily from a truly healthy organism is received and absorbed to such an extent by people in general that abundant testimony is given to this experience by multitudes who have never attempted to offer any scientific explanation of the phenomenon.

With the increasing recognition of clairvoyance and kindred extensions of normal faculty, which is a characteristic sign of the present times, the public at large is eager for information as to the *how* of many experiences hitherto taken for granted without any attempt at explanation, and though we are not yet in possession of a completed system of interpretation ready to hand out to all inquirers, we certainly are well on the road in that direction, if we credit the visions of trustworthy seers whose testimony is readily accessible.

Most people are far more clairsentient than clairvoyant—they feel vastly more than they see, consequently when we speak of the *form* and *colour* of auric emanations, we are treading on somewhat unfamiliar ground.

The symbolism of colour is quite well known to all students of ecclesiastical and Masonic ceremonial, but exactly how we ourselves produce colours of differing hues and intensities in our own rotating auric envelopes is a topic which only very recently has come up for prominent general discussion.

The seven hues of the rainbow all contained in

white and revealed by spectrum analysis can, according to clairvoyant testimony, be clearly discerned in the aura of a well-developed human being, but one would have to be practically a Master before these seven colours would appear in perfect symmetry, all equally prominent, and all of a brilliant but mellow lustre. With most of us there are certain dominant colours, or perhaps only one especial colour, pre-eminently marking our stage of development, and when such is the case, whether any one actually sees the aura or not, people in general sense that our condition is so generally established, within certain definable limits, that we can be fairly expected always to act in a particular way when placed in certain circumstances. A few there are among us who seemingly have no permanent kind of aura, because our mental conditions are perpetually fluctuating, and we are therefore swayed by all sorts of outside influences, instead of generating our envelope from within. A little consideration of this matter will soon enable us to see how easy it is to account logically, on the basis of the aura, for the remarkable susceptibility of some persons, and the non-susceptibility of others, to those often prevalent epidemics of disease of a particular variety (influenza, for example) which become positively fashionable at certain times, and spread from place to place just as fashions in dress and social customs travel. With a deeper than ordinary insight into the inner teaching of Sacred Scriptures, we can readily catch glimpses of the practical truth lying below the letter of the story of the Plagues of Egypt, which

on the surface may appear incredible. Locusts, frogs, and other creatures, commonly looked upon as pests, have surely no special affiliations with certain races of people and not with others, to the extent of invading the dwellings and destroying the property of Egyptians while they steer clear of all Hebrews and their belongings. Taken exactly as it stands as a merely literal narrative, such an assertion as we find contained in Exodus affords opportunity for the sarcasm of a cartoonist, but regarded in its interior meaning it is capable of supplying us with a vast amount of food for profitable reflection. In the esoteric sense, Israelites represent those who, because they are living lives of enlightenment and purity, are protected by their own health-aura against the inroads of disorder; Egyptians denote such as are living in carnality and worse, for they are seeking to hold their neighbours in servitude, not merely gratifying their own propensities. No doubt Jewish historians have often sought to dilate especially upon the virtues of the literal House of Israel, while they have unduly condemned the native population of Egypt at the period just preceding and accompanying the historical Exodus, but this is neither here nor there in a dissertation upon the aura, which can be regarded communally as well as individually, for there is a collective aura peculiar to a community, and even to a nation, as well as a personal aura, which is the private and transportable property of the individual who generates it.

The well-known phrase "building the hut," while it can, of course, apply in some material instances

to the erecting of a little structure made of wood, applies mystically to the rearing of a tabernacle unseen by eyes of flesh though visible to the eyes of the spirit; it is this that constitutes the "dwelling," mentioned in the 91st Psalm, which no pestilence can possibly invade. The rearing of this shelter, which encircles us at all times and in all places, regardless of what may be around us, is a mental rather than a material task, yet so long as we are ultimated in the outer bodies which now envelop us, we cannot afford to be totally indifferent to exterior considerations; it is a fact, however, that as we rise above the ordinary plane of sense life, with which we are all to so great an extent familiar, we can resort to protective and preventive measures altogether transcending the common run of sanitary regulations and precautions. It is a matter of some importance whether we wear white or black on our external persons, or whether our diet is wise or foolish, but it is a question of immeasurably greater moment whether we are entertaining pure or impure thoughts, and whether we are striving to realise high ideals or contenting ourselves with unspiritual ambitions. Whenever possible, and always as far as possible, we should array and feed our bodies in such a manner as to correspond with the inner states we desire to constitute and hold, but occasions do arise when attention to exterior details to any large extent appears impossible, though never can we be so situated as to be unable to obey the mystic directions given to their disciples by those wise teachers who, knowing thoroughly the limitations of external life, do not attempt to

burden their students with rules which often cannot be followed, but confine themselves to important directions concerning interior methods which are always appropriate and practicable.

As we all have leisure at night, after we have sought our couches, to place our minds wherever we may please before allowing ourselves to go to sleep, it is universally possible to fix attention, after one has retired for slumber, upon exactly that ideal condition one may desire to realise, no matter how far from that ideal may be one's ordinary physical environment. Not only can we indulge in profitable mental picture-making, which is the rightful work of the imaginative faculty—we can see ourselves surrounded with an auric sheen, a veritable all-encompassing circle of light, which so completely encloses us that we feel perfectly secure from all attacks of annoyance, regardless of what influences may be outside of this protecting belt. The famous "Magic Circle," the "Circle of the Church," and much else encountered alike in mystic and in classic literature, can be well looked upon as a self-constructed garment on the psychic plane which the magus or magician has learned to fashion through the combined forces of will and understanding. When Cardinal Richelieu stands within the "Circle of the Church" he claims immunity alike from danger and from insult, thereby testifying to the continuance in his day of a confidence in self-made talismans handed on from ages of remote antiquity.

Modern thought tends to seek a scientific explanation of the marvellous rather than to repudiate

it, for in scientific circles to-day we find little, if any, of the blatant denial of the super-physical which became so offensively prominent during the 'seventies of the nineteenth century. We are beginning to admit that we can function on other planes than the physical, and that matter can and does demonstrably exist in conditions quite beyond the reach of unaided average sense detection. With these higher and subtler grades of matter the question of the aura is immediately concerned, for it does not follow that, because it requires an unusual clarity of observation to discern an object, such object is therefore not included in the material universe. A delicate scientific instrument can readily detect, as we very well know, many octaves of sound which the ordinary human ear cannot apprehend, and numerous proofs have recently been offered by the famous French scientist, Baraduc, and others, that forms generated by human emotions can be registered by sensitive apparatus.

We often feel the auras we do not see, because most of us are so much more sensitive to that phase of sensation than to any other, but it is quite possible to see, hear, taste, touch, and smell auric radiations, as they carry with them on a higher plane of vibration all the properties of emanations in lower octaves, and these are well known to possess flavour, odour, texture, and all other attributes common to the objective world. It seems that colour interests many people more than any other characteristic of aura, unless it be form. This is probably because it readily lends itself to graphic pictorial illustra-

tion, which is always a means whereby people can easily learn to appreciate ideas which would otherwise appear abstract. We all know some of the effects of colour on the outer plane, and it is exactly the same, only intenser and more vivid, on the inner. Such often employed sayings as "true blue," "a brown study," "a scarlet rage," and many others which might easily be cited, immediately suggest, and indeed reveal, the almost universal prevalence of a colour terminology founded on clairvoyant testimony and scientific analogy. But though we have "true blue," meaning constancy and fidelity, we have also "a fit of the blues," conveying a totally unlike suggestion. We can only account for any such wide dissimilarity pertaining to a single colour by noting how clairvoyant and other testimonies combined reveal the important fact that the quality of a colour, not the hue itself, indicates the healthy or unhealthy condition of the one who emanates it. Supposing all studious or meditative mental states to be broadly classifiable in the brown category, if the subject of our study or meditation is cheerful and wholesome our shade of brown will be bright and pleasing, and the auric radiations we generate will stream upward and be tinged with light; if our studiousness has taken a melancholy turn, the colour will be much darker and without accompanying brilliance; if we are plotting mischief in our meditations the brown will appear rusty, sometimes verging on black, and instead of straying upward as it flows outward, it will stream downward. The blue which is proverbially true is sky-blue, the colour of sapphire or turquoise, while the hue of temporary

despondency is not so much blue as dull bluish grey, and in this instance also, in the case of the desirable condition the aura streams upward, and in the undesirable state it flows downward. It is literally true that there are heavens above, and hells beneath, without leaving the atmosphere of this planet, and no one can fail to see some significance in the fact that low-lying districts are far less healthy than altitudes. We are less susceptible to inharmonious vibrations when our own rate of vibration is such that it has affinities with the pure and elevated; on that account it follows that whatever raises the tone of the mind helps to invigorate the body as a consequence; and whatever causes mental depression predisposes to physical distress.

Those who understand the nature of the aura and how it is generated have no difficulty in grappling with the most curious cases in medical experience, and they often see clearly why and how it is that the doctor who helps one patient amazingly can bring no relief to another. If we intend to make some simple application of our mental visualising power, we can easily demonstrate quite a great deal in the way of self-regulation by forming the excellent habit of surrounding ourselves in imagination with a sheen or robe of light, generally of clear glistening white, but when we feel the need of some particular help or stimulus we should mentally out-picture this garment of shining aura in exactly the colour which best denotes the state we wish to express. Taking the seven prismatic in the order in which they appear in the rainbow spectrum, we pronounce red the colour of love, courage, energy, and

all pertaining to the vigorous side of life. A very clear strong red in rather a low colour-octave manifests great physical energy, bodily courage, and determination of purpose; if the red be lighter it shows that more moral purpose and something of a higher kind of affection than the merely animal is present; if the red be dull and murky it shows affection distorted by jealousy, cupidity, or some other unworthy impulse. As red is the colour of martyrs who have willingly shed their blood for conviction, and also the colour of fire, which all over the world, in all ages, has been associated with Divinity, there is no reason whatever for thinking it must be a low colour, except in the sense that in any scale it is always the first note. We may be living at the commencement of what is for us a new spiritual life, and our aura will exhibit much red, but it will surely be a beautiful clear red. Orange signifies a combination of affection or desire and intellect, and is a self-assertive hue. Yellow is the intellectual colour *par excellence*. Green is the maternal, home-making, home-keeping hue. Blue is typical of faith, trust, confidence, serenity, in a word of all that is meant by restfulness in the true sense, when the thought of idleness in no way mars the beauty of our concept of repose. Purple or Indigo is called the royal colour because it combines affection, strength, and dignity. Violet is the most idealistic and transcendental of the seven, and is indicative of all those aspirations which reach out beyond the common things of life, and seek communion with more exalted and enduring regions than the fields we traverse in search of our best

material goods. Rose pink is especially suggestive of an optimistic view of all things, and should be worn as a mental garment whenever one feels the need of looking through proverbial "rose-coloured spectacles." As an experiment, especially when one does not find it convenient to wear outwardly an appropriate colour, it will indeed pay well after retiring at night to picture oneself clad in a robe of electric radiance, insulated but not isolated from the world around. We strengthen and improve the quality of our aura by every resolute act of concentration we make on a desired object, refusing to permit the least distraction to intrude. As the aura is really spun out of the bodies of those who generate it, though out of an inner body rather than an outer, as truly as the silkworm evolves the silk and the spider the gossamer thread, it is just as inevitable on the mental as on the physical plane of existence, that we must be properly supplied with suitable aliment if we are to spin auric webs which will not only protect us but radiate blessing on those around us. The health-aura of a phenomenal healer stands out to a considerable distance from his person, and is of an exceptionally powerful grade. The intellectual aura of a very successful orator, who convinces his hearers and commands their prolonged attention, does the same; and so on, with every grade of aura we might multiply instances *ad libitum*. Not only do persons carry their aura with them, they are continually throwing it off like the fragrance of a flower, therefore there are indeed sick persons and sick rooms, and rooms as well as persons can be healed by the introduction

## WHAT IS THE HUMAN AURA? 157

of an entirely opposite sort of auric radiance to that which has filled them with those unfriendly microbes which healthful emanations vanquish precisely as fresh air drives out foul and heat conquers cold.

## SUCCESS: HOW TO ACHIEVE IT

IN speaking of success, one is immediately confronted with widely different standards—so much so, that what one would call success another might term failure; but, radical and pointed though these discrepancies may be, it is always possible to deal with the law governing all kinds of success in general, leaving individual students to apply it in their own particular interests as they individually desire.

All universal teaching includes the particular, and nothing can be more completely universal than the great sayings of the Masters, which we none of us entirely comprehend. The wide-embracing majesty of these utterances is such that no one could have originated them who was not profoundly familiar with the working of changeless universal law. As none among us are entirely consistent in our affirmations (whether we are, or not, in our desires, is another question), we mostly realise indefinite results from prayers and other spiritual exercises which we either employ perfunctorily, or else spasmodically. It would be profitable to meditate deeply upon these two important declarations: "Whatsoever ye ask in prayer, believing, ye shall receive," and "Every one that asketh, receiveth."

Many people to-day devote themselves to an

effort to prove that prayers are ineffectual, and they base their shallow conclusions upon very superficial observation of exterior phenomena, entirely forgetful of the fact that we do not only reap AS we sow, but that we reap WHERE we sow. Until this fact is acknowledged duly, there will be much bewildering controversy conducted in a blind mental alley.

We, none of us, need be told that to succeed as farmers, we must intelligently till the soil, and before we can be highly prosperous as agriculturists, we must know something of meteorology, as well as chemistry. These several parts of knowledge combined may enable us to do many things that sheer industry alone would not enable us to accomplish. Industry is always a fundamental requisite, and enthusiasm is another grand essential to success, but even with these two main pillars our temples may be very incomplete.

Success from your point of view, or mine, is assuredly a condition which you or I inwardly enjoy and admire, for neither you nor I can possibly feel successful, and at the same time discontented or unhappy. Nothing can be more foolish and shortsighted than to set up a single uniform standard of success and expect everybody to agree to it. We all know that so long as tastes differ, modes of life which would be highly pleasurable to some, would be odious to others. To succeed, then, is to attain to some ideal condition of our own devising, or at least to feel satisfied that we are filling a place in the world worthy of our best endeavours. Whether that station be public or private, high or low, in the esteem of others,

matters not to us, for each of us must live an individual life and no one can possibly render a full account of any other.

Failure, which is, of course, the exact contradictory of success, does not necessarily imply any outward symptoms; it is an inward sense of disappointment bordering on despair which is quite as likely to possess the owner of a mansion as the occupant of the most squalid tenement in the poorest district of a congested town. *I am a success* is a far greater conviction than can be expressed by *I succeed*. *I am successful within myself*, is a comprehension that changing circumstances cannot affect, and it is this interior success that can alone defy fate and smile serenely in presence of any imaginable permutations.

A sort of temporary Stock Market success may be very gratifying to those who play with the "Bulls" and "Bears" of Wall Street, but in the nature of the game it must be precarious, and it is always accompanied by more or less anxiety and unrest, for the wheel of fortune in its constant rotation often "robs Peter to pay Paul." The origin of this figure of speech, now so frequently employed, carries us back to those old days in England, when a part of the revenue of one great London Church, Westminster Abbey, dedicated to St. Peter, was appropriated to expenses connected with the Cathedral of St. Paul. The illustration is apt, for it concerns the shifting of funds from one part of the city to another, and does not touch the question of original creative industry.

Labour and capital are very imperfectly compre-

hended terms, although they are on the public tongue incessantly. Fundamental capital is within ourselves, and is ability to labour. Labour is the use made of this inherent capital. The common notion is, that capital is something outside ourselves, that we may lose at any moment through the fluctuations of the money market, influenced by every variation in the attitude of nations toward each other, and often by internal dissensions in the country in which such capital is invested. It therefore follows that our tenure of this must be extremely insecure, as it does not lie in our power to control the many operations which affect the rise and fall of stocks and bonds. It is, however, true that good judgment often goes a very long way toward securing even outward interest; and a successful financier is by no means an unknown quantity. But there is growing up among us a healthy desire to become truly and permanently self-supporting, very different indeed from those "Remittance men" in Canada, who live in one hemisphere, on the fruits of what other people are earning in another. There can be no true idea of success until we come to realise the value of our own inherent capacities, until we feel that the sources of our prosperity are within us, not outside of us.

Since the opening up of Alaska, many enterprising young and middle-aged men have wended their way to the mighty new North-west to take out of the bosom of the earth some portion of its long-concealed and inestimable treasure. Enterprise is necessary, so is the right sort of primitive capital—ability to work, united with a love of

industry. This capital is what able-minded, able-bodied people are invited to invest, and to these investors no difficulties seem too great to conquer. External capital we must handle wisely in our own and others' interest, but the force within us is our permanent stock in hand.

The great interest which perennially attaches to biographies, and most of all to autobiographies of remarkable men and women, who have proved in some way peculiarly successful, is that these records do far more than simply remind us of the accomplished triumphs of a few especially distinguished people; they also give us valuable pointers on the road to success for ourselves, unless we place ourselves in the foolish category of believers in blind chance or luck, in which case we cannot profit from the perusal of any history or biography.

Children in school are taught to commit to memory and frequently to recite Longfellow's noble lines:—

“Lives of great men all remind us  
We can make our lives sublime.”

This declaration is perfectly true, but how pitifully vague and narrow is the common opinion of sublimity! A few very extraordinary instances are usually cited of persons very unusually placed, who have achieved some certain greatness, but the magnificence of noble character and heroic achievement, disconnected from the extremely exceptional, is but very rarely referred to, and it is the average position in life which must necessarily fall to the lot of most of us, because exceptional positions, as

a matter of necessity, can be but few, no matter how society may be organised.

The lesson which can be learned from such biographical sketches as we frequently read, is indeed vital and intensely practical, when we take note of the essence rather than the letter of success. Essential success is achievable anywhere and by anybody, but attainment of a definite outward appearance of success is an entirely different matter.

We always claim that there are five great life essentials which we may all come to enjoy, viz., health, happiness, success, industry, and usefulness. It seems impossible to actualise any one of these apart from the other four, as they are so closely interblended. Success without health and happiness, its concomitants, is a mocking term, and it seems difficult to see how any real success can be experienced apart from industry, or without a conviction that one is useful.

Here we are thrown individually upon our own concepts, and equally upon our own definitions. Because we call certain people successful, by no means proves that they feel so, or that they are so; we are in such cases blindly applying standards for all our neighbours without the least knowledge of how they regard their own lives, upon which we presumptuously sit in judgment. In the deepest sense, no one can possibly speak confidently for another; therefore each one may treat himself for success as precisely as he pleases, but never presume to set standards for anybody else.

So much has been published, during recent years,

concerning Success Clubs, that public curiosity is aroused to know what they are, and whether they accomplish anything. A Success Club is often a loosely organised company of subscribers to some magazine, who enjoy the benefit of membership in consideration of an annual subscription. These people may be scattered all over the world, but it is presumed that they all participate, to some extent, in the advantages accruing from the sending forth of success thoughts, or "vibrations," daily from the publishing house, or some associated place, where the mental operations function. There is nothing new or strange in this practice, as it is in accord, fundamentally, with the uses of influential ecclesiastical organisations and societies of occultists from time immemorial; it is only in the peculiarly modern and distinctively Western way of calling attention to the working of a universal law by catchy advertising that we trace a novelty.

Now, it is impossible to calculate, with any degree of nicety, how many people are benefited, or to what general extent, by these up-to-date applications of a venerable psychic method of demonstrating the truth of the excellent adage, "In union there is strength," but it is not difficult to comprehend that benefits may easily result from the course pursued. At the outset we must always remember the good effects producible in the consciousness of a susceptible, sensitive person, by the feeling that he is now no longer struggling alone, but has united himself with a numerous company of co-operating helpers. This thought alone,

altogether regardless of any other aspect of the situation, throws a bright and broad flood of light upon the whole question of benefit, and we may well add to this, the large probability that some measure of thought-transference does take place whenever a number of people are psychically associated by common desire and confident anticipation of mutual benefit. Only the most heroic minds can long bear the sense of mental solitude, and, as our natural impulses are gregarious, it is only in very rare instances that we are reasonably called upon to suffer it. We are apt to become too isolated mentally. We should be much stronger than we usually are, if we dwelt more upon mental co-operation and dismissed entirely all foolish fear of something designated "hypnotism," a word which many people use as a scarecrow to frighten away seekers after the benefits of spiritual affiliation with their fellow-aspirants. Individuality is not anti-social, as some appear to imagine; a truly individualised man or woman makes the best type of co-operator. We must never allow ourselves to lean unduly one upon the other, but we must keep step in marching, and work shoulder to shoulder. As we become better acquainted with the intricate working of law on unseen planes of activity (unseen, unless we are clairvoyant, but, in that case, easily discernible), we shall grow to trace those mystic, auric interblendings, which we all feel, though only a few can see. As everything seeks and finds its own level, a thought of success has affinity with thoughts of like nature. This explains the oft-quoted truism, "Nothing succeeds

like success," which clearly means that when we have entered into a success current and formed a success habit, it is easier for us to go on succeeding than it would be for us to fail. Though it sometimes sounds harsh or unkind to say it, there is nothing more bracing to the downcast than to persist in assuring them that means for future advancement, regardless of past failure, are actually within their present grasp. Stupidity and failure are very closely allied, and many industrious, plodding people are often stupid in some respects, although admirably conscientious, according to their light. When any business begins to deteriorate, it generally runs down quite quickly after a slight depression, unless some one at the helm realises the paramount importance of changing at once the mental current. When a new manager appears and advertises flagrantly that the business has changed hands and is now under entirely fresh supervision, he is manifesting a very real acquaintance with the Law of Suggestion, for such an announcement is never made unless the former management was to an extent unsuccessful and so regarded by some section of the populace. We notice, on the other hand, how persistently new directors keep up old names, when such have been long connected with successful enterprise. The name itself is so valuable a business asset, that many newcomers would gladly pay liberally for the privilege of using it; and yet, whatever may be the value of a name, or of a locality, a really powerful human being can throw into the name, and into the place, so much of individual effluence

as to entirely counteract the weakness or undesirability originally attached to the place, or to the title. It is here that we master fate and prove ourselves refashioners of circumstances. When we take the final "s" away, and spell circumstance as singular, we begin to grasp some idea of where, and how, a "success start" must be made. Take any institution you please as an example—a school under private management, a theatre, hotel, or boarding-house, will serve equally well for illustration—and you will find there is something mysterious and indescribable, that makes one institution so much more successful than another. Failures and bankruptcies often occur in eligible localities, and where all outward appearances are enticing to patronage, while many marked successes are associated with obscure situations and comparatively uninviting hostelries. Something which we must term *atmosphere*, as we know not how to characterise it by any other word, is accountable for the failure in the one case and the success in the other. There is a "home feeling" that one enjoys in one place, which is entirely absent from another, and this is due to the mental attitude of the proprietor and whoever else may have to do with the running of the interior management. An ephemeral temporary sort of success is attainable, no doubt, in meretricious ways, but no permanent prosperity in any line is thus achievable. Although many of us delight in change, and love to travel, we all have a home instinct inseparable from the thought of permanency, and we need, in these days of frequent and rapid transit, to carry the permanent home

feeling into everything we do, and to every place we visit, if we are truly to succeed in any industry higher than the production of "hack" work. The essentials of success being the same fundamentally, regardless of the special line along which any one may be seeking to achieve and demonstrate it, it is not at all unreasonable to claim that a single treatment for success given to a large number of people at one time may prove advantageous, whereas if it were necessary to mention the particular object each member had in view, it would require much more special information, and also it would be necessary to treat distinctive cases either singly or in differentiated groups.

One of the prime requisites for success, often overlooked, is the need for complete concentration on one's own affairs, to the avoidance of criticism of our neighbour's methods; another great necessity is to distinguish radically between desiring, and even determining, to secure a certain kind of position, which is quite legitimate, and an attempt to get some particular situation, which is clearly unlawful.

The same law that applies to prayer applies to treatment for success, and we are apt to encounter the same errors in both connections. One of the stock objections to prayer is based upon the assumption that people who pray are endeavouring to change some law of Nature, and then follows a protest against an attempt to do something that no rational person ever tries to do. We have often been asked our opinion of trying by mental methods to get a particular situation that perhaps fifty, or more, people are also trying for at the same time,

and which in the nature of the case only one person can secure. Our reply is, invariably, that to enter such a mental vortex or maelstrom is highly dangerous for delicate nerves, and even if nerves are like steel, it is a very foolish and contentious method of endeavouring to obtain employment. It is, moreover, diametrically opposed to the true idea of supply and demand.

Henry Wood in his fine treatise "The Political Economy of Natural Law," has given the original definition of the word *competition*, which meant, before its perversion, to attain to competency, therefore each individual within a co-operative commonwealth should be competent to discharge some particular kind of service and thereby contribute to the general good while enjoying the fullest possible amount of individual well-being. Nothing militates more powerfully against the rearing of an ideal social fabric than the false views of competition which now prevail, and until these are dispelled, it will be impossible to demonstrate the law of affluence about which we all hear a great deal in "New Thought" and kindred circles. "Can we all be opulent?" is the query continually raised, and the right answer is, "Decidedly we can, if we take the right means of becoming so." It cannot be to the overcrowded professions that enterprising youths and maidens can confidently look for the fulfilment of their daring dreams of success in years now future, but to new inventions, to novel forms of industry must they turn, and to direct them into these channels, New Thought is required above all things.

Success for the energetic and the enterprising is

not to be found in following, but in leading; not in pushing others out and forcing ourselves in, but by steadily working with the Law of Progress, which is continually revealing fresh fields in which to work. Luther Burbank of California, by developing the wild and seemingly worthless cactus into a delicious and nutritious article of diet, has done very much to show how the *Law of Success* does actually work, for out of the most unpromising raw material, this enterprising educator of the vegetable world has done an incalculable amount to set many another enterprising student of possible further evolutions on the track of still greater and yet more important discoveries.

## SLEEP, DREAMS, AND VISIONS

THROUGH the present growing inquiry into the religious practices of the Greeks and other noble nations of past ages, we are finding a large amount of information concerning the Temple Sleep, which was one of the most effective means for inducing interior enlightenment and vanquishing a host of ailments otherwise unconquerable. On many church doors to-day we see the welcome and wise invitation to enter for rest as well as for prayer and meditation, and it is a great boon for workers in cities to have opened to them these havens of refuge where they may become spiritually, mentally, and physically invigorated in a consecrated and unexcited atmosphere.

Rest does not necessarily involve sleep, for we often enjoy complete repose while we are wide awake and fully conscious of all that is going on around us outwardly, but there is a close and continuous connection between sleep and rest, therefore it is legitimate to consider the two together, even though they are not inseparable. When we are in a restful frame of mind, we can easily get all the sleep that will profit us, but when mentally disturbed we cannot usually obtain it, consequently the expression "too tired to sleep" is a familiar one. An exceedingly useful and salutary practice is to take a

definite rest while yet awake in preparation for the right kind of sleep.

The wise injunction, "Let not the sun go down upon your wrath," has a deeply occult as well as an obviously practical application, and indeed when occultism is rightly understood, it is found to be intensely practical, because it teaches us how to regulate that interior life of ours from which our external life receives a large preponderance of its guiding impulse.

Sleep is by no means a condition of mental inactivity, although we seldom carry over from the sleeping to the waking state any very precise remembrance of our experiences while sleeping, except in cases where dreams have been intensely vivid and unusually impressive, or where actual visions have come to us and made too great an impress to be lightly dismissed on waking.

In the practice of healing and educating through suggestion, many practitioners are giving much attention to the efficacy of suggestions received in natural sleep where nothing resembling induced hypnosis has occurred. Parents and teachers are finding that they can help children to dismiss harmful habits, and cultivate good ones in their place, through the agency of suggestions given at night, after the child has passed into natural healthy slumber. The effects of this method of treatment are often excellent, and its practice is an agreeable substitute for those harsh coercive measures which betray barbarity and ignorance, and which, in the long run, serve to endear bad habits to the very children whom we blindly seek to elevate.

## SLEEP, DREAMS, AND VISIONS 173

According to T. J. Hudson and many other well-known authors, the "subjective mind" never sleeps, it is only the "objective" which requires repose. Whether such a statement is susceptible of complete demonstration or not, we shall not find it difficult to prove that there is a plane of conscious susceptibility which can be reached during sleep more readily than in the waking state, if only because, when we are asleep, we are not affected by outward sights and sounds and are not taking part in the external business of the world around us. True rest is always change of interest and occupation, not idleness, and that we are not mentally idle during sleep is clearly shown by the fact of dreams and visions, which have proved continuous in all ages and among all peoples, although there are some persons who tell us that they know nothing of visions and never remember any dream.

Dreams are divisible into at least three definite categories: ordinary, significant, prophetic. Ordinary dreams are very frequently induced simply by our mental engrossment before we go to sleep. To prevent disagreeable and exhausting dreams, whether we also induce agreeable and beneficial ones or sleep dreamlessly, it is necessary to make it a steadfast rule to contemplate something desirable and helpful before allowing ourselves to go to sleep. Light refreshment before retiring is always to be advocated whenever there is any feeling of hunger.

The quality of sleep is far more important than its quantity, although it is always healthful to sleep until you wake naturally, whenever duties will permit. As we come to practise suggestion more

and more convincingly, we shall be able to dispense entirely with alarm clocks or loud thumpings on doors early in the morning to arouse us from protracted slumber. In the case of delicate and highly nervous persons it is extremely prejudicial to permit a startling sound to arouse from slumber, and where one has not grown to have sufficient confidence in his own suggestions to rely on them implicitly, it is well to take treatment for sleep from some experienced practitioner in whom one feels confidence.

To regulate sleeping is equally to control waking. A very good suggestion may be given as follows: "I sleep from 11 P.M. until 7 A.M." Thus you are suggesting to yourself the full prescribed eight hours' repose, and you designate exactly between what hours you will sleep refreshingly. If, on some other occasion, you have cause to change the time to "from 10 P.M. until 6 A.M.," or "from midnight until 8 A.M.," or "from 1 A.M. until 9 A.M.," or to lengthen or abbreviate the number of hours, either to give yourself a longer rest or to be up in time for some unusually early business, you can quite readily carry out a new suggestion by employing the same method, although it does usually follow that when we have accustomed ourselves to an accepted routine we experience some obstacle at first in changing it.

Travellers, and all classes of people whose occupation is fluctuating, and who are obliged to do their work at irregular intervals, can easily become accustomed to these changes by relying upon the force of immediate suggestions, regardless of any that may have gone before, and it will soon be

## SLEEP, DREAMS, AND VISIONS 175

found that the continual practice of suggestion and reliance on its efficacy will put an end to bad dreams at the same time that it vanquishes all kinds of nervous perturbation. Significant dreams, as distinguished from ordinary, are inducible by selecting an object for concentration before going to sleep and passing into the sleeping state while contemplating it.

Telepathy or mental telegraphy is more often demonstrated during sleep than when both parties are awake, because of the greater absence of pre-occupation and liability to distractions; also because when we are sleeping we can and do "function on the astral plane," and serve as "invisible helpers," as we are told in theosophical literature. During quiet meditation while awake, many sensitive people enjoy convincing visions, but in the busy crowded life lived by so many people in modern cities, time and opportunity for such reposeful introspection are often conspicuously absent; it is actually only at night and while in bed, that many people get any adequate opportunity for retiring from the outer world and entering the mystic silence.

If we wish to practise telepathy systematically, we can very well make a mental picture of a friend with whom we desire to communicate, and speak mentally to that friend just as we would speak physically were we both together and capable of supplying each other with information in ordinary external ways. No sense of distance or of difficulty in establishing connection should be admitted any more than when we employ a long-distance telephone.

It is remarkable to observe how closely allied are conditions necessary for successful telegraphing and telephoning on the mental and physical planes. Any undue raising of the voice physically, promoted by a sense of difficulty in making oneself heard, usually contributes, not to increased clearness, but to indistinctness; so do excitability and doubt tend toward confusion. It is the clear, calm, unexcited, resolute tone that carries farthest, and makes the most definite impression wherever it is heard. Let this be borne in mind in relation to telepathy, and we shall soon have far more satisfactory results than we now commonly obtain.

When you give a treatment, or seek to convey any mental message to a sleeping child or adult, literally in the same room with you, you should speak mentally in a clear, decisive manner, articulating every syllable of every word, and generally repeating the more important words and sentences. If the child or patient partially awakes, as it sometimes happens, go on with your treatment or the delivery of your message just the same, taking no account of the partial wakefulness, but, should your child or patient waken thoroughly and question you, enter at once into agreeable conversation, and transfer your suggestive treatment for the time being to the objective plane, or else discontinue it until sleep has been restored. When the same vivid dream or vision recurs frequently, it invariably makes a strong impression on the dreamer, and when it concerns the same absent friend repeatedly, it surely provokes such an inquiry as, "What *does* make me dream of that friend so often?" to which is frequently added,

quite logically, "I am sure he must be thinking of me."

Prophetic or revelatory dreams are less frequent than any others, and these are not quite so readily accounted for; at all events, it requires much deeper reasoning and fuller acquaintance with the law of the psychic realm intelligibly to explain them. Why should Mrs. Gaynor, wife of the Mayor of New York City, have had an intimation that her husband was in danger just before he was shot? It is not very difficult to answer such a question if we agree with Ella Wheeler Wilcox, who says, as Prentice Mulford in his *White Cross Essays*, "Thoughts are things." Gallagher had contemplated shooting the Mayor some time before he performed the act, therefore his murderous inclination had gone out upon the atmosphere in form, and carried with it a malign potency which related him and his mental creations with similar thought-forms generated by other minds equally actuated by malice. As these were directed against her husband, with whom she was in real sympathy, the wife, being a sensitive and an impressionable woman, would feel a sinister influence directed against him quite as painfully as though it were levelled against herself.

In such instances we secure evidence of the force of thought-currents, but, until we grow able to detect warnings and act upon them, we have not proved the definite utility of premonitions. History abounds with detailed information concerning the prophetic dreams of celebrated personages, but only rarely are we shown how their foreknowledge constituted effectual forearming. It evidently needs a

much fuller development of the psychic faculty, resulting in a far higher than the ordinary measure of lucidity, to enable us to get information through interior channels which we can instantly apply for the prevention of crime and for averting danger, but such information does come occasionally, and there are many living witnesses to its beneficent reality.

To understand how we can "dream true" in the prophetic, as well as in the clairvoyant degree, we must realise that every outward event is a result of some prior mental or psychical event. Thus, when we are sleeping, or in a condition of trance, we are aware of the psychic realm but unaware of the physical, just as, when we awake, we are aware of the physical and unaware of the psychical. It is this opposite awareness that suffices to account for our beholding events and receiving reports of occurrences actual or past on the plane where we are then functioning, although future, and in some instances preventable, on the physical plane toward which they are trending.

"Coming events cast their shadows before," is a profoundly philosophical dictum, but seldom is it contemplated intelligently. Where are these "coming events"? What are they, and from whence are they coming when casting shadows before them? To use phrases as proverbs, but never to seek to explain them, is an idiotic habit of speech, for it reduces our proverbial sayings to the level of unintelligible jargon, when they are essentially words of wisdom out of which we can draw much helpful knowledge of an entirely practicable character.

## SLEEP, DREAMS, AND VISIONS 179

Warnings would be such in name only, and clairvoyance would only be amusing in some cases and distressing in others, were we unable to make any use of what is foretold, or of what we foresee.

Sacred Literature has always illustrated prophecy by referring to practical use made of prevision or premonition. It would have been all in vain for Pharaoh to dream of seven full ears of corn followed by seven wasted ears, and then of seven well-fed cattle followed by seven lean kine, and for Joseph to explain this double dream, which predicted with certainty the near approach of seven years abundance to be succeeded by seven years of unusual scarcity, if the Prime Minister had not been able to devise means whereby the people might be saved from famine during the time of scanty harvests.

To foresee and to foreknow, would be of very doubtful desirability were it an end in itself, but as a means to the all-important end of regulating our immediate conduct, foresight and foreknowledge may well be hailed as boons of immense advantage. Highly intuitive people who have learned to trust their intuitions draw very thin lines between revelations received in waking and in sleeping states, because they live nearer to the border between the two states of consciousness than do those of less acute susceptibility.

It makes no difference when, where, or how we gain important information, provided we get it and act upon it, therefore there is no uniform method to be devised and adopted for receiving illumination. We dwell upon enlightenment received during sleep chiefly because the great majority of our con-

temporaries are much more readily capable of training themselves to receive enlightenment during nocturnal rest than amid the bustling activities of the usual day, and also because, as many of us sleep about eight hours in every average twenty-four, it is extremely useful to know how to get something more than ordinary bodily recuperation during this third of our earthly existence.

We must hark back to concentration once more before we can make directions plain for increasing the benefits we are likely to receive asleep, for unless attention be given entirely to a single object after retiring and before sleeping, we have not complied with the first necessity for regulating dreams or preparing ourselves for visions.

The burdensome and distracting visions from which some sensitives continually suffer, are only plain indications of their unbalanced psychic state; they foolishly believe that they are compelled to undergo any experience which may be possibly within their reach, especially when they are sleeping, not knowing that were they to discipline their thought-action during waking hours they would soon be relieved of disagreeable complications through the night.

Many people dream frequently of the most incoherent situations, because they allow their thoughts to become and remain tangled while they are awake. Let them straighten out their contemplations before allowing themselves to go to sleep and these distresses would soon be past, but if they continue to sleep with the mind and thoughts in a maze, the result is a repetition of the unpleasantness of former nights,

since, as the cause remains, the effects follow in unchanging sequence. To dream frequently of hurrying to a train and then seeing it leave the station without you, is only an evidence that you allow yourself to worry frantically while awake about such very things, whereas, if you disciplined yourself to take it for granted that you would always use good judgment and meet all appointments punctually, you would strengthen your power of auto-suggestiveness and deliver yourself from annoyance while asleep.

George du Maurier's fascinating story, *Peter Ibbetson*, was only a singularly extreme illustration of a general principle, the working of which appeared phenomenal, almost to the point of miraculous at times, on account of the amazing thoroughness with which the two leading characters threw themselves into the psychic demonstration. The hero and heroine were so peculiarly situated, and so utterly dependent upon the use they made of their mutual dream-life for any sort of intercourse or companionship, and they were moreover so entirely wrapped up in each other's interests, although one was in prison, while the other was free to travel wherever she pleased, that these two spiritually united, but physically separated, friends contrived successfully a means for proving to the hilt the famous words of Lovelace, "Stone walls do not a prison make, nor iron bars a cage."

To take the idea of education during sleep seriously one must grasp quite vividly the idea of a real (not an illusory) spiritual universe, and deal with mental determination quite as definitely as with any sort of physical employment.

Our outward duties are often such that they allow us little, if any, time for the furtherance of some favourite mental pursuit, and as we cannot conscientiously or reasonably neglect a duty (although we often foolishly call certain claims duties, which are not such in reality), we have no day-time to devote to the cultivation of what interests us most, and for which we feel we have some decided talent. Now, if we are wise, we shall form and keep up the habit of seeing ourselves engaged in that pleasing pursuit before we go to sleep, and if we confidently anticipate enlightenment thereon during slumber, we assuredly put ourselves in psychological relationship with the influences that can and will co-operate with us in that pursuit.

For this reason it is a most admirable practice for lovers of music, painting, sculpture, philosophy, or aught else that does not enter into their daily routine of work, to go to a library, picture gallery, concert room, lecture hall, church, or whatever other edifice they prefer, during part of an evening after their work is over, and sleep awhile therein. It is the atmosphere of the place and the association of ideas which is so very profitable. If you read or listen for five minutes, or less, you may thoroughly get your needed keynote, then sleep will come to you naturally, and it will profit you, and while you are physically resting you are in communion with congenial spheres of thought and activity with which you have deliberately placed yourself *en rapport*. For the cure of nervous disorders as well as for the harmonious development of our interior faculties this right idea of sleep and its uses is of inestimable value.

## DREAMING TRUE

IN dreams and visions to-day, as in olden times, man may see what is before him. Any one may become as Joseph.

But anybody can dream—anybody can have a vision, like Pharaoh and his butler and baker—they could dream, but knew not the meaning thereof. Joseph not only could dream, but was able to see the interpretation of his own dreams, and theirs also.

Some will say, “If a deluge is coming, what good does it do for us to know it? Are we benefited by crossing bridges before we come to them?” Such reasoning is no reasoning at all: it is specious fallacy and mere sophistry, for there is no analogy.

In regard to the approaching seven years of scarcity: during the seven years of plenty, enough might have been saved up to last the nation through the years of famine; all might have made the same provision that Joseph did. This is a pictorial lesson of vast import.

The state of dreaming is an evidence of man’s psychical consciousness. While most of us dream false or imperfectly, there are some who dream true; we all dream true occasionally.

We talk of composing ourselves to go to *sleep*. You can go to bed with an uncomfortable thought, but do not allow yourself to go to sleep with it.

No one should ever allow himself to sleep without first putting his mental house in order. Never allow the shadows of night to fall until you have put out of your mind every discordant thought. Fumigate your mental apartments by putting yourselves into right mental attitude; cleanse your mental apartments; banish mental microbes!

Do not most of us retire at night in a flippant way? How many people think that it is really necessary to take thought about it? How many of us are careful about our mental clothing? We are very particular as to the care of our bodies, priding ourselves upon our cleanliness, putting on clean linen every day, &c.; but that is only skin deep. What about our thoughts? Of the two, it is better to have a clean heart and dirty hands, than clean hands and a dirty mind. A person's occupation may be of such a character that he is obliged to get his hands and clothes soiled; circumstances greatly control these things. But there are no conditions in which we cannot govern our thoughts: circumstance, surrounding environment, matters not at all in this regard.

Again—as regards sleeping with your head in a certain position—this cannot always be regulated, *e.g.* when travelling. People must give up all such puerilities, if they wish to become rightly related to the spiritual universe. It is bondage to things which causes all the sickness in the world. The mental condition attracts all things—according to its attitude. The mental condition must have its corresponding effect upon the physical condition.

In regard to dreams: bad dreams are usually

attributed to late suppers, &c. ; it may be so, if a person is in the mental condition to make a supper disagree with him. It depends altogether upon the mental condition. But one thing is certain : it is never safe to retire to rest with even an uncomfortable thought !

During the night—in the subjective, negative state—people do not know what influences they are open to. No end of mental and physical ailments result from bad dreams and insomnia. Wrong thought makes people ill through their dreams, causing a feeling of illness or languor in the morning.

We not only must remain positive during the day, but must maintain that mental attitude upon going to sleep.

At night, we are in the condition to draw towards us whatever we please—by going to sleep in the proper mental state.

We are magnets ! Take a mental bath every night before going to bed. Put away from you everything that could be a magnet to attract what is bad or unpleasant.

The mind in a chaotic condition will cause confused dreams. One needs to be in a perfectly healthy, well-balanced condition, to be able to dream true—not to dream of missing trains, and a good deal else that is hysteria.

You cannot get into a condition for dreaming true until you are in peace and harmony with all around you.

Instead of always jumping to the conclusion that people you misunderstand are unkind, calmly ask

for an explanation; when you do this in a quiet, calm way, errors may very often be explained away. This calm, quiet attitude prevents great misery.

It is a most dangerous thing to go to bed having a good cry over some grief or misunderstanding, drawing all the depressing influences that such a state must needs attract. The best way is to have an understanding—clear the atmosphere; sometimes it takes an electrical storm to do this.

Thinking that people wish to injure us is usually a symptom of hysteria. Hysteria is the high road to insanity.

If cats keep any one awake, his mental state is not very far developed. We should not throw a bootjack at the cats, but throw it at ourselves—mentally.

By placing ourselves *en rapport* with any thing or any place we choose to select before going to sleep, we can draw to us during sleep the influences with which we desire to relate ourselves.

A dream, ordinarily, is not a vision. A dream is a reflection; whatever we dream or image, we reflect. A true dream is a true reflection, while a false dream is a false reflection. The original meaning of a dream was “a vision of the night”—not what people usually call dreams in their present ignorance.

Vision means a sight of something. We may have visions in the night—and also in the day, when we are awake. There is undoubtedly a distinction between a dream and a vision. Now, what is a dream? There is actually a dream-life. We travel while we sleep.

We may travel, or remain stationary where we are; but we can become related to anything we choose by concentrating our thought steadily upon it.

Man is capable of living in other worlds during sleep.

When people talk of another world, they often think of a long and attenuated cord stretching out into space to other worlds.

We should not say "the other world and this," but "the other side of this."

Let us understand the distinction between the subjective and objective—man's dual mind. Let us go over on to the other side. When we are in the subjective, let us go over to the objective; and when we are in the objective, let us go over to the subjective state.

The subjective is simply the unseen.

The word "unconscious" is greatly misapplied; instead we should say a person passes from one plane of consciousness to another.

When people give puerile little interpretations to great words, they do things as absurd as did the Millerites.

Extended perception—the definition of this faculty of going to chosen places during sleep—may be developed. When liberated from the mental state of thralldom, the mind can travel where it will. Thus, it is well to use the night-time for the process of attraction.

Do not try to go anywhere in the sense of making a journey, but resolve to relate yourself with what you wish to know. We can relate

ourselves with anything in the universe; but full expectation must go with this effort.

At night we have withdrawn from the ordinary occupations of the day. That simple withdrawal gives us a chance to contemplate spiritual things, causes us to be receptive to the spiritual; it is thus that people have experiences during the night which they do not have during the day.

In regard to going to sleep in order to see one's self in some other position or plane, it is sometimes asked, "Why do we not see the angels during the day as well as during the night?" Why do we not see the stars during the day?

When we speak of regulating our dreams, we must always recollect that we cannot govern everything at first—on a psychic plane—as long as we are living here on the material plane in states of comparative bondage.

We have first to gain victories over things lying nearest to us.

We can get anything during sleep by holding the thought of it before going to sleep—persistently. People may relate themselves on the psychical plane to the very sources of knowledge, and so absorb information at night that they can use it by day.

Knowledge during sleep soaks into one, as it were. It starts with the interior and works out, if not interrupted, to the extremest plane of objective consciousness.

These things which are taken into the subjective entity during sleep may not be apparent to the outer consciousness at first, but they will come forth as they are needed.

Many things are not remembered on the objective plane, but the effect of our having undergone an experience is just as real, whether we have any recollection of it, or not. This is true in relation to true dreaming, when consciousness is functioning on the psychical plane.

“ We are such stuff  
As dreams are made of, and our little life  
Is rounded with a sleep.”

## PSYCHICAL DEVELOPMENT

ANYBODY can develop the psychic temperament who chooses. Some people are born with a much greater development than others, but it is embryonic in us all. We all have it potentially, but to express it is a matter of unfoldment.

There are far more distinct temperaments than are usually regarded: very few people understand the psychic temperament. The psychic temperament is peculiar to itself; it is one which has to be judiciously cultivated in order to get the best effects. It is the temperament which is necessary for unusual success along psychical lines.

It requires some development of the psychical faculty to give mental treatments. The ability to give mental treatments successfully is a result of growth or development.

Some children are born with the psychical faculty developed to a marked degree. People who possess this temperament are usually considered highly nervous; but their nervousness is normal, not abnormal. It is simply that their nerves are unusually active; they may be highly strung. This unusual sensitiveness may prove either a blessing or a curse. If it is physiological it is a very great blessing; if pathological it is a curse.

The rate of vibration with such people is decidedly higher than the average; their pulses beat more quickly; their blood circulates more rapidly. If you take the temperature of the body of a person of the psychical temperament, you find the temperature and pulse above the normal standard. The pulse beats quickly, yet the person is perfectly well; it is not a pathological condition, it is purely physiological.

It has been proved that some psychics can play tricks—for the sake of experiment—with their own pulse, raising it very much higher than usual, and also lowering it below their own normal rate.

The development of the psychic faculty is of the utmost importance to the human family, because it can show us the inside of things we come in contact with. It teaches us to be utterly unprejudiced; not to judge from appearances in reading people, but through discernment of interior qualities.

Woman, from her introspective position, has had more opportunities to unfold her psychical power than man; this explains why she has come to the front in many directions at the present time.

Woman's function of maternity gives her a psychic development that man does not naturally so soon unfold, owing to his different capacities.

The opening up of the psychic faculty is sure to take place naturally when one is truly individualised.

When we come into realisation of our psychic power, we shall find it only the intensification of powers already possessed.

The more we trust in any faculty the more we

unfold it. Allow the faculties to grow and increase naturally and normally, in the same way that everything in nature appears and develops.

Instead of looking upon what we call psychic endowments and spiritual gifts as the property of the few, we shall see that these will be revealed in the majority, in times to come. What are now called exceptional psychic endowments will become universal. Psychological endowments belong to the race, they pertain to humanity; but such powers need, as seeds require, opportunities for development.

The psychological element in man is as natural as the physical vision, or taste, or smell, or touch.

The masses of people do not need special psychic gifts. Those who are satisfied without them do not need them; but just as soon as we desire psychological powers, then we require them.

There comes a time when these gifts within us stir themselves; they make themselves felt.

If psychological perception becomes universal, it will be of no use for any one to tell an untruth, because no one will be deceived by it. And it will be exactly the same in any endeavour to palm off the false for the true, in any case. Forgery, therefore, will be a lost art.

The *modus operandi* of psychological development is exactly similar to that of physical development—constant use, but never over-exertion. Never strive to do work that is too difficult; no straining of the faculties, but constant use and steady thought, fixity of purpose. Sight unfolds through recognition and exercise. Even physical sight may be brought to phenomenal functioning by recognising the gift

—allowing it to develop by constant use and expectation.

All the physical senses may be largely developed by training, even to a phenomenal degree.

But, in all culture, there must be no strain after arduous effects; the moment of strain results in injury.

The psychic faculty unfolds wherever it has the opportunity to do so. The power is within every one; so there is no process for acquiring it, but there is a process for unfolding it.

Many people organise what they call “developing circles.” They “sit” together, holding each other’s hands; and expect—by some kind of physical contact—to develop some special spiritual gift. They are looking for the so-called psychical phenomena, which are producing so profound an impression upon many minds of the present age. But we find, to-day, that the more intelligent people who are interested in psychical research, are dispensing with extraneous methods. The gift merely needs to be permitted to unfold.

Permission to unfold the psychic faculty is what every natural child wants when that child demands mental liberty.

We do not recognise any danger in seeking psychic development. There is no danger when we learn to discipline our forces. But it is better to get beaten once in a while than never to obtain knowledge. There is danger in being prompted by an unworthy motive; and that is all the danger there is.

By deliberate cultivation of the psychic power, one can do a greater amount of work with a smaller amount of energy.

Whenever you endeavour to unfold any psychical power within you, put yourself into the easiest attitude possible. There is no need to make any effort. Do not take any strained mental attitude.

Wearing too much clothing, or anything which binds or presses, wastes the forces or prevents their harmonious outflow.

It is not what we do, in the sense of our occupation, but it is the frittering away of our forces which wearies us. Some people are always moving their hands or their feet. This occasions loss of psychic power, shows an abnormal state of the mind, depletes the psychic force.

It is certain that one can give undivided attention to only one thing at a time.

We are not conscious of the subjective life going on all around us when engaged with our usual avocations.

On the psychical plane we cannot be judged by our dress, or by any external appearance.

As the universe expands to us, we shall enjoy all we have already had, and vastly more added. As our faculties ever grow, more and more transcendent revelations will come to us, so that we shall grow to be so completely at home in the psychic realm that the veil of mystery will be rent in twain, and what was formerly regarded as unknowable will be freely known.

The possession of spiritual power of attainment is universal. It is not necessary that we should be acquainted with all the contents of our being. The content of our nature is vastly more than our knowledge of that content. We have within

us abilities that we know not of. As we come to know these more and more the universe becomes wider to us.

On the psychical plane—on the subjective plane—the more you can see and hear the better. There are those who say it is wrong to attempt to pry into God's secrets. If God has any secrets that He doesn't wish us to know, we may be sure that He has guarded them so carefully that we could not pry into them if we wished.

Whatever psychic endowment one may possess, let him give it freedom, and never allow himself to be influenced by the scarecrowism in the world. There is no danger in searching into the psychic realm if one's motives be pure. It will unfold more and more.

It will drive away the blues and sickness; it will do away with all sense of loss and bereavement; and it will enable us to acknowledge that every wonder of the olden times can be duplicated at the present day.

Wherever you can have the most privacy—whenver you can feel quiet, alone, or in company with some congenial friend or friends—put yourself into the most comfortable attitude, and allow yourself to drink in whatever may come to you. Let there be no straining, no forced exercise of the will, no trying to grasp something difficult to catch, but a perfectly quiet, receptive attitude, as of one who enters a theatre to witness dissolving views. The curtain has not yet risen, you see now only the blank screen; as you sit quietly in your place you make observations.

If you like, take—in the bright light—a glass of pure water, and watch for what may appear upon its surface. The fixing of the eyes on the water secures the needed concentration. All such things may be of some aid, for the sake of helping the concentration of the mind.

Sit quietly waiting for what may come; make observation of what comes. Make no definite statement until it has already appeared; then, when it has clearly come, merely make note of it.

We carry onto the psychic plane exactly what we encourage and foster on the material plane.

When a man is unfolded on the psychic plane, the powers he has heretofore possessed become infinitely expanded.

Every spiritual endowment is just as naturally the right of mankind as intellectual or physical endowments.

Every man who truly seeks it shall find the mystic key, whereby he can cause the spiritual gate within him to turn on its hinges and reveal to him his real immortal selfhood.

It is of no use for anybody to attempt to use psychic power until he is truly individualised. When you are truly individualised you have realised that you dare to go directly to the heart of the universe—directly to the Infinite Spirit.

As long as one submits to any form of tyranny, one cannot become truly psychic, much less spiritual in the higher sense.

All processes are mental, all victories are mental, and all defeats are mental. That cause which appears material can be at most only a secondary

cause. Accompanying phenomena should not be confounded with consequent phenomena.

There is no use in trying to force anything until its time comes. When the hour for anything strikes the will to procure it is present.

## GENIUS : WHAT AND WHENCE ?

THE problem of genius is one which has always excited wonder, as well as interest, because genius is something mysterious as well as fascinating, and it is extremely difficult to account for it unless we take into our reckoning some spiritual solution which materialistic scientists have been accustomed to repudiate. The various theories advanced to account for genius may all be partially correct, but no one of them can possibly explain all the varieties of genius, which range from the sublime to the frantic, leading to the most widely divergent attempts at explanation.

Genius has been called "a gift of the gods," and it has also been attributed to insanity, and it must be admitted that opposite sorts of genius give rise to both conclusions. The simplest view that can be taken, and one which is by no means inadmissible in the light of much careful observation, is that a genius is one in whom a certain faculty, or a few particular faculties, show an unusually large development, while others are unfolded to a lesser extent than ordinary. The general results of phrenological examination, and also the researches of palmists, have favoured this decision, although it cannot cover the more remarkable and unusual cases of what may be termed "all round" genius.

A musical genius, like Mozart or Handel, seems to have been born with a particular faculty already highly developed, so much so that a little boy who has had no training understands the theory of music instinctively or intuitively; but, marvellous though such instances appear, they belong entirely to a special area of development, and though the musical faculty exhibits amazing activity, other faculties may remain comparatively dormant; therefore, it is often remarked that many a genius, astonishingly brilliant in the field of his specialty, is almost a dullard in other directions. Where this is provable it gives colour to the simple view of genius just referred to, but even then it seems enigmatical that any child, unless the offspring of exceptionally gifted parents, should come into the world thus singularly unfolded, even though it be but along a single line.

Hereditary tendency or transmission cannot always be appealed to for even a portion of the solution of our problem, for it often occurs that a singularly gifted and precocious child is born into a family where he is not at all understood, and where his peculiar precocity amazes and bewilders his father and mother quite as much as it astonishes neighbours and visitors outside the family circle.

There are many instances where the influence of heredity can be clearly traced, and we may easily refer to the palmiest periods of both Greek and Hebrew civilisation to illustrate the benign effects of ante-natal culture in bringing into the world highly endowed offspring. The typical genius of the ancient Greeks blossomed out in two definite

directions, sublime philosophy and imposing art. The distinctive Hebrew genius flowered in a setting forth of moral law, consequently we are quite accustomed to speak representatively of Greek philosophers and artists and of Hebrew prophets. The intense love of beauty which was the dominant Hellenic passion led inevitably to the highest type of Greek mother suggesting to her unborn babe that he be beautiful and that he become a producer of beautiful objects, and as Greek fathers mentally co-operated with their wives in this gracious desire and expectation, the best type of Greek home was a very happy one, and much real union existed between wife and husband. The typical Jewish mother was possessed with a sense of Messiahship pertaining to her race, and it was her earnest hope that her son or daughter should become a pattern of moral excellence, for what led to the grandest achievement in ancient Israel was indomitable faith in the reality of "a holy nation." Nothing more beautiful in art or sublimer in philosophy has existed than that having a Greek source, and no higher moral standards are to be found anywhere than in Hebrew literature. In neither case has the stream of genius always flowed clearly, but it has been an unmistakable under-current even when temporarily obscured, and apparently vitiated, on the surface.

The ideals of to-day are almost everywhere eclectic, and they are constantly becoming more so, even though a tendency to individual, as opposed to racial, specialisation is becoming continually more distinctly marked.

The characteristic genius of America has been

inventive and commercial, and this has been well-nigh inseparable from the youth of this modern nation, but signs are now multiplying that other types of genius are appearing in America, so that in the near future it cannot be said that this great continent has no distinctive art or literature.

Were it a fact that a specific genius always ran in families it would occasion little or no surprise; but the erratic quality of genius is often one of its marked characteristics. Entirely apart, then, from its hereditary aspects, which are often absent or negligible, we are confronted with varieties of genius showing themselves in most unlikely and unlooked-for places.

This is the phenomenon which has given much prominence to the spiritualistic idea of inspiration and to the theosophical doctrine of reincarnation. The average Spiritualist is accustomed to account for the most surprising outbursts of unexpected genius by referring them to some extraordinary sensitiveness in peculiar children rendering them "mediumistic," so that they become avenues or channels through which inspiration can be poured; and where the "medium" in his normal condition cannot explain what is given through him while entranced, or in a state of ecstasy, this explanation seems valid and conclusive.

Theosophists are particularly given to citing a different class of examples, viz. those which present to our notice gifted children who do not pass into trances or "supernormal" states, but who in their common, everyday, waking condition give evidence of a conscious endowment in certain directions

phenomenally great. These children, we are told, are manifesting entities who in previous earthly embodiments have gone through the effort to achieve the knowledge which is now their inherited possession—inherited from their own past as a result of their own persistent industry.

To many minds this answer is entirely satisfactory, and it certainly is accordant with our best ideas of justice, the only exceptions ever seriously taken to it being that the genius himself frequently repudiates the theory, and it is ordinarily supposed to be incapable of proof. We can surely keep open minds and pursue our investigations in psychology unhampered by preconceived conclusions, for only thus can we reasonably hope to make any satisfactory advancement.

Quite apart from the more striking aspects of genius, this subject presents many interesting and important features with which all educators should undertake sympathetically to deal. Without displaying such phenomenal ability in any special line as to call forth the exclamation, "That child is indeed a genius!" there are numerous instances where children display marked ability in certain directions where their parents and immediate ancestors never excelled, and because of this attainment being out of the line of the family traditions, it often happens that real ability is repressed and its possessor compelled to work at some uncongenial task for which he has no aptitude. This foolish denial of genius, or refusal to accord to it its rights, is a source of great loss to humanity so far as practical achievement is concerned, and

it is an encouraging sign of present-day advancement that this palpable error is being decidedly counteracted through the efforts of really intelligent educators who seek to train, but not to force, cram, or twist the youth committed to them for guidance and instruction.

A very wise saying among many proverbs attributed to King Solomon reads, "Train up a child in the way he should go, and when he is old he will not depart from it." There are two useful senses in which this precept may be applied; first, as regards general moral training; secondly, with reference to specific occupation. The same high moral standard can be set for all, the same lofty ethical ideals being an inspiration to all, but when dealing with bent of inclination toward certain kinds of work and away from others, we find the same moral standard in no way inducing any rigid adherence to specified pursuits on the part of some who are adapted to them, and others to whom they are utterly unsuited.

Whenever any marked degree of genius is manifest we are sure to witness some expression of eccentricity, and this admission is in no way uncomplimentary to those to whom it applies, although people are often so ignorant concerning diversities and peculiarities of temperament that they look upon an eccentric person as in some way undesirable, no matter how highly gifted, because supposedly bordering on insanity. This only shows the density and lack of imagination which characterises the average conventional man or woman who scorns everything outside of monotonous mediocrity, and

it is an error in judgment into which no real scientist or logical reasoner can possibly fall, for scientific research and logical use of reason must necessarily convince us that where unusual abilities are displayed there must be something uncommon in the mental (if not also in the physical) organism, through which they are made manifest.

Genius is usually eccentric, but all eccentricities are not evidences of genius. It is at this point in the discussion that we need to say a word about the relation between insanity and genius which is still attracting the attention of certain influential sections of the scientific world.

A scientific man of the eminence of Cesare Lombroso, who devoted many years of laborious and valuable research in the field of criminology with the end in view of meting out justice to the afflicted and also paving the way for an ultimate eradication of insanity, might well trace a connection between some phases of psychic abnormality tending toward crime and the exhibition of super-ordinary intellectual brilliancy or artistic faculty in some pronounced direction. Now although it is quite possible to find some aspects of genius, insanity, and criminality associated in one individual, there is not the slightest inevitable connection between the three, although two out of the three (insanity and criminality) are almost, if not entirely, inseparable.

Genius goes with hyper-sensitiveness in many instances, and the hyper-sensitive being more highly emotional than the rank and file are therefore more liable to be thrown off their balance; just as some very delicate pieces of mechanism, whose super-

sensitiveness is extreme, have to be much more cautiously handled and far more tenderly guarded than mechanism of coarser construction, which would, however, prove useless for intricate scientific experimentation and demonstration.

It is through genius that we get all our original helps upward, and all our pushes forward. Talent is imitative while genius is creative, or originative; this is the essential difference between the two. A talented boy or girl may be one of a large class, but a genius is singular. Talent copies genius, but without genius there would be no models for talent to reproduce. A slight meditation upon genius as a pioneer, and talent as a follower, the one primarily productive, and the other simply reproductive, will soon make the distinction transparently self-evident.

A number of art students go every year to Italy to copy the paintings of Raphael, Guido Reni, Correggio, and many other masters of style, and quite often one or another succeeds in reproducing a very fair transcript of even so great a masterpiece as the "Sistine Madonna," or the "Madonna of the Chair," but not one out of the entire host of students who flock to copy masterpieces ever attempts to produce so great an original.

The case is exactly the same where music is concerned. Germany is thronged with pupils from all over the world, who seek to render faultlessly the immortal classics of one or more of the many great musicians who have made the Rhine country a synonym for musical celebrity; but where is the young composer of to-day who at the same age and

in similar circumstances, even though German born and of musical parents, equals Bach or Haydn, or gives us fresh illustrations of youthful precocity rivalling that of Handel or Mozart? It cannot be said that no composers equally transcendent will yet appear in Germany, Italy, or elsewhere; it is simply a fact that they cannot be reproduced to order in any conservatoires or academies, and they were not the offspring or product of schools, for had they been such, their work would have been reminiscent, not original.

Whether genius can be trained or not, is a very open question, but we know it can be hampered. Who is there to train a genius, who is himself less than a genius? Prophets may instruct priests, but priests have no valuable information to give to prophets. Genius is the prophet of Art, Science, and Philosophy, as well as of Religion; it is to genius that the priesthoods of the present and the future must look for living inspiration.

The outlook of a genius is so widely different from that of a simply talented human being that it is very easy to see why a genius is misrepresented, or at least not understood. A genius has no accepted models to copy and no established precedents to uphold, he is therefore seemingly a kind of outlaw, or in any case one who is a law unto himself.

No genius can be bound by stated rules and concocted methods; everything stereotyped is contrary to the fulfilment of his mission, and though it need not be abhorrent to him it is always cumbersome and uncongenial. You cannot restrict genius without silencing it, therefore genius is re-

garded usually as heretical as well as unconventional, but it is extremely fascinating, and never fails to attract a large following, provided it is not so abstruse or far away from common comprehension as to be unintelligible except to a very select minority.

It is the freshness of genius which is always its most alluring feature, and say what we may about devotion to conventionalities they are terribly wearying and stifling—so much so, that many people seem to have adopted as a life-motto the shallow exclamation, “Oh, anything for a change!” The very love of novelty which most of us own to possessing makes it possible for genius to get a hearing and to make practical headway, for, were we all completely bound up in antiquated “red tape,” genius would get no hearing and could receive nothing but persecution, a large amount of which has usually been administered to all who manifested it, but the persecutors are not, as a rule, the common people, but those who have vested interests in fossilised monopolies.

Genius feels, hears, sees, loves, expresses, but apparently it thinks much less than talent; it is so impulsive, that it is comparable to an impetuous mountain torrent or freshet, while talent is like a regulated canal. “I will lift mine eyes to the hills, whence cometh my help,” is a spontaneous song of genius; its eyes are upcast, not downcast, and it never hesitates to voice its latest and most startling revelation.

Genius does not seem to impose so much ordinary responsibility on its possessors as does talent:

however geniuses came into the world, now they are in it, it seems to be their unique function to give forth unrestrainedly whatever is in them, or whatever may be poured through them. Genius is invariably oracular; it speaks as did the Oracle at Delphi, prior to the days of degeneracy when the living inspiration of seership made way for the contrivances of priestcraft.

To discriminate between normal genius, which is always healthy, free, and joyous, and those obscure mental maladies which counterfeit it and sometimes accompany it, it is necessary to note that the best environment for a true genius, and the one most to his liking, is an outdoor life untrammelled by artificial usages and complete abstention from all stimulants and narcotics.

The habits of a genius caught and caged, like a wild animal in a menagerie, are pitiful caricatures of the natural behaviour of a genius unsophisticated; but the normal genius is apt to be peculiar and to hold many views and do many things which "Mrs. Grundy" looks upon as shocking. If we find very marked departures from the ordinary in some individual whose genius is incontestable, and who is contributing something of real value to human progress, and who is, moreover, in the enjoyment of health and vigour, physical as well as mental, it behoves us to look diligently into the association between peculiar modes of life and super-ordinary achievement.

It is surely quite rational to admit that peculiar work may demand unusual tools for its execution, and as every genius renders something unusual to

the sum total of human accomplishment, we may learn some valuable lessons by watching the habits of any genius who is let alone to do his work in his own way without officious and misguided interference on the part of people far less capable of enlightening the world than he. The smug complacency with which our wretchedly defective and often barbarous (miscalled civilised) institutions have been upheld is a standing monument to our common lack of imagination and of sensitiveness.

There is more cruelty and injustice practised, and often justified, through lack of keen imagination than from any other single cause, and only through the further development and right direction of imagination can we enter upon an era of greater justice, and equally of greater loving-kindness. We are hearing much of the close of the present age, and the nearing birth of a new epoch, and as no new dispensation can be inaugurated without genius to blaze the trail, we may well expect quite an unusual irruption of genius in many directions during the present century, and indeed during these immediately passing years old conditions everywhere are giving place to new, and never was the need for fearless prophets greater than it is now. Whether the inspired and illumined teachers who will be inaugurators of the new regime are regarded as reincarnated entities who gained their wisdom in former lives, or looked upon as only inspired by exalted spiritual intelligences, or whether it is generally believed that they are simply more open than ordinary to illuminating spiritual influx, matters

very little, provided their teachings are welcomed and utilised in so far as they have a direct bearing upon human regeneration and advancement. The mystery of genius may never be fully solved, but it is a matter for reverent though fearless study. In so far as inheritance, over which we may exert some control, has anything to do with multiplying the appearances of genius, we may well rest assured that the happiest and holiest relations between the progenitors of the coming generations must conduce toward making the path easier for genius to be made manifest, and so far as social and industrial relations go, we may be equally convinced that the more humane and equitable an administration proves the more does it facilitate the manifestation of the best that can shine through the citizens, even though genius does seem so unconquerably hardy a plant that it will sprout, and even thrive, when all things strive against it. It is ever the highest work of genius to present new and nobler ideals than those common in any community in which it manifests, and the value of an ideal is that it is both a model and an incentive. Genius has an architectural work to accomplish wherever it appears; its mission is to furnish new designs more beautiful than any to which we are accustomed, and thus can it inspire the myriad sons and daughters of talent to build more stately mansions as the seasons onward roll. If we are privileged to find our places in a family where genius has made its advent, let us beware lest we fight against its beneficent ministry on the plea that we must uphold traditions and conventions.

The ARMY OF PROGRESS must have its leaders, its generals, as well as its privates, and if it has not fallen to the lot of most to be in the vanguard, but only in the body of the troops, we certainly can do ourselves honour, and at the same time help on the work in which all true masters are engaged, by keeping open minds and lending willing hands, so that whenever a benevolent new movement is inaugurated we can step forward as helpers, not lag behind as stragglers, or serve as hinderers in the onward march. The genius is the qualified officer, that is all, most surely our veritable sister or brother, our comrade and helper—nothing more—and nothing less. Let us, then, have no fear of these sun-kissed captains of our ranks, but hasten to bid them welcome, and without envy gladly march and work in that *Industrial Army* which ought to include within its wide embrace every member of the Human Race.

## RELIGION, SCIENCE, AND PHILOSOPHY

THE day has entirely passed when religion, science, and philosophy can be regarded by any well-informed persons as three distinct branches of human interest, as they so completely dovetail that one can hardly be considered rationally without the others also. Religion may properly be regarded as primarily ethical, as its avowed object is to elevate the moral nature and conserve morality; but science in the persons of its most distinguished exponents is seeking the same result, while philosophy is, properly speaking, the meeting-place of love with wisdom.

A better understanding of etymology, or at least a more careful consideration of the derivation of words in common use, might do very much to minimise the misunderstanding prevalent concerning the true nature and rightful function of religion, science, and philosophy.

Religion is properly a force that unifies, that holds together the moral interests of society, and reunites those who have for any cause become estranged or separated.

Science only means knowledge, therefore many sciences are frequently enumerated, including theology or divine science, and anthropology or human science.

As for philosophy, when Plato declared in his

*Republic* that in an ideal civil State philosophers would be the only rulers, his statement becomes thoroughly acceptable to the most enlightened modern ears directly we regard philosophy as balance, and philosophers therefore as well-balanced individuals, whether men or women matters not.

Physical science is often the only science referred to when science itself is mentioned, and to a large extent this attitude is maintained by such a body as a Society for Psychical Research, especially when engaged in the investigation of phenomena which make an appeal to the physical senses regardless of the source whence they proceed. Nothing can be more admirable than the mental attitude of those experimentalists in any domain of research who determine to keep thoroughly open minds, and who therefore do not permit emotion of any sort to sway them.

As a necessary prerequisite to investigation one must take an entirely non-committal intellectual position: a desire to arrive at truth, not to prove or disprove any foregone conclusion, is a paramount necessity. But how few minds, even in avowedly scientific circles, are thus free from bias pro or con! That is the cause for so much ill-feeling generated on both sides in a controversy, because each side has made up its mind to maintain its own position at all hazard, and therefore seeks to square facts with preconceived theories rather than to be willing to construct new theories, if need be, to coincide with newly-discovered facts.

The seeming reluctance on the part of many truly scientific minds to give ready credence to

supposedly super-scientific phenomena is frequently entirely misconstrued, it being falsely attributed to gross materialism, or some invincible prejudice against certain classes of phenomena or sets of ideas, when in reality it is only the prudent mental frame of unprejudiced truth-seekers who cannot bring themselves to endorse or advocate something of which they are by no means certain.

Theologians have so long demanded unquestioning credulity at the hands of the public, and so many professedly liberal-minded people are simply reactionaries from ecclesiastical intolerance, that the genuinely scientific temper is as absent in the one case as in the other, for one side asserts and the other side denies, without either having any valid grounds for acceptance or rejection.

We most of us are unfortunately inclined to think that people must be either advocates or opponents, let us say, of Spiritualism or Theosophy, when such is by no means actually the case. We are living in days when the real scientific spirit is making itself felt to such an extent that we must be prepared to reckon with it and do it honour. We are gradually getting a new literature dealing with psychic problems, one that differs altogether from the partisan advocacy and the vituperative condemnation with which we have been for many years unpleasantly familiar. This new literature is rapidly accumulating, and though extremely cautious and not always altogether satisfying, it is extremely useful as indicating the real progress now being made in an attempted demonstration of human immortality.

We cannot say that the scientific world at large is quite sure of its ground when it transcends the more familiar domain of physical investigation, but telepathy or thought-transference, as well as clairvoyance, is now so well established that it is only stupid incredulousness which denies either.

The old-time Spiritualist seems still more or less afraid of telepathy, because he fancies he sees in it a foe to the acceptance of direct spirit-communion. This fear is groundless because telepathy in no way disproves spirit-communion, but rather clears the way for it by enlarging our knowledge of human faculties and removing antecedent improbabilities. It is the province of exact science to find out more and more what we are and what powers we possess here and now, leaving the question of a so-called future life to those who wish to pursue certain investigations along philosophic lines; but there is no possible denial of a future in the enlargement of knowledge concerning the present. Indeed it is not with a future state but only with a present state that science as such can possibly deal.

But how large is our present life? of what powers are we now in possession? and can we see into other realms of the universe beyond the grossly physical? These are queries of the utmost importance, and to answer these rationally is the work of fearless and dispassionate scientific investigators. As the field traversed by scientific exploration continually enlarges many events long considered miraculous must necessarily fall into line and be accepted as demonstrated verities, no longer attributable to hallucination on the part of prejudiced and incompetent

observers, and no longer classified as supernatural either.

This new way of looking at extraordinary occurrences necessitates a change of front on the part of materialists and old-school theologians equally, each having to concede ground long held obstinately. To the intelligent theist there is no difficulty whatever in the way of accepting the newly acquired and constantly increasing knowledge, because Theism has never made it necessary either to limit the operations of Nature or to postulate divine intervention to account for unusual occurrences.

Henry Drummond, in his splendid work, *The Ascent of Man*, showed very clearly how a liberal-minded evangelical Christian could accept all the facts of evolution without being religiously perturbed, but Drummond was an exceptionally clear thinker, and a man who never shrank from following truth wherever it might lead him.

There is still far too much of the uncanny associated with psychical research in the minds of many investigators, and the recrudescence of interest in mediæval magic now prevalent adds somewhat to the uncanniness. Largely by reason of psychic experiences having been often placed under a ban both by Church and State, people have come to think of ghosts walking at midnight in cemeteries and haunting houses in a most distressing manner whenever mention has been made of spiritual manifestations. This unwholesome and altogether unnatural association of ideas is the outcome of the utterly false teaching to which the populace in many lands has long been subjected, and it serves to show very

clearly how certainly things can become abnormalised by improper condemnation as well as by ignorant abuse.

Much good work has been accomplished by many groups of Spiritualists in seeking to disabuse the public mind in this regard, but the best types of Spiritualists have had uphill work in consequence of the faulty measures frequently adopted by Spiritualists themselves, in addition to the stupid attacks made upon Spiritualism from outside its ranks.

The one matter which needs to be settled once for all before we can pursue investigations amid unusual phenomena sensibly and safely, is that we are not attempting to tread forbidden ground, nor subjecting ourselves to mental tyranny. If there be certain dangers and difficulties besetting our path when pursuing these investigations, we must make up our minds to take and maintain the same heroic attitude necessary in every other department of research.

No branch of science invites its devotees to sail always in smooth water, but even the roughest seas do not dismay intrepid navigators. Though it is always well to counsel reasonable caution in the investigation of psychic mysteries as in every other important connection, there can never be either safety or virtue in cowardice, and it certainly is cowardly to live in perpetual dread of something terrible about to happen, should one endeavour to cross the mystic border dividing two planes of consciousness often called two worlds.

We cannot get away from the facts of spiritual intercourse by denying them, any more than we can

alter any other facts in Nature by repudiating them ; it becomes us, therefore, to face the facts, whatever they may be, in a courageous spirit, and if danger on the border-line there be, seek so to equip ourselves that no Cerberus can affright us.

Many teachers along professedly occult lines are so very desirous of instilling caution that they overlook the greater importance of bravery, but these are not among instructors to whose words we need pay much heed. The wisest among our counsellors place emphasis on moral principle, upon nobility of aim and straightforwardness of conduct, and then tell us we may go ahead and meet whatever guardians of the threshold there may be, unfalteringly.

Out of an immense number of conflicting theories now being advanced with a view to explaining psychic occurrences we may be able to distil a mental elixir containing the valuable ingredients in all, while avoiding their several errors. In dealing with the far-reaching implications of psychical research we find ourselves moving often in very contradictory directions, for investigators are prompted, sometimes, by diametrically opposite desires.

Professor Hyslop and several other American investigators have during recent years faced many problems quite impartially, and said in print many excellent things concerning the apparent triviality of alleged spiritual communications which we shall do well to ponder deeply.

Despite the statement of the Bishop of London and other eminent ecclesiastics to the effect that there is neither rational nor Scriptural warrant for supposing that our characters are radically different

five minutes after quitting the physical body from what they were five minutes prior to leaving it, a long-held supposition that death made a complete change yet holds sway over many intellects, greatly handicapping the student who attempts to weigh evidence impartially when it concerns discarnate as well as incarnate entities.

It seems quite impossible to draw a clear line between mundane and extra-mundane telepathy, because the communicating parties and processes are virtually the same in all instances. As this extremely important fact comes to be generally acknowledged a whole mass of perplexing speculation concerning "multiple personality" and much else that proves extremely embarrassing to students will be swept away. Many of these strange and mystifying doctrines, which have given much offence to Spiritualists and others during recent years, are purely hypothetical, and have never been put forward dogmatically by any scientists of high renown; their chief value has been that they could be held as tentative hypotheses awaiting further disclosures concerning the real nature of complicated phenomena.

The difference in attitude between Spiritualists and many other observers of psychic phenomena is not usually well enough appreciated, and until these diverse attitudes are thoroughly understood and reckoned with it must remain extremely difficult to appreciate psychic phenomena in general without giving offence to the Spiritualist, whose religion we may seemingly assail if we do not agree with his conclusions, or without laying ourselves open to the

charge, in other directions, of utterly unscientific credulity.

A thoroughly rational position seems to be one of sympathetic agreement with the essentials of Spiritualism while avoiding the extravagances connected with it, and this sane and easily intelligible position is the one to which a large number of true scientists are rapidly advancing.

As long as hysterically religious people shriek "Devils!" and equally bigoted Materialists cry "Humbug!" or "Delusion!" refusing to renounce ignorant fear in the one case and stupid unwillingness impartially to weigh evidence in the other, we can make little if any scientific progress, for there is no attitude on earth so thoroughly open-minded as the genuinely scientific.

Marvels beyond so much of science as is already in our possession occur continually, but scientific aspiration is to bring these marvels out of the region of the technically miraculous, or supposedly supernatural, and find a satisfactory explanation for all of them.

It is interesting to note how our language is changing when we endeavour correctly to designate unusual and hitherto unexplained, but not inexplicable, phenomena. Supernormal was a good substitute for supernatural, but as normal properly means healthy and orderly, we are beginning to see that even that nice word may have to be set aside for such a term as superphysical, which seems open to no valid objection whatever.

Persons who cling to the unpleasant term "abnormal" when speaking of clairvoyance, telepathy,

&c., are using about the worst word in the dictionary to qualify these faculties, for abnormal means diseased, unhealthy, and indeed the exact reverse of everything we wish to cultivate. It is never desirable to encourage any manifestation of a psychic character which is accompanied by fainting, convulsions, or any symptoms of hysteria or any phase of nervous derangement, nor is it well to seek to induce psychic receptivity by recourse to narcotics, stimulants, or any unwholesome excitants or sedatives, for phenomena thus induced are generally unreliable, and the means of their production must, at least in the long run, prove detrimental to the mental and physical vitality of a sensitive.

“Conditions” cannot be dispensed with, but they must be wholesome and beneficial in all instances. It is quite true that peculiar phenomena cannot usually be elicited at will; this is largely because we do not know what conditions are absolutely necessary for the evolution of certain curious results, all of which are amenable to the action of a fixed law, just as discoverable as any chemical formula.

To produce results at will, one has to be fully acquainted with the law governing the production of the phenomena one desires to elicit, and it is exactly at that point that the roads divide between the claims made by average Spiritualists and those put forward by avowed magicians. The Spiritualistic theory is quite easy to understand, and there are many proofs of its validity, but these in no way contravene or overturn the claims of professed magicians, because it is quite conceivable that there are many intelligent entities in the unseen, and also

a few yet in material embodiment, who have learned the secret of producing wonders far beyond the scope of ordinary scientific achievement.

With perfectly open minds it is wise to seek to enlarge the scope of our knowledge of Nature's workings, and if we adhere to the sublime principle of seeking knowledge for the purpose of utilising it for general benefit, we may rest assured we run no unnecessary or unreasonable risks, and we may surely claim with confident expectancy the guidance and protection of those beneficent workers and teachers on the spiritual side of life, whose province and desire it is to render all possible aid and safeguard to such as seek with pure motives to enter the mysterious arcana of the universe and become thereby fitted to live nobler and more truly useful lives.

## IDEALISM AND REALISM

BETWEEN Idealism and Realism as distinctive systems of philosophy there has been an age-long conflict, and it often appears that this feud will never cease. Like all other warfare, this particular conflict arises chiefly from mutual misunderstanding on the part of certain intellectual belligerents rather than by reason of any essential irreconcilability between two systems of philosophy.

The typical Idealist is usually regarded as a dreamer, one who lives in a realm of fanciful delights, a kingdom of the imagination where the stern realities of common life are never permitted to intrude. The Realist is generally regarded as one who faces facts and never chases phantoms; one who does not tolerate illusions no matter how charming such may appear; and because a widespread belief has prevailed to the effect that life as it actually exists is a hard and unlovely thing—something to be endured more than enjoyed—Idealists have been styled unpractical, though often decidedly fascinating and extremely amiable.

Browning's often quoted words :

“ I slept and dreamed that life was Beauty ;  
I woke and found that life was Duty ,”

have often been forced into an advocacy of Realism *v.* Idealism, manifestly far from the poet's original

intent, for all who are familiar with Browning know that he was himself idealistic to an extraordinary degree, and so phenomenally optimistic that he is recognised as the poet of optimism *par excellence* of modern times. According to Browning the dream is a conveyancer of a beautiful invigorating view of life which prepares us when we wake to address ourselves to all our practical affairs with the realisation that all duties are in themselves beautiful, and such they undoubtedly are if we peer below their gross surfaces and behold something of the loveliness enshrined within.

There may be nothing actually beautiful in any one of a thousand ordinary physical pursuits which would be monotonous and meaningless in the extreme were they not connected with some high ideal. It is our lack of ideality which often endows us with the pitiful sense that our work is hard, distasteful, vulgarly necessary, but needful only as a means of supplying animal necessities.

Poets are all idealistic in high degree, therefore it is comparatively easy for them to see a connection between a "wagon" and a "star," to mention Emerson's peculiar but inspiring exhortation, "Hitch your wagon to a star." The wagon must mean for us the commonplace, while the star represents the ideal. The wagon we have actually with us as a manufactured article, therefore there is nothing ideal in it now, though there was before it was constructed. The star is above and beyond us, but as we can behold it we may desire to reach it, and in order to do so we must find a definite agreement between it and the place we are now occupying and

the tasks we are now fulfilling. The wagon was once an ideal and the star may yet become our familiar home; therefore, though the one seems so very coarse and prosaic and the other so transcendently remote and glorious, they are in reality very nearly related, and it is for us to discover wherein consists their relationship. If such be a fair interpretation of Emerson's metaphorical expression there need be no complaint that the modern "American Plato" has counselled us to act foolishly.

Whence come our ideals? is a question of great interest and importance to all students of psychology, and until this is reasonably answered we can scarcely hope to attain to any clear ideas of how ideals may be realised. It has often been stated that we cannot possibly imagine anything which we cannot realise. It is now no very uncommon sight to behold men flying, so rapid has been the progress of aerial navigation during recent days, but not so very many years ago scarcely any one credited the forecastings of those daring prophets who declared the time was near when we should be able to accomplish feats then generally regarded impossible. The mind which conceives and plans a triumph over the ordinary limitations of human existence must be capable at some time of actually realising it, for it is surely incredible that we should imagine beyond our possibilities.

No two words have suffered more at the hands of ignorance and flippancy than have ideality and imagination; the latter having been made to connote all manner of irrational fancyings, while the

former has simply been made to stand for whatever is presumably unpractical. Far from such misconceptions being founded in real human experience, it can easily be shown that the actual facts of life tend to prove that all intensely practical and highly useful persons are idealistic and imaginative to a much further extent than ordinary.

In the business world it is the man or woman who can look ahead and see unwrought possibilities who is really the practical helper of a concern. Vast sums of money are often realised entirely on account of foresight. It is the unimaginative man or woman in business who simply pegs away in an old rut and allows the tide of progress to sweep forward and leave him alone with accustomed methods too antiquated to be longer serviceable.

In every field of industry new ideas are in demand. This is why many firms have a prejudice against elderly people, believing as they do (though often falsely) that young persons will bring new thought and new methods into operation. Youth and age as counted by years are frequently very uncertain quantities, for there are many young people under thirty who are so rigidly committed to stale opinions that they are drawbacks wherever they go, and on the other hand, there are men and women over seventy who are brimful of new suggestions. This all depends upon whether or no one has dwelt much in the region of ideals and given due prominence to the rightful province of imagination.

Mental indolence lies at the root of at least nine-tenths of the stupid unreasoning conservatism of the day, a conservatism not a product of veneration

or conviction, but simply of following the line of least resistance.

The urge of an ideal is almost invariably felt in early youth, but youth is not the only season when it makes its call insistent. Youths and maidens are less likely than older people to enter deeply and philosophically into the reasons for their sentiments, consequently they are more easily disheartened and ready to believe that because ideals are not quickly materialised they are only phantoms. Much of the prevalent pessimism which afflicts contemporary thought is the result of petulance and disappointed ambitions manifested by some emotional juniors who left college with high aspirations of a frothy consistency, but who, now, to use their favourite expression, are disillusioned.

The only danger from living constantly with an ideal is that one is likely to be greatly shocked when brought in contact with the sordid aspects of common existence. Moses on the Mount is a good illustration of extreme but thoroughly practical idealism, for it is there, and there only, that he lays hold upon those everlasting principles of Moral Law which he must carry down from the mountain summit for the needs of the multitude whose dwellings are at the foot of the sacred hill.

Self-conceit, not ideality, is responsible for our frequent belief that we exclusively have exalted visions and noble sentiments which our neighbours neither understand nor share. It is indeed true that some of us see deeper into life than others, but those who penetrate most deeply of all are the

least conceited and the most universally comprehending. Our ideals as applied to ourselves and to others can never be too exalted, but we must understand duly the nature and province of ideals, or we are very likely to be depressed and disappointed rather than stimulated by them, for nothing can well be more conducive to melancholy than to experience a continual round of disillusion. The cause for these sad experiences is not far to seek, as it is to be found in a confusing of possibility with actuality, as though one should be greatly disconcerted after a visit to a competent phrenologist—by whom he had been told he had great artistic ability—because he vainly endeavoured immediately to produce a masterpiece. The phrenologist had probably told him that form, colour, order, and other related faculties were well developed in his mental economy, and that such development gave evidence of artistic tendency, all of which was presumably correct, but he made the mistake of supposing either that the phrenological examiner was wrong, or that he could *instantly* show forth these latent capabilities. A wise consideration of the case would quickly lead to an admission that what we *can* do is far more than we have yet learned to do.

Education in all its myriad phases would be the veriest farce if children were constitutionally unable to learn what their teachers are endeavouring to teach them; but many a competent child becomes discouraged at the comparative slowness of intellectual development, and it needs teachers dowered with more than a common share of insight to know

just what to say to children of different temperaments all thrown together in a single class under one instructor.

In the progress of the moral and spiritual life the case is in no way dissimilar. In those domains also we continually confront the same great law of gradual advancement, and though we can do much to accelerate our rate of progress by going with the law and gladly conforming to its requirements, we can only lose ground by fighting against it, or in any way struggling in opposition to the normal method of development.

Hurry and bustle are nerve-wrecking follies, for instead of contributing to speedier growth, their indulgence can only weaken power for further effort. We very often hear people tell how hard they have been striving to reach a goal, and the harder they strive the less likely does it seem that they will ever reach it. Did we really consider how lilies grow and how all natural processes are carried forward, we should once for all banish worry and anxiety from our lives.

We are told by superficial asserters, who are never real thinkers, that work and worry are synonymous, therefore the worriers work, while non-worriers are idle. Nothing can be falser when judged by actual human experience. Immediate results do sometimes proceed from frantic efforts, but they are unenduring, and the producer of them is generally so run down as a result of them, that nervous collapse often follows closely upon sensational achievements.

If we only want to do some one thing and do

that very quickly, we may attain our end by hurried efforts, but even then we run two serious risks: viz., injury to our own nervous system, impairing it for future use, and the likelihood of doing imperfect work which will not reach the standard demanded of us.

An ideal must always be regarded in the dual light of a revelation and a prophecy; a revelation of our interior content, or at least some portion of it; and a prophecy of what we shall outwardly fulfil, even though as yet we cannot fully externalise it.

We need ever to remember when dwelling upon ideals that every ideal is a self-revelation even though oftentimes embodied for us in the person of some great historic character. It is this view which can alone effect a perfect reconciliation between otherwise hopelessly discordant systems of philosophy. We meet educated people to-day who stoutly deny the historical accuracy of many ancient narratives which are held as priceless by others equally cultivated, many of whom feel as though every foundation of religion would be cut from under them were it proved that Biblical narratives were only mythical and mystical. This fear is a result of far too close adherence to the letter and consequent lack of consideration of the spirit of inspiring records; for if we cannot see anything beyond a number of anecdotes in our Bibles we reduce sacred literature to a very superficial level.

The widespread celebration of the tercentenary of the completion of the King James version of the English Bible, early in 1911, led to the preaching

of many thoughtful sermons and the writing of many learned articles on the real nature of the MSS. constituting the authorised version of the Holy Bible, as this now venerable translation is often called. Many of the orators and scribes who have vied with each other to chant the praises of this noble book have dwelt largely upon its many intrinsic excellencies, both moral and literary, and much that has been said in its glorification is practically incontestable; but the fact is obvious that many missionary speakers are unfair to others of the world's great Scriptures, and make the pitiable mistake of under-rating the value and benign influence of the Hindu Vedas and other widely venerated documents in their desperate endeavours to prove their own beloved Scriptures absolutely unique. This is highly regrettable from two standpoints at least, for it not only retards the advent of that good feeling between different races which is now so ardently desired by multitudes of sincere Christians, but it also gives occasion for attacks on the very Bible which those partisan enthusiasts so exclusively extol.

It is surely on account of its ideality that the Bible deserves to rank exceptionally high, for its chief merit for many of us consists in the fact that it is always—at least in its prophetic portions—urging us to let go of things behind and reach forth to things before. Nothing whatever can be gained that is worth gaining by making it appear that the sacred literature of India and other ancient lands outside Palestine, does not uphold the same high standard of morality as the Hebrew and Greek

MSS. which constitute the Jewish and Christian Bible.

It is quite true that for beauty of diction and simplicity of statement, the Old and New Testaments are unsurpassed, and they are more readily understood in the Western world than are Hindu classics. At the same time it is only fair to all to state that every holy book esteemed as sacred by any large section of humanity contains within it essential excellencies common to all.

Mrs. Besant's very successful as well as praiseworthy endeavour to compile a universal text-book of religion and morals has recently brought the beauties of Scriptures, little known to the bulk of English-speaking nations, into the circle of their sympathy. It will never do to say that because the populace at large in any country one chooses to specify does not live up to its sacred teachings, therefore those teachings are of little or no avail. It cannot be too insistently maintained that ideals are always ahead of achievements, and in cases where singularly advanced spiritual teachers have given counsels to disciples, the breach between the precepts of the teacher and the average conduct of the follower is always conspicuously wide.

But it is not only with collective ideals that we have to deal, for were there no great ideals set forth in literature there would still remain the deepest and most convincing of all ideals for the individual, viz., those which we find revealed in individual conscience.

In the light of moral evolution there is detectable a very close connection between the urge of

an ideal and a sense of sin, which is shortcoming or missing of a mark. The Holy Spirit, according to Gospel testimony, convinces the world of righteousness and of sin simultaneously, and this is by no means difficult to understand, for sin and holiness are extreme contrasts, like darkness and light, and we cannot know the one practically except in contrast with the other.

If our sense of sinfulness arises out of a comparison between right and wrong, as it assuredly does, then it is difficult to see how we can increase in knowledge of right without considering more and more things to be wrong because they do not conform with our ideas of right. Children are often thoughtlessly unkind, not deliberately cruel.

This is finely illustrated in the story of Parsifal, where the youth slays a swan and thinks no harm of it. It may be true in many instances that some other person appears on the scene, and by rebuking an accustomed act calls attention to a better way of living; but very often there is no exterior Gurnemanz to rebuke Parsifal, but his own awakening sense of regard for all sentient creatures inwardly upbraids him for his thoughtlessness. We all have our individual ideals, and we are all affected more or less by the ideals of those with whom we are associated, until we have reached a stage in our development where we are so far masters in our own domain that we can steadfastly adhere to our own ideals irrespective of the nature of our surroundings.

An individual ideal is of immense value to the one who entertains it, but it requires a very large development of individuality to cling with unfalter-

ing tenacity thereto without any exterior encouragement. It is on this account that so much stress is laid at present on the influence of environment in all directions, and so many sermons are being preached from the ancient text, "Am I my brother's keeper?" That we are our brothers' keepers to a limited extent is unquestionably true, though we cannot be so to an unlimited degree, nor can we all be so equally. There are elder and younger brethren in every family in more senses than one, and the elder are far more responsible for the younger than the juniors can be for the seniors.

The ideals of a school are really those of the heads of the institution, particularly when these heads are highly individualised men or women. A very few individuals often suffice to set the pace for a multitude of less developed persons who look up to them unconsciously as well as knowingly, for influence exerted silently sways many susceptible natures far more than precept.

To realise an ideal one must have abiding faith in it, and never permit one's allegiance to falter in face of any provocation. This calls for strict mental discipline, without which no great attainments in any direction are conceivable. An ideal may be spiritual, moral, intellectual, artistic, physical, or whatever one most desires, but to be an ideal it must be a mentally pictured embodiment of some condition decidedly superior to the state we are now expressing.

Probably no one man in recent years has done more to show forth, along his particular line, the value of an ideal than the world-famous athlete,

Eugen Sandow, who has done an immense amount of good by helping people to realise something of their own possibilities despite discouraging appearances.

The principle on which a well-managed gymnasium or sanatorium is conducted is entirely idealistic, even though the ideal be largely physical. Sandow has never taught that great physical achievements are possible without right mental concentration, and his position is essentially the same as that of all other persistent and successful educators.

Very few persons experience much, if any, difficulty in dreaming out an ideal condition in which they would like to live. Failure results from abiding in the realm of dreams and making no externalising effort to transform roseate dreams into actualities. Imagination is an *avant courier*, but only such. Our "castles in the air" are like architects' models, without which no solid structures could be erected, but models remaining in an architect's office, laid away and never utilised, have only a potential value. To render the potential actual it is positively necessary to fix the mind where we have already centred the will. That is why any system of teaching which harps almost exclusively upon the single string of will-culture is disappointingly inadequate, for will alone cannot bring ideals into manifestation. There must ever be a call to action in all heroic philosophy, and because this seems absent from some Oriental schools of philosophy, we witness devotees of such schools entertaining beautiful theories of life but failing to render those theories practical.

It is quite true that the Christian Gospels contain a definite summons to activity which renders them inspiring in the highest degree to noble effort; but it is also true that the sacred books of India contain the same stalwart appeals. Christians often disregard the calls to action which abound in the New Testament, and Orientals frequently overlook similar calls in the Mahabharata, with equally poor results in both instances.

“Take up your cross and follow Me,” means that if one would be a true disciple of a Master he must act in the spirit of that Master, even though his particular “cross” signify a different outward employment. If a Master had said “take up *my* cross and follow me” he would have implied that all “crosses” must be identical in size and pattern, but “take up *your* cross,” emphasises the individual character of the respective missions of different disciples, though all are included in the vast circle of a great organic unity.

In consulting the urge of a definite ideal in childhood and youth it is very necessary to discriminate intelligently between intuitions which are permanent and impressions which are transitory. This discrimination, though of the utmost value in the training of youth, is also highly important at all ages. A youth’s ideal is so bound up with the very fabric of his nature that no circumstance can possibly dislodge it, though sometimes it may be obscured.

We often trace the influence of immediate environment in seeming fickleness, but there is deeply imbedded in every one of us some ideal which

never leaves us, no matter how we may conceal it or ignore it.

Qualification and ordination are practically the same; we are ordained to do whatever we are best qualified to perform. This is probably the root truth apprehended by George Bernard Shaw, whose views on education deserve more serious study than they usually receive. This thought-provoking dramatist and essayist tells us that school children should not be bored, which, traced to a logical ultimate, means that educators should study the needs of individual children and pay respect to their distinctive talents, so that education may be enjoyable as well as useful.

We turn out every year a multitude of graduates from schools and colleges with apparently no cultivated ideal other than that of making a financial competence through the agency of any position into which they can squeeze themselves, regardless of natural aptitude, or the lack of it. In the field of art, and especially in the ministry of religion, this works so disastrously that it threatens the destruction of the professions which these unqualified graduates invade. We are now happily awakening to a realising sense of the imperative demand for higher ideals than commercial ones.

The tide has already turned in many countries in the direction of an enlightened social service in which all will love to minister and each will find a congenial field of ministry. One thing is always imperative, viz., that the individual should have an ideal and resolutely determine to carry it out

through the agency of the work in which he is actually engaged.

There must never be a conflict permitted between ideals and occupations, for all occupations, no matter how commonplace, can logically be regarded as means whereby we climb the ladder which leads eventually to the full realisation of our most fervent aspirations. No ideals can be too high, but we must pay respect unto the ladders up which we gradually ascend to their complete fulfilment.

The following exalted teaching from *Light on the Path* is an ideal for all to emulate:—

“Regard earnestly all the life that surrounds you.

“Learn to look intelligently into the hearts of men.

“Regard most earnestly your own heart.

“For through your own heart comes the one light which can illuminate life and make it clear to your eyes.

“Study the hearts of men, that you may know what is that world in which you live and of which you will be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men; and as you learn to understand their constitution and meaning, you will by degrees be able to read the larger word of life.”

## HUMAN UNITY THOUGH MANY NATIONS

ONE of the most striking and impressive of the many influential Congresses which marked the busy Coronation season of 1911 was the Universal Races Congress, which proved to be a most notable gathering, even if, in some respects, it seemingly failed to accomplish as much as its most ardent promoters and supporters thought that it would or hoped that it might. Whatever may have been the actual defects and drawbacks hampering the gathering itself—and these were not very serious—the intention which led to its existence was in itself a mighty force for good at the centre of the British Empire. The circular setting forth the objects in view was a notable one of great educational value, and the massive volume containing the many important addresses, taken as read, now forms a very instructive addition to many a private as well as public library. The circular called definite attention to the highly significant fact that this was the first Congress of its kind known to history, and it contained singularly important extracts from letters received from all parts of the world in response to invitations extended to representatives of all races to take part in the proceedings of the

assembly. Among the supporters of the Congress, who belonged to no less than fifty distinct countries, were over thirty Presidents of Parliament, most of the members of the Permanent Court of Arbitration, and delegates to the Second Hague Conference held in 1909; also twelve British Governors, eight British Premiers, over forty Colonial Bishops, 130 Professors of International Law, leading Anthropologists and Sociologists, all the officers and the majority of the Council of the Inter-Parliamentary Union, and many other persons of distinction.

Nothing could have been more admirable than the published objects, which all centred around the one great idea of unity, though uniformity is perforce impossible. All the papers were written with the avowed object of discussing "in the light of science and the modern conscience the general relations subsisting between the peoples of the West and of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation." Political issues of the hour had to be subordinated to the above comprehensive end "in the firm belief that when once mutual respect is established, difficulties of every type will be sympathetically approached and readily solved." The effects of the Congress, which held the interested attention of large audiences hour after hour and day after day in a very hot building during the hottest weather England had experienced for many summers, must have wrought wonderful results on planes usually unseen by mortal eyes, and it is

intensely interesting to learn that several persons endowed with clairvoyance had many delightful visions during several of the sessions, though there were occasions when the psychic atmosphere was decidedly perturbed, and the aura of the building was in a state of temporary agitation. Taken as a whole, the speeches were temperate, though many were extremely forcible, and, as can well be imagined, the views of all the speakers were not accordant. Here we are confronted with the great need for discrimination between spiritual agreement, as concerns intention, and intellectual agreement, which only becomes possible when we have learned to take a far broader, deeper, and higher view of international questions than most of us have as yet even dreamed of taking.

We are mostly very narrow in our sympathies, not because we feel any definable animosity to people belonging to nations other than our own, but because we know so very little about them, and usually find it extremely difficult to see things from any angle of vision other than one peculiarly our own. Our general clannishness has both its dark and its bright aspects. It is altogether indefensible in cases where it warps our judgment and causes us to think unjustly of our neighbours, but when it only serves to preserve our specific racial distinctiveness it has doubtless a good end to serve, and should not be regarded as a menace to inter-racial co-operation. Different views concerning amalgamation and non-amalgamation were freely expressed at the Congress, and, as was inevitable, those who strongly advocated what

others vigorously opposed created temporary confusion, but this soon subsided, and nothing really unkind was said by anybody about anybody else.

A very active and ardent promoter of the Congress was Professor Felix Adler of New York, founder of the now world-famous movement for Ethical Culture. The utterances of this very able and deeply thoughtful man were of a character to stimulate the best of feeling, and subdue whatever of acrimony might have been engendered by less far-sighted speeches from less widely experienced orators. Mrs. Annie Besant, in her inimitable way, provoked strong feeling by reason of her very decided utterances on matters immediately affecting India. As this gifted and indefatigable woman is actively engaged in very important work in India, and she has often to take very decided stands with reference to educational work in that difficult portion of the British Empire, those who disagreed with her conclusions opposed them rather strenuously; but this incident lent zest to the deliberations, and in one instance, at least, plainly showed that a great problem can only be really solved after having been approached and discussed from many differing points of view. To the vision of the seer the aura of the Congress was at times very bright, and on some occasions almost glorious. Red predominated during many discussions, but it was a clear red, not at any time a murky colour of evil import. Excitement often rose high, and the red became intensely vivid, like the hue of the brightest scarlet geraniums, and at those times the less clairvoyant among the assembly may have imagined

the mental disturbance to have been far more serious than was actually the case. When international arbitration was strongly advocated, the auric colour appeared clear blue tinged with gold, and often when roseate dreams were indulged concerning happier conditions soon impending, the aura appeared a deep rose pink, in exact accordance with the intention of the speaker and his sympathisers. It was not till near the close of the sessions that anything like a climax was reached, and then, on the closing day, some very beautiful visions were beheld. Before the ending of the final session great luminous clouds were seen to envelop the entire assembly, and those who could discern celestial presences knew they were extremely near. These were felt by a multitude, though only very few in the audience or on the platform could definitely bear witness to their proximity.

But it is not necessary to see these spiritual helpers in order to profit by their influence; thus it often comes to pass that they do their most important work and succeed in securing the co-operation of their beneficiaries on earth without any outward sign or token. To all who think seriously on spiritual subjects the question of our exact relations with usually unseen and unknown helpers must be of intense interest. As Swedenborg and many other gifted seers before and since his day have definitely taught, it is our inmost affection that accomplishes our closest spiritual conjunctions; it can, therefore, never be a matter of any very great importance whether we are externally conscious of our spiritual relationships or otherwise.

A true basis for unity among the various races included within the sum total of the human family in its entirety can never be found among any societies on earth, or in unseen spheres, who are still limited by racial and denominational prejudices, and these must perforce exist in all circles of incarnate existence formed by those who have not as yet outgrown their respective affectional limitations. If any reliance whatever can be placed upon alleged spiritual communications, we must have become thoroughly convinced by this time that there is just as much racial feeling on the astral plane, which is very close to the earth, as there is among those still incarnate who have not yet grown to realise the unity of humanity. There are, however, higher spheres to which we can gain ready access, and it is from those who constitute these higher circles, and who are in reality messengers of world teachers, that we receive those sublime exhortations and prophecies which differ so radically from common sentiment as to prove unmistakably the superiority of their origin. Many people in these days may be working more or less unconsciously under guidance of masters without knowing anything more than that they feel impelled to advocate peace instead of continued warfare; and it is not difficult to see how easily many men of action in the external world, with large commercial interests at stake, may be shrewd and far-seeing enough to realise that peace is good and war destructive to material interests. These merchants may not be such great philanthropists as other more spiritually-minded fellow-citizens, but their worldly intelligence

is right as far as it can carry them, and though to an extent they may be actuated only by self-seeking motives, they are quite amenable to a spiritual influx from a plane higher than their own, for though at first they cannot appreciate the full significance of what they are led to advocate, they are not insincere, and from their own standpoint, even though it be an almost exclusively material one, they are altogether in the right. It is a very great mistake to imagine, as many well-intentioned but prudish persons unfortunately do, that exalted spiritual teachers employ only those on earth as their ambassadors whose lives are far above the average standard of moral excellence, for though nothing can be truer than that a singularly pure life actuated only by the highest moral motives is conducive to the enjoyment of an exceptionally high grade of inspiration, it is also true that judgments are never anything like so harsh among the spiritually far-sighted as with those who are only just beginning to get the eyes of their understanding opened in ethical directions. The world teachers about whom we often hear much, though often only vaguely, are certainly not less kindly and charitably disposed than the most benevolent men and women of our exterior acquaintance, and one need not travel far to discover that the wisest and kindest people one meets are always they who are readiest to discover points of living contact between themselves and others less spiritually evolved. The trite old saying that we must take people exactly as we find them if we are to take them at all, is so obviously correct as to require no arguing, but when we do take hold

of people mentally and morally, at the exact point where we have discovered them, the great query arises, how are we going to deal with them in their present estate? Are we going to leave them just where we found them, or are we going to leave no turnable stone unturned to lift them to a higher level? A master is always one who sees good in every one, and sets to work discriminatingly to appeal to that good, so as to fan moral sparks into active flames. We are all inflammable, and none are more capable of being led to produce a holy light in place of an unrighteous fire than those highly impressionable so-called "lower" races whose intellectual faculties are not so much in the ascendancy as are those of the so-called "higher" races. It is by no means self-evident that out of the five commonly acknowledged distinctive races, Caucasian, Negro, Malay, Mongolian, Red, taken in its entirety, one is altogether much higher than another, though it is indisputable that in all the races some individuals are far more advanced than others. Taking even the Anglo-Saxon department of the Caucasian race, with which people in London are particularly familiar, and without going many miles from the halls in which the Universal Races Congress held its sessions, cannot we find unmistakable Anglo-Saxons of the greatest refinement, and others bordering closely on the verge of barbarity? Now if this is evident in England it is equally so in India, in China, and in all other Oriental lands.

Among the smaller works of Marie Corelli there is a little gem entitled, *The Silence of the Maharajah*,

a faithful portraiture of the native Hindu at his best. Such a man as the hero of that charming novelette may be found any day in India, but he is no more simply an average sample of an Oriental gentleman of high social standing than an exceptionally noble British aristocrat can be fairly exhibited as simply an average representative of men of his own class in his native land. On the other hand, one may write a story around the perfidy of some Oriental potentate without holding up more than an exceptionally disagreeable specimen of his race and caste to execration, and the same remark equally applies to the very gross and repulsive pictures of European noblemen often exhibited by those who seek to inflame prejudice, and unduly accentuate class consciousness in Europe.

So long as we are blind to our neighbour's excellencies and to our own defects, any endeavour to amalgamate must appear absurd, and in the larger meaning of the word amalgamation may be undesirable. Much discussion of this particular question is apt to lead to the expression of extravagant opinions on both sides of a generally needless controversy, seeing that it is easily possible to acknowledge interdependence, and insist upon cooperation while regarding intermarriage between persons of different races as generally undesirable. Once in a while some union may occur which proves entirely satisfactory, but usually it seems best for people of the same race to intermarry, even though it has been quite clearly demonstrated that many children of mixed races are intellectually brilliant and exceptionally capable of bringing about a better

understanding between diverse races, because the blood in their own veins is mingled.

Sir Edwin Arnold married a Japanese girl, and Lady Arnold proved an extremely pleasant addition to many social circles, and it might not be difficult to mention several other similar instances.

Booker Washington, one of America's foremost educators, is a Negro, but not full-blooded. This remarkably earnest and highly educated coloured gentleman is received in the most highly cultured society in the United States, and frequently he speaks from the pulpits of liberal churches, and takes active part in conferences where one meets the finest flower of transatlantic culture.

The chief objection to a fusion of races, at least to the extent of doing away in future with all racial distinctiveness, may be, and sometimes certainly is, founded in the reasonable conviction that each race has a distinctive race-destiny to fulfil, and if that be so we can readily account for the psychological as well as for the physiological differences which hold races apart, but which should never be allowed to engender hostile sentiments, or prevent complete amalgamation of interests. A federation of the entire world, and the establishment of such an international parliament as Tennyson foresaw and described in his "Locksley Hall" poems, presupposes the continuance of different nations, but precludes all thought of war between them.

The only really objectionable feature of race differentiation unduly accentuated is, that it fosters a spirit utterly irreconcilable with all that is highest and holiest in the teachings of the world's most

illuminated teachers, and it is, moreover, not to be denied that race hatred always springs from the lowest feelings of which we are capable; therefore the most ignorant, and in every way undeveloped, elements in all populations are most intensely conscious of it. It is always the lowest type of man or woman who advocates war and all else that is brutal, and this is the tribute instinctively paid to savage instincts by such as have not yet outgrown them. Nothing can ever prove quite so perfect an eye-opener on the Peace Question as going about among different types of people, first in one country and then in another, and making the discovery that the whole world over war finds its most enthusiastic champions among the least enlightened and the least self-controlled. We need never expect to find any great reformation working upward from the less to the more enlightened, for every reform works entirely the other way. A mistake is, however, often made by imagining that the higher elements in a population are always to be found among those of most distinguished lineage, and those who are now occupying the foremost places in political and social life. Spiritual qualifications are often altogether separate from worldly distinction, consequently we need to revise our idea of caste most radically.

The Vedas acknowledge four distinct castes, and even teach that Brahma produces them from different sections of the Divine Anatomy, but the travestied ideas, and the many pernicious and cruel customs growing out of these perverted theories which still obtain to some extent in India, were

repudiated and denounced by Gautama the Buddha from five to six centuries before the commencement of the Christian era. Buddhists were at one time expelled from India, but they are now re-admitted, and it is one of the most hopeful signs of the rapid approach of a new and brighter dispensation that the true Vedic or Vedantic idea of caste is now coming to the front in the ancient land which has suffered so long and so bitterly in consequence of its perversion. The four original castes are simply a convenient division of workers, graded according to natural aptitude into four great sections, each sub-divided into several minor sections, and as astrology is highly prized in India, a child's horoscope, cast almost immediately after birth, may be said truthfully to indicate to what caste and section of caste he or she properly belongs. The position of women according to the Vedas is not inferior to that of men, so that it was no departure from ancient Oriental usage for noble and dignified Oriental women to ride unveiled through the streets of London, as several did in the course of the Royal progress, June 23, 1911.

A very great error has been fostered where the caste idea has been perverted, regarding the contamination of whatever is touched by persons of a lower caste, the real truth underlying this gross and cruel error being its exact antithesis. The highest of the four great castes was originally constituted of those duly qualified to hold the administrative reins in their hands, and these wise administrators among other qualifications possessed and freely exercised the gift or grace of healing. Church and State, to

use a very modern phrase, were completely one in ancient times in India, Egypt, and many other leading centres of ancient civilisation, and it was always regarded as a very important part of the work of rulers and prophets to heal the sick, a fact emphasised in all the Bibles of the world, and nowhere more explicitly taught or fully illustrated than in the Jewish and Christian records. The "King's touch" was no unreal ceremony in ancient days and in Oriental lands, and even in modern Europe, taking into account the present widespread demand for demonstrated ability on the part of nominal rulers, the way is certainly opening for a restoration of the best of ancient usages, together with discontinuance of every custom which has grown up in periods of degeneracy, and which must prove a bar instead of an aid to human progress. The future must witness either federation or destruction on a far more gigantic scale than most of us can readily imagine. Aviation has come to stay, and it needs no more than a simple exercise of common sense to foresee in extended aviation either a great blessing or a terrific menace.

Which shall it be? is the question we have to answer. Two well-known American authors, Edward Bellamy and Ignatius Donnelly, writing from diametrically opposite standpoints of supposition, wrote elaborate prophetic stories in true prophetic spirit. Neither of these distinguished authors attempted to indulge in bald prediction, but one undertook to show what must be the outcome of cultivating to excess only our selfish and rivalling propensities, while the other proved with equal clearness what

must be the outcome if we "let the ape and tiger die," and give free vent to all that lifts us as human entities far above the highest level of the brute. Ignatius Donnelly in *The Golden Bottle*, and in *Cæsar's Column*, has shown what we must come to if we persist in mammon worship and turn a deaf ear to the pleadings of the spirit of philanthropy. Edward Bellamy has printed a beautiful prophetic picture of a Co-operative Commonwealth, in which all citizens work together, and all are interested in the common good. An industrial army is not something at all difficult to realise, and when we approach only the smaller question of the place to be occupied in the immediate future by our standing armies and navies if war is soon abolished, we have only to point to the splendid railway in Russia between Petersburg and Moscow, constructed by soldiers in a time of protracted peace, to show that in the well-drilled and highly disciplined military we have at our disposal a force already organised, ready at any moment under wise direction of competent pacific leaders to begin a work of home improvement in many lands, the results of which must prove incalculably beneficial.

Let every one who is the least interested in international federation do something, no matter how seemingly little at first, to promote international good feeling. To all to whom the power of silent thought means something we can confidently appeal to use their psychic energies in the direction of this much-needed consummation, and to those to whom more palpable measures appear the more feasible, we need only address a word of hope and

confidence, assuring them that every endeavour, faithfully persisted in, to bring about goodwill between members of different nations and communities wherever they may be found, is a very real and solid step taken along the road lighted by the spiritual torches of those celestial guardians of humanity, whose one aim and prayer must ever be the unification of mankind through understanding of the oneness of our divine possessions. We may well expect many more and many better gatherings in the interests of universal arbitration than any we have yet witnessed, but though we should heartily welcome public demonstrations whenever such are afforded, it rests with every one of us to breathe the peace spirit continually wherever we may find ourselves, and whatever the nature of the work it may be ours individually to perform. The house, the schools, the office, the shop, the factory, as well as the temple of worship, can be daily employed effectually in the interests of world-wide peace.

## TRUE LIBERALISM

THERE is a central spiritual philosophy upon which all the religions in the world rest.

People mistake fractions for the whole; that is the cause of all the discord in regard to the different schools of science. All sciences are fractional expressions of one Universal Science. The fractional statements which we continually hear may be resolved into one, by concentration upon the idea of Universal Truth.

One of the most pitiable sights in the world is that of people trying to find wherein they disagree, instead of trying to find their points of contact. Humanity would be saved if every one would only give up his label or his tag.

Whatever makes for harmony makes for health. As long as we have any prejudices or antipathies, we shall be ill. We cannot be well until these are done away with.

We should do away with the word "toleration" and take instead the word "appreciation"; thus, instead of tolerating our neighbours, we should come to appreciate them.

We must attribute to no one a motive that we would not like to have applied to ourselves. People make many mistakes and blunders, no matter how honest. And we must take the very same ground

in correcting one class of ailments that we would in correcting any other error.

We should be glad to have our mistakes pointed out to us, so that we can correct them; but no one has the right to impute an unworthy motive to any one.

A spiritual revelation is not to point out an error for the sake of exposing it, but to give the people something higher in place of it—something they could get in no other way.

Spiritual power has for a long time been suppressed; but people to-day, on their own account, are going fearlessly to work investigating their own nature.

We have nothing to say to the happy and contented, except that we are glad there are people in the world who *are* happy and contented. If they are so, they are right—on their plane; they may be in a state of materiality; they are naked and not ashamed—unfallen Adams and Eves. If one is content with his present condition, we have nothing to say, except to rejoice in his contentment.

If you invite a person to go to the father's house before he is ready to go, the invitation lacks everything of pleasure or profit to his mind.

We should never try to restrict others to what agrees with ourselves.

We should remain insular, if we held narrowly to one creed or cult. Every cult is too small, and every creed too narrow. This is well shown by the illustration of four persons going up the four sides of a mountain. All were honest in their convictions, but each travelling a separate path had, necessarily,

a different view; and each claimed that his particular view was all there was to be seen. Argument and dispute arose among those four short-sighted but perfectly honest people. The gift of seeing the four sides of the mountain at one view is only enjoyed by one who has reached the top. The one who has had this wider experience—standing upon the height—is able to look in all the different directions, and to see where the various roads lead.

Criticise not, unless you wish to be criticised. When you criticise a song, it is yourself that you criticise. One critic interprets one way, another interprets another way; they can only tell how it strikes them. No one makes any progress in spiritual development until he is perfectly willing to read all reviews, but not to be guided by them. Never allow anybody else's mind to act for you to the suppression of your own.

One star (or sun) is of orange hue, another blue, another red, and so on; yet all those suns are equally beautiful, resplendent, magnificent. So is it with flowers—so is it with trees, birds, gems. One differs from another in its phase, not necessarily in its degree of beauty. So, in human society, we find that all gifts of the spirit are of equal value, and equally interesting—if we know how to employ them aright.

One who has come into spiritual understanding has no favourite flowers. Because you love the roses, there is no reason why you should not also love the lilies. A larger conception enables us to rejoice in all the forms of beauty we behold in the universe. They each have their own mission to

fulfil, and we must know ourselves in relation to all of them alike.

The greatest teachers have always been super-personal and super-systematic.

The perfection of a man differs from the perfection of a woman. There can be perfection in all states. Perfection may go along from birth to maturity, manifesting on rising planes.

We must stand for universal brotherhood and sisterhood; there must be no sex qualification anywhere. We maintain that man and woman are the joint expressions of the one super-personal God.

"I take great comfort in God," said Lowell. People have been taught to fear God in the wrong way. There is a great deal of religious hysteria in the world to-day. In all ages, there has been established precedent in the way of all life—in the way of all progress. There has always been a very large cancer in the zodiac, a crab, whose tendency has been to oppose everything new.

Whatever is asserted is for investigation; all is for consideration; no one should accept without question the sayings of any person.

It is not liberality to go down into the dirt because your neighbour is down there; remain on the heights yourself, and beckon him up. Don't try to get even with people, but help them to get even with you; then there will be two of you on the heights, instead of two of you in the gutter.

All truth, all honour, if it is going to do any practical good, must go down among the "evil" and rescue them. How can we expect the annihilation of evil—the reform of girls and women in all

sorts of horrible places—when we hold ourselves aloof? There is no way to help these girls and women to rise to the ideal of noble womanhood, except by going among them and lifting them up.

If you associate with people on any plane, objective or subjective, who are below you in growth and moral character, and you turn to them in blessing, instead of their cursing you, you will do them good; and you will never get any harm, as you will never do anything but good.

Learn from the strong ones; give instruction to the less advanced.

What is a temptation to one is not a temptation to another; what is an attraction to one is not so to another.

Put the right kind of temptation in people's way; a temptation is not simply something you can comprehend with your bodily senses.

The best and highest treatment is to put spiritual temptation to a nobler state within the reach of every one.

Do not think your altitude is your own special property; it is to enable you to help others.

Deep down in the nature of every one there is a settled conviction that it makes a person worse to call him evil, and better to call him good.

God's law is only dimly shadowed forth in the purest human legislation.

God is the parent of all humanity. Woman is as much God's image as man is, therefore we are never justified in allowing sex to determine either place or payment. Qualification must be the only passport to position and emolument.

The coming religion must be universal religion, which is the religion of science.

You may take seven different systems of religion—they are all right, like the seven rays of the rainbow, the seven tones in the musical scale—each right in its own place, but no one of them can be the scale.

Every later revelation contains all the truth that the older revelation embodied.

It makes no difference where the body is, Heaven is as near to us in one place as another. It is only when we come to know what it is to be regardless of time, regardless of place—to feel that one point is as sacred and near to God as another—that we can realise the truth.

No one will be one step nearer Heaven by going to Egypt and meditating, as he walks down the "Avenue of Sphinxes," than by remaining at home and realising that Heaven is in the very locality where his present action lies.

## ALTERNATIVE

It is only through the discovery of universal law that we can know how to fulfil our desires.

When we are in universals, we are one with God; when we are in personals, we are not in harmony with God.

When we come into right relations with the interior state, we shall always desire what is best for us.

We find ourselves continually in positions where we are obliged to choose between two things; we can have one or the other, but we cannot have both. This goes on through life—this or that, but not this and that. There will often come an opportunity for the culture of the spiritual or the material. If we put the spiritual last we shall never secure any spiritual development that is worthy of the name. But if we say, "I will have the highest!" then we may draw from the fountain of spiritual truth. The reason why we cannot draw more from the spiritual world is because we live so much in the external.

To bring children up not to depend on externals is to bring them up to realise themselves as magnets for spiritual realities.

Those who desire it earnestly become possessed of the deepest secrets of Nature. This knowledge

comes to us when we give up the love of externals. We become qualified for just what we set our thoughts upon. If we regard externals as the chief good, they will be the only things we can associate with; we can keep our places just where we elect to put ourselves.

Man's spiritual power is universal. Without this spiritual power we should not be men and women. Whatever a seer or prophet has done, some one else can do. There is always possibility for further development along the same lines.

We shall be able, when spiritually developed, to regulate ourselves through the law of natural selection. All normal, healthy, human beings will, through this law, select the very things that are best for them.

You are spiritually well and strong; whatever is best for you to have, that you will crave.

Wherever there is a great feeling of need there you can always develop power; it is not easy to develop power where there is no feeling of necessity.

The reason why so many people never receive anything on the psychic plane is because they pay too much attention to externals.

We can all have whatever we want in this universe. Just as we vibrate, we can put ourselves into relationship with whatever we wish. We can vibrate with it. Everything says, "If you seek me with your whole heart, you will surely find me"—everything in the universe! If you seek the higher spiritual development, you can rise entirely above your present limitations. Things cannot move you when you have attained the power to move them.

You must either be the operator, or you will be the subject—in the affairs of your daily life. If you say, "My circumstances shall obey me!" you will control them. I never propose to get under any circumstance. Whenever a circumstance comes up we must realise that we can govern it.

Whenever you approach a summit, you are vibrating on a plane much above the ordinary. You have to surrender on one plane to operate on another. It is a question of choice or alternative. If the internal is cultivated, the external is sacrificed. Whenever we undertake to give to the higher and take from the lower, it is a question of exchange. And this is our idea of the true meaning of the word "sacrifice." In living a consecrated life the higher nature always makes demands upon the lower; it is consecration, not destruction. You do not destroy the body, but let the spirit use the body as it will.

You will have a good physical body as long as you need one; then there will be no unwelcome death—no disease. Your transition will only be to you a state of passage from one plane to another. You overcome the fear of death. There will then be no undesired death, no sickness. You are at once perfectly at home in the spiritual world—no sense of bereavement is possible to those who live now and always in the realisation of omnipresent life in spirit.

Things cannot move you when you have attained the power to move them.

Man is the arbiter of his own fate.

The idea is a true and important one, that man

makes his own paradise, or his own *sheol*, here and hereafter.

We do not have to be unsuccessful. We get what we invite, and nothing else.

Human will ought not to be considered as something to be contested; the essential will is all right, always.

Though the foregoing declarations are strictly true from the standpoint of Spiritual Science, it is highly essential that we should clearly discriminate between permanent will, the root of all universal and reasonable desire, and that obstinate perversity which is often confounded with it. Rigid self-examination is often necessary to make plain this difference.

## CHASTENING

THE word "chasten" means to cleanse. The world is undergoing house-cleaning. We can well imagine angels going about on earth with scrubbing-brushes and pails and soapsuds—and even raising clouds of dust while sweeping.

If Adam and Eve did fall, it was not our fault; why should we be made to suffer? There is no divinity where there is no equity. Punishment is an arbitrary word that should fall into disuse. Chastisement means purification; correction means setting straight that which is crooked. The reformation of the fallen, the protection of society—of all human interests—that is always humane and wise. The improvement of society—the betterment of human conditions, through correction of the offender—this is exceedingly salutary; all may unite upon this reasonable basis.

In the fifty-first Psalm, original sin is recognised. This Psalm, whether written by King David, or some one else, was written by one who was conscious of the results of wrong-doing. The man endeavours to account for his sinful tendencies, and also tries to ease his conscience—smarting under a consciousness of guilt. This is not at all unnatural, and not altogether unjustifiable—the desire to get rid of a little of the responsibility of the wrong-doing,

seeking to excuse one's self. This Psalm shows the inevitable results of the doing of a wrong; it is more explanatory than profoundly philosophical. It is to be regarded as something of a mirror, in which one can see one's self. People can look at themselves, in the light of literature, and see the relation between cause and effect in human experience; if they will only reflect how people feel in certain positions, they may avoid similar evils.

In Isaiah we are told that "the son shall bear the iniquities of the father;" and, again, that he shall not. "Whatsoever a man soweth, that shall he also reap." And yet, we are told that one person bears the burden of another's sufferings. When we find statements apparently so conflicting, are we not wisest if we try to find the points of reconciliation in such seemingly contradictory statements?

When we live on the spiritual plane, there are no disasters for us; on the higher plane, so-called disasters are but stepping-stones to further development. We only require certain discipline until we have outgrown it. Just as long as any good may be obtained from dealing with what may be called the cross, the cross looms up; but when the time comes that the cross has fulfilled its mission, that cross becomes a crown.

The "world" which passes away, is not the planet, but a state of society. In a figurative sense, the "sun shall be darkened and the moon turned to blood," is fulfilled in the spirit; it means a new order of society. There is much misinterpretation of the inspired metaphor of the Scriptures. The "earth" means the objective. "In the beginning,

God created the heavens and the earth." Earth refers to visible things; it is the natural showing forth the spiritual. The expression, "the world is passing away," is always used to signify an existing state of society in its decline.

We would certainly say, if any one is given to any of the foolish interpretations formerly held, he had better give them up. There will not be external fulfilment of the prophecies, but a spiritual verification. We are now on the verge of a new era.

The cross is transmuted into the crown. The transformation of the cross into the crown is like the baser metals being placed in the crucible; the dross is consumed and the gold remains, purified by fire.

We cannot wipe out anything with tears. There is but one *at-one-ment*—go and sin no more, and when this injunction is followed in its affirmative spirit as well as in its negative letter, the once active transgressor is converted into the yet more active saint.

This is indeed regeneration.

## PERSISTENCE

A DORMANT faculty remains dormant until something comes to call it forth. Those who are contended against become strong.

The very best thing that can happen to people is when they are subjected to severe privations. Our great minds, as a rule, come out of strong effort, and out of much contention with what the world calls misfortune.

It is looking back and turning back, getting discouraged and disappointed, that hinders success; going on and on, persistently, is what makes for success—dogged persistency. We may have much to battle with, but by going on, steadfastly, we may all succeed. Do not stop to fight the enemy. Go to sleep whenever you wish to. But when you steadily hold before you that one persistent consciousness that you are a magnet to draw toward you whatever you will, you will bring it to you.

Man's desire is an expression of man's potency; every one can do what he desires to do. But the volition is fulfilled gradually, in a process from within outward.

Our desires must be fulfilled through steady, constant expectation. The desire must be firmly and consistently held. It fulfils the law, "Every one that seeketh, findeth." It is to ask for one

thing definitely, and then do everything with that one object and expectation. Never permit anything to come between you and the fulfilment of your desire.

A teacher cannot give us ability, but can help us to unfold our ability. Our desire is an evidence that we have some talent for the thing desired. Never allow yourself to become discouraged because your progress seems slow; you must never take any notice of seeming failure or defeat. Note only your successes. And use ever to yourself correct *versus* incorrect language. It is exactly the same in regard to any progress; do not say, "I do not seem to make much progress," but, "I am sure I do this a little better than I did."

Obstacles come to us to be conquered—to be overcome; but any one who will stand aloof will gain nothing.

Let the will remain where it is; the will is good enough, but the intellect is often all wrong. The will that says "I wish it" is to be left where it is; but the intellect must be brought to realise that "I *will* do it, and I *can* do it." The very moment that you bring the "can" instead of the "cannot" into relation with the will, you have overcome the difficulty.

The word "trust" is used constantly in connection with the word "faith." Before we can trust we must acknowledge the trustworthiness of the thing in which we trust.

We must use the word "can" potentially before we use it actually.

Work is something that we love to do; labour

is something we have to do. Work is a blessing, but labour is a curse.

Always maintain that you will have the strength for whatever necessity may arise.

All progress is by means of a spiral stairway; we do not go forward in a straight line, but by a spiral pathway, and this pathway often appears to have its ups and downs. We are not going simply round and round, but truly going forward also.

Human progress must ever be accomplished by the operation of the same immutable law revealed to us by the sublime science of astronomy, of which genuine astrology is the essence. The rotary and forward motions of all discovered bodies in the Universe reveal the dual pathway of human ascent as well as of solar and planetary revolution.

## DESTINY

WHILE only what is *involved* can be *evolved*, we know that irrigation is necessary for the fertility of the soil. A fertile soil is necessary for perfect expansion of the buried seed.

If we have different works to do, this necessitates varying endowments. One star differs from another star in glory—not, necessarily, in the greater glory of one than another.

We must regard humanity as the grand man. The grand man has all the members and all the parts which the human body has; and one member cannot do the work that another should. We must admit that there are people born into the world who cannot do the work their brothers or sisters can. The same talent is not demanded in all. There are always some people who not only see ahead, but work ahead. There are some who are in the brains of the grand man; these have to work in their studios, preparing great things for the world. There are societies of angels who perform the functions of the mouth; others who are in the province of the hands. Those who are called upon to run on swift errands are in the feet of the grand man.

There are those who are specially qualified for outward kinds of work; there are those who are qualified for esoteric action only.

We may find our places in the Signs of the Zodiac.

Not every one is qualified to be in the brain, or in the eye, or in the tongue of the grand man. Some must be in the hands, others in the feet. We are to aim after organic harmony—a perfect organism.

We are perfectly in harmony with Nature when we claim that there may be twelve manners of people—as represented by the Twelve Signs of the Zodiac—all correspondences to the different parts of the body.

We may also note fancied resemblances in people to the different animals; thus, some people exhibit the characteristics of the wolf; others show the traits of the dog or the cat. (All this may tend to support the theory that our lower selves have evolved through the various stages of the animal kingdom.)

Desire to fulfil your own mission in life, whatever it may be; then, when you take this ground, that you will work for the good of humanity, you will find that in these days, as in days of old, there is a Sinai. You will find yourself on the hill, conversing with the highest.

Learn to appreciate every one's gift, your own included. And then, do not care what particular thing you are called upon to do, what situation you are called upon to fill, but seek to attain the highest state in any. Many will say they cannot do the things they are called upon to do. If any one feels in that way, he should compel himself to do the thing over and over, until he feels no aversion to it, and can do it well.

The words "gift" and "mission" have a universal signification.

Every human being has a mission, a distinct destiny. Some have missions which seem to elevate them, in a certain sense, above others. There are those who may be regarded in a special way as lights of the world.

No one's work comes to an end because it has been a failure, but because it has been a success.

The law is that all affairs and events of human life remain until their successors are ready to appear.

Always feel that if one thing goes away, you are ready for something higher. Never say, "I have lost something," but, "I have come to the end of a certain period in my journey, what is the next thing for me to do? What is the next good that is coming to me?"

What has a beginning must have an end; what has no beginning can have no end.

At this particular time, we are at the end of a cycle—at the close of an age. It seems as though this conception were in the air; every one seems to feel it. But the majority of people fail to interpret the signs. We are not yet in the new dispensation, but we are in a period of what might be called interregnum. The world is now passing through a narrow passage-way, like the bar at the mouth of a river. The generally instilled feeling everywhere says we are in a transitional epoch. It is as people usually feel at a period of house-moving—a great deal more than a simple change, like going into some place or condition with which we are not

familiar; there is an element of mystery. The unknown, even if it may be an unknown blessing, is still dreaded; that is why there are so many restless hearts and minds at present.

As all the baser metals are transmutable into gold, so every cross that the world has borne is to be melted into a crown. The cross becomes a crown through transformation of energy.

It is the destiny of Columbia to lead the nations. Every land is to become a Palestine. Think of the territorial area of the United States! This is to be the new nation! A new nation is being "born in a day"—in the day when people can see the light, in a period of light and universal illumination.

The Orient and the Occident shall join hands.

We believe there will spring up (America will take the initiative) a new dispensation of Light and Truth to dawn upon the whole world.

The new order of things will not be born all at once; it will come as a little child, but it will grow, continually increasing in wisdom and stature.

Every man is the arbiter of his own fate and the shaper of his own destiny. There is a destiny in the sense that there is a destination. The destiny of man is involved in his nature.

We must not believe in physical power as we do in intellectual and moral power. Spirituality alone justifies optimism. No *finite* step is a *final* step.

We should look upon our past lives as stepping-stones to the higher lives we are to live. We rise *from* the dead; not the resurrection *of* the dead, but *from* the dead is our blissful heritage.

Nothing can go until the time has come for its

departure. You cannot destroy what has a message yet to deliver and a mission yet unfulfilled.

The reason why some structures and some books remain, while others are lost or destroyed, is because they have something yet to teach. Nothing is destroyed or lost until it has fulfilled its mission.

Let us ever realise a Trinity of Love, Wisdom, and Use.

## SPECIALTY

GREAT specialists are not apt to be interesting to people in general.

Information should be obtained upon all points, but we have plenty of room for specialists. There are certain qualifications, however, which are as necessary for one as for another.

There never will be a successful worker in any field who has not qualified himself for that special field. We must understand our business. Whatever may be the particular qualification one desires, one must live for that work in particular.

To be specialists in any great line we must concentrate our forces on that special line. If you want to succeed in anything, you can become great wherever you really desire to be great.

It is asked, "Is it not true that any scientific demonstration demands that one's life should be given up to it?" If we desire to be eminent scientists in any line, we must give ourselves entirely to our work. We must be people of "one idea"; we must have one central object. We may read all literature, and interest ourselves in all arts and amusements, but we must make everything subsidiary to the chosen end. Make everything you hear, everything you do, tend in one direction. Be able to illustrate your subject in manifold ways.

People may carry the thought of psychic development with them wherever they go, into everything they do; never allowing anything to be a hindrance; keeping the desire always fixed upon the unfolding of the interior.

If one is to use his eyes, he must have an occupation which calls the eyes into use.

Give out your best and highest in every way: in the newspaper article, in your novels, in your conversation, in your silent thought.

The majority of people who write hysterically on various subjects start on their subjects from nowhere, and, therefore, cannot possibly reach a satisfactory conclusion.

In going into the practice of healing do not give up your special talent, but through the exercise of your gift do your work. The daily newspaper, the theatre, the novel, all are to be used as channels to carry the higher truths to the people. Every one is to use his own special talent, and give to the world what he has to give, through that special channel. Some people have, undoubtedly, greater capacity than others, but no one should lay aside his special vocation.

We rest by changing our occupation. But if people cease to do anything, and think that idleness will produce a cure, they will not find what they expect but exactly the reverse of it.

When people talk about attracting whatever they want, it is perfectly true; but they cannot want what they have not potentially the means of procuring.

Whatever is involved in any soul can be evolved therefrom.

## POLARITY

PEOPLE who are unsuccessful are not rightly polarised.

Many persons are imperfectly married within themselves; they may be emotional but not intellectual, or intellectual and not emotional. Where intellect and emotion are perfectly united, how much grander and more glorious the results! When the two blend in us, then our spiritual gifts unfold; we attain the highest psychical state. What is brought forth in us as spiritual power is through the blending of these elements—emotion and intellect.

Everybody is susceptible to something—proof against something else.

When we come into knowledge of our inner selves, we shall be conscious of being susceptible to everything we wish to be susceptible to, and proof against everything we wish to be proof against.

A man's sensitiveness can be brought so entirely under his own control that he can be open to any influx, and close himself against an influx he wishes to avoid. We are influenced by the erroneous thoughts of those around us, if we are in a negative condition to their influence.

Until you can realise that you have the magnet

within yourself to draw to you at any time that which you need, you are in a degree of servitude. When you can declare, "God is everywhere! The Divine Spirit is within me—within you—throughout the universe!" then you do not have to yield to anything. No one need yield to circumstances.

We hear much about electricity and magnetism. Every thinker to-day is a believer in the unity of force; not two forces, one magnetic and the other electric, but one force which acts in both directions, one law, manifesting itself in a variety of ways. One force, moving in a northerly and southerly direction is magnetism; moving easterly and westerly it is electricity. Force may move in one direction and be magnetic; then in another, and be electric.

People one would call "sweet," and "gentle," may be very easily wounded—have their feelings hurt; they allow their feelings to be wounded. They do not say anything, perhaps, but go to their rooms and have a "good cry," and often go to sleep in that mood. How can they expect to be well! Such persons are weak and far too negative.

There are two wise courses of action; either take no notice of an annoyance, or else have it out with a person. Misunderstandings and misinterpretations are wrong on both sides; it is better to have it out with the one who has injured you or wounded your feelings.

It is entirely unnecessary that you should remain abnormally sensitive.

No one can be too sensitive to spiritual influx of a high order; but sensitiveness may readily be

misplaced. People are sensitive on very different planes.

A negative state of disorder expresses itself in weakness, debility—too little strength; a positive state of disorder, in positive ailments.

To be unsatisfied is a purely negative state. To be dissatisfied is a different condition altogether. There are many people who are both—confusion of condition. When people are unsatisfied, a new hope, a new desire, a new ardour is growing within them.

Very sensitive people, who are too negative, catch diseases; why not catch something good?

Just as it can be definitely stated on the physical plane, that certain requirements are necessary, so on the mental plane, one's condition is all-important. There is no law that will favour one more than it will another. If one catches influenza and another does not, it stands to reason that if both have been exposed to the same atmosphere, they are not in the same condition.

We are differently affected by things because of the different magnets within ourselves. We can adjust those magnets so that we can go on attracting just what we wish to attract.

All that we attract is in the atmosphere; we become related to it through our thought.

There is all the difference in the world between reading a condition, and taking on a condition. Reading a condition is all right; but taking on a condition is very wrong. Many people, when they go anywhere, take on conditions. Now, we maintain that the scientific clairvoyant or psychometrist will be able to see, without yielding to conditions.

There is a normal and abnormal sensitiveness. One may be able to give clairvoyant diagnosis, but, keeping it external, may avoid taking on the condition. We may become sensitive to information; but all the knowledge we make use of is not to sadden us. To see events is all right; but the abnormally sensitive person would feel the fright. The psychic, if duly fortified, would keep deranged conditions external; a man must get to this point before he can become a successful mental healer. There is such a thing as the prostitution of the mental faculties.

By holding ourselves external to suffering, we reverse the picture—as all suffering is inversion; we can then help the patient to get rid of it. We should never allow ourselves to come under the influence of a thing, because we see it.

“With God, all things are possible!” “All things are possible to him that believeth.” Nothing shall be impossible to such. When a man is working according to law, all things are possible to him. If he ignores the Law of the Universe, he will very soon find that the Law of the Universe will have its own way regardless of his opposition, and his opposition is what will cause his own inevitable suffering.

There are people who take a decided, positive ground, and affirm their own individuality truly, who are never annoyed by outside influences. We must be able to become positive and negative, at will. The line should be drawn resolutely at interference with or control of our individuality by any hypnotic influence.

Perfect equanimity, mental quiet, is essential to read the Book of Nature. "Be still, and know that I am God!" The mighty silence—and waiting! Blending of fearlessness and calm expectancy is essential to genuine attainment in any direction.

A person who has attained to the higher carelessness is the one who is ready for every emergency.

If you gain a victory on any plane, that victory stands you in stead for all future time. You have risen superior; it is the rising superior to something that is of use to us. If you rise in your own mentality and score a victory once, it is a growth that can be employed for all time to come. Once gain a victory, and that victory is yours for ever.

We can change at will the polarity of our own condition. There is a scientific law of action, which can be acted out by all who are industrious and fearless enough to trust their intuitions.

A man cannot be happy, harmonious, or well, so long as he allows the caprice of any being to make or mar his harmony.

One who can hurt my feelings is above me, and will not attempt to do so; one who would hurt my feelings is below me, and cannot injure me.

All feeling of mental uncertainty makes the sight uncertain. Cultivate certainty within by finest meditation.

## MENTAL SUGGESTION : ITS PLACE IN EDUCATION

THE word *education* is derived from the Latin verb *educere*, to unfold, and the word *evolution* from *evolvere*, to unroll; it is therefore evident that, if the canons of etymology are to be respected, we are not justified in calling any process educational or evolutionary which is not based upon an acknowledgment of latent capabilities within the entity whose fuller expression we are seeking to aid.

The old Yorkshire pedagogue, who flourished when Dickens first came into prominence as a novelist, is now happily an almost extinct type. Month by month we are able to trace important developments in the scholastic realm which tend to assist the young in their efforts to evolve the best that is in them. The range of elective studies is growing steadily larger in every college curriculum, and doubtless Froebel, Delsarte, and other masters who have taught freedom to the human soul, will ere long be regarded universally as the best, because the most natural and intuitive, representatives of correct systems of culture.

What floriculture and stirpiculture accomplish for flowers and animals, education should accomplish for human beings. When once the idea is grasped that no one mind has any inborn or moral right to coerce another—when freedom to show

forth the best that is within is granted to one and all—a complete revolution will have been effected throughout existing homes, schools, colleges, and churches.

It is now generally admitted that there are two kinds of hypnotism, and that aside from these there is continually rising in public esteem a system of mental suggestion which does not attempt to subjugate one will to another, but preaches and practises self-elevation through co-operation with friendly agencies, analogous to the growth of seeds in the ground, which avail themselves of all the assistance they can gather from the varied elements of the earth during the process of germination. Mental suggestion is simply an appeal, or invitation, from one mind to another to evince its hidden glory and reveal to the world its manifold potentialities.

It is well known that many sensitive children are averse from existing school methods, and that the most delicate are utterly unable to withstand the nervous strain imposed upon them in the school-room and by home lessons, which often severely tax parents as well as children. The methods in vogue in a large school, either public or private, are necessarily of a routine character, and are thus painfully trying and repugnant to a highly-organised, intuitive child. Though perhaps precocious in some respects, such a little one is frequently considered backward by teachers and school-fellows, because of a lack of adaptability to the methodical, exacting discipline enforced under the rules of an inflexible system.

Tutors and governesses for delicate children are frequently advertised for, and a few private schools make a speciality of catering for the needs of such as require unusual attention. Even in public academies, professors can exert a powerful mental and moral influence of value to the students, if they understand something of psychic law, while in private institutions a still more favourable opportunity is afforded for the exercise of silent, potent suggestion.

In the first place, it is necessary to consider what the teacher *is* before we can understand what he *does*; and in pursuing this inquiry the prevailing belief in contagion and infection has simply to be turned upon its right side. *Influence* is one of the most pregnant words in the popular vocabulary; it stands for immeasurably more than precept and example combined, including, as it does, that subtle, indefinable action of mind upon mind which all feel, but so few even try to understand. The modern science of psycho-physics may justly be regarded as an introduction to a system of psychology so far-reaching and profound as to include the excellences pertaining to all systems of religion and philosophy.

Mental suggestion may be considered as naturally consisting of two parts: conscious (or active) and unconscious (or passive) suggestion. The former is operative where one individual voluntarily undertakes to transmit intelligence mentally to another; the latter is where one does this unconsciously and inevitably.

Diseases are said to be carried from place to

place and communicated from person to person, while both sender and receiver of the "deadly microbes" are entirely unconscious of any such undesirable transmission. From the medical standpoint, all that is required to produce such a result is that a condition of susceptibility should exist in the organism of the one to whom the disorder is conveyed.

Now, learning from this circumstance that something is transmissible, and that it may be unconsciously or spontaneously transmitted, we have but to consider how it must be on the desirable side of affairs, where all that makes for health, wisdom, happiness, and righteousness is concerned.

Place a delicate, susceptible child in the atmosphere of a healthy, intelligent, kindly person, with whom there exists some degree of natural sympathy, and a silent transfer of intelligence is inevitable. It is not asserted that one mind gives its intelligence to another—that one can become wise by proxy; neither am I advocating a theory of substituted intelligence. But experience abundantly proves the possibility of unawakened centres in one brain being aroused to activity through emanations proceeding from another that is awakened at the very point (and active in the precise direction) where the former is comparatively dormant.

Though not to be despised, that very objective and decidedly physical form of suggestion, at present popular in many quarters, is by no means the *Ultima Thule*. While it is conceded by all who have conducted psycho-physical experi-

ments that suggestions can be made to the mind through the senses, yet those who assert that the mind can be reached only through these channels are confining themselves to the most superficial and rudimentary department of psychical demonstration.

The common experience of practitioners of mental healing is that they begin with set formulas, and then advance beyond these to a point where any stated language would be but interference with the direct, voiceless action of intelligence *per se*. Though what is generally called "healing the afflicted" is the objective point in metaphysical practice with most investigators, it soon transpires that other ailments than those to which *flesh* is heir are presented to the metaphysician for removal.

Insanity is defined by many lunacy commissioners, and by experts in the treatment of the insane, as "arrested mental development," a phrase which fully accounts for every phase of idiocy or imbecility, though it excludes all violent forms of mania or dementia. The backward child, equally with the stupid adult, is only a mild example of harmless imbecility, for the negative type of insanity is but the antithesis of real genius. Genius is due to super-ordinary mental brilliancy or activity; insanity is an expression of intelligence below the average. Both are phenomenal by reason of their rarity, the one being beyond what we are accustomed to in the way of mental alertness, and the other correspondingly below it.

The most reasonable and effective course to pursue with sensitive children is to place them

in the company of persons already proficient along those lines wherein the little ones are defective in attainment. This is also the most successful road to travel with those who do not evince the usual amount of intelligence. No psychological experiment can be really successful or beneficial unless its nature be sympathetic. No process of forcing or cramming on the mental plane is any better when conducted through telepathic or hypnotic agency than when resorted to by the routine methods of the ordinary school-house.

The prime requisite in education is affection between teacher and pupil. Any child will learn from one he loves, and this is true of feeble-minded persons of riper years. What is commonly called imitation is the most external aspect of affection, conceived on the psychic plane, and manifested on the physical. Who wishes to imitate what he does not admire or love? The secret of genuine authority is affection for the instructor on the part of the instructed; and this has been so universally recognised by the religious world that one of the most popular books of meditation, employed by Catholics and Protestants alike, is *The Imitation of Christ*, by Thomas à Kempis. The character of the Christ as portrayed by this author is so admirable in every way, that it calls forth a spontaneous desire on the part of the reader to do as the ideal Man has done.

Descending from this exalted height of spiritual affection to the ordinary level of daily existence and the conduct of trifling affairs, we cannot but note that whenever a child loves older companions

or grown persons, he instinctively adopts their habits, and strives to adjust his own conduct to their standard.

The joy and tranquillity of home life are so constantly marred by fault-finding that no apology is offered for dealing with a question of such vital moment as harmony in the household. The old method of correction is by reproof, which is always a failure, as rebuke never inspires affection, and what is not loved will not be followed after compulsion is withdrawn. The love of order, cleanliness, decorum, and everything conducive to general welfare is inherent in every child; but the very beauty of order and of cleanliness is disguised by making them compulsory, for wherever compulsion is attempted liberty is outraged, and love of freedom incites to rebellion.

Let the behaviour of teachers and parents be a continual object-lesson; and if it be necessary to call special attention to some unmanifested virtue in the child, let that quality—not the vice which is its contradictory—be the subject of comment. Call attention to the beauty of holiness, but do not dwell upon the hideousness of evil. Every word spoken, and every act noticed becomes a mental treatment by direct suggestion to all who are in any way sensitive; and those who are delving deeper than the mere surface of suggestion know that every time one's thoughts are turned toward a particular subject, a suggestion is made to others to do the same. Nothing except silent influence is so suggestive as actual behaviour. Let parents and teachers do whatever they wish their charges

to do ; and instead of setting up two opposite standards—one for youth and the other for mature age—let them allow only one, and to that standard faithfully adhere. Children are very honest, very quick to detect what is inconsistent, often extremely logical, and invariably sticklers for fair play. We have, then, to deal, not with monsters of vice whose wayward wills are perpetually turned toward evil, but with undeveloped angels whose natural dispositions beneath all superficial encrustations are essentially divine.

Once it is admitted that children wish to do well and are capable of doing so, the coast is clear for the practice of mental methods in education at their highest and best. Froebel, the founder of the kindergarten, wisely taught that never more than fifteen scholars at a time should be allotted to any teacher ; and he made this recommendation because of his keen insight into the real needs of little ones whose specific individualities require to be studied. Delsarte, the originator of a famous art of expression, was himself a true mystic, and based his theory with its accompanying exercises upon a recognition of the sovereign right of every child—a right which he defended as strongly as did Emerson. Once concede the right of individual expression to every soul embodied on earth, regardless of whether the dominant aptitude in a given instance be that of the poet or the blacksmith, or both combined, and the method pursued becomes legitimately educational—eductive rather than inductive.

External processes of training are often so un-

welcome and unnatural that they produce illness and general lack of mental vigour, while what has been forced upon the intellect is soon rejected and forgotten. There can be no use in graduating from a college by means of some artificial mental strain or under the pressure of a momentary stimulus, and after a period of "nervous prostration" discovering that the acquired information has been lost. Knowledge should be imbibed (or absorbed) and assimilated. Everybody knows how invigorating and refreshing it is to bathe, not only in water, but in sunshine and in air. The body breathes all over, it drinks in the light, heat, air, and all that is essential to its welfare, precisely as the earth absorbs the warmth and moisture without which the seeds sown within it could never be quickened into life. As flowers blossom, intellect may unfold; but minds, like flowers, require congenial conditions for expansion and expression.

The theory of evolution explains the methods by which natural development proceeds, and these are distinctly the methods of all who are seeking to apply metaphysical conceptions in the development of an improved educational system.

*Intuition* is a word frequently heard, but its simplest definition — inward teaching — is rarely given. There is nothing more mysterious in the intuitive perception of truth than in any natural process of growth; but truth and fact are essentially different. The former, which is eternal, unchangeable, and universal may be intuitively perceived, while facts relating to material phases of

existence are not thus interiorly communicated, but enter the mind through more external avenues.

The word *education* is employed in two opposite senses by most writers and speakers. Departing from the strict rules of etymology, they overlook the true derivation of the word, applying it to what is merely schooling and artificial training. Many college graduates have but very little available information at command, and if called upon for a ten minutes' speech they plead inability because of lack of preparation; while natural orators of remarkable fluency are frequently uneducated people, from the university standpoint. Plato's doctrine of innate ideas is no doubt essentially true. At any rate, the soul has direct access to a universal fountain of knowledge, a perennial spring which can never run dry.

The simpler the external mode of life, the more immediate is the contact of the human intellect with the informing ego. The more exacting and complex the outer life becomes, the less freely does the intellect receive from the spiritual centre within. All venerated records of man's spiritual progress and experience emphasise the reception of truth by seers and prophets in dreams and visions, *i.e.*, in subjective states of consciousness—when disentangled from absorbing cares, anxieties, and the fret and worry of busy commerce and housekeeping. The prime requisite for receiving knowledge intuitively is to let go of things external. Mental relaxation, upon which muscular relaxation is sure to follow, is the true rest cure. Many people believe there are wonderful sounds at night which do not

exist by day. This belief arises from the greater quietude of the listener at night, and the absence of many daylight occupations. The weirdest and most poetic associations cluster around the midnight hour, solely by reason of its quietness. It is one of the commonest experiences of authors, poets, painters, composers, inventors, and others, that they wake suddenly in the middle of the night or very early in the morning, fully equipped for the simple mechanical process of transcription, the theme being completely suggested to them during a period of somnolent activity. It is through interior suggestion that our greatest novelists receive not only the outlines of plots, but the minutiae of detail.

Whence comes this information? is an open and many-sided question. While a single answer must of necessity be inadequate, the following reply is not inaccurate so far as it extends: There is a universal world-atmosphere on which is inscribed in detail an exact record of everything that has taken place on earth from the earliest geologic epoch to the present hour. Not only are fossils and vestiges of ancient civilisation abundant when sought after by the diligent archæologist, but the universal atmospheric palimpsest—the veritable book of the recording angel of mythology—is open to every seer to read. As passivity is necessary to the fullest reception of impressions of any kind, so the sleeping or resting mind drinks in this knowledge as one absorbs in a moment the details of an entire scene, if the eyes are clear-sighted and the air is not clouded. Again, there is an unquestionable contact between kindred minds all over the world, so that

some of the truest and most interesting and instructive mental phenomena are attributed by ignorance to dishonest plagiarism. A wilful plagiarist is of course one who deliberately appropriates to himself the fruits of another's mental industry. The true sensitive is one who gets information and gives it forth, not knowing where it originated, or how he came by it.

There are talented people everywhere who are hungering and thirsting to express themselves outwardly, but are deterred by some untoward circumstance, such as lack of means, time, or opportunity. These people do not hide their light under a bushel nearly so effectually as they sadly fear. Their mental emanations go out into the common air and are breathed in by receptive minds in perhaps the remotest portions of the globe. When you say that an idea strikes you—and we are all conscious of being “struck” with ideas most unexpectedly—you are the recipient of a thought precipitated, consciously or unconsciously (*i.e.*, sub-consciously), by some one at a distance from the spot where you receive it. As it is only through the law of attraction and by means of affinity that we can receive anything, it generally happens that what we receive most pointedly is something we care a good deal about. So with those experiments in mental suggestion which are really successful—they are not possible as yet with all people, but only between those who are in natural sympathy with each other.

Except in cases where suggestions are made directly through the five exterior avenues of sense,

distance is no obstacle, for—as with a telegraphic or telephonic system—wherever the wires are laid and connection established communication is easy, but it is impossible without the needed links, no matter how short the distance between two points. Those who try simple experiments in mental suggestion in their homes, and confine their circle to their own family and friends, find that two persons may be seated together on a sofa holding each other's hands, gazing into each other's eyes, and occasionally making passes down each other's arms according to mesmeric usage, but all to no effect; yet from the most distant corner of a large and crowded hall a professor of psychology may readily influence a "subject" in the remotest gallery seat, while no one in his vicinity will respond to him even slightly. A possible "Svengali" influences a possible "Trilby" through a law of electro-magnetic affinity, difficult to define but clearly perceived by Goethe and other philosophic intellects.

From simple lack of knowledge many well-disposed people frequently intrude mentally upon the spheres of others, thereby producing friction and involving themselves in disappointment. On a general plane of acknowledgment of the common desires of humanity, mental suggestion may be freely given to all; but the general and particular aspects of the work are distinctly separate. Every one desires health, happiness, and prosperity; therefore it is lawful to suggest to every one you meet, and to whom you direct any thoughts at all, that he is well, happy, and may prosper in all legitimate undertakings. The Golden Rule amply

covers this general phase of the subject, which deals with our mental attitude toward humanity at large. In particular cases it is needful to exercise the utmost discretion, in order to produce the best results and avoid unpleasant consequences.

Children manifest their attractions very plainly, and only those to whom they are instinctively drawn are adapted to be their teachers, nurses, or companions. The custom of forcing children to submit to the caresses of every chance visitor, or even of every relative, is pernicious in the extreme ; and to this cause alone may be attributed a large percentage of infantile distresses. Even animals thus indicate who are most fit to train them. Whenever there is sympathy between a child and an adult, it is only necessary for the latter to know something himself and to think steadily upon it in the child's presence for the little one to perceive and inquire about it. Even perfect grammatical expression may be silently communicated to a receptive child, who will repeat the sentences in time exactly as they are mentally held by the teacher. Your mental requests are readily responded to by sensitive children who are attached to you, while those who do not love you are very difficult to influence. It cannot be too frequently reiterated that any endeavour to force mental commands and compel obedience by subjective methods savours of slaveholding.

The remark is not infrequently made that persons are incapacitated for mental effort by reason of their poor brains and generally imperfect bodies. Were the brain so fixed that no changes in its

condition could be effected by mental process, the objection quoted would be valid; but the fact is that the brain is plastic or mobile in texture, and subject to incessant structural changes under the influence of modifying thought. So long as a brain remains in the condition cited, it is not possible to express the most perfect harmonies through so imperfect an instrument; but when it is understood that the pabulum supplied to an undeveloped brain stimulates it even to the point of ultimate reconstruction of the particles which compose it, this theory of brain-renewal (which is in strict accord with all that is known of physiology and psychology) opens up a boundless field of hope and promise for the educator who relies on mental suggestion as a means toward the end desired. In mental treatment for intellectual unfoldment no notice should be taken of deficiencies and aberrations. To be successful the appeal must be made from an awakened centre of intelligence in the one who gives the treatment to an unawakened but arousable centre in the one to whom it is given.

From the foregoing the inference is logically drawn that the metaphysical practitioner who devotes himself to educational work has but to feel intensely and express vigorously that which, though as yet non-apparent, can be rendered active in the pupil who receives this psychic treatment.

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