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CREATIVE THOUGHT

CREATIVE THOUGHT

BEING ESSAYS IN THE ART
OF SELF-UNFOLDMENT

BY

W. J. COLVILLE

AUTHOR OF "ANCIENT MYSTERIES AND MODERN REVELATION,"
"LIFE AND POWER FROM WITHIN," ETC., ETC.

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INTRODUCTION

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

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

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

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

W. J. C.

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CREATIVE THOUGHT

PERSONAL EXPERIENCES OF MENTAL HEALING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A PRACTICAL LESSON IN MENTAL HEALING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There is not anything like the fanaticism in the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Never dissociate the secular from the sacred

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

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

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

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

ENIGMAS CONFRONTED IN HEALING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Q. But are not many cases, according to this

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

truly and intelligently engaged in the work of mental treatment.

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

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

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

When one is suffering from physical decrepitude

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and arouses in the popular mind much preventable hostility.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SPIRITUAL MAN: HIS POWERS AND PRIVILEGES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

N. B.

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

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

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

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

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

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

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

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

widening circuit in which these noble thoughts are moving.

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

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

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

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

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

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

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

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

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

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

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

TRUE VIEWS OF OCCULTISM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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THE POWER OF SUGGESTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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