

Light and Colors

NATURE'S FINE FORCES considered as
Promoters of HEALTH in all conditions

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Modern Revelation;" "Life and Power from Within;"
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and pamphlets bearing on
Ethical and Psychological
problems.

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CONTENTS

CHAPTER I.	13
An Outline Sketch of Chromo- pathy. Dr. Edwin D. Babbitt's Philosophy.	
CHAPTER II.	29
Definite Description of Colors and Their Respective Properties.	
CHAPTER III.	51
Chromo-Therapy: The Place of Colors in Medicine.	
CHAPTER IV.	73
Chromo-Therapy: The Place of Colors in Medicine (<i>continued</i>). Its Relation to Mental Suggestion.	
CHAPTER V.	87
Description of Apparatus Em- ployed in Chromo-Therapy.	

Contents

CHAPTER VI.	105
Influence of Colors on Morals.	
CHAPTER VII.	127
Colors as Perceived in the Human Atmosphere or Aura.	
CHAPTER VIII.	151
Magnetism.	
Mesmerism.	
Hypnotism.	
Suggestive Therapeutics.	



FOREWORD

IN the following pages no claim is made for more than a popular presentation in the briefest possible outline of a system of practical philosophy which immediately lends itself to a large amount of demonstration. Having been privileged to enjoy the friendship of Dr. Edwin Babbitt for several years, I had many opportunities for witnessing the excellent results attending upon his system when practiced by himself and also by many of his competent students, both men and women. Not only in various parts of America were these opportunities afforded me, but in Australia and New Zealand I found several highly successful practitioners of this beautiful therapeutic system.

The great book, *The Principles of Light*

and Color, from which I have made many important quotations, was always a large and expensive volume retailing at \$5, and well worth the price. I regret to say this splendid volume is now very difficult to procure even second hand and at an advanced figure, as it has long been out of print. If this modest venture of mine shall serve to awaken wider interest than this unpretentious treatise of small dimensions can possibly satisfy, I trust that some one will be induced to republish Dr. Babbitt's magnificent work, with the numerous beautiful illustrations which immensely enhance its value. A somewhat condensed edition of the original work would probably prove adequate to meet present-day demands. Speaking personally, I can but say that I adhere exclusively to no single philosophical or therapeutic system, as my long and extensive travels have brought to my notice so much good work accom-

plished under widely differing names and extremely diverse auspices. In sending this greatly condensed presentation of an enormous subject afloat upon the sea of contemporary literature I bespeak and ask for it no more than an impartial hearing, and that I am confident it will receive in many places. Knowing from personal experience that much of its contents has been completely demonstrated many times and in many places, I feel assured that all readers will find *something* of interest and profit as they peruse its pages.

Science to-day is making such rapid strides in super-physical directions that it seems hardly necessary to apologize for frankly combining considerations of refined physical with avowedly metaphysical methods of therapeutic treatment.

If the reception accorded this humble effort calls for a larger and fuller work on the same widely inclusive subject, I hope I

shall be prepared soon to undertake it, or if so pleasing a duty falls not to my personal share, it will be a source of great satisfaction to learn that my venture in this, as yet, not very widely traversed field, has prompted other authors and compilers to undertake the work of further enlightening the public concerning the inestimable blessings we may all receive by rightly utilizing LIGHT AND COLORS, which may truly be designated universally accessible benefactions.

An endeavor has been made to so present the general theme that two distinct sets of queries are in a measure replied to, *viz.*: Questions pertaining both to external methods of utilizing colors and to subjective visualization and meditation along the same line, but in an esoteric manner.

W. J. COLVILLE.

NEW YORK, November, 1913.

CHAPTER I.

AN OUTLINE SKETCH OF CHROMOPATHY. DR. EDWIN D. BABBITT'S PHILOSOPHY.

BEFORE entering upon any detailed description of the highly important doctrine enunciated, and facts revealed by Dr. Edwin D. Babbitt, an illustrious American physician of a past generation, in his monumental volume, *The Principles of Light and Color* (now out of print and not easy to procure), it will prove both interesting and instructive to give some slight sketch of the noble doctor, himself a pioneer in his unusual line of practice, who was one of those intrepid souls who ever stand firm and remain faithful to whatever truth they

have discovered or perceived, regardless of the inhospitable reception usually accorded to medical pioneers, and indeed to all original discoverers and enunciators of truths as yet unpopular. Dr. Babbitt's philosophy is a singularly broad and comprehensive one, covering so extremely wide a field of investigation as to impress the superficial reader with an almost overwhelming sense of magnitude as well as of profundity. This good doctor's medical practice, founded upon startling and novel theories of the efficacy of Light and Color, was so utterly unlike the drastic medical treatment generally in vogue when he launched his discoveries upon the world, in the middle of the 19th century, that we need not wonder at the neglect he suffered at the hands of the faculty, even when and where it did not actually oppose him. Dr. Babbitt was a truly spiritually-minded philosopher, a man of far more than ordinarily

sensitive temperament, and therefore constitutionally disposed to extend a cordial welcome to theories and practices dealing with what he loved to call "Fine Forces."

For students of ancient, and particularly of Oriental, thought and practice there may be nothing essentially novel in any of the ideas and recommendations given by Dr. Babbitt in his voluminous contributions to scientific and philosophical literature, but the average Anglo-Saxon or American had not in his earlier day become at all accustomed to think and speak freely of those mysterious, subtle, natural forces with which the public of the West, as well as of the East, is now becoming gradually familiar. It may truly be maintained by students of ancient Egyptian, Hindu, and Grecian lore, that antiquity has certainly anticipated our modernity, so that our so-called "modern" views are also ancient, but though by no means wholly original,

in the fullest significance of that comprehensive and much disputed word, they are unquestionably entirely novel in many quarters even to-day, and singularly well adapted to meet the pressing demands of this immediate present, now that new and milder medical methods are constantly required to comply with the necessities of the sensitive multitude which cannot be beneficially reached by the crude and drastic methods which seemed to answer fairly well the cruder requirements of a departed generation.

CHROMOPATHY is a term of wide inclusiveness, for it covers practically all phases of treatment into which the employment of color (or colors) enters.

The finer or subtler forces in Nature are immeasurably more potent than the grosser and more external forces, for as we journey upward or inward, instead of downward or outward, in our search for healing

agencies and health-promoting ministries, we surely discover some definite connecting link between physics and metaphysics, rendering possible a readily explicable therapeutic system by means of the adoption of which practitioners belonging to widely different schools, (so far as nominalistic designations are concerned), may find a common denominator. Dr. Babbitt's remarkable discoveries regarding the form and constitution of atoms, and their working in connection with ethereal force to produce the effects known as heat, cold, electricity, magnetism, chemical action, light, color, and many others, were made public in some of the leading cities of America in 1876, and from that time onward till early in the present century (when the good doctor passed to another condition of existence than the physical), he continued indefatigably to pursue his chosen field of research and published many books em-

bodying added discoveries and showing how they might all be beneficently utilized. It may not be correct to state that Dr. Babbitt's accepted and qualified students and fellow-practitioners of chromopathy were at any time or anywhere very numerous, but they were in several instances men and women of profound thought and highly successful in their practice. These were by no means confined to the doctor's native America, but were spread nearly over the planet, many of them working with great success in different parts of the Southern Hemisphere.

In that large and superbly illustrated volume, *The Principles of Light and Color*, the author, when prefacing a second edition, so far carried out his theory concerning the color of paper best suited for books of study and reference as to insist upon a bluish white with a violet tinge; this color of paper is found agreeable and restful to

the sight, preventing eyestrain, with its accompanying headache, also nervous lassitude. When reading a large scientific work for two or three hours at a stretch a student finds it a very great advantage and comfort to rest the active eyes upon a cool tinted paper, the tint of which while reposeful has no soporific tendency. The first chapter of the massive volume to which we are referring, and from which we shall extract many extremely valuable excerpts, introduces us immediately to the very heart of the stupendous theme with which it undertakes to deal. We are confronted with a magnificent panoramic vision of the mighty universe, in which our little world revolves and shines as a tiny unit among a multitude of kindred and similarly constituted, though often immensely vaster, globes. To all who are seriously interested in contemplating the majestic harmony of the stupendous universe

which includes us all in its sublime embrace, both text and illustrations must forcibly appeal. "Fine Forces" is one of Dr. Babbitt's particularly favorite expressions, and these mysterious and beautiful agencies which are everywhere working powerfully and benignantly, make their appeal for instant recognition alike to the astronomer, the botanist, the musician, the mathematician, and indeed to all types of students and scholars who are seriously seeking to study and apply the rules of matchless order which are at every moment regnant everywhere in the constitution and operation of our universe. "Fine Forces" can only be apprehended readily (if at all) by the employment of more acute and delicate faculties than our five bodily senses in their average condition. In these days of widespread interest in all that goes under the popular generic title of Psychological Research, we ought to be able to readily appreciate not

only the experimental methods in vogue among physical scientists, but to a still greater degree the subtler and far more penetrative methods in use among those deeper students of biology and psychology who are seeking to unveil the profounder mysteries of life in its manifold expressions on many planes, through the culture and employment of super-physical senses.

Delicate mechanical apparatus is often serviceable in registering sounds inaudible to the common outer human ear, as in the famous instance of the celebrated woodsman of California, Charles Dennison Kellogg, who can produce tones in twelve octaves, many of which are far beyond the registering capacity of university professors and other cultivated persons when relying solely upon their ears, but not by any means difficult to record with the assistance of delicately prepared mechanical appliances. Clairvoyance, clairaudience, clair-

sentience, the psychometric faculty, and much else of which we are now hearing and reading frequently, should not be classed as supernatural, and we even doubt the lawfulness of the word *supernormal* when used to characterize unusual sensitiveness, for perfectly normal (healthy) persons can develop and employ these extended senses quite as readily, and far more reliably, than can any *neurotic* sensitive. The very names by which we designate super-physical senses show that we are not speaking of unusual faculties, but only of very well known ones developed to a state of clarity or intensity beyond the usual; hence the French adjective *clair* employed as a prefix. Dr. Babbitt being an anthropologist in the fullest meaning of the term, it was natural and consistent with his general profession that he should take a very wide view of any subject he undertook to elucidate; we are therefore not astonished to find that almost

every subject of wide-reaching human interest is dealt with by this fertile author, while expounding directly his views of light and color. Symmetry in architecture is treated exhaustively early in his portly volume, and as form and color are inseparable in Nature, so far as we have any reason to suppose, it must be permissible to speak alike of the form of color and of the color of form. It is indeed allowable to speak of the taste and smell of color, though we presume that only a comparatively few extremely sensitive persons would be able to demonstrate these statements by means of their own actual experience. But as this popular treatise is to be confined almost entirely to the nature and effect of light and color in a somewhat exclusive manner, we shall not attempt to conduct our readers over the very extensive territory traveled by Dr. Babbitt, but proceed without further introduction to plunge into the Division of

Colors. In 1672 Sir Isaac Newton published his theory that the ordinary white light of the sun consists of different colors, each possessing a different degree of refrangibility. Before that date (in 1611) Antonio De Dominis had declared that colors arise out of light; of this he said he had no doubt, then added "they are only light itself." Newton expatiated upon the seven colors as beheld in a rainbow, and yet more distinctly in the solar spectrum. With these seven, Red, Orange, Yellow, Green, Blue, Indigo, Violet, we are all abundantly familiar. Sir David Brewster considered Red, Yellow and Blue the three primary colors, fundamentals out of which all others are produced. Helmholtz undertook to demonstrate that each color of sunlight is formed by its own independent law of vibrations, incapable of subdivision, and maintained that there is no overlapping of certain colors to make an intermediary, as,

for example, red mingling with yellow to produce orange, or yellow and blue uniting to form green. When we come to understand how different colors are actually produced we shall see that there are not only seven colors in sunlight, but many multiples of seven. A photograph showing decomposition of light by the prism illustrates how light is brought into a dark room through a very narrow opening, and by means of the prism scattered into its separate parts, or colors, which fall upon a screen in an oblong rainbow-hued form known as the solar spectrum. Red is refracted least, and violet most from a straight line.

If an opening is made in the screen at the point where orange strikes it, and this orange ray is passed through another prism behind the screen, it will not be decomposed into yellow and red, but will remain precisely as before, proving it to be a

primitive and indivisible ray. This is not denying that orange can be made by combining red with yellow pigments, but it is a proof that it is not so constituted in the sunlight.

Concerning the relations between Sound and Color, much has been said and published. A simple comparison is made by considering the note C at the bottom of the musical scale as the equivalent of Red; for C is made with the coarsest vibrations of air, and Red is made with the coarsest waves of luminous ether. The musical note B requires forty-five vibrations of air every time it is sounded, while C requires only twenty-four, at the lowest end of the scale. Extreme Violet requires about eight hundred trillion vibrations of ether per second, but extreme Red needs only four hundred and fifty trillion. When one musical octave is finished another immediately commences, progressing with twice as many vibrations

per second as in the one preceding, therefore the same notes are repeated on a finer scale. Likewise when the Scale of Color is completed in Violet another octave (invisible to ordinary sight) commences with double the number of vibrations common to the lower scale. The shortest atmospheric waves of which average human ears can take cognizance are about three and one-half inches in length. The shortest Violet rays perceived by ordinary vision are 100,000 times as short, for it requires 60,000 vibrations, *i. e.*, 30,000 complete waves of such color, to make one inch in length. The longest waves of air perceivable by ordinary human ears as sound are about seventy feet in length; these are the lowest bass notes. The longest complete waves of ether receivable into ordinary human eyes as color requires from 17,000 to 18,000 vibrations to an inch, not far from fifteen million times as many as the largest

waves of sound require. After giving these scientifically demonstrated facts to his readers, Dr. Babbitt dilates upon the construction of the telephone, and then proceeds to argue that human vision is not yet so far evolved as hearing; perception of varying sounds requiring less fine development of organism than is needed for acute discrimination of colors in various octaves. A division of fourteen instead of only seven primary rays seems to conform more closely to the law of chemical and molecular forces as already demonstrated.

CHAPTER II.

DEFINITE DESCRIPTION OF COLORS AND THEIR RESPECTIVE PROPERTIES.

STARTING with an outline mention of the three Primary Colors, RED, YELLOW, BLUE, which constitute the simplest Triad, we must characterize Red as an exciting color at nearly the center of heat; Yellow is the medium color, at the center of luminosity; Blue is cool, soothing, electrical.

The next Triad, formed of secondary colors, reveals Orange, composed equally of red and yellow; Green, resulting from an equal blending of blue with yellow; Purple, resulting from equal blending of blue and red.

Dr. Babbitt has furnished a description

of a Triad of Achromatic or Neutral Colors thus: Black, composed of equal parts of red, yellow and blue; White, composed of five parts of red, three parts of yellow and eight parts of blue; Grey (normal), composed of white and black. Black, according to this teaching, is not absence of color (as we are sometimes ignorantly told), but is the result of all colors being absorbed; Black, therefore, denotes concealment and repression, while White signifies, suggests and induces revelation and expansion. Normal Grey has the reputation of being the most intensely neutral of all colors, consequently it discords with none. Artists would find much fascinating material in Dr. Babbitt's several additional triadal classifications, all of which have doubtless some value also for thoroughly devoted practitioners of chromo-therapy, but it seems necessary only to specially emphasize those practical statements of a general

character which lend themselves immediately to a general practice, easily comprehended and applied without any very elaborate study. From lack of space in a brief treatise intended for the general reader, we have reluctantly refrained from mentioning many points of great scientific interest which would find their proper place in a larger and more ambitious volume. Concerning a Triad of Colors, Forms and Tones, so much might be written that a bulky volume would scarcely be sufficient to exhaust the subject, but for present purposes the following extremely abbreviated condensation must suffice. The delightful tri-chord in music consists of the leading fundamental sounds, by modification of which all music is produced. The three leading forms are the Triangle, Hexagon and Circle. The triangle may be compared with red, for it is bold and stimulating; the circle corresponds with blue, which is

soothing in its suggestiveness; the hexagon, occupying middle ground, is like yellow, for it produces an intermediary effect when we employ it as an object of contemplation.

The triangle abounds in spirited, hard, crystalline substances which include the diamond, zinc-blende, magnetic iron ore, topaz, and many others, also various octohedrons and rhomboidal forms. The hexagon combines spiritedness of angles with regularity of contour; it is found in honeycombs, crystal of quartz, ice, beryl, snow crystals, etc., also in the cellular tissues in many vegetable and some animal growths. The circle and blue are beautifully combined in our vision of the sky, and in the infinitude of stars of which the sun of our system is only a minute one when compared with the bewildering immensity of numerous far greater suns which astronomy reveals. But no matter how vast and numer-

ous may be the orbs which revolve and shine in the boundless regions of infinity, the form of the circle is everywhere displayed to the utmost reach of human observation. The wonderful significance attaching to the manifest persistence of regular forms, and definitely related colors, throughout the majestic expanse of the discernible Universe abundantly justifies the glorious exclamation of the immortal Plato, GOD GEOMETRIZES. This revelation of perfect symmetry furnishes us with a solid base on which we may fearlessly construct a scientific philosophy and a perfect art in exact agreement with universal order.

As Violet is the highest of the seven prismatic hues, and the Oval is a form even more perfect than the Circle, it is correspondently associated therewith.

Concerning Gradation of Colors in the Spectrum, the following recital of demonstrated facts is of much importance. When

sunlight passes through a slit into a darkened room, and then through a prism, the rays of light are refracted into their constituent colors, as in a rainbow, and fall in an oblong figure upon an opposite wall. This oblong combination of colors is called the Solar Spectrum. Both the red and the violet ends of the spectrum fade into black, at which point the chromatic hues cease, although the real sun-power extends far beyond the visible portion at each end. The colors of the finer end of the spectrum are electrical and magnetic in nature and quieting in the effects which they produce, while the colors of the coarser end of the spectrum are thermal in nature and heating in effect.

The ensuing words of Dr. Babbitt will be found of considerable value as a guide to the practice of chromo-therapy: "There is a trinal series of gradations in the peculiar potencies of colors, the center and cli-

max of electrical action, which cools the nerves, being in violet; the climax of electrical action, which is soothing to the vascular system, being in blue; the climax of luminosity being in yellow, and the climax of thermism or heat in red. This is not an imaginary division of qualities, but a real one, the flame-like red color having a principle of warmth in itself; the blue and violet, a principle of cold and electricity. Thus we have many styles of chromatic gradation, including progression of hues, of lights and shades, of fineness and coarseness, of electrical power, luminous power, thermal power, etc."

Concerning the practical employment of various colors, Dr. Babbitt tells us concisely and convincingly that lighter colors are always better than sombre tints for the interiors of buildings, while darker hues are well adapted for exteriors.

In 1851, at the famous London Exhibi-

tion, Chevreul, a distinguished Frenchman, gave telling illustrations of his important scientific discovery of the harmony of contrast in colors, and his theory when applied in manufacturing so improved the effectiveness of fabrics made in France over those of similar material manufactured in other European countries, that many manufacturers, in the interest of trade, were led to study valuable books which taught them how to apply principles in their own industries which nature has been exemplifying for untold ages.

We ascertain the real harmonic contrasts of colors by arriving at a knowledge of their complementaries. The appended Table of Harmonic Contrasts is regarded by many scholars as substantially correct.

Colors which contrast harmoniously are Red and Green, Yellow and Purple, Blue and Orange, Red-Grey and Green-Grey, Yellow-Grey and Purple-Grey, Blue-Grey,

and Orange-Grey, Red-Purple and Yellow-Green, Red-Orange and Blue-Green, Yellow-Orange and Blue-Purple, Light Red-Grey and Light Green-Grey, Dark Red-Grey and Dark Green-Grey, Deep Blue and Deep Orange.

A still more exact arrangement of contrasting hues is reached in connection with the seven colors of the spectrum as follows:

Red contrasts with Green with a slight Violet cast.

Orange contrasts with Indigo or Indigo-Blue.

Yellow contrasts with Violet or with Bluish Purple.

Green contrasts with Red with a slight tinge of Violet.

Blue contrasts with Red-Orange.

Indigo contrasts with Orange.

Violet contrasts with Yellow.

Many variations from the above are permissible. Blue contrasts very well with

light red and with yellow. Any two contiguous colors are inevitably discordant, as are any two consecutive notes of the musical scale. Red necessarily discords with orange, green with blue, and so on throughout the scale unless they blend by a gradation. The so-called neutral colors, White, Grey, Black, do not positively discord with any, yet they produce effects. Chevreul declared that black lowers the tone of all colors and that white raises it. Grey makes all colors appear more brilliant by contrast. White combines most perfectly with light blue, then with light red, and not well with orange. Black combines best with red or rose, then with orange, then with yellow, and somewhat imperfectly with light green.

Color in Architecture is a subject to which Dr. Babbitt gave much thought and attention; from his extremely significant statements on this special branch of our widely-extending theme we have deduced

the following richly instructive paragraphs: "Nature's contrasts do not consist of antagonism or contrariness, on the *contraria contrariis* law, but of spirited diversity on the law of unity. How would a white house appear with its cornices and trimmings painted jet black? Though we do not often see any edifice quite so hideous, we do behold the eyesore of white buildings trimmed with borderings of so dark a hue as to suggest the idea of perpetual mourning; such color schemes are blots on any landscape. A house painted in its main body with light yellow-grey (nearly cream-color), and trimmed around the windows, piazzas and cornices with a darker yellow-grey, sufficiently contrasted to be very distinct without violence, presents a truly harmonic contrast; the principle of unity being the yellow-grey which binds both colors in a brotherhood, while the principle of diversity is the difference of light and shade.

Another style of harmonic contrast is illustrated by trimming a yellow-grey house with purple-grey of equal depth of shade, modestly applied. In this case the principle of unity consists in their both being of the same tone of grey, and the same depth of hue, while the diversity consists in difference of effect between the yellow and purple, each of which brings out the purity of the other by contrast. We can also obtain a graceful Progression of Contrasts by employing light yellow-grey for the body, medium yellow-grey for the inner lines of the cornices and dark yellow-grey for the outer lines. Soft hues of red-grey are exceedingly pleasing when a house is surrounded with foliage; so are different tints of green-grey if the green is not over-prominent from its analogical harmony with the foliage." Did space permit, we should take delight in pursuing this attractive subject of exterior house-decoration very much

further, but that agreeable task must be left to such of our readers as may possess leisure, as well as disposition, to trace out for themselves some of the innumerable color-schemes which, when judiciously applied, add immeasurably to the joy of life in any town or city, for a display of beauty has always a healthward tendency and exerts a beneficent influence on all aspects of civilization, while ugliness in any form invariably is depressing in tendency and contributes more largely than most men and women realize to general sickness and demoralization. John Ruskin, and many another gifted artist, has dwelt upon this theme with much earnestness, and though beauty is not yet so prominent as it well might be in prevailing architecture, the hideousness which once prevailed in an immense degree is now decidedly less conspicuous. But important though the exteriors of residences may be, interior

decoration is a matter of yet more vital importance because of its greater effects upon inmates. Children very early in life become strongly influenced by the colors with which they are perpetually surrounded in their homes. Whenever means permit, the walls of all frequently used rooms should be painted by true artists. Natural scenery should be depicted; historical events of a well-selected character may also be portrayed, but no scene must be presented of any sort which will suggest to a susceptible mind any situation or course of action which it would not be desirable to have reproduced in the actual lives of those who contemplate the paintings. No battle scenes should ever be allowed to disfigure the walls of any home or school, and it would be indeed conducive to the spread of more civilized and peaceful sentiments than yet pervade the majority of communities, were representations of strife exclud-

ed from public art galleries and all places frequented by the general populace.

The harmonic use of colors in dress is a topic of special interest and value, because the colors we constantly carry about with us in raiment exert a far greater influence upon ourselves and others than is generally supposed.

There cannot properly be any permanently binding rule of fashion in colors, because all tints and hues can be profitably employed at all times for the clothing of the widely varied members of any large community. Dr. Babbitt has given a good many useful suggestions for harmonic dress, out of which we have selected the few that follow. No arbitrary rules can be laid down, for individual tastes, preferences and requirements can never rightly be disregarded, except in cases where taste has become abnormal through some kind of

mental perversion, and therefore needs judicious counteractive treatment.

We all know from observation that blonde persons appear well in light colors and that brunettes look well in darker hues, and that persons of rubicund countenance can always wear subdued red tints to good advantage. Pale faces appear less pale when greenish tints are worn, but purple is apt to enhance the billious appearance of a face in which a yellow tint is prominent. A red ribbon worn near the face has a tendency to modify the redness of a too rubicund complexion. Contrasts which are extreme invariably produce theatrical effects which are not usually pleasing in private life, though sometimes needed on the stage. Really good taste is generally displayed when we adorn our persons with the greys of bright colors, not when we blaze forth in the full splendor of primaries or prismatics. There are, however, occasional exceptions

to this general rule when it is quite legitimate, and not at all out of good taste, to produce extremely prominent effects. An over-supply of dark elements in colors worn on the person degrades light into heat, thereby preventing or obstructing its finest chemical action on the body. Following copious remarks on color in dress, Dr. Babbitt alludes to the influence of colors in Floriculture and gives a charming account of the exquisite Gardens at Versailles, near Paris, which he visited in 1868, and which still richly deserve their unsurpassed and world-wide celebrity for beauty. The arrangement of flowers is a very important topic when we intend to employ colors therapeutically, for almost all delicate persons and invalids are pleased with the kindly attention of friends who bring or send them flowers, and floral offerings can readily be employed in demonstrating the beneficent effect of well-selected and judi-

ciously commingled colors. Frequently flowers of a single variety, and all of one color, surrounded with green, either in a garden bed or in a vase indoors, will produce a far more tranquillizing and harmonizing effect than can be obtained by mingling several varieties and colors in the same place; this is almost always so unless a true horticultural artist arranges the combination. In Chevreul's fascinating treatise, *Harmony and Contrasts of Colors*, many simple directions are contained which have guided French gardeners to the exquisite floral displays which have served as shining examples to floral decorators belonging to many other nations. One leading law of unity consists in having only one style of plant, while diversity consists in securing contrasting colors of this plant.

Among the many magnificent generalizations to be found in Dr. Babbitt's *Synopsis of Harmonic Laws*, we find the follow-

ing: "Nature's great Law of Harmony is the equilibrium of the principles of Unity and Diversity, exemplifying the universal rule of Liberty combined with Law; of Centrifugal balanced by Centripetal Force; of Individual Effort working with Fraternal Organization; of Repulsion and Attraction vitalizing and perfecting each other; of Impulse and Passional Propulsion, harmonized by the divine law of Right and Self-control."

Passing over much that intervenes, we quote the ensuing vital sentences because we feel assured that our readers will find in them an abundant wellspring of truth applicable to the elevation of daily life and conduct.

"Nature's unrestricted growth is never discordant."

"All Beauty and all Natural Growth exemplify Moral and Spiritual Perfection."

All objects which do not do so are deformed."

"Adaptation, which rules throughout Nature, suspends temporarily the direct expression of Beauty and Goodness for the purpose of introducing some higher good." "Truth is the voice of all Nature; so-called works of Art which pervert it must prove failures." "Colors, like musical tones, are divided into seven distinct notes, and still more fundamentally into three, constituting the Traid of first, third, and fifth. Forms also present their parallelism."

Again omitting much that is of great interest and importance we close this special chapter by emphasizing the following summarizing words from the great volume to which we are so much indebted: "Harmony of Colors is now a science. It should no longer be said that this and that combination of colors is a mere matter of taste. Of course taste must have something to do

with it, as the principles of harmony may not always be correctly applied without it; but certain rules can be laid down which place many points entirely beyond guess-work or caprice of taste.”

Continuous experience will surely prove that a system of Color Treatment based on fundamental principles discoverable in Nature will prove immeasurably more beneficially effective than any method left to private fancy or wholly guided by individual caprice.

CHAPTER III.

CHROMO-THERAPY: THE PLACE OF COLORS IN MEDICINE.

THOUGH the much employed Latin term *Materia Medica* is a distasteful one in the ears of many conscientious advocates and practitioners of mental and spiritual modes of healing, and the many and grievous abuses flagrant in medical practice have long been subjects for world-wide animadversion, it would be far from philosophical, scientific, or sober-minded for any of us to unsparingly condemn, or even to flippantly or haughtily ignore, all medical practice on the plea that serious errors still prevail among physicians, or on account of our personal dislike to the name of medicine. We can be truly ardent and

consistent devotees of a higher system of practice than drug-medication and at the same time accord to all schools and modes of practice an intelligent and moderate degree of recognition. As we grow increasingly familiar with the constitution of our universe we necessarily become more and more convinced that no final or perfectly definable line can be drawn between those different phases of healing ministries which are often so variously designated as to suggest inevitably mutual opposition, when in reality several of them are only varying expressions of a fundamental unity. Many modern students of Occultism are harking back to Paracelsus and other distinguished alchemists of the sixteenth century. Paracelsus in particular divided healers into five distinctly designated groups graduating from *NATURALES*, employers of simply objective physical remedial agents, patent to all beholders, through three intermed-

iary grades—SPECIFICI; MENTALES; MORALES—till we reach SPIRITUALES who place reliance entirely on interior illumination and consequently do not consider it necessary to have recourse to learning gained in schools or from books, or to place reliance upon any outward natural products.

These five varieties of practitioners are all among us to-day, and all operate with more or less success in many instances. We are familiar with doctors who are grossly materialistic, alike in theory and practice, and with others (sometimes graduates from the same college, and nominally of the same school) who are intensely spiritual. We know of mental or metaphysical practitioners whose views and practices are extremely external, for they rely on literal speech and action, and upon concentration upon material objects in their demonstration of Suggestive Therapeutics, and others who call themselves by the same

the narrow walls of some restricted mode of practice which excludes all that some certain individual, or exclusive company of persons constituting a cult, do or may not approve. Freedom of thought and action within rational bounds should be demanded by all who embark in any healing ministry, or they will soon find their usefulness painfully limited. In the words of Dr. Babbitt, "Sunlight constitutes a truly celestial *materia medica*, far safer and far more potent and enduring than any cruder elements, provided we know how to deal with it. Minerals are at the lowest end of Nature's scale of forces, and are so crude that their particles cannot float in the atmosphere; consequently they are held down in the bosom of the earth. The vegetable world, which contains all forms of nourishment necessary for the human body, is devoid of the coarser mineral elements, which are sifted out by a beautiful and most ingen-

ious process in Nature's perfect laboratory. Carbon and some other finer elements of sunlight and atmosphere are received into plants from the sky, while earthy elements are deprived of their coarser ingredients by the spongioles of the root, and absorbed only in the liquid state.

From the foregoing strictly accurate description of natural processes we can readily perceive how vastly superior botanic remedies must be over mineral agents, and by a simple consideration of the self-evident superiority of some vegetables over others, we can deduce a dietetic system or food regimen, entirely vegetarian, based on actual knowledge of the properties and efficacy of light and colors. Fruits and cereals, growing above the ground, are far higher foods than roots and bulbs which are confined within the earth. As water can readily be solarized or thermalized, we can easily follow Dr. Babbitt's interest-

ing dissertations on this unusual but highly important portion of chromo-therapy. Water owes its healing properties very largely to its electricity and thermism, therefore its therapeutic efficacy can be greatly enhanced by placing some in chromo-lenses of different colors till it becomes thoroughly charged with the fine force imparted to it by such exposure to the sunlight. Turning our attention toward the specific efficacies of certain distinct colors, we find that Red invariably stimulates in a general manner, as it increases the activity of arterial blood. Red acts as the harmonizing affinitive element of the cool blue principle which causes blueness of veins and paleness of countenance, "Blue with cold" is no mere figure of speech. Color as displayed in vegetable growths widely employed as medicines serves to illustrate our general theme in very clearly marked degree.

The Place of Cloves in Medicine 39

A few striking examples are now appended:

Cayenne pepper (*capsicum*) is well known to produce white flowers, but its fruit is usually bright scarlet, occasionally orange or yellow.

This familiar and exciting condiment is universally acknowledged as a powerful stimulant, producing a pronounced sense of heat in the stomach and a glow all over the body. *Capsicum* is known in medical terminology as an arterial stimulant and rubi-faceant.

Cloves are externally of deep brown color, but internally they have a redish tint; they are considered to be among the most highly stimulating of aromatics. Red Cedar is called by physicians "stimulant, emmenagogue and diuretic." Musk gives a redish-brown powder, the effect of which is both stimulating and anti-spasmodic; its

influence tends to increase vigor of circulation.

The power of Oxygen to develop the red principle of the blood, and thus by reaction to harmonize and animate a system which has become too cold and sluggish under a predominance of the bluish venous blood, is widely admitted. The power of red glass and a red chamber to excite, cheer, and eventually vanquish the cold morbidity of two despondent lunatics, was proved (according to Dr. Babbitt's testimony) during the long-continued experiments of Dr. Ponza, director of a lunatic asylum in Alessandria, Piedmont. That distinguished chromo-therapist used blue glass with excellent effect in numerous cases where dementia had appeared in some violent phase, also violet in many instances. Dr. Ponza's usual custom was to place his patients in a room in which the walls and windows were all of the same color. Among voluminous

records of the beneficent results of this wise and kindly doctor's system, we find accounts of the cheering and energizing effects of red treatment considerably multiplied. We read that one patient long afflicted with morbid taciturnity became gay and affable after a stay of only three hours in a red chamber, and we are also informed that a maniac who had persistently refused all food for a protracted period, became quite normal in appetite, and regularly called for sufficient food at proper intervals, after remaining twenty-four hours in the same red chamber. After entertaining and instructing his readers with a vast amount of well-authenticated testimony along this especial line, Dr. Babbitt wrote the following comprehensive statement which is indeed *multum in parvo*:

“Harmony cannot be brought about until Nature's affinities are satisfied.”

In that single paragraph we find food for

unending thought and illimitable suggestions for research into the mysteries of an adequate therapeutic system. As so many persons of both sexes, and of all ages, constantly complain of coldness, congestion, and general inability to move about with desirable freedom and celerity, even though the present day is prominently a period of much over-excitation both of mind and body, there is much pressing need for the judicious employment of red remedies, and these cover an immense territory in the field of their legitimate activity, as they serve to counteract the progress of all paralyzing and dormant tendencies.

In cases of chronic mental despondency coupled with physical inefficiency, light passed through red glass is truly a benignant therapeutic ministrations. In a valuable book (not now readily procurable), *Blue and Red Light*, by Dr. Pancoast, we find a great number and variety of intense-

ly interesting and instructive tributes to the curative influence of Color Baths. Among some of the striking testimonies we are told of a boy, eight years of age, who had suffered greatly during a tedious convalescence from a severe attack of diphtheria, and when almost well he was thrown back by a severe attack of paraplegia, inducing a condition of almost total paralysis, disabling him entirely from walking and permitting him to stand only when leaning against a chair or table. Dr. Pancoast directed that this sorely afflicted sufferer be robed completely in white and placed in strong red light baths, in which he was to remain from one hour to two hours at a time. Soon after being placed in a bath of required character he would go to sleep, and while sleeping perspire profusely. At the end of three weeks he was walking firmly without assistance, and at the expiration of two months was in the enjoy-

ment of splendid health. A woman, thirty-five years of age, suffering from consumption in the advanced stage called third, with both lungs seriously involved, afflicted with distressing night-sweats and subject to periodical chills or creeps daily at 11 A. M., followed by fever and flushing—a case which appeared to be definitely hereditary, both her parents and many other members of her immediate family having succumbed to a similar disease,—was almost entirely cured by red light baths. Dr. Babbitt, in his recital of Dr. Pancoast's testimony concerning the above, and many other similar cases equally impressive, suggests that a still more effective color-treatment would include the employment of deep blue glass for the head, then red beneath it, then yellow, and finally red for the limbs. This he declares to be an extremely potent combination.

The case of a business man, forty-five

years of age, prematurely aged and greatly exhausted, is related to illustrate the beneficial effects of a color-treatment where red was again the hue employed. From Dr. Pancoast's narrative we gather that this man's condition was of such extreme general exhaustion, accompanied by racking pains in various parts of the body, that he seemed on the immediate verge of total collapse, both mental and physical. The first of a series of color treatments gave great relief, the red light acting as a stimulant for both mind and body, dispelling gloomy forebodings and giving renewed vigor to various depleted physical functions. Continued treatments resulted in restoration to almost perfect health. Chronic rheumatism is specially amenable to color treatment. Red glass is recommended wherever conditions are cold and stiff, but when inflammation exists, blue is necessary, and purple is also useful.

If red is employed for any considerable time and inflammation presents itself, this can be readily vanquished by substituting blue temporarily.

Purple often serves as the happy medium between highly stimulating red and cooling, tranquillizing blue.

Red proves injurious when the system is highly inflamed, and it is very seldom found beneficial with persons possessing red hair or rubicund countenance. Feverish and excitable temperaments require the soothing influences of green and blue. Every one can receive benefit from simple white.

It is easily within the capacity of every interested reader or student to prove to his or her personal knowledge and satisfaction that color exerts an immense influence upon health in all its phases. As insanity unfortunately is still a problem with which society is wrestling, we count it a pleasing

duty and a distinct privilege to offer items of well-authenticated testimony to the great relief afforded by a judicious use of chromotherapy in the treatment of the mentally afflicted and infirm.

Long ago, in a prominent French lunatic asylum, blue and other light rays were most benignantly employed. Except in cases of melancholy madness, red should be excluded from the vision of the insane. Blue is *par excellence* the color which subdues violent mania and excites noble moral feelings.

Having already said a good deal about the efficacy of red, blue, purple and violet, we must not overlook the healing virtues resident in orange and yellow. All emetics contain a considerable amount of yellow, usually associated with red and orange. Indian hemp, lobelia, tartar emetic, blood-root, and many other popular emetics, serve to clearly illustrate the prevalence and predominance of certain colors in types

of vegetation noted for producing definite medicinal effects. Yellow acts principally upon the nerves. Among laxatives and purgatives yellow is usually the principal color, but in drastic purgatives, red is dominant. That well-known household remedy, senna, displays beautiful flowers of golden yellow; the calyx is composed of five oval yellow leaves; the ten stamens have yellow filaments and brown anthers. This good old family friend is pronounced by high medical authority "an efficient and safe cathartic."

Figs, which we can all enjoy at any time, are abundant in laxative or aperient properties; they are of yellowish and brownish tint when at their best. Castor oil, a simple medicine, mildly cathartic, is of yellowish tint. Olive oil, one of our most wholesome and widely employed food products, is pale yellow or greenish yellow; it is a mild laxative and highly nutritive; physi-

cians frequently prescribe it wisely as an antidote to irritation of the intestines. Sulphur furnishes another example of yellow in connection with laxative properties. Eggs with their yellow yolks frequently display similar properties and can be classed often as aperients. Peaches have yellowish pulp and are also laxative. Rhubarb of the best quality is yellow, tinged with reddish-brown. Turning once more from foods or accredited medicines to colored glass, it is constantly being demonstrated that the color rays transmitted through glass augment the effects produced by partaking of suitable vegetable foods and remedies and act as efficient substitutes where the desirable foods or medicines are not procurable.

Dr. Babbitt's favorite practice of solarizing water by exposing it to sunlight in hermetically sealed chromo-lenses for several hours before using it, enabled him to prove conclusively how powerful is this

simple home remedy, one that can well be placed within the reach of all. Solarized water possesses alterative and curative properties so pronounced as to be almost beyond belief, unless we have individually experimented with it.

In all cases of costiveness, yellow and orange are the colors which act most readily and satisfactorily, however they may be applied. There are many plants which so combine red with yellow,—of these dandelion and mustard are notable examples,—as to act both as gentle stimulants and laxatives.

Orange glass, and the solarized water termed Ambereau, are of great efficiency in the same direction. Water charged with yellow, and some red light, through a yellow chromo-lense is stimulating alike to brain and nerves.

In such widely employed tonics as ginger, iron and myrrh, yellow and red alike

predominate. Yellow is over-exciting to a nervously irritated system, especially when irritation has followed intense intellectual activity.

Green is extremely quieting, except very dark green, which, like dark blue, borders so closely on black as to possess very little tranquillizing tendency. Black oppresses and depresses, and is without soothing or calming tendencies. Pale blue and pale green are extremely quieting to children when over-excited, and prove very useful in teething periods and whenever fever is exhibited.

Dr. Babbitt declares that such violent poisons as prussic acid and strychnine owe their intense force to the fact that they contain a vast amount of yellow principle which is a nerve stimulant, and that this is powerfully combined with the red principle which stimulates the blood.

The special healing properties of blue

and violet are demonstrable as nervine, astringent, refrigerent, febrifuge and sedative.

On the lower side of green we discover the stimulating colors, and on its upper side the calming, moderating and spiritualizing colors. Contrasting the red of fire with the gold of sunlight, the green of foliage and the blue of a clear sky, and sometimes of peaceful waters, we can all realize how intensely affected we can be by the prominent presence of one or other of these pronounced colors within our immediate field of vision.

CHAPTER IV.

CHROMO-THERAPY—THE PLACE OF COLOR IN MEDICINE (CONTINUED)—ITS RE- LATION TO MENTAL SUGGESTION.

IN the Botanic field we discover that Plants which have a tendency to produce narcotic effects give birth to flowers in which blue, purple and violet tints are conspicuously predominant. Without making mention of names which would instantly suggest nothing outside a pharmacopeia, we can readily call attention to blackberries, the juice of which is violet, and we are all well aware that these simple and wholesome wild fruits, which children everywhere take delight in gathering and eating, are regarded by medical authorities as very rich in astringent properties.

Blue and Violet Glass can be most beneficially employed in cases of inflammation of all descriptions. Dr. Babbitt has recorded numerous well-authenticated instances of the cure of sciatica, hemorrhage of the lungs, cerebro-spinal meningitis, neuralgic headache, inflammatory rheumatism, tumors, and many other distressing ailments by the judicious employment of colored glass when the rightly adapted colors have been used.

In cases of lunacy this pleasant and beautiful remedial agent has been found so largely beneficial and highly effective that from long ago it has received in Italy, and elsewhere, unqualified endorsement from distinguished physicians and ecclesiastical dignitaries also. Dr. Ponza, director of the lunatic asylum at Alessandria in Piedmont, also Father Secchi at Rome, testified definitely and enthusiastically to the good accomplished by the use of violet glass.

The priest naturally associated violet to some extent with melancholy and sadness, as that color is always employed in penitential seasons and offices of the Roman Catholic Church, but he readily admitted its value as a quieting agent wherever nervous excitement was extreme.

Dr. Ponza, as a result of numerous experiments, reached the conclusion that violet rays possess the intensest electro-chemical power.

At present many eminent physicians of various schools in different countries are employing the Violet Ray Treatment with excellent results.

As liability to sunstroke is a frequent cause of dread to the citizens of many cities in different parts of the world where the thermometer often rises to an alarming height, it is gratifying to learn that long ago in New York City the *Evening Post* reported a prominent business man who

having suffered severely for two years from the effects of sunstroke, was quickly and completely relieved by simply wearing a blue band or lining inside his customary hat. Blue hat linings are often found extremely quieting to sufferers from constant headache, and also as antidotes to hot, feverish conditions of the scalp, accompanied by brittle and falling hair with tendency to baldness. Nervous irritability yields to blue treatment very readily.

Many people still believe that colors have no value except when the sun is shining, or when electric light is employed as its substitute in the administration of color treatment, but this is an erroneous fancy, even though it is an undeniable fact, capable of immediate verification, that sunlight stimulates all colors to increased activity, and electric light does the same in only slightly less degree.

Blue and White Sunlight is a very gen-

eral healing agent. There have been many instances well attested where much lasting good has been effected by this combination to the exclusion of all beside, a fact readily accounted for so soon as we consider the special work accomplished by blue and white alone together. General Pleasanton, a distinguished American author and experimentalist with colors, made the mistake of rejecting in his extensive, and often successful practice, all colors excepting white and blue; his system was consequently very incomplete; but though he necessarily failed in cases where red, green, yellow, orange, indigo, or violet rays were necessary, he scored many victories and left behind him a distinctly honorable record, though his failures were held up to unsparring ridicule by his bigoted and narrow-minded opponents, who passed over all testimony to his successful practice in complete silence. Numerous cures in cases of

sciatica, rheumatism, nervous prostration, abnormal growths, partial paralysis in children, spinal meningitis, baldness, concussions, inflammations, etc., etc., have been rightly placed to the credit of General Pleasanton. Many of these cases were testified to by eminent physicians of New York, Philadelphia, and other great cities of America.

Without claiming everything for any single specific mode of treatment, it is surely reasonable to contend that such beautiful natural methods as those which we have been describing are certainly far more commendable than frightful operations, never unattended by grave danger, and the disgusting phases of serum-therapy which still hold the fort in many supposedly scientific strongholds. We sometimes need to express our conviction that some of our over-zealous metaphysical practitioners make a partial mistake, and show lack of

sufficiently broad sympathy, when they totally discard all other than exclusively mental modes of treatment; not because we hold (for we do not) that the mind has less influence over the body than the extremest metaphysicians affirm, but because it is our profound conviction that the mind operates in a much greater variety of ways, and through far more numerous agencies, than some practitioners acknowledge, and also because we have yet among us a vast multitude of men and women who have not grown to trust exclusively to what may be broadly defined as psychic treatment, and these persons if deprived of rational external aid, judiciously administered, are certain to permit themselves to go unnecessarily under a surgeon's knife or pollute their bodies with some abominable and poisonous injection.

Light and Color Treatment deserves world-wide attention, and unless we wish

to prove fanatics it well becomes us to employ, to the fullest extent possible, all those benignant and agreeable healing agencies which are freely at the disposal of all humanity, if we will but devote some serious thought and attention to the practical utilization of Nature's own delightful remedies. Many sincere and highly intelligent persons, not excepting a considerable number of reputable physicians, are insisting from actual personal knowledge, obtained through careful experimentation, that Dr. Babbitt and other competent chromopathists have done much good by mental suggestion, (whether consciously or unconsciously exercised, we may not always be able to decide) while relying on their favorite mode of treating. A very wide field is open for discussion around this contention, and it is so wide that we shall not attempt to traverse it further than to say that we cannot conceive of any conscientious and

enthusiastic employer of a method in which he firmly believes employing *only* material agencies. The fairest and simplest conclusion at which to arrive seems always to be that a doctor himself or herself is never a negligible factor. Mental treatment accompanies all external methods, even when a practitioner knows practically nothing of mental therapeutics. But though mental suggestion acts powerfully in union with *all* modes of treatment, there are no valid grounds for denying, or even for questioning, the demonstrable chemical ingredients of Light and Color. Light and Color are in themselves highly efficacious healing agents and worthy of the most serious consideration, and as we are all living in a beautiful world which if shorn of light and color would instantly become a dreary wilderness, and as Nature persistently employs colors in a regularly systematic manner, we are surely acting in concert with the uni-

versal Mother if we study her actions and apparelings and array ourselves and our belongings in harmony with the great example set by that unfailing Nature which never deviates from a divinely appointed pathway.

The following condensation of an article by Harry E. Bodwell, published in *Forward*, a magazine of Spiritual Science, (Lawrence, Mass., U. S. A., September, 1909), we present as an instructive ending to the present chapter.

PSYCHO-THERAPY AS REVEALED IN THE
PRINCIPLES OF LIGHT AND COLOR.

Color is a measure of power in all grades of matter. To a large extent, it is a measure of quality as well.

Forces are the expression of power and they are divided into two fundamental classes; those that exert their power on the principle of expansion are called Thermal;

those whose power causes contraction are called Electrical.

In Colors those substances that spectroscopically reveal red, orange or yellow colors and act on the principles of expansion, are called Thermal. Those that act on the principle of contraction and give forth blue, indigo or violet colors are Electrical. This division of forces holds true in all grades of matter.

Matter, as is commonly taught, is divided into four grades, "solids, liquids, gases, and ethers." The latter, it must be perceived, borders on the realm of the less known and becomes the basis of the psychic. To it the same fundamental laws are applicable as to the other grades of matter, since nature is in harmony with itself in all its realms.

To obtain these fundamental laws it is necessary to first study matter in its ordinary grades of solids, liquids and gases and their powers, with particular attention to

the style of power which each color reveals. On examination of the remedies of regular physicians with a spectroscope, to reveal the true colors of the substances under the powerful chemical action of heat, we find that the colors revealed have a definite correspondence to their therapeutic value as given in their *Materia Medica*. Remedies described as tonic, animating, stimulating, increasing heart action, blood-building, etc., are found to have red predominating. Remedies called "Laxative," etc., have yellow predominating. When also some red is found they are "purgatives or emetics."

A more refined grade of yellow is revealed in brain stimulants, as phosphorus, etc.

Since the style of power of a substance is revealed by its color, we can speak of it as a (spectroscopically) red, blue or yellow substance, etc., and can summarize as follows:

SUBSTANCES	ELECTRICAL	Violet	To the Nerves
	Cooling, Soothing and Antiseptic	Indigo	_____
		Blue	To the Blood
		Green	_____
	THERMAL	Yellow	To the Nerves
	Animating, Stimulating and Warming	Orange	_____
		Red	To the Blood

The upper half of the scale of color substances are called Electrical, and are soothing, antiseptic and cooling; blue to the blood; violet to the nerves. Indigo partakes of the nature of both blue and violet and is cooling and soothing to both blood and nerves. Green is also a mixed color, partaking of the nerve-animating qualities of yellow and the blood-cooling properties of blue.

The lower half of the scale of colors are called Thermal, meaning heating, and are animating, stimulating and warming: red

to the blood; yellow to the nerves. Orange partakes of the nature of both red and yellow and is therefore stimulating and animating to both blood and nerves.

Remedies that are anti-febrile, cooling, soothing and anti-inflammatory, have blue predominating, while nervines and heart depressors have much violet. It may be well to note here that most physicians are not fully alive to the value of this color key to the styles of power of their remedies. When they become so the spectroscope is destined to become a very useful instrument in building up a more scientific *Materia Medica*.

CHAPTER V.

DESCRIPTION OF APPARATUS EMPLOYED IN CHROMO-THERAPY.

THOUGH much good work can be easily accomplished without any special mechanical appliances, experience has abundantly proved that Dr. Babbitt's admirably adapted inventions to facilitate and increase the efficiency of chromopathic treatment,—through the beneficent agency of rightly focused light and segregated colors—are of great value and capable of much wider employment than has yet been granted them.

As chromo-lenses are easy to manufacture and extremely simple to employ, we turn our first attention to these. A chromo-lens,—the most important of the smaller

chromopathic instruments,—is double convex and hollow; seven inches in diameter, capable of holding forty-two ounces of water. It does not constitute a true lens until filled to the neck. These lenses are made in several colors. When hanging in the sun they receive exquisite elements, varying according to the color of the glass of which they are composed.

Solarized water proves that the various colored rays which constitute ordinary white light, contain actual substances which pass through glass into water. Yellow rays convey iron, phosphorus, sodium, carbon and other animating elements, and in such refined form as not to injure a delicate stomach. Red rays convey iron, strontium, zinc, barium, rubidium, etc. Blue rays convey sulphur, chlorine, cobalt, manganese and many other elements of kindred nature.

Solar rays are never poisonous, though drug forms are often deadly in their effects.

When used to focus light on different parts of the body, the lenses must be filled with water up to the neck and held from four to six inches away from the part to be directly influenced with handle upward.

The yellow lens deals with such a highly expansive principle that if it is filled to its utmost capacity it is liable to burst.

In hot weather it is desirable to change amber-infused water (*ambereau*) every three or four days at least; but in cold weather it will keep in good condition for several weeks. As blue light is always anti-septic, water charged with it never becomes putrid from one year's end to another.

Purple-infused water (*purpureau*) also retains its purity indefinitely. To charge or solarize water it is necessary to let lenses hang in the sun for several consecutive hours, but of course the intensity of the light reaching a window must have much

to do with the actual amount of time required for adequate solarizing.

Dr. Babbitt was accustomed to hang his lenses on screw-eyes on the middle sash-piece of a window and allow them to remain there constantly.

In very cold weather they must not be placed outdoors. This is simply a precaution against freezing.

Lenses become specially effective if focused for a short time externally over the affected parts of the body of a patient, while the water charged with light rays of the same color is taken internally.

External action reaches the serous membranes more directly than internal action, while internal action affects the mucous membranes more directly, thus developing a kind of positive and negative flow of forces.

Dr. J. H. Fulton, for many years a prominent and highly successful medical practi-

tioner in Montreal, Canada, cured a man of deafness of two years' standing by merely focusing the sun's rays through a yellow lens into his ear three times, fifteen minutes each time. This treatment should only be given when the nerves of the ear are paralyzed or dormant, according to Dr. Babbitt's commentary upon Dr. Fulton's treatment.

Deafness is often caused by an inflamed condition of the eustachian tube, in which case gargling with ceruleau (water charged with the blue ray) is found particularly efficacious. This gargling should be repeated several times a day. A blue lens focused over the afflicted ear often proves of great assistance.

Even in cases of tumors, as well as of troublesome warts, corns and other painful or unsightly excrescences, a transparent lens, though not quite so convenient to hold as a burning-glass, often accomplishes

satisfactory results. Ceruleau can be far more widely employed than any other specially charged water, on account of its soothing properties and its extremely beneficial influence in numerous common, but distressing ailments such as diarrhea, canker, insomnia and almost every phase of nervousness.

A large number of highly reputable physicians have given their unqualified endorsement of this exquisite mode of treatment, which is certainly a simple home remedy that every moderately intelligent person can readily learn how to prepare and to apply.

From France have come numerous testimonies to the great value of this method for overcoming indigestion, and as dyspepsia is a very prevalent malady among Americans, they should be particularly interested in a study of simple and entirely safe means for vanquishing one of America's most trouble-

some afflictions. A highly sensitive French-woman, named Mme. Camille Lemaitre, found that under the influence of red and yellow solar rays, bread, which ordinarily seemed unpleasantly heavy, and somewhat indigestible, became much lighter and produced after eating no dyspeptic symptoms. Milk after exposure to the sun's rays on a bright day, for about three hours, became digestible, though when taken in its unsolarized condition into the stomach of this delicate lady it caused her to suffer from indigestion. It may well be remarked that only very sensitive persons can become keenly alive to such facts as these, but granting the validity of such contention it remains certain that for delicate dyspeptics this simple and beautiful practice of solarizing food may prove of great assistance, and as solarized nourishment has a tendency to tone up the system, it consequently

disposes the patient toward ultimate escape from the clutches of abnormal delicacy.

This treatment is of very great advantage with delicate infants who are nourished with extreme difficulty when the maternal breast is not available. The amount of well-authenticated testimony to admirable results flowing from this mode of treatment is so voluminous and varied that large volumes could soon be filled with interesting and instructive records; but our present treatise being intended only as an introductory manual, we shall make no attempt to multiply instances indefinitely, but content ourselves with citing only a few which appeal to us as distinctly striking and calculated to set readers to work to verify the theory through the agency of actual practice.

In cases of defective vision Chromopathy is of great value. From England came the testimony of Dr. J. Blackburn, an eminent

physician of Liverpool, who reported convincing proofs that chemical affinity rules in the field of vision as in all other functional domains. A business man of his acquaintance, residing for some time in South Africa, suffered so acutely from perverted sight that all things appeared to him as blue, regardless of their actual color. This afflicted gentleman consulted several eminent physicians, including eye specialists, but none could deal satisfactorily with his condition until he met Dr. Blackburn, who administered to him the Color Cure by inducing him to look at the sun through red glass, ten minutes at a time once a day for three consecutive days. At the end of that brief season his sight was entirely normal. The philosophy of this extraordinary occurrence is that in the case of that particular man the red elements of the retina were feeble and the blue elements too pronounced. As similars repel and arouse

each other, the red rays kindled the red forces within the retina, so that they could absorb and harmonize the blue.

In a case of paralysis of the retina, where yellow-orange light would be required, the amber lens should be employed. If entirely blind, the patient should open his eyes and turn them in the direction of the lens as though he were looking at it and could actually see it. If ever the light becomes painful the lens should be removed for a few moments, then the gazing can be resumed, but never persisted in when such persistence would involve suffering.

For the removal of cataracts the purple lens is found to be the most effectual. In cases of ophthalmia and general irritability or redness of the eyes, blue light is needed and ceruleau should be used as a wash. This blue-charged water has accomplished many cures in obstinate cases of dandruff, inflamed scalp, burns and baldness. A

ceruleau compress gives speedy relief in cases of burns, often removing pain as if by magic.

Purpleau can be substituted at times for ceruleau and can frequently be employed beneficially in alternation with ceruleau, particularly as an antidote to dandruff and baldness. Ceruleau is the best known antidote for rough and inflamed skin. In summing up we shall do well to remember the following important points:

CERULEAU is an important nervine and soporific, also a safe and thorough astringent, particularly serviceable in case of dysentery and all kindred ailments. It is a safe and powerful antiseptic; it is anti-inflammatory and extremely useful in overcoming gastritis, colic, flatulency and even cancer of the stomach.

Ceruleau has repeatedly proved highly efficacious as a gargle for cankerous mouth and even for malignant sore throat. In

such cases it should be held in the mouth or gargled for a few minutes, then expectorated, after which a small quantity should be swallowed. Ceruleau also serves as an excellent wash for inflamed eyes, as well as for burns and wounds; it also prevents hair from falling out and makes the skin as soft as silk when used for bathing purposes.

AMBEREAU is extremely nerve-animating. Chronic constipation has often yielded to its efficacy after drug-treatment has entirely failed. Ambereau animates the liver and the kidneys as well as the bowels.

PURPUREAU is an effective remedy for indigestion, and when combined with salt is unequaled as a nasal douche in cases of catarrh.

RUBIEAU is a blood-warming beverage, it conquers anaemia and is an antidote to thirst for alcoholic stimulants. A red lens or disc focused over parts of the body af-

flicted with rheumatism often affords quick and permanent relief.

The THERMOLUME is a perfect solar bath, producing the effect of profuse perspiration, and sweats out all impurities from a clogged or congested system. It concentrates light on the whole body at once, placing strong color forces on any special part according to immediate needs. This treatment combines sweating with a strong vitalizing, purifying and antiseptic agency.

The Chromo-disc concentrates solar rays mainly by reflection, while the Chromo-lens concentrates them by refraction. Both are intended to throw great power on the body and develop rapid action in any part which may require stimulation. The general philosophy of Chromopathy instructs us how to apply electrical rays through blue or indigo glass to alleviate all feverish suffering; to apply red rays through ruby glass to arouse arterial blood; to direct purple

rays through purple glass to animate venous blood and to stimulate the entire digestive system; to utilize yellow, orange and red rays, through yellow or orange glass to awaken the nervous system and kindle renewed energy in dormant bowels, lungs or kidneys, or in any parts which may have become cold or paralyzed. Cupro-sulphate blue glass is the most cooling in its effects of all the many varieties with which experiments have been made; when this is combined with white the effect of the light is somewhat warmer. Orange (especially red-orange) is particularly warming when used alone, but less heating when combined with an equal amount of white.

The effects of light shining through glass of various colors on vegetable growth is so clearly and frequently demonstrated that no reasonable person who has ever witnessed its marked effects can possibly doubt the actual influence of the colors entirely.

apart from any human mental suggestion, even if it be contended (as it sometimes is) that certain persons practice auto-suggestion unknowingly or unintentionally, and thereby affect their health for good by mental self-treatment, all the while believing firmly in the efficacy of some experiments they may be making with chromopathy. Mental treatment of the right sort is always beneficial and it can certainly greatly augment the good results accruing from a judicious employment of light and color; but this fact in no way invalidates the unimpeachable testimony of scientific experimentalists to the actual value of chromopathic treatment. It is very important to always bear in mind that the colors employed must be agreeable to patients or the best results will not follow their employment, because the human mind always largely influences results; but when dealing with orchards and gardens we have no

such mental preferences or antipathies to deal with, and all types of vegetation respond indubitably to the influence of different colors in a readily determinable manner and degree. The quotations we have made from Dr. Babbitt's magnificent contribution to therapeutic literature will not only have served to give some outline of chromopathy to readers to whom the subject may be somewhat novel, but must also have largely prepared the thoughtful reader for an excursion into some of those fascinating fields of psychical investigation in which the colors seen only with the aid of clairvoyant vision in the human atmosphere or aura, serve to indicate the presence and significance of color vibrations in regions to some extent removed from the domain of ordinary scientific pursuits. Before entering directly upon this other and still more mysterious branch of our wide-embracing theme, it may be well to state definitely that

the researches of clairvoyants only carry a now almost familiar enquiry beyond the borderline of ordinary investigations into a field which is gradually becoming familiar to the general public by reason of the rapidly increasing attention everywhere being given to the cultivation of super-physical faculties and experiences. Dr. Walter Kilner, in his valuable treatise, *The Human Atmosphere*, has introduced the subject of the aura to a number of physicians and other scientific persons to whom the literature of avowed Theosophy or Occultism would probably not appeal. Dr. Kilner has demonstrated much with the aid of material appliances which has led many experimenters to desire to go much further than the chemically prepared screens can conduct them, and as the development of some degree of clairvoyance is within the reach of a large percentage of men and women of intelligence who are willing to

devote some time and attention seriously to its culture, though we are justified in listening attentively to the testimony of others who have gone much further than ourselves along the road of demonstration, it is but reasonable and right that we should, many of us, desire to personally verify interesting testimonies by similar personal discoveries. In succeeding chapters of this treatise we shall expatiate to some extent on the use of color as an aid to healthy, conscious psychical development, and also refer to the significance of the sight of colors, singly or in combination, in connection with different persons, and with the same persons at various times, as indications of general characteristics in some instances and of fluctuating states in others.

CHAPTER VI.

INFLUENCE OF COLORS ON MORALS.

THOUGH it is often asserted that interest is only taken in the "curious" subjects we are now handling by persons specially addicted to "occult" studies, experience is now proving that such very practical and sober-minded men as experienced judges are not only looking into the value of colors from a moral standpoint, but are confessing themselves well acquainted with these sometimes disputed influences.

Municipal Judge Mahoney, of Chicago, made a statement on the 13th day of August, 1913, which was immediately telegraphed all over America and soon appeared in a great many newspapers all over

the country, to the effect that light colors tend toward godliness and dark colors to promote crime. That our readers everywhere may have this learned and kindly gentleman's exact words for reference in this volume, we quote the following which appeared without change in more newspapers than we would try to count:

"Brightness leads to right thinking," said Judge Mahoney. "Darkness and uncleanness lead to crooked thinking. This is an axiom as old as the Bible. I am glad to see so many white buildings going up in Chicago. They reflect the light and have a stronger psychological effect on the population than is usually imagined. The smoke nuisance which covers the building with dark soot is an aid to crime."

In accordance with this belief, Judge Mahoney is having the South Clark Street Court, in which he presides, redecorated.

The walls are being changed from a sombre hue to a light cream color.

"This is an uplift court," he said, "and we must have the walls to correspond. It is enough to turn a good man into a criminal to have to sit day after day in a place like this. I was about ready to hold court in the street unless I could brighten things up a little bit."

"White, cream, light yellow, and orange are the colors which are the sanest. I might add, light green, for that is the predominating color in Nature. Black, brown and deep red are incentives to crime. A man in anger sees red. Despondency causes blueness of feeling. The same comparisons might be carried through all of the shades of the spectrum. I would make it a law to force all owners of buildings to paint them a light color."

However extreme the foregoing utterances may seem, and however much allow-

ance must sometimes be made for the changeful circumstances which are said to "alter cases," the general outline statement made by this excellent judge is beyond question accurate. Ugliness has always been so intimately associated with sinfulness that the common expression "ugly as sin" has long passed without comment. From times immemorial artists have made celestial beings beautiful and diabolical creatures hideous whenever they have sought to artistically illustrate sharply defined ideas of contrast, and so world-wide is the feeling that virtue must be beautiful and vice hideous that, as in the case of Klingsor's servitors tempting Parsifal, emissaries of Dark Forces must by some beguiling magic array themselves in beautiful exteriors or they could not tempt those whom they seek to victimize. The very expressions Black Magic, Brethren of the Shadow, and many others familiar as

household words among readers of works treating of different varieties of magic,—show how universally similar is the terminology employed to contrast the White Magician or Leucomancer, one who sheds light, with the Black Magician or Necromancer, one who deals out death.

The odious practice of wearing black garments as a supposed sign of respectful regard for “departed” friends should not be tolerated another moment, for it tends to further depress those who specially need cheering and uplifting, and the effect upon all spectators is gloomy and enervating in the extreme. It is true that when we are feeling mournful sable robes may exactly portray our mood, and therefore be, in an abnormal sense, congenial with our feelings, but on that very account it is particularly necessary for us to adopt light and cheerful, though by no means gaudy, raiment, because we should make every effort

possible to vanquish gloom through the agency of cheering suggestions.

This attitude is incontestably rational and logical, and it is of universal application. If gloom, sickness, sadness, and all manner of other depressed and depressing conditions of mind and body were desirable we ought to exert ourselves to promote and propagate them, but if we deem them unwelcome and generally prejudicial to human welfare, our best and utmost efforts should be directed toward substituting their diametrical opposites.

Though it would be too hard a statement to maintain that sadness and criminality are always close of kin, it is clearly demonstrable, and always has been, that depression of spirit inclines toward criminality, and certainly toward suicide and melancholic madness. That beautiful story by Frances Hodgson Burnett, *The Dawn of a To-morrow*, points with unmistakable

clearness to the connection between unhappiness and the contemplation of suicide, and it also shows how readily a man's condition of body responds to his state of mind, for no sooner has the hero found an outlet for his long-suppressed desire to be of some real use to his fellows than his physical ailment, formerly supposed to be incurable, yields to his optimistic mental frame.

As colors exert a very great influence on many, if not on all, sensitive persons, and so-called naughty children,—and many adults who are easily influenced to behave improperly in many ways, are hyper-sensitive,—great attention should be given to the physical as well as to the mental environment of all such. Hardened criminals even may have undergone, in years gone by, a gradual indurating process, and though they may now appear “tough and rough” in the fullest meaning of those commonly applied words, there may have been a time

in their youth when they were so tenderly susceptible to the influence of surroundings, both seen and unseen, that their easy descent to a moral Avernus was accomplished through their extreme susceptibility to an untoward environment.

It is impossible to state any case fairly unless we look at situations from more than a single side, therefore it is necessary to weigh carefully the immediate applicability to various sorts and conditions of persons of the sweeping opposite statements often made concerning man's subjectivity to the sway of circumstances or his inherent ability to completely master an adverse fate. It is recorded of Benjamin Disraeli that he owed his marvelous success in a phenomenal political career to his firm conviction that man is the creator, not the creature of his environment. That heroic doctrine wherever acknowledged and lived up to renders men and women truly indomitable;

but because so heroic a statement is fundamentally sound we are not justified in overlooking the palpable and ever-present fact that multitudes of our fellow citizens, no matter where we may reside, are not yet in that exalted condition. It would be the height of folly, because we admire the 91st Psalm and acknowledge the reality of immunity from disease and the actual reality of an aseptic state in many persons, to insist that no one at present is in danger from the presence of contagious maladies, which ought to be immediately quarantined and as quickly as possible exterminated, as they surely can be when right methods are energetically and persistently adopted and enforced. We may also reasonably contend that even though there are persons here and there at present who have so far outgrown ordinary liability to contract disorders that they personally are in no danger from any malady whatsoever, there is nothing what-

ever to be gained from persisting in the continuance of ugly and dirty conditions because, forsooth, the most advanced individuals in a community would not be personally injured by them. Despite a vast amount of useful metaphysical teaching current in these days, there is yet a large amount of folly intermingled with wisdom, and we greatly need outspoken men like Judge Mahoney and other practical, commonsense philanthropists, to call some of us down from our fictitious perches that we may face actual conditions sanely and soberly and do our part on the solid earth as well as in the roseate regions of exquisite imagination. Let no one run away with the misconception that we are undervaluing mental treatment and advocating unduly mere physical reforms; what we do insist upon is the operation of the law of correspondence between inward and outward states, and though we are fully aware

that the inner must always precede the outer, we cannot on that account afford to be unmindful of the law of reflex action. All influences act and react like the ebbing and flowing of tides; it is therefore never sane or safe to fly off at a mental tangent and assume that because everything starts with thought and not with material expression, the latter is of no importance. The whole question of the value of works of Art hinges upon a right understanding of the proposition that retro-action is universal. A painter or sculptor conceives an idea and straightway determines to express it in canvas or in stone or bronze. The crude outward material seems at first obdurate, but gradually it becomes pliant and responsive to his will, till at length the finished product is so lifelike that we hear the exclamation from delighted beholders "that picture looks as though it could step out of its frame," or "that statue looks as though

gorgeous hues, which are never seen in colder climes unless introduced thither by visitors or emigrants from warmer and brighter regions.

Ecclesiastical vestments are substantially alike all over the world, and they afford an excellent opportunity for studying the symbolism of color as understood by sacerdotalists from long passed ages, as the color scheme varies very slightly with the flight of centuries.

White and Gold are always the festive colors. Red is always employed on feasts of martyrs. Green is invariably the everyday color when no festival is being celebrated. Violet is the penitential hue employed in Lent and Advent and at requiems. Blue is sometimes introduced on festivals of the Blessed Virgin; and to yield embellishment on special feasts all colors are incidentally allowed to accompany the white and gold, which always predominates

at Christmas, Easter and other great occasions of rejoicing.

Students of archaeology and of comparative religion can readily testify to the prevalence of color-symbolism outside Christendom and long before the commencement of the Christian Era, and this discovery serves to emphasize the long-enduring and world-wide prevalence of certain fundamental concepts and general usages.

It is by no means difficult to trace the origin and prime significance of the use of different colors on different occasions if we keep our eyes open with a view to observing natural phenomena.

Art copies Nature. "The groves were God's first temples." No matter where we turn, or how widely we travel, we find a constant employment of special colors by the unseen forces which bring forth the uniform yet varied results beheld on every

side. Green is always the first expression of growth in the fields and on the trees visible to ordinary observers, though botanists maintain that a red tint precedes green in the development of grass and foliage. Browns and greys, which are practically neutral tints, are confined to soils and barks, and they also accompany reversion or decay. Autumn foliage is largely red and yellow, but as winter approaches the bright red gives place to deep and sombre brown. Black follows a destructive fire, when trees have been consumed or greatly injured, but it does not accompany natural or normal growth and transformation to any appreciable degree. Healthy blood is red, so is a flame of fire, but its quality of color differs widely from those unpleasant and unwholesome kinds of red which characterize disorderly conditions. No color when in a bright and healthy state is other than good in its significance; we must,

therefore, cautiously avoid the loose and incorrect diction which speaks of red as not a good color. A dull, angry-looking red is not wholesome, and it never accompanies healthy states of mind or body, and even the brightest and most beautiful red tints should be avoided when we are fitting up apartments for feverish or irascible persons, as red is usually an excitant even when not definitely an irritant. Experiments have been tried in work-rooms which have satisfactorily proved how greatly influenced by colors are ordinary working people, who for the most part have not learned to control their feelings to any large extent. A work-room painted and furnished entirely in red will increase activity among any average company of workers of either sex and of almost any age; but it will incline these workers toward undue impetuosity to such an extent as to render quarreling frequent and intense. Blue will

tend to tranquillize behaviour, but it will reduce the tendency of the operatives to hurry on with their work. Most people are benefited by a combination of colors rather than by the sole presence of a single hue. It will be interesting to watch the general effect of Judge Mahoney's color scheme practically applied. Though we agree with him entirely in the main, it may be well to add a few words of commentary on what he has said concerning blue. A "fit of the blues" is a very common expression to denote despondency of feeling, but we also speak of "true blue," which conveys a totally different suggestion. The blue of despondency may be called "false blue," as it is a bluish grey and not a genuine blue of any variety.

A law enforcing citizens to dwell and do business in exclusively light-colored buildings would work no injury, but it would be rather too restrictive because it would ex-

clude many beautiful color effects seen in different parts of Europe as well as in Oriental countries. But we must not forget that Judge Mahoney has spoken in Chicago where no such pleasing color schemes have been prominent. Taking the words "a light color" in a broad sense, the recommendation would lead, if it were strictly followed, to good results universally, as light red, blue, green and yellow are far preferable to the darker hues of the same primaries or prismatic.

Dr. Rudolf Steiner, in a very remarkable treatise on Education, supplies the reader with much food for thought of an unusual character while he descants on colors, their influence and value, because he has much to say about complementary colors which accounts for the curious fact that some people are excited by green and tranquillized by red. This is because those two colors are counterparts and the one suggests the

other. When we once for all get entirely away from the barbaric idea that we ought to punish people, instead of seeking to reform and elevate them, we shall see the force of Judge Mahoney's noble statement that his court is an "uplift court," which is what every court ought to be. We are often asked whether we believe in "everlasting punishment" and frequently astonish our querents by telling them we believe in no punishment at all. Upon hearing that statement some of them are positively terrified at our supposedly ungodly teaching, which they think must of necessity encourage crime by removing all dread of consequences. But if people will but reason, as well as read and listen, they will soon learn that corrective penalty, which is wise chastisement, is never intentionally punitive but always elevatory. Frequent discussions on "hell" in the public press do good by calling much-needed attention to the whole subject

of dealing with malefactors in this world, even without necessary reference to what fate may be in store for the erring in realms beyond the physical. The colors of the old-fashioned hell have always been a lurid red and black, and from the artistic viewpoint they have served to correctly convey the idea intended to be portrayed. Now comes the logical philosophical inference, greatly disregarded by controversialists who haggle over the reality or unreality of a literal place of torment. Those who blindly contend for the perpetual endurance of evil and its inevitable consequences (for consequences can never be dissociated from either mental or physical acts) only serve to show that their red and black dungeons in the unseen world are useless and worse than useless, for they mitigate no evil in the universe and reform no one who is confined within them. In like manner do we discover that gloomy cells in

ugly prisons in which men, women, and even children are often savagely treated, reform and elevate no one, and they have long proved a menace but never a benefit to society.

Civilization cannot advance until we utterly dispense with all brutal and brutalizing methods of dealing with our less enlightened brethren. All hail, then, to every movement in the direction of substituting cheer for gloom and uplift for punishment throughout the entire range of judicial administration, and color-reform will certainly prove a valuable and highly influential factor in this great good work.

CHAPTER VII.

COLORS AS PERCEIVED IN THE HUMAN ATMOSPHERE OR AURA.

IN mentioning the human atmosphere or aura, we are entrenching upon a subject which till recently was considered seriously only by professed Occultists and other classes of persons who were avowedly devoted to studies lying beyond the range of ordinary scientific investigation. The case is now altered, for since the publication of an important work entitled *The Human Atmosphere*, by Dr. Walter Kilner, a famous English physician and electrician, in 1911, and the production of a peculiarly prepared screen to aid observation, it has been conceded to a large extent among general

students of anthropology that human bodies are surrounded by an atmosphere, more or less luminous and protectively potential according to their state of health, both mentally and physically.

The human atmosphere, to use Dr. Kilner's term, surrounds the body at a greater or lesser distance, and is of firmer or looser consistency in accordance with the strength or weakness of its generator, for this atmosphere or aura is continually being generated by us all, and it proceeds from us as inevitably as our breath or perspiration emanates.

With the simple fact of the existence of this auric belt we are not now specially concerned, as its mere existence may well be regarded as entirely proved, but as our special theme is variety of colors, regarded as indications of temperament, character and condition, we must go some distance beyond the rudiments of this subject and

mention clairvoyant observations, which are necessarily outside the range of altogether commonplace perceptives. Far more persons are, however, clairvoyant to some considerable degree than is usually supposed, and a great many more could easily develop a fair amount of clairvoyance if they would acknowledge that they possess dormant super-physical faculties or senses which only require acknowledging in some intelligent manner that they may naturally unfold.

Artists in all climes and through all recorded ages have paid tribute to visions of human atmospheres and auras, for they have universally depicted saintly persons as surrounded with halos, more or less brilliant, extensive, and intense according to their respective degrees of sanctity. Very great saints are pictured as radiating glorious light which extends far beyond their immediate personal garments, while lesser

saints are portrayed with only a faint rim of glory surrounding their heads. Usually emphasis is placed only upon the auric radiance proceeding from the head, but when a Master is depicted we see the light streaming from his entire person and extending to a considerable distance in all directions.

At the time when Michael Angelo gave "horns" to Moses, clairvoyant perception must have been at an exceedingly low ebb, for all Bible students who have shown any comprehension of the statements in Exodus referring to Moses after he descended from the summit of Sinai, know that the testimony is that his countenance was so luminous that the Children of Israel could not endure its unveiled refulgence; he therefore at their earnest entreaty covered his face with a veil whilst he addressed them, so that they might hear and profit by his words without being dazzled by his countenance.

The "horns" were streams of auric light radiating from the head of the great enunciator of the Law at a time when he was in a state of unusual spiritual exaltation. Though we are fully aware that there are interior meanings of this ancient tradition far more important than its mere letter, we are now beginning to prove scientifically that many narratives handed down the ages may be literally as well as symbolically true, serving, therefore, to throw light on actual physical conditions resulting from spiritual ecstasy, as well as describing in a deeper and more universal manner the interior condition which ultimates in these glorified externals.

The extremely beautiful account of the Transfiguration of Jesus described in the Gospel according to Saint Luke agrees with world-wide testimony to the aura of a Master which is white as pure light, and radiates every color of the rainbow. Such

an aura is indicative of perfect interior development, resulting in a physical condition not only immune from all possibility of contamination by contact with surrounding impurities, but also of necessity radiating "virtue" as an aromatic plant exhales fragrance. "Let your light shine" is a scientific as well as a spiritual counsel, and one which can well be considered profitably along the line suggested by Marie Corelli in her remarkable novel, *The Life Everlasting*, which she has styled "a reality of romance." While it is always of supreme importance to call attention to inward aspects of holy counsels, it is also thoroughly legitimate, and often highly useful, to dwell also upon their external correspondences.

Though but few persons, comparatively speaking, are definitely clairvoyant, multitudes are clairsentient, and consequently affected to a large degree by influences they feel but do not behold. The pure white,

Perceived in the Human Atmosphere 133

luminous aura of a Master extends far beyond an artist's power to designate, and reaches many places where the inhabitants who are benefited know not of its existence, for external knowledge is never essential to the reception of benefit; subtle silent forces being more potential than aught that is outwardly detectable.

Leaving now the exceptionally high altitude at which we have taken a momentary mental glimpse, let us come down to "Tom, Dick and Harry," and consider the respective auras of these three typically representative men. We have deliberately chosen these three particularly familiar names to give conspicuous point to the facts which we specially desire to bring before our readers concerning auras and atmospheres which we are continually generating and which we perpetually contact. Taking the three given names in the order in which they are commonly mentioned, "Tom" is

the least developed, and "Harry" the most developed of the three, "Dick" occupying middle ground between them.

Permitting ourselves, for illustration's sake, to thus classify them, we must think of "Tom" as an ordinary, good-natured man of the world, in no way remarkable either for vice or virtue, intelligence or stupidity; one who will pass muster in any ordinary crowd and occupy the position of a "Tommy Atkins" in the British army.

Red is the prevailing color in this man's aura, and it is not a very high grade of red, neither is it murky or unclean, for he is not deceitful, avaricious or unwholesome, but just an average, every-day person, adapted to serve in some commonplace capacity, but unable to fill any unusually exalted or responsible position. These "Toms" are very numerous, and they are found about equally in both sexes and prevalent among all nations.

Should one of them become desirous of educating himself above the average, a few golden streaks of new-born radiance would appear, lighting up the general red auric belt encircling him, and gradually his auric color would verge toward orange. "Dick," regarded as somewhat more advanced intellectually than "Tom," would have a great deal of orange in his aura, though it would be by no means destitute of red. This second personage would be much more self-conceited than the first and would show a tendency to make display of whatever knowledge he might possess, for he would represent a common incipient stage of intellectual awakening and would probably be somewhat discontented with his present position, not apt to be a very high one, but quite as high as "Tom" would probably be able to occupy satisfactorily. "Harry" would occupy a definite grade above "Dick" and in his consciousness moral standards

would be rising sufficiently to incline him to take some interest in ethical considerations which the other two would hardly be able to appreciate. Yellow would appear in the auric atmosphere surrounding "Harry," and as a little of this color might be showing in the aura of "Dick," so a little green would be likely to appear in the psycho-physical belt generated by "Harry." These three persons (male or female) would not be in any sense remarkably talented or gifted, but they would mark three very appreciably different stages in human evolution from the standpoint of Occult Science or Theosophy.

Passing now to a somewhat higher, and therefore rather less usual type of man or woman, we will consider those whose aura displays more of green than of any other color. Green, as we all know, is in the exact middle of the spectrum and is also the home-color of the planet we are now inhab-

iting. A man or woman generally surrounded with a bright, clear green light, exposed to clairvoyant observation, is a pacifier, a "social solvent," one who brings about equalization among discordant persons without even being aware that there is any discord to harmonize. Such persons are natural healers and are so constitutionally genial and generally adaptable that they accomplish feats of unification which persons of less universal temperament are unable to bring about, no matter how much they may desire to serve as peacemakers. A green aura may not be indicative of what some people regard as advanced spirituality, for it does not denote intense sensitiveness or any special inclination toward Mysticism; it is nevertheless extremely useful for every-day wear and is in many respects to be preferred above more delicate auric surroundings if one is called upon to take

an active part in the ordinary employments of a work-a-day world.

When the possessor of a chiefly green aura is disposed toward high ethical attainment, which is frequently the case, the color merges almost imperceptibly into blue-green, as when the tendencies are purely intellectual a yellow-green is clairvoyantly observable. Here we have a totally different sort of color from the ugly distorted green which is often associated with jealousy, and the greyish, fog-like blue connected with mental depression, popularly styled "a fit of the blues." Clear, bright sky-blue is indicative of very highly developed moral sentiment; it invariably denotes trustworthiness and justifies the proverbial saying, "true blue," in every instance where its presence is continuous. Indigo or royal purple is never seen unless dignity and high aspirations are largely in evidence. Violet is ever indicative of extreme sensitiveness

and great inclination toward spirituality. It is rarely the case that any one's aura is permanently of only one hue, but it often happens, especially among persons whose mental habits are largely fixed, that their home-color constantly predominates, and though often accompanied by other tints it is the usual background and the most conspicuous among the kaleidoscopic hues which may flit through the auric belt as its possessor's mind veers from one condition to another. Rose pink,—which Dr. Babbitt very greatly admired, and often employed with much beneficent effect in his chromopathic practice,—indicates a truly optimistic disposition and a literal tendency to look at everything through a roseate veil. Whenever dark brown, drab, or heavy grey appears in an auric envelope it indicates depression and mental darkness, an overclouded judgment usually, but though marking an absence of illumination, it is a

mistake to suppose that any malicious mental states are thereby indicated. Even deep black signifies nothing necessarily worse than unpenetrated gloom, which, though a most undesirable and altogether unhappy condition, is not always associated with any malevolent desires.

Sharp anger, which may have within it some quality of righteous indignation against injustice, is in a sense the producer of lurid red, but the color is flaming and brilliant, and though fiery it is by no means without a weird sort of beauty; it is only a lurid red of dull tinge and interspersed with black, that denotes malicious feelings.

Clairvoyants often declare that they see the auras of their clients, and even of persons with whom they only have some momentary encounter, and because all statements do not coincide many enquirers into psychic experiences become bewildered with seemingly contradictory testimonies.

To dispel most of the confusion arising from conflicting statements, it is only necessary to keep two points steadily in view, *viz.*, the frequently changing condition and appearance of the outer aura of the average emotional person, whose transitory feelings are easily affected by passing events, and the inability of the average "sensitive" or "psychic" to discern the inner aura which is far more nearly permanent. Without some outline comprehension of inner and outer auras, it is impossible to elucidate a subject around which much haze or fog often lingers. The inner aura, which is rarely discerned by superficial observation, denotes the general character of the individual, while the outer aura, which is readily detected by a sensitive, is descriptive of the immediate condition of any one of us. We will say, for example, that one of our acquaintances is a conscientious, upright man or woman en-

dowed with a permanent aura in which deep blue predominates. The general influence exerted by such an individual upon a "sensitive" is pleasing and tranquillizing, and such a visitor makes an excellent "sitter," one who affords good conditions. But on some particular occasion this usually equable citizen has become rather upset by unwelcome news or by a business entanglement, or from some partial fright or unexpected annoyance, then, though the permanent blue remains undisturbed on its own plane, grey clouds may have arisen to veil the surface of this usually bright and tranquil auric sky, and these are immediately detected by the clairvoyant who sees immediate surface conditions, as a physician may instantly detect prevailing symptoms. The person referred to, when relating two or more experiences with describers of auras, will probably comment upon the widely divergent descriptions given in this in-

dividual case, saying that while one clairvoyant saw deep and beautiful blue, the other saw uninviting grey. Much wider discrepancies than the one just instanced often occur, and not always from the same cause. There are persons whose aura is in continually changing condition because they have failed to develop any appreciable fixity of character. All very pale tints, such as delicate primrose, light green or blue, and soft tints of lavender, are indicative of delicacy of feeling and unusual refinement of disposition. Persons surrounded usually with such mild and graceful auric belts are extremely fond of every kind of beautiful work and elegant pursuit and feel an instinctive shrinking from all that is gross, even though it may be healthy and in its own place useful.

If we are to give practical instruction on the subject of the formation of auric robes which act as shields, we must certainly not

content ourselves with merely dilating upon what already exists and is now open to clairvoyant observation, for it is frequently a fact that invalids, and all hyper-sensitive persons who are apt to suffer greatly from undisciplined sensitiveness, require to take their human atmosphere in hand and deliberately visualize a much stronger auric belt than any with which they are already encircled. For all general purposes, on the psychical as on the physical plane, clear white light, which denotes all-inclusiveness, is what we do best to mentally outpicture, but if at any time we feel the special need of a particular color we must suggest it to ourselves mentally, just as in the practice of chromopathy we should outwardly employ it.

The aura is actually an armor or coat of mail, but not heavy or cumbersome, or in any way oppressive as ponderous external armor must be of necessity; but though

firm and strong, it is also light and fleecy when of good quality and in good condition. Dr. Kilner's valuable book, *The Human Atmosphere*, contains several illustrations showing how different an aura appears when one is robust and healthy than when one's condition is weak or in any way disordered. While the mere contour and strength of the auric belt may be discerned to a considerable extent by employing Dr. Kilner's chemically prepared screens, which fail to reveal color in any noticeable degree, clairvoyant observers immediately detect variation in color as well as in density, opaqueness or transparency. Auras pertaining to healthy persons of dull intellect and prosaic turn of mind are never very luminous, nor do they ever extend far beyond the person, but in cases where there is unusual quickness of mental perception and general intellectual alertness, not only is the aura much brighter, it is also lighter

in texture and far more expansive in radiancy.

To picture oneself belted with a circle of white light is often of incalculable aid to a nervous person compelled to face an ordeal which threatens to be trying. While only exceptionally gifted persons see auras, nearly everybody feels them, and it is feeling far more than vision that influences nine hundred and ninety-nine out of every average thousand of the people we are likely to confront in all our ordinary intercourse with the world around us. But though feeling plays so very prominent and influential a part in the lives of all of us, it is never justifiable to give way to emotions thoughtlessly or to permit our sensitiveness to govern us; for this reason the value of self-developing and self-regulating exercises can scarcely be overestimated, especially at the present time when hyper-sensitiveness is so very much to the front, and is

being often unscientifically encouraged. We cannot be too sensitive, for a high degree of sensitiveness is the inevitable concomitant of superior culture in all directions, but we must learn to use our sensitiveness instead of being led blindly by it.

The outward wearing of specially desired colors, or even their actual presence in our physical surroundings, may not be always feasible, but the mental visualizer has grown to a point of independence of material environment to such an extent that he sees himself surrounded exactly as he wishes to be psychically, regardless of any incongruity of physical conditions.

Dr. Babbitt, who devoted much time and thought to practical investigation as well as to literary research, when dealing with "Colors and Forces of the Brain," using language common to phrenology, said that all grades of affection are expressed in different kinds of red; pure spiritual affection

is shown in beautiful red, but merely sensual affections display dingy red. Swedenborg's teachings regarding color-symbolism are precisely to the same effect. Dr. Babbitt associated Benevolence with a very beautiful type of green, Religion with yellow, Firmness with blue, Self-esteem with purple. The kind of religious feeling dominant in a religious person must inevitably change the type or grade of yellow, so much so that "pure and undefiled" religion emits a bright golden radiance while the lower forms of religious sentiment, sometimes selfish and often mingled with craven fear, show forth in dull and uninviting yellow. Dr. Joseph Rodes Buchanan, who gave much attention to this subject, said that the blue of the Reasoning Powers is a grade higher than that portraying simply firmness, and he spoke of a very fine grade of yellow betokening Veneration, pure and simple. A normal nose, he said, gave forth

a green emanation; lips yellow, with orange below them; the chin emits scarlet.

From all these curiously interesting testimonies based on clairvoyance and reasoning thereon, we discover great unanimity of statement, and as we can all experiment with colors subjectively as well as objectively, it is within our general province to test many of these reports by ourselves. Instead of arbitrarily contending, as some persons unwisely do, that the colors worn by us externally produce no important effects upon our lives and dispositions, it will be well indeed for society at large to take up practically and forcefully, as never before, the great question of the moral and educational uses of well-selected colors, and thereby immensely increase the efficiency of many good schemes now afloat for improving the environment of susceptible multitudes, and through the ever open avenues of appeal to intelligence and right feeling

afforded by the corporal senses, effect many an important reform swiftly and surely which must otherwise lag on account of our failure to utilize to the extent of our ability the many beautiful, and happily popular, means of appeal to a higher standard of thought and action everywhere afforded by our common innate love of the beautiful.

CHAPTER VIII.

MAGNETISM, MESMERISM, HYPNOTISM, SUGGESTIVE THERAPEUTICS.

THOUGH the term Magnetism has a distinct scientific meaning entirely apart from the sense in which the word is commonly employed in connection with the popular phrase "Magnetic treatment" in the field of therapeutics, no less eminent a physician than the long famous Dr. Gregory of Edinburgh titled a book *Animal Magnetism or Mesmerism and Its Phenomena*, the latest edition of which was published in London in 1877. With the name and theories of Anton Mesmer, the studious world has been long familiar, and scarcely less well acquainted with the researches of Baron

von Reichenbach, whose name is always closely associated with odyl or odylic force which covers a wider field than simply "animal" magnetism, as it is extended through the mineral and vegetable as well as through the animal and human kingdoms. Experiments with many sensitives in the long ago led Reichenbach to vigorously maintain his confidence in the reality of this mysterious, all-pervasive force which clairvoyants often declare they distinctly behold streaming from bars of iron as well as from the finger tips of mesmeric or magnetic operators.

Dr. Babbitt devoted much time and attention to a review of the experiments conducted in many places and at various times with highly sensitive persons, and his evidence to the reality of odyl and odic light is well worthy of thoughtful consideration.

It is not necessary, however, to endeavor in these pages to retrace ground that

has been covered controversially many and many a time within the last hundred years and over; we simply allude to these historic theories and incidents as a prelude to a valuable statement placed in our hands by an eminent man of science, Professor Willy Reichel, who for several years accomplished a marvelous healing work by the use of personal magnetism. Professor Reichel is the author of a work of considerable interest and value, *An Occultist's Travels*, in which are discussed a great many remarkable psychic incidents in a lucid, philosophic manner.

Discoursing on the difference between Magnetism, Suggestion and Hypnotism in the ample therapeutic field in which Professor Reichel is very much at home, he gives utterance to the following important thought-provoking sentiments, based on wide practical experience:

“The circumstance that a physician, Mes-

mer, discovered animal magnetism has caused it to be regarded chiefly in its physiological effects, *i. e.*, as a branch of therapeutics. But owing to a complication of circumstances, there has been continual strife with official medical science. Through Baron von Reichenbach the investigation was transferred to the province of physics, where the proofs are exposed to fewer objections.

“Summing up the whole, it may be asserted to-day that animal magnetism is proved, (1) by the physiological changes in the body of a diseased recipient; (2) by the phenomena of light connected with it: sensitives see the odic luminosities when awake in a dark room, somnambulists see them in sleep whether the room is dark or light; (3) by various phenomena of motion caused by the odic radiations—for instance, the deviation of the magnetic needle, etc.; (4) by chemical changes on the photo-

graphic plate. But still, as if nothing had been demonstrated, voices are heard denying magnetism.

“It is sometimes said that the effects of magnetism are merely the results of suggestion; that a patient is not cured by imparting the vitality of another, but by the influence of his own mind (auto-suggestion). These objections are extremely narrow-minded, because they regard the suggestion given to a patient as a conception of the brain solely. This conception alone cannot effect a cure, but acts only in cases where the brain of the recipient has at its command a sufficient amount of vital power which can be directed to the diseased portion of the body designated by the suggestion. In mesmeric healing the vital power of the magnetiser is communicated to the patient’s organism; in healing by suggestion the magnetism of the patient himself is set in motion and guided to the seat of

the disease. Whoever affirms that the mere conception of the brain can heal without any vitalizing power mediating between the brain and the seat of a disease asserts an effect without a cause.

“Since the physicists of the University of Nancy (France) Charpentier and Blondlot, have informed the Paris Academy of Sciences that they have succeeded in fixing in the human body rays of light similar to those emitted by the mysterious substance, radium, the learning of the schools will soon be convinced of human healing magnetism.

“We are now living in a time when the discoveries of Hittorf, Crookes, Roentgen, Becquerel, Curie and Le Bon, revealing new phenomena of light and waves of ether, are constantly being reported.

“A genuine magnetic healer suggests nothing, but only transfers vital power which gives to the blood of an afflicted per-

son power to excrete the malady. Hypnotism, with ensuing catalepsy, cannot heal, except sometimes imaginary diseases; but a hypnotist can force a disease from one part of the body to another, but as it is not excreted, it will appear again in some fresh locality.

“Furthermore is the cataleptic state dangerous, because the negative cataleptic condition gives low spirits an opportunity to take possession of a weak body, therefore obsession is frequently the consequence.”

Doubtless the views just enunciated by our esteemed scientific friend, Professor Reichel, will provoke discussion among our readers as they open up a vast field for enquiry, especially on two points, *viz.*, what are “imaginary” maladies, and how far can we credit the idea of actual “obsession?” *Diseases of the imagination* is a phrase which serves somewhat to enlighten the public on what is commonly meant by im-

aginary diseases, and it is a phrase well sanctioned in scientific circles. Imagination is an important factor in our intelligent economy, and it is liable to get out of order and serve us fitfully, just as memory is sometimes disordered. To tell a sufferer that his ailment is purely imaginary often causes offence without imparting enlightenment; but to tell the same person that his imagination is out of order and needs scientifically adjusting, is often to start him thinking along a new line, and the statement evokes interest in a psychological proposition and does not sound so coldly unsympathetic as the cruder and far less definite declaration previously referred to. Between intelligent educational suggestions and those commonly called hypnotic there is a wide difference, but the word hypnotism has a far wider range of use in medical than in popular terminology, and largely on that account we often find it diffi-

cult to know exactly what is meant by *hypnotic* treatment when we hear the word used casually. One point generally seems sufficiently clear to enable us to discriminate intelligently between lawful and unlawful kinds of suggestion, and this distinction is made evident to the average theatregoer who takes interest in so profoundly psychological a play as "The Case of Becky," which has received wide attention in many places. To seek to coerce another's will, and so to dominate another's actions as to render that other the creature of the hypnotist, is essentially unlawful, while to make such suggestions as may fairly be termed appeals to intelligence, in strict accord with the inmost desires of the individual thus treated, can never come under the ban of reasonable condemnation.

Professor Reichel's statements regarding cause and effect are provocative of deep study and may awaken profitable dis-

cussion concerning how far we can ever be justified in deciding that a patient has not sufficient latent vitality to enable him to respond to mental suggestions of a bracing character even when it appears that vitality is at an extremely low ebb. It is undeniably a fact that many persons are greatly helped by the magnetic treatments of healthy, well-disposed persons, and it would be absurd to deny the existence of personal magnetism and its communicability from one organism to another; at the same time, whenever it is possible to arouse self-dependence, coupled with reliance on universal energy, it is well to aim at that result rather than to teach weakly persons to depend on stimulus received from another organism. It can, of course, be logically argued that in cases of extreme weakness outside help is positively necessary, and when that appears to be the case we should gladly welcome all legitimate as-

sistance. Healing by laying on of hands is so extremely ancient and world-wide a practice, and one receiving the sanction of all the Sacred Scriptures of humanity, that we scarcely think it rational to entirely exclude it from any practice, even though our avowed aim is to help all humanity to realize the fountain of health and strength within, and thereby outgrow dependence upon external help as much as possible. But a word of caution to the over-zealous is necessary here, because it can well be reasoned that when we have grown to a stage in consciousness where we rely constantly and efficiently upon the source of life within we shall have outgrown the need for any sort of special treatment, therefore "healing," as the term is used conventionally at present, will be no longer in vogue among us. If that happy day were to dawn immediately we should all hail its advent with delight, but until it

breaks upon the world in full-orbed refulgence, it is our privilege, and indeed our duty, to embrace all agencies at our command for reducing misery and helping weaker brethren along the forward road. Even were the "Golden Age" to burst upon us in all its long-predicted splendor, we should hardly expect to dispense with education, as growth could continue to be gradual though sickness were utterly unknown. Our relations with light, air, food, raiment, and all that is necessary to our support and welfare need to be vastly improved, and until we live altogether rationally by conforming our conduct perfectly with universal order, some place for therapeutic workers must certainly be found.

Having quoted Professor Reichel, who is indeed a man of eminent scientific attainments and a true philanthropist, we now wish to call attention to his valuable book, *An Occultist's Travels*, from which we could

easily cull sufficient extracts to fill many a chapter, but we will select only a very few, and those bearing directly upon the special mental attitude which we desire to promote in all our readers. Self-reliance is the most important question we can ever raise in the final reckoning when *health and how to secure and maintain it* is the pivotal point of our discussions. Here is a vigorous saying that should set us all thinking: "Man ought to address to himself all the charges with which he loads God, Destiny, and Nature." The foregoing is followed with the optimistic conclusion, which we all trust some day to knowingly endorse, "The sufferings of this life result in the transcendental benefit of our character."

From the excellent book to which we are indebted for the above two quotations, which, by the way, were quoted by Professor Reichel from the famous author, Du Prel, we extract the following definite dif-

ferentiation between our outer and inner (or higher and lower) selves, which must ever be kept in mental view if we are to succeed in the rational practice of suggestive therapy:

“We now know that our inner (individual) consciousness, and our outer (sense) consciousness, are not one and the same thing,—experiments in the province of somnambulism and hypnotism prove this truth; that our personality, which is the result of our outer consciousness, cannot be identified with the Ego which belongs to our inner consciousness, or, to put it briefly, that what we call our self-consciousness is not the equivalent of our inner consciousness. So we must distinguish between the personality and the individuality. The individuality endures, the personality vanishes.”

One of the most impressive and encouraging tendencies of our day is the increas-

ing interest displayed by the general public in plays and novels which set forth the mighty psychological verity that we all contain within us a far nobler nature than usually superficially appears. Before commencing the practice of suggestive healing with intent to accomplish moral as well as physical benefit (and all avowedly therapeutic systems are lamentably inadequate which have no determination to accomplish moral uplift), we recommend a thoughtful study of that literary and dramatic gem by Jerome K. Jerome, *The Passing of the Third Floor Back*. In that beautiful, simple story, also in another equally excellent and exquisitely dramatized tale, *The Dawn of a To-morrow*, by Frances Hodgson Burnett, we witness a marvelously convincing portrayal of the efficacy of the right thought directed toward all sorts and conditions of men, women and children.

It is universally conceded that we are

living in peculiarly transitional times, and we are greatly in need of living testifying prophets; for as the prophets of old, according to world-wide testimony, took first rank among healers as well as teachers, so must their successors in the modern world. We look in vain to drugs and serums for relief, and we properly turn with indignant scorn from results of cruelties practised in the laboratories of vivisectors. Where shall we turn for help, and not search for it in vain, but to the vast living universe in which we dwell and which also dwells in us? The old familiar illustration of the water and the sponge may serve as well as any other to conclude this very limited treatise on an exhaustless theme. A piece of sponge in a body of water is soaked through and through with water, therefore water is in the sponge at the same time sponge is in the water. Idealism and Realism, though long regarded as mutually ex-

clusive systems of philosophy, are certainly unifiable in the light of dawning knowledge concerning the constitution of the universe.

As we all know that science to-day is opening its arms widely to embrace all possible evidence to the reality of a spiritual realm, hitherto regarded as entirely beyond the possibilities of scientific demonstration, we may confidently expect a great increase of interest in the working of those "fine forces," of which we are constantly learning more and more, and which the venerable Dr. Babbitt declared would certainly be brought into general requisition as delightful substitutes for the cruder agencies still largely relied upon in materialistic circles.

Progress in knowledge, and in its application to the actual needs of humanity, must ever constitute the tireless joy of genuine spiritual existence. We will present

one more thought-compelling excerpt from the writings of Professor Reichel:

“The boundary which separates the two worlds (spiritual and material) may gradually fall, like many other barriers, and we shall attain a higher comprehension of the unity of Nature. The number of the possible things in the universe is as great as its extent. What we know is nothing in comparison with that which remains for us to know. If we were willing to satisfy ourselves with the half-possession we have hitherto attained, we should be traitors to the holiest rights of science.”

While this book was being prepared for the press, comment was everywhere being made upon the magnificent Address delivered by Sir Oliver Lodge before the British Society for the Advancement of Science, on the stupendous question of “Life and Its Individual Continuity.” Science to-day is blazing the road for a wider acceptance of

Magnetism, Mesmerism, Hypnotism 169

the truth of human immortality, so we may surely look with glad hope and ever-increasing confidence to the beginning of a new world-period in which health and happiness will be vastly increased through further knowledge of unswerving order and voluntary conformity therewith on the part of vast multitudes of humankind. Let each one of us resolve to do our level best to make practical our noblest aspirations.

FINIS.