

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

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

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



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

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



## THE POWER OF SUGGESTION 95

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



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



## THE POWER OF SUGGESTION 97

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



## THE LAW OF ATTRACTION

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

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

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



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

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

In the beautiful domain of instinctive friendship



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

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

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



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

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

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



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

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

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



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

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

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

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



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

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



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

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

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



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

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

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



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

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

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



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

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



## THE LAW OF ATTRACTION 109

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

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

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

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



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

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

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

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

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



## THE LAW OF ATTRACTION 111

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

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

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

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

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



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

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



## CONCENTRATION OF THOUGHT AND CONTROL OF MEMORY

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

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

There is no complaint more frequently uttered



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

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

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



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

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

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



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

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

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

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

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



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

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

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

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



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

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

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

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



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

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

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

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



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

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

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

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

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

It is a great mistake to suppose that college



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

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

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

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

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



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

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

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

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



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

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

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

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



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

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

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



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

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

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



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

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

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

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



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

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

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

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



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

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



## THE POWER OF THE SPOKEN WORD

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

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



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

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

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



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

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

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



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

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

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

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

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

There is indisputable truth in the old saying,



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

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

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

All illnesses and troubles of every sort are magnified



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

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

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



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

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

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

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



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

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

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



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

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

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

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

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



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

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

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

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

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



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

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

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

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

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



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

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

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

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



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

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

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

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

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

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



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

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

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

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

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

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



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

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



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

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

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



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

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

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



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

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



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

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

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

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

The seven hues of the rainbow all contained in



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



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

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



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



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

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

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



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

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



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



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

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



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



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



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



## SUCCESS: HOW TO ACHIEVE IT

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

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

Many people to-day devote themselves to an



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

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

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



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

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

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

Labour and capital are very imperfectly compre-



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

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



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

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

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

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

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



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

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

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

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

So much has been published, during recent years,



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

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



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



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



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



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

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

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



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

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

Success for the energetic and the enterprising is



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



## SLEEP, DREAMS, AND VISIONS

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

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



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

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

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

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



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

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

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



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

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

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



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

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

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



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

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



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

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

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



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

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

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



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

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

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

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



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

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

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

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



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

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

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



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

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



## DREAMING TRUE

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

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

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

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

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

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



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

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

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

In regard to dreams: bad dreams are usually



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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



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

Man is capable of living in other worlds during sleep.

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

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

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

The subjective is simply the unseen.

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

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

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

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



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

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

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

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

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

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

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

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



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

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



## PSYCHICAL DEVELOPMENT

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

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

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

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



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

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

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

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

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

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

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

The more we trust in any faculty the more we



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

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

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

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

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

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

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



—allowing it to develop by constant use and expectation.

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

N.B.