

N.B.

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

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

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

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

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

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

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

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

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

PSYCHICAL DEVELOPMENT 197

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

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

GENIUS : WHAT AND WHENCE ?

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

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

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

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

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

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

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

The characteristic genius of America has been

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RELIGION, SCIENCE, AND PHILOSOPHY

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

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

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

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

As for philosophy, when Plato declared in his

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

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

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

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

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

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

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

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

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

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

observers, and no longer classified as supernatural either.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

charge, in other directions, of utterly unscientific credulity.

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

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

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

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

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

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

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

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

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

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

IDEALISM AND REALISM

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

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

Browning's often quoted words:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

If we only want to do some one thing and do

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

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

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

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

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

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

MSS. which constitute the Jewish and Christian Bible.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Regard earnestly all the life that surrounds you.

“Learn to look intelligently into the hearts of men.

“Regard most earnestly your own heart.

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

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

HUMAN UNITY THOUGH MANY NATIONS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

repudiated and denounced by Gautama the Buddha from five to six centuries before the commencement of the Christian era. Buddhists were at one time expelled from India, but they are now re-admitted, and it is one of the most hopeful signs of the rapid approach of a new and brighter dispensation that the true Vedic or Vedantic idea of caste is now coming to the front in the ancient land which has suffered so long and so bitterly in consequence of its perversion. The four original castes are simply a convenient division of workers, graded according to natural aptitude into four great sections, each sub-divided into several minor sections, and as astrology is highly prized in India, a child's horoscope, cast almost immediately after birth, may be said truthfully to indicate to what caste and section of caste he or she properly belongs. The position of women according to the Vedas is not inferior to that of men, so that it was no departure from ancient Oriental usage for noble and dignified Oriental women to ride unveiled through the streets of London, as several did in the course of the Royal progress, June 23, 1911.

A very great error has been fostered where the caste idea has been perverted, regarding the contamination of whatever is touched by persons of a lower caste, the real truth underlying this gross and cruel error being its exact antithesis. The highest of the four great castes was originally constituted of those duly qualified to hold the administrative reins in their hands, and these wise administrators among other qualifications possessed and freely exercised the gift or grace of healing. Church and State, to

use a very modern phrase, were completely one in ancient times in India, Egypt, and many other leading centres of ancient civilisation, and it was always regarded as a very important part of the work of rulers and prophets to heal the sick, a fact emphasised in all the Bibles of the world, and nowhere more explicitly taught or fully illustrated than in the Jewish and Christian records. The "King's touch" was no unreal ceremony in ancient days and in Oriental lands, and even in modern Europe, taking into account the present widespread demand for demonstrated ability on the part of nominal rulers, the way is certainly opening for a restoration of the best of ancient usages, together with discontinuance of every custom which has grown up in periods of degeneracy, and which must prove a bar instead of an aid to human progress. The future must witness either federation or destruction on a far more gigantic scale than most of us can readily imagine. Aviation has come to stay, and it needs no more than a simple exercise of common sense to foresee in extended aviation either a great blessing or a terrific menace.

Which shall it be? is the question we have to answer. Two well-known American authors, Edward Bellamy and Ignatius Donnelly, writing from diametrically opposite standpoints of supposition, wrote elaborate prophetic stories in true prophetic spirit. Neither of these distinguished authors attempted to indulge in bald prediction, but one undertook to show what must be the outcome of cultivating to excess only our selfish and rivalling propensities, while the other proved with equal clearness what

must be the outcome if we "let the ape and tiger die," and give free vent to all that lifts us as human entities far above the highest level of the brute. Ignatius Donnelly in *The Golden Bottle*, and in *Cæsar's Column*, has shown what we must come to if we persist in mammon worship and turn a deaf ear to the pleadings of the spirit of philanthropy. Edward Bellamy has printed a beautiful prophetic picture of a Co-operative Commonwealth, in which all citizens work together, and all are interested in the common good. An industrial army is not something at all difficult to realise, and when we approach only the smaller question of the place to be occupied in the immediate future by our standing armies and navies if war is soon abolished, we have only to point to the splendid railway in Russia between Petersburg and Moscow, constructed by soldiers in a time of protracted peace, to show that in the well-drilled and highly disciplined military we have at our disposal a force already organised, ready at any moment under wise direction of competent pacific leaders to begin a work of home improvement in many lands, the results of which must prove incalculably beneficial.

Let every one who is the least interested in international federation do something, no matter how seemingly little at first, to promote international good feeling. To all to whom the power of silent thought means something we can confidently appeal to use their psychic energies in the direction of this much-needed consummation, and to those to whom more palpable measures appear the more feasible, we need only address a word of hope and

confidence, assuring them that every endeavour, faithfully persisted in, to bring about goodwill between members of different nations and communities wherever they may be found, is a very real and solid step taken along the road lighted by the spiritual torches of those celestial guardians of humanity, whose one aim and prayer must ever be the unification of mankind through understanding of the oneness of our divine possessions. We may well expect many more and many better gatherings in the interests of universal arbitration than any we have yet witnessed, but though we should heartily welcome public demonstrations whenever such are afforded, it rests with every one of us to breathe the peace spirit continually wherever we may find ourselves, and whatever the nature of the work it may be ours individually to perform. The house, the schools, the office, the shop, the factory, as well as the temple of worship, can be daily employed effectually in the interests of world-wide peace.

TRUE LIBERALISM

THERE is a central spiritual philosophy upon which all the religions in the world rest.

People mistake fractions for the whole; that is the cause of all the discord in regard to the different schools of science. All sciences are fractional expressions of one Universal Science. The fractional statements which we continually hear may be resolved into one, by concentration upon the idea of Universal Truth.

One of the most pitiable sights in the world is that of people trying to find wherein they disagree, instead of trying to find their points of contact. Humanity would be saved if every one would only give up his label or his tag.

Whatever makes for harmony makes for health. As long as we have any prejudices or antipathies, we shall be ill. We cannot be well until these are done away with.

We should do away with the word "toleration" and take instead the word "appreciation"; thus, instead of tolerating our neighbours, we should come to appreciate them.

We must attribute to no one a motive that we would not like to have applied to ourselves. People make many mistakes and blunders, no matter how honest. And we must take the very same ground

in correcting one class of ailments that we would in correcting any other error.

We should be glad to have our mistakes pointed out to us, so that we can correct them; but no one has the right to impute an unworthy motive to any one.

A spiritual revelation is not to point out an error for the sake of exposing it, but to give the people something higher in place of it—something they could get in no other way.

Spiritual power has for a long time been suppressed; but people to-day, on their own account, are going fearlessly to work investigating their own nature.

We have nothing to say to the happy and contented, except that we are glad there are people in the world who *are* happy and contented. If they are so, they are right—on their plane; they may be in a state of materiality; they are naked and not ashamed—unfallen Adams and Eves. If one is content with his present condition, we have nothing to say, except to rejoice in his contentment.

If you invite a person to go to the father's house before he is ready to go, the invitation lacks everything of pleasure or profit to his mind.

We should never try to restrict others to what agrees with ourselves.

We should remain insular, if we held narrowly to one creed or cult. Every cult is too small, and every creed too narrow. This is well shown by the illustration of four persons going up the four sides of a mountain. All were honest in their convictions, but each travelling a separate path had, necessarily,

a different view; and each claimed that his particular view was all there was to be seen. Argument and dispute arose among those four short-sighted but perfectly honest people. The gift of seeing the four sides of the mountain at one view is only enjoyed by one who has reached the top. The one who has had this wider experience—standing upon the height—is able to look in all the different directions, and to see where the various roads lead.

Criticise not, unless you wish to be criticised. When you criticise a song, it is yourself that you criticise. One critic interprets one way, another interprets another way; they can only tell how it strikes them. No one makes any progress in spiritual development until he is perfectly willing to read all reviews, but not to be guided by them. Never allow anybody else's mind to act for you to the suppression of your own.

One star (or sun) is of orange hue, another blue, another red, and so on; yet all those suns are equally beautiful, resplendent, magnificent. So is it with flowers—so is it with trees, birds, gems. One differs from another in its phase, not necessarily in its degree of beauty. So, in human society, we find that all gifts of the spirit are of equal value, and equally interesting—if we know how to employ them aright.

One who has come into spiritual understanding has no favourite flowers. Because you love the roses, there is no reason why you should not also love the lilies. A larger conception enables us to rejoice in all the forms of beauty we behold in the universe. They each have their own mission to

fulfil, and we must know ourselves in relation to all of them alike.

The greatest teachers have always been super-personal and super-systematic.

The perfection of a man differs from the perfection of a woman. There can be perfection in all states. Perfection may go along from birth to maturity, manifesting on rising planes.

We must stand for universal brotherhood and sisterhood; there must be no sex qualification anywhere. We maintain that man and woman are the joint expressions of the one super-personal God.

"I take great comfort in God," said Lowell. People have been taught to fear God in the wrong way. There is a great deal of religious hysteria in the world to-day. In all ages, there has been established precedent in the way of all life—in the way of all progress. There has always been a very large cancer in the zodiac, a crab, whose tendency has been to oppose everything new.

Whatever is asserted is for investigation; all is for consideration; no one should accept without question the sayings of any person.

It is not liberality to go down into the dirt because your neighbour is down there; remain on the heights yourself, and beckon him up. Don't try to get even with people, but help them to get even with you; then there will be two of you on the heights, instead of two of you in the gutter.

All truth, all honour, if it is going to do any practical good, must go down among the "evil" and rescue them. How can we expect the annihilation of evil—the reform of girls and women in all

sorts of horrible places—when we hold ourselves aloof? There is no way to help these girls and women to rise to the ideal of noble womanhood, except by going among them and lifting them up.

If you associate with people on any plane, objective or subjective, who are below you in growth and moral character, and you turn to them in blessing, instead of their cursing you, you will do them good; and you will never get any harm, as you will never do anything but good.

Learn from the strong ones; give instruction to the less advanced.

What is a temptation to one is not a temptation to another; what is an attraction to one is not so to another.

Put the right kind of temptation in people's way; a temptation is not simply something you can comprehend with your bodily senses.

The best and highest treatment is to put spiritual temptation to a nobler state within the reach of every one.

Do not think your altitude is your own special property; it is to enable you to help others.

Deep down in the nature of every one there is a settled conviction that it makes a person worse to call him evil, and better to call him good.

God's law is only dimly shadowed forth in the purest human legislation.

God is the parent of all humanity. Woman is as much God's image as man is, therefore we are never justified in allowing sex to determine either place or payment. Qualification must be the only passport to position and emolument.

The coming religion must be universal religion, which is the religion of science.

You may take seven different systems of religion—they are all right, like the seven rays of the rainbow, the seven tones in the musical scale—each right in its own place, but no one of them can be the scale.

Every later revelation contains all the truth that the older revelation embodied.

It makes no difference where the body is, Heaven is as near to us in one place as another. It is only when we come to know what it is to be regardless of time, regardless of place—to feel that one point is as sacred and near to God as another—that we can realise the truth.

No one will be one step nearer Heaven by going to Egypt and meditating, as he walks down the "Avenue of Sphinxes," than by remaining at home and realising that Heaven is in the very locality where his present action lies.

ALTERNATIVE

It is only through the discovery of universal law that we can know how to fulfil our desires.

When we are in universals, we are one with God; when we are in personals, we are not in harmony with God.

When we come into right relations with the interior state, we shall always desire what is best for us.

We find ourselves continually in positions where we are obliged to choose between two things; we can have one or the other, but we cannot have both. This goes on through life—this or that, but not this and that. There will often come an opportunity for the culture of the spiritual or the material. If we put the spiritual last we shall never secure any spiritual development that is worthy of the name. But if we say, "I will have the highest!" then we may draw from the fountain of spiritual truth. The reason why we cannot draw more from the spiritual world is because we live so much in the external.

To bring children up not to depend on externals is to bring them up to realise themselves as magnets for spiritual realities.

Those who desire it earnestly become possessed of the deepest secrets of Nature. This knowledge

comes to us when we give up the love of externals. We become qualified for just what we set our thoughts upon. If we regard externals as the chief good, they will be the only things we can associate with; we can keep our places just where we elect to put ourselves.

Man's spiritual power is universal. Without this spiritual power we should not be men and women. Whatever a seer or prophet has done, some one else can do. There is always possibility for further development along the same lines.

We shall be able, when spiritually developed, to regulate ourselves through the law of natural selection. All normal, healthy, human beings will, through this law, select the very things that are best for them.

You are spiritually well and strong; whatever is best for you to have, that you will crave.

Wherever there is a great feeling of need there you can always develop power; it is not easy to develop power where there is no feeling of necessity.

The reason why so many people never receive anything on the psychic plane is because they pay too much attention to externals.

We can all have whatever we want in this universe. Just as we vibrate, we can put ourselves into relationship with whatever we wish. We can vibrate with it. Everything says, "If you seek me with your whole heart, you will surely find me"—everything in the universe! If you seek the higher spiritual development, you can rise entirely above your present limitations. Things cannot move you when you have attained the power to move them.

You must either be the operator, or you will be the subject—in the affairs of your daily life. If you say, "My circumstances shall obey me!" you will control them. I never propose to get under any circumstance. Whenever a circumstance comes up we must realise that we can govern it.

Whenever you approach a summit, you are vibrating on a plane much above the ordinary. You have to surrender on one plane to operate on another. It is a question of choice or alternative. If the internal is cultivated, the external is sacrificed. Whenever we undertake to give to the higher and take from the lower, it is a question of exchange. And this is our idea of the true meaning of the word "sacrifice." In living a consecrated life the higher nature always makes demands upon the lower; it is consecration, not destruction. You do not destroy the body, but let the spirit use the body as it will.

You will have a good physical body as long as you need one; then there will be no unwelcome death—no disease. Your transition will only be to you a state of passage from one plane to another. You overcome the fear of death. There will then be no undesired death, no sickness. You are at once perfectly at home in the spiritual world—no sense of bereavement is possible to those who live now and always in the realisation of omnipresent life in spirit.

Things cannot move you when you have attained the power to move them.

Man is the arbiter of his own fate.

The idea is a true and important one, that man

makes his own paradise, or his own *sheol*, here and hereafter.

We do not have to be unsuccessful. We get what we invite, and nothing else.

Human will ought not to be considered as something to be contested; the essential will is all right, always.

Though the foregoing declarations are strictly true from the standpoint of Spiritual Science, it is highly essential that we should clearly discriminate between permanent will, the root of all universal and reasonable desire, and that obstinate perversity which is often confounded with it. Rigid self-examination is often necessary to make plain this difference.

CHASTENING

THE word "chasten" means to cleanse. The world is undergoing house-cleaning. We can well imagine angels going about on earth with scrubbing-brushes and pails and soapsuds—and even raising clouds of dust while sweeping.

If Adam and Eve did fall, it was not our fault; why should we be made to suffer? There is no divinity where there is no equity. Punishment is an arbitrary word that should fall into disuse. Chastisement means purification; correction means setting straight that which is crooked. The reformation of the fallen, the protection of society—of all human interests—that is always humane and wise. The improvement of society—the betterment of human conditions, through correction of the offender—this is exceedingly salutary; all may unite upon this reasonable basis.

In the fifty-first Psalm, original sin is recognised. This Psalm, whether written by King David, or some one else, was written by one who was conscious of the results of wrong-doing. The man endeavours to account for his sinful tendencies, and also tries to ease his conscience—smarting under a consciousness of guilt. This is not at all unnatural, and not altogether unjustifiable—the desire to get rid of a little of the responsibility of the wrong-doing,

seeking to excuse one's self. This Psalm shows the inevitable results of the doing of a wrong; it is more explanatory than profoundly philosophical. It is to be regarded as something of a mirror, in which one can see one's self. People can look at themselves, in the light of literature, and see the relation between cause and effect in human experience; if they will only reflect how people feel in certain positions, they may avoid similar evils.

In Isaiah we are told that "the son shall bear the iniquities of the father;" and, again, that he shall not. "Whatsoever a man soweth, that shall he also reap." And yet, we are told that one person bears the burden of another's sufferings. When we find statements apparently so conflicting, are we not wisest if we try to find the points of reconciliation in such seemingly contradictory statements?

When we live on the spiritual plane, there are no disasters for us; on the higher plane, so-called disasters are but stepping-stones to further development. We only require certain discipline until we have outgrown it. Just as long as any good may be obtained from dealing with what may be called the cross, the cross looms up; but when the time comes that the cross has fulfilled its mission, that cross becomes a crown.

The "world" which passes away, is not the planet, but a state of society. In a figurative sense, the "sun shall be darkened and the moon turned to blood," is fulfilled in the spirit; it means a new order of society. There is much misinterpretation of the inspired metaphor of the Scriptures. The "earth" means the objective. "In the beginning,

God created the heavens and the earth." Earth refers to visible things; it is the natural showing forth the spiritual. The expression, "the world is passing away," is always used to signify an existing state of society in its decline.

We would certainly say, if any one is given to any of the foolish interpretations formerly held, he had better give them up. There will not be external fulfilment of the prophecies, but a spiritual verification. We are now on the verge of a new era.

The cross is transmuted into the crown. The transformation of the cross into the crown is like the baser metals being placed in the crucible; the dross is consumed and the gold remains, purified by fire.

We cannot wipe out anything with tears. There is but one *at-one-ment*—go and sin no more, and when this injunction is followed in its affirmative spirit as well as in its negative letter, the once active transgressor is converted into the yet more active saint.

This is indeed regeneration.

PERSISTENCE

A DORMANT faculty remains dormant until something comes to call it forth. Those who are contended against become strong.

The very best thing that can happen to people is when they are subjected to severe privations. Our great minds, as a rule, come out of strong effort, and out of much contention with what the world calls misfortune.

It is looking back and turning back, getting discouraged and disappointed, that hinders success; going on and on, persistently, is what makes for success—dogged persistency. We may have much to battle with, but by going on, steadfastly, we may all succeed. Do not stop to fight the enemy. Go to sleep whenever you wish to. But when you steadily hold before you that one persistent consciousness that you are a magnet to draw toward you whatever you will, you will bring it to you.

Man's desire is an expression of man's potency; every one can do what he desires to do. But the volition is fulfilled gradually, in a process from within outward.

Our desires must be fulfilled through steady, constant expectation. The desire must be firmly and consistently held. It fulfils the law, "Every one that seeketh, findeth." It is to ask for one

thing definitely, and then do everything with that one object and expectation. Never permit anything to come between you and the fulfilment of your desire.

A teacher cannot give us ability, but can help us to unfold our ability. Our desire is an evidence that we have some talent for the thing desired. Never allow yourself to become discouraged because your progress seems slow; you must never take any notice of seeming failure or defeat. Note only your successes. And use ever to yourself correct *versus* incorrect language. It is exactly the same in regard to any progress; do not say, "I do not seem to make much progress," but, "I am sure I do this a little better than I did."

Obstacles come to us to be conquered—to be overcome; but any one who will stand aloof will gain nothing.

Let the will remain where it is; the will is good enough, but the intellect is often all wrong. The will that says "I wish it" is to be left where it is; but the intellect must be brought to realise that "I *will* do it, and I *can* do it." The very moment that you bring the "can" instead of the "cannot" into relation with the will, you have overcome the difficulty.

The word "trust" is used constantly in connection with the word "faith." Before we can trust we must acknowledge the trustworthiness of the thing in which we trust.

We must use the word "can" potentially before we use it actually.

Work is something that we love to do; labour

is something we have to do. Work is a blessing, but labour is a curse.

Always maintain that you will have the strength for whatever necessity may arise.

All progress is by means of a spiral stairway; we do not go forward in a straight line, but by a spiral pathway, and this pathway often appears to have its ups and downs. We are not going simply round and round, but truly going forward also.

Human progress must ever be accomplished by the operation of the same immutable law revealed to us by the sublime science of astronomy, of which genuine astrology is the essence. The rotary and forward motions of all discovered bodies in the Universe reveal the dual pathway of human ascent as well as of solar and planetary revolution.

DESTINY

WHILE only what is *involved* can be *evolved*, we know that irrigation is necessary for the fertility of the soil. A fertile soil is necessary for perfect expansion of the buried seed.

If we have different works to do, this necessitates varying endowments. One star differs from another star in glory—not, necessarily, in the greater glory of one than another.

We must regard humanity as the grand man. The grand man has all the members and all the parts which the human body has; and one member cannot do the work that another should. We must admit that there are people born into the world who cannot do the work their brothers or sisters can. The same talent is not demanded in all. There are always some people who not only see ahead, but work ahead. There are some who are in the brains of the grand man; these have to work in their studios, preparing great things for the world. There are societies of angels who perform the functions of the mouth; others who are in the province of the hands. Those who are called upon to run on swift errands are in the feet of the grand man.

There are those who are specially qualified for outward kinds of work; there are those who are qualified for esoteric action only.

We may find our places in the Signs of the Zodiac.

Not every one is qualified to be in the brain, or in the eye, or in the tongue of the grand man. Some must be in the hands, others in the feet. We are to aim after organic harmony—a perfect organism.

We are perfectly in harmony with Nature when we claim that there may be twelve manners of people—as represented by the Twelve Signs of the Zodiac—all correspondences to the different parts of the body.

We may also note fancied resemblances in people to the different animals; thus, some people exhibit the characteristics of the wolf; others show the traits of the dog or the cat. (All this may tend to support the theory that our lower selves have evolved through the various stages of the animal kingdom.)

Desire to fulfil your own mission in life, whatever it may be; then, when you take this ground, that you will work for the good of humanity, you will find that in these days, as in days of old, there is a Sinai. You will find yourself on the hill, conversing with the highest.

Learn to appreciate every one's gift, your own included. And then, do not care what particular thing you are called upon to do, what situation you are called upon to fill, but seek to attain the highest state in any. Many will say they cannot do the things they are called upon to do. If any one feels in that way, he should compel himself to do the thing over and over, until he feels no aversion to it, and can do it well.

The words "gift" and "mission" have a universal signification.

Every human being has a mission, a distinct destiny. Some have missions which seem to elevate them, in a certain sense, above others. There are those who may be regarded in a special way as lights of the world.

No one's work comes to an end because it has been a failure, but because it has been a success.

The law is that all affairs and events of human life remain until their successors are ready to appear.

Always feel that if one thing goes away, you are ready for something higher. Never say, "I have lost something," but, "I have come to the end of a certain period in my journey, what is the next thing for me to do? What is the next good that is coming to me?"

What has a beginning must have an end; what has no beginning can have no end.

At this particular time, we are at the end of a cycle—at the close of an age. It seems as though this conception were in the air; every one seems to feel it. But the majority of people fail to interpret the signs. We are not yet in the new dispensation, but we are in a period of what might be called interregnum. The world is now passing through a narrow passage-way, like the bar at the mouth of a river. The generally instilled feeling everywhere says we are in a transitional epoch. It is as people usually feel at a period of house-moving—a great deal more than a simple change, like going into some place or condition with which we are not

familiar; there is an element of mystery. The unknown, even if it may be an unknown blessing, is still dreaded; that is why there are so many restless hearts and minds at present.

As all the baser metals are transmutable into gold, so every cross that the world has borne is to be melted into a crown. The cross becomes a crown through transformation of energy.

It is the destiny of Columbia to lead the nations. Every land is to become a Palestine. Think of the territorial area of the United States! This is to be the new nation! A new nation is being "born in a day"—in the day when people can see the light, in a period of light and universal illumination.

The Orient and the Occident shall join hands.

We believe there will spring up (America will take the initiative) a new dispensation of Light and Truth to dawn upon the whole world.

The new order of things will not be born all at once; it will come as a little child, but it will grow, continually increasing in wisdom and stature.

Every man is the arbiter of his own fate and the shaper of his own destiny. There is a destiny in the sense that there is a destination. The destiny of man is involved in his nature.

We must not believe in physical power as we do in intellectual and moral power. Spirituality alone justifies optimism. No *finite* step is a *final* step.

We should look upon our past lives as stepping-stones to the higher lives we are to live. We rise *from* the dead; not the resurrection *of* the dead, but *from* the dead is our blissful heritage.

Nothing can go until the time has come for its

departure. You cannot destroy what has a message yet to deliver and a mission yet unfulfilled.

The reason why some structures and some books remain, while others are lost or destroyed, is because they have something yet to teach. Nothing is destroyed or lost until it has fulfilled its mission.

Let us ever realise a Trinity of Love, Wisdom, and Use.

SPECIALTY

GREAT specialists are not apt to be interesting to people in general.

Information should be obtained upon all points, but we have plenty of room for specialists. There are certain qualifications, however, which are as necessary for one as for another.

There never will be a successful worker in any field who has not qualified himself for that special field. We must understand our business. Whatever may be the particular qualification one desires, one must live for that work in particular.

To be specialists in any great line we must concentrate our forces on that special line. If you want to succeed in anything, you can become great wherever you really desire to be great.

It is asked, "Is it not true that any scientific demonstration demands that one's life should be given up to it?" If we desire to be eminent scientists in any line, we must give ourselves entirely to our work. We must be people of "one idea"; we must have one central object. We may read all literature, and interest ourselves in all arts and amusements, but we must make everything subsidiary to the chosen end. Make everything you hear, everything you do, tend in one direction. Be able to illustrate your subject in manifold ways.

People may carry the thought of psychic development with them wherever they go, into everything they do; never allowing anything to be a hindrance; keeping the desire always fixed upon the unfolding of the interior.

If one is to use his eyes, he must have an occupation which calls the eyes into use.

Give out your best and highest in every way: in the newspaper article, in your novels, in your conversation, in your silent thought.

The majority of people who write hysterically on various subjects start on their subjects from nowhere, and, therefore, cannot possibly reach a satisfactory conclusion.

In going into the practice of healing do not give up your special talent, but through the exercise of your gift do your work. The daily newspaper, the theatre, the novel, all are to be used as channels to carry the higher truths to the people. Every one is to use his own special talent, and give to the world what he has to give, through that special channel. Some people have, undoubtedly, greater capacity than others, but no one should lay aside his special vocation.

We rest by changing our occupation. But if people cease to do anything, and think that idleness will produce a cure, they will not find what they expect but exactly the reverse of it.

When people talk about attracting whatever they want, it is perfectly true; but they cannot want what they have not potentially the means of procuring.

Whatever is involved in any soul can be evolved therefrom.

POLARITY

PEOPLE who are unsuccessful are not rightly polarised.

Many persons are imperfectly married within themselves; they may be emotional but not intellectual, or intellectual and not emotional. Where intellect and emotion are perfectly united, how much grander and more glorious the results! When the two blend in us, then our spiritual gifts unfold; we attain the highest psychical state. What is brought forth in us as spiritual power is through the blending of these elements—emotion and intellect.

Everybody is susceptible to something—proof against something else.

When we come into knowledge of our inner selves, we shall be conscious of being susceptible to everything we wish to be susceptible to, and proof against everything we wish to be proof against.

A man's sensitiveness can be brought so entirely under his own control that he can be open to any influx, and close himself against an influx he wishes to avoid. We are influenced by the erroneous thoughts of those around us, if we are in a negative condition to their influence.

Until you can realise that you have the magnet

within yourself to draw to you at any time that which you need, you are in a degree of servitude. When you can declare, "God is everywhere! The Divine Spirit is within me—within you—throughout the universe!" then you do not have to yield to anything. No one need yield to circumstances.

We hear much about electricity and magnetism. Every thinker to-day is a believer in the unity of force; not two forces, one magnetic and the other electric, but one force which acts in both directions, one law, manifesting itself in a variety of ways. One force, moving in a northerly and southerly direction is magnetism; moving easterly and westerly it is electricity. Force may move in one direction and be magnetic; then in another, and be electric.

People one would call "sweet," and "gentle," may be very easily wounded—have their feelings hurt; they allow their feelings to be wounded. They do not say anything, perhaps, but go to their rooms and have a "good cry," and often go to sleep in that mood. How can they expect to be well! Such persons are weak and far too negative.

There are two wise courses of action; either take no notice of an annoyance, or else have it out with a person. Misunderstandings and misinterpretations are wrong on both sides; it is better to have it out with the one who has injured you or wounded your feelings.

It is entirely unnecessary that you should remain abnormally sensitive.

No one can be too sensitive to spiritual influx of a high order; but sensitiveness may readily be

misplaced. People are sensitive on very different planes.

A negative state of disorder expresses itself in weakness, debility—too little strength; a positive state of disorder, in positive ailments.

To be unsatisfied is a purely negative state. To be dissatisfied is a different condition altogether. There are many people who are both—confusion of condition. When people are unsatisfied, a new hope, a new desire, a new ardour is growing within them.

Very sensitive people, who are too negative, catch diseases; why not catch something good?

Just as it can be definitely stated on the physical plane, that certain requirements are necessary, so on the mental plane, one's condition is all-important. There is no law that will favour one more than it will another. If one catches influenza and another does not, it stands to reason that if both have been exposed to the same atmosphere, they are not in the same condition.

We are differently affected by things because of the different magnets within ourselves. We can adjust those magnets so that we can go on attracting just what we wish to attract.

All that we attract is in the atmosphere; we become related to it through our thought.

There is all the difference in the world between reading a condition, and taking on a condition. Reading a condition is all right; but taking on a condition is very wrong. Many people, when they go anywhere, take on conditions. Now, we maintain that the scientific clairvoyant or psychometrist will be able to see, without yielding to conditions.

There is a normal and abnormal sensitiveness. One may be able to give clairvoyant diagnosis, but, keeping it external, may avoid taking on the condition. We may become sensitive to information; but all the knowledge we make use of is not to sadden us. To see events is all right; but the abnormally sensitive person would feel the fright. The psychic, if duly fortified, would keep deranged conditions external; a man must get to this point before he can become a successful mental healer. There is such a thing as the prostitution of the mental faculties.

By holding ourselves external to suffering, we reverse the picture—as all suffering is inversion; we can then help the patient to get rid of it. We should never allow ourselves to come under the influence of a thing, because we see it.

“With God, all things are possible!” “All things are possible to him that believeth.” Nothing shall be impossible to such. When a man is working according to law, all things are possible to him. If he ignores the Law of the Universe, he will very soon find that the Law of the Universe will have its own way regardless of his opposition, and his opposition is what will cause his own inevitable suffering.

There are people who take a decided, positive ground, and affirm their own individuality truly, who are never annoyed by outside influences. We must be able to become positive and negative, at will. The line should be drawn resolutely at interference with or control of our individuality by any hypnotic influence.

Perfect equanimity, mental quiet, is essential to read the Book of Nature. "Be still, and know that I am God!" The mighty silence—and waiting! Blending of fearlessness and calm expectancy is essential to genuine attainment in any direction.

A person who has attained to the higher carelessness is the one who is ready for every emergency.

If you gain a victory on any plane, that victory stands you in stead for all future time. You have risen superior; it is the rising superior to something that is of use to us. If you rise in your own mentality and score a victory once, it is a growth that can be employed for all time to come. Once gain a victory, and that victory is yours for ever.

We can change at will the polarity of our own condition. There is a scientific law of action, which can be acted out by all who are industrious and fearless enough to trust their intuitions.

A man cannot be happy, harmonious, or well, so long as he allows the caprice of any being to make or mar his harmony.

One who can hurt my feelings is above me, and will not attempt to do so; one who would hurt my feelings is below me, and cannot injure me.

All feeling of mental uncertainty makes the sight uncertain. Cultivate certainty within by finest meditation.

MENTAL SUGGESTION: ITS PLACE IN EDUCATION

THE word *education* is derived from the Latin verb *educere*, to unfold, and the word *evolution* from *evolvere*, to unroll; it is therefore evident that, if the canons of etymology are to be respected, we are not justified in calling any process educational or evolutionary which is not based upon an acknowledgment of latent capabilities within the entity whose fuller expression we are seeking to aid.

The old Yorkshire pedagogue, who flourished when Dickens first came into prominence as a novelist, is now happily an almost extinct type. Month by month we are able to trace important developments in the scholastic realm which tend to assist the young in their efforts to evolve the best that is in them. The range of elective studies is growing steadily larger in every college curriculum, and doubtless Froebel, Delsarte, and other masters who have taught freedom to the human soul, will ere long be regarded universally as the best, because the most natural and intuitive, representatives of correct systems of culture.

What floriculture and stirpiculture accomplish for flowers and animals, education should accomplish for human beings. When once the idea is grasped that no one mind has any inborn or moral right to coerce another—when freedom to show

forth the best that is within is granted to one and all—a complete revolution will have been effected throughout existing homes, schools, colleges, and churches.

It is now generally admitted that there are two kinds of hypnotism, and that aside from these there is continually rising in public esteem a system of mental suggestion which does not attempt to subjugate one will to another, but preaches and practises self-elevation through co-operation with friendly agencies, analogous to the growth of seeds in the ground, which avail themselves of all the assistance they can gather from the varied elements of the earth during the process of germination. Mental suggestion is simply an appeal, or invitation, from one mind to another to evince its hidden glory and reveal to the world its manifold potentialities.

It is well known that many sensitive children are averse from existing school methods, and that the most delicate are utterly unable to withstand the nervous strain imposed upon them in the school-room and by home lessons, which often severely tax parents as well as children. The methods in vogue in a large school, either public or private, are necessarily of a routine character, and are thus painfully trying and repugnant to a highly-organised, intuitive child. Though perhaps precocious in some respects, such a little one is frequently considered backward by teachers and school-fellows, because of a lack of adaptability to the methodical, exacting discipline enforced under the rules of an inflexible system.

Tutors and governesses for delicate children are frequently advertised for, and a few private schools make a speciality of catering for the needs of such as require unusual attention. Even in public academies, professors can exert a powerful mental and moral influence of value to the students, if they understand something of psychic law, while in private institutions a still more favourable opportunity is afforded for the exercise of silent, potent suggestion.

In the first place, it is necessary to consider what the teacher *is* before we can understand what he *does*; and in pursuing this inquiry the prevailing belief in contagion and infection has simply to be turned upon its right side. *Influence* is one of the most pregnant words in the popular vocabulary; it stands for immeasurably more than precept and example combined, including, as it does, that subtle, indefinable action of mind upon mind which all feel, but so few even try to understand. The modern science of psycho-physics may justly be regarded as an introduction to a system of psychology so far-reaching and profound as to include the excellences pertaining to all systems of religion and philosophy.

Mental suggestion may be considered as naturally consisting of two parts: conscious (or active) and unconscious (or passive) suggestion. The former is operative where one individual voluntarily undertakes to transmit intelligence mentally to another; the latter is where one does this unconsciously and inevitably.

Diseases are said to be carried from place to

place and communicated from person to person, while both sender and receiver of the "deadly microbes" are entirely unconscious of any such undesirable transmission. From the medical standpoint, all that is required to produce such a result is that a condition of susceptibility should exist in the organism of the one to whom the disorder is conveyed.

Now, learning from this circumstance that something is transmissible, and that it may be unconsciously or spontaneously transmitted, we have but to consider how it must be on the desirable side of affairs, where all that makes for health, wisdom, happiness, and righteousness is concerned.

Place a delicate, susceptible child in the atmosphere of a healthy, intelligent, kindly person, with whom there exists some degree of natural sympathy, and a silent transfer of intelligence is inevitable. It is not asserted that one mind gives its intelligence to another—that one can become wise by proxy; neither am I advocating a theory of substituted intelligence. But experience abundantly proves the possibility of unawakened centres in one brain being aroused to activity through emanations proceeding from another that is awakened at the very point (and active in the precise direction) where the former is comparatively dormant.

Though not to be despised, that very objective and decidedly physical form of suggestion, at present popular in many quarters, is by no means the *Ultima Thule*. While it is conceded by all who have conducted psycho-physical experi-

ments that suggestions can be made to the mind through the senses, yet those who assert that the mind can be reached only through these channels are confining themselves to the most superficial and rudimentary department of psychical demonstration.

The common experience of practitioners of mental healing is that they begin with set formulas, and then advance beyond these to a point where any stated language would be but interference with the direct, voiceless action of intelligence *per se*. Though what is generally called "healing the afflicted" is the objective point in metaphysical practice with most investigators, it soon transpires that other ailments than those to which *flesh* is heir are presented to the metaphysician for removal.

Insanity is defined by many lunacy commissioners, and by experts in the treatment of the insane, as "arrested mental development," a phrase which fully accounts for every phase of idiocy or imbecility, though it excludes all violent forms of mania or dementia. The backward child, equally with the stupid adult, is only a mild example of harmless imbecility, for the negative type of insanity is but the antithesis of real genius. Genius is due to super-ordinary mental brilliancy or activity; insanity is an expression of intelligence below the average. Both are phenomenal by reason of their rarity, the one being beyond what we are accustomed to in the way of mental alertness, and the other correspondingly below it.

The most reasonable and effective course to pursue with sensitive children is to place them

in the company of persons already proficient along those lines wherein the little ones are defective in attainment. This is also the most successful road to travel with those who do not evince the usual amount of intelligence. No psychological experiment can be really successful or beneficial unless its nature be sympathetic. No process of forcing or cramming on the mental plane is any better when conducted through telepathic or hypnotic agency than when resorted to by the routine methods of the ordinary school-house.

The prime requisite in education is affection between teacher and pupil. Any child will learn from one he loves, and this is true of feeble-minded persons of riper years. What is commonly called imitation is the most external aspect of affection, conceived on the psychic plane, and manifested on the physical. Who wishes to imitate what he does not admire or love? The secret of genuine authority is affection for the instructor on the part of the instructed; and this has been so universally recognised by the religious world that one of the most popular books of meditation, employed by Catholics and Protestants alike, is *The Imitation of Christ*, by Thomas à Kempis. The character of the Christ as portrayed by this author is so admirable in every way, that it calls forth a spontaneous desire on the part of the reader to do as the ideal Man has done.

Descending from this exalted height of spiritual affection to the ordinary level of daily existence and the conduct of trifling affairs, we cannot but note that whenever a child loves older companions

or grown persons, he instinctively adopts their habits, and strives to adjust his own conduct to their standard.

The joy and tranquillity of home life are so constantly marred by fault-finding that no apology is offered for dealing with a question of such vital moment as harmony in the household. The old method of correction is by reproof, which is always a failure, as rebuke never inspires affection, and what is not loved will not be followed after compulsion is withdrawn. The love of order, cleanliness, decorum, and everything conducive to general welfare is inherent in every child; but the very beauty of order and of cleanliness is disguised by making them compulsory, for wherever compulsion is attempted liberty is outraged, and love of freedom incites to rebellion.

Let the behaviour of teachers and parents be a continual object-lesson; and if it be necessary to call special attention to some unmanifested virtue in the child, let that quality—not the vice which is its contradictory—be the subject of comment. Call attention to the beauty of holiness, but do not dwell upon the hideousness of evil. Every word spoken, and every act noticed becomes a mental treatment by direct suggestion to all who are in any way sensitive; and those who are delving deeper than the mere surface of suggestion know that every time one's thoughts are turned toward a particular subject, a suggestion is made to others to do the same. Nothing except silent influence is so suggestive as actual behaviour. Let parents and teachers do whatever they wish their charges

to do ; and instead of setting up two opposite standards—one for youth and the other for mature age—let them allow only one, and to that standard faithfully adhere. Children are very honest, very quick to detect what is inconsistent, often extremely logical, and invariably sticklers for fair play. We have, then, to deal, not with monsters of vice whose wayward wills are perpetually turned toward evil, but with undeveloped angels whose natural dispositions beneath all superficial encrustations are essentially divine.

Once it is admitted that children wish to do well and are capable of doing so, the coast is clear for the practice of mental methods in education at their highest and best. Froebel, the founder of the kindergarten, wisely taught that never more than fifteen scholars at a time should be allotted to any teacher ; and he made this recommendation because of his keen insight into the real needs of little ones whose specific individualities require to be studied. Delsarte, the originator of a famous art of expression, was himself a true mystic, and based his theory with its accompanying exercises upon a recognition of the sovereign right of every child—a right which he defended as strongly as did Emerson. Once concede the right of individual expression to every soul embodied on earth, regardless of whether the dominant aptitude in a given instance be that of the poet or the blacksmith, or both combined, and the method pursued becomes legitimately educational—eductive rather than inductive.

External processes of training are often so un-

welcome and unnatural that they produce illness and general lack of mental vigour, while what has been forced upon the intellect is soon rejected and forgotten. There can be no use in graduating from a college by means of some artificial mental strain or under the pressure of a momentary stimulus, and after a period of "nervous prostration" discovering that the acquired information has been lost. Knowledge should be imbibed (or absorbed) and assimilated. Everybody knows how invigorating and refreshing it is to bathe, not only in water, but in sunshine and in air. The body breathes all over, it drinks in the light, heat, air, and all that is essential to its welfare, precisely as the earth absorbs the warmth and moisture without which the seeds sown within it could never be quickened into life. As flowers blossom, intellect may unfold; but minds, like flowers, require congenial conditions for expansion and expression.

The theory of evolution explains the methods by which natural development proceeds, and these are distinctly the methods of all who are seeking to apply metaphysical conceptions in the development of an improved educational system.

Intuition is a word frequently heard, but its simplest definition — inward teaching — is rarely given. There is nothing more mysterious in the intuitive perception of truth than in any natural process of growth; but truth and fact are essentially different. The former, which is eternal, unchangeable, and universal may be intuitively perceived, while facts relating to material phases of

existence are not thus interiorly communicated, but enter the mind through more external avenues.

The word *education* is employed in two opposite senses by most writers and speakers. Departing from the strict rules of etymology, they overlook the true derivation of the word, applying it to what is merely schooling and artificial training. Many college graduates have but very little available information at command, and if called upon for a ten minutes' speech they plead inability because of lack of preparation; while natural orators of remarkable fluency are frequently uneducated people, from the university standpoint. Plato's doctrine of innate ideas is no doubt essentially true. At any rate, the soul has direct access to a universal fountain of knowledge, a perennial spring which can never run dry.

The simpler the external mode of life, the more immediate is the contact of the human intellect with the informing ego. The more exacting and complex the outer life becomes, the less freely does the intellect receive from the spiritual centre within. All venerated records of man's spiritual progress and experience emphasise the reception of truth by seers and prophets in dreams and visions, *i.e.*, in subjective states of consciousness—when disentangled from absorbing cares, anxieties, and the fret and worry of busy commerce and housekeeping. The prime requisite for receiving knowledge intuitively is to let go of things external. Mental relaxation, upon which muscular relaxation is sure to follow, is the true rest cure. Many people believe there are wonderful sounds at night which do not

exist by day. This belief arises from the greater quietude of the listener at night, and the absence of many daylight occupations. The weirdest and most poetic associations cluster around the midnight hour, solely by reason of its quietness. It is one of the commonest experiences of authors, poets, painters, composers, inventors, and others, that they wake suddenly in the middle of the night or very early in the morning, fully equipped for the simple mechanical process of transcription, the theme being completely suggested to them during a period of somnolent activity. It is through interior suggestion that our greatest novelists receive not only the outlines of plots, but the minutiae of detail.

Whence comes this information? is an open and many-sided question. While a single answer must of necessity be inadequate, the following reply is not inaccurate so far as it extends: There is a universal world-atmosphere on which is inscribed in detail an exact record of everything that has taken place on earth from the earliest geologic epoch to the present hour. Not only are fossils and vestiges of ancient civilisation abundant when sought after by the diligent archæologist, but the universal atmospheric palimpsest—the veritable book of the recording angel of mythology—is open to every seer to read. As passivity is necessary to the fullest reception of impressions of any kind, so the sleeping or resting mind drinks in this knowledge as one absorbs in a moment the details of an entire scene, if the eyes are clear-sighted and the air is not clouded. Again, there is an unquestionable contact between kindred minds all over the world, so that

some of the truest and most interesting and instructive mental phenomena are attributed by ignorance to dishonest plagiarism. A wilful plagiarist is of course one who deliberately appropriates to himself the fruits of another's mental industry. The true sensitive is one who gets information and gives it forth, not knowing where it originated, or how he came by it.

There are talented people everywhere who are hungering and thirsting to express themselves outwardly, but are deterred by some untoward circumstance, such as lack of means, time, or opportunity. These people do not hide their light under a bushel nearly so effectually as they sadly fear. Their mental emanations go out into the common air and are breathed in by receptive minds in perhaps the remotest portions of the globe. When you say that an idea strikes you—and we are all conscious of being “struck” with ideas most unexpectedly—you are the recipient of a thought precipitated, consciously or unconsciously (*i.e.*, sub-consciously), by some one at a distance from the spot where you receive it. As it is only through the law of attraction and by means of affinity that we can receive anything, it generally happens that what we receive most pointedly is something we care a good deal about. So with those experiments in mental suggestion which are really successful—they are not possible as yet with all people, but only between those who are in natural sympathy with each other.

Except in cases where suggestions are made directly through the five exterior avenues of sense,

distance is no obstacle, for—as with a telegraphic or telephonic system—wherever the wires are laid and connection established communication is easy, but it is impossible without the needed links, no matter how short the distance between two points. Those who try simple experiments in mental suggestion in their homes, and confine their circle to their own family and friends, find that two persons may be seated together on a sofa holding each other's hands, gazing into each other's eyes, and occasionally making passes down each other's arms according to mesmeric usage, but all to no effect; yet from the most distant corner of a large and crowded hall a professor of psychology may readily influence a "subject" in the remotest gallery seat, while no one in his vicinity will respond to him even slightly. A possible "Svengali" influences a possible "Trilby" through a law of electro-magnetic affinity, difficult to define but clearly perceived by Goethe and other philosophic intellects.

From simple lack of knowledge many well-disposed people frequently intrude mentally upon the spheres of others, thereby producing friction and involving themselves in disappointment. On a general plane of acknowledgment of the common desires of humanity, mental suggestion may be freely given to all; but the general and particular aspects of the work are distinctly separate. Every one desires health, happiness, and prosperity; therefore it is lawful to suggest to every one you meet, and to whom you direct any thoughts at all, that he is well, happy, and may prosper in all legitimate undertakings. The Golden Rule amply

covers this general phase of the subject, which deals with our mental attitude toward humanity at large. In particular cases it is needful to exercise the utmost discretion, in order to produce the best results and avoid unpleasant consequences.

Children manifest their attractions very plainly, and only those to whom they are instinctively drawn are adapted to be their teachers, nurses, or companions. The custom of forcing children to submit to the caresses of every chance visitor, or even of every relative, is pernicious in the extreme; and to this cause alone may be attributed a large percentage of infantile distresses. Even animals thus indicate who are most fit to train them. Whenever there is sympathy between a child and an adult, it is only necessary for the latter to know something himself and to think steadily upon it in the child's presence for the little one to perceive and inquire about it. Even perfect grammatical expression may be silently communicated to a receptive child, who will repeat the sentences in time exactly as they are mentally held by the teacher. Your mental requests are readily responded to by sensitive children who are attached to you, while those who do not love you are very difficult to influence. It cannot be too frequently reiterated that any endeavour to force mental commands and compel obedience by subjective methods savours of slaveholding.

The remark is not infrequently made that persons are incapacitated for mental effort by reason of their poor brains and generally imperfect bodies. Were the brain so fixed that no changes in its

condition could be effected by mental process, the objection quoted would be valid; but the fact is that the brain is plastic or mobile in texture, and subject to incessant structural changes under the influence of modifying thought. So long as a brain remains in the condition cited, it is not possible to express the most perfect harmonies through so imperfect an instrument; but when it is understood that the pabulum supplied to an undeveloped brain stimulates it even to the point of ultimate reconstruction of the particles which compose it, this theory of brain-renewal (which is in strict accord with all that is known of physiology and psychology) opens up a boundless field of hope and promise for the educator who relies on mental suggestion as a means toward the end desired. In mental treatment for intellectual unfoldment no notice should be taken of deficiencies and aberrations. To be successful the appeal must be made from an awakened centre of intelligence in the one who gives the treatment to an unawakened but arousable centre in the one to whom it is given.

From the foregoing the inference is logically drawn that the metaphysical practitioner who devotes himself to educational work has but to feel intensely and express vigorously that which, though as yet non-apparent, can be rendered active in the pupil who receives this psychic treatment.

PUBLICATIONS OF William Rider & Son, Ltd.

THE NEW THOUGHT LIBRARY.

Crown 8vo. Crimson cloth extra, gilt tops.

The "New Thought Library" has been designed to include only the best works in this class of literature. The following seventeen volumes are now ready.

Have you a Strong Will? How to Develop and Strengthen Will Power, Memory, or any other Faculty or Attribute of the Mind by the Easy Process of Self Hypnotism. By Charles Godfrey Leland. Fifth edition. Price **3s. 6d.** net.

The Gift of the Spirit. A Selection from the Essays of Prentice Mulford. Third Edition. Price **3s. 6d.** net. Bound in Red Lamb-skin, gilt edges, **5s.** net. Pocket edition **2/6** net.

The Gift of Understanding. A further Selection from the Works of Prentice Mulford. Price **3s. 6d.** net. Bound in Red Lamb-skin, gilt edges, **5s.** net.

Essays of Prentice Mulford. Third Series. Price **3s. 6d.** net.

Essays of Prentice Mulford. Fourth Series. Completing the entire set of the Essays published in America under the title of "Your Forces and How to Use Them." Price **3s. 6d.** net.

The Science of the Larger Life. A Selection from the Essays of Ursula N. Gestefeld. Price **3s. 6d.** net.

Every Man a King, or Might in Mind Mastery. By Orison Swett Marden. Price **3s. 6d.** net.

Mental Medicine. Some Practical Suggestions from a Spiritual Standpoint. By Oliver Huckel, S.T.D. With an Introduction by Lewellys F. Barker, M.D. Price **3s. 6d.** net.

The Education of Self, (Self-Control, and How to Secure it.) By Dr. Paul Dubois, Professor of Neuropathology in the University of Berne, Authorized Translation. By Harry Hutcheson Boyd. Price **3s. 6d.** net.

He Can Who Thinks He Can, and other Essays on Success in Life. By Orison Swett Marden, author of "Every Man a King." Price **3s. 6d.** net.

Creative Thought. Being Essays in the Art of Self-Unfoldment. By W. J. Colville. Author of "Ancient Mysteries and Modern Revelations," etc. Price **3s. 6d.** net.

Cathedral House, Paternoster Row, London, E.C.

The Rational Education of the Will. Its Therapeutical value. By Dr. Paul Emile Levy, with Preface by Prof. Bernheim, Ph. D. Translated from the ninth edition by Florence K. Bright. Price **3s. 6d.** net.

The Optimistic Life. By Orison Swett Marden, author of "Every Man a King," etc. Price **3s. 6d.** net.

Psychic Control through Self-knowledge. By W. W. Kenilworth. Price **3s. 6d.** net.

Prentice Mulford's Story, or Life by Land and Sea. A Personal Narrative. With Preface and Conclusion by Arthur Edward Waite. Price **3s. 6d.** net.

The Miracle of Right Thought. By Orison Swett Marden. Author of "Every Man a King," etc. Crown 8vo. 340+xii pp. Price **3s. 6d.** net.

The Man of To-morrow. By Floyd B. Wilson, Author of "Paths to Power," etc. Price **3s. 6d.** net.

The Secret of Achievement. By Orison Swett Marden. Price **3s. 6d.** net. Ready in October.

Be Good to Yourself. By Orison Swett Marden. Price **3s. 6d.** net. Ready February 1.

The Law of the Rhythmic Breath. Teaching the Generation, Conservation and Control of Vital Force. By Ella Adelia Fletcher. Price, **3s. 6d.** net.

THE MARDEN BOOKLETS.

An Iron Will. By O. S. Marden and Abner Bayley. Small cr. 8vo, 94pp., cloth, **1s.** net.

The Power of Personality. By O. S. Marden and Margaret Conolly. Small cr. 8vo, 112pp., cloth, **1/-** net.

The Hour of Opportunity. By O. S. Marden and Abner Bayley. Small cr. 8vo, 86pp., cloth, **1/-** net.

MYSTICISM.

The Open Secret: Intuitions of Life and Reality. By Charles J. Whitby, M.D., Author of "The Wisdom of Plotinus," etc. Crown 8vo, cloth gilt, **2s. 6d.** net.

On a Gold Basis. A Treatise on Mysticism. By Isabelle de Steiger. Crown 8vo, cloth, gilt, **3s. 6d.** net.

Steps to the Crown. By Arthur Edward Waite. Foolscap 8vo, buckram, **2s. 6d.** net.

The True Mystic. Three Lectures on Mysticism by the Rev. Holden E. Sampson. Crown 8vo, cloth, **2s. 6d.** net.

The Cloud upon the Sanctuary. A Text Book of Christian Mysticism. Third Edition. Revised and Enlarged. Crown 8vo, xxxix+144 pp, **3s. 6d.** net. By Councillor Karl von Eckartshausen. Translated and Annotated by Isabelle de Steiger.

The Hidden Way Across the Threshold; or, The Mystery which hath been Hidden for Ages and from Generations. An explanation of the concealed forces in every man to open THE TEMPLE OF THE SOUL, and to learn THE GUIDANCE OF THE UNSEEN HAND. By J. C. Street. Large 8vo, Plates, **12s.** net.

Notes on the Margins. Being Suggestions of Thought and Enquiry. Five Essays by Clifford Harrison. Crown 8vo, **3s. 6d.** net.

The Way of the Soul, a Legend in Line and Verse, depicting the Soul's Pilgrimage through Matter. By William T. Horton, 48 full-page Symbolical Illustrations. Crown 4to, gilt tops, 224pp, **6s.** net.

Ancient Mysteries and Modern Revelations. By W. J. Colville, Author of "Fate Mastered," "Life and Power from Within," etc., etc. With Portrait of the Author. Crown 8vo, 366 pp., cloth gilt, **3s. 6d.** net.

The Altar in the Wilderness. An attempt to interpret Man's Seven Spiritual Ages. By Ethelbert Johnson. 5½in. × 4in. cloth gilt, cheaper edition, **1s.** net.

The Mysticism of Colour. By the Honourable Mrs. Charles Bruce. Crown 8vo. 230 + xx pp. **3s. 6d.** net.

PSYCHIC PHENOMENA AND SPIRITUALISM.

Letters of a Living Dead Man. Written down by Elsa Barker, Author of "The Son of Mary Bethel," etc. 309pp., cr. 8vo, cloth gilt, **3s. 6d.** net.

Vampires and Vampirism. By Dudley Wright. Crown 8vo, cloth gilt, **2s. 6d.** net. Ready in October.

The Problems of Psychological Research. By Hereward Carrington. With Frontispiece. 408 + xii. pp., cloth gilt, **7s. 6d.** net.

Ghosts in Solid Form. An Experimental Investigation of the Phenomena of Materialization. By Gambier Bolton, Author of "Psychic Powers," etc. Crown 8vo, 120pp., paper cover, with illustrated jacket. **1s.** net.

Spirit Psychometry and Trance Communications by Unseen Agencies. Given to the world through a Welsh woman and Dr. T. D'Aute-Hooper. Demy 8vo, 160pp., price **3s. 6d.** net.

Byways of Ghostland. By Elliott O'Donnell, Author of "Some Haunted Houses in England and Wales," "Ghostly Phenomena," etc., etc. Demy 8vo, cloth gilt, 248 pp., **3s. 6d.** net.

Animal Ghosts. By Elliott O'Donnell. Author of "Byways of Ghostland," etc. Crown 8vo, 302+xvi. pp, cloth gilt, **3s. 6d.** net.

New Evidences in Psychological Research. By J. Arthur Hill. With Introductory Note by Sir Oliver Lodge, F.R.S. Crown 8vo, cloth gilt, 224 pp., **3s. 6d.** net.

Christianity and Spiritualism. (*Christianisme et Spiritualisme.*) By Léon Denis. Translated by Helen Draper Speakman. Crown 8vo, **3s. 6d.** net.

Here and Hereafter. (*Après la Mort.*) Being a Scientific and Rational Solution of the Problems of Life and Death. Translated by George G. Fleuret from the French of Léon Denis. Second edition, revised, cloth gilt, crown 8vo, 352pp., **3s. 6d.** net.

Mors Janua Vitae P A Discussion of Certain Communications purporting to come from Frederic W. H. Myers. By H. A. Dallas. With Introduction by Sir W. F. Barrett, F.R.S. Crown 8vo, cloth gilt, **2s. 6d.** net.

Colloquies with an Unseen Friend. Edited by Walburga, Lady Paget. Crown 8vo, white linen, **3s. 6d.** net.

Death: Its Causes and Phenomena. By Hereward Carrington and John R. Meader. Ornamental cloth, gilt, 8 $\frac{3}{4}$ in. x 5 $\frac{1}{2}$ in., 552 pp., new and cheaper edition **5s.** net.

Reincarnation and Christianity. A Discussion of the relation of Orthodoxy to the Reincarnation Hypothesis. By a Clergyman of the Church of England. Crown 8vo, stiff boards, 96 pp., **1s.** net.

Stranger than Fiction. Being Tales from the Byways of Ghost and Folk-lore. By Mary L. Lewes. Crown 8vo, paper cover 234pp., **3/6** net.

Shadows Cast Before. Being Records of Fulfilled Predictions, collected and edited by Claud Field. Crown 8vo, 223 pp., paper cover, **1/-** net. Now Ready.