

Psychology

The Cultivation and Development of Mind and Will by Positive and Negative Processes

By

Frank H. Randall

Author of

"Your Mesmeric Forces, and How to Develop Them"

LONDON

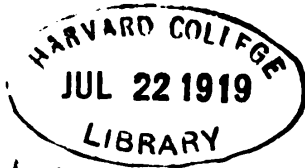
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Your Mesmeric Forces

and

How to Develop Them.

Giving full and comprehensive
Instructions . . . How to Mesmerise.

By Frank H. Randall.

CONTENTS.

CHAPTER I.

Pros and Cons—What is Mesmeric Force?
—Persons suitable to become Operators
—The Forms of Mesmeric Force.

CHAPTER II.

Qualifications for an Operator—Spiritual,
Mental, Moral, Physical.

CHAPTER III.

MISCELLANEOUS QUALIFICATIONS AND
ADVICE TO STUDENTS.

Phrenological Advice—Most Suitable Age
—Suitable Diet—Qualifications for Mes-
meric Subjects—Mesmeric Force and
Atmospheric Influences.

CHAPTER IV.

Magnetic Force and the Conditions
necessary for making it active within—
How to train the Eyes—Preparing the
Hands and Fingers—Condition of the
Feet—Respiratory Powers—Mental
Concentration.

CHAPTER V.

Methods of Developing the Magnetic
Power—Inducing the *flow* of Magnetic
Force—Augmenting Mesmeric Force—
1st, 2nd, and 3rd Methods for so doing.

CHAPTER VI.

Transmission and Distribution of Magnetic
Force—Passes: What they are and how
to practise them—The *full length* or *long*
Pass—*Relief* Pass—*Short* or *local* Pass
—Focussed Magnetism—Passes *in con-*
tact and *without contact*.

CHAPTER VII.

Elementary Experimenting in Testing Sus-
ceptibility—The Point of Magnetic Con-
tact—Individuality—Physical Magnetic
Contact—Mental Magnetic Contact.

CHAPTER VIII.

The different Phases, Stages, or Degrees
of the Mesmeric State, termed Controls
or Conditions—Passive Control—Physi-
cal Control—Mental Control—Spiritual
Condition—Elevated Condition.

CHAPTER IX.

The Practical Applications of your Mes-
meric Force—How to procure Subjects
—Use of Mesmeric Sleep—Methods of
producing Mesmeric Sleep or Coma—
1st Method—2nd Method—3rd Method
—How to remove the Mesmeric State.

CHAPTER X.

EXPERIMENTING.

PART I.—Notes on Experimenting—Signs
and Indications of Controls: Physical,
Mental, Psychic, and Elevated.

PART II.—Experimenting in the First
Stages of Control—Fixed Physical Ex-
perimenting—Physical Experimenting—
Experimenting in the Mental Control—
Illusion and Hallucination—Production
of Catalepsy—Removing Catalepsy.

CHAPTER XI.

PART I.—The Inner and Higher Mes-
meric Powers—Physiognomical Signs of
Psychic Power and Psychic Suscepti-
bility.

PART II.—Experimenting in the Deeper
States of Control—Developing the
Psychic or Spiritual Faculties and the
Elevated State—Removing Deep States
of Control.

TABLE IX.

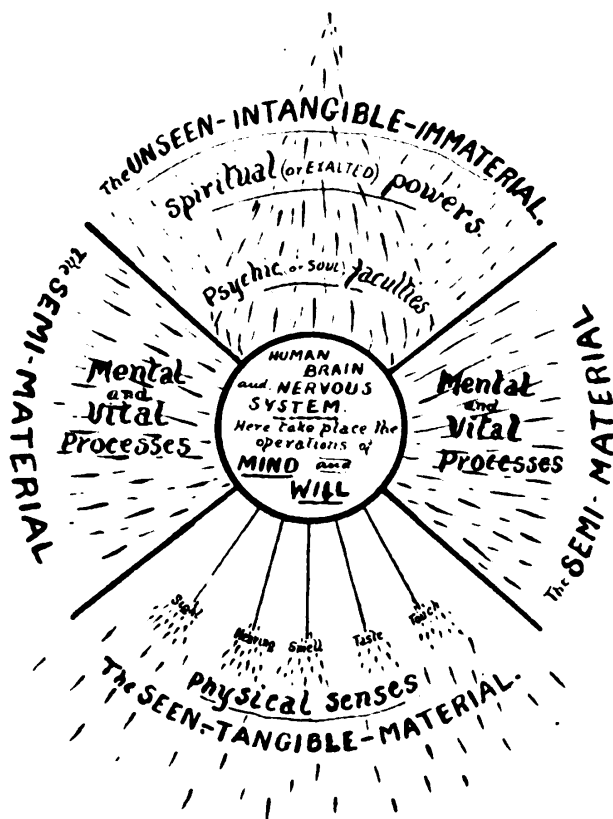
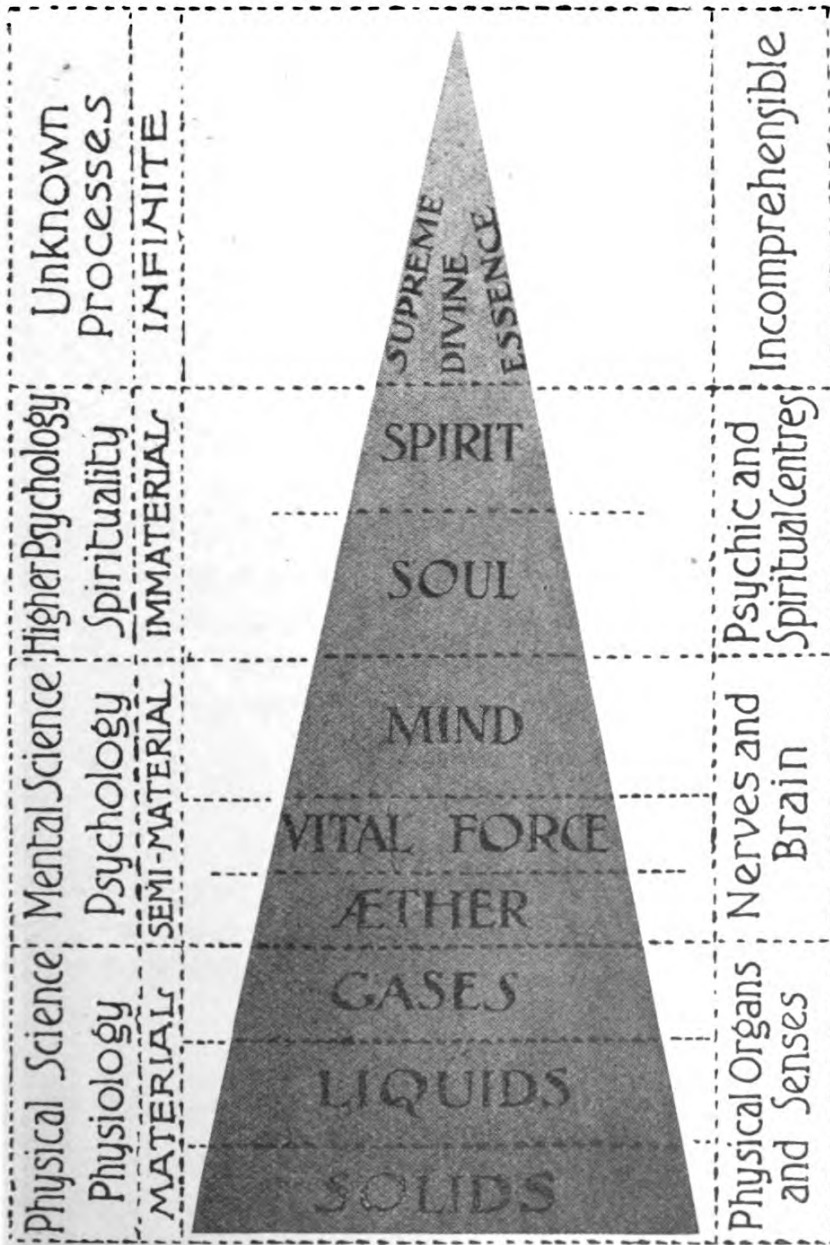


Diagram showing the operation of forces and energies *to* and *from* the Brain and Nervous System. The inner circle may be regarded as representing the central pivot of conscious life.



Symbolical diagram giving an idea of the various processes of life and nature, from the lowest and most dense (indicated by the dark shading), to the highest and most rarefied (indicated by the light shading).

Contents

CHAPTER I.

	PAGE
PSYCHOLOGY AND SOUL DEFINED	9
Inner and Higher nature explained—Man, a Power in Himself—The Inner Power as a Key to practical Life—The Process of becoming ever Wiser.	

CHAPTER II.

ALL THINGS HAVE TRUTH AT CORE	18
Benefit of a broad View of the Universe—Laws and Truths 'kept back'—Blending of Doctrines, Creeds, and Societies—Isolation means Dulness and Disaster—Usefulness in Everything.	

CHAPTER III.

SOME NOTIONS OF MIND AND SCIENCE	23
Mind, the Interior Process of Nature—The Terms Mind and Science—Deity—Organised and Un- organised Forces of Nature—Science follows Mind —The Unknown, Knowable, and Known—Two Special Points of Concern—World - organs in Nature's Scheme—Music and Sound as an Illus- tration—Science and Psychology.	

I

CONTENTS

CHAPTER IV.

	PAGE
NATURE COMPREHENDED IN THE HUMAN SYSTEM .	36
Preliminary—From Solids to Spirit—Nature comprehended in Man.	

CHAPTER V.

SPECIAL PSYCHIC AND SPIRITUAL ORGANS .	49
Preliminary—Special Psychic and Spiritual Centres—The Pituitary Body explained—Pineal Gland explained.	

CHAPTER VI.

POSITIVE AND NEGATIVE PROCESSES.—PART I. . .	57
Preliminary—Mental Process—Mind, the Pivot of your Life—Impressions from Spiritual and Physical	

CHAPTER VII.

POSITIVE AND NEGATIVE PROCESSES.—PART II. . .	66
Explanation—Mental Practices—Positive Power—Negative Power—Practising the Neutral State of Mind—Practising the Positive State of Mind.	

CHAPTER VIII.

BREATHING AND ITS APPLICATION VITALLY .	79
Explanation—Breathing and its Application vitally—Four Methods of Breathing—Methods of practising Breathing—Exhaling injurious Properties—Some further Hints on Breathing—Breathing in Relation to the finer Processes of Nature.	

CHAPTER IX.

THE NERVOUS SYSTEM	92
The Brain the Radiating Centre—Weak and Strong Nervous Systems—The Intricate Complexity of the Nervous System—Another View of the Complexity	

CONTENTS

3

PAGE

of the Nervous System—Positive and Negative Action in the Nervous System—Psycho-Physiological Operation of the Nerves—Terms for Positive and Negative Processes Identical—Passage of Nerve Force over the System—Power Within and Without.

CHAPTER X.

- CREATIVE AND EXHAUSTIVE PRINCIPLES 108**
The Meaning of Principle—Principles as Creative and Exhaustive Powers—Interchangeable Dynamic Force—Creative Activity—Conserving Energy—Stimulants—The Use of Stimulants—Replenishing Nerve Force.

CHAPTER XI.

- PRACTICAL APPLICATION OF POSITIVE AND NEGATIVE POWERS 122**
Concentration of Mind upon the Body—Examples as Evidence—Realising the Negative State—Realising the Neutral State—Realising the Positive State.

CHAPTER XII.

- MAGNETISM OF MIND AND BODY 131**
Personal Magnetism—Practice for developing Magnetic Ability—Modified Practices—Influences of Others—Utilisation of Inner Sensations.

CHAPTER XIII.

- MIND AND WILL AS APPLIED TO OTHERS.—PART I. 141**
Act, Emotion, Thought—Sympathy—Responsiveness—The Chief Factor—Cultivation of Practical Sympathy.

CONTENTS

CHAPTER XIV.

	PAGE
MIND AND WILL AS APPLIED TO OTHERS.—PART II.	149
Knowledge of Human Nature — Self-knowledge a Supreme Power — Self-diagnosis—Diagnosing the States of Others.	

CHAPTER XV.

SUPPLEMENTARY.

YOUR INNER POWERS OPERATING MESMERICALLY .	158
The Place of Psychology—Mesmerism not Mysterious —The Errand of Mesmerism, etc. — Mesmeric Qualifications — Concerning the Development of your Mind—Regarding your Body and its Various Organs—Consider your Eyes a most Potent Phy- sical Factor—With Regard to the Power in the Hands—Concerning Attention to your Feet.	

CHAPTER XVI.

SUPPLEMENTARY.

SOME MAGNETIC EXPERIMENTS	171
Respecting Experiments—Experimental Positiveness —To enhance the Activity of your Vital Powers— Caution as to Over-taxing Energies—Some Experi- ments—Further Experimental Tests—Susceptibility to Magnetic Process.	

CHAPTER XVII.

SUPPLEMENTARY.

VITAL ENERGIES APPLIED TO HEALING	182
Precedence to Natural healing Processes — The Human Body a Sensitive Mass of Cells—Disorders arising in Mind or Body—Concerning the exciting Causes of Disorder and Disease—Worry—Your Power to produce Health in Others.	

CONTENTS

5

TABLE I.

	PAGE
WORLD-SYSTEM OF SCIENCES	32

TABLE II.

NATURE'S CONSTITUTION	41
---------------------------------	----

TABLE III.

THE SENSES	43
----------------------	----

TABLE IV.

MAN'S CONSTITUTION	44
------------------------------	----

TABLE V.

CORRESPONDENCE BETWEEN NATURE AND HUMAN NATURE	46
---	----

TABLE VI.

DUAL FUNCTION OF ORGANS	47
-----------------------------------	----

TABLE VII.

ORGANS, SUBSTANCES, AND FUNCTIONS CORRE- SPONDING	59
--	----

TABLE VIII.

POSITIVE AND NEGATIVE POWERS	61
--	----

TABLE IX.

SYMBOLICAL DIAGRAM OF THE PROCESSES OF MIND AND WILL	64
---	----

TABLE X.

METHODS OF BREATHING	84
--------------------------------	----

CONTENTS

TABLE XI.

	PAGE
NERVE PROCESSES	103

TABLE XII.

CREATIVE AND EXHAUSTIVE PRINCIPLES	III
--	-----

Apropos

Speaking at a public meeting at Queen's Hall, London, Lord Rosebery, referring to the character of Oliver Cromwell, gave utterance to the following remarks, which, no doubt, all my readers will discover to be exceedingly appropriate as an introduction to the following pages, as well as more or less applicable to most persons of ability, power, and influence. He said:—

“The secret of his extraordinary power is, he was a practical mystic—the most formidable and terrible of all combinations. The man who combines inspiration, apparently derived—in my judgment really derived—from close communion with the supernatural and the celestial, a man who has that inspiration, and adds to it the energy of a mighty man of action, such a man as that lives in communion on a Sinai of his own; and when he pleases to come down to this world below, seems armed with no less than the terrors and decrees of the Almighty Himself.”

Extract from “The Times,” London.

Psychology

CHAPTER I.

PSYCHOLOGY AND SOUL DEFINED.

THIS chapter, in the form of a plea for Psychology and kindred subjects, is really for the purpose of introducing to the reader a desire to pursue what may be regarded as the inner and higher powers of man. Though it is a plea, it is not so much, if at all, a plea of defence as that of an endeavour to plea an invitation to all my readers for a consideration and study of the subtle powers which everybody is capable of training and developing, being fully confident that their powers and abilities will be enhanced by the knowledge and practice of them.

Inner and Higher Nature Explained.—In speaking of inner processes, or the *inner nature*, we have introduced to us all those powers and processes of thought, of emotion, feeling, etc., of which a human being is capable, all those inner and silent pro-

cesses that take precedence of one's actions in life. These shall be regarded as the very causal powers of your nature, and it is certain that whether known or unknown to you, or whether exercised consciously or unconsciously by you, they still operate, and in your life they have a far greater and more potent influence in developing your mind and will than those material processes corresponding with the physical sense and bodily powers.

But, to have a practical introduction to the matter. Let me invite you to just look into the derivation of the word Psychology, under which heading we may hope to proceed with the study of mind and will.

Now Psychology has a very broad meaning, and unless it is explained further and suitable to these chapters, it conveys somewhat of a very ordinary technical signification. The word 'Psychology' is made up of two Greek words—'*Psyche*,' meaning soul, and '*Logos*,' meaning science. Hence it means the science of the soul. It is frequently used in scientific circles, and among students of religion, metaphysical, and other matters, but usually only as referring to the science of the mental processes. In fact, it has been generally accepted as a term sufficient to embrace such knowledge as is derived from facts concerning the human mind. However, to a student of the subtler forces of nature, and Man, it will have its full meaning, and convey a far deeper sig-

nificance than it ordinarily does. For instance, Psychology, meaning the science of the soul, is worthy, and has the right of including in its signification, not only the operations of the mind, such as memory, reflection, association, etc., etc., but every inner and hidden soul power man possesses, and also the unfathomable depths of his spiritual nature.

You may regard the soul as including not only that which thinks, but also that which precedes the process of thought ; that which knows, understands, and (subject to spirit) has the command of the whole constitution. Regard it, respecting human affairs, as an interior power capable of affecting the exterior, and of which everything exterior is directly or indirectly the result. Regard it, if you will, as comprising those energies operating through you, and impressing themselves upon all that your life represents in faculty, power, and action. It is the process of soul that results in your mind and will ability, and also which enables you to exercise intuitive knowledge. It is the operation of soul which distinguishes you in every respect as a distinct personality among your fellowmen.

Far away in the incomprehensible laws and forces are in operation, and deep in your own nature is their affinity. It is a constant discovery that even the greatest knowledge man has of these laws and forces is merely elementary, so deep and inexhaustible are they. Yet, considering human scope, a great deal can be known by experience and practice,

and, when known, transmitted to others in the form of personal influence and power. The process is to learn and practise, then delve into the next degree of mystery, and hand to the world and among one's fellowmen the result of one's research.

It is well known that in the human constitution there are more forces and substances than those which can be perceived with ordinary physical senses. Speaking of mankind under the inclusive term Man, we know he has, further than his bodily concerns, his vital, or etheric, powers, his mind forces and substances, and still more subtle, his spiritual substances and forces. The subtle operations of these in his being give rise to mysteriousness in the minds of men, and invite speculation and sincere *guesses* as to their nature and working.

But so far let the soul and spirit be understood as the principles, powers, and processes inherent in you, those interior powers which move you to thought, word, and action. Psychology, then, will be the science of these. It will include the analysing and classifying of what in you is subtler than your powers of physical life, viz., your mind, your emotions, your passions, your vital and soul forces.

It is necessary, however, to notice further that there is at least a hypothetical depth in your nature, deeper and finer in movement than soul, which has come to be termed 'spirit.' This term 'spirit of man' can mean very little unless it serves to describe the very ultimate deeps of his inner

nature, depths which may no doubt be very easily imagined, though perhaps without special endeavour not so easily realised in practical as in religious life.

Man a Power in Himself.—That man is a power in himself is beyond doubt, and this is a fact that you would do well to realise in the cultivation and development of your mind and will. Some people express it in their attainments, others in their character; some publicly, and others in serene, but nevertheless powerful, private life; some by will and initiative, others by submission and service. Some are fully aware of their powers and command by the exercise of them, others move in life as almost unconscious actors in the human race. All, however, so soon as they are brought into touch with the active abilities or personal character of others, realise that man is a power to contend with. This power in yourself will be great and forcible in proportion as the development of your inner powers has taken place. For instance, the least observant mind will have noticed that an attitude of mind or demeanour in one person will cause a silent movement of the inner powers of another. It is unnecessary to go far for evidence of this, for it can be observed in regard to one's self. It is an inner power that will move in response to, or retire from, the influences of others or of nature, with which it is brought into touch; and it is such movements of one person's

power with regard to another that may be regarded as the movements of the *inner nature*. Or, if it is quite clear to you, call it the *psychological nature*. These movements, you will remember, may originate in any of the various depths of your constitution, *i.e.* your spirit, your soul, your mind, your emotions, or senses.

The Inner Power as a Key to Practical Life.—Now, the different depths of your nature, moving, acting, and responding to things and fellow-beings around, are the cause and key of inspiration, thought, feeling, word, and action. In their operating they give that power which has come to be termed ‘personal magnetism.’ And, to delineate these inner powers merely requires an observation of what is done, said, or felt as influence.

This, then, is a brief notion of the extent of your own possibilities ; a brief notion of yourself as an agent through which the processes of nature and human nature operate, and eventually manifest in everyday life.

The Process of Becoming ever Wiser.—With regard to the possible strangeness or newness of psychology in simple practical form, let me here venture an idea on the matter ; an idea which may be acceptable at all events to those who have been introduced to such matters for the first time.

A good and successful student in any department of life or nature is ever preparing himself for what he does not yet comprehend. When he

arrives at the knowledge of a thing, he then sees that it shall, as far as possible, manifest in experience and practice. It will be because of this that I shall in these pages endeavour to make the cultivation and development of mind and will a practical undertaking.

If you view life and nature as working incessantly for expression and development, you will perceive that at every moment of your life you are awaking to things which, though not new in the realms of nature, may be new to your comprehension. It is so with the greatest of minds. In a developing character there is ever a process of awakening to new truths and fresh mental light. And it is the same with all intelligence and knowledge; a constant development. It is an ever-becoming wiser. At the point of gaining knowledge, a successful being transmits it from the sphere of his mind to scenes of actuality. In other words, he makes it his duty to realise all ideas in practical life.

Nature Gradually Reveals and is Applied.—This is a great fact that what was mere intellectual speculation is to-day and every day in practical use among us. Needless to mention, for instance, writers who years ago speculated, or perhaps even in a manner prophesied, in a simple way, such manifestation as ærial navigation, submarine vessels, wireless telegraphy, and various other processes that serve as illustrations of the

idea. But it is not so much the realisation of such things as these that we need consider. These are processes of greater nature ; it is the realisation of powers of human nature with which we here wish to concern ourselves. But, there is every reason to suppose that what in realms of man's nature may to-day appear a mere impossible conception of fancy will in the near future be a practical fact. As nature acts in her processes of revelation, so with man. She reveals what in due time is applied. When again man is ready to receive, nature, both *seen* and *unseen*, discloses to his consciousness further truths, using his mind and inner faculties as instruments to receive the final impression, and thence to operate through his being upon his nearest life surroundings, and outward to the whole of creation.

Laws and truths in connection with the development of man himself are always revealed coincident with his readiness to comprehend them. It is, in fact, right to suppose that things and powers are really permitted to everyone as soon as advance is made in preparation to receive them. Until then, effort is always desirable. The vast area of opportunities for self-development and the realisation of one's own ability, gives an unflinching hope to every determined character.

Assistance Underlying Apparent Difficulties.—But, some might say, Nature's methods are very difficult to understand, and often tend to deter progress.

Well, those who have known failure and success alike will hold out more encouraging prospects of nature's workings. In the following pages will be given some direct methods of regarding nature hopefully and removing any obstacles of character. Do not permit to enter your mind a thought that nature imposes what is unnecessary to her beings ; nor that she inflicts anything but has some purpose in your nature and her realms. In one's inability to understand the purpose of affairs, one may regard difficulties as unnecessary. There is, however, invariably something benevolent underlying all difficulties. It may be to check the growth of an undesirable quality, or to accentuate the power of a desirable one. It is good to know how we deserve the ills as well as the benefits that devolve upon us. And, as with man, so in nature's larger realms of power.

A struggling being may conjure in its mind some dreadful picture of impending or existing ill ; may picture the awfulness of life's methods ; but, under the law of development, the ill is only existent while it is permitted to have place in one's consciousness. It will disperse immediately a different image in the mind takes the place of the picture of dread. The mind will mould things so. What appears to be unjust and inconsistent turn out often to be the very necessary expedients for development. In fact, the bravest and most courageous student will be happy to encounter difficulties.

CHAPTER II.

ALL THINGS HAVE TRUTH AT THE CORE.

THE foregoing leads us now to the consideration of a broad aspect of Nature and the Universe. Singularly enough, I, personally, have never met a student of human nature and its powers who had not passed through, or was passing through at the time, an experience of wrestling-with-self in regard to the different difficulties, doubts, and doctrines that surround him. It is, I believe, a very healthy state of mind to be *able* to wrestle with and combat intruding notions; notions that tend to impress the character not so much because of the exactness of their nature as because of the great pressure of popular influence.

Very well, that view of Nature and the Universe which you are capable of taking, will be broad in so far as you have developed your mind to include in that view the truths round about you. Each of you will view differently and proportionately as you train your mind and character, and according to the direction you give your abilities. You may

regard nature and circumstance as embodying everything in their realms to correspond with what you may be capable of. The mind that thinks something is lacking in the world has not succeeded in finding that which corresponds with its own abilities. Cease such thinking and the first obstacle will be removed. Here, appropriate knowledge will arrive. Then also the gaps and excrescences will be ordered to a level, and life will be made, though still remaining a rigid reality, in every respect a real harmony.

Benefit of a Broad View of the Universe.—Viewed widely and extensively, the vastness of laws and truths which present to us the Universe appears too complex and marvellous of immediate understanding. The scene of life and nature is panoramic everywhere, acting and moving under a Power whose primary process is (to be candid with ourselves) as yet incomprehensible. But the matter need not be so tremendously incomprehensible after all; for, so soon as one has decided to know oneself with regard to life, rather than looking about the world for something suggesting eternal happiness—which, by the way, has not been discovered outside man's own self—then the difficulties of mind, life, and energy commence to diminish.

Laws and Truths 'Kept Back.'—Many are the laws of life. Many are the truths that lead to ultimate truth. But nature reveals very slowly,

compared with the anxiousness of humanity. Efforts are exerted for discovering further laws and truths, but the results are, as it were, 'kept back' until fit time. While this is so, there is, nevertheless, no doubt that some of the laws of life and human possibilities are already with everybody. How grand the understanding derived from the laws embraced by the knowledge of the power of goodness, and the results of ill; the desirability of work to invigorate the body, and the necessity of rest to recuperate; the power of strength over weakness; the processes of the different thoughts and emotions and their effects upon the system, and countless other laws which can be readily recognised.

It is obvious that mankind does not become the recipient of some kinds of knowledge until experience and certain cycles of his own evolution bring him up sufficiently developed and competent of understanding them. Of these unrevealed laws and truths, the most important are those which are hidden as dormant faculties in himself, and the most prominent are the laws of man's mind, soul, and spirit—their operation in himself, and their power in creation.

Blending of Doctrines, Creeds, and Societies.—Regarding the different items of life's discipline that denote your striving after permanent truths, and which may serve as an example of what things may be good at core, notice the complete

system of methods that make up the general system of truth. The Universe, made up of minor truths, is one whole system of truth. Even apparent untruths have their purpose, and, judging from experience, there are very few, if any, items but have necessity underlying them. Nations, sects, societies, and individual man are represented. Each represents the possibilities of some corresponding law being made manifest. Creeds, theories, religions, and individual opinions — all are representations of some truth in nature's realm. Each give their corresponding impetus to the progress and evolution of man and the Universe, making up the whole. They all blend for harmony.

Isolation means Dulness and Disaster.—As with creeds and the larger activities of life, so with an individual. You will work better when your powers are blended for a common good with your fellow-beings. Become isolated, and you will be incapable of fulfilling the purpose for which your powers are naturally intended. Blend them into harmony, and strength results.

By establishing a bar of isolation, support, progress, and life is checked. Disregard of fellowmen deprives the mind of the necessary responsiveness and mental vigour, which must necessarily make for inharmony. Since this is so, there is no better method to adopt in life, in duty, in business, in every walk of life, than that of connecting up in

sympathy with one's fellow-beings. It is protective, supporting, and life-sustaining.

Usefulness in Everything.—As in your individual life the most desirable state is the recognition and practice of goodwill toward and harmony with your fellows, so in the general concerns of life, of systems, of religions, of creeds, of sciences, of opinions, the only means of their existence as a harmonising force in the great world scheme is that of their being in agreeable connection one with the other.

Mankind in particular, and creeds, systems, sciences, and the greater happenings of life in general, are dependent somewhere, and in some way, great or less, one upon the other. There is good, and some purpose in everything. The wisest of men, and the most inspiring systems, have long since represented that the greatest *need* is that of detecting the point of usefulness in all things, the links connecting one with the other. The sage, having passed through the numerous and varied phases of existence and experience, may be heard to say, "I have no time to give to refute anybody or anything. I have no time to displace affairs. I now strive to know myself with regard to others, to blend, to know, to harmonise whatever there is of life, of aspiration, of thought, of sense, of affairs."

CHAPTER III.

SOME NOTIONS OF MIND AND SCIENCE.

THERE is a ruling tenet among a large section of thinkers that man is a miniature epitome of the Universe. They speak of the human organism as the *microcosm* of the *macrocosm* (the little world of the great world). This may seem a tremendous idea for a beginner to commence with, and certainly a very engaging one. But with regard to its truthfulness, science appears to provide a great deal of evidence.

Whether it is due to the fact that the mind has such an idea implanted in it, and therefore views all questions from that standpoint, or whether it really is so on scientific principles, may be left to be further proved by reason, experience, and practice, and to the judgment of various minds that may be regarded as authority in giving a decision. But, certainly, having been introduced to physical science, and to the laws that govern the system and life of man, one might be excused, if necessary, for being impressed with a very firm

notion that the whole of nature is comprehended in the human organism in oneself.

In this connection it is not easily explained how one can realise with confidence, except by practice, that such and such a tenet, or such and such a notion, is reliable. Interior notions find their correspondence in external life. It seems there is a powerful operating law that Mind finds its correspondence in physical things, and the more accurately balanced the mind, the more accurate and trustworthy will be the results of its calculations of the processes of external nature.

Mind, the Interior Process of Nature.—You may ask why I concern myself especially about Mind? It is simply because in the study of Nature and Being, especially from the point of view of psychology, commencing from the very first described movement of the protoplasmic speck up to the complexity of the highest beings, there always presents itself that life-phase of Nature, that interior phase called Consciousness, between which and the concrete form of an organism there is an ever-present and inseparable relation. Here, of course, I may be suggesting an argument whether Mind is the result of matter, or matter the result of mind. Shall I be bold enough to say, that according to Psychological experiment, details of which I need hardly trouble you here with, we cannot ignore the fact that while matter affects mind, mind has, respecting living

forms, a very potent, aye, supreme influence on matter.

It is, however, the powers of individual human mind, rather than universal mind, that will concern us here at present.

The terms Mind and Science.—Considering the terms *mind* and *science*, we are inclined to regard the power which results in intelligence, thinking, and reasoning, and those interior rather than exterior processes, which result in development and modification of form, as mental, and the science dealing with them, psychology.

‘Mind,’ you will now understand to be the powers of perception by interior consciousness, reflection, or the internal sense—as, for instance, to think a thing before realising it; it may be regarded as the process of thinking, and also mentally sympathetically feeling. It is the power of recognising similarities or differences in life’s processes. It is the thinking principle as distinguished from the powers of physical senses (as the power of thinking coldness, and the state of thinking cold because one is physically cold) which are entirely different. Also, it embodies the experience of thinking that precedes states of extreme emotion, of fear, joy, courage, despair, love, etc., producing a relative change of health, good or bad, according to the predominance of the state existing.

So much then for recognition of mind, to which I hope to return presently.

With regard to the term 'Science,' we are pleased to recognise it as a word embodying the notion of systematic evidence in favour of some idea; the realisation of ideas. There is no doubt this is so, from the fact that on referring back into recent or remote annals we find expressions of ideas which have, in the to-day of our age, received emphatic confirmation in the physical evidence produced. Long since, for instance, the ancients said, as if having a prevision of the science of evolution, "Man was at first mineral, then vegetable, animal, human being, and is destined to be a god" (of this latter we remain in a way uninformed, except by metaphor of our religion, and our nearness to perfection).

Deity (organised and unorganised Forces of Nature).—In the universe there are oceans of unorganised forces, powers, and substances. They interblend with and saturate each other, the finest and most subtle permeating the less fine. This may be regarded as dormant Nature.

Nature commences expression out of dormancy into organised and active being at the primordial cell (protoplasmic speck), and proceeds developing through the many and various kingdoms of creatures up to the Human.

Nature, unorganised or dormant, represents Deity in latency. Man, and all living creatures that express activity, reveals Deity in activity, and organised. Whatever man is, in *capability*, to that

extent he represents the *ability* of Deity. Whatever he is in *ability* he reveals Deity. Whatever he does or performs in harmony with nature, to that degree he is Deity, or Godly. Deity, therefore, is manifestly expressed the most fully in the most perfect of beings, or the most perfect man. But as no man is fully perfect, but only partially or relatively so, so no human being exhibits Perfection. But it is, nevertheless, the purpose of all to approximate towards it. Ideal man can be but an aggregate of the finest qualities of many, an accumulation of all the most exalted and perfect qualities of human beings, brought together and focussed ideally into the shape of an embodied being.

Science follows Mind.—Can it be wondered that a student is surprised yet generally truly glad to discover that in self-knowledge he finds that the process of his mind and thought becomes, in a peculiar way, realised by him.

Reverting to the previous observations concerning the ancients, I do not presume to say that in mind they consciously anticipated the laws of evolution as a Darwin realised them, or, as they are known to-day, any more than Bacon consciously anticipated the construction of the telescope when he said he could imagine the construction of an instrument which would enable seeing at a distance ; or that Jules Verne consciously anticipated the construction of airships, and submarines. But still

the fact remains that science, or experience, on these grounds, certainly appears to have moved along the delicate furrows made by mind.

It is very evident that mind, though impressed by sensuous impressions, is, on the one hand, generally more nearly associated with the non-sensuous; and science or experience, on the other hand, with things sensuous. It is therefore correct to suppose that in the co-operation of mind and science, or experience, whether it be in matters of general affairs or of one's own personality, there is a very necessary, powerful, and accurate combination.

The Unknown, Knowable, and Known.—Who, that is at all earnest, has not been much concerned about the different phases of thought and research respecting life and nature? Who, that is capable of realising the sublime depths possible in nature and life, has not at times endeavoured to contemplate the Unknown? Who has not ventured to speculate as to the Knowable, which, at the time, was Unknown? And who has not wrestled with the positively Known and demonstrable. Judging from ordinary experience, you well know that these three phases go with all efforts that may be exercised to any end of attainment.

A notion in this respect is that all knowledge and attainment shall be regarded as being represented in three departments. The first of these is what might be regarded as having reference to the Soul, the methods adopted to express the operations

of which would be theological, which aspires to explain the highest imaginable processes of nature, and concerns itself with the Divinely supranatural, etc. The second would be that referring to the mind; and the corresponding methods would be mental, metaphysical, etc., which deals with things abstract and occult. The third refers to the Physical, which concerns itself with the material, and whose agent is positive science, using as its methods the accumulation of facts by sensuous observation, experiment, and experience.

Into which of these classes the greatest men of intelligence, science, and power would be placed it is not at all difficult to say. They would be regarded as including more or less ability in all three phases, even though their powers may only manifest in one. The three will be intuitional (Soul): Mental (mind); and Physical (senses). As an example, let me make a random observation on a man of recent times. Do we not see in Darwin a brilliant *intuitional* individuality?—an *inspirer* of some of the greatest problems of life and nature; and do we not feel indebted to so inclusive a *mind* as his that could in this way aspire to the apparently unknown, confidently rely upon his *mental* calculations, and finally command positive assertion of *physical* laws, to the end that we have so exhaustive and incontrovertible an amount of positive experience and evidence in support of his ideas. This is only one illustration of the

operation of mind toward realisation taking place in an individual. But there are countless instances among us, not only in science, but also in religion, art, literature, and all departments of life. In fact, it is easy for you to note that everywhere where a person possesses any prominent individuality, there may be expected some very strong evidences in favour of the *mind* operating towards realisation.

Two Special Points of Concern.—If, then, the notions I am endeavouring to express are, as I am convinced they are, correct and practicable, there are two cardinal points of concern in studying nature and life. They can be selected under different headings, *i.e.* thought and *realisation*; consciousness and action; mind and will. Between the span of these the whole of natural phenomena, both ideal and material, from the most simple to the most complex, become manifest. Accepting, as I do, this idea as a general principle, I presume you will not be surprised when I ask you to conclude with me, for practical purposes, that the processes of knowledge and attainment and the realisation of all experience operate between the two poles of nature, *i.e.* the Unknown and the Known, Mind and body, Thought and action.

Let me now speak of the Natural and Supernatural.

Natural and Supernatural.—Some have preferred to make a distinction between these, terming the

cognisable and Seen 'the natural' and the Unseen and uncognised 'the supernatural.' But let it be quite clear to every student, that, while there are these two designations, the *Natural* is not the only *real* of life, and Super-nature is not necessarily *un-natural*.

With regard to the Supernatural, though it may be something lying beyond present general appreciation—because incapable of being brought within the recognised range of experience—it nevertheless holds a purpose in the vast realms of existence. There is due to the concerns of super-nature very profound consideration, not only because they comprise the very innermost movements of every life about us, and everything, but because we remember further that the glory of a Newton, a Galileo, a Bacon, and the countless other leaders of humanity may be regarded as founded quite as much upon research in Super-nature as upon the positive physical (natural) part of their labours.

World-Organs in Nature's Scheme.—Science, thought, and aspiration, in their totality represent human intelligence and ability, but they do this only in proportion as they strengthen or assist any concern of life. Let me now venture a few observations, if not illustrations, in this connection. This is what occurs to me as the best instance. It seems that by considering the names of some of the departments of science which perform the function of world-organs in the great scheme of nature—the great world-

system of sciences—we may see how things already realised by human experience represent the vast area of research spanned by the Known and the Unknown. Tracing the processes as it were upward from the material to the spiritual, *i.e.* commence with the concrete and work to the abstract, we shall find sciences acting as great instruments whose duty it is to express to mankind knowledge of those things and affairs that are represented by their respective department, and we arrive at a table something like this:—

TABLE I.

WORLD-SYSTEM OF SCIENCES.

1. Mineralogy and geology.
2. Botany and plant life.
3. Animal physiology and biology.
4. Chemistry and physics.
5. Electricity and magnetism.
6. Psychology and mental sciences.
7. Religion ;
and, may we add
8. Spiritual mysticism.

You will please understand that this list does not presume to be at all exhaustive, nor does it pretend in any way to have given a precisely detailed list of the graduating scale of sciences and systems from the material to the spiritual. Yet what is given will, I feel certain, suffice to denote to you the notion that has been observed, *i.e.* that

each represents a phase or department of nature, and the whole combined completes a classification that represents a gradation from the lowest to the highest. The first represents those sciences and methods that deal with the most concrete matter ; the succeeding ones in their order represent corresponding departments of nature ; and the whole represents the scheme from the concrete to the most rarefied until the matter and processes which they signify become so delicate and rarefied as to approximate to the absolutely Unknown, and until eventually the only terms that could possibly be used to name it would be what is synonymous with Incomprehensible.

Music and Sound as an Illustration.—May I use music as an illustration of a notion concerning the infinite continuity of the scale of Being ?

In the scale of sounds, according to the science of music, there is the Bass at the one end and the Treble at the other end, but beyond these there is the infra-bass, existing far and far below the gamut of sounds that are musically appreciable to the senses, as well as the supra-soprano and finer notes above, refining off into 'vibrations,' which are etherically too acute to be registered upon the tympanum of the ear.

Similarly it is with the range of colour ; and wherever a section of natural phenomena is considered, there is no difficulty in finding illustrations of the immense scale of nature, at the one end

of which exist the grosser and concrete, and at the other the highly rarefied.

Will you then regard these observations as illustrating the processes and organs, as it were, of the world-universe (the macrocosm). You will also, I trust, understand them to be a gradual, completing, systematic line of delineation of nature, commencing from the most elementary and fundamental affairs, and ranging to the most complex and intricate.

Science and Psychology.—The richest philosophy and science make it not only conceivable, but reasonable, that there is an unbroken scale of forces, processes, and affairs between the Seen and Unseen—the concrete and the abstract—matter and mind.

Physical science shows great stability and persistence in its methods of dealing with physical nature. Psychology, by psychological experiment and research—*i.e.* Mesmerism, Hypnotism, and the study of psychical matters—shows dexterity in dealing with the processes of mind that have so great a power over the body and all concerns of life.

At the very earliest of life's movements—the life movements of the primordial cell—how grandly awe-inspiring to note the operation of the subtle inner energy at work. Each cell swells into sack-like organisms toward higher growth. The inner moves by a strange rudimentary will-process and

changes the outer. The human system comprises countless myriads of such cells. How great then the powers of the myriads of impulses that may occur. How great the powers of mind and will.

Psychology will recognise its date in science, and science its fulness of meaning in psychology and mind.

CHAPTER IV.

NATURE COMPREHENDED IN THE HUMAN SYSTEM.

SCIENTIFICALLY viewed, from the *Visible* to the *Invisible*, the Universe—which is greater Nature—may be regarded as a system that is gradual, refining, subtilising, rarefying, and exalting. There is an infinite rarefication of substances, as also is there an infinite intricateness of processes. The processes operate from the *seen* to the *unseen*, and from the *unseen* to the *seen*. Regarded from the *seen*, nature commences at the most tangible and perceptible, and proceeds through the different phases of diffuseness, until it reaches the highest, intangible, and most sublime pitch. Thus far can human consciousness extend.

We know that from the researches of the most empirical scientists, to the results of the conceptions of the most profound spiritual mystics, there is an unbroken area of knowledge and interest. Each department is well represented, and each has

accounted well of itself in its different concern of nature.

Great minds have written of and given testimony to every phase of the universe. Some have dealt with the physical and mundane, and others have dealt with the celestial or spiritual. The absence of either would leave the universe incomplete to human conception, and also human intelligence and necessities incomplete with regard to nature.

Physical science is admirably safe in steadily recognising the certain minute constituents of which all matter is composed. But what a subtlety of affairs in its laboratory, when it has spirit essence in its measures. Soul and spirit conceptions are advantageous to mankind to-day, and *possibly* soul and spirit realisation in the material will be necessary to-morrow. Substance has been ever refining from the grosser into minuter particles, and these in their turn lead to the primary structural elements of all things, which give the deepest life to all creatures.

Very well, let me now attempt to express what appears to me to be a most important observation, *i.e.* our own individual position and concern in the great scheme of life and science. In the law of evolution we are entitled to note an inner application to life, and, I presume, to find in man thereby, a correspondence (modified or accentuated) with all known forms, with all known powers, with all known forces, with all known processes, with all

nature's possibilities. Acting upon this proposition—and there appears to be overwhelming evidence that it is a very reliable one—we rightly consider man as representing the presented perfected design of nature; recognising, of course, and not losing sight of the fact of the possibility that within him are eternal processes of development, as great in the future as they have been in the past. Now when you understand this law clearly, it is one that can be applied to one's self in the development of one's own character and the training of the mind and will. Recognising that the human organisation is made up of all the known elements and properties, and that it represents all the energies known in the realms of nature, you may start out with tremendous possibilities. Not only is this so, but it is also reasonable for you to conclude that the human system represents all the powers, faculties, and capabilities (modified or accentuated) that nature's organisms possess. In fact we shall, I trust, feel absolutely entitled to say that man is an epitome of the world, both seen and unseen; and that all elements—solids, liquids, gases, ethers, and subtle forces—are embodied in his constitution, and, in a word, that he represents, either latently or actively, the whole of creation's possibilities.

To this end let me pursue the notions further. I am convinced that once the idea is secured in the mind it will serve all students well. For

instance, of the properties of nature—*i.e.* solids, liquids, gases, nerve or vital force, electricity, etc.—there is not the shadow of a doubt upon very reliable authority the human constitution is comprised. There is always quite as authoritative evidence of the gradual growth of the human powers of sense to respond to these different properties. These physical senses we are very emphatically given to understand are developed successively as the embryo attains stage after stage—from the lowest to the highest—to the human stage of development. In each case the growth of senses permits the possessor to come into touch with more rarefied substances; in each case introducing into the system a more delicate organ to respond to impressions from environment.

From Solids to Spirit.—In the latter part of the last chapter reference was made to a list of sciences, representing, as it were, the world-faculties of nature. Let me now, for the purpose of further illustrating the idea I would like to convey, give you a rough list of what you, as a psychological student, may regard as the substances and forces of which the whole cognisable universe is composed, and which you yourself represent.

Now, that you have in your make-up solids, liquids, gases may be very reliably accepted. That you have vital nerve force is beyond refutation, and certainly provable by nerve states and

processes, such as the accumulation and the exhaustion of vitality in the system, and also very demonstrable by the ordinary experiments in human magnetism (see "Mesmeric Forces"). There are, further, the operations of mind being demonstrated under the heading of telepathy and other mental processes (to a goodly number of leading men the processes of mind are as absolute in man's domain as the strictest of sciences); and, finally, the powers of spirit, without which there would be an infinite gap in existence. Spirit must necessarily be the highest of all conceivable. Here would be the essence of All. Some have said that it is "that out of which, as the first principle, things are generated and are made, and into which, as their last phase, they are resolved." Suffice it to say that the deep and profound occurrences in personal life warrant an at least hypothetical principle of such a degree as will include the phenomena of spirit.

Now I will venture to give a Table that will represent the forces and substances of the Universe as above described. Generally speaking, world matter is usually divided into three classes, solids, liquids, gases, the correspondence to which may be easily found in the human system, in the form of bone and tissue for solids; blood and other fluids, liquids; the breath, gases; but further than this we have to notice the substances, forces, or whatever they may be termed, with which the

sciences of Electricity, Magnetism, Mental Science, and Psychology deal. To include these we make up a list of something like this—solids, liquids, gases, ether, vitality, nerve substances, mind, soul, spirit.

The first three items of the Table given below will, as you will see, come under the heading of the tangible and visible, and the remainder are classed as the intangible or invisible. When the limits of visibility and tangibility are reached in mind or by the most perfect physical instruments, there are still left the deeper processes and secrets of nature.

TABLE II.

NATURE'S CONSTITUTION.

Solids.	
Liquids.	
Gases.	
Electricity	{ Æther.
	{ Vital Forces.
Mind.	
Soul.	
Spirit.	
(Infinity.)	

That this Table represents the principal sections of the world, and creation, as represented to human knowledge, is undoubtedly a fact ; and here is the point, if any sort of similar correspondence can now be found in the human system, then something

will have been done to establish, as a fact also, the observation that nature is comprehended in the human system. That this can be done I am fully persuaded, and, in succeeding in it I feel sure that with regard to the inner and higher powers a reliable foundation will be secured for a systematic scheme of training; it will also establish those principles of conception so necessary in the development of the mind and will.

Nature Comprehended in Man.—We will now proceed to consider a similar comprehensive plan or arrangement with regard to the human system. Philosophically man is eternally an evolving being, having attained his present senses and power by gradual development. Physiologically he at present represents consciousness of five senses, viz., touch, taste, smell, hearing, and sight. Psychologically he has, in addition to these, centres of inner perception, or psychic centres, in connection with which there have been frequent manifestations of the operations of the subtler energies and processes of man and nature. In fact, it is exceedingly difficult, if not absolutely impossible, to conceive of an orderly and systematic arrangement of affairs, comprehended in man, unless they are not only included but also made a prominent feature in his make-up. Each of these senses respond to different grades of matter, and to different rates of vibration.

For instance :—(See following Table.)

TABLE III.
THE SENSES.

Touch	responds to the presence of, or contact with or from solids , or what impresses with solidity.
Taste	to liquids , or what is of a dissolvent nature.
Smell	to gases , and atmospheric sensations.
Hearing	to ærial vibrations .
Sight	to the luminous rays of sun, colour, etc.
Inner Perceptions or Psychic Centres	{ responding to inner and higher forces and powers. (See Chapter V.)

Yet it will be remembered that in various ways the operations of these several senses interblend, and merge one into the other. They are found to combine in their appreciation of nature ; and, in one manner or another, they are capable of sensing the action of all or any of the elements. Such, for instance, as solids making a sound by impact and appealing to Hearing ; or liquids giving pressure by weight and thereby appealing to the sense of Touch ; or gases making sound by explosion and therefore appealing to Hearing ; and so forth.

Further, that the human constitution comprises organs that are evidence of gradual refinement and complexity, as is the case with the greater world system, will be readily seen (Table IV.). Commencing with the organs of man's grossest composition, we will notice then from the first grade, *i.e.* bone, and then go on to muscle, then nerves, then brain, etc., etc. The bone formation, for instance, is more

gross than the muscular, the muscular tissues finer than the bone formation, though grosser than the nervous, and so forth. In this way you will see that Man—yourself—represents an arrangement of systems and organs appropriately corresponding with the elements and forces of which nature and the universe is composed, and thereby constitutes not only symbolically and metaphorically, but actually, the Image of Creation, or, Image of Deity.

Let us see this in the following Table :—

**TABLE IV.
MAN'S CONSTITUTION.**

. Bone and muscular system.	
Circulatory system.	
Respiratory system.	
Nervous system.	
Brain organisation.	
Psychic centres.	}
Spiritual centres.	
	See Chapter V.

Referring again to Tables II. and III., each of these, as you will see, represents respectively grades and orders of substance, and intricacy and complexity of organ. You will notice too that the further we get from solids to the more rarefied substances (Table II.) the less tangible do the grades of matter become ; and also the further we proceed from the simpler organs of man's constitution (Table IV.), the more intricate and complex is the system or apparatus of the human body. The difference

between the lower and grosser forces and the higher and most rarefied is in degree of substance, rarefaction, and diffuseness. The difference between the simpler organs or systems of the body and the more complex is in intricateness and sensitiveness.

Now let us pass on to consider in a simple way a combination of principles in connection with nature and the human system. Here the tables already given will be classed together, and you will find that, from the grossest to the highest and most rarefied of substances, there will be corresponding organs whose function it is to appropriately deal with them. In doing this we will be further strengthened in the notion that the human being is a miniature universe, a microcosm, or, as the metaphor goes, the Image of God.

The Table on the following page shows (1) the organs and systems of the body, (2) their functions, (3) the substances corresponding, and will serve to illustrate the above observations.

Here, then, it is easy to retain the idea started with, *i.e.* that the Universe and its forces, and the Human System with its compositions and its organs, represent an unbroken blending from the lowest to the highest, from the simplest to the most complex. Further than this, however, we may notice another fact; there is not only a blending as the principal phase, but there is also

**TABLE V.
CORRESPONDENCE BETWEEN NATURE AND THE
HUMAN SYSTEM.**

Organs of the Human Body.	Functions.	Substances corre- sponding.
Digestive organs, etc. .	Receiving and assimilating nutriment in shape of food	Solids.
Circulatory system, etc.	Dealing with and distributing juices making up the blood	Liquids.
Respiratory apparatus .	Receiving air and chiefly oxygen into the system	Gases.
Nervous system . . .	Generating nerve energy and conveying life force over the system	Vitality.
Brain	Receiving mental force and originating mental energy	Mind.
Psychic centre (see Chapter V.)	Responding to psychic energies and originating psychic impulses	Soul Forces.
Spiritual centre (see Chapter V.)	Inspiring the most exalted forces and responding to highest powers	Spirit.

an interblending of different substances of the Universe, and also a corresponding dual function of the organs of the human system. There is a principal function and, as it were, a secondary function. And this fact, recurring later, will have a special concern in the practices you will perform for the cultivation of your mind and will. But to return to the previous observation, which I will now endeavour to illustrate. For instance, solids and liquids will be associated, as also will liquids and gases, gases and ethers, etc. (See following Table.)

TABLE VI.
DUAL FUNCTION OF ORGANS.

Organs of Body.	Principal Function.	Secondary Function.
Digestive organs . . .	(1) Solids.	(2) Liquids.
Circulatory system . . .	Liquids.	Gases.
Respiratory apparatus . . .	Gases.	Vitality.
Nervous system . . .	Vitality.	Mind.
Brain	Mind.	Soul.
Psychic centre (see Chapter V.) . . .	Soul.	Spirit.
Spiritual centre (see Chapter V) . . .	Spirit.	(Exalted.)

Is it possible then but to decide upon what we have noticed previously, that the whole scale of

nature's operations, seen and unseen, physically, mentally, and spiritually, is comprehended in man—in yourself—and that, corresponding to each grade of these, there are faculties and powers in your own system, and is it not therefore reasonable and possible to determine that you may become an active instrument in utilising all the properties and forces included in nature. And, knowing that, you may decide that you *will* utilise the properties and forces by the use of your organs, and utilise the powers by the exercise of your faculties.

CHAPTER V.

SPECIAL PSYCHIC AND SPIRITUAL ORGANS.

THE more earnest the student, the greater will be the eagerness to enquire concerning the psychic and spiritual centres mentioned in Tables III., IV., V., and VI. Anticipating there would be many enquiries, I decided to immediately set apart a separate chapter for the purpose of dealing with them.

I will commence by saying, for the sake of possibly some who may not have heard of the notions, that among very reliable students of higher Psychology, there is a very dominant conviction that since there are manifestations of the superphysical in nature, and that the human system is also ever manifesting results of consciousness and faculties deeper than the sensuous, there must of necessity be centres in the human system to permit these taking place. This, in fact, is the only conviction that the best of minds can possibly arrive at. And the conclusions form themselves into a very reasonable working hypothesis, a satis-

factory conjecture based upon striking facts, an irrefutable proposition. It is reasonable, too, to suppose, as you will see, that such centres are located in the brain.

Now, diagnosing the brain, there are found, situated in the centre of the head, two glands, very important ones, and it is these to which we shall now give attention.

Special Psychic and Spiritual Centres.—These are two glands technically termed the Pituitary Body and Pineal Gland. They are centres or organs, the functions of which very little, if anything, is as yet known by physiologists. Physiology, in fact, has been unable to arrive at any physiological explanation. This, therefore, is for the present left to the psychologist and philosopher. In this respect it is very appropriate to note that Descartes, the French philosopher, located the latter gland as the seat of the Soul. Speaking of the Pineal Gland, he gives us to understand that there is one point in the human frame—a point midway in the brain—which may in a special sense be regarded as the seat of the soul: “in which gland the mystery of creation is concentrated.” Since his time, as the result of analogy and psychological research, many have associated the deeper and inner faculties with their centres. One particular item worthy of note in connection with these ideas is the fact that when a psychic person or a person under the mesmeric influence is asked

to psychically describe with what organ he is able to discern what he sees psychometrically or clairvoyantly, he generally points to the centre of the forehead and says he sees from the middle of his head. Sometimes he will point to the top of his head and say, "In the centre of my head." Also he may point to the side and back of the head, as if to denote that he does not see from the circumference, but from the inside centre of the head.

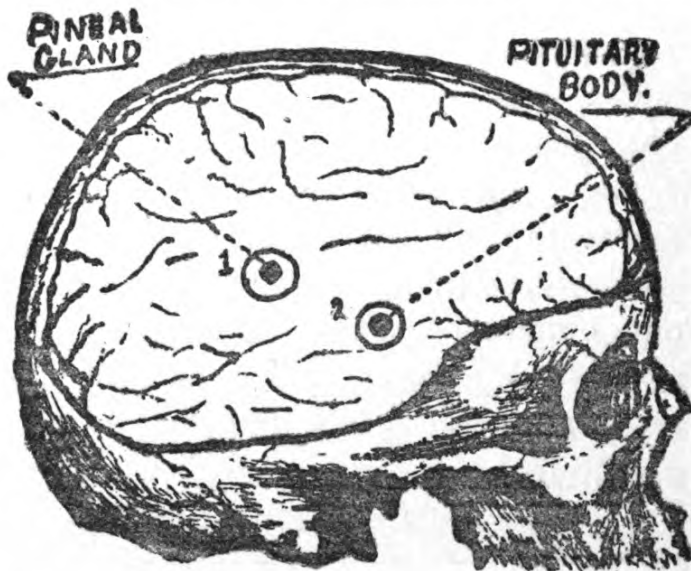
Psychologically these organs have further significance. Let me then invite you to give attention to the following observations.

As will be seen by the table of different organs functioning different grades of matter and substances, there are forces and substances already actively operating in man's domain, and of which it appears to be his purpose, in evolving, to become conscious. It goes without saying that to perform the function that these subtle and rarefied substances require, man must very necessarily develop organs and faculties correspondingly delicate and refined.

To be quite safe in any deductions, you will first of all regard these organs as theoretically rather than demonstratively proved as inner senses. But they are the centres to be taken into account, and they are such as will form the groundwork upon which there may be found a very reasonable working hypothesis. Also, in the further evidence that

follows, there will be found sufficient support for these deductions to enable every student to form a very confident conclusion concerning the idea that the Pituitary Body and Pineal Gland form the special *inner faculties* of the Human System.

First, note that these two centres are evidently the only ones that can be reasonably associated with



man's higher powers, and they have upon higher development a significant bearing. Which of the two is the more delicately organised, and consequently the more appropriate to the performance of the function that corresponds with the highest processes of consciousness, remains yet to be solved. It is because of this that they have been, as you will notice in tables, bracketed together. Suffice it is for the present, that here are two exceedingly important centres in the human make-up, having

as yet, to say the least of them, a *hidden* special function. Let us then pursue the evidence in favour of their being psychological organs.

The Pituitary Body Explained.—This Gland is a small functional mass, occupying a place in the middle of the head between the two lobes of the Brain (see diagram). It lodges in a deep bone depression, technically called the Pituitary Fossa. Such a position was observed by the philosopher Descartes, and it also seems to correspond with the location given by psychic persons, as remarked above. Its weight is from five to ten grains. Here we might note that it consists of two lobes—the anterior or front lobe, and the posterior or rear lobe. These are separated one from the other by a thin layer of fibrous substance. The front lobe is the larger, and of an oblong form, having a somewhat curved hollow between, where it receives the rear lobe, which is round.

The development of this Gland has engaged very marked attention among scientists of late. They discover that in proportion it is larger in the child than in the adult. They also state that it is larger in woman than in man. Curiously enough the psychological signification of these discoveries have a most remarkable bearing upon what we are considering. For (1) it is well known that the inner and intuitive faculties of the child are more dominant and active in its life than is the case with the adult; accounted for, obviously, by the

fact that with the increase of age, and the consequent growing into consciousness of the external world, the demand upon the physical senses of the adult increases at the expense of the inner powers, and there is a loss of the serenity, austerity, and tranquillity of mind which alone enables a person to implicitly obey the promptings of the interior powers. As a child the inner powers rule the life. As childhood gives place to adult life, unless an individual retains a steady obedience to inner promptings, the multiplicity of things of external life will swamp them; (2) it is well known that woman; being the passive, retaining, maintaining, nurturing, receptive constitution, uses, or has the power of using, to more advantage than her opposite sex, her intuitive and inner faculties. That she does this is more than well known. Woman *is* more intuitive than man, and her inner and psychic faculties are more impressionable.

From these observations, then, we may see what is the bearing of the fact that this gland is comparatively larger in the child than in the adult, and also that it is larger in woman than man. The significance is a psychological one, and the fitting conclusion is, as we have seen, that there is a correspondence between the activities of the inner powers of, and the organ under consideration in, (1) the child more than the adult, and (2) woman more than man.

Pineal Gland Explained.—This Gland takes its name from *Pinnus*, a fir cone, owing to its peculiar conical shape, and it may be regarded as the more important of the two centres. It is a small reddish-grey mass in the middle of the head, somewhat to the rear of the pituitary body (see diagram). At its base is a cavity which communicates with the third ventricle or cavity of the brain. Its size is about one-third of an inch long, and from one-sixth to a quarter of an inch in width. It is situated, technically speaking, immediately behind the posterior commissure, at a point where the two hemispheres of the brain unite. Singularly enough it is found to contain a sandy, calcareous substance, which, it must be supposed, is there for some purpose, and necessary to its function. At the present time no use is known for it.

It was this gland that Descartes and others spoke of specially as being “the seat of the Soul.” This prediction was in all probability an exceedingly important one. There can be no doubt that the Soul alluded to in this case would refer to all those *inner* powers and faculties which are more exalted than the ordinary five-sense faculties.

Perhaps under the circumstances there is not so great an importance in being concerned as to whether the above were absolutely exact in their postulation, so much as to give attention to the highly probable fact that they were rich in their perceptions of pro-

cesses prior to the world realising them. Certain it is that every student will do well to note that in the human being there is awakening a consciousness of exalted processes of life and nature which call for the irrefutable location of organs whereby they may find expression, and that in all reasonable probability these organs may be the Pituitary body and the Pineal glands.

CHAPTER VI.

POSITIVE AND NEGATIVE PROCESSES.—PART I.

REFERRING again to the previous chapters, the classification under Table V. will, for practical purposes, be formed into a further table. The table will resolve itself into the Physical, Vital, and Mental with reference to the Human constitution; and Material, Semi-material, and Immaterial with regard to Nature. This is necessary, because in ordinary conversation, and also in ordinary experience, these headings are more familiar to the understanding when signification is required of the different proportions of the human constitution.

The Physical, as all are aware, comprises all the powers, faculties and tendencies that correspond with the human senses, touch, taste, hearing, smell, and sight, and all those energies and forces that can be comprehended by them. The Physical will stand as a term that will include all the *material* and grosser elements, substances, forces, and passions; and it will be the recognition of the Physical in this way that will be helpful in under-

standing the methods of developing mind and will given in subsequent chapters.

The Vital will comprise all those states under which the nervous system moves. The states are generally understood under the terms emotions, or *feelings*, such, for instance, as Joy, Sorrow, Courage, Fear, etc., etc. (see Table XII.). It includes all those natural energies and forces that operate upon and affect the nervous system, such, for instance, as the nerve energies, electrical forces, ethers, magnetism, etc.

Since this is so appropriately connected with what is understood by the term Emotion, I will propose that this classification be termed either Vital or Emotional.

The Mental will be understood to comprise all that pertains to the mind. But further than this, since in a general way it is a term that covers the whole of the unseen processes of mind, soul, and spirit, the term *mental* will be used as a term that will comprise all the functions, powers, and substances, whether of the mental, psychic, or spiritual nature. It will be the term, unless otherwise specified, that will cover whatever pertains to the vast realms of the unexplored, the unseen, the Beyond.

There is no doubt that it is the mind, or the mental state of development that has the chief concern with humanity of the present day, and it therefore merits the most considerable attention and care wherever it is possible to accord them.

Very well, let me now place before you the Table as previously suggested:—

TABLE VII.
CORRESPONDING PROCESSES
CLASSIFIED.

Physical	{	Digestive organs . Circulatory system . Respiratory apparatus	.	Solids Liquids Gases	}	Material.
Vital or emotional	{	Nervous system . Brain .	.	Vitality Mind	}	Semi-material.
Mental	{	Psychic centre Spiritual centre	}	{ Soul Forces } { Spirit }	}	Immaterial.

I will venture to ask you to retain this classification in your mind during your reading of these pages, feeling sure that they will answer as the most appropriate names for signifying the different powers and faculties spoken of.

Will you now proceed with me in noting the different manner in which the above powers—physical, vital, and mental—are used by every living person about you.

It goes without saying that, in ordinary daily life, there are processes operating between everyone which can only be interpreted to ourselves as *positive* and *negative*. Take an example: when

we speak of a positive person we understand it to mean that he or she is a person having the *ability* to act, having *direct influence* upon others, one who *initiates* energy; an affirmative person; direct; explicit; one who *asserts* with full *confidence* and assurance; one who *imparts* influence. And, when we speak of a negative person, we understand the term to mean just the contrary of these, *i.e.* a person who is *passive*; *subordinate*; one who depends upon others; one who subjects their will to the influence of others; one who has not so much confidence in their own powers as obedience to the commands of others, etc.

Positive and Negative.—You now expect me to show the different manners in which mental, vital, and physical powers can be used. To proceed straight away, let me say they can be used *positively* and *negatively*. Everybody uses their powers one way or the other, or both. Each of them represents a distinct and necessary power; distinct and necessary in ordinary life, and distinct and necessary also in connection with self-development and the acquisition of mind and will powers.

But let it be interesting to you to observe that for the purpose of the development of mind and will there is another state that occurs in the processes of your system which I will ask you to merely note and understand by the term *neutral* or *central* state, which is included in Table VIII.

Now the positive is always a projective state;

the negative always a receptive state; and the neutral or central state represents a mean between these two. Classifying these together, we arrive at a table such as the following :—

TABLE VIII.

POSITIVE AND NEGATIVE POWERS.

Positive Negative Neutral or Central	} these } represent } respectively	{ Projective ability, and power of projecting energy. { Receptive ability, and power of receiving energy. { Vegetative ability, and power of maintaining energy.
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With regard to these, when all three are in harmony they represent perfection of life, character, and ability. These positive negative and neutral processes we shall employ presently; meantime, for the purpose of connecting ideas and plans, let us consider the Mind and its processes.

Mental Processes.—Mental is, indeed, superior in potential power to the physical. But it cannot be denied that unless the mind is trained to operate rightly a great amount of mental energy never attains expression in the physical, but is expended, exhausted, or evaporated in the realm of mind alone. Mental energy, however, can be realised in the physical by its being caught, as it were, by the *will* and projected into effect. Action in this case is the effect. But the effect may be various. It

may take the form of a personal power in and over yourself, power to control and guide others, or as power of executiveness, *i.e.* to perform actions in ordinary life.

Mind is a power in the realms of thought and aspiration, but of itself, when considered apart from physical things, can only represent possibility. Action will make mind and thought *actual*. Thoughts that are persistently and repeatedly held in the mind are more likely to manifest in the actual than those which are faintly held in consciousness and non-intently—without definite intention—relaxed. Intentional and deliberate thoughts fix you to their object. Does it not then appear an exceeding importance that the different movements of the mind should be known by everyone who aspires to its cultivation and development. Aye, and who's to say that in knowing the different movements and peculiarities of mind, the very key to the inner nature of others, that the world of subtle and mystical things is not revealed with illuminated clearness.

Now the powers of mind include the three above mentioned states, *i.e.* positive, negative, and neutral. These I shall deal with particularly in next chapter ; here we will notice the modes by which, from a psychological point of view, impulses, forces, and impressions reach your consciousness and cause activity of your mind. To proceed.—Thoughts are of three kinds, viz., (1) those which are called

up in your mind from the external and *Seen—the senses* ; (2) those which enter your mind from the *Unseen—the inspirational* ; and (3) those impressions that rise within your mind.

Picture now your mind, with the brain as its instrument, as a central pivot upon which your whole life, from the very minutest items to the most complex and great concerns, operates. It receives impulses and impressions from the *Seen* and the *Unseen*, and also originates them in itself. The impressions and impulses arising from the *Seen* and sensuous are the most gross ; and those from the *Unseen* and mental the most subtle. Those originated within the mind correspond with your own general nature.

Mind, the Pivot of your Life.—Retain the notion of your mind being the pivot of your life. Here, then, you will clearly see that on the one hand you have the *Seen* and *Physical*, and on the other the *Unseen* or *Spiritual*. Between these two extremes your mind will operate. Any operation going on after impressions are received may be regarded as self-constructive processes, or you may term it the operation of the imaginative faculty, which includes the total powers of your mind brought into play, with a view to the formation or construction of some more or less definite idea, notion, or intention. It can deal with *sense* impressions independent of the higher impulses ; or it can be inspired of the higher impulses without affecting the senses or the physical.

Here, then, is a sort of diagrammatic symbol of the processes, illustrating in perhaps a crude but nevertheless sufficiently clear manner these observations. The human mind will be denoted by the circle, and the different processes will be shown by the explanatory terms, as previously mentioned, on the one hand signifying extreme *Unseen* existence, and on the other hand extreme *Seen* or physical existence.

Impressions from Spiritual and Physical.—Regarded from the point of view of the above tables, the impressions from the *Seen* or Material may come through any of the lower and grosser senses or organs of your body, or, regarded from the semi-material, they may pass to your mind by way of the various nerve centres, such as the sympathetic nerves, etc., in the shape of emotional impressions. In every case the impressions and energies you receive work from the grossest to the less gross, and thence to the most delicate. Each impulse operates, according to its nature, upon the nerves, until your brain is reached, where the myriads of small cells, of which it is composed, are set into motion, and mental activity results. Here each gross impression, or emotion, as the case may be, can be transformed into a higher, more sublime and delicate impulse.

The impressions from the *Unseen* or *Spiritual* come from the Higher and more exalted spheres of nature and consciousness. These impressions act

from the most subtle to the less subtle, and then to the more cognisable, and eventually to the mind, where, acting upon the brain cells, induce thoughts and ideas, which in their turn are distributed by an effort of will over your systems. By this inner process the mind receives the impression; then the will produces impulse; this brings about a nervous stimulation; and then your muscles are affected; and finally the original impression manifests in physical actions.

As a student of the powers you possess and an aspirant to the beneficial use of them in your daily life and upon others, you will do well to regard all impressions received, whether from the physical or super-physical, as centering in your mind and thus forming your mental powers and your mental ability.

Your mind will represent a multiplicity of powers and forces, from which you may continually draw for the purpose of altering, guiding, and directing either your health, course of action, your conduct, your happiness, or, lastly but not least, the lives of others.

CHAPTER VII.

POSITIVE AND NEGATIVE PROCESSES.—PART II.

THERE is sufficient evidence in our daily walks and connections to fully support any opinion we may hold respecting the subjects touched upon previously. Energies are given off by some persons and received by others. That this is a fact any person of a sensitive nature can easily testify, for it is a big fact to them that different temperaments will have a tensioning or relaxing effect upon them; the former indicating a contraction, the latter a relaxation, of nervo-vital forces. They are the positive and negative powers previously noted.

We notice, in daily life, the voluntary and involuntary operation of giving and receiving energies. Some give by nature and others involuntarily; similarly, some receive by nature and others involuntarily. Yet, rightly understood, both of these states are very essential. By practice they may be enhanced and strengthened, according to circumstances and desirability. And where before

they may have operated in yourself unconsciously, they may be practised with a view to applying *positive* and *negative* powers consciously and at will.

Let us now proceed to consider the Positive, Negative, and Neutral powers of mind.

Mental Practices.—In mental development the first very important practice, and the one which you will see precedes every conscious movement of your mind, is the *Neutral* state. It is the state of *mental stillness*. This should be the first care of every student of mind and will. Let me then endeavour to give you such instructions as I am able in this respect. I will take care that it is what I have proved as the result of personal experience in regard to the cultivation and development of mental and psychic powers, so that where I have had satisfactory results other students may also derive something of advantage.

So far so good. Will you now give special attention to what is about to be observed.

The different states of mind, whether they be concentration, fixity, steadiness or stillness, are subject to being affected by any surroundings in which you may find yourself. Remember your mind may, by the influence of the slightest impression from about you, be altered from what you would most desire, unless of course you maintain, as we shall see presently, a thorough hold of whatever state or thought you have determined upon.

The power of any state you hold may be also modified by your having involuntarily, and perhaps unconsciously, given even a faint attention to objects around you. Also you will reckon with the power that objects and surroundings have of forcing impressions upon your mind. The most simple item,—the most simple object or sound,—to the most impressive, will have some effect in hindering the persistence of any mental state that you may determine upon. But you, knowing this, determine to *hinder* the hindering effect they may have upon you.

In your daily life, were you to register in your consciousness and attend to everything that tends to attract or invite your attention, you would be more than a human Cyclopædia. Yet there is not a thing that catches your eye, or that you hear, touch, or smell, but will impress itself upon you in a degree proportionate to the attention you give it. These crowd into the mind one after the other, and in their crowding in must necessarily tend to unsteady your mind's stability. And not only is this so, but every impression reaching your mind will detract from the power and energy you could give to a single notion. To prevent such unnecessary mental engagement you will determine that the attention of your mind shall be brought under your discipline, exactly as if you were using any of your physical senses in appreciating things about you where you knew

it to be to your advantage to do so. You will train it to concentration, to fixity, and to rest firm, so that it will receive impressions either from the *Unseen* or the *Seen*, according as you *will* it. Now to do this there are three distinct states, with their corresponding powers of mind, which you will adopt, *i.e.* the positive, negative, and neutral, as above mentioned. Three distinct powers. Let me give them to you.

(1) *Positive Power*.—This may be understood to be that by which you are able to project, impart, and impress force and energy to and upon others: and also to effect a change in yourself by the process of your own mental power acting upon your nerves and tissues.

(2) *Negative Power*.—This may be understood to be that by which you receive, inspire, and imbibe, or the ability to respond to the positive forces of others,—and also to receive the different spiritual, vital, and atmospheric forces around you.

(3) The third state is a *Neutral* state. Though it is last mentioned it is certainly not the least in importance, as upon it the two previously mentioned ones depend. It may be understood as the serene, unresisting, and unabsorbing, or vegetating, state. Holding it, you would at the time be neither positive or negative, but, as it were, the mean of the two.

Again let me say, the last of the above-mentioned states is your first concern in development

of your mind and will. It is a state that will embrace that steadiness and stillness of mind which should precede all mental activity.

Further.—The first of these (positive) will train you in projecting ideas; the second (negative) will train you in receiving them; and the third (neutral) is a state that will precede either of the two former. As the neutral state is your first concern I will now proceed to explain how you will practise it.

Practising the Neutral State of Mind.—This is the state of mind that should precede any mental attitude you hold. Any thought you hold, or desire to hold, it should precede it. Any determination you have, the neutral state of mind should precede it.

The neutral state of mind is a mental stillness, a preparedness. It may be likened to the state of awareness that is generally adopted in connection with material things of life. It is the state of readiness of mind corresponding with that which is held preparatory to final decision in matters of action. It is a state that is neither actively thinking a decisive thought, which would be regarded as positive, nor giving passive attention to the receipt of impressions, which would be regarded negative; but it is quite neutral, *i.e.* not engaged on either side, neither active or passive. Yet, as neutral as it is, let me reiterate that it is an all-important state of mind to be in possession of.

Observe, for instance, anyone of a noticeable character, and you will have evidence in their life, action, or speech of the existence of this preceding *neutral* state of mind.

Now to practise it your best plan is to choose some quiet quarter where you will be quite undisturbed. Remember practice will make you perfect. There is no reason why you should not choose the place where you perform your toilet or your physical exercises, for the association of exercises with practices for mental development will introduce a consciousness of strength, necessity, and purpose; and are not mental exercises of infinite concern where perfect health and strong body is desired? Anyway, choose a quiet place. If two or three of you can practise together, better still; but secure quietness. Should there be many of you together, you would adopt the same methods as in the case of individuals, with the exception, perhaps, that one of your company would be elected to direct the practices. To proceed.—Identify yourself with your mind, your thoughts, your ideas. You will here, no doubt, see what a multiplicity of ideas and thoughts run current in your mind; but you will now endeavour to hold your mind unaffected by any thoughts whatever. At first the practice may be amusingly difficult to you, as most students discover. Small items, thoughts, notions, and a frequency of impressions will keep your mind active, more, in fact, than you would be

aware of were you engaged in your ordinary life occupation. It is only when you are endeavouring to be still in mind that you will know how active things are about you. But it is these that, by an effort of your will, you endeavour to keep from your mind. Each time of their occurrence you recover yourself, by an effort, to perfect stillness—the neutral state. In this manner you will pursue your practices in cultivating one of the most important states of mind you can possess. When you are able to produce it in yourself at will, you may congratulate yourself upon possessing one of the chief factors in matters of health when rest is required for your system: in matters of happiness when serenity can be induced in the place of worry, and in matters of success when it depends upon your being fully *prepared* to meet any emergency.

Let me here say that the length of time for practice should be regulated according to your own fitness for exercise. Some may be able to continue for an hour at a time, others less. But, if a quarter of an hour is given regularly, it ought to suffice, and there should be no doubt about good results following.

Practising the Negative State.—Air is imbibed into your system under a respiratory process; and similarly vital force is received into your system by a nerve-inspiratory process. So also the more rarefied forces of mind are inspired into your make-

up by mental and subtler processes. This is the negative process, and follows upon the existence or production of a negative state in yourself.

The production of a neutral state, as given in preceding paragraphs, is also essential to the proper production of this, the negative state, which, as we have already seen, is one of receiving energies, impressions, and forces. The process should be practised so that it can be adopted consciously, and so that whenever you desire to become the recipient of thoughts and mental forces, the state may be brought about at will. The reason why this negative state follows next in order of practice to the *neutral* is because, as it is quite reasonable to suppose nothing can be given, or utilised, until it is at command, so is it that no energy can be projected from your system until you have received it. As an inhalation of breath must precede an exhalation, so reception (negative state) precedes projection (positive state).

To find the negative state existing very prominently and in the ascendant, you have but to investigate the conditions of highly nervous temperaments, and especially persons who are subject to mesmeric influence. (Remember here that nerves trained and controlled represent power.) Better still for evidence, observe the conditions of the most susceptible spiritualistic mediums and sitters at spiritualistic séances. Each of these represent in a more or less marked

degree the negative or receptive state. In studying them you may get much information as to the means of producing in yourself all the advantages that this state represents. For instance:—The first essential—in connection with the mesmeric subject or the spiritualistic medium or sitter—is that they become quite passive and hold their mind in a state that will be non-resisting to the impressions of influences and thought forces that would impinge upon their minds. But you will please remember that I invite you to observe the means of producing this negative state, not that you will train yourself to unreservedly deliver yourself up to be possessed by any influences that tend to produce an impulse in you, but that you will practise in a very confident and self-mastered manner the power of receiving energy and influences of mind from the spheres around you; and to do so with a view to your dealing with and utilising them in the development of not only your mind and will, but in further producing healthier and happier lives in both yourself and others.

To practise the negative state you will first observe the essentials of quietness, and produce in yourself the neutral state as given above. Having done this, and therefore now conscious that your mind is quite calm and disengaged from surroundings, *permit* thoughts and ideas to enter your mind. The mere fact of thinking of thoughts and ideas entering your mind establishes

the fact. Simultaneously with this action inspire breath steadily into your lungs. You will notice that the word 'permit' signifies a voluntary, and conscious, action of your will in regard to the operations of your mind. It signifies the process opposed to any negative state which retains neither power or resistance to undesirable impressions, or to any state that does not consciously attract what is desirable or determined upon. This done, you have accomplished the first and most important portion of negative discipline.

Your next regard in connection with the practice of the negative state is to exercise a repressive power upon the number of thoughts that will inevitably enter your mind. That there will occur a multiplicity of these is quite certain. But, by steadily rejecting every thought that does not occur to you as being appropriate to your ideals, your aspirations, or what you have determined upon as being desirable for the welfare of your life, and also resisting any that are not impressively vivid and forcible, you can keep your mind appreciably clear of any impressions up to the most persistently recurring and the most impressive one that finally finds in your mind an affinity. Allow me here to say that by the constant tendency of thoughts to crowd into your mind, it may appear to you that the regulating and disciplining of them is an insurmountable difficulty; but having commenced your practices, proceed with them, and

you should soon find how easy it is to keep from your mind the smaller, trifling, and detracting items that would otherwise wedge into your consciousness and interfere with the particular thought or thoughts that you would have your mind concerned with.

Practising the Positive State of Mind.—From the previous explanations of the positive power, you have no doubt already gathered a good notion of what it is, and how it can be applied. As a matter of fact positive mental power is the power to project mental force and energy from your mind. In *projecting* you may either affect your own system so that your own body is to assume whatever your mind determines, or you may project your thoughts and mental energies telepathically to the mind of another person, and thence to affect their physical system. Or you may also project into the mental and vital atmospheres of nature, where, lying in dormancy are all the forces, substances, and powers that are represented in the human constitution.

You will regard the *Positive* state as being that in which a thought, idea, or mental picture is held concentratedly and fixedly in your mind for the purpose of (1) realising your intention with regard to its import, and (2) projecting it to some definite end.

In practising it, the mental state of stillness—or neutral state—should always be brought about

first, and then the negative state by which you introduce the desired thought to your mind. When you have passed through these stages you may then practise your positive state of mind, which is the projection of the negatively received thoughts, from the sphere of your mind to wherever you desire them to take effect.

Remember now that you may determine your thoughts to proceed either telepathically (mind to mind) from yourself to others, or to proceed by way of impulses along the nerves of your own system. In this latter case you transform your mental energy into vital energy, and it may either manifest in magnetic transmission to others or in action performed by yourself. You may determine your energies to affect yourself according to the idea held in your mind, or you may transmit your own energies to others, and mould them by using appropriate suggestions. These processes, however, will be dealt with subsequently under an appropriate heading. Meantime let me invite you to give attention to the following positive mental practices.

Having secured an idea, *negatively* in your mind, you will now adopt the third method, which is to *think* that idea in respect to something. If, for instance, you have selected to possess your mind any of those states called principles mentioned in Table XII., you will think it in reference to either a person or a circumstance; or should you find

this somewhat puzzling at first, try thinking it in regard to the first thing that catches your attention, *i.e.* the blank wall, or any article near by, and afterwards think it in regard to persons or circumstances.

Closely concentrating in this way will give rise to mental impulses. Each time these occur, think more strenuously; you will thereby send out impulses and vibrations from yourself with more force and with greater intensity.

Constantly practising this will soon show you how advantageous it is to be able to persistently hold and project your thoughts and ideas. In feeling, in speaking, in acting, it will attend you with an increase of power. In desiring, determining, and executing, it will supply you with stronger energy. In transforming the states of your mind, your emotions, and your health from undesirable to desirable states, it will serve you with power sufficient to give you the mastery you require; and eventually reward you with a conscious and confident power of directing your mind and will in the everyday concerns of life.

CHAPTER VIII.

BREATHING AND ITS APPLICATION VITALLY.

THE laws of nature are all comprehended in mankind, and the laws of human nature are all comprehended in the laws of self-development. The laws of human nature and self-development, in addition to their operating in everyday life, are made further demonstrable by experimental psychology, *i.e.* Mesmerism, Magnetism, Hypnotism, and the powers of mind and will.

At the present time much interest is being manifested by the general public in matters psychological and of self-development. The public mind has been helped out of any hitherto innocently superstitious notions, and now accedes to a matter-of-fact recognition of the mental and psychic possibilities in the human constitution. To this end we might well be glad to note that literature and experiment has been successfully working. Students will nevertheless find that there are still many quite intelligent people to whom such subjects as are dealt with in these pages are strange, apart

from, and, probably, owing to their never having been introduced to them, uninteresting. This is so quite naturally, *i.e.* because into all departments of study, psychology not excepted, there enters personal ability, personal sympathy, or personal aversion. Also there is the matter of congeniality to temperament. Some will be found to have innate aptitude for matters psychic, and others an innate ability for things material. It will be found that different persons will hold different attitudes of mind towards different subjects. This is so not only with regard to our own subject, but with regard to every known department of study. Singularly enough though, the science of human life, including the philosophy of human possibilities, has often to endure keener criticism than the most orthodox of sciences. In matters of psychology people will believe what appears to their reason and intuitions alone; in matters of physiology they accept what they are taught.

It is infinitely encouraging to know that it is to psychology, or, in other words, to the science of man's finer forces and powers, that some of the most brilliant of minds refer for explanations of many of the abstruse problems that occur in life and to the human mind. In fact, it is from psychology that solutions to the otherwise inexplicable are earnestly expected by the most thoughtful of mankind.

Questions such as "What is the use of psy-

chology?" "Is it of any advantage in my practical daily life?" "What are the benefits derivable from a knowledge of the operations of the subtler processes of man?" or "How is it people do not adopt the truths more generally?" are frequently asked in connection with psychology. Physical science meantime goes on with accepted authority, questioned only exceptionally, and altering and executing according to the fearless expressions of its chiefest exponents: it can commence manipulation from a postulated atom, or endeavour to make a thorough guess at the processes of creation. Yet, asked of what use is it to him, "The man in the street" will say he knows and cares little about it. Ask him, however, whether concerns of his fellowman's powers and the knowing of himself has any interest for him, he will instinctively indicate that he meets you in natural sympathetic agreement, awe-stricken at your conversation; and even if afterwards he swings with a temporary forgetfulness of such matters back into a more customary reliance in the recognitions less subtle and of more general concern to him, he will show that he grasps the necessity and purpose of them.

You may enquire why I speak in this way; well it is simply to obtain, if possible, by comparison, as great a confidence in favour of the study of your inner powers as physical science succeeds in securing, and rightly deserves by its being generally so well-reasoned and practical. Here, then, you

will gather that, for psychology, embracing as it does such matters as relate to the processes of the finer forces in yourself, is claimed practicalness.

Questions, then, must be expected from enquirers. Those who ask them are entitled to be regarded as being in earnest; and the thing is for exponents to have something satisfactory to offer in reply. In this respect should there be any who for the first time are concerning themselves about matters of mind and will, I shall merely refer them to the simple practices given here and invite them with all my other readers to try and practise them for themselves.

Now in previous chapters you have some methods of cultivating and developing various attitudes of mind. These were given because they followed very appropriately upon the subject matter of preceding pages. I will now invite you to notice the fact that health of body is really essential to the development of mind and will. Since, however, admirable instruction in physical culture can be obtained from literature and teachers already freely procurable, I will not presume that it is necessary to take up your time dealing with such matters here, but, suffice it to say, all the requirements of a healthy and strong constitution will be much to your advantage. Where, however, our immediate concern commences is at the point where the teachers of physical culture appear to give less attention. This point is the power of breathing, which we will now proceed to consider.

Breathing and its Application Vitally.—Respiration is a function which, when healthy, will act upon and govern most all the other organs and functions of your body. Remember, too, that, viewed psychologically, in using the respiratory powers you are performing one of the most delicate functions your bodily organs have to fulfil, viz., the *imbibition* and *assimilation* into the system of vital and gaseous substances (see Table VI.).

Taken into your system at every inspiration of breath, there is a volume of force made up of atmospheric gases interpenetrated with subtler and more rarefied elements known generally as vitality or nerve force. Vital elements occupy the interstices between the atmospheric atoms, as air does the interstices between the molecules of water. It is with this vital force that you have an important concern in developing your mind and will, and which I might ask you to bear in mind as being the substance, with others, that is taken into your system during the performance of breathing, and imparted to others by the positive process.

Now psychological breathing necessarily comprises all those items and precautions that are usually adopted in securing sound physical health of your lungs. You will do well to observe them, and, since they are generally known to you, it will no doubt be unnecessary for me to deal with them here. But there are, in addition to these, some special practices and hints which not

only psychological students, but also others, may observe to their advantage, even in physical development, and certainly become stronger in so adopting them.

Four Methods of Breathing.—Breathing consists of four distinct actions: (1) *inhaling*, (2) *exhaling*, (3) *holding the lungs full*, (4) *holding the lungs empty*.

The application of these terms to the cultivation and practice of psychological power is as follows:—

Inhaling is an in-taking of force, and will cooperate with the power of *reception* of vitality; *exhaling* is a giving-off of force, and will cooperate with the *projection* of energy from yourself to others; *holding lungs full or inflated* corresponds with *retention*, and the power of stability preceding *projection*; *holding lungs empty or deflated* corresponds with *stillness*, and the power of *attraction* preceding *reception*. You have here, then, four powers depending upon and resulting from your breathing exercises. Let me class them in following table:—

TABLE X.

METHODS OF BREATHING.

(1) Inhaling	corresponds with	Reception.
(2) Exhaling	„	Projection.
(3) Lungs inflated	„	Stability and Resistance.
(4) Lungs deflated	„	Stillness and Attraction.

Methods of Practising Breathing.—In setting out to develop these powers, introduce into your mind the fact that each time you breathe you are performing a very important service for yourself—a service that is something more than what is generally associated with the ordinary, and, might I say, automatic and unconscious breathing. Pay attention to the four different actions, and let them become by training a conscious process with you. (1) Train yourself to *receive* steadily the air into your lungs, taking as long as possible over the exercise, and (2) remain with your lungs fully *inflated* for about half a minute. (3) Steadily *release* the air, taking again as long as you can over the exercise, and (4) remain with your lungs *deflated* for about half a minute or more. Practise each act separately, at first two or three times a day, and after a time more frequently. At each success undertake to judiciously exert yourself a little further, much as the athlete would in gymnastic practise for the development of his muscles. Your breathing powers will become stronger each time you successfully use them in this manner.

Another good method is to make a distinct and conscious pause before and after each separate act of respiration. You may do this any time during the day that the idea of practising it occurs to you, and to assist development by gentle and frequent exercise. Regular practice in this manner will soon enable you to regulate your breathing as

you desire, and the results will assist you not only in becoming strong in the application of your breathing vitally, but also assist you in governing your mind and emotions, and in contending with different items of your life and experience.

Exhaling Injurious Properties.—The power of projecting from your mind any energies, whether over your own system or as influence to and over others, will depend upon the quality and quantity of life force you are able in the above manner to store and command in your system. The *quality* will depend upon the high pitch of your mind, and the *quantity* upon the strength of your nerves and lungs.

Physiologically the supply of vitality depends much upon the power of ordinary breathing. When, however, the power of breathing is viewed psychologically, and in the light of vital practices, as we are doing here, the importance of it is greatly enhanced. It should be very assuring to you to learn that the vital properties, as well as the physical constitution of the blood in its circulation through your system by way of blood vessels, undergo alterations great or small in proportion to the strength and capacity of your breathing.

Every breath of air that you inspire is an opportunity for you to make some healthy change in yourself. It is already assured that the air breathed is composed of not less than twenty per cent. of oxygen, the known life-sustaining sub-

stance. The mere fact of breathing deeply into your lungs the air, and diffusing it over your system, will dissipate a great amount of deleterious properties. On the same principle, injurious ingredients, the results of undesirable states of consciousness, or of the absorption of physical impurities, may be dispelled. This is a very sound basis upon which you may commence realising the benefits of regular and disciplined breathing.

Some Further Hints on Breathing.—Viewed in the light of these facts, where hitherto you have enjoyed a good walk for the energising effect it has had upon you, you may now take the same walk with an enhanced benefit to yourself. You will decide that in addition to the state of submission you already place yourself in, with regard to nature's operations in working beneficial results upon you, you will accelerate them by holding a determined notion in your mind of the invigorating and vitalising powers of disciplined respiration. You will notice when and how you breathe, and in doing so become aware of what you are doing, and how you affect yourself by each act of respiration. If you are inhaling, you will notice the fact and realise power of absorption going on within you and the effect it has upon your mind and bodily powers. Likewise with expiring, and so forth. The effect of this will be that the peculiar respiratory process that goes on naturally in every organ

and tissue of your body will be stimulated to a healthy activity, your system will be, as it were, purged with the vital forces you imbibe, and where before a muscle, a tissue, or an organ may have been dilatory or sluggish, and the elements of disease, therefore, possessing it, you will have roused to activity, and vitally cleansed it to a state of healthy functioning.

In vital considerations the power to breathe soundly is invaluable, for remember that being strong and vital yourself you are more able to control and influence to a state of health all persons who are weak or of feeble constitution. It will also give you a degree more control of yourself; and of those whose breathing is performed in an unconsciously automatic way it will often give you precedence.

A good plan in the exercise of your respiratory powers is to stand before an open window, or, better still, in a place among green foliage and rural surroundings, where you may get a fresh breeze and inspire the pure air of the day. There perform the different exercises as above; regulate your breathing so that the *inspiration* is a little longer in duration than *expiration*, which is really the natural function of the lungs.

Breathing in Relation to the Finer Processes of Nature.—The performance of deep and regular breathing, specially viewed in the light of development of mind and will, has a still further significance.

For instance, in exercising the powers of *inhaling* (afterwards holding lungs full) and then *exhaling* (afterwards holding the lungs empty), a moist heated state of your body may come about. This is a good sign if rightly understood and applied. When it occurs, what you have done is to have enlivened your whole system to respond to both the vigour of your mind, the strength of your emotions, and the energy generated in your system. The smallest particles of your body have been affected and made susceptible to, and now are supple enough to respond to, any power of mind or feeling you desire to exert upon them.

Assuming, then, that you have brought about perspiration and a heated state of your system, you should now endeavour to utilise it in the following manner:—Introduce into your mind some ennobling thought, or some idea of strength, power, courage, will, or whatever state you may at the time be desirous of developing in yourself. Hold it steadily and firmly in your mind; feel it as much as possible as an emotion, and remain concentrating in this manner until your body cools to its normal condition. In this way you will establish a sort of inner and subtle arranging process where your mind and your emotions will work in unison in effecting a change in your system, by, as noted above, acting upon the small particles which constitute your physical body, these will be

moulded according to your mind and will, as the cooling process goes on.

More will be said on this matter in succeeding pages, but let me here say that by performing the above practice, you really alter yourself along the lines indicated by the ideas and feelings you hold. If your thoughts were along the lines of strength, then you have developed yourself along those lines of *strength*; if power, then you have developed *power*; if love, *love*, etc.; and further than this, you have gained a fuller capacity for accommodating the life forces about you.

The activity set up in mind and body by disciplined breathing also establishes a corresponding change in your physical parts and tissues. Bear in mind the fact that the change will assume the state of mind you hold.

Inspiring breath upon some strongly-held thought or idea will increase its power and prominence in your system, and therefore in your nature. In the development of your mind and will select the very best of ideas and thoughts for your mind's occupation. When you have an exalted thought, breathe vigorously upon it, and increase its existence in you. When you are possessed of an exalted emotion, breathe in accord with it. When you are depressed, introduce into your mind a hopeful thought, and breathe upon it. Breathe vigorously and regularly always, and undesirable states will leave you, even as the injurious properties of your

BREATHING: ITS APPLICATION VITALLY 91

physical tissues will be dissipated from your system before an inrush of oxygen. If you are holding an intense desire for anything, breathe on it, and you will so increase its power, until, by constant repetition, the vital energies you accumulate will be so strong as to enable you to command the object of your determination.

CHAPTER IX.

THE NERVOUS SYSTEM.

YOU remember that in Table V. the function of the nervous system is the generation of nerve energy and the conveyance of life force over the system. We will now proceed to consider in respect of the foregoing observations some of the points and concerns of the nervous system.

Will you first note that the brain is the great centre from which the nerves of your body radiate over your system and to which they converge. This, I beg, will be very significant, from the fact that the brain, which is the recognised organ of the mind, plays so prominent a part in the cultivation and development of mind and will, and in transferring mental power into vital or emotional (nervous) energy, and thence into action.

So delicately constructed, so intricate, and certainly so complex is the nervous system that it is to be regarded as the physical organ, or combination of organs, deserving chief attention from all who would know exactly the movements

of their mind upon their feelings, and from their feeling to action or execution. You will find that the powers of respiration spoken of in last chapter, and those of the nervous system, are very closely allied, and they are responsible in a great measure for the energies generated in your system. All students of this department of psychology, which embraces the cultivation and development of the deeper and finer powers, will do well to become acquainted with the different processes and movements of the nervous system.

Weak and Strong Nervous Systems.—You already know how the matter of nerves makes itself very prominently noticeable in daily life, either to impel with courage, etc., or to depress with disorder. You know that on the one hand a weakly sensitive nervous system is wearying, irritating, and disastrous to its possessor. But you are also fully aware that on the other hand there is no greater nature-power in life than the combination of a strong and an exceedingly fine nerve sensitiveness. It gives the possessor the ability to appreciate and act in response to the finer and more exalted processes in life and nature. More especially is it a grand thing to possess a thorough control of all the different tremors and actions that the nervous system is capable of performing.

Here, then, are two extremes, weakness on the one hand and strength on the other. Between them is a grand scope for the acquisition of power

both in the direction of mind and will development, and also in the transmission of energy, as influence to others.

In proportion to the strength of your nerves and nerve sensitiveness, so will be your power to move to effective action, and also to effect a change in the lives of your fellow-beings.

Let anyone with lack of nerve balance come into contact with another of finely-organised and well-controlled nervous system—such nerves, for instance, as are capable of immediately registering upon themselves the fine impressions transmitted by the feelings of another—and they will, by the very power of the stronger, feel naturally submissive. This is a very practical magnetic fact, borne out wonderfully in human nature in the very minutest circumstances of life. Natural mesmeric power, with which all are so familiar, is embodied in all persons of such ascendant powers, of whatever character or quality they may be. In the presence of such persons, quite natural *mesmeric operators*, a subordinate person will always assume a controlled, restful, subdued, and *subject* state; a state which, when established in a sensitive person by psychological experiment, develops into such enhanced sensitiveness as is well known in the condition of mesmeric coma, or trance.

*The Intricate Complexity of the Nervous System.*¹
—Let us now see what principles of physiology

¹ See "Your Mesmeric Forces," etc.

go to support the above, and more especially the notions given in Table VIII. Physiological science gives a good foundation to students of Psychology as to the processes of vital force in its *projective* and *receptive* operations over the human system. We shall be able to see why and how the nervous system should be, and is regarded as the chief, the most complex, and the most intricate apparatus of the whole human system as we know it to-day. Discovering this, we may hope to deal in a more satisfactory way with items for training the nerves with a view to the development of mind and will.

The Nervous System, then, is the apparatus whose function it is to distribute and convey over your body that substance generally known to science under the name of Vital Force, Nerve Energy, and various other names. When this vital force is radiated and transmitted by the action of mind along the nervous system, and thence to manifest in action, it will be regarded as an operation of your *Will*. When by will-power it is transmitted from one person to another by vital, mental, or psychological processes, it is termed magnetic force, magnetism, mesmerism, etc.

Now the action of the nerves also takes place under a sort of respiratory process. The *projection* of it outwardly from the brain along the motor nerves will be the operation of direct will. The reception of it from atmospheres around, inwardly, by way

of the sensory nerves is the process of receiving impressions and energies. The course taken by the magnetic force in the case of a positive person is *from* the brain—by the action of will—over the nervous system, and off at the extremities. In the case of a negative person the direction is reversed, the course being from the outside surface or outside atmospheres inwardly along the nerves to the brain. The former, then, is the *projective* process ; the latter the *receptive* process.

Now every reader in their best state of mind will be apt to regard some of the following ideas as being somewhat singular, though interestingly so. But I will endeavour to give quite forcibly what are my convictions. These convictions I am expressing only after many times fearing to do so lest they may appear to be too speculative to make known ; but repeated experiences myself in the *reception* of energy from others, and from the great atmospheres around ; and also frequent confirmatory testimony from others of undoubted ability and character that they had experienced similarly, an, as it were, inrush of energy over their whole system, which happened without any tangible or visible cause, compel me to here give fearless expression to what I regard as the most reasonable description of the operation of the finer forces of nature over and through the human system.

Another View of the Complexity of the Nervous System.—Since it is a highly rarefied substance

with which we are concerned when dealing with vital-force, it is quite necessary to become acquainted with the construction of the apparatus whose function it is to fulfil the corresponding delicate duties of conveying such force through and over the system. A good notion of this may be gathered from some of the following statistics as to the construction of the nerves. Before proceeding with these, however, will you picture the nervous system as an organ the fabric of which is so sensitive to vibrations that it is capable of readily trembling or vibrating in response to any impulse directed from your own mind, or to any nerve excitement projected from another.

Here are the details which will succeed in conveying to your mind the desired notions. The Brain, the basic core of the Nervous System, composed of infinitesimal particles, is the great centre which, through the nerves, links the powers of mind and the deeper faculties with the physical impulses and actions. Its average area is estimated at upwards of 300 square inches, and, roughly, to contain about 250,000 cells to the square inch. This will give just an idea of the as yet inconceivably intricate construction of the human brain. But further, from this centre radiates the infinitely delicate fibres of the nervous system. See now—attached to each of these minute brain cells, each in themselves a microscopical centre, are nerves numbering, according to physiology, never less than

two and sometimes as many as four. These proceed in bundles and cords over the body until they are distributed in fibres of such a fineness as to make it impossible for a spot of the body to be touched with a needle point without it being felt, and the nerve action transmitted to your brain. The idea of the minuteness of these nerve fibres may be gathered also from the fact that the microscope has as yet failed to detect their ultimate ends. That part of them which is microscopically visible is calculated to measure in size not more than $\frac{1}{18,000}$ part of an inch, and it is considered by advanced physiologists that even these minute fibres, or nerve-force channels, may, after all, be, as we might for simplicity's sake call them, bundles of nerves. So much, then, for the construction of the nerves. Sufficient it is that we are able by such physiological evidence to fully realise what a tremendous effect it is possible for anyone to produce in and upon themselves, as well as upon others, when such a mechanism is set in motion by the combined action of a well-directed thought, a full and strong emotion, and a disciplined respiration.

Positive and Negative Action of the Nervous System.—The Nervous System may therefore be likened somewhat (if I may be allowed to use the analogy) to a tree, whose roots, imbedded as they are in the earth upon which it apparently chiefly depends, have power of absorbing the necessary vital elements for its sustenance, and supplying

through the main channel—the trunk—its branches, twigs, and smallest fibres. It then throws off these elements in the transformed condition as we know them, by the sweet odours and perfumes with which the atmosphere we breathe is filled. The human frame, however, has, in addition to the properties of the earth, to rely upon the higher and more rarefied elements, and also the vital energies operating between all human beings. But, for the analogy.—The Brain, a concretion of exceedingly sensitive nerve matter, constituted to be in subtle sympathetic touch with the mental and psychic atmospheres and elements around, absorbs them, and then conveys them along the large nerve trunks and cords, thence to the smaller nerve branches, and thus throughout the whole system until it reaches the microscopically minute nerve fibres at the surface of the body. Here, by the *projective* process, the magnetic vital energy operates, proceeding from one person to another, filling the surrounding atmospheres with influence, and causing the interesting results that we may note taking place as influence and power of character, life, and health among our fellow-beings. The nature of any transmitted influence, and the effect it will have upon others, will correspond with the health of mind, emotion, and body of the person radiating it. Hence the importance of full sound health of mind and body.

Then with the human system as with the fibres,

twigs, and branches of the tree in their process of absorbing the elements from the external, and transmitting them back along the trunks to the roots. The small nerve fibres collect, by the *receptive* process, different physical and semi-physical elements, and convey them as vitality along the nerve branches and cords back to the centres of the system.

Embodied in this is a very fine twofold psychological principle, the one principle suggested in my initial remarks in this chapter, and which I shall now endeavour to deal with on the firm and convincing basis hitherto observed.

The principle is that of an action, on the one hand *from* the Brain, of the impulses of mind, *i.e.* thought, power, ideas, etc., over the system, which, in correspondence with Table XI., shall be called *positive*; and on the other, *to* the mind through the channels of sense and vital nerve centres, which shall be called *negative*.

Very well, we will now proceed to consider the positive and negative action of the nerves. You have already gathered an idea of nerve transmission and reception of vital force, carried on in your system by an *outward* and *inward* process. Let your attention now go to the following Psycho-Physiological operation of your nervous system, it will help to further strengthen the idea of the relation between nerves and the operation of vital force.

Psycho-Physiological Operation of the Nerves.—
All energy you originate *in* and liberate *from* your

mind, whether such liberation takes place (1) Mentally — by projection of thought; or (2) Emotionally—by action of sympathetic nerves; or (3) Sensuously—by impulse from your brain along the nerves, and finally off in speech or action, and other sensuous channels, is classed under the heading of *positive* powers. All impressions which go to your mind either by thought projection (Telepathy); force of emotion; or sensuously, along your nerves to your brain, will be classed as *negative* power. The former you will clearly see is the power of one who exercises will, and the latter that of one who is subject to another's will. Again, the former of these is the positive process, and the latter the negative process.

Both these are powers in themselves. Singularly enough the majority of students incline to choose exclusively the positive power, expecting that it is naturally the all-dominant, governing, and only successful one. This may be so in a great measure, but a life spent in such a manner would be one of cold severity, separation, and eventually complete isolation, therefore non-successful. The processes necessary to success are the combination of both the positive and the negative powers. The best men know how to be the recipient of, and how to receive the life forces from others, and to utilise them. As a matter of fact, it is a sympathetic response to the energies of others which in itself necessitates a negative state, that keeps life moving healthily and

happily, and which really permits humanity to live on.

You will then bear in mind, that in the development of mind and will the positive and negative states, both, are essential to you. Understand at the same time, that, in using either of them, you will do so consciously and knowingly. This fact will especially apply when you are brought in contact with those of your fellow-beings who depend upon you and your power of resolution, and who require you to direct them in the performance of any action, to give them moral guidance, or in advising them in intellectual concerns. In fact, it is here that you would require to register—negatively—upon yourself the dispositions, feelings, and states of consciousness of such persons, which will indicate to you in a very subtle way the requirements of the one who is depending upon you. Having done this, and assuming that you fully understand your client, your next care would be to alter your negative attitude to a positive one, and so tune to the height of your own ability, morality, and intelligence the dependent states of your fellow-being.

The process of will may be described as the operation of a positive controlling force proceeding from your mind to effect a change either in yourself or another: or for the purpose of arousing a negative state in an unnecessarily positive person.

Psychological and Physiological Terms for Positive and Negative Processes, Identical.—It will be well

now to notice still further the support found in science to these two nerve-processes—*positive* and *negative*. By physiologists the nerves and action of the nerve force through the system are described in terms which from the psychological view differ, if they differ at all, only in the choice of words. The ideas are, in fact, precisely identical. They correspond very clearly and strikingly with terms already familiar to students of psychology, mesmerism, and kindred subjects.

There appears to be in physiology in this respect a very apt, though probably in most cases unconscious, prevision of the processes of the inner and higher mind and nerve forces as they move over the system. In this respect you will find every ease in distinguishing the important correspondence of ideas. They are as follows:—

TABLE XI.
NERVE PROCESSES.

Class I.	Class II.
Positive and Projective.	Negative and Receptive.
Centrifugal. Motor. Efferent. Outer. Exterior.	Centripetal. Sensory. Afferent. Inner. Interior.

Referring to this Table you will readily see how each name under Class I. expresses an equivalence with the other, and the idea they represent is synonymous with *positive* and *projective*. Similarly, too, is it, with regard to names in Class II., they are quite interchangeable terms. They express the same idea and are also synonymous with *negative* and *receptive* processes. You will also notice that they are arranged in pairs of opposites, and their joint meaning has a very striking, if not convincing, similarity with the observations previously made in connection with the vital processes going on in the system.

Passage of Nerve Force over the System.—Many and various means have been adopted for the purpose of measuring the velocity of nerve-force over the system. It may be interesting to record that the passage of vital force over the physical system has been measured by many eminent authorities, and it is discovered that it is slower in cold-blooded animals than in the human system. Cold retards, and heat accelerates it. These facts applied to the cultivation and development of mind and will by positive and negative processes denote very forcibly that when the system is made heated by the holding of any *principle* there is a more rapid action of nerve-force over the system. According to the present available evidence, the transmission of nerve-force is discovered to proceed at a rate varying from 90 feet to 140 feet

per second. These statistics, however, refer only to the operation of vital force among particles of the physical body. Those of you who have happened to follow in yourself the action of a thought as it develops into an emotion have no doubt an idea of the rapidity with which the impulse is transferred. There is every reason to suppose that the passage of nervo-vital currents, after being liberated from the nervous system, either by conscious psychological processes, by an unconscious liberation, or by shock, occurs at quite a considerable electric rate, the measurement of which will no doubt be vouchsafed as soon as sufficiently delicate instruments can be constructed to register so subtle a movement. Certain it is that the *effect* of any impulse in and upon yourself, or of the energies projected to another, will depend upon the initial impetus—mental or emotional—you give to it. The impetus can be regulated (1) by your holding a concentrated idea of what you intend doing, and (2) *will-fully* liberating it when you feel you have sufficient power to command your object. The object, as you are now well aware, may be either in ideal circumstances; in regard to controlling, mastering, and ordering yourself; or in influencing your fellow-beings.

The volume of vital force that you are able to command in yourself will depend upon (1) the extent to which you have trained your physical organs and tissues to health; (2) your keeping your

mind steady; (3) the control of your nerve states; and (4) the power you have over your bodily functions in conserving energy.

Powers Within and Without.—Your consciousness is the *reality* of you. Where your consciousness operates, there is your being. It—your consciousness—should always take precedence of that to which you can apply it. In this way you will always act from your deepest powers to the external of life, *i.e.* from Mind and Will to the performance of any action.

Interiorally acting consciousness expands eventually into exterior manifestations. The exterior should not be allowed to affect the interior, but merely communicate with it and be sanctioned or checked as the *mind* reasons and the *will* determines. There is the *within* and the *without*. The former is the causal process, the latter the effect.

The *within* may be regarded as being that point of consciousness most remote from the *without*. Between these two poles of *within* or *interior*, and *without* or *exterior* your whole being will move and operate.

The healthy state of being is where the interior nature is trained to hold continual ascendancy in one's being. To acquire good harmony you require to direct your consciousness in equal distribution among the organs and faculties of your whole being.

If your consciousness is exclusively engaged in what excites your physical senses, it must necessarily be disengaged from the INNER, and only the external of life and nature will be appreciated. But your consciousness may be disengaged from the exterior, and directed to act under the impulses of your inner nature; in such cases you are able to appreciate the inner, the ideal, the sublime.

CHAPTER X.

CREATIVE AND EXHAUSTIVE PRINCIPLES.

ADMIRABLE exponents have helped humanity to appreciate the powers of mind over body. We have had instance upon instance bearing out the fact. We have had assistance and instruction from the very earliest age of childhood in the power of mind over body, and in mentally suggesting to ourselves those powers which we would possess. Who, in fact, has not had much *realisation* after the operation of *ideas*?

Has not the world been taught over and over again that the power of determining upon something, the power of suggestion, auto-suggestion (or self-suggestion), is the very causal principle of man's conscious life; it is for good or ill, for betterment or retrogression. It is such teachings, coupled with personal experience and personal experiments in the directions of Mesmeric and Hypnotic suggestion, etc., that has resulted in evidence in support of the notion that mind is the interior moving cause of whatever we are, whatever we appear to be, or whatever we determine to be.

There is, however, special need for further instances in connection with mind in its operation in the brain and then upon nerves, and then from nerves to action. It is necessary that all students become aware of the power of accelerating the action of mind and will over their own system, in their actions, and over others. Let us now give a further consideration to these observations.

The Meaning of Principle.—Now, the settled rule for you in the cultivation and development of your mind and will is, that any action you determine upon should have a well-defined origin in your mind. In the development of mind and will this shall be called the principle, and I trust we are employing a term fully appropriate and comprehensible. The word *Principle* you will regard as a term signifying that interior movement which goes on in yourself of inspiration, conception, idea, thought, or emotion, and which precedes in your consciousness any impulse to feeling, word, or action. You will regard it as that which gives you the interior motive power to perform anything. These observations in connection with this term *Principle* will enable the following ideas to be the better understood.

Principles as Creative and Exhaustive Powers.—In succeeding pages there are practices given for the development of states of mind or emotion. Before passing on to these, however, it will be quite well to have a good introduction to some of the

principal states of mind and emotion that the human constitution is capable of exhibiting. Each one spoken of, as you will see in the following Table, will represent what may be regarded as a *principle*. The whole table generally will represent such states of mind and emotion as are, on the one hand *creative*, and on the other *exhaustive*, of life energies.

Let me, however, inform you that it is not presumed there is an accurately systematic arrangement of the states according to their worth and importance in your system, nor are they arranged necessarily in the order of their chief concern in your individual life. This is so, simply because, after HEALTH, which is obviously the first concern of everyone, it is impracticable to give such a table, since with different people different states of mind and different emotional states are necessary of cultivation. The most desirable state for one person may be unimportant in another. Any states for development will be found to differ according to necessity. All things judiciously considered, those states to which you are attracted are essential to you. For instance, some would suppose Health to be the greatest, and support me in this notion ; but others—those, for instance, who possess full health would perhaps choose Power as the most important principle for themselves ; and those possessing Power may, for example, regard Love as being the chief concern of their life ; and others, Courage, Determination, Kindness, Joy, and

so forth. Certain it is, however, that Health is the first and principal concern, and it is for this reason that, as you see, it has been placed first on the list.

The following is the list of states (moods and emotions) that you may, from time to time, discover to be operating in your being. They represent those which have the power of (1) creating or developing your mind, life, character, and constitution generally, and (2) those which tend to exhaust and destroy them.

TABLE XII.

PRINCIPLES.	
Creative or Positive Principles.	Exhaustive or Negative Principles.
Health. Hope. Sympathy. Courage. Joy. Love. Faith. Determination. Belief. Calmness. Desire. Cheerfulness. Kindness. Stability. Vigour. Trust. Self-possession.	Disease. Despondency. Callousness. Fear. Sorrow. Hate. Doubt. Dilatoriness. Despair. Worry (Restlessness). Listlessness. Depression. Anger. Peevishness. Morbidity. Suspicion. Timidity.

Provided you give proper care to your body and support to your mind, you will always do well to exercise those states which come under the heading of *creative principles*. All such energies exercised *from* your mind *outwardly* or received in your system *inwardly* are creative of energy and life force. Your mind and will, regulated by your judgment, will be the combined directing powers.

With every stimulation or excitation of any organ in your system there is a corresponding effect produced in your mind, and then, by reaction, more or less upon your whole body generally. Its impression upon your system will be in proportion to the vigour by which the stimulation is brought about, and the excitement produced. The operation of it may be governed by the power of will. Whatever you decide upon to occupy your mind, so will be the nature of the influence that will presently possess your body. Whether it is strength, weakness, courage, fear, hope, despondency, love, hate, sickness, failure, or whatever it be, so you will be prepared to find yourself affected accordingly. Constant repetition of any idea increases its power of influence in yourself, makes character, and finally enforces to the performance of corresponding actions.

It will almost be the particular power that is represented by the idea you entertain that will develop as your influence over others, be it boldness, timidity, confidence, or whatever it may be.

By this process there is a real building into your system of whatever you think or feel; you will therefore, quite naturally, train your will to lay hold of what is absolutely correct, pure, ennobling, and exalting. You will, to your own advantage, guide your thoughts and feelings in the direction of the creative principles. Your nerves you will train to respond to any *principle* your will determines upon. Your body also you will have under your own mastery, according to the *principles*.

Interchangeable Dynamic Force.—Few things are more essential to self-development and success than to have a clear view of the fact, that between your mind and body, and also between yourself and others, there exists an actually interchangeable vital dynamic force. Dynamic, I say, because by magnetic (human magnetism) experimenting it is discovered that this force does operate to produce motion or rest in either ourselves or others, and is further productive of phenomena of attraction and repulsion similar to, but far more subtle than, the power of magnetism that exists between ordinary physical magnets. Call the subtle force what you will, the fact remains the same, that human beings are attractive and repulsive by their life processes. Here, however, are some of the terms that have been used by different exponents:—Vital-force, Nervovital-force, Etheric-force, Odic-force, Psycho-plasm, Psychoplastic fluid, Magnetism, and numerous other names. These terms in themselves will convey to

your mind something of the exact idea needed. They will give the very necessary general conception of the whole concern as it occurs to the many minds. Vital magnetism is, however, an appropriate name, and we can very reasonably employ it here for all practical purposes as a general term.

Creative Activity.—Having given due regard to yourself along the lines of health and physical development, to your breathing, and to the processes of your nerves, the best and strongest method of producing creative motion in your system is by introducing any of the *creative principles* into your mind, projecting it over your nervous system, which in its turn imparts it to and permeates your tissues. After this, physical exercise, or action, will clinch it into ultimate strength. By this natural generating process you may train yourself to *think* states into yourself and become them. If, for instance, you think of any of the states mentioned in Table XII., you will, as it were, charge yourself with corresponding forces. Strange as it may seem, it is nevertheless a very forcible fact that when an idea enters your mind there are corresponding forces that rush in to support it, and the whole amount of the inrush is transformed into a correspondence with the idea. If, then, you centre your powers upon either one of the *principles*, applying the neutral, negative, and positive practices of *mind* and *will*, you can but expect it to

possess your system, and a constant repetition of it will establish it in your constitution.

You can get to know and understand yourself by giving attention to the different vibratory movements that go on in your nerves and body in ordinary daily life. If you do this you will find in each movement and each tremor a power indicated; and, whatever this be, it can be utilised as a key denoting the extent to which your powers are operating, and also denote the influence you are under, and which you will transmit to others as you come into contact with them.

Conserving Energy.—Concentration of mind, combined with a fixity of purpose and the power to *positively project*, is the supreme combination for all who desire to have the power of accumulating, realising, and transmitting energy. Coming into contact with different temperaments gives many opportunities for absorbing in a very natural, *receptive* way the life forces about you; therefore, mixing with fellow-beings should be regarded by all aspirants to mastery, control, and command as necessary. Remember there are always people to be met with to whom it is a blessing of health to be mastered: it gives their system a re-polarisation from dormancy to a different and better state. With others it is a blessing of health for them to have attracted from their system by a stronger temperament some of the unused and surplus energy they store. In this

respect a strong self-mastered and therefore magnetic character has the necessary effect, and will always be regarded by such persons as a life-pleasure to meet. Such a temperament energises the particles constituting the make-up of others, and thereby stimulates them to a healthy activity. Then again it is well to remember there are others of a positive and projective nature who are worth submitting oneself to for the same purpose of repolarisation. What better instruction can there be, then, than to get with people who are healthy, good, and strong; those who do so secure the opportunity of being assisted in reflecting and realising better states.

Stimulants.—Under this heading I would like to draw your attention to the creative and exhaustive processes from the point of view of stimulants.

Stimulants, according to medicine, produces a temporary increase of vitality. Psychologically it does not mean this so much as to excite to more vigorous exertion; therefore stimulants, generally speaking, may be regarded as necessitating in your system an expenditure rather than an increase of energy.

Any activity of the nerves from the internal or external effects a vibration of nerve force. But you will remember that there is a difference between the process of interior and exterior stimulation. The former—*i.e. internal* (Will)—operates from mind to brain cells, and thence over the

nervous system, effecting a change in the system that corresponds with the state of mind held. This you will of course regard—provided in such a case you are holding a creative principle—as creative ; but in any case the process would be one of *positively* effecting a change that would be beneficial or otherwise, according to the principle entertained. The latter—*i.e. external*—acting upon the nerves, sets into motion the nerve substance, affects the vibration of nerve force, and effects a vital expenditure which should be regarded as an exhaustive process.

Central activity, which includes desire and emotion, may either create or exhaust according to the *positive* or *negative* tendency of its action. For example, an emotion caused by a creative principle will be creative, but an emotion caused by sense stimulation, such as is produced by physical stimulants, would be exhaustive.

Where mind ceases to control either an emotion or impulse of sense, bodily and mental ravages must occur as the result. When the bodily powers are not capable of registering and retaining the impulses generated in your mind, the latter, by its excess of projective energy in advance of the capacity of your body to maintain it, must be undesirably affected, and would be likely to cause a physical derangement. Here, of course, you will see the necessity for having a body and system strong enough to maintain the impulses of a strong

mind. Stimulation and action of your physical body will increase its demand for support. Assuming that you have a strong mind and a weak body, action will enable your bodily powers to correspond with your mental powers. You will not confound increase of capacity with increase of vitality, for to sustain and maintain capacity necessitates corresponding supply of vital forces from interior sources.

Narcotics will act upon the system in a manner exhaustively; as the whip to the fagging horse they give activity alone to the system; they do not generate vitality.

There is nevertheless a use in stimulants, but the innocently unenlightened, in matters of mind and nerve training, are often inclined to hold the notion that a physical stimulant to the nerves is creative of life force. It is common knowledge, in fact, that among many persons capable of high nerve activity, especially those who pursue mental, artistic, psychological, and mystical matters—pursuits which from their very nature play directly upon mind and nerve powers—the taking of physical stimulants is a frequent practice, but it is very thoughtless, and, where an active mind and a highly-strung nerve temperament exists, often a dangerous one.

Stimulants, then, excite vitality to activity, they use it up, they do not generate it. Therefore to have a general view of the concern of stimulants,

only persons of lethargic temperament might obtain an advantage from them. But even in such cases the advantage is only temporary. Energy of mind is the natural stimulant, physical stimulants are its artificial substitutes. A moment ago I mentioned about a whip to the horse. Will you allow me to pursue this observation further?—Picture an exhausted horse slowing down in pace from fatigue. The animal receives a touch of the whip, this *stimulates* him, stirs his already depleting vitality, and he trots apace. Again he slows down with increased fatigue. He receives another whip stimulant, and once more he trots, but this time with less vigour. Again he is whipped, until by repetition of effort and stimulation he drops prostrate.

You have in this simple illustration a very good idea of what takes place in the human system by stimulation. It is a process of stirring and using up vitality. Any exciting stimulation of the senses from the external uses up nerve energy. It is just the contrary to the creative activity previously observed.

The Uses of Stimulants.—External stimulants may be found useful where there exists, as we have previously seen, lethargy or a satiety of energy—energy stored up and lying dormant. Where there exists insufficient self-power to stimulate the vital forces into health and activity, then a stimulant may be administered to move the system to the necessary vigour. But this activity,

again, is not creative of vitality, but exhaustive, since it uses up the energy to mould the system to the end for which the stimulant was intended.

Again, people who are burdened with excess of fat may take an occasional stimulant to advantage. But never should they do so, expecting that by stimulants alone they are increasing their natural powers of generating energy. It is the interior powers alone that can do this. There is a method, however, of first determining the mind to energise the body, and afterwards to partake of a stimulant so that the physical energies are made, as it were, more pliable to, and susceptible of, the mental projection. Yet here again you will remember it is not the effect of the stimulant that has to be relied on in bringing about the desired results, but the operation of the *principle*, right to the last impulse.

Replenishing Nerve Force.—Following upon the above, it would no doubt be very appropriate to consider the factors in replenishing nerve force.

To this end it is very common and customary among advisers in all cases of mental or bodily excitement or fatigue to recommend rest—in fact, to induce it. Rest is of first importance. In the more serious cases of vital exhaustion sleep is necessary, and when this is obtained there is a proportionate replenishment of life. Rest, then, either moderate or pronounced, according to demands of the case, is the great replenisher of energy.

The methods of gaining and maintaining strength of mind, nerves, and body are included under the three following headings :—

(1) Keep yourself healthily active, mentally, emotionally, and physically; this will keep up a healthy exchange movement of your vital forces throughout your system.

(2) After due activity, before the heat of your system ceases, rest long enough to allow your active energies to be settled into quiescence; when you are quiet, eat and breathe well. This will make provision for any waste that has occurred in your system, and supply you with fuel with which to work, and from which you will be able to absorb properties necessary for building up your tissues.

(3) Sleep, or proportionate rest. This will enable you to absorb into the tissues of your body, your nerves, and your brain the vitality you accumulate and generate.

These are the three essentials for the replenishing of the vital system, and they go to build up vigour and magnetism of body and mind. In fact, if you are feeling depleted of vital force, do for the time as sleek people do—eat well, rest well, move steadily, and take good rest—you will then soon feel replenished; best of all, keep your mind fixed, steady, and unmoved by the perturbations of life, environment, or circumstance.

CHAPTER XI.

PRACTICAL APPLICATION OF POSITIVE AND NEGATIVE POWERS.

WITH the foregoing processes continually going on in your system, and also between yourself and every human being, it is only reasonable to conclude that they may be either accelerated by practice or impeded by neglect. Effort or apathy in regard to any imaginable circumstance or condition of your life will determine the harmonious action of either of these. That they can be accelerated and developed is the special matter for attention in these pages, and how this is done can be easily exemplified from daily experience, among persons of industry on the one hand and indolence on the other. If you ask, then, what develops the processes in yourself, I shall answer—effort and action. If you ask what impedes them, I will answer—apathy or inaction.

Now since these processes have become, by observation of others, so exceedingly real and useful to myself as an ordinary member of mankind, and since I have been fortunate enough to

realise their advantageous operation both experimentally and in private affairs of daily life, I can be happy only if I succeed in conveying to my readers some sort of practical instruction in the employment of similar processes in everyday life.

Concentration of Mind upon the Body.—Among the many phenomena of mind and will is one showing that these powers cannot be concentrated upon any part of the body, or engaged in any emotion, or entertaining any idea, but the system soon begins to exhibit signs of being affected. This is the crux of the whole practical development of mind and will in relation to the body.

Try, for instance, to fix your mind and attention upon your leg, or any other limb, for, say, a quarter of an hour or twenty minutes, and, sooner or later, the limb will commence to respond to the energy of your concentration. The symptoms at first will be that it will become uneasy and restless, then warmth, or even heat, may occur; and at other times you may have extraordinary and peculiar sensations. Now supposing, at the time of concentrating, you held in your mind the idea and determination of strength and power after these symptoms had passed, you might very reasonably expect to discover strength and power in the limb you so stimulated.

Entertain in your mind an idea sufficiently strong and clear to move the energies of your

system into activity, and the notion will, in some manner, be projected into actual manifestation.

Impress a sensitive mind—and it were better if we are all healthily and wisely sensitive—with the idea of courage, and although it may be entirely absent hitherto, we shall presently see courage manifesting in proportion corresponding to the power of the impression given. Similarly, impress hate, or love, or any of the principles given in Table XII., and the susceptible nature will show itself as obedient to the impressions as would the obedient and affectionate child implicitly acting under the instructions and commands of the nurse, trainer, and teacher.

You will no doubt now very naturally ask for further practical instructions; and perhaps also you will supplement this by enquiring from what source I obtain my evidence in these respects. Presuming this, let me proceed to note and describe some of them, noticing first the latter of the two possible questions, and then go on to the practices.

Well, with regard to the source whence I obtain evidence, it is a pleasure to reiterate what I have said previously, that it is from no more profound a source than from simple everyday experience, tested and emphasised by mesmeric and hypnotic experiment.

Examples as Evidence.—As with all who are in the slightest degree observant of the manners and

characters of mankind, you cannot help but notice the positive and negative processes being brought into play. For example, taking simple extreme cases as illustrations, it is not uncommon that all persons who decide to put forth an effort to *impress* another, to *affect* another, to *assert* themselves, present a state that corresponds with a very easily recognised positiveness. They will speak firmly, they will look fixedly; they will more or less tighten, tension, and contract their system. In extreme cases their eyes will be glaringly fixed and tending to look downward. Accompanying all these there is an enhanced action of respiration. Now what else can this be but the outward expression of an internal *positive* state.

Again, you will notice that those who desire to submit, obey, and be impressed by others are careful, attentive, resigning, supple, unresisting, and relaxed. They are these either naturally or *willfully*, *i.e.* willingly. In extreme cases the eyes of such persons are turned upward, and there is a yearning expression of feature accompanied by a sighing inspiration of breath. Can this, then, be anything but indications of what we now understand as the *negative* state.

Now it is by simply applying consciously some of these actions and outward signs of the *positive* and *negative* states as they occur in others that will constitute practices for the conscious development of positive and negative powers of mind,

will, and body. The following, then, based upon evidence similar to above, will apply in addition to the instructions already given in Chapter VII. :—

Realising the Negative State.—In proceeding to cultivate and develop in this respect, secure stillness of mind in yourself. Stillness in yourself will also act as a substitute for any lack of necessary stillness in your surroundings. If you practise according to instructions given in Chapter VII., excitement in the exterior will not have much effect upon you now. However, whether you are at home, in the open air, standing, or sitting, in the activities of daily life, or lying in bed, produce Calmness, Stillness in yourself. Remember you are now to realise and command the power of imbibing and inspiring power and energy. Having secured stillness and calmness, introduce a thought—a principle—into your mind, and elevate your eyes. The elevation of your eyes should make you feel resigned and receptive, and consequently induce in yourself a preparatory susceptibility to surrounding influences. Now as it is a negative state you are producing, your uppermost thought and desire will be to make yourself receptive of the vital influences with which you have affinity. Next, while you maintain mental stillness and elevation of your eyes, introduce your chosen principle to your mind, then absolutely relax yourself. Allow your limbs to become supple and unresisting, which should complete all the necessary

conditions for *realising* a principle according to the negative state. This is really the state that you would produce whenever you wished to become the recipient of energies and forces, or to receive support from the subtle energies of the *Seen* or *Unseen*. You would remain in this position, and hold yourself in this negative and receptive manner, until you experience a glowing stimulation of your nervous system, when you will immediately inspire your breath; inflate your lungs; here you will have succeeded in receiving an influx of spiritual, psychic, mental, vital, atmospheric, or physical energies and forces, according to whatever *principle* you allowed to possess your system.

This state you will of course regard as being that which is, with more or less prominence according to circumstances, necessary before you can have the positive realisation of any state—or principle—that you may determine upon. As a practice you may take as long as your powers of supporting it permits you to continue. The repetition of the exercise will strengthen you in the ability to call up in yourself the *negative* condition at any time, and to hold it for any period extending from a moment's duration.

It is also a state which of itself represents extreme sensitiveness, and is therefore useful and desirable only when it is the necessary preparatory state to some intended purpose, or some determined action. Following on this is the performance

of the positive process which makes for ultimate realisation.

Let us now notice again for a moment the Neutral state.

Realising the Neutral State.—You will remember that in the previous chapters we observed that there is in regard to vital and nerve processes, as well as the mind, a state that occurs between the positive and the negative states.

It is the state of remaining fully tensioned on the one hand and maintaining it; or absolutely passive on the other hand and maintaining it, so that in both cases you retain the state practised, whether it be positive or negative. It will also serve to train you for studying and governing yourself in a central self-possessed condition under the influence of either of these processes.

Realising the Positive State.—Having imbibed energy by the negative practice, you may now proceed to give-off, centrifugally.

In this practice remember your intention is to project your energies, therefore you will hold your mind in a state of general firmness and determination in regard to the ideas you have in your mind or the object you have in view. Remembering previous remarks with regard to indications of positiveness in a person, you should in the practice of this positive state assume a downward position of your eyes. This will naturally enhance your power to be positive. You now, instead of relaxing

yourself as in the negative practice, produce tightness in your system by contracting all your muscles. In this state, as in the case of the negative practice, you will remain until you experience a nervous stimulation, then expire your breath forcibly, which will complete the positive practice.

In this practice you will see that the processes at work in yourself are (1) Mental concentration and fixity ; (2) nerve tension retained ; (3) muscular contraction :—

Separately these represent powers as follows :—

- (1) Mental concentration and fixity commands mental influences.
- (2) Nerves tensioned command nerve force.
- (3) Physical contraction commands stability of bodily powers.

Conjointly they constitute a whole realisation of any idea, or state, or *principle*.

Another important item in realising positive powers is that of maintaining firmness in the extremities of your body. When your feet are firm, steady, muscularly strong, and solid in their contact with the ground, your *will* is the more able to express itself in action and also to maintain its stability. When also your hands are tightly clenched, you will have a further grip of your intentions. Therefore in your *positive* practices, and in the general exercise of your mind and will, you will see that you have firmness in your

extremities. In doing this you will perform what people in the expression of their strongest powers will do, and you will thereby acquire the ability to assume appropriate *tightness* when minor occasions demand it of you. I, however, hope to speak still further of this in subsequent chapters.

CHAPTER XII.

MAGNETISM OF MIND AND BODY.

ALL persons reflect, more or less, the thoughts, moods, and actions of others. Also all persons are, more or less, original in some thoughts, some moods, and some actions.

Assuming opposite qualities to be of equal proportion, the good, or harmonious, is always capable of overcoming the inharmonious. That which is in harmony with nature and men is capable of overcoming what is discordant. That which is calm and serene is capable of subduing the confused and excited.

This law applies universally, and in all processes of thought, feeling, and action.

Persons of susceptible temperaments will, in proportion to their own susceptibility and the projective powers of others, reflect the states of others. In mesmeric experimenting this is especially demonstrated. A calm ascension of mind held by a positive person will generally still, subdue, or remove any excitement or confusion in

one who is susceptible. Similarly a calm attitude of mind held by yourself will generally suffice to subdue restlessness of body in yourself.

Mesmerically a subject or patient under the influence of an operator can be obstreperous only so far as the operator's abilities permit. This may occur with an operator in two ways, *i.e.* (1) Consciously—when he voluntarily permits it in his subject, but which he knows he can immediately pacify; and (2) Unconsciously—when by inexperience, loss of self-control, or ignorance he loses the power to control his subject.

This has a very important bearing upon the exercise of one's own natural powers over others, and points to the extent to which one's own conscious powers may affect others, and also where the reflection of one's own state may be seen in others.

Personal Magnetism.—There are many persons about us whose general influence is so commanding, so attractive, so saturating, that the most appropriate way to express their power is found in the term magnetic. Now this word is very frequently and very meaningfully used, and must signify something to persons using it, or else be an empty term. It certainly expresses a notion that the persons called magnetic extend their influence from themselves, and cause a tendency in others to become likewise—to reflect them. The notion is preliminary to the fact. Now in proceeding along these lines

you will find that the magnetic person is one who can command in a harmonious manner. To do this it is necessary that there is nothing disturbing in their power of commanding. Such persons have to know how to become at will one with their fellow-creatures. They have to be capable of becoming *positive* (projective), or *passive* (receptive), at will. Such powers and combinations are always attractive, and others will generally tend to reflect them.

Develop, therefore, the power of submitting at will to the influence of others as well as of holding the initiative in whatever you decide upon.

It is the knowledge how to regulate and conserve life force that will enable you to keep yourself in an *attractive* and *magnetic* state. Study the effect of people's influence upon you: how they move you; cause you to become relaxed or tensioned; and what centres and bodily organs are excited when you come in contact with them; whether it is your heart, your head, abdominal regions, or pudendum. This will enable you to know when to think, and when not to think; when to speak, when to refrain from speaking; when to move, and when to remain steady; when to approve, and when to resent; when to yield, and when to govern. Practising these in the very smallest detail of the daily life will soon teach you when it is the best moment to proceed in thinking or acting.

The magnetic state may be regarded as a state which, in ordinary life, is understood as being *self-controlled* or *self-possessed*. While you are capable of holding yourself so, accompanied by a definite purpose in your mind, your influences command. So soon as you relax you may be assured you are subject to an inrush of energy, *negatively*, either from an individual person, from many persons, or from the universal sources. In life and circumstance you will be able to use both your positive and negative powers to some purpose. So long as you know you have relaxed, you can utilise the inrush; but if you are unaware of it, then you become subject to it.

Positively you project power, and command obedience, to what, of course, you are assured will be to the advantage of the person whom you are influencing; *negatively*, you receive power, and transmute it to your own standard principle and character.

In setting out to practise these powers, take opportunity to think definitely, and to speak and act with meaning. There is really no better method known to me of developing perfection of will and character. If you require special points of guidance in this respect, it will be a good plan for you to imitate such measures and methods of life as you notice are adopted by others who possess the power, quality, or any special characteristic you may aim at. You will notice, for instance, their

bearing of limb, tone, and manner of speech, expression of feature, movements of body, etc., and practise them. This will be found wonderfully strengthening. Such imitation of an ideal will always be safe where it is adopted consciously and with intent; and, in this case, you will be imitating with a view to developing and strengthening your own individuality.

As the obtainment of magnetic ability comes about by training, thinking, speaking, and acting, positively and negatively according as circumstances require, there may be some of my readers who would like a few practical methods of developing magnetic ability. If so, they may adopt, whenever there are favourable and appropriate opportunities, the following exercises:—

*Practice for Developing Magnetic Ability.*¹—When you wish to exercise your powers *positively*, breathe very steadily, until you feel an inspiration of confidence; when this occurs, tighten yourself.

When you wish to command the attention and influences of another person, keep yourself tight until you can breathe freely and confidently, then alternate *tightness* with such steady breathing as you feel will dispose you with confidence. By keeping tight you will remember I mean, as mentioned in last chapter, that you will keep yourself at every limb, from extremities upwards, firm and rigid.

¹ See "Your Mesmeric Forces, and How to Develop Them."—FRANK H. RANDALL.

In addition to the positive and negative practices already given in preceding pages, another useful practice is to hold in your mind the *creative principle* of, say, for present purposes, self-possession. Keep your toes—especially your big toes—pressed firmly downward, your hands closed, lips compressed, nostrils distended, respiration free, teeth together, tongue pressing against the walls of your mouth, and your mind firm and steady to your *principle*. Here you have a practice which is very emphatic and strenuous, and one which tends to have a very emphatic effect in yourself and a command over others. Command, I say, because the emphatic tightness or tension of your own system will very naturally dissipate the tightness that may occur in those about you. Accompanying this practice you will remember to perform regular deep breathing, during which you *will* yourself *strong* and *stronger* at each respiration. This will have the effect of not only projecting from your system such energies as you intend shall proceed from you, but it will also re-fill your tissues with life energies, ærate your system, give sustenance to your nerves, and establish a general support to the idea you hold in your mind.

Practise the above *as an exercise* vigorously and determinedly whenever you have a favourable opportunity, generally when you are alone or with others who are engaged in similar exercises. Practise it *as a power* when you are in company

with others, being careful, of course, not to make it an exercise so prominently noticeable as to be objectionable to them. Practise it *gently, calmly,* and *steadily* always.

Modified Practices.—You may, however, discover that the simultaneous performance of the items included in the above practice will have too great a tax upon your strength and endurance. Or you may even find that circumstances are not convenient for the performance of them in such elaborate detail. In such cases do not turn from your intention, even though it may be necessary for you to temporarily desist. You may select any one of them—such, for instance, as downward pressure of your toes, firmness of your extremities, or compression of your lips. Hold persistently to the stability that a single item enables you to evoke in yourself. You may even find it convenient and advantageous to alternate the different items separately as practices, and thereby train yourself to adopt with ease either of them, as you may find most suitable for an occasion.

Remember that constant practice, by effort, to cultivate any power in yourself will eventually establish it as a permanent power in your make-up, in the exercise of which you will require, finally, to exert no conscious effort.

Influences of Others.—Just another word or so with regard to exercises. Students repeatedly ask what is the best thing to do under circumstances

where they can do nothing but submit to the overwhelming influence from others. That this is a frequent occurrence is quite a fact in life. No better method is known to me than to be always prepared to meet better persons than yourself and those who can actually and without any ill effect upon yourself command you ; and also be prepared for difficulties in the exercise of your will and determination. Remember here the conscious negative process. When you feel you must submit to a stronger temperament, then first be thankful you have met one, for there is an opportunity for your being polarised up to another standard of strength or ability, whether it may be mental, moral, or physical. Submit then. Your negative practices should here stand you in good stead. But submit consciously and voluntarily with a view to betterment, retaining in the deepest and best depth of your nature your self-possession. The powers in you which another person can naturally command will relax as soon as you entertain the notion of submission, and a responsiveness between you both will ensue. By this interchange a strengthening on the one hand (in yourself) will take place, and on the other hand a further support of the powers already possessed will be experienced by your master. So proceed the natural mesmeric powers between all beings. When you are master, natural support will be given you by all your sympathetic subordinates.

In submitting—being the operation of negative power—you may ensure safety to yourself by *willfully* deciding to relax yourself to stronger forces ; that you will meantime and so long as beneficial commanding power exists, remain obedient, abeyant, and absorptive of the controlling influences. By this you will become them, you will reflect them.

Supplementary to above, you will, of course, have previously prepared yourself in positive thought sufficient for any necessary defence against undue influence upon yourself. When the controlling forces have been withdrawn, and you have successfully passed through the ordeal of submission (negativeness), conserve and utilise the new energies by the due performance of the positive *practice*, and be prepared to exercise it in yourself naturally when opportunity and occasion offers. You will have gained by this another degree of self-mastery and positive power, and, of course, in proportion to this, so will you have made yourself attractive and magnetic in your ability to wield successfully your powers of mind and will.

Utilisation of Inner Sensations.—The positive practice of tensioning the muscles and limbs, which has, for the sake of simplicity, been termed ‘Tightness,’ will always effect an activity of your nerve energies, and new and strange sensations will follow which you will do well to watch. Immediately after any excitement in this way—excitement

of either mind, nerve, or body—remain absolutely passive. Remember you have produced, by the strenuous *tightness* of your system, a state which, when relaxed, assumes temporarily a high state of susceptibility to those forces around you which you have generated, and which will correspond in nature to the quality and pureness of your newly-determined energy. Utterly resign yourself. Think of absolute rest and absorption. Resignedly breathe recuperation.

It may be useful and interesting for you to know that some students under such conditions as above find it advantageous to picture in their mind something ideal, thereby inducing an exalted state. You might try it at your will, accompanying which you ought to perform the inspiration exercise. This is no doubt the very best practice that can be adopted after the exercise of any strenuous effort. Many in trying it experience a distinct influx of vital and subtle forces, sublime, powerful, etc., according to the idea (principle) held.

CHAPTER XIII.

MIND AND WILL AS APPLIED TO OTHERS.—

PART I.

FOLLOWING upon the lines of previous chapters, it is not now difficult to see that there are in daily life at least three very prominent powers by which impressions are received and communicated. Let me give them:—If in life you see an action performed, you have an item of evidence in connection with the life of the performer. Receive, by registering in your nerves, an emotion from another, and delineate it, and you arrive at the character of the person, and also have material for knowing their possibilities; and further, by the power and nature of the emotion so registered you may calculate upon their probable next actions. When, however, you register a thought, by recording in yourself the silently delicate, though often distinct, mind sensation of another—the thought-process—the thought-action—you have immediately a key to their motives, emotions, possibilities, and actions,

and all that their personality includes. By such impressions you may diagnose the innermost nature and foretell and deal with the life that will result.

Act, Emotion, and Thought.—Now it is an obvious fact that among persons whom we daily meet there are those whose consciousness, or may I say intelligence, can be appealed to, by one, two or any of the above-mentioned processes. It is also a fact that the same applies with regard to persons directing consciousness or intelligence in others. Some there are to whom action, and *sense* impression, representing sensuous consciousness, are the only intelligible evidence in life. Others, whose constitution is of a more sensitive nature, are capable of delineating to themselves by *feeling*, *i.e.* that impulse which precedes an action, and which exists prior to an intended act. And there are others, further, who, still more sensitive to human motions and emotions, are able to decipher the *mind* of another. The process that operates in deciphering the mind of another is that of a subtle *mental* choice, a mental *feeling* of relaxness or contraction, a choosing that is regulated by the ease or difficulty with which the movements of the mind harmonise with the mental states of thought-processes of those brought into mental contact.

Thought activity, emotional impulse, and moods and dispositions are therefore really to be regarded as activity of your own various powers in relation

to the different elements of nature and the various degrees of susceptibility in others. By this you understand me to mean that whatever activity goes on in yourself, be it activity of the limbs, organs, nerves, or brain ; of the emotions, or of the mental or psychic and higher powers, there are corresponding forces in and around you and in others which you set in motion.

There will, I am sure, be, to all who give them a consideration, a conviction of truth in these observations. They are arrived at by experience, experiment, and analogy, and very reasonably so, as denoted in preceding pages. Experiment, judgment, analogy lead us to have full confidence in the inner and higher processes of nature. Equally, too, can we get confidence in the eternally rarefying elements and the processes of thought and psychic forces.

If you can picture a person capable of consciously wielding the powers that correspond with the incomprehensible, then you can picture the embodiment of tremendous ability to influence humanity.

Let us now pass on to the chief factor in influencing others.

Sympathy—Responsiveness—the Chief Factor.—The power of successfully dealing with and influencing others lies, as we have seen, in the ability to delineate their state of mind, emotion, or body, and to dissipate from them what is

undesirable, and in its stead to establish harmoniously a creative principle. This is done by *sympathetically* registering the states of another in yourself, and, when so registered, to transform them. The transforming will occur as the result, on your part, of a skilful application of the positive power by which you act upon the mind, nerves, and body of the person whom you intend affecting, and in so doing re-polarise their life forces to the healthy states you possess yourself.

Not in my recollection, if ever, have I experienced or witnessed any bad results from the application of truly sympathetic mesmeric power. I say 'truly sympathetic mesmeric' because I desire to give the right impression against including under the heading of mesmerism such methods, boisterous and mind disturbing, which meantime fall under the heading of hypnotism. This matter, however, I hope to have the pleasure of returning to presently under a different heading.

In appealing to anyone for the purpose of affecting a change of state in them, or impressing them with any definite idea or influence, sympathy is the factor. Psychologically this fact is emphasised. If you desire to affect a healthful change in another, a change either physical, moral, or mental, establish sympathy. If you desire to be a successful healer of another's ills, practise and learn to use sympathy. If you determine to establish your *will* over another, do so in sympathy. Its effects

are not only appreciable but more permanent than those of any contrary measure. In fact, to be successful in transmitting any energy or power from yourself to another, the first grand state of impressionability—the state of susceptibility to impressions—to be produced between yourself and the person over whom you determine to exercise any influence is sympathy.

Sympathy brings yourself as the projector and another as the recipient into natural communication, and when it is produced enables the currents of force to operate between you as if there were one full life atmosphere uniting you together.

By positive control of yourself you command the operation during sympathetic intercourse. By negative submission to you a recipient is benefited.

So important a factor in the practical application of your vital and interior powers is sympathy, that any slight break in the sympathetic connection between yourself and another will prevent your establishing what you most desire. Therefore maintain sympathy, and your life connections are held.

Cultivation of Practical Sympathy.—Sympathy belongs to the *principles* that are creative. It is warming and life-giving. It is always a smooth mellow power. In mellowing it enables energies and forces to reach and impress the deepest recesses of human nature. In it there is a power at once subduing, penetrating, and saturating. Weak and

exhausted bodies, sore and heavily-affected hearts, and dull and overtaxed minds, are, in common everyday life, re-harmonised and enlivened by it. Its power has that practical value which few persons do not know the value of when support has been required and obtained from another. And it can be seen operating simply, but nevertheless beautifully clear, between two persons of like bent, who have elected to become mutually supporting of and dependent upon each other's sympathetic responsiveness.

In matters of sympathy it is not so much, if at all, the bestowal of worldly possessions that we shall consider here, as the conscious and benevolent exchange and imparting of life-energy. We will nevertheless give a passing notice to the fact that the *action* of bestowing worldly possessions is a very commanding one, and will often provide the physical necessities of life. But physical concerns are not the only concerns of life and existence. For instance, I am at this present moment aware of a person replete with wealth and riches who lacks the life-giving, the life-sustaining principles, and is the sadder for every item of worldly possessions that he cannot melt away or transmute into volumes of sympathy. Money for the present obtains for him pitying sympathy from occasional persons. But from these merely for a period of a few months, since the only response that can be obtained by them from so pitiable and unsym-

pathetic a person is money. But life is worth more than money. Numbers possess wealth, but not sympathy, and in lacking sympathy, lack life. Possess sympathy and you have an inclusive power over anyone, rich or poor, who has not. So much, then, for these few observations. The real points to be regarded under this heading, from a psychological point of view, are the demands and powers of a sympathetic mind and will upon others.

Now sympathy, understood psychologically, is the power to hold and be affected by corresponding feelings of another. By being 'affected,' you will understand that it, too, means the state of being affected *positively*, and therefore controlling the operations of sympathy, as distinguished from being affected *negatively* and consequently controlled by them. It denotes the power to be affected by another, to receive and be re-created, to hold and control, or to transmute from undesirable to desirable conditions.

I know of no better methods of cultivating practical sympathy for the purpose of exercising a sympathetic mind and will upon others, than to be constantly engaged in dealing with the griefs, sorrows, and difficulties, small or great, of another. Certainly to recreate yourself it will be advisable that you get with persons of stronger sympathetic powers than you possess ; here, of course, you would find the use of being able to call up in yourself the negative—receptive—state.

Aspirants to the power of sympathy will do well to set out experimentally in the above manner ; to set out with as much determination for success as they would in the case of training any limb or organ of the body ; to endeavour to excel in sympathy anyone they meet ; to be as good-spirited as their fellow-beings. If meeting one in grief, despondency, pain, or in any of the states represented under the heading of the *exhaustive principles*, to dissipate their ills by introducing into their minds creative ideas of hopefulness and relief ; into their feelings warmer emotions ; and into their tissues, life force and strength.

CHAPTER XIV.

MIND AND WILL AS APPLIED TO OTHERS.— PART II.

IT is a certainty that the more anyone considers matters respecting human possibilities, the more sacred, beautiful, and useful does the study and the resulting knowledge become.

Knowledge of Human Nature.—Is it not a fact that the knowledge of human nature in regard to its senses and exterior processes, its finer and hidden life powers, and its subtly potent soul and deeper forces, embraces all the interest, impetus, and emulations in connection with all known pursuits. Meet an earnest person, and you shall find that whatever their study is, it is directly or indirectly in respect to, and turns upon, the problems of human nature, and human nature's concern.

The study of human nature certainly actuates all other studies, and the knowledge derived from the study of it is applicable to all other attainments.

Know human nature and you have arrived at the core of understanding.

Human nature is, however, a strange compound. The best way to know it, if not the only way, whether in general or individual, is to know one's own powers, and then translate them into correspondence with human nature.

Here, then, we will notice something in connection with self-knowledge.

Self-knowledge a Supreme Power.—Man, the “microcosm of the macrosom,” the little world of the big world.

In understanding one's self in relation to others, it is necessary to proceed to discover how one's own powers work from thought to feeling, from feeling to action, and action upon (*men and things*) in external life.

Having decided upon a course or *principle* of life, train yourself to (1) think your thoughts consciously in accordance with it; (2) discipline your feelings—*i.e.* your emotions—to work in harmony with it; (3) speak knowingly and act rightly, and arrange these in accordance with your principle.

When your actions are harmonious with your mind's choice, and you have a clear conception of your intentions and purpose, then your life, character, and ability will lie before you obedient to the determinations of your mind and will.

When you have arrived at the knowledge of your thought-dispositions—the very initial pro-

cesses of your conscious life—you have arrived at the subtle compound that moves humanity; knowing these, you will possess the key to human nature. Here you may proceed confidently to move others at the point of *thought*; quell disturbances there; calm and stir their emotions as necessary for their welfare, and affect and heal them in infinite ways as a natural consequence.

By self-study you will discover where your fellow-men differ from you and you from them. Some have one power, others another. Some have many powers, very few possess all. *You* have your own powers—these are your concern. Knowing them, you make yourself a centre for radiating energies. To this end, then, let me call your attention to the following :—

Self-diagnosis.—If you would study and practise the power denoted under this heading, it is a good plan to watch and supervise every sensation, emotion, and thought that engages you. By so doing you train yourself to more successfully diagnose distempers and ills of those with whom you have to deal. Now, it is when you are in the most extreme states of mind or feeling that you have the best opportunity of dealing with and diagnosing yourself. Let it be pleasure, pain, perplexity, sublimity, or whatever state occurs, study every point and power it represents. Note the effect it has with you and might possibly have upon you. Follow its movements in yourself until its activity

subsides into serenity or any state you determine upon. For instance, supposing you are feeling extremely worried, you would apply all the above measures in respect to it ; see, however, during the whole time that it has no controlling influence over you, but so soon as you become aware of the opportunity of gaining control of it you would introduce into your whole system the principle of hopefulness, calmness, or whatever you might choose. The knowledge of success in having attended to, watched, and commanded yourself throughout the ordeal, which might have overcome you in some manner and have left an undesirable state, will greatly enhance your confidence and increase your strength of will against any future worry. Whatever experience you pass through in this way adds to your own total power, as well as to your power of influencing others.

With regard to dealing with yourself to the end of self-knowledge, self-control, and magnetic power, adopt something of the following method. If there is anything of an extremely pleasant nature engaging you, call up in yourself a consciousness that pleasantness might be a means at any other time of diverting your mind from its purpose, or influencing it undesirably, and that if you are not on your guard now, it may make you all the more susceptible for later recurrences of similar states. You will therefore determine to be not so indulgent of as interested by it.

In this way, though you permit its healthy effect upon you, you nevertheless govern its power over yourself; and, remember, in doing this, you make yourself more capable of dealing with persons who suffer from indulgence of pleasure. If, on the other hand, it is something unpleasant, be not so desirous of its absence as happy to have the opportunity of testing your powers of endurance, so that when others are overcome by similar difficulties, and are suffering even bodily, nervous, or mental disorders, thereby as a great many do, you may readily command them to hopefulness, health, and the power of endurance. If it is any other extreme, deal with it in a manner appropriate. If, however, it be neither pleasant nor unpleasant, but a serene state, then retain it as long as possible, holding yourself in harmony with it, and recognise it as the central pivot upon which you will move in mind and intention, and from which you will direct your powers. Regard the principles of serenity and calmness as your guiding states of consciousness, from which you will deal not only with others, but with all that goes to make up your life.

In knowing yourself in this way, you have powers which will guide you in the control and treatment of others.

Principles that are applicable to yourself may be regarded as applicable to others. It will therefore be an advantage in your own life, and in dealing with others, if you are able to readily arrive at any

states occurring in them. You would then apply such methods for effecting in them a change from bad to good such as you would were you acting for the direct betterment of yourself. This applies in every human particular—mentally, morally, and physically. A little practice in this respect ought to soon show you that whatever state of mind, emotion, or health *you* possess, you will, as a positive temperament, communicate it to another, and cause it to become more or less an abiding feature in their constitution.

Diagnosing the States of Others.—I know of no better practice for developing the faculty of diagnosing states of others, than to first get into sympathy with them. To do this allow yourself to assume—for a short or long period—the attitude of sympathy, explained in previous pages, and then to register—*negatively*—upon yourself the state that another holds. It is indeed such a very successful practice that some people whom I know have developed marvellous faculty for diagnosing states of others. Sensitive temperaments as well as mesmeric subjects frequently manifest keen diagnosing powers in this manner. It is quite necessary though, that during the performance of negatively diagnosing in this way, that you have a care you are not overcome by the condition or state of the one whom you intend diagnosing. This, however, need not at all happen so long as you are capable of assuming at will, the before-mentioned *positive* attitude.

Now, having by the *negative* state permitted yourself to be absorbent of the states of another, it is necessary that you think upon their condition, and then delineate it to yourself, acting in regard to them just as you would if you were dealing with, and dispersing, something existing in your own system. You would, of course, steadily call up a state of strength, a *positive* state, transmute the influences and energies you absorb, and so, by a re-polarising process, produce, first in yourself and then in the person you are treating, a state of health and vigour of mind, nerves, or body, as the case may be. Needless to say these processes can be seen to be going on, generally unconsciously, between all people. In everyday life there is this natural, harmonising, and healing process in operation ; and only when sympathy is overtaxed, or confidence fails to maintain a hold of its *principle*, is there recourse to or necessity for external aid. Between mother and child, between the strong and ailing, between the hopeful and the depressed, between all and all, these natural processes operate, and are always effectual in proportion to the sympathetic interchange of life forces.

As it is an important matter, let me endeavour to give some further truth under this heading.

For the purpose of practice it is again better to deal with extremes. Choose, therefore, as your subject for treatment, distempered persons. See, however, that they are ready and willing to be

attentive and non-resisting to you. As regards surroundings, quietness is the best for beginners—it permits proceedings being carried on without distraction. After a little practice the activity of persons around will not be distracting. Select a room, or surroundings, that are quiet and free from disturbances. You sit near your client: take pleasure and interest in being alternately puzzled by, and then succeeding in diagnosing, item after item of his or her nature. Each success will increase your power. Your intention should be to leave no disposition agitated that should be serene, exhaustive that should be creative, or still which should be active. Whenever you feel the most free in thought, in word, in act, then is your time to inspire confidence, and there will generally be a yielding of suitable and necessary response in your subject. Here, directed by your own intuitions, you may, by silent thought, by energetic emotion, by word, a movement, or a touch, effect the necessary impressions. Inspire each time you have a greater desire and intention to know more of the person with whom you are dealing. Sympathy between you will soon follow, and then you may proceed to *positively* direct as conditions or circumstances require.

You will remember that the above is a practice. Constantly adopting it, accompanied with efforts to be accurate in your diagnoses of another, will enable you to apply your knowledge under normal

conditions of everyday life and affairs; and where, before, you may have had to labour to succeed in knowing your fellow creature, you will be able now to delineate the states of others quite spontaneously.

CHAPTER XV.

SUPPLEMENTARY.

YOUR INNER POWERS OPERATING MESMERICALLY.

PROBABLY I am right in concluding that most of the readers of these pages will be those who take a special interest in not only psychological but also occult matters. It may also be true that there are but few who have not a natural tendency to peer into the hidden, mystical, and profound affairs of life and being. Indeed, it is evident from the very fact of a person being attracted to a study of psychology that such a one has in their make-up, those tendencies that incline and enable them to appreciate the study of the hidden mysteries of nature and science. You will understand this to refer to those things of life, nature, and science which are more exalted in human consciousness than those of ordinary physical concerns and affairs.

Obviously the place of psychology in human

evolution is that of giving a confident introduction into the intricacies of mind and soul, thought and feeling being the medium of experiment. As a science it has its basis upon human actions and human tendencies as well as upon physiological facts, which latter constitutes an immense power in assisting conviction. Psychology also opens up scope far away into the subjective.

No student of psychology can afford to overlook the powers of mesmerism, hypnotism, suggestion, magnetism, etc. ; for while, on the one hand, they give a firm groundwork to all nature studies, they also take lovers of human nature into the inner and psychic realms, where vast fields of research lie before them. It is in this sphere of mind and human faculties that we discover the often-regarded semi-magical powers of man. Semi-magical because they are concerns beyond the conception and application of those who would confine themselves exclusively to affairs of ordinary mundane life. It is here that we become acquainted with the processes of soul, mind, and vitality, as they operate between all human beings. And it is here where we discover the action of mesmerism and kindred subjects.

Mesmerism not Mysterious.—No new thing is it to learn that all persons are really capable of exercising apparently unaccountable and sometimes mysterious powers over their fellowmen. Mysterious, it may be said, but they are only so

to those who are unacquainted with them. They ever have been wielded. History informs us that all along the line of ages the human race is studded with the appearance of beings who have possessed supernormal powers; those powers combining the *inner* with the *outer*, the *spiritual* with the *material*. But, though apparently miraculous, and regarded as such by the profane, we may do well to remember that they are still natural. The laws are more understood to-day perhaps than ever they were. From the ancient Egyptians to Christ, from Christ to the present day, there is a continual recurrence of men of dominant power, of mystics, magicians, wonder-workers, etc, each representing a place of man in nature. Among these, about a century ago, was one Anton Mesmer, whose name stands prominent in the annals of history. Whatever he may have been, or whatever the world may have thought of him, his profound duty is now quite clearly that of having re-introduced to the world those occult processes of the human constitution that had been previously periodically given to the world; and his methods of so re-introducing them were those embodying what are known and practised to-day by experimental psychologists.

Though much combated by his contemporaries and successors, and under great difficulties, Mesmer succeeded. The germ of truth which he then kindled to life and activity appears expanded and

developed before us to-day in the form of Mesmerism, hypnotism, healing art, and the several different psychological branches, of which, no doubt, most of my readers will be well-informed.

Needless to say that at this present time the world is more than interesting itself in the hidden and latent powers of mankind, and most thinking people are setting about a serious consideration and study of them. It seems that the time has come. And perhaps never before in this age of man have these powers attained to such a height of practicability in life, or have been sought after with as much sincerity. And they must necessarily grow and develop as all else does. It seems that the combating and attempts at suppression have merely more deeply rooted them in the human constitution. And what do we gather from it? It indicates a natural development in the human constitution of the inner and higher faculties, and the becoming aware of the unseen forces that play around and govern humanity.

That mesmerism and like subjects have an interest among us is evidenced in the fact that the proverbial "Man in the street" is, as previously observed, generally ready to entertain a conversation—if only a critical one—on the matter. May be the mind of some of my readers will, as I mention hypnotism, etc., at first settle upon something of a public hypnotic entertainment nature,

and enquire rightly, "Well, is that the errand and purpose of Mesmerism?" I answer, half smilingly, "No!" It is no small fact in regard to inner powers that they may, like all other powers, be wrongly directed and misapplied. And in the case of a mercenary hypnotic performer, we are sorry to see it prominently so. Under such conditions, the very natural powers, owing to their being directed into channels which feed the desires of a gathering of spectators eager for entertainment, become distorted, and then undesirable, and often evil. But even in this direction, if one is at all inclined to search for truth, there is a great opportunity for so doing, for the phenomena that occur are points of study, and cannot but appeal to one as being the representation, distorted as they may be, of such hidden and powerful influence which every human being is capable of wielding to both his own and others' advantage, under more refined and appropriate conditions.

There are few minds but are attracted in some way to the mystical. Hence the great tendency of mankind to entertain at least a notion of the unseen—a God. Human consciousness is naturally a sort of central point, on the one hand of which it gets into touch with the physical and mundane things through its five senses; and on the other hand into communication with the unseen and spiritual.

The Errand of Mesmerism, etc.—What, then, is the errand of mesmerism to humanity? It brings with it the truth, that embodied in the abilities of all persons are those natural nine powers and processes more or less developed. Where they are undeveloped they may be cultivated. Do we not esteem undistorted nature more highly than that which the artifice of man has constructed? The Inner will always be preliminary to the outer. The Unseen preliminary to the Seen. Then, we set out to become acquainted with how our powers operate mesmerically.¹

It is a grand thing to become aware that each of us has some special duty in life, but it is grander to know the very wisest, best, and most powerful means of performing it. We shall have done a great deal towards discovering this by studying the laws that operate between ourselves and our fellow-beings. If we are students we welcome the psychology that can teach us this. If we are philosophers we hail the revelation of hidden truths. If we are scientists, then we can no longer shy at the phenomena occurring in the realm of supra-physical, and under psychological experiment. Should any think themselves unable to be concerned with them, then, whether they voluntarily incline to accept them or not, they must of necessity come under the process of their action. If we are

¹ See "Your Mesmeric Forces."

Christians, then we hail the truths of moral, mental, and physical healing as fulfilling the prophecies and predictions of the Scriptures. Whatever we are, we make bold to consider them, letting our minds be always freely open to the truths and powers that await to manifest through us.

Mesmerism and Hypnotism.—These are regarded by many as identical ; but, rightly understood, the former refers to the direct operations of your inner powers, *i.e.* your Spiritual, Psychic, Mental, and Vital powers upon others; while the latter refers more to the results of continued stimulation of the physical senses of either touch, taste, smell, hearing, or sight upon the different faculties of the mind. I would not be understood to exclude by this observation the powers of *suggestion*, which come under the heading of means of accelerating psychic processes. Suggestion, governed by inner processes, gives greater impression to any idea introduced to the mind. Mesmer himself appealed to his clientele through the channels of the physical senses, which would already affirm the usefulness, if not the necessity, of sensuous *suggestion* in psychological matters. Nevertheless all students of higher psychology should become aware of the very necessary distinction between Mesmerism and Hypnotism. Experimental experience leads one to the recognition of the fact that, accurately speaking, Hypnotic methods are mainly physical, whereas Mesmeric or vital methods are, in addition, psychical.

*Mesmeric Qualifications.*¹ — To exercise your power over others, it is necessary that you should be healthy and strong (1) in mind, (2) in body, so that there is about you what all are willing to term a *personal magnetism*. *Strong*, that you will be able to meet any demand made upon your vital powers when meeting others of vital strength; and *healthy*, that the influences you impart to others shall be not only positive and commanding, but invigorating and beneficial to them. If you happen to lack in either of these, a few methods for setting about developing them will be found in the following:—

Concerning the Development of your Mind.—You have already, in the preceding pages, the practices with regard to the creative principles. But the idea will no doubt bear reiteration, therefore I will again say that, for the purpose of getting to know your mental capabilities, and to enable you also to discover where your points of weakness lie, there is no better or more practical method known to me than (1) to practise your own powers, and (2) to mix with persons of better ability than yourself. Further, I can well recommend here, as I do in ‘mesmeric forces,’ a phrenological delineation. I know of many persons of most admirable character who are glad to attribute the commencement of their life’s satisfaction to simply a phrenological delineation. The Phrenologist will give you a

¹ See “Mesmeric Forces.”

table which will enable you to, as it were, refer to yourself by chart. His is a science that sets out to show you the links connecting your mind with your moods, tendencies, aspirations, etc. Study yourself earnestly from a phrenological point of view, remembering that in knowing yourself you may more readily understand others, and also that the more control you obtain over yourself in the direction of your many powers, the greater will be your natural, and eventually unconscious, influence over others.

It will be through the knowledge of your own special capabilities that your best success will be attained.

Regarding your Body and its Various Organs.— You will remember your physical body is a centre from which radiate the energies and forces you generate within it. Your eyes, your hands, your feet, your lungs, your nerves, each have their special function as instruments through which your inner powers may be expressed psychologically upon persons with whom you come into contact. You will therefore set about giving them their appropriate exercises, train them as follows to readily respond to the positive and negative powers of your mind and will :—

Consider your Eyes a most Potent Physical Factor in transmitting impressions and energies to others. This fact, I suppose, you will have no difficulty in conceiving, since it is well known that,

by the expression of the eye, and in proportion to the energy any mind is capable of projecting through the gaze, human nature in its deepest parts is affected.

Gaze into a person's eyes and there will result a movement of either their or your own soul powers. If you are positive and they negative, you move them. If they hold superior positiveness, you are affected. Train your eyes, then, to gaze steadily and with strength. Performed vigorously and consciously, such training is expressly satisfactory in realising the powers of mind and will in yourself and upon others.

Now, to further cultivate the *expression* of eye—while engaged in practices, introduce a definite thought or *principle* into your mind as in performing positive and negative practices. Hold the thought or *principle* strongly until you even produce an emotion in yourself, meantime fix your gaze serenely, then vigorously force into an expression the energy generated by your thought and emotion, until your eyes *feel*, as it were, to realise the power you intend them to express. Constant practice in this should soon help you to project, by way of your gaze, a real influence, such as of sympathy, power, courage, love, serenity, or any of the creative *principles*.

You may vary your methods according to circumstances. For instance:—when in the street, select some object at a distance, a bright one if

possible, and determine to keep a steady gaze towards it in spite of the many interruptions about you. If at the same time you hold in your mind an idea, say one of the *principles*, you will be doing much towards developing the fixity of your mind; and, also, the effort required to hold your mind steady will tend to strengthen the power of your will. A very fine practice too, sufficient to test both the strongest gazer and the most concentrated of minds.

Lastly, but certainly up to which all other practices lead, train yourself to look steadily and firmly into the eyes of others when speaking to them. At all times think your thoughts through your eyes; let your eyes be the power passage through which your *inner* expresses itself to them, and you cannot but succeed in developing a very finely powerful gaze.

With Regard to the Power in the Hands.—A touch of the hand by a person whose brain and nerves are strong, and the corresponding thought and emotion fixed and concentrated, will, under any ordinary circumstances, be sufficient to convey an impression and influence of power to others. Applied consciously, or in other words magnetically, the approach of your hands to another person has an increasingly powerful effect. It is power conveying or transmitting your stored-up mind and nerve energy to another. Since this is so, as a student you will do well to regard your hands

and fingers as members of high importance in the development and practice of your mind and will.

A few hints in preparing your hands for this purpose may be acceptable. It will be unnecessary to say that cleanliness is the first care. People wash their hands to keep them healthy. You, as an aspirant to becoming personally magnetic, will not only do that, but have in your mind at the same time the idea of developing nerve-strength and vital power. The fact of your holding these ideas will help you to realise what they represent.

Control of the movements of your hands will indicate a controlled mind. The movements of your hands will very markedly indicate to others the state of your consciousness; therefore train your hands to act truly upon the dictates of your mind, and in accordance with your will.

Concerning Attention to your Feet.—While many may quite disregard their feet in matters of vital development, it must be remembered that, being nearest the earth, and always giving off and receiving the natural forces that are in constant universal operation, they should receive special attention. To this end let us notice a few items with regard to them:—Added to the usual observances respecting the feet, from a health standpoint, a good practice, when it can be conveniently adopted, is to walk barefooted. In open country, seaside, or even about the house, you may find no difficulty in adopting barefootedness, and the result

will be very healthful. In doing so, bear in mind that the practice is to afford a free operation of energies and to enable you to absorb the vital qualities from the great sources of nature. Grass and earth yield much life-giving force that can be best absorbed by the feet. In other respects—firmness of legs and feet represent a firmness of intention and will ; and in exercising the extremities in the above there is necessarily a healthful reflex action upon your nerves and mind-power.

CHAPTER XVI.

SUPPLEMENTARY.

SOME MAGNETIC EXPERIMENTS.

IN previous chapters I have had the pleasure of introducing to you some of the notions and practices that have occurred to me during my experience, and which I have come to regard as the most suitable, and as the best methods for developing the powers of mind and will. I have also endeavoured to give you just those items of cultivation that I have had the good fortune to derive from varied personal experience in psychological experimenting. Since most psychological students have much in common, perhaps my readers will allow me to regard them as being as capable of eagerness for practical, even though they be simple, results as I was when first undertaking to study the laws and influences that operate between one's self and one's neighbour. My readers will no doubt also excuse me if in here speaking of myself I do what is quite unnecessary; but I well re-

member the time of my first practical results in mesmeric experimenting ; these were the discovery for myself that under certain conditions persons were able to see a phosphorescent-like effusion about the fingers of a magnetist or of a magnetic person, *i.e.* a person whose vital nerve powers are by training, or naturally, more active than is general with mankind. Other persons would experience electric-light sensations over their nervous system when making contact with a magnetiser's hands.

All this, however, led to a fuller curiosity in regard to and realisation of the subtle forces at work in all persons. Everything has its peculiar energies. Everything has its atmosphere, an atmosphere that may be regarded as an emanating force, a radiating aura, a halo, a sphere of influence.

Every sentient being, every plant, aye, and who's to say that every rock and mineral has not its unique power of affecting a sphere of its surroundings, and thence everything that comes within the limits of that sphere.

In every person, in everything there is a power peculiar to itself of giving off, radiating as from a centre, particles, properties, or influences, according to its nature, and in a manner sufficient to affect something in its vicinity. The more sublimate and forcible the activity of the centre, the more powerful and extensive its influence. This will serve as a special illustration of the powers you are capable of, and which help you to appreciate the reality of

the various emanations taking place from your own system.

With regard to experimenting, needless to say, it is always very encouraging to be able to obtain any practical results, and I hope it is not too much to presume that there are some of my readers who, like myself, will be encouraged if they can obtain results similar to those I have previously mentioned. Certainly anyone might derive satisfaction from similar experiences. Let me therefore have the pleasure of giving a notion of some quite simple though interesting experiments by which evidence may be obtained of the active existence of magnetic power.

In practising the transmission of your energies to others, you will do well to give attention to the following observations. In most cases vital energy is given off unconsciously, but by one trained in self-development it is given off consciously. Similarly, too, is it with regard to the reception by persons, of vital energy. You will therefore regard yourself as a centre from which you will transmit *positively* the energies you are capable of projecting, and receive *negatively* the energies you evoke in others. In both respects acting consciously. Here, for instance, is the principle upon which you will work. The effect of any centre (yourself) upon the outside (others) depends upon the energy generated within, and the power to direct it *outwards*. This, in other words, means that from your-

self, in proportion to the positiveness you possess, positiveness of mind, or will, of nerves, or body, you will be able to effect an influence over others. To succeed in this, it is a good thing to train yourself to be capable of acting from and living at a high pitch of determination and strength—mentally, morally, vitally, and physically. If you do this it not only gives you positive energy in regard to, but safeguards you against, all who are unable to support and maintain such a pitch. It is necessary, then, to train your own powers by constant practice in *tightening* yourself up to your *principle*, so that you will be able to meet most people with your positive strength, commanding theirs, and, therefore, having that effect that we now associate with a magnetic personality. To this end the following exercise will be found very effectual:—

Experimental Positiveness.—Produce in yourself, by performing the practice for positiveness, the fullest possible muscular attention you are capable of. Here hold in your mind the idea of making every motor or positive nerve perform the function of emitting a current of nerve force. *Will* that from your system *outwards* through your nerves there will radiate an energy, which, if directed, will have an effect upon some intended person. Continue the muscular tension as long as you can without straining yourself, then steadily relax. Here your *outward* or *positive* nerves *project* energy, and your *inward* or *negative* nerves *receive* a vital

influx from the outside, and the invigorated state caused in yourself by the natural stimulation you produce in your system will receive support by the inrush. This will make you a centre from which actually radiates energy. In every instance you ought to be quite conscious of the process of *projection* taking place in you. After the exercise take rest. In fact take rest in proportion to the efforts you have exerted and the exhaustion naturally caused by the increased activity of your system.

To Enhance the Activity of your Vital Powers.— To enhance the power of projection you may, simultaneously with the muscular tension spoken of above, perform your breathing exercises, holding your lungs fully inflated and directing the breathing pressure *outwards*. At this point you should proceed with a sort of sudden, and, if possible, increased effort to contract yourself. This done, continue the tension of your muscles and inflation of your lungs until the strain reaches its height. Before, however, the strain compels you to relax, decide in your mind, *will-fully* and consciously, to release the tension. This will give you the power of affecting all who are unable to endure in themselves a corresponding tension. Immediately after relaxation recover yourself with slight muscular contraction, and steadily exhale your breath. When you feel quite steady, you should relax yourself entirely, and rest, as before explained, preparatory to a repetition of the practice.

Caution as to Overtaxing Energies.—The above, as you will discover, is a very powerful practice; therefore you will be careful not to overtax yourself. As an exercise, perform it three times, and carry out each exercise about three times a day until you find that your whole system is readily heated or even perspires. Here you may regard yourself as being sufficiently sensitised, and you may then commence to modify the exercises as most suitable to your constitution and according to your wishes. Regard the exercise as having worked the necessary effect in you only when you feel firm, tight, and invigorated after the performance of it. This may often be assured by performing, after you have relaxed yourself for repose, vigorous, regular, and full breathing through your nostrils.

Some Experiments.—Having exercised yourself and succeeded in the production of the above active vital state, you may now like to put it to experimental test in a manner previously mentioned. There is no surer way of becoming confident and successful in practically using your own powers than by experiment and practice. To do this you will perform the following test upon as many persons as you can, so that out of the number you so experiment with, you have a better opportunity of discovering more who are experimentally susceptible to you. You will also endeavour to perform it as often as possible, so that you get to know the extent of your own powers. Experiments,

I may say, are quite harmless, and should be interesting to all concerned. They are as follows.

Have a room darkened to a point which would permit, under ordinary circumstances, the brightness of phosphorus being seen. Invite a few interested persons to accompany you in a few test experiments. Procure a tumbler of water, hold it in your left hand, focus the fingers of your right hand into the mouth of the tumbler so that they are about half an inch from the water. Now ask those who may be near to look at your fingers and the tumbler of water, and to inform you of anything they see. Your colleagues should approach to a distance suitable to their vision. Some might wish to draw near and others to remain at a distance of a few feet. Very well; having done this wait for results. Many persons will be able to see the action of nerve force. They may see vitality passing from your fingers to the water. Others will see it passing from your right to your left hand. It may also appear to some as an aura round your fingers and also round the glass; or it may be seen as fixed phosphorescent-like rays of light proceeding from your finger tips into the water, and, I might mention, it may sometimes be seen as sparks issuing intermittently from your fingers into the water.

Another experiment is to hold your hands extended into darkness, such as a darkened corner of a room or a room where the light has been

partly lowered, so that there shall be light just sufficient to allow the faintest outline of your hands to be seen. Now ask of any of the bystanders, who, by the way, should approach as before, if they can discern anything near or around your fingers. In this case, whatever is seen may vary as before, according to the different powers of susceptibility and psychic perception of the persons present. Some may see an aura as of a phosphorescent whiteness, but of a nature less brilliant; others may discern an aura, a halo, or star-like effusions round about the tips of your fingers and the palms of your hands, or even about your wrists. Whatever results you obtain are always both interesting and instructive, and invariably lead to other psychological experiments.

Further Experimental Tests.—The above experiments may be carried to a further extent by your performing the positive exercise and then directing those present to look at your head, where also they may in all probability discern a halo or an aura of a similar nature to that seen round about your hands.

Next, I will venture to give some methods which I have touched upon in "Your Mesmeric Forces." As a test, ask someone, a friend, say, to act as a subject for an experiment, a harmless and interesting experiment. In your own free way disabuse their mind of any notion of awful or undesirable consequences. Now lay their hands with slight

pressure flat upon yours. Arrange the position of your fingers so that they touch your friend's hands near the wrist-bone and root of the thumb, in doing which you come into contact with important nerve chords which proceed up the arm to the spinal column and thence to the brain. Hold your hands steadily in this position until you feel that they are equal in temperature, which should be an indication that there is an equilibrium of vital force between them. At this point you, as the projector, slightly tension yourself, and thus make yourself *positive* and eventually your colleague *negative*. Remember, positiveness commands and affects negativeness. Now, with a steady concentration of mind *project* your energies down the nerves of your arms into the hands of your friend. Your intention during this performance should be to make a nerve sensation occur in his or her arm. In many instances the sensation will be, as stated previously, similar to that obtained from a more or less active galvanic battery. Any persons whom you test in this way will be found interestingly susceptible.

Such experiments are not only interesting but very convincing. It is useful also to have the knowledge of some such ready and convenient practical tests. Every student of psychology will be continually asked to demonstrate some of the notions comprising his interest, and knowing these, he or she can apply them. Success in any small

attempt will not only strengthen confidence in the stranger processes of life and nature, but it will also have the necessary strengthening effect upon your natural abilities. Be prepared, however, to find that some persons with whom you experiment may not be affected at all. Different degrees of susceptibility will manifest in different persons, and also different sensations will be experienced according to the degree of sensitiveness of the person with whom you are experimenting. You will find, for instance, that some will feel an intense warmth in the palms of their hands and up their arms; others will experience a distinct vibratory sensation; and in the most susceptible, the previously mentioned, strong electric-like shock commencing in the palms of the hands and extending up the arm, and thence, by way of the spinal column, over the whole system.

Susceptibility to Magnetic Process.—With those who are susceptible to any of the foregoing tests you may further proceed in the following manner. Ask them to stand upright with hands firmly by their sides. Place your hands flat upon their back between their shoulder blades. Remain in this position until you are conscious of a peculiarly sympathetic warmth existing between yourself and your colleague; now contract your muscles and retire very slowly backwards, a few inches at first, and then to a distance of a foot or so. Your intention here should be to magnetically draw

your subject backwards. Repeat this process several times (at least a dozen times) by returning to the shoulder blades. During this experiment you should be prepared to see your colleague bodily wavering and inclining backwards to you an indication that you have a magnetic effect and that you are exercising a proportionate control.

Such indication should spur you on the more energetically in conducting such-like magnetic experiments.

CHAPTER XVII.

SUPPLEMENTARY.

VITAL ENERGIES APPLIED TO HEALING.

IT is a common fact in life that different persons have a different effect upon others. Some by their very presence alone will produce a stillness in a troubled mind. Others will have the power of enlivening an exhausted nervous system, and re-filling the nerve channels with life force, and this simply by their presence. Others, further, have the power of giving energy to the physical body wherever it is feeble. The only reasonable conclusion that can be arrived at is, that the three powers—*i.e.* mental, nervous, and physical—find special expression in different individuals. Sometimes, however, an individual may have a combination of them, and it would be here that combined powers would be expressed. But, nevertheless, the powers themselves would be distinctly different.

The application of mind and will for the welfare

of others is certainly only second in importance to perfection in one's self. And, having developed yourself along the foregoing lines, and now able to consciously order yourself from the interior (*principle*) to the outer (*action*), you can confidently decide that whatever state you can and will call up in yourself you are able, by a re-polarising process, to establish in others. Whatever you are yourself you will be the effecting cause of in another. Your presence, your tone and arrangement of words, your states of feeling and thought, will determine the effect upon those with whom you come into contact, and there will be a natural healing process go on until you and they are harmonious.

Precedence to Natural Healing Processes.—Allow me to say what gives me confidence in the practical value of the powers which we here understand as *vital*. It is because from my early childhood up to the present time I note that not only my own life, but the lives and health of others, have been much affected by the natural processes of healing; not so much, if at all, by the aid of medicine, not by the aid of fixed and customary methods of treatment, not by drugs, but by the simple but nevertheless effectual operation of the sympathetic life powers that operate between fellow-beings. Needless to say that it is also because I myself, in my own simple way, have repeatedly succeeded in effecting various cures, that there is now a very strong conviction with me concerning

the practical and important value of natural magnetic healing. From the very earliest memories to this day, represents what might be termed a span of continual unconscious and conscious, unintentional and intentional, accidental and deliberate healing.

Let me give you a simple instance out of the many that have occurred to me in my short experience. It was on board ship. An otherwise bright, clever, and industrious man was afflicted with a most virulent disease. It had taken hold of him as a result of his own innocent, but nevertheless disastrous, indulgence, and had held him victim for years. His involuntarily recurring thoughts were constantly stimulating the disease to growth and prominence in his system. To such an extent had it developed, and so futile were any endeavours of his medical advisers, that he had, with a deeply sad knowledge, intended to resign himself to what seemed an inevitable physical decay. Instead, however, of doing that he gave himself resignedly to treatment by natural vital processes. These were simply and entirely of sympathetic and vital action. He ceased taking his usual medicinal doses, which consisted of mercury and other ingredients. Morning and evening we came together. Methods adopted were these.—I would hand him a glass of pure water, talk with him, and finally he would submit to magnetic manipulation, and under its influence would fall into a calm sleep, from which

he always awoke much refreshed. This continued regularly for about six weeks. The results were more than gladdening. From the commencement there were good signs. The spots on his body gradually faded, and his ulcerated mouth slowly healed. His features began to assume a distinct brightness, and at the end of the time he was perfectly restored, and to this day has a thoroughly healthy body.

But please regard this as only a simple instance out of the numerous cases of successful treatment ; and I am acquainted with many who have as good, aye, better results of the application of their powers in daily life. In fact, if you watch your neighbour and friend, a husband and wife, an eager parent with her child, or any soul yearning to assist the afflicted, you shall see far better than pen can show you, the processes of life and nature in operation to prevent disorder, to arrest disease, to recreate from decline to health and hopefulness.

Let us now pass on to consider, in a general way, some of the seats of disorder in which the mind and will play a prominent part.

The Human Body a Sensitive Mass of Cells.— You remember that it is the nervous system and the brain that are to be regarded as the organs by which your vital and mental forces respectively are (1) distributed over your own system, and (2) transmitted as energy to others.

The science of physical as well as of vital and

mental things informs us that the activity of the brain and nervous system may, on the one hand, be the exciting cause of almost any disorder a human being is exposed to ; or, on the other hand, may be made the means of developing any of the sublime, beneficial, and progressive conditions that it is conceivable to hope for. Now for health or disease, much depends upon the *principle* held (1) during the time of sensitiveness of your system, and (2) whether it is maintained during the time your system settles down into rest and coolness again. The first of these will determine the alteration from one state to another ; the second determines the solidifying, or, making permanent, of any state possessing the system.

The body is a more or less sensitive mass of cells, and any action of your mind or emotions sets up a vibratory movement in the small cell particles that comprise the tissues of your body. It is because of this that when you are considering the health of your system you will always do well to picture it as a really living, sensitive, and responding mass of moving, almost inappreciably moving, substance that is capable of reflecting and taking upon itself the influence of every impulse and stimulation, from the subtle power of thought to the tangible impressions received through the physical senses. You will also do well to picture it as capable of responding to only what is desirable, for by so doing you proportionately defend yourself

from absorbing any influences that would otherwise act upon you undesirably.

The effect upon your system of any impulse will be in proportion to the intensity with which it exists in you. By practice you will soon learn what effect you can have upon your body for either good or ill. Recognise that your mind has the supremest influence over your system, and if you know your mind you can understand and deal with yourself from that pitch of consciousness; if, however, your life is for the meantime more influenced by your emotions, and their movements more understandable to you, then regard them as your concern, regulate and master them, and be prepared to awaken to the processes of mind at any moment of your life.

Is it not, in fact, by the silent processes of mind and emotion, by the silent process of mind upon body, continuing its *outward* developments at every moment, day after day, year after year, and period after period, that the gradual change of tissue, of feature, of stature, of life, goes on; giving to the physical body its energies, bearing, expression, and its total power. Recognising this, you gain an intuitive notion of the processes that govern for health or disease.

Disorders arising in Mind or Body.—From a psychological point of view, any disturbance, disorder, or disease, may have its rise in either the mind, emotions, or the physical body. In this respect

it is only right to say how difficult it is to divorce the operation of mind or the want of it from any conceivable disease. For example: it is sometimes argued that even in the case of a physical accident the existence of extra caution or attention might have averted it. There may be something very true in such an argument, but the consideration in such a case would be, Was the creature capable of using more caution? It is, notwithstanding, quite in accord with experience that the *physical*, and physical elements—such, for instance, as colds and heats, victuals, climatic influences, etc.—act upon the human system to effect health or disorder. Two persons may sit in the same draught and one only be affected, a very ordinary occurrence. Such facts support very strongly the laws that go to show that there is an interior energy capable of either succumbing to or resisting even such physical influences as would affect the system undesirably. Certain it is that where there exists a strong mind and will, so much the less has anything the power of disarranging their hold of harmony and health.

Concerning the Exciting Causes of Disorder and Disease.—What a great amount will have been done when minds are set at rest, or even only occasionally so; bodies will then be the healthier and souls the happier.

If anything gives rise to distempers and disorders, undesirable thoughts and feelings do. Under the law of positive and negative processes operating in

conjunction with *principles*, they effect a change in proportion to the time they are allowed to possess the system, and also the intensity with which they are held, so that all who would see their constitution well and healthy, and themselves, as well as others, happy in consequence, will disperse exhaustive and undesirable states as sharply as possible after they are discovered. If, for example, a state of melancholy, of despondency, of detestation, of hate, of worry, of fear, or any of those states included under the heading of exhaustive principles exist, dispel it for its opposite and be well. Practice ought soon to enable you to call up in yourself, by an effort of will, any state you determine upon; to effect a change from any state to another—*i.e.* from despondency to brightness, from jealousy to trust, from anger to kindness, from fear to courage, etc.—and as you can produce in yourself any state, so will you be able, in a magnetic way, a natural way, to produce them in another.

Be careful then—violent and vicious thoughts produce tendencies to irregular and severe contraction and relaxation of the nerves and tissues of the system, and make it susceptible to an inrush of disease influence. They produce excitement, fear, melancholy, epilepsy, bad temper, and extremes of all sorts.

Worry.—To worry is to engage the mind exhaustively. It has the effect of depleting the system

of its energies. Physical things may cause worry to a susceptible mind, but a strong mind and will wards it off. Mental overwork strains the system and reduces its power of endurance, thereby making it susceptible to surrounding influences. In this respect it would be well to note that it is impossible to overwork any part of the brain without also taxing the vessels and nerves that are associated with it and ramify over the whole system; and these, being repeatedly subjected to over-pressure and strain, render the organs of the system liable to rupture and disease.

Regard your thoughts and feelings as being the powers which set out the plan upon which your actions and whole life will operate, then it will be quite easy for you to soon realise the fact in yourself that what your mind is your body and actions will be also.

Previously, I mentioned the power of violent and vicious thoughts; but though the fact of harmonious and virtuous thoughts is being observed afterwards, it is so, so that it may have the last impression on the mind, and therefore more likely to crowd out the other from a too prominent occupation of your consciousness. Here, then, let it be observed that thoughts and feelings that are harmonious and virtuous keep the system in health and order, and thus so simply from the fact that it is not conceivable that a harmoniously thinking, feeling, and acting person could find their affinity in anything

but what corresponds with their being. It can be repeated again that the cultivation of any of the creative principles must of necessity, and with as emphatic results as occur in cases of the operation of undesirable states, produce in the system such states and powers as can respond only to those qualities and influences that are harmonious and life-sustaining; and here would exist the natural affinities of their being.

Your Power to Produce Health in Others.—It need only be known to you that wherever you have subdued or rectified an undesirable state in yourself, you can also subdue and rectify a similar state in another. Also wherever you have or can *still* any of the exhaustive and therefore disease-producing states in another, you have checked the development of disorder. In all cases, the presence of yourself as a self-mastered individual, will have a naturally subduing effect. This is so, since, as between your own mind and body, there is a constant action and re-action, so between yourself and others there is a similar process in operation, demonstrable, by the way, by mesmeric and magnetic experimenting.

With these acting and re-acting processes continually going on, the forces of life and nature operate in consonance with the interior energies at work. There may be satisfaction in knowing that with regard to permanence of any power or principle in the human constitution, giving *inner* harmony,

the growth and development of physical ailments into mental disease is less to be feared than the silently saturating and permeating processes of mind developing into permanent physical disorders. In this connection recall again the illustration of the tree. Crude as it may be, we have in it something representing the subtler life workings of nature. The chief life source of the tree is the earth: the life forces operate between the earth and its roots. Check the operation of its life forces and you kill the tree; but, the lopping off, or a physical disorder of a fibre, a twig, or a branch, as might be seen during any of our country walks, is not so likely, if at all, to have a permanently disastrous effect upon the general operation of the life-sustaining forces. So it is with yourself; your interior life forces—*i.e.* all that is included in your *inner* nature—are capable of rendering more potent influences in regard to your body than the latter can to the mind. Yet your concern is also in the physical, and you may with advantage guard yourself against the influence and power of any undesirable physical things.

In exercising your health-producing power over others—mentally, morally, or physically—you need but to remember that if you have a strong mind and will, a determination for moral harmony, and a nervous system that is strong and capable of registering upon itself the states of others, you can quite naturally effect a cure.

VITAL ENERGIES APPLIED TO HEALING 193

Harmony, brought about by thought, training, self-discipline, and the development of the will to project into practical application whatever creative principles are decided upon, will carry with it, always, a very magnetic power. Mental—or inner—harmony sublimates the physical body, and makes all things exterior take on its likeness. Whatever one is, so is one's natural power in the world of beings. Whatever one would and will be might be best known to oneself, for the thoughts and feelings held at each present moment are impulses that manifest presently in one's life. Be strong, and the world is just as you will have it. Be good, and there can be no ill about you, since your own power transmutes approaching things and affairs to correspond with yourself. May, then, I be again allowed to offer for serious consideration and acceptance the notion that, after all, there is something in the tenet of the teachers who say that "Man is the Microcosm of the Macrocosm." What is known positively will abide; what is not yet understood need not be rejected, but merely adjourned.

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